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THE
ENCYCLOPEDIA.
OF
WORLD
METHODISM



JOHN WESLEY
painted by John Michael Williams, R.A., in 1742 when
Wesley was in his fortieth year.
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THE
ENCYCLOPEDIA
OF
WORLD
METHODISM

Sponsored by The World Methodist Council
and The Commission on Archives and
History of The United Methodist Church

NOLAN B. HARMON

Bishop of The United Methodist Church, General Editor

ALBEA GODBOLD
LOUISE L. QUEEN

Assistants to the General Editor

VOLUME I

Prepared and edited under the supervision
of The World Methodist Council and The
Commission on Archives and History

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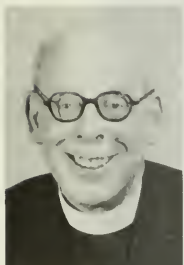
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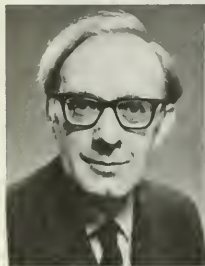
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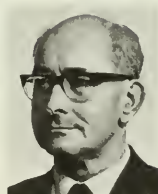
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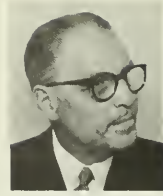
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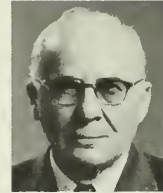
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FOREWORD I

History as a report of what has happened comes out of life. This is true also about our Methodist history. From its very beginning Methodism has been an ongoing movement. Individuals and people were by the inspiration of the Holy Spirit converted, committed and commissioned to serve other individuals and nations with the new-creating Word of God. We can today see the footprints of these marvelous people all over the world and we sincerely hope that Methodism's endless line of splendor has not yet come to an end.

Interwoven in this Methodist movement are persons, institutions, initiatives, changes, fulfillments and much more. Some people have names well known to World Methodism and even to World Christianity. Other names are not so well known but beloved in their own part of the world for what they did in promoting the Kingdom of God. Some of these people, institutions, movements are

already forgotten by most of us, but others are still in fresh remembrance.

These volumes are written to make history alive, that we should not forget our forefathers. If you find this story well written, it may partly be due to the authors and editors, and we certainly thank those who have edited these volumes, the late Dr. Elmer T. Clark and these last years, Bishop Nolan B. Harmon. But it is in the first hand thanks to those who wrote history with their life and work and so fully committed themselves to the Divine calling that history became alive.

Stockholm, March 8, 1968

ODD HAGEN

President, World Methodist Council
Bishop, Northern Europe Area

FOREWORD II

In this modern age it is natural that the Methodist Church in various countries should seek closer union with churches akin to it in theological emphases and historical antecedents. Nevertheless there persists as strongly as ever the realisation of Methodists that, in John Wesley's phrase, they are one people in all the world. They honour their common beginnings in the 18th century, they rejoice in their theological emphases and social witness, and they believe that each member of the World Methodist Council can bring its own riches to the common treasury.

For all these reasons it is not only essential to have periodic meetings of the Council and its Executive, together with visits of ministers and laymen to various countries, but also an authoritative work of historical reference for Methodists everywhere. The French have a proverb that in order to jump forward one must step back. We do not go back to Wesley and our fathers as a means of escapism. In a word, it is not back to Wesley but forward from Wesley. We know our past in order that we may plan our future. Without such knowledge as this massive work of research supplies, we would not know our genealogy, nor the roll-call of our

honoured dead, nor the legacy into which we have entered.

The *Encyclopedia* is of special interest in its worldwide reference. Even the most knowledgeable may be unaware of the inspiring story of Methodism in countries other than their own.

Most important of all in this ecumenical age is the need for Methodists to know their own history and distinctive witness in order that they may enter fruitfully into dialogue with members of other churches.

For all these reasons this work, which may properly be called unique, needs not only to be in public but private libraries. It has been edited with distinction and it will be welcomed and deeply appreciated by all those who know that our future is indissolubly linked with our past.

Cardiff, Wales, May 24, 1968

MALDWIN EDWARDS

President, International
Methodist Historical Society.

PREFACE

This *Encyclopedia* is designed to give helpful information regarding the history, doctrines, institutions, and important personages, past and present, of world Methodism. For well over half a century Methodist ecumenical gatherings and historical societies have been requesting such a publication—one which might embody in a clear, comprehensive way the works and ways of the Methodist movement over the whole world.

In response to this expressed need, some years ago Dr. Elmer T. Clark, then both executive secretary of the Association of Methodist Historical Societies and the American secretary of the World Methodist Council, began to make plans and to collate material for what was then planned as a "Methodist Dictionary." Dr. Clark had numerous conferences with historians, publishers, librarians, and other interested persons both in Britain and in America. Repeated contacts were made with representatives of the Methodist "connection" in many lands, all of whom proved helpful and cooperative, and a vast amount of material began to be gathered from far and near.

Dr. Clark, however, because of advancing years, asked to be relieved of editorial responsibility in 1964, and to the regret of all has not lived to see the completion of this work. The present editor took charge upon Dr. Clark's retirement, and he, with a competent staff of writers, consultants, and collaborators, has endeavored to carry through and finish the work so well planned and begun these several years ago.

The *Encyclopedia of World Methodism*, as it came to be called, was sponsored and financed by the World Methodist Council and the Commission on Archives and History of The United Methodist Church, formerly known as the Association of Methodist Historical Societies. The Publishing House of The United Methodist Church, U.S.A., has generously assumed the expense both of publishing and promoting the *Encyclopedia*, looking to the editors to be responsible for the compilation of the complete manuscript, and for the relevance and accuracy of all items herein presented.

It should be noted that almost a century ago a *Cyclopaedia of Methodism* was compiled and published by Bishop Matthew Simpson of the Methodist Episcopal Church in America. Likewise, Canadian Methodism brought out the *Cyclopedia of Methodism in Canada* in 1881, edited by the Reverend George H. Cornish; and the *Centennial Encyclopedia of the African Methodist Episcopal Church*, edited by Bishop Richard R. Wright, Jr., was published in 1916. But Bishop Simpson's *Cyclopaedia* has long been outdated, and while it endeavored in its day to reflect Methodism in America, in Britain, and, as far as then was possible, in other lands, it naturally fell short of the comprehensiveness which a like publication must have today. Furthermore, epochal changes over the whole earth, as well as the enormous growth of Methodism itself, have occurred since 1876 when Simpson compiled his work, and with this growth

has come a vast amount of new content, as well as of change, in world-wide Methodism. The present editors, however, would like to acknowledge their indebtedness to Bishop Simpson's *Cyclopaedia* as a pathfinder in this effort. The Canadian work is largely a biographical listing of the ministers and churches of that land, though we are indebted to it and to the Canadian editor for many informative articles which are to be found therein. The same is true also of the African Methodist Episcopal Church encyclopedia, which makes quite a contribution in outlining the personalities and institutions of that connection.

As world-wide Methodism itself has become more and more conscious of its unity, and more and more assured, as John Wesley expressed it, that "the Methodists are one people," the time has arrived for an encyclopedic publication to be produced not for one land or church, but for ecumenical Methodism itself. The editors and the sponsors of this work, therefore, hope to provide for the ministers and thinking laity of the Methodist connection everywhere, and for all other interested persons, the means whereby may be ascertained all manner of essential facts regarding Methodist history and development in the past, as well as its personal and institutional life of the present—and this in all lands and among all people where Methodism has made its home.

Since The United Methodist Church in America (which has underwritten the expenses of this project) with its eleven million members is the largest organized body among the Methodist Churches of the world, it is almost inevitable that the history, organization, institutions, and personalities of that church should take up a proportionately greater part of this work than do the other Methodist bodies herein presented. It is hoped that the world-wide Methodist public for whom this work is produced will understand and sympathize with this fact, as well as with the difficulties of securing comparable information from every other Methodist community throughout the world—though this last has painstakingly been attempted.

The Methodist Church of Great Britain has shared greatly in planning and collating the material for this *Encyclopedia*, and through a competent original planning committee and a talented editor, it is to be thanked for an enormous contribution to its publication. Admittedly, all the Methodisms of the world stand in debt to that of Great Britain as the cradle of the whole movement. Our British editorial staff therefore has taken great pains to set forth as far as possible all matters having to do with the beginnings of Methodism in Britain; and the historic sites, cities, important activities, and leading persons of the Methodist movement there, from its beginning until now, will be found in these pages. Many British writers have contributed interpretative articles of great value, as well as of historical import, to these pages.

In the coverage extended by this *Encyclopedia* to all organized Methodist Churches in various parts of the world, it will of course be understood that practically all these have stemmed either from British or American Methodism. Thus their particular organizational patterns, rituals, service books, and nomenclature have been primarily influenced by one or the other of these two motherland Methodisms from which they came. A more detailed description and heavier emphasis, therefore, has had to be placed upon the antecedent British and American "connections" and their fundamental organizational processes than it has been possible to give to different Methodist groupings in other parts of the world. The Methodist bodies today are not only many and varied, but have each in their turn modified through the years their respective original organizational and worship patterns. Obviously it would be well-nigh impossible to follow out all such changes in each church now treated in this work.

For instance, the organization of the General Board of Missions of The United Methodist Church, or as it is in England, the Methodist Missionary Society, can each respectively be described in overall and fairly specific separate accounts, bringing up to date their present activities. But it would be impossible in this work to attempt to tell how each of the separate Methodist connections in different parts of the world, or the different Methodist Churches as now organized, carry on the details of their particular missionary work. We do, however, in the overall article relating to each church or connection (apart from the United Methodist Church or the British Methodisms) endeavor to outline that church's general work in the field of missions, as also in that of education, publishing interests, etc.

METHOD OF COMPILATION

In compiling this work, it was necessary to secure an editor and in some instances an editorial staff in each respective land or in each organized branch of Methodism. These editors assumed the responsibility of furnishing primarily a general history of the development of Methodism in their particular region or separately organized church; and also of preparing biographies of those persons who, past and present, have had the most to do with its progress. The names of the respective editors with the countries or churches they have represented in this compilation will be found in the list of Area Editors.

In addition to the regional editors, as those for instance in South Africa, Germany, South America, New Zealand, etc., the large, separately organized Methodist connections which have stemmed from the Methodist Episcopal Church in America—such as the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, the Free Methodist Church, and others—have likewise each been represented by a special editor chosen in almost all cases from the particular connection involved. These persons have been responsible in their turn for compiling and sending in the material descriptive of the life, institutions, and personalities who have been a part of their church's institutional life. In one or two instances it was found difficult to secure an editor from the connection to be treated, and therefore it was necessary to secure other knowledgeable and competent editorial help.

AMERICAN HISTORICAL SOCIETIES

In the United States, the Methodist Historical Societies of the different annual conferences and regions were originally asked to nominate the persons and institutions whose accounts should be treated, in order that a history of the progress of Methodism in their respective areas might be obtained. Each official Historical Society was at an early date supplied with printed forms on which they nominated personalities, colleges, pioneer churches, camp grounds, and the like, which had meant much in their past Methodist life. They were also asked to indicate persons who might be able to write authoritatively concerning such items nominated for inclusion. In taking over from Dr. Clark the task of completing this work, the present editor followed this same course until from all the annual conferences in the U.S.A. he had secured listings which the regional Methodist leaders or Historical Societies felt would represent fairly their own organizations. The editor of the *Encyclopedia* and sponsoring authorities have been guided by each local Historical Society's judgment upon the names and institutions which they indicated should be included—or excluded.

In addition to these nominations from regional editors and Historical Societies, Bishop Simpson's *Cyclopaedia of Methodism* of a hundred years ago was carefully examined, as well as other books which might be expected to contain a treatment of important persons or events perhaps otherwise overlooked.

For the record of significant personalities, the editors searched *Who's Who in American Methodism*, edited by Carl Price (1916); and also *Who's Who in Methodism* edited by Elmer T. Clark (1952); as well as *Who's Who in The Methodist Church*, published by the A.N. Marquis Company (1966). Clinton Howell's *Prominent Personalities in American Methodism* (1945) was also carefully examined. It is inevitable that some omissions will be noticed which should have been included; and there will also probably be instances where the inclusion of certain items or biographies will be called in question. All has however been subject to editorial review and definite action with regard to every item. (The special guidelines which were adopted in selecting biographies will be indicated later in this Preface.)

CATEGORIES OF PRESENTATION

Beside the regional editors and those for the different large Methodist connectional bodies which have their own life and history, there are various categories of presentation in this work each of which was put under the supervision of a competent editor. Such separate, but important, fields as Methodist doctrine, education and educational institutions, eleemosynary institutions, worship practices and ritual—each of these categories was supervised by a special editor. In the list of Area Editors will be found the names of these special editors, and their responsibilities.

BIOGRAPHICAL COVERAGE

It will be noticed that a very large proportion of the *Encyclopedia* is taken up with biography—the lives of men and women whose careers had much to do with the Methodist movement in their respective lands and times.

This is because admittedly the story of Methodism cannot be told apart from the Methodists who have made it. We have therefore endeavored in this work to outline the lives and indicate the character of all persons who have had a significant part in its larger life. Some have been very important, some not so important, but each person appearing in this work has been nominated for inclusion by those who were in position to evaluate the lives so chosen, and to judge of their import in their respective fields of endeavor. If, therefore, biographies seem to take up more space than is usual in a work of this nature, it is because Methodism has always been best represented by *persons* rather than by historical or documentary records, or even by ongoing institutions. Furthermore, one of the chief uses to which an encyclopedia of this nature is to be put is that of "looking up" basic details about particular individuals.

THE INCLUSION OF LIVING PERSONS

The inclusion of the biographies of living persons in this *Encyclopedia* was a matter carefully considered. However, it was decided by a vote of the Editorial Board of the project in a meeting in 1964 that a truncated view of world Methodism would be presented if every living Methodist among its present-day millions should be excluded from these pages. Since, however, no life can be safely evaluated until its record is complete, it was decided that although those living Methodists who are involved in the larger work of their churches should be included, they should be treated in brief biographical sketches outlining only their biographical data with the more important positions they have held or now hold, and that no attempt be made to evaluate editorially their contribution. In the case of all those who have completely finished their course, however, and who may be seen in the larger perspective of the years, it has been our endeavor to summarize and evaluate in some perceptive way their distinctive part in the work of world-wide Methodism.

In deciding what living persons would appear in this work, it was determined that such persons should have, or have had, some official connection with the larger institutional work of one of our general Methodist Church bodies. There are many famous Methodists over the world whose names will be written large in universal history, but unless such persons have actually participated in a definite way in the organizational or some other fundamental aspect of the work of their respective general churches, it was decided somewhat regretfully that their biographies could not be included. Among the Methodists of the United States, for instance, there have been scores of Methodist members of the Congress, a great number of governors of states, captains of industry, and able representatives in almost every field of public influence—astronauts, beauty queens, athletes of olympic renown, physicians, lawyers, scientists, men and women high in all manner of professions and occupations. Many of these have proved to be of great worth in their own local Methodist churches, but the editors deemed it wise to place in this work only those whose lives and talents have in some special way been involved in the work of the general Church. There are a few exceptions to this rule, but such exceptions will be seen as so clearly important that the editors felt that these instances should be included, or the *Encyclopedia* would be lacking.

Specifically, we have tried to include all who have come within the following categories:

- (1) All bishops in the various Episcopal Methodisms.
- (2) All presidents of Conferences, as in England, and in the non-Episcopal connections. These will be found, as are the bishops, in their respective church tabular listings in the Appendix, with the years of their presidency. The biographical sketches of certain outstanding presidents and other leaders, as provided by the area editor in the respective lands or connections, are included alphabetically in the main body of this work.
- (3) General Church officers and executives who have been elected to their respective positions by a representative church board or agency, and who have served in such an executive position for at least eight years, or who were members of the Council of Secretaries in 1971. This will necessarily exclude those executives who have been selected or appointed to a lesser position in a general board.
- (4) College presidents who are now retired but who have served as president of a Methodist or Methodist-related institution for at least ten years before retirement. Also certain active college presidents have been so outstanding in the larger work of the church that the editors representing their particular region or connection have nominated them and written their biographical sketches for the main body of the work.
- (5) Certain city pastors, who by reason of their eminence and the status of the churches which they serve or have served, especially if such pastors have been members of any General Conference, or have served in a commanding pastorate or pastorates for at least ten years.

Some persons who might otherwise be qualified in the above listings may possibly have been omitted through inadvertence. It will be understood that all editorial decisions have been made in good faith. In some cases desired biographical accounts have not been furnished.

Also it will be understood that with scores of different writers supplying their respective accounts from different regions, it is almost inevitable that these will differ somewhat in length and in type of treatment. The importance of a character treated in these pages therefore is not to be measured by the length of his biographic sketch, nor should the inconsequential incidents often to be found in a biography be discounted, as these may reflect a life more aptly than do titles held or work done.

SITES AND HISTORIC SHRINES

The part played by the historical record is prominent in almost every item covered. Indeed the demand for the *Encyclopedia* has come largely from the Historical Societies, whose chief interest, as their name implies, is in recording the eventful past. Therefore, it has been our aim to record the beginning and development of Methodism in each place where it is now established, together with an up-to-date evaluation of its present status and potentiality.

Every effort has been made to include all noteworthy pioneer preaching places, churches, sites, and historic shrines reflecting significant beginnings in any land or mission field. Here the nominations of the respective Historical Societies and those of the editors representing

the different lands of the world have had to be depended upon. We covet for this *Encyclopedia* that it may outline the development of Methodist history in each region of the world where there are, or ever have been (as once there were in Russia and mainland China) Methodist churches.

DOCTRINAL ARTICLES

While disclaiming the effort to set forth in a complete way the theological and doctrinal position of present-day world-wide Methodism, we have undertaken to present in a series of doctrinal articles (listed under their own subject matter) what we should like to consider the norm of Methodist teaching in regard to each such doctrine. It is not the aim of this *Encyclopedia* to reflect any specific present-day school of Methodist thought, since these admittedly vary greatly, but to present the basic teaching of John Wesley, and of the early Methodist fathers upon each subject herein treated, with an indication of such later developments as may be considered generally normative in present-day Methodist thought. Able scholars, and scholarly critics, in addition to the capable editor of these doctrinal articles, have assisted in these presentations.

THE UNITED METHODIST CHURCH

After the compilation of the *Encyclopedia* had proceeded far toward a conclusion, The Methodist Church, U.S.A., joined The Evangelical United Brethren Church in 1968 to form The United Methodist Church. In view of this late but important development, it became necessary to re-edit much of the Methodist material already in manuscript form, to make it conform to the late changes in organizational pattern and nomenclature. The editors are well aware, and trust that our readers will also be aware, that organizational changes due to the recent formation of The United Methodist Church are continuing to take place and will no doubt continue to take place in years yet to be, as happens with all living institutions. Also, just at this time, various Methodist bodies formerly connected to one or the other of the large Methodist connections are becoming autonomous churches—e.g. Burma, Cuba, Argentina, Chile, while other regions are expecting to become autonomous soon. Such recent and impending changes, while making our editorial task more difficult and forcing a delay in publication, gives great promise ecclesiastically for Methodism over the world. As the Baltimore Bicentennial of 1966 put it, Methodism is “forever beginning.”

Since the Evangelical United Brethren Church has now merged into American Methodism, it was necessary to secure the history and development of that church, not only in America but over the world, since that now belongs in this *Encyclopedia* as completely as does that of any other Methodist body. This called at a late hour for the preparation and inclusion of many more articles covering the biographical sketches, institutions, etc., of the Evangelical United Brethren Church exactly as had been the case with all other Methodisms included here. This should be understood by Methodists in other lands when they find in this *Encyclopedia* United Brethren in Christ, Evangelical Association, United Evangelical, and Evangelical Church accounts.

The Evangelical United Brethren, as their history will

show, originally had a close affiliation with American Methodism so that no great strain was put upon either connection when The United Methodist Church was formed. It is hoped that this *Encyclopedia* will be of value to those in the former Evangelical United Brethren tradition by indicating to them much of the history and life of Methodism of which they are now a part; and that in turn Methodists will be able to find in the Evangelical United Brethren records and histories now incorporated in these pages much information that will be of help to them in this larger brotherhood of The United Methodist Church.

EDUCATIONAL AND ELEEMOSYNARY INSTITUTIONS

It was not found possible to set forth the record of every educational institution which had been sponsored by, or is now in connection with The United Methodist Church except those which are presently in existence, and which came into existence during the nineteenth century. Nor is it possible to list any but the chief educational institutions in connection with the Methodist churches of other lands. Reference may be made to the records of the Boards of Education and kindred agencies of the various Methodist Churches, by those who wish to make a study of the almost innumerable academies, schools, and colleges which flourished, or did not flourish, during the nineteenth century. We have not endeavored to describe those which ended before 1900. There are certain historic exceptions to this procedure, as for instance the first Cokesbury College, Transylvania College, and Angusta College in the United States. There are also certain other institutions which had such influence while they lasted that the *Encyclopedia* would lack something if their records should not be told.

We do however carry a table in the Appendix giving the names and immediate statistics of the many present-day educational institutions of The United Methodist Church. The more significant of these, we describe individually under their own names in the main body of this work.

The same sort of table will be found listing the hospitals and homes, orphanages, and the like, now in connection with The United Methodist Church in the United States. Of these, something like forty of the most important will be described under their own names in the body of the work. These forty were nominated by persons in what was then the Board of Hospitals and Homes of The Methodist Church and who were in position to make a competent judgment upon such an evaluation.

The same procedure which was adopted in the case of defunct Methodist colleges has been followed with reference to early camp meeting sites, and also many camp grounds, youth assembly sites, etc. Some have been begun within recent years and are still in existence. Certain of these are today sponsored and maintained by annual conferences, and quite often their records are mentioned in connection with the history of such conferences. However, there has been a plethora of camp grounds all over American Methodism during its past, and even in its present years, and it is not possible to identify and catalog all of them. Exceptional situations such as Chautauqua, New York; Asbury Park in New Jersey; and the Seashore Assembly on the Gulf Coast—these, and possibly a few others of high import in early days, have been described.

NOMENCLATURE AND STATISTICS

Mention has been made of the fact that British and American Methodism have been the two prime centers from which later Methodist Churches and missions stemmed. However, since the Methodisms of Britain and of America have come to differ in certain particulars, especially in nomenclature, organization, and the like, it is often necessary to explain certain of these differences in the more important instances where they occur. Happily there are not many such, and the differences noted usually have more to do with nomenclature than with fundamental life and processes.

The matter of including present-day statistics reflecting the strength and immediate moves of many present-day Methodist churches has given some concern since by its very nature an encyclopedia may not keep up with ephemeral changes. However, it was decided that while statistics might soon be "out-dated" in the ongoing of the years, this *Encyclopedia* to be relevant (even for years beyond its publication date) should indicate as best it can the present strength and status of all institutions and persons treated.

LOCAL CHURCHES AND CONGREGATIONS

In order to reflect adequately the life of present-day American Methodism, an invitation was extended in 1966 to every local church which numbered upon its rolls 2,000 members or more, to record its story in these pages in a brief, factual way. Some of these large churches are old and historic, some are quite new, as their respective histories will show. A wholehearted response was secured from the vast majority of the larger churches over the United States (there proved to be well over three hundred of them!) and their histories up to the present will be found briefly narrated herein under the names of the cities or towns where they are located.

CITIES, STATES AND CONFERENCES

Likewise, it was felt that the history of American Methodism in cities which numbered at least 100,000 inhabitants might very well be told in order to complete the setting forth of present-day Methodism in the United States. This has been done largely throughout this work. There are instances where the story of Methodism in a certain city is essentially the story of the first or leading Methodist church now there; and occasionally the story of Methodism and the growth of a particular local church will be the record of Methodism in its locale.

Also in view of the fact that American Methodism is proportionately such a large part of the ongoing of Methodist life in the present world, we have included in this *Encyclopedia* the history of Methodism in the different States of the Union; and also the accounts of the separate annual conferences of The United Methodist Church. We should have been glad to do this for all other Methodisms in other parts of the world, but it was not found possible (except to a degree in the case of Australia) to secure the annual conference records from the many annual conferences extant in other nations—certainly not without taking many more years to compile this *Encyclopedia*, especially since annual conferences and general Methodist Church alignments are changing rapidly in many lands.

METHOD OF PRESENTATION

While anxious to supply all requisite facts and information which an encyclopedia of this nature should have, we have avoided a too great dependence upon abbreviations, and we carry a list of those most frequently used. However, it is our endeavor to present full and readable running accounts of the lives, institutions, and subjects treated, rather than reducing each of these to a summary assortment of letters and figures.

ILLUSTRATIONS

The *Encyclopedia* is illustrated by photographs and other graphic material depicting persons or institutions herein described. It has not proved possible to secure illustrations from every region and from all the smaller Methodist groups, although in the effort to represent the wider Methodism as fully as possible, some lowering of the quality of reproduction has occasionally been accepted rather than the discarding of an illustration altogether. In the mainstream of Methodism, where illustrations have proved easier to secure, there has been little attempt to rank in order of importance the subjects which might be included, so that the presence or absence of an illustration implies no judgment about the relative significance of the subject: those utilized are representative samples of what was readily available. Nevertheless we believe that collectively the illustrations included do present a true cross section of World Methodism in its varied phases and at its different levels.

GENERAL INDEX

A general index has been provided in the Appendix to the *Encyclopedia* which will indicate the page upon which any name or item treated herein may be found. The entire work is, of course, arranged in alphabetical sequence as are similar publications. However, it was felt that since many names are mentioned in other than their own accounts and since many persons and locations are not treated in the main listing, this work would not be complete unless we should indicate in an overall index all the names and items of any import to be found in these Methodist annals.

ACCURACY IN PRESENTATION

While every effort has been made to insure accuracy in the factual presentation of the material herein, it is scarcely possible that a work covering such a vast development over the whole world, past and present, with scores of writers contributing to its compilation, can be published without minor errors being found here and there. In some lands and churches, records, especially early ones, have been poorly kept or may not be considered authoritative. At all events, the respective writers in the various lands and regions must be depended upon to give accurate accounts of their own Methodism with no possibility of other authorities being able to review closely such work. Where obvious errors will be found, these should be called to our attention for future correction; but where debatable matters of opinion or editorial evaluation are set forth, these must stand upon their own merit and be the responsibility of the writer and editors.

As the *Encyclopedia* has been in compilation for several years, certain of our writers who contributed during earlier stages of the work have passed away before they could see their work published herein. Their writings, although brought out here posthumously, will reflect a very real and present helpfulness much appreciated by the editors and others to whom their names and work will be very meaningful.

THE APPENDIX

An Appendix has been prepared which will gather a number of non-related items which have extensive historical value but which are too lengthy to place within given articles. The most numerous examples would be tabular listings of bishops and conference presidents, colleges, annual conferences, etc.

One series in this section is the collection of maps which depict the growth of the Methodist Episcopal and Methodist Episcopal South Churches across the United States.

IN APPRECIATION

The editors wish to thank all those who had a part in shaping or contributing to this *Encyclopedia*. A list of our writers will be found elsewhere in the work. As there are over twelve hundred contributors, it has not been found possible to give individual writers a complete citation except where a writer is himself included in the main body.

Wholehearted thanks go out to the many who have ably cooperated with our editorial staff in compiling this work. Especially are we grateful for the enormous work done by Dr. John Kent, editor for British Methodism, who is considered the leading authority on nineteenth century British Methodist history. He has been ably assisted by many co-workers in Great Britain. These have planned wisely, and shared largely in this whole compilation. Dr. Maldwyn L. Edwards, recognized as an authority on the Wesley family, has given interesting and scholarly studies in the Wesley personalities; and Dr. Frank Baker, presently in the United States, considered the foremost researcher and authority on early Methodist life and work, has not only written extensively for the *Encyclopedia*, but as a member of our editorial group has given his valuable time and judgment on many problems, especially those of Anglo-American correlation of the work.

The work of the original British committee planning for the *Encyclopedia* was under the direction of the Reverend Wesley Swift, after Dr. Frank H. Cumbers felt compelled to resign from his position as editor. With the death of Mr. Swift, Dr. John Kent became editor. Minutes of the original planning committee indicate that Dr. E. Benson Perkins, Dr. Frank H. Cumbers, Dr. J. Alan Kay, Dr. Frank Baker and Wesley Swift, secretary and convener, participated in the drawing up of the British list. Mrs. D. J. Kent played an indispensable role in the supervision of the British entries. This original list was prepared in 1959.

Material dealing with the great and growing Methodism of Australia was gathered over several years and was contributed directly from that land by the Reverend Raymond H. Doust (deceased) and Dr. Harold Wood. However, most of the Australian material was finally assembled and edited by the Reverend T. D. Noffs with the assistance of the Reverend S. G. Cloughton (New

South Wales), the Reverend R. C. S. Dingle (deceased; Queensland), the Reverend Arnold Hunt (South Australia), and the Reverend S. J. Jenkins (Western Australia).

Special thanks are due to our editorial co-workers and the supervisory committee which met from time to time and gave its judgment and directions upon many matters having to do with the compilation of this work. Bishop Fred P. Corson and the late Bishop Odd Hagen, who were presidents successively of the World Methodist Council, gave advice and personal help; Dr. Lee F. Tuttle, the General Secretary of the World Methodist Council, is to be thanked for encouragement and helpful participation in the work of supervision. Dr. Albea Godbold, the former executive secretary of the Association of Methodist Historical Societies, also made a great personal contribution as chairman of the supervisory committee, in compiling the history of Methodism in the various States of the Union, and in the organizational development of each annual conference in the U.S.A.

Dr. John H. Ness, Jr., the executive secretary of the Commission on Archives and History of The United Methodist Church, has ably served on the overall supervisory committee. In addition, he has been responsible for, and has himself contributed, many of the biographies and institutional items reflecting the Evangelical United Brethren Church in its historic development and present-day United Methodist Church status.

The *Encyclopedia* owes a debt of gratitude to Mrs. Roger J. Martinson, who has not only acted as editorial secretary for the *Encyclopedia* but has been a participant in many decisive matters connected with the actual compilation of the manuscript. Mrs. Louise Queen has served as a member of the supervisory group and has acted as the compiler and editor of the illustrative material to be found in the *Encyclopedia*. She also has personally contributed many items of historic import.

Last, but not least, the Publishing House of The United Methodist Church should be accorded deep appreciation for making a great and unselfish contribution to world Methodism in publishing and promoting at great expense these huge and comprehensive volumes.

The editor, himself, cannot forbear expressing his own sense of renewed appreciation for Methodism both past and present as he comes to the completion of this work. To go over the accounts of the many Methodist men and women found herein is to live again with them, and to live with them is to be enriched in spirit and challenged in mind to be found worthy of the heritage they have left—a heritage we are convinced that many who are living today will in turn supplement by their own lives and service.

The *Encyclopedia* goes forth with hope and expectation that it will fulfill an inspirational as well as informative mission, and act as a strong connective bond tying together and holding together the Methodists of the world. The Methodists are indeed "one people" but they live in many lands and have compiled and are compiling many separate records as they have worked for the cause of Christianity. We commend this *Encyclopedia* to all with the hope that these pages will fulfill such a high mission.

NOLAN B. HARMON
February 29, 1972

HOW TO USE THE ENCYCLOPEDIA

The names of persons, places, and most institutions treated in this volume will be found listed alphabetically through these pages. However, institutions such as local churches, hospitals, chapels, and the like will usually be found under the name of the city or town where they are located. Exceptions are those unusual institutions whose names are perhaps even better known than the cities in which they are located.

Bibliographical references in most cases have been placed below each article, pointing the reader to further information. The more important of these works appear in abbreviated form with the article, but are gathered together in the appendix, where the alphabetical Bibliography should be consulted for fuller publishing data. Where there is no such entry in the general bibliography,

these details are given in the reference at the end of the individual article, except in a few instances where full information was not available.

In addition to the main alphabetical bibliography, we have included in the appendix a subject bibliography listing standard works in many areas of study. In this subject bibliography, as usually in the articles in the main encyclopedia, works are listed only by their short titles.

A feature of presentation in the *Encyclopedia* is the use of capital letters to indicate that the name so treated is to be found elsewhere in the work as a separate item of its own. This obviates the prolific use of *q.v.* ("which see"). Exceptions in such capitalization appear when a name reoccurs in any one item.

ABBREVIATIONS

- | | | |
|---|---|--|
| Ala.—Alabama | Ed.D.—Doctor of Education | M.H.A.—Master of Hospital Administration |
| AME—African Methodist Episcopal | E.E.—Electrical Engineer | Mich.—Michigan |
| AMEZ—African Methodist Episcopal Zion | EUB—Evangelical United Brethren | Minn.—Minnesota |
| Ariz.—Arizona | F.B.A.—Fellow of the British Academy | Miss.—Mississippi |
| Ark.—Arkansas | Feb.—February | Miss. Soc.—Missionary Society |
| Aug.—August | Fla.—Florida | M.L.S.—Master of Library Science |
| | FMC—Free Methodist Church | Mo.—Missouri |
| B.A.—Bachelor of Arts | Ga.—Georgia | Mont.—Montana |
| B.C.E.—Bachelor of Civil Engineering | Ida.—Idaho | MP—Methodist Protestant |
| B.D.—Bachelor of Divinity | Ill.—Illinois | M.Th.—Master of Theology |
| B.Mus.—Bachelor of Music | Ind.—Indiana | MYF—Methodist Youth Fellowship |
| B.R.E.—Bachelor of Religious Education | Jan.—January | |
| B.S.—Bachelor of Science | Kan.—Kansas | N.—North; northern |
| B.W.I.—British West Indies | Ky.—Kentucky | N.C.—North Carolina |
| | | N.D.—North Dakota |
| Calif.—California | La.—Louisiana | N.E.—Northeast |
| C.B.E.—Commander of (the Order of) the British Empire | L.H.D.—Doctor of Humane Letters | Neb.—Nebraska |
| CME—Christian Methodist Episcopal Co.—County | Lit.D.—Doctor of Literature | Nev.—Nevada |
| Colo.—Colorado | Litt.D.—Doctor of Letters | N.H.—New Hampshire |
| Conn.—Connecticut | LL.D.—Doctor of Laws | N.J.—New Jersey |
| | | N.M.—New Mexico |
| D.C.—District of Columbia | M.A.—Master of Arts | N.S.—Nova Scotia |
| D.D.—Doctor of Divinity | Mass.—Massachusetts | N.S.W.—New South Wales |
| Dec.—December | MC—The Methodist Church (United Kingdom); see TMC for The Methodist Church (U.S.A.) | Nov.—November |
| Del.—Delaware | M.D.—Doctor of Medicine | N.W.—Northwest |
| Dip.Ed.—Diploma in Education | Md.—Maryland | N.Y.—New York |
| D.R.E.—Doctor of Religious Education | ME—Methodist Episcopal | N.Y.C.—New York City |
| D.S.—District Superintendent | Me.—Maine | N.Z.—New Zealand |
| | MES—Methodist Episcopal, South | |
| E.—East; Eastern | | Oct.—October |
| E.C.—Evangelical Church | | Okl.—Oklahoma |
| | | Ont.—Ontario |
| | | Ore.—Oregon |
| | | |
| | | p.—page |
| | | Pa.—Pennsylvania |

ABBREVIATIONS

P.E.—Presiding Elder
 Ph.D.—Doctor of Philosophy
 P.I.—Philippine Islands
 PMC—Primitive Methodist Church in
 Great Britain
 P.R.—Puerto Rico
 Prov.—Provisional

 ret.—Retired
 R.I.—Rhode Island

 S.—South; southern
 Sask.—Saskatchewan
 S.C.—South Carolina
 Scand.—Scandinavia
 S.D.—South Dakota
 S.E.—Southeast
 Sept.—September
 S.T.B.—Bachelor of Sacred Theology
 S.T.D.—Doctor of Sacred Theology
 supt.—Superintendent
 S.W.—Southwest
 Switz.—Switzerland
 S.W.A.—Southwest Africa

Tenn.—Tennessee
 Th.B.—Bachelor of Theology
 Th.D.—Doctor of Theology
 Th.M.—Master of Theology
 Theo.—Theological
 TMC—The Methodist Church
 (U.S.A.); see MC for The Method-
 ist Church (United Kingdom)

U.—University
 U.B.—United Brethren in Christ
 U.E.—United Evangelical Church
 U.K.—United Kingdom
 UMC—United Methodist Church
 (U.S.A.)
 UMC (UK)—United Methodist
 Church (Great Britain)
 UMFC—United Methodist Free
 Churches (Great Britain)
 U.S.A.—United States of America
 USSR—Union of Soviet Socialist Re-
 publics

Va.—Virginia
 Ver.—Vermont
 V.I.—Virgin Islands

W.—West; western
 Wash.—Washington
 W.I.—West Indies
 Wisc.—Wisconsin
 WFMS—Women's Foreign Mission-
 ary Society
 WHMS—Woman's Home Missionary
 Society
 WMC—Wesleyan Methodist Church
 (Great Britain)
 WMMS—Wesleyan Methodist Mis-
 sionary Society
 WMS—Women's Missionary Society
 WSCS—Women's Society of Chris-
 tian Service
 WSWS—Women's Society of World
 Service
 W.Va.—West Virginia
 Wyo.—Wyoming

CONTRIBUTORS

Note: We endeavor to indicate the Annual Conference to which each ministerial contributor of The United Methodist Church and of the United Church of Canada may now belong; and also we indicate the city or land of residence of all lay contributors where this could be ascertained. Such listing may not be exact, however, since ministers "locate" or transfer, and lay writers change their residence. It did not prove possible to indicate the Conference membership of ministerial writers in certain of the lands and churches outside the United States and

Canada since there are no general "World Methodist Minutes" which might be referred to for such immediate listing.

Due to the length of time the *Encyclopedia* has been in compilation, the addresses of a few of our early contributors cannot be obtained. An asterisk by a name indicates that a biographical sketch of such person will be found in the main section of the *Encyclopedia*. Degrees held by our contributors have been listed where these could be obtained.

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East Ohio Conference
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AAPJIE, HANS, Transvaal pioneer, was born in Makapan's tribe about seventy miles north of Pretoria, South Africa, went to the Cape Colony for employment in about 1874, was converted, learned to read and write and married a Christian. He returned to the Transvaal in about 1876 but only gained permission two years later from Makapan to preach and teach. The Chairman of the District visited this area in March 1882 and met a congregation of about 150 in a well-constructed church building. Twenty adults and forty children attended a day school run by Aapie in the same building. He taught them the letters of the alphabet out of the Bible. In April 1884, **GEORGE WEAVIND**, Secretary of the Transvaal Synod, visited this Society and baptized 116 adults and sixty-six children. In August 1885 Watkins baptized a further thirty-one children and fifty-four adults in this Society.

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Minutes of South African Conference, 1939. D. C. VEYSIE

ABBOTT, BENJAMIN (1732-1796), early American pioneer preacher, born in NEW JERSEY, U.S.A., the son of Benjamin Abbott, Sr., and Hannah Burroughs, in 1732. His father was a substantial land owner, his mother a "godly woman of effectual prayer."

Following the early death of both father and mother, he learned the hatmakers' trade in Philadelphia. In early youth Abbott had fallen pretty deeply into the ways of sin. Soon after coming of age he hired himself for plantation work in south Jersey, and there purchased his own farm and married.

Upon hearing a Methodist itinerant, **ABRAHAM WHITWORTH**, preach with simplicity and power, Abbott first knew his sins forgiven, his conversion taking place October 12, 1772.

He immediately began to witness for Christ and became the first native Methodist itinerant for New Jersey. As a local preacher for seventeen years he carried forward a most effective work of evangelism, church building, and organization of new societies throughout south Jersey, PENNSYLVANIA, MARYLAND, and DELAWARE. Herbert Asbury says it is believed that Abbott obtained more converts than any other Wesleyan preacher except **JOHN WESLEY**, **GEORGE WHITEFIELD**, and possibly **ROBERT WILLIAMS**. Joseph Sickler in his *History of Salem* has asserted that "as an exhorter and weaver of spells over his listeners, Abbott had no equal in his time or possibly in all the history of the Methodist Church."

The work of Abbott was of great importance during the Revolution. In 1779, there being no official appointment in New Jersey, this lay preacher unofficially assumed the chief responsibility for leadership in Methodism. Scudder has asserted in his volume on *American Methodism*, "Here New Jersey was his vast circuit, and he was the chief

instrument in preserving the spiritual life of its societies during the distracting period of the Revolution."

The final period of Abbott's life (1789-96) came with his ordination and reception into the traveling ministry at the Conference held May, 1789, at TRENTON, N. J. He was appointed to the Dutchess Circuit, where in the next sixteen months the membership increased from a scattered few to nearly 1,400. Revivals broke out in every part of the circuit and four new circuits were added. Throughout the few years remaining until his death, Abbott continued to preach and organize new societies in NEW YORK, CONNECTICUT, New Jersey, Pennsylvania, Delaware, and Maryland. The Minutes of the PHILADELPHIA CONFERENCE, M. E. Church in 1796, recording his death, say: "Perhaps he was one of the wonders of America. No man's copy; an uncommon zealot for the blessed work of sanctification, he preached it on all occasions, and in all congregations . . . He was seldom heard by anyone to speak about anything but God and religion, and his whole soul was often overwhelmed by the power of God."

ABEL STEVENS concludes his story of Abbott by saying: "He had led hosts of souls from the lowest abysses of vice into a good life and into the church, from the Hudson to the Chesapeake. His singular yet most effective life will ever remain a marvel, if not a mystery. An extraordinary individuality of character, sanctified by extraordinary endowments of divine grace, must be its chief explanation. They fitted him for a peculiar work, and he did it thoroughly with all his might and to the end."

J. M. Buckley, *History of Methodists*. 1896.

J. F. Hurst, *History of Methodism*. 1901-04.

M. Simpson, *Cyclopaedia*. 1878.

HOWARD F. SHIPPS

ABBOTT, DAVID GUSHWA (1863-1939), was a missionary of the M. E. Church in the Central Provinces of INDIA, now Madhya Pradesh State, 1900-1934. He began his ministry at Khandwa immediately after a severe famine, and superintended an orphanage and a refugee camp of a thousand persons. Subsequently he was at different times superintendent of every district and participated in the care of every educational institution in the Conference.

Born in a mining camp in CALIFORNIA during the period of the gold rush, he was educated at IOWA WESLEYAN COLLEGE and BOSTON UNIVERSITY SCHOOL OF THEOLOGY. He married Martha Day, formerly a missionary in Calcutta and Moradabad. His older half-brother, Edward Newson, had been a missionary in India for some years.

Abbott twice represented the Central Provinces Annual Conference in General Conference and often in the Central Conference, the Executive Board and the Mid-India and National Christian Councils. He made a three-year court fight to establish the right of Christian converts to draw water from public wells, the first high-court decision

giving Christians the right to share, without discrimination, the use of public facilities. The principle, previously denied, is now guaranteed to all citizens by the Indian constitution.

Abbott died March 29, 1939, while walking near his home in Los Angeles. For two years prior to his death he had been president of the Interdenominational Missionary Association of Greater Los Angeles.

J. N. Hollister, *Southern Asia*, 1956.

The Indian Witness, April 1, 1909, p. 247.

Minutes of the Madhya Pradesh Annual Conference.

J. WASKOM PICKETT



YOSHIMUNE ABE

ABE, YOSHIMUNE (1886-), Bishop of the Japan Methodist Church, educator and ecumenical leader, was born in Hirosaki in northern JAPAN, and baptized in the Methodist Church there in 1901. This church, said to be the oldest Methodist Church in Japan, was founded by Dr. Abe's uncle, YOTSU HONDA, who in 1907 became the first bishop of the JAPAN METHODIST CHURCH. From the Hirosaki Church have gone out over two hundred Christian preachers.

Yoshimune Abe graduated from Aoyama Gakuin, Methodist College in TOKYO, in 1908 and from its theological department in 1912. Then in the U. S. he received a B.D. degree from DREW Seminary and an M.A. from New York University, both in 1915.

Returning to Japan he served successively as pastor of the Aoyama College Church, Dean of the Academy, and Dean of the Theological Department, and in 1933 became president of the university. He held this post until he was elected Bishop of the Japan Methodist Church in

1939. In the meantime, in 1931, the D.D. degree had been conferred upon him by OHIO WESLEYAN UNIVERSITY.

Bishop Abe was active in the movement for the organization of the United Church of Christ in Japan, and served as Chairman of its Organizing General Conference in 1941.

His influence has extended beyond his own church and even into international relations. He was fraternal delegate to the M. E. General Conference in 1928. As National Chairman of the Y.M.C.A. of Japan, he attended the Toronto and Cleveland Conferences in 1931 and traveled in Europe. From 1933 to 1941 he was chairman of the National Christian Conference of Japan. In 1941 he headed a group of Japanese Christians who went to the United States to secure the understanding of missionary leaders regarding the organization of the United Church, and to strive for the preservation of peace between the two countries. During the war he served as President of the Central China Religious Federation, and, after returning to Japan at the end of the war, became President of the Japan Christian Peace Association. In 1949-50, at the invitation of the Board of Missions, he traveled in the U. S. A., speaking in twenty-eight states about the Christian movement in Japan.

Since 1955, Dr. Abe has been General Secretary of the Educational Association of Christian Schools in Japan, at the same time serving as pastor of a new congregation which he founded after the war. He renders invaluable counsel in the leadership of the United Church and to many educational institutions.

Who's Who in The Methodist Church, 1966.

JOHN B. COBB, SR.

ABERCROMBIE, RALPH (1837-1914), British Methodist, was a son of RICHARD ABERCROMBIE. He was born at Whitby on July 31, 1837, and entered the UNITED METHODIST FREE CHURCH ministry in 1861. He was CONNEXIONAL EDITOR from 1883 to 1892, was one of the committee which edited the *New Hymn Book* of 1889, and in that year was elected president. He served on the committee which led to the Union of 1907. He died in Manchester on February 2, 1914.

UMC(UK) Minutes, 1914

OLIVER A. BECKERLEGGE

ABERCROMBIE, RICHARD (1797-1881), British Methodist, was born in Norwich on January 24, 1797. He was converted while in the army in France after Waterloo, later accompanied LORENZO DOW in Ireland, and assisted in the establishment of Methodist work in GIBRALTAR, but was expelled from the Wesleyan Methodists in 1834 because of his Reform sympathies. He left the army in 1836, and immediately associated himself with the WESLEYAN METHODIST ASSOCIATION and entered the ministry, contenting himself throughout his ministry with serving in the poorer circuits. Two of his sons, RICHARD ELIJAH and RALPH ABERCROMBIE, entered the ministry. He died in London on July 2, 1881.

U.M.F.C. Minutes, 1881.

OLIVER A. BECKERLEGGE

ABERNATHY, JOHN REAGAN (1879-1957), American minister, was born near Hamilton, Tex., October 29, 1879. He attended Proctor Seminary in Texas, Scarritt Collegiate Institute at Neosho, Mo., and VANDERBILT School of

Theology. He was awarded the D.D. degree by OKLAHOMA CITY UNIVERSITY. Abernathy was married to Helen Hinman October 16, 1907 at Centralia, Mo.

"Brother John," as he was often called, joined the SOUTHWEST MISSOURI CONFERENCE in 1900, later transferred to the MISSOURI CONFERENCE, and then went to OKLAHOMA in 1908. He served a number of pastorates in Oklahoma City, was superintendent of the TULSA and Oklahoma City Districts, commissioner of education for the Conference, and associate pastor at St. Luke's Church, Oklahoma City.

Abernathy was prominent in civic affairs. In 1910 at Guthrie he organized the first Boy Scout troop in the state, and the Boy Scouts of America gave him the Silver Beaver award. He was one of the first ministers to become active in the work of Alcoholics Anonymous as a counselor. He was a life-long Mason serving the Lodge in almost every capacity, including Grand Master of the Grand Lodge of the State of Oklahoma, Deputy Inspector General of the Scottish Rite, 33rd Degree Mason, and Chaplain of India Temple of the Shrine.

Abernathy died December 31, 1957.

Clegg and Oden, *Oklahoma*. 1968.

Minutes of the Oklahoma Annual Conf., 1958, p. 168.

OSCAR L. FONTAINE

ABERNETHY, GEORGE (1807-1877), pioneer settler and governor of the OREGON territory, was born in NEW YORK CITY, October 7, 1807. For some years he was an accountant in that city, where he married Anne Cope on January 21, 1830.

In 1840 JASON LEE invited him to take over the financial management of the OREGON MISSION. He sailed with Lee and his party aboard the *Lausanne*, arriving in Oregon June 1, 1840, after a voyage that took them around the Horn.

This group of settlers cultivated land, opened an academy, and built a mill. Abernethy's warehouse in Oregon City was the territory's first brick structure. He bought a press and helped to establish Oregon's first newspaper.

Abernethy was well liked and trusted by business rivals and by those who otherwise were distrustful of missionary influence in public affairs. This popularity made him the natural compromise for governor of the provisional government in 1845 when a deadlock arose. He was re-elected in 1847.

A major event in Abernethy's administration was the Whitman massacre at Waiilatpu and the war carried out against the Cayuses who had committed the offense. Abernethy's handling of this action and his work to shake Congress out of its apathetic attitude toward Oregon won him wide approval. Oregon became a Territory in 1849.

After the secular department of the Oregon Mission was closed, Abernethy engaged in private business as a merchant. He was the first Oregon merchant to establish credit in New York. George Abernethy and Company, established in 1850, was the first wholesale house in the Territory. He built lumber mills, flour mills, operated numerous sailing vessels, and carried on trade with HAWAII, California ports, and ports on the Atlantic coast. Financial reverses and a flash flood on the Willamette which swept away his store and mills forced him into bankruptcy in 1861.

Abernethy operated a wholesale business in his later

years in PORTLAND. He was elected as Oregon's first lay delegate to the General Conference of the M. E. Church held in BROOKLYN, N. Y. in 1872.

He died May 2, 1877, and is buried in Portland.

M. Simpson, *Cyclopaedia*. 1878.

Who Was Who in America, Historical Volume, 1607-1896. Chicago: A. N. Marquis Co., 1963.

ERLE HOWELL

ABERNETHY, THOMAS SMITH (1803-1882), one of the five preachers who helped organize the ALABAMA CONFERENCE of the M. E. Church in 1832. His father was Henry Abernethy, who with his wife, Rebecca Firth, moved to Giles Co., Tenn. in 1812, where young Tom Abernethy joined the church in 1819. In 1823 he joined the TENNESSEE CONFERENCE, and was immediately transferred to the MISSISSIPPI CONFERENCE and appointed to Marion Circuit in Ala. He served also Chickasawhay, Claiborne, Marengo, Prairie Creek, Greensboro and Erie Circuits and was a charter member of the Alabama Conference. In that Conference he served Black Warrior Circuit, Marion and Selma—he is said to have preached the first sermon ever preached in Selma—Marengo, Flatwoods, Poet Oak, Sumterville, Belmont, Uniontown, Lower Peachtree, Dayton Colored Mission, Spring Hill and Linden Circuits.

Thomas Abernethy was married three times—to Martha W. Lucy in 1827; to Eleanor L. Lucy in 1842; and to Ellen Collins Lordin in 1851. He left seven children by his first wife and three by his second, and his descendants have continued to give character and importance to many places and situations in Ala. Thomas Smith Abernethy, Jr., the son of his first wife, joined the Alabama Conference in 1854, and after serving in several stations, including Pensacola, died in 1871.

Thomas Abernethy died April 13, 1882 at Dayton, Ala., where he is buried under a monument which gives the essential dates of his life.

Greene County Democrat, Eutaw, Ala., Mar. 24, 1955.

J. C. Jones, *Mississippi Conference*. 1887, 1908.

M. E. Lazenby, *Alabama and West Florida*. 1960.

Our Southern Home, Livingston, Ala., Mar. 10, 1955.

F. S. MOSELEY

ABILENE, TEXAS, U.S.A. The first Methodist church organized in Taylor County, Tex. was at Buffalo Gap in 1877, a year before the county was organized with Buffalo Gap as the county seat. In 1881 a church was organized in the new town of Abilene, and two years later the county headquarters were moved there.

First Church has had an illustrious history, and is still a strong church with almost a thousand members, and church property valued at over \$800,000. Three men who serve as pastors in the early days of this church became bishops of the M. E. Church, South. They were SAM R. HAY, EDWIN D. MOUZON, and H. A. BOAZ.

St. Paul Church had a unique beginning. In February, 1909, at the close of a revival meeting held by the famous evangelist, Abe Mulkey, a collection was taken to build a new edifice for First Church. Soon it was decided that instead they would start a new church organization and use the money for the new project. So St. Paul Church was born with 250 members and a \$35,000 church building. J. T. Hicks was the first pastor. For the past 60 years St. Paul has enjoyed a steady growth with a number of the outstanding leaders of the conference serving as pas-

tors, and many of the distinguished men and women of the city and the conference counted among its lay leadership. In 1968 this church reported a membership of 2,324, a church school enrollment of 1,660, a church structure valued at over \$1,400,000, and parsonage property worth \$58,000.

In 1968 there were 12 Methodist churches in Abilene with 7,407 members, and property valued at about \$3,900,000.

McMURRY COLLEGE was established at Abilene in 1923 under the leadership of J. W. Hunt, pastor of St. Paul Church. He served as the first president of the college. In 1968 the school had assets of more than \$9,000,000. The members of St. Paul have spearheaded every movement for the growth and development of the college.

J. O. Haymes, *Northwest Texas Conference*. 1962.

J. O. HAYMES

ABINGDON PRESS, the trade name under which the Publishing House of The United Methodist Church publishes religious books—not simply for United Methodists but for a wide Christian constituency. This name was first adopted by the Methodist Book Concern of the M. E. Church in 1915. In 1923 COKEBURY PRESS was set up as the book publishing department of the Publishing House of the M. E. Church, South in NASHVILLE, TENN. At church union in 1939, when the publishing and sales operations of the uniting Churches became The Methodist Publishing House, the name Abingdon-Cokesbury was taken as a trade name for book publishing of that House, and it was used for fifteen years. In 1954 the Board of Publication of The Methodist Church, upon recommendation of the Publisher, went back to the single name Abingdon for the book press, and took the name Cokesbury to denominate the official Methodist book stores over the country. The Book Editor of The Methodist Church has always been the editor of the respective book presses of the Publishing House, and is editor now of the Abingdon Press.

Abingdon Press handles the publishing of many official United Methodist resources. In recent years it has issued such publications as *The Interpreter's Bible* and *The Interpreter's Dictionary of the Bible*. Annually it publishes over one hundred books. In 1969 it received the John Barnes Publisher of the Year Award, the first time a church-owned press had been so honored.

N. B. H.

ABSTINENCE. (See ETHICAL TRADITIONS, AM; and TEMPERANCE MOVEMENT IN ENGLAND.)

ACADEMIES. (See EDUCATION IN THE UNITED STATES.)

ACUFF, FRANCIS (1770-1795), American preacher and son of TIMOTHY ACUFF, was born in Culpepper County, Va., and was reared in Sullivan County, Tenn., where his family moved in 1773.

As a young man, Acuff showed early signs of great promise of leadership and ability, and was admitted to the conference in 1793. He served the Greenbrier and HOLSTON CIRCUITS, then went to KENTUCKY where he died near Danville just three months after his appointment to the circuit. He died in August, 1795.

On May 1, 1796, FRANCIS ASBURY visited ACUFF

CHAPEL and found "the family sorrowing and weeping on the death of Francis Acuff, who from a fiddler became a Christian; from a Christian, a preacher; and from a preacher, I trust, a glorified saint."

F. Asbury, *Journal and Letters*. 1958.

R. N. Price, *Holston*. 1903-13.

ELMER T. CLARK

ACUFF, TIMOTHY (1732-1823), American pioneer, was born in VIRGINIA. In 1773 he moved westward with his family and secured land by homestead in Sullivan Co., Tenn., which was then a part of NORTH CAROLINA. In 1785 he secured a grant of additional land for his service in the Revolutionary War.

He built ACUFF CHAPEL, the first Methodist meeting house in TENNESSEE. It was a school as well as a church. At that time the nearest church was PAGE'S MEETING HOUSE one hundred miles away, and the only other school within a 100-mile radius was one conducted by Samuel Doak at Washington. Timothy Acuff's son, FRANCIS, became a Methodist preacher.

Bishop FRANCIS ASBURY preached at Acuff Chapel more frequently than at any other place in the Holston country.

Acuff died in 1823 and was buried in the chapel graveyard.

F. Asbury, *Journal and Letters*. 1958.

Clyde Enoch Lundy, *Holston Horizons*. Bristol, Tenn.-Va.: Holston Conference Inter-Board Council, The Methodist Church, 1947.

I. P. Martin, *Holston*. 1945.

R. N. Price, *Holston*. 1903-13.

L. W. PIERCE



ACUFF CHAPEL

ACUFF CHAPEL, the first Methodist meetinghouse in TENNESSEE, was erected in 1786. In 1785 a Methodist class, composed chiefly of emigrants from VIRGINIA, was organized in Sullivan County near where Blountville now stands. The chapel was built on land given by TIMOTHY

and Anna Leigh ACUFF. Micajah Adams assisted Acuff in planning for the building. FRANCIS ASBURY preached at Acuff Chapel several times, as did a number of other Methodist pioneers. For a time the chapel was also used as a school. Timothy Acuff and his wife, along with numerous other early settlers of the area, are buried in the cemetery adjacent to Acuff Chapel. The successor to the Acuff Chapel congregation was Adams Chapel, which was built in 1887. Acuff Chapel was sold, moved from its original site, and used for a dwelling for a number of years. In 1962 the HOLSTON CONFERENCE Historical Society purchased the building and moved it back to its first location. It has been completely restored and was designated as a national Methodist historic SHRINE by the 1964 General Conference. A road marker has been erected beside Highway 126, noting the Chapel's history and its present location.

R. N. Price, *Holston*. 1903-13.

LOUISE L. QUEEN

ACWORTH, GEORGIA, U.S.A. **Acworth Methodist Church** is an historic church in Cobb County, north GEORGIA, organized in 1858. It may be the only church in America built on land requiring an Act of Congress to secure. Now in its third building, it is situated on a bluff overlooking Acworth and Allatoona Lakes.

The site belonged to the United States Government and was included in a fifty-year Master Plan for recreation. At the urging of Mr. and Mrs. Ray Harrison it was sought as the site for the Acworth church's relocation. W. A. "Pete" Roton, chairman of the Official Board, and many others worked to get Congressional action transferring 7.4 acres to the church, the bill being signed by President Eisenhower in September, 1957.

On his March to the Sea, General W. T. Sherman stopped in Acworth on June 4-9, 1864, ordering every church to be destroyed except the Methodist, then being used for a hospital. It is said that the real deciding factor was the Masonic Hall then on the second floor of the church building, and Sherman, it is alleged, favored the Masons.

For many years Acworth was on a circuit, becoming a full-time charge in 1957.

OUIDA WADE ROTON

ADAM, THOMAS (1701-84), British Anglican, rector of Winterringham, Lincolnshire, was one of the fathers of Anglican Evangelicalism and a close friend and correspondent of SAMUEL WALKER. Adam's *Private Thoughts on Religion*, posthumously published (1786), impressed such intellectuals as Samuel Taylor Coleridge and John Stuart Mill. In 1755 Adam was consulted by JOHN WESLEY, on Walker's advice, about separation of the Methodists from the Church of England, and strongly urged against it.

A. Westoby, *Memoir*. 1837.

A. SKEVINGTON WOOD

ADAMS, CHARLES VAN NESS (1885-1970), banker and churchman, was born Aug. 11, 1885 at Port Royal, Pa., the son of Furman and Sarah (Van Ness) Adams. His father was a preacher in the CENTRAL PENNSYLVANIA CONFERENCE. Young Adams was educated at the school which is now LYCOMING COLLEGE. Later he served as a member of its board. Entering the field of banking, he was presi-

dent of the First National Bank, Montoursville, Pennsylvania, 1920-65, and then became chairman of the board of directors.

An active churchman, Adams was church school superintendent at Montoursville for 31 years. He became a lay member of the Central Pennsylvania Conference in 1940 and for 12 years was conference LAY LEADER. He served 10 years as chairman of the conference board of education. He was a delegate to 10 General Conferences, 1928-64, and the 1939 Uniting Conference. Elected a member of the GENERAL BOARD OF MISSIONS in 1936, he served continuously until 1964. During that period he was chairman of the board's finance committee for 24 years, treasurer four years, and vice-president of the world division 16 years. On retiring in 1965, he made his home in Williamsport, Pa. He died there Aug. 7, 1970.

Who's Who in The Methodist Church, 1966.

Williamsport *Sun-Gazette*, August 12, 1965.

CHARLES F. BERKHEIMER

ADAMS, FRED WINSLOW (1866-1945), minister and authority on liturgy, was born in Belfast, Me., Aug. 31, 1866, the son of True Page and Dorcas Ellen (Winslow) Adams. His father was a member of the EAST MAINE CONFERENCE. Fred attended BOSTON UNIVERSITY three years, Harvard one year, and Yale Divinity School one year. SYRACUSE UNIVERSITY awarded him the honorary D.D. degree in 1905. He married Harriet Heath, June 11, 1901, and they had two sons.

Admitted on trial in the NEW YORK EAST CONFERENCE in 1896, Adams served churches in BROOKLYN, Yalesville, and NEW HAVEN. In 1902, he transferred to the TROY CONFERENCE where he was appointed to First Church, Schenectady, for the next 13 years. Going to the NEW YORK CONFERENCE in 1915, he was pastor of St. Andrew's Church, NEW YORK CITY, for one year, and then had two years as superintendent of the New York District. In 1918 he went to Trinity Church, SPRINGFIELD, Mass., where during a 12-year pastorate, he led in building the magnificent edifice for which that church is still known. The ECUMENICAL METHODIST CONFERENCE met there in 1947.

Adams was professor of Liturgics at BOSTON UNIVERSITY SCHOOL OF THEOLOGY, 1930-37. Fond of liturgy, he was able to express and incorporate his views in the church he planned and built at Springfield. Beginning in 1936, he served several years on the commission on worship of the FEDERAL COUNCIL OF CHURCHES. For a short time before his death he was a member of the commission on worship of The Methodist Church where he emphatically expressed views which his compeers called the "High Church Methodist tradition." He claimed that every true liturgical prayer should have a series of elements which he carefully outlined. He was known and was in demand for two lectures: "Mark Twain and other Marks," and "James Whitcomb Riley, Prince of Hoosiers and Prophet of Cheer." Small of stature, positive in thought, and dynamic in speech, Adams exerted considerable influence in the general church. He died in Cambridge, Mass., May 21, 1945.

General Minutes, ME.

Minutes of the New England Conference, 1946.

C. F. Price, *Who's Who in American Methodism*. 1916.

N. B. H.

ADAMS, JOHN (1791-1850), American preacher and revivalist, was born in Newington, N.H., Feb. 14, 1791. His parents were John and Abigail Coleman Adams. Like the two United States presidents named John Adams, his ancestry may be traced to Henry Adams, who came from Essex, Eng., in 1635.

As a young shoemaker of 17, Adams was moved by a sermon delivered by GEORGE PICKERING, the first Methodist he had ever seen. Continuing under Methodist preaching he was converted on June 23, 1810, and shortly thereafter united with the church and was appointed a class leader.

In 1812 he joined the NEW ENGLAND CONFERENCE. During his ministry he was stationed at widely scattered points, primarily in MAINE, MASSACHUSETTS, and NEW HAMPSHIRE. Even when stationed he traveled widely, both in America and abroad, conducting revivals, speaking at camp meetings, and doing the work of an evangelist, often receiving from 100 to 300 people into his churches within a short time.

Because of his effectiveness as a revivalist and because "reformation" was his primary theme, he was known among his contemporaries as "Reformation John Adams."

He died September 30, 1850 at Newmarket, N. H.

J. Mudge, *New England Conference*. 1910. ERNEST R. CASE

ADAMS FAMILY, THE, of VIRGINIA, has left a record of distinguished service. Ann Adams, wife of Colonel William Adams, was converted in a Methodist revival in 1773, and soon won her husband and ten children to the faith.

"Church Hill," the Adams home, located near the Falls Anglican Church in Fairfax Co., was built in 1750. Torn down in 1964, woodwork from the house has been incorporated in "the Methodist (headquarters) Building" of Northern Virginia, and in the Wesley Foundation Chapel at the University of Virginia. A Methodist class was formed at "Church Hill" in 1774 and continued to meet there until 1778. This society became Fairfax Chapel, and it has two modern-day descendants: Dulin and Crossman Churches at Falls Church. The work at ALEXANDRIA was an outgrowth of the Adams class, and Trinity Church, Alexandria, began with a part of the original congregation.

Ann (Lawyer) Adams was born in Stafford Co. in 1732. Her husband, also born in Stafford Co. Nov. 3, 1723, was from a family which settled as early as 1677 near what became the town of Falls Church. He became county sheriff Nov. 23, 1768. In early life he was an Anglican and was active in and attended the Falls Church. George Washington's *Ledger* shows that in 1770 he paid one pound to Adams as his subscription toward decorating the Falls Church. "Church Hill" adjoined land owned by Washington, and his *Diary* refers to surveying with Colonel Adams on April 4, 1799.

"Church Hill" was the congenial home of Bishop ASBURY on numerous occasions. His *Journal* for Sat., May 12, 1781, says,

Reached Mr. Adams's about eight o'clock at night: I always come to this house weary, but generally get my body and soul refreshed.

Colonel Adams died Sept. 4, 1809. Following Methodist practice at that time, he by his will gave freedom to more than twenty slaves.

The ten children born to William and Ann Adams were prominent in Methodist circles. Simon Adams served in the Revolutionary War and settled near LEXINGTON, KENTUCKY, in 1786. He was active in spreading Methodism in that state. While returning from a visit to Virginia, he was robbed and murdered near Pineville, Kentucky, in December 1809.

William Adams, son of Simon and Catherine (Wren) Adams, was born in Fairfax Co., Va., June 29, 1785. He was "piously educated, . . . joined the church at an early age, and in 1813 commenced preaching." In 1814 he joined the traveling connection and continued effective until his death in Shelby Co., Ky., in Aug., 1835. He served many years as secretary of the KENTUCKY CONFERENCE. He was married in 1803 to Ann Standiford, and their daughter, Frances, became the bride of Methodist preacher, William Gunn (1797-1853).

The second "Church Hill" son, William Adams, Jr., died unmarried Dec. 3, 1779, after a brief useful life in the ministry.

The third son, Samuel Adams, died Aug. 7, 1805 after an effective life as a preacher. By his will he gave freedom to his slaves, and he donated "fifty pounds . . . to the building of Methodist meeting houses."

The fourth son, Wesley Adams, was a pioneer preacher in GEORGIA and FLORIDA. He married three times and had 13 children. One daughter, Elizabeth, married Richard Tydings, a preacher. Charles Darius Adams, a grandson of Wesley Adams, was a Methodist preacher. He died in Pooler, Ga., Dec. 6, 1923.

The fifth "Church Hill" son, John Adams, died at 70 years of age in Dec., 1839, at LEESBURG. He was a class leader in the Old Stone Church at Leesburg, and was buried in the church yard.

The sixth son, Edward Adams, was a class leader in Loudoun Co.

Sarah Adams, a daughter of "Church Hill," was married June 6, 1778, to WILLIAM WATTERS, first native-born American Methodist itinerant. She died Oct. 29, 1845, leaving an extensive estate. By her will she freed her slaves.

Ann, another daughter of "Church Hill," married Colonel George Minor of "Minor's Hill," Fairfax Co. Minor was converted to Methodism and contributed the land for Fairfax Chapel at Falls Church. All of the Minor descendants were prominent in Methodist circles.

Susannah, or Sukey, Adams was born in 1766 at "Church Hill." In 1782 she married Captain Lewis Hipkins. After his death in 1794 she married Richard Wren, and their son, Thomas Sanford Wren, became prominent in Methodism—as are many of the Wren family descendants.

The tenth child of "Church Hill," Margaret Adams, married John Childs, a Methodist preacher. Licensed to preach in 1789, he located, was re-admitted to the traveling connection in 1816, located again in 1823, and then returned to the active work in 1827. John and Margaret Childs had eight children, including Mary Y. Childs who married John R. Wren. One son, John Wesley Childs (1800-1850), entered the Methodist ministry April 29, 1826. He was married in 1834 by JOHN EARLY, later bishop, to Martha Binns Susannah Rives. Early was a brother-in-law to Margaret Childs. J. Rives Childs, author and foreign service officer, is a grandson of John Wesley Childs.

Frances Ann Cooksey, daughter of Samuel and Jemima

(Darne) Adams, married Alexander Gustavus Brown (1833-1900), who served in the itinerancy and as financial secretary of RANDOLPH-MACON COLLEGE.

Raymond F. Wrenn, executive secretary of the Northern Virginia Methodist Board of Missions, is a descendant of James and Anne (Adams) Wrenn.

F. Asbury, *Journal and Letters*. 1958.

J. Rives Childs, *Reliques of the Rives*. Lynchburg, Va.: J. P. Bell Co., 1929.

County Court Record, 1768-1770. Fairfax County, Va., p. 67.

Melvin L. Steadman, Jr., *Falls Church: By Fence and Fireside*. Falls Church, Va.: Public Library, 1964, pp. 92-109, 221-239.

W. Watters, *Short Account*. 1806.

MELVIN L. STEADMAN, JR.

ADDICKS, GEORGE D. (1854-1910), German-American minister and educator, was born at Hampton, Ill., Sept. 9, 1854. He received a B.A. from CENTRAL WESLEYAN COLLEGE, WARTENTON, Mo., in 1875 and an M.A. in 1886. Following his graduation he taught one year in the preparatory department of Central Wesleyan and then attended GARRETT BIBLICAL INSTITUTE, 1876-77. Admitted to the ST. LOUIS GERMAN ANNUAL CONFERENCE of the M. E. Church, he became professor of German of the Mount Pleasant German College and IOWA WESLEYAN COLLEGE until 1885 when he accepted a pastorate at Pekin, Ill. for five years. In 1890 he was appointed professor of Practical Theology at Central Wesleyan College, and in 1895 he became president. He died in office on Jan. 31, 1910. During his presidency, the faculty and student body were expanded, new buildings erected, and Mount Pleasant German College absorbed. He was a delegate to the General Conferences of 1900, 1904 and 1908, and was a member of the University Senate of the M. E. Church. German Wallace College, Berea, O., granted him an honorary D.D. in 1898.

Minutes of the St. Louis German Conference, 1878-1911.

Commemorative Volume of the 50th Anniversary of Central Wesleyan College 1864-1914.

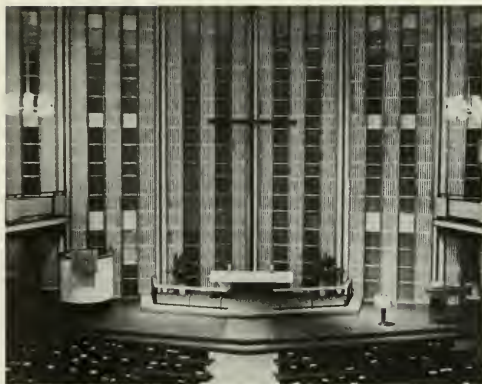
The Pulse, 1906. Central Wesleyan College Yearbook.

LOUIS A. HASELMAYER

ADELAIDE, AUSTRALIA, is the capital of South Australia. Known as the City of Churches, Adelaide is the business center for the pastoral and industrial interests of South Australia. Historically, the strength of Methodism in Adelaide has always been considerable and due, in no small measure, to the enthusiastic witness of pioneer Methodist ministers and laymen. Adelaide is the metropolis of the South Australian Conference.

The Central Methodist Mission, Franklin St., Adelaide, S. Aust., is one of the major centers of urban work with the Australian church. It is also known locally as "Maughan," James Maughan being the first METHODIST NEW CONNEXION minister in the state and the founder of the Mission's original congregation in 1863. In 1888 the New Connexion Methodists merged with the BIBLE CHRISTIANS, the Franklin St. church becoming the major church of the latter denomination.

The Central Mission proper was established as the "West Adelaide Methodist Mission" at the first conference following Methodist union in 1900. Its beginnings owed much to the "Forward Movement" in British Methodism.



CENTRAL MISSION, ADELAIDE, AUSTRALIA

The Mission's advocates believed that the work of HUGH PRICE HUGHES and others in the Central Missions of the mother church provided a pattern which could be successfully followed in South Australia. For years the Mission's work was hampered by long-standing debts and it was not until the ministry of W. H. Cann that the finances were put on a sound footing and the institutional outreach of the Mission grew. Further growth took place under Cann's successor, Samuel Forsyth, O.B.E.

The Mission stands at the center of a network of institutions and services—Aldersgate Village (Homes for the Aged), "Lentara" Children's Homes, Kupto Colony (a men's rural rehabilitation center), Goodwill Store, and Lifeline Counselling Centre. The Mission is the major shareholder in a commercial radio station and its "Pleasant Sunday Afternoon" and evening service are broadcast each week.

In 1965 all buildings on the Franklin St. site were demolished and a new Mission Center with church, chapels, halls and various ancillary facilities were erected, at a cost of one million dollars.

During the ministry of A. Erwin Vogt, L.Th., in 1949, there has not only been considerable development in the Central Mission complex but both state and federal governments look upon the Mission's social institutions as models for all agencies to emulate.

Kate Cocks Babies' Home in the Adelaide suburb of Brighton is an institution maintained by the South Australian Conference for the care of unmarried mothers and the provision of facilities for the adoption of their children. It had its origins in the concern of Miss Kate Cocks, M.B.E., the first head of Women Police in the state, who in the 1930's began to care for pregnant girls in her own home. The interest of the church eventually led to the establishment in 1937 of the present institution in what had earlier been the Brighton Training Home (Bible College conducted by W. C. Torr, a Bible Christian schoolteacher) and later Brighton College. Its original name was "Methodist Home for Babies and Unmarried Mothers."

Miss Kate Cocks was herself in charge of the work from 1935 until her retirement in 1950. It is estimated that over 3,500 children have passed through the Home since its inception. It is administered by the Conference Women's Welfare Department, located on Wattle St., Brough-

ton, S. Aust. Deaconess P. Bonython has been the superintendent since 1957.

Lincoln College, an incorporated body associated with the South Australia Conference, is to be distinguished from Wesley, Lincoln, opened in 1952, is the church's residential college within the University of Adelaide. The Master, W. F. HAMBLY, was President General from 1963-1966.

Pirie Street Methodist Church in the heart of the city of Adelaide is the "descendant" of the first Methodist congregation to meet in South Australia. Sometimes termed "the cathedral church," it was established on its present site in 1851. For half a century it was the major Wesleyan church and the parent congregation of many churches in the suburbs and country. The inaugural service of united Methodism took place at Pirie Street on Aug. 14, 1899, and the church has been the scene of many Annual and General Conferences. Numerous distinguished preachers from overseas have occupied its pulpit. Pirie Street has long had a reputation for its fine choral work and for its contribution to church music in South Australia.

Some of the names which stand out on its roll of ministers are those of DANIEL J. DRAPER, John C. Symons, William Butters, HENRY HOWARD, John G. Jenkin, and W. FRANK HAMBLY.

Under the leadership of Trevor Byard, appointed in 1965, Pirie Street Church has entered into union with the historic Stow Congregational Church, forming the "Union Church of the City," as of June 1, 1969.

Prince Alfred College in the Adelaide suburb of Kent Town is a Methodist boys' school providing education and accommodation (for a limited number), from first grade to the matriculation (pre-University) level. In the early years of the Colony of South Australia the Methodist Church conducted several day schools in city and country centers. With the development of the State educational system these declined and were closed. However, the desire for a boys' school under Methodist auspices persisted, an early resolution giving as the purpose of such an institution "the education of our sons and the training of candidates for the ministry."

The foundation stone of the College was laid by Prince Alfred, the Duke of Edinburgh, on Nov. 5, 1867, and classes commenced two years later. In 1902 Way College, a Bible Christian Boys' College, was closed and many of the students and staff transferred to Prince Alfred College. A sister school, Methodist Ladies' College, took over the Way College property in 1903. The College is now an incorporated body.

Wesley Theological College, Wayville, was established in 1927 with the Rev. FRANK LADE as the first principal. Prior to the setting up of this institution, students for the ministry had been trained at a college at Brighton and earlier at Prince Alfred College.

As with all Methodist theological institutions in Australia, Wesley College receives for training candidates accepted by the annual conference. Matriculated students undertake work at the University of Adelaide and concurrently study for diploma or degree examinations set by the Melbourne College of Divinity. A joint lecturing program brings together the faculty and students of three seminaries—Wesley (Methodist), Parkin (Congregational), and the Baptist College.

Incorporated with Wesley College is the Chapman Alexander Bible Institute. This was established as a lay training center in 1914 through the generosity of some

Methodist laymen as a result of the impact of the Chapman-Alexander Evangelistic Missions of 1909 and 1912. In 1927 the Institute was handed over to the SOUTH AUSTRALIAN CONFERENCE which now undertakes responsibility for carrying out the founders' intentions. Evening classes offer a variety of courses to interested laymen.

(For the further history of work in and around Adelaide, see SOUTH AUSTRALIA CONFERENCE.)

AUSTRALIAN EDITORIAL COMMITTEE

ADEN, FRED (1890-1965), American missionary educator in ARGENTINA and for thirty-five years director of Colegio Ward in BUENOS AIRES. He was born in Garrison, Neb., U.S.A., and attended NEBRASKA WESLEYAN UNIVERSITY and the University of Southern California, where he received the A.B. and M.A. degrees.

Aden married Meda Pettet in June, 1916, and in Jan., 1918 they went to Buenos Aires, where he became a teacher at Colegio Ward. He became director in 1920, continuing until his retirement in 1955.

He received a doctorate in pedagogy from the University of Southern California in 1931 and a doctorate in laws from Occidental College in 1946. In 1954 the Americas Foundation gave him the "Americas Award" in recognition of "his lifetime devotion to inter-American accord as director and head of Ward College."

From their retirement home in Stockton, Calif., the Adens returned in 1963 for the golden anniversary of Colegio Ward and the inauguration of "Aden Center," a group of four buildings—library, science hall, lecture hall, and chapel. A bronze bust of Aden by Fioravanti has been placed in the reception hall of Aden Center near the chapel.

A. G. Tallon, *Rio de la Plata*. 1936.

PEARL S. SWEET

ADKINS, LEON McKINLEY (1896-), American minister, church official, and General Secretary of the Division of the Local Church of the Board of Education, The Methodist Church, for nearly three quadrennia, was born at Ticonderoga, New York, July 14, 1896.

Adkins joined the Troy Conference on trial in 1921, and after serving three appointments of his Conference, he became pastor of the large First Church, Schenectady, New York, 1937-50, and University Church, Syracuse, 1950-55. He was elected to the Northeastern Jurisdictional Conferences of 1940, 1944, 1948, and the General Conference of 1948. He was a member of the General Board of Education of The Methodist Church from 1940 to 1955, when he was elected General Secretary of its Division of the Local Church. In this capacity he served on many important church commissions including the International Council of Religious Education and the General Board of the National Council of Churches. He was a trustee of Green Mountain College, Poultney, Vermont, 1940-60; Syracuse University, 1952-56; Paine College, and Scarritt College. During the first World War he served as second Lieutenant of Infantry in the United States Army. Dr. Adkins is the author of the hymn, "Go, Make of All Disciples," in *The Methodist Hymnal* of 1964.

After retirement in 1966, he continued to reside in Nashville, Tennessee.

Who's Who in America, 1966-67.

Who's Who in The Methodist Church, 1966.

N. B. H.

ADMINISTRATION, BOARD OF (U.B.). (See EVANGELICAL UNITED BRETHREN CHURCH—General Council of Administration.)

ADMINISTRATIVE BOARD. (See OFFICIAL BOARD.)

ADRIAN, MICHIGAN, U.S.A., is a small city in the southeastern part of the state and a Methodist center. In the summer of 1830, Adrian was made a preaching point on a large wilderness circuit, and a society of five members was organized.

In 1837, following the building of the first railroad of the area from Toledo to Adrian, Adrian became a station. The first church was begun in 1838. It was a thick-walled brick church which stood until 1965—during its last century a Disciples of Christ church. By 1842 the Adrian church had 350 members and was for some years the largest church in Michigan. Methodist growth had been so rapid that in the summer of 1851 a second church was organized, but this was given up in 1858. In 1863-64 a large new brick church was built on Broad St., which was used for 98 years.

In 1854 the Adrian District was organized with ELIJAH H. PILCHER as presiding elder. In 1856 the DETROIT CONFERENCE was organized in Adrian. The MICHIGAN CONFERENCE had previously met here in 1842 and 1849. The Detroit Conference has met in Adrian repeatedly through the years—in 1864, 1877, 1886, 1904, 1921, 1939, 1956, and 1961-66.

In 1859 a college was moved to Adrian from Leoni under the WESLEYAN METHODIST banner. In 1866 ADRIAN COLLEGE became a Methodist Protestant college. A church called "The First Methodist Church" was organized at the college on April 14, 1867—a small group supported by college people until 1879, who never possessed a building. In the 1870's the Congregational church in Adrian fell upon evil days, and in 1879 it became the Plymouth Methodist Protestant Church. This church was supported by people related to the college and home mission funds of its denomination. In 1939 the Plymouth Church was merged with the First Church.

James V. Watson published in Adrian a monthly religious paper, *The Family Favorite*, in 1849-50, and then an early *Michigan Christian Advocate* (which see), before he went on to the editorship of the *Northwestern Christian Advocate* in Chicago. The *Adrian District Methodist*, a monthly paper, was begun at Adrian in October 1873 by Orrin Whitmore, presiding elder. In Jan., 1874 this paper became the *Michigan Christian Advocate* and continues to this day.

A Uniting Conference, bringing together the M. E. and M. P. churches of Michigan, was held at Adrian in 1939.

The Adrian church erected a new building near the college in 1961-62 at a cost of about \$800,000. Church membership has been increasing in recent years and in 1969 stood at nearly 1,300. The Detroit Annual Conference usually meets at Adrian College, with First Church sharing the responsibilities of host.

Minutes of the Michigan and Detroit Annual Conferences. E. H. Pilcher, *Michigan*. 1878. RONALD A. BRUNGER

ADRIAN COLLEGE, Adrian, Michigan, chartered in 1859, traces its origin to the Wesleyan Theological Institute

founded in 1845 by the WESLEYAN METHODIST CHURCH. The college was transferred to the METHODIST PROTESTANT CHURCH in 1868 and continued under these auspices until Unification in 1939. After this union the college was successfully integrated into the educational program of The Methodist Church in Michigan. The phenomenal growth of the college is reflected in a comparison of the value of holdings in physical plant and endowment: In 1939 its properties were worth \$489,795; in 1966 the total value was \$11,402,169. It grants the A.B. and B.S. degrees. The governing board consists of twenty-seven trustees elected by Detroit and Michigan Annual Conferences.

JOHN O. GROSS

ADRIANCE, JACOB (1835-1922), American preacher and western pioneer, was born Oct. 22, 1835 in Aurelius, Cayuga Co., N. Y. He was converted at age sixteen and almost from the first felt that he was destined to preach. He attended Wilson Collegiate Institute.

In 1857 Adriance moved to NEBRASKA, settling in DeSota. He was received on trial in the Kansas-Nebraska Conference in 1858 and moved to Fremont, where he assumed charge of the Platte Valley Circuit, which had twelve points to visit over a 300-mile route and took a month to cover.

In 1859 he transferred to Pikes Peak, accompanying Presiding Elder WILLIAM H. GOODE to the Cherry Creek Mission. Together they became the founders of Methodism in COLORADO. He and Goode founded the first Methodist organization at historic Central City. Later he helped start congregations in Golden, DENVER, and Boulder. The Denver church became the famed Trinity Church. His great energy and determination won him great respect, even among the hard-bitten gold miners who had swarmed into Colorado. He organized the first Sunday school in the state. It was a union school with all groups cooperating in it. He was appointed chaplain to the lower house of the Colorado legislature as the Territory's provisional government was formed.

In 1860 Adriance returned to New York, where he married Fannie A. Rogers. They went back to Colorado that same year, and she frequently accompanied her husband on his circuit visits.

In 1862 he went to Nebraska where he located until being readmitted into the conference in 1864. He served several large circuits until deafness forced him to give up his church work.

Adriance kept a meticulous diary of his work in the mining area, and this has become a valued source of early Methodist history there.

He died Dec. 18, 1922 at Fremont, Neb.

W. H. Goode, *Outposts of Zion*. 1963
Kenneth Metcalf, *The Beginnings of Methodism in Colorado*. (Unpublished dissertation, Liff School of Theology, 1948.)

LOWELL B. SWAN

ADVANCE FOR CHRIST AND HIS CHURCH. Under this name a formal quadrennial program of The Methodist Church, U.S.A., was carried on for the four years from 1948 to 1952. In a sense this move was a continuation of the CRUSADE FOR CHRIST, which had been a similar emphasis and movement during the previous quadrennium. The Crusade for Christ had proved highly success-

ful, and in order not to lose the momentum of interest which the general church had achieved in world-wide rehabilitation, and especially in funds for missionary and church extension causes, "The Advance," as it was commonly called, was planned and put on by the General Conference of 1948.

The BOARD OF MISSIONS and the METHODIST COMMITTEE ON OVERSEAS RELIEF were the only beneficiaries of the Advance. The annual income from this source to the two agencies exceeded what they had received during the corresponding four years from the Crusade for Christ. There was a Week of Dedication as part of the Advance program, not for the purpose of emphasis, but in order that a special appeal might be made for specific objects as a part of the Advance. Contributions were made by individual churches to specific objects not otherwise provided for in the general program, and securing these special was made the responsibility of the respective district superintendents.

Following the close of the period for the Crusade in 1952, its emphasis and appeal was made a regular feature of missionary outreach of The Methodist Church. Thus "mission specials," and the Week of Dedication were made permanent in The Methodist Church.

Crusade Scholarships were a part of the Crusade movement, and this has resulted in the bringing in of numerous chosen young people to the United States by Crusade Scholarship funds. These funds have cared for their expenses and given them an opportunity to be trained for leadership. The scholarships have also been available for students of the United States.

Bishop COSTEN J. HARRELL was general chairman of the Advance Committee, and its executive director was Dr. E. Harold Mohn. The treasurer of World Service, Dr. Thomas B. Lugg, was made treasurer of the Advance. Each Jurisdiction was represented on the Advance Committee, and through the quadrennium, by able promotional work and emphasizing the idea of sacrificial givings and Advance Specials, it accomplished much for the church. The formal report of the Advance Committee to the General Conference of 1952 may be consulted for an overall description of its work and accomplishments.

N. B. 11.

ADVENT, The Second, and ADVENTISM. The return of Christ to earth to inaugurate the final RESURRECTION, the last judgment and the end of the world has been traditionally described as the Second Advent. The expectation of Christ's return has been part of traditional Christian belief from New Testament times. It is sometimes described as the Parousia (Greek for "coming" or "presence"), and it would be more correct to call it the final than the second advent, because Christ also returned to earth at his resurrection and he continues to return in so far as he dwells within men. Although many New Testament Christians expected his final return to take place in the near future, the Church came eventually to accept the belief that it would be long delayed. There have been numerous attempts to calculate the date of the Second Advent, and those who have made these attempts have usually come to the conclusion that it would happen very soon. But these detailed predictions have not been accepted by the main Christian churches.

The belief in the Second Advent was itself a modification of the Jewish Messianic hope. Many Jews expected

a Messiah to come as the nation's deliverer to inaugurate a new and blessed era; and some forms of this expectation linked his coming with the future judgment and resurrection. Christians, however, believed that since Jesus was the Messiah, the Messianic age had already begun. But the last judgment and the final resurrection had not taken place, and they expected Jesus to return again to earth for these events.

There has been a great amount of detailed discussion of the New Testament teaching about the Second Advent. Most of the New Testament books contain a reference to it, and Paul expected it to occur in the near future (1 Thess. 4:13-18; 1 Cor. 15:20-57). The argument that he changed his views later in his life is put forward by some scholars but it has not won general acceptance. When a later generation of Christians realized that Jesus was not going to return as soon as the first Christians expected, they began to modify their views (II Pet. 3:1-10), and some scholars claim that this modification was already being made by the writers of the synoptic gospels, especially by Luke. But there is evidence even in these writings that his advent was expected soon (Mark 13:28-37; Luke 21:29-36). The gospel and letters of John contain an emphasis which has greatly appealed to modern interpreters. Although they retain the expectation of Christ's return (John 5:25-29; 6:40, 44, 54; 1 John 2:18; 3:2), they also affirm that men receive either eternal life or judgment in the present, according to their reaction to Christ (John 3:16-21, 36; 1 John 5:12). The return of Christ, some writers believe, will be preceded by special signs, many of which will be supernatural (Mark 13:1-21; II Thess. 2:1-12; Rev. 6:1-20:10). But in other passages it is asserted that his return will be sudden and unexpected (Matt. 25:13; Mark 13:32; I Thess. 5:2). New Testament writers have disagreed widely about Jesus' own teaching on this subject. According to the gospel writers, he predicted that he himself would return to earth. This is beyond dispute since the gospels not only contain prophecies of the Son of Man's return (e.g. Matt. 24:30; Mark 14:62; Luke 21:27; John 5:25-29) but they also identify Jesus with the Son of Man (e.g. Mark 8:31 and parallels; John 5:26-27). Many scholars, however, regard the New Testament as unreliable at this point, some of them denying that Jesus ever prophesied the advent of a Messiah, and others claiming that although he expected the coming of the Son of Man, he did not identify himself with him. Many other scholars contend that the gospels are correct in recording that Jesus prophesied his own return.

Scholars have also disagreed about the essential emphasis of Jesus' teaching on this subject. C. H. Dodd has claimed that Jesus' distinctive message was a realized eschatology, the teaching that the kingdom of God had already come in his own ministry. Dodd agrees that there are predictions about the future in Jesus' teaching, but he claims that the original and distinctive feature of his message is its teaching about the present. Dodd's view has been modified by Joachim Jeremias who speaks of an "eschatology in the process of realization." Rudolf Bultmann, on the other hand, claims that the distinctive feature of Jesus' teaching is his proclamation of the imminence of the kingdom of God and the challenge to decision which accompanies this proclamation. Oscar Cullmann, however, claims that in the teaching of Jesus, as in the rest of the New Testament, there is a tension between present and future eschatology. Jesus proclaims

that the Messianic age has already come with his own ministry but at the same time he proclaims that it will come in its fullness at his Second Advent. Here is a tension between the "already" and the "not yet," which, Cullmann claims, runs right through the New Testament.

Although the interpretation of Jesus' teaching on this subject is highly controversial, there is no doubt that the New Testament writers themselves expected him to return, and that this expectation was one of the main themes of the early Christian message.

A much discussed problem connected with the Second Advent is the interpretation of the millennium (period of a thousand years) mentioned in Rev. 20:1-10. Many early Christians were premillenarians, believing that the Lord would return visible to earth before the millennium. By the end of the fourth century this view was rejected mainly because of the influence of Origen and Augustine. It has been revived from time to time, especially by mystical groups in the middle ages and by Anabaptists at the time of the Reformation. During the nineteenth and twentieth centuries it has been held by numerous members of the Holiness and Pentecostalist movements as well as by the Plymouth Brethren, the Mormons, the Christadelphians, the Jehovah's Witnesses, the Seventh Day Adventists and other groups. By contrast with the premillenarians Augustine suggested that the whole period during which the earthly church existed was the millennium. This interpretation is postmillennial since it assumed that Christ will not return visibly until after the millennium. Other interpreters feel no need to give an account of the millennium at all, and they argue that since there is no other evidence of millennial teaching in the New Testament, disproportionate emphasis has been given to the one passage in Revelation.

Other problems connected with the Second Advent are whether it will be visible and whether the resurrection which will follow it will be bodily. In connection with the final judgment some theologians have revised the traditional belief in eternal punishment and have argued that ultimately all men will be saved (universalism, a doctrine which was taught as early as the third century by Origen); others have argued that while the redeemed will live eternally, the damned will cease to exist (annihilationism, or conditional immortality). Another question is whether eternal life will be in time or beyond time. And yet another is whether men will sleep or will have a conscious existence between their physical deaths and the final resurrection. Those who believe in a conscious intermediate stage disagree about its nature, some regarding it as a probationary period, and others not.

The Wesleys. The Wesleys fully shared the traditional expectation. CHARLES WESLEY'S hymns refer to it, as for example, the hymn "Lo! He comes with clouds descending." JOHN WESLEY often speaks of the Second Advent, and he has outlined in considerable detail his beliefs about the future of mankind and the world. He claims that at the moment of an individual's death, when the soul is separated from the body, an intermediate state begins, in which the righteous man enjoys happiness and the condemned man is punished. A man's fate will be confirmed at the last judgment when all men, women and children will receive a sentence of acquittal or condemnation which will be final and irrevocable (*Works V*, pp. 174-180; *VI*, pp. 381-391, 496-497). He also argues that animals as well as human beings will share in the final redemption (*Works VI*, pp. 241-252).

In his *Notes on the New Testament* Wesley, closely following the interpretation of the German scholar Bengel, puts forward a striking but not generally accepted theory about Rev. 20:1-10. He claims that the destruction of the Beast, which he believes to be a future Pope, will occur in A.D. 1836. This event will be followed by two millenniums (periods of a thousand years), the first of which will bring an era of great blessedness when the Church will make remarkable progress. At the end of this first millennium Satan, who has been imprisoned, will be loosed, and the second millennium will begin, during which the saints will reign in heaven and people on earth "will be careless and insecure." At the end of the second millennium Christ will return visibly to earth in glory, Satan will be thrown into the lake of fire, the final resurrection and the last judgment will take place, and the new heaven, the new earth, and the new Jerusalem will appear (*Notes on the New Testament*, pp. 999, 1036-1041, 1051).

This interpretation of Revelation is not an example of premillennialism, the belief that Christ will return to earth before the millennium. Wesley clearly states that the beginning of each millennium will take place in the invisible world and will be unknown to men. Christ will not return visibly until both periods have been completed. This theory has not been generally accepted by Methodists and it is doubtful how much importance Wesley himself attached to it. But he did emphasize the Second Advent, the final resurrection and the last judgment, and he also stressed the importance of the Church's mission to all nations and its future glory on the earth (*Works V*, pp. 37-52; *VI*, pp. 277-288).

Methodist Teaching in the Nineteenth and Twentieth Centuries. The leading Methodist theologians of the nineteenth century, including ADAM CLARKE and W. BURT POPE in Britain and JOHN MILEY in America, believed in the visible return of Christ. They rejected premillennialism. They taught that there was an intermediate state in which men consciously existed between their deaths and the last judgment, but they did not regard this state as in any way similar to Purgatory. They believed that after the last judgment the redeemed would enjoy everlasting happiness and the condemned would suffer everlasting punishment. Pope also laid special emphasis on the future glory of the Church on earth, which he believed would be accomplished before the Second Advent. None of them attempted to defend the details of Wesley's account of Rev. 20:1-10, and Clarke stated that the key to the prophecies of the Book of Revelation was not yet known to men, and that much of the book's teaching should be understood as merely symbolical representation.

The great success of the missionary movement and the general social progress of the Western world had its effect on theologians in the closing years of the nineteenth century. The British scholar, J. AGAR BEET, for example, whose account of the Second Advent was sufficiently traditional to expect a visible return of Christ, argued that there was so much spiritual progress in the present age that Christ would not return in the near future—his coming would take place only in an age of spiritual stagnation. Beet was conservative in his outlook, but other theologians of this and later periods were strongly affected by the tides of liberal thought. Their influence reached its peak in the first thirty years of the twentieth century, and it survived even after the Second World

War. These theologians saw the future, not in terms of a spectacular divine intervention, but in terms of the gradual growth of the Kingdom of God on earth. They also believed in the immortality of the individual, and they regarded the ultimate goal as eternal life beyond this world. But they laid great emphasis on the building of a perfect earthly community, in which all men would be obedient to God. The Church had a special task to play in the establishment of this community, and the task would extend over a long period of time. They recognized that there could be setbacks in the process of the Kingdom's growth, and some of them admitted that the Kingdom would never be perfectly completed on earth. They all affirmed that God's activity was necessary for the growth and perfecting of the Kingdom, and they discerned his activity in the inspiration of the indwelling Spirit and in the gift of an ideal for which they could work. Among British representatives of this type of thought are JOHN SCOTT LIDGETT, ARTHUR SAMUEL PEAKE, and T. F. GLASSON. Among American representatives are BORDEN P. BOWNE, HARRIS FRANKLIN RALL, and EDWIN LEWIS.

After the First World War a reaction against liberal theology began and this was evident in Methodist thought about the Second Advent. Indeed before this time the American, OLIN A. CURTIS, was emphasizing that any progress on earth was no more than a preparation for the ultimate goal of the new, eternal and spiritual race in Christ. The American, ALBERT C. KNUDSON, although his sympathy with the new reaction was strictly limited, said that the importance of the earthly ideal ought not to be exaggerated, and that the emphasis should be put on the social character of the life hereafter. In his later writings Harris Franklin Rall did not speak as confidently of the attainment of the earthly kingdom as he did in his earlier works. Other theologians, while not denying the possibility of progress on earth, refuse to link this question with their understanding of the Second Advent. They also emphasize that God and man will inaugurate the final events. Among British Methodists who make this emphasis are H. M. HUGHES and John Lawson, and among American Methodists are L. HAROLD DEWOLF, Mack B. Stokes, and Claude H. Thompson. These writers do not commit themselves to a belief in the visible descent of Christ at his Second Advent, but they claim that the world will end in a manner worthy of its creator, and that the God who passes judgment will be a God of love. They also believe that God gives men life immediately after death.

The contrast between liberalism and the reaction against it has not been as great in Methodist as in Continental theology, and the distinction between the two groups of scholars is often a very fine one. The main differences are about the relation of the final events to the social and spiritual progress of mankind, and the extent to which human cooperation plays a part in the coming of the Kingdom. The second group is also more ready than the first to speak explicitly of the Second Advent, although it does not claim to know what precise form it will take.

Of the twentieth century writers who have been mentioned, some teach universalism, the belief that all men will ultimately be saved (Lewis), and some believe that after death there will be an intermediate state of preparation (Curtis) or even of remedial punishment or spiritual discipline (Glasson, Hughes, Lawson), but these views

are not shared by all of the two groups. Another viewpoint which is certainly not typical of Methodist teaching is that of the British preacher, LESLIE D. WEATHERHEAD, who, in addition to affirming a belief in universalism and in a period of discipline after death, argues in favor of reincarnation.

Since the end of the Second World War, existentialism and demythologizing have become central topics of theological discussion, and these influences are reflected in the work of the American theologians CARL MICHALSON and Schubert Ogden, both of whom reject the expectation of a Second Advent. Michalson claims that Christ has already given new meaning to life because in him God has granted to man the responsibility of ruling the world. Ogden argues that man's final destiny is to be loved by God, as he opens himself in faith to God and as he loves both God and men. This destiny is achieved in this life, and it does not depend on personal survival of death.

While some Methodists have adhered strictly to the traditional expectation of a visible Second Advent, the leading Methodist theologians of the twentieth century have all modified the traditional view, although the extent of their modifications has varied greatly. Controversy on this matter has been less heated in Methodism than in some other denominations. The dispute over the Second Advent has been part of the dispute about biblical literalism. It was one of the issues in the attack on Borden P. Bowne and H. C. Mitchell in the first decade of the century, and when HAROLD PAUL SLOAN attempted to secure a revision of the American Methodist "COURSES OF STUDY," the Second Advent was one of the traditional positions which he was concerned to maintain (1916-1928). The outcome of these controversies was that Methodism allowed a great liberty of interpretation with respect to this and related doctrines (see BIBLE, AUTHORITY OF).

Another source of division in both the nineteenth and the twentieth centuries has been the spread of premillennialism, the belief that Christ will visibly return to earth before the millennium. Although Methodists are far removed in outlook from premillennialists such as the Mormons, the Seventh Day Adventists, and the Jehovah's Witnesses, they have a greater spiritual link with the premillennialists of the Holiness and Pentecostalist movements, chiefly because of the traditional Methodist emphasis on perfection. Dissatisfied Methodists have played a large part in the development of the Holiness movement, and some of the leaders of twentieth century Pentecostalism, like, for example, C. F. Parham in America and T. B. Barratt in Norway, were formerly Methodists. But many of the Methodists in the Holiness movement, like PHINEAS BRESEE of the CHURCH OF THE NAZARENE, did not accept premillennialism. The doctrine has not been popular among practicing Methodist ministers and it has been consistently rejected by leading Methodist theologians. Its pessimistic attitude to human affairs has never been consistent with the typical Methodist ethos, and premillennialists have not usually found the Methodist Church to be a congenial spiritual home.

Although the traditional hymns, the liturgies, the creeds, and the doctrinal standards of Methodism include references to the Second Advent, the Final Resurrection and the Last Judgment, Methodism in practice allows great liberty in the interpretation of these doctrines. The traditional presentation of these doctrines needs revision in

the twentieth century. But in spite of their differences of opinion most twentieth century Methodist theologians have preserved certain characteristics which have always been part of Methodism's heritage. These include a confidence in the ultimate triumph of God, a belief in life after death, an awareness of man's accountability before God, an emphasis on the inwardness of religion, and an urgent desire to preach the gospel to all nations and to improve both the material and the spiritual condition of mankind. (See also RESURRECTION.)

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ADVOCATE, CHRISTIAN, American bi-weekly journal for Methodist ministers, carries news items and articles on church polity and practice as these are related to current events. Published by the Methodist Publishing House, on order of the GENERAL CONFERENCE, at Nashville, Tennessee, with editorial offices in Park Ridge, Illinois, it is presently one of three publications comprising the official general church periodicals. The other two are *Together and Religion in Life*. The *Central Christian Advocate*, formerly in this group, was discontinued with the dissolution of the Central Jurisdiction.

CHRISTIAN ADVOCATE

PUBLISHED BY S. BANGS AND J. EMORY, FOR THE METHODIST EPISCOPAL CHURCH.—E. BADGER, EDITOR

Vol. I. NEW-YORK, SATURDAY, SEPTEMBER 9, 1826. No. 1.

...of the Christian character is an abiding sentiment of remorse, and this sense there is understood as that which brings forth all the fruits. ...

For the Christian Advocate.
The address of God from the lips of those who have been his instruments, who make the ground to be covered with a store of gold, is those things having an end, than to those of their service. ...

...that the worst, when by death is the only way to escape, you may see all the things they have done for the souls of men. ...

MEMORIAL INTENTION.
The Methodist Episcopal Church, and the conference, the Methodist Episcopal Church, and the conference, the Methodist Episcopal Church, and the conference, ...

...to his face. He was solemn, dignified, and his great in all his actions. His countenance was much more distinct than the others, and he was ...

...the great first cause. And this something which every cause and effect, is contained by something which wholly independent of themselves—by some first cause. ...

As published today the *Christian Advocate*, with *Together*, perpetuates the name and the tradition of the weekly Methodist newspaper, the *Christian Advocate*, first issued September 9, 1826, by the Methodist Book CONCERN in New York City. This newspaper was begun under the direction of NATHAN BANGS, then senior Book STEWARD. Its first editor was Barber Badger who, though his name appeared on the masthead as editor, performed his duties under the close supervision of Bangs. Bangs became editor in title and fact in 1828, serving in this capacity from 1828 to 1832, and again from 1834 to 1836.

Begin as a part of Bangs's program to make American Methodism more American, the *Christian Advocate* at the outset had as its purpose "to promote the Kingdom of Christ on earth and to increase the sum of human happiness . . ." To "afford delight and instruction to all classes of men" was also included in its objective. Readers hailed it for "spreading Christian holiness throughout the land." Almost immediately successful—the first printing of 5,000 copies was soon exhausted—the *Christian Advocate* in 1827 merged with *The Wesleyan Journal* in Charleston, S. C., which had been begun in 1825. Following this merger, four other unofficial (conference or private) papers from PHILADELPHIA to the HOLSTON CONFERENCE joined the central organ. Out of the merger with *The Wesleyan Journal* came the title *Christian Advocate and Journal*, which held until 1828. In that year ZION'S HERALD, an unofficial publication of New England Methodism, was purchased by the Book Concern, so that the title of the *Christian Advocate and Journal* became the *Christian Advocate and Journal and Zion's Herald*. This title stood until 1833, when the *Zion's Herald* portion was dropped, to be bestowed upon a new publication of the Wesleyan Association in BOSTON. The New York paper continued as the *Christian Advocate and Journal* until 1866, when the title was changed to *The Christian Advocate*, with a New York dateline.

The widespread popularity of the paper, which by 1828 had the largest circulation of any publication religious or secular in the nation (25,000), prompted the rise of similar journals throughout the church, designed to serve smaller geographic areas. The 1830's were an age of sectionalism, and each section desired its own news organ to treat local events. Thus, at a very early period was raised the problem of how to make a national publication locally appealing. For the 1830's the solution seemed to be a multiplication of papers. In 1834 the Book Concern, at its Western branch in CINCINNATI, began publication of the *Western Christian Advocate*. Such a stir in other sections was caused by this action that the General Conference of 1836 accorded official sanction to several more sectional journals. These were the *Southwestern Christian Advocate*, Nashville, Tennessee; the *Richmond Christian Advocate*, Richmond, Virginia; the *Southern Christian Advocate*, Charleston, South Carolina; and the *Pittsburgh Christian Advocate*, Pittsburgh, Pennsylvania. The newer papers were published by committees but underwritten by the Book Concern. Consequently they were not so directly identified with the Book Concern as were the papers in New York and Cincinnati.

During the next two decades such arrangements were made for still more papers: the *Northern Christian Advocate* (Auburn, New York, officialized 1844); the *Cal-*

ifornia Christian Advocate (San Francisco, officialized 1852); the *Pacific Christian Advocate* (Salem, Oregon, officialized 1856). In addition to these papers sponsored by the Book Concern in New York, the Western Book Concern (after 1836 a separately chartered enterprise), with General Conference sanction, in 1853 began the *Northwestern Christian Advocate* in Chicago. In 1856 this Concern was authorized to publish the *Central Christian Advocate*, in St. Louis, a paper that had been begun locally in 1852. In 1868, the Western Concern, with General Conference approval, assumed publication responsibility for the *Methodist Advocate*, begun several years earlier as a private publication in Atlanta, Georgia. In 1876 the New York Concern was authorized to underwrite the *Southwestern Christian Advocate* in New Orleans, Louisiana. The Atlanta paper, long known as the *Methodist Advocate-Journal*, in 1925 became the *South-eastern Christian Advocate*, then later the Southern Edition of the *Western Christian Advocate*. In 1884 it was moved to Athens, Tennessee, then to Cincinnati. The *Southwestern Christian Advocate*, by 1896 being spoken of as the publication of the Negro members of the Methodist Episcopal Church in the South, was for a time the Southwestern Edition of the *Western Christian Advocate*. For the most part, however, it continued as a more or less separate publication and was the forerunner of the *Central Christian Advocate*, published for the Central Jurisdiction, 1940-1968.

The individual sectional papers begun during the nineteenth century came more directly into the tradition of the *Christian Advocate* during the early years of the twentieth century. In October, 1931, those that had not merged with older and larger papers became editions of *The Christian Advocate—A National Weekly*. Besides the papers already mentioned, others, including *The Methodist* (privately published in New York City from 1860 to 1884), the *Omaha Christian Advocate* (Omaha, Nebraska) and the *Rocky Mountain Christian Advocate* (Denver, Colorado) merged into the mainstream of *The Christian Advocate* between 1884 and 1917.

By 1940 *The Christian Advocate—A National Weekly* was being published in five editions: the New York, the Cincinnati, the Central (Kansas City), the Northwestern (for Chicago, but edited in Kansas City), and the Pacific (San Francisco). These editions were chiefly made up of standard material, modified by localized news pages for the different sections.

Methodist Protestant Papers. In a sense it might be said that the METHODIST PROTESTANT CHURCH was founded on and sustained by the strength of its church papers, which in 1941, together with the paper of the METHODIST EPISCOPAL CHURCH, SOUTH, merged into *The Christian Advocate*. Prior to the 1828 rift in the Methodist Episcopal Church, and even before the beginning of the *Christian Advocate* in 1826, a publication entitled the *Wesleyan Repository* was being published in Philadelphia by a Reformer, WILLIAM S. STOCKTON. As the organ of those Episcopal Methodists with republican sentiments, the *Wesleyan Repository* lasted from 1821 to 1824, when it was succeeded by a publication entitled *Mutual Rights*, published in Baltimore from 1824 to 1828. Those persons adhering to the editorial policies of *Mutual Rights*, which advocated lay representation in the courts of the church, became, generally speaking, the first members of the Methodist Protestant Church, when it was officially called

into being between 1828 and 1830. In 1828 *Mutual Rights* became *Mutual Rights and Christian Intelligencer*; this, in 1831, was succeeded by *The Mutual Rights and Methodist Protestant*. In 1834 the paper became *The Methodist Protestant*.

During the 1850's controversy over the slavery issue led to a plea from the Northern and Western conferences of the Methodist Protestant Church for a church organ with an anti-slavery editorial policy. Unable to effect a change in the *Methodist Protestant*, which remained editorially silent on the subject, the Northern and Western conferences purchased the *Western Recorder*, privately begun by CORNELIUS SPRINGER in 1839 in Zanesville, Ohio. At this time the *Methodist Protestant* became the organ of the Southern and Eastern conferences. (In effect, the church divided over the support of the papers.) When the *Western Recorder* was purchased from ANGEL BASSETT, who had bought it from Springer, its title was changed to the *Western Methodist Protestant*. In 1860 its place of publication was moved from Zanesville to Springfield, Ohio. Until 1866 it was published as the *Western Methodist Protestant*, the title being changed in that year to the *Methodist Recorder*. This was the organ of the short-lived denomination known as The Methodist Church, which resulted from the ill-consummated union of the Wesleyan Methodist Church and the Western portion of the Methodist Protestant Church in 1866. In 1871 the place of publication of the *Methodist Recorder* was moved from Springfield to Pittsburgh, Pennsylvania.

Although The Methodist Church and the Methodist Protestant Church united in 1877 (both together becoming the Methodist Protestant Church), the *Methodist Recorder* and the *Methodist Protestant*, continued as separate papers until 1929, when they merged to become *The Methodist Protestant Recorder*, circulated from Baltimore. For a brief time (August 1940 to December 1940) this paper was published under the title *The Methodist Recorder*, signifying the merger of the Methodist Protestant Church into The Methodist Church in 1939.

Papers of the Methodist Episcopal Church, South. When the North-South split occurred in the METHODIST EPISCOPAL CHURCH in 1844, church papers being published in the South, as the responsibility of local committees, immediately became organs of the Southern church. These included the *Southwestern Christian Advocate* (Nashville), the *Southern Christian Advocate* (Charleston), and the *Richmond Christian Advocate*. In the ten-year interval between the division in the church and the establishment of the Southern Methodist Publishing House, the number of officially sanctioned church papers in the Methodist Episcopal Church, South, increased substantially. By 1854 there were nine such organs being published in Nashville, Richmond, Charleston, St. Louis, Galveston, Louisville, Memphis, and San Francisco. The General Conference, however, assumed financial responsibility for only those in Nashville, Charleston, and St. Louis.

By 1858 it was evident that the denomination could not support such an array of publications and the General Conference singled out the Nashville paper for its official sanction, offering ownership of the other organs to the conferences. Thus, almost from the beginning of its publishing program, the Methodist Episcopal Church, South, had only one official paper, although from time to time during the 1800's and early 1900's, the Southern Methodist Publishing House assumed the cost of the *Pacific*

Methodist, published in San Francisco. The Nashville paper had been privately begun as the *Western Methodist* in 1833. In 1836, when officially recognized, it became the *South-Western Christian Advocate*, and in 1846 the *Nashville Christian Advocate*. For a brief interval it merged with a Louisville publication to become the *Nashville and Louisville Christian Advocate* (1851-1854). Reverting to *Nashville Christian Advocate* in 1854, its title became *Christian Advocate* in 1858, and so remained until Unification.

Since Unification. On January 2, 1941, the five organs of the Methodist Episcopal Church (New York, Cincinnati, Central, Northwestern, and Pacific edition of *The Christian Advocate*), the *Christian Advocate* of the Methodist Episcopal Church, South, and *The Methodist Recorder* of the Methodist Protestant Church, were merged into one periodical with five editions, one for each of the geographical jurisdictions of the church. Published in Chicago, this paper on all its editions bore the title *The Christian Advocate*, the editions being distinguished by number. The arrangement continued until 1951 when *The Christian Advocate*, modified by area news inserts, appeared. In 1956 the General Conference authorized a major change in the program of periodical publications, which resulted in a division of *The Christian Advocate* into two distinctly different publications: *Together*, which carried forward the family publication tradition of *The Christian Advocate*; and the *New Christian Advocate*, which carried forward the ministerial-journal tradition of the paper.

Both magazines, published monthly, were begun in October, 1956. The area-news-supplement arrangement was continued in *Together*, which has carried Area News Editions since 1957. These area news editions are called TANES: Together Area News Editions. In 1960 the *New Christian Advocate*, originally published in digest format, became the *Christian Advocate*, on a bi-weekly publication schedule and in conventional magazine format, which is its present style. *Together* continues as the monthly magazine for Methodist families, issued as a handsomely designed and colorfully illustrated publication employing methods of contemporary journalism both with regard to technical and editorial production.

Together and the *Christian Advocate* are produced under the supervision of an Editorial Director, elected quadrennially by the Board of Publication, which also elects the editors of the two publications. At present the *Christian Advocate* has a circulation of approximately 38,000; *Together* a circulation of approximately 700,000.

Character of the Advocate Over the Years. Since 1826 the church papers that form the background of today's *Christian Advocate* have played decisive roles in the history of the denomination. Begun strictly as newspapers, designed to inform the reader about happenings in the world around him as well as within the church, the early nineteenth century publications were made up of church news, sermons, items of general interest (more often than not clipped from other publications), and helpful features of various kinds to improve the physical and spiritual well-being of the reader. Without exception the early editors took positive stands on issues of the day, and employed both wit and sarcasm to make their points. Doctrinal controversy being of special significance, the editors of Methodist papers frequently crossed swords with their fellows in other churches (and often in their own). Because the Methodist itinerant ministers assumed

responsibility as agents for the Methodist papers, these were usually more effectively distributed than papers of other denominations, and thus early became popular media for the advertising profession, which is said to have had its origin in the church press. Seldom able to support themselves by circulation income alone, the Methodist papers continually battled their own consciences (and the opinions of their readers) on the subject of the propriety of the advertisements, many of which were for cure-alls and other nostrums. Often economics won out, although ultimately by setting high standards of their own, the church press was instrumental in raising the standards of advertising in general.

As the nineteenth century grew older and secular publications multiplied, the church newspapers suffered declining circulations. To keep abreast of changing tastes, the newspaper format and concept of the church paper gradually changed to that of the magazine. The mechanization of the printing industry in the last two decades of the century brought about radical changes in style, until by the middle of the second decade of the twentieth century the papers bore recognizable characteristics of present-day publications. The change in format from newspaper to magazine was accompanied by a change in editorial approach, the news-centered item giving way to the editorial and the feature article. Throughout the nineteenth century the papers here mentioned were typically circulated to subscribers numbering from 10,000 to 50,000, at rates varying over the years from \$1.00 to \$3.00.

Testimony to the importance of the church papers of Methodism that are ancestors of today's *Christian Advocate* is the fact that many of their editors later rose to ranks of high official importance in the denomination. In the episcopal Methodisms, the step from the editor's post to the bishop's chair was often short and easily made. And in the Methodist Protestant Church scarcely was any influence more widely felt than that of the editor. Significantly, while the papers during the nineteenth century were powerful instruments of division within the denomination, during the twentieth century they became the most powerful "advocates" of union.

While not directly in the tradition of the papers that form the background of the *Christian Advocate*, it is interesting to note that during the nineteenth century especially in the Methodist Episcopal Church, several foreign language newspapers were either directly published or subsidized by the publishing houses of the denominations. By far the most successful and influential was *Der Christliche Apologete*, a German version of the *Christian Advocate*, which began publication in Cincinnati in 1839 and lasted for a century. Addressed to the German Methodists, this weekly paper was of major importance in the growth of the church among immigrants and first generation Germans in the Ohio Valley. Similar papers in Bohemian, Swedish, and Norwegian were also published during the latter part of the nineteenth century and the early part of the twentieth century under the sponsorship of the Methodist Book Concern.

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JAMES P. PILKINGTON

AFFILIATE MEMBER (U.S.A.) (See MEMBERSHIP in Methodist Churches.)

AFRICA. This immense area was, for many centuries, known as the "Dark Continent," due mainly to the lack of knowledge of the continent because of its inaccessibility, and the generally assumed backwardness of its inhabitants. This lack of accessibility applied especially to the part of the continent below the Sahara Desert. EGYPT (and to some extent Ethiopia) and North Africa have been known to Europeans for many centuries. In fact, Egypt has long been recognized as having a civilization that dates back for many centuries, antedating that of Greece and Rome. In the years following World War II, however, much of the lack of information and consequent mystery about Africa and the Africans has been cleared up, due to the greatly improved communications media and transportation facilities. It is now known that the peoples of Africa have always had a culture of their own, and that their development has paralleled that of similar groups elsewhere at the same stages of their development.

The emergence of the new African nations into the political life of the Western world has increased the significance of Africa and the Africans for the rest of that world. Their presence in the United Nations and the associated agencies of that body is exceedingly important to the peace of the world. Certain facts, therefore, relative to the continent should be known in order to have an intelligent approach to a knowledge of the history of the Christian missionary enterprise on that continent. These facts have to do with the land area, its history, and its population.

The Continent of Africa is the second largest in the world. It comprises an area of 11,850,000 square miles and a population of 190,000,000. It is pear-shaped, with its biggest bulge near the Equator, and extends in length, from north to south, about 5,000 miles and in width, in some sections, about 4,000 miles. The fact that the continent has few indentations on its coastline, either east or west, was largely responsible, in the earlier centuries, for its inaccessibility. The further fact that it was (and is) one of the most tropical of the continents, and, therefore, afflicted with the diseases characteristic of the tropics, has made it difficult for survival in its humid climate.

One of Africa's great appeals to the industrial countries of the Western world has been, and still is, a large depository of raw materials needed by the rest of the world. According to John Gunther, Africa produces ninety-eight percent of the diamonds, fifty-five percent of the gold, twenty-two percent of the copper, as well as other materials like manganese, chromium, and uranium. Two-thirds of the cocoa and three-fifths of the palm oil of the world come from Africa.

While relatively little is as yet known of the history of peoples of Africa below the Sahara, the researches of modern scholarship have revealed that some of these people had considerable historical and political achievement, and some artistic and cultural attainments. Evidence has been found which reveals the existence of large African kingdoms below the Sahara, such as the ancient kingdoms of Ghana, Melle, and Songhay, all in the West Sudan and the Niger Valley; the great Niger River playing much the same role in the West as the Nile in the East. Here great kingdoms flourished for a period covering much of the middle ages, and comparing favorably with the Arabic

and European cultures of that date. There is evidence, also, of works of art: paintings on rocks in South Africa; the Benin bronze in Nigeria, et cetera. But, as Gunther reminds us, "Africa South of the Sahara has little history until the white man came." This has, particularly, to do with written records, which do not exist as such.

The Christian missionary enterprise in Africa has, understandably, been influenced by the difficulties involved in the physical, political, and commercial problems encountered in the penetration of the continent. The first effort at Christian penetration of the continent came, of course, in what may be called the "Apostolic Age," evidence of whose beginning is to be found in the New Testament itself: Simon, the Cyrenian (Luke 23:26), probably a Jewish settler from Cyrene, in North Africa; other Cyrenians mentioned in the Book of the Acts of the Apostles (6:9, 11:20, 13:1); the Ethiopian eunuch (Acts 8:26-40). By the end of the second century A.D., there existed in Egypt and North Africa strong Christian churches. The church in Ethiopia was set up during the reign of Constantine. The church in North Africa had a brilliant career between the second and the fifth centuries A.D., particularly in the production of great leaders, such as Tertullian, Cyprian, and Augustine, but failed and was completely extinguished by the end of the Fifth Century, A.D. Some of the reasons given for the failure of the church in North Africa are: its own internal controversies; its failure to evangelize the indigenous population; and the "Vandal invasion" (the Gothic Tribes from Central Europe).

With the Moslem invasion in the Seventh Century A.D., the Christian penetration on the continent came to a close. Only two Christian movements remained from the early centuries: the Coptic Church in Egypt and the Church in Ethiopia (doubtless helped by occasional contacts with the Coptic Church in Egypt).

The next opportunity for the expansion of the Christian movement in Africa came in the 15th Century A.D., with the explorations of the Portuguese on the West Coast of Africa, below the Sahara. It was during the 15th and 16th Centuries that Portugal developed its huge political empire and its immense trade with the new countries discovered during this period. While one of the announced purposes of the explorations was to increase adherents to the Christian faith, the emphasis on trade overshadowed all other interests, including religion, and this trade developed almost completely into the traffic in human beings being forced into slavery for life. The slave-trade accompanied the Christian mission and was not regarded as inconsistent with that mission. Later, other European nations (Dutch, French, Spanish, English) became involved in this traffic in human beings, to the extent that this type of trade for them overshadowed all other types of trade. The inevitable result of this terrific grip of the African slave-trade upon the European nations, who were the leaders in the traffic, was the nearly total extinction of missionary interest in Africa during the 17th and 18th Centuries of our era.

One of the by-products of the Evangelical Revival which swept England and America during the latter part of the 18th Century was the conviction that something must be done to eliminate the African slave trade. Led by the Quaker community in America and a small group of Christian leaders in England, the African slave trade was outlawed by England and America in the early part of the 19th Century. This made possible a new interest

in the missionary enterprise in Africa. A logical outcome of this new interest in missions was the founding of missionary societies. One of the earliest attempts to found such a society was made by THOMAS COKE, the well-known Methodist. It was hoped by the promoters of the society that it would be un denominational, but the plan met with little support and was dropped.

The failure of the interdenominational effort led to the organization of denominational societies, among them the Wesleyan Methodist Society. The Wesleyan Methodists were among the first to send missionaries to Africa. Their first mission was to SIERRA LEONE, on the West Coast of Africa, to minister to former American slaves who had been the servants of British loyalists during the American Revolutionary War. After the war these British loyalists took their servants with them to Nova Scotia. Because of the inhospitable climate, a home was found for these former slaves in Sierra Leone, where other Africans had already been settled. In 1811, the Wesleyan Methodist Conference sent GEORGE WARREN with three associates to minister to these people. Despite Warren's death in less than a year, his associates continued the work until his successor arrived. This proved to be the beginning of a permanent work in Sierra Leone by the Wesleyan Society.

The American Methodists began missionary work in Africa in the same way, and for much the same reason; namely, to provide religious leadership for former slaves from America who had been settled on the West Coast of Africa, under the auspices of the American Colonization Society. The name of the new colony was called "LIBERIA," in honor of their new-found freedom, and after a brief period of tutelage by the Colonization Society, they established themselves as a Republic, with a form of government modeled after that of the United States of America. The first missionary was MELVILLE B. COX (1833), who lived for only five months, but in that time began to stabilize the relations between the local Methodists among the former slaves and the METHODIST EPISCOPAL CHURCH in America. The work was permanently established under the leadership of John Seys (1834-1844).

British and American Methodists have been active in promoting work in Africa since those early beginnings in the first third of the 19th Century. One of the most vigorous results of the efforts of the British Wesleyan Society was in South Africa. The Methodists in South Africa have for many years been completely autonomous and now number more than 650,000. British Methodists have missionary work in other parts of Africa, primarily in those areas where the British Government exercised political dominance. Despite the changes in political allegiance since World War II, Methodists in these former colonies of Great Britain have continued to look to the Mother Church in Britain for guidance; nor has the Mother Church failed them in this respect.

American Methodists, while interested in the promotion of missionary work in Africa, have normally not attempted to go into territory already occupied by their British brethren. There have been some exceptions, but, in the main, the two groups have arranged comity agreements which have reduced overlapping to the minimum. In addition to the work being carried on in Africa by the principal British and American Methodist churches, there are several independent Methodist denominations operating missions on the continent. Notable among these are

the three Negro Methodist denominations: the A.M.E., the A.M.E. ZION, and the C.M.E. The FREE METHODIST CHURCH also has missions in several countries in Africa; the WESLEYAN METHODIST CHURCH, U.S.A., operates a mission in Sierra Leone. The total Methodist membership is 1,085,500.

For the administrative divisions of Methodist work in Africa and the history of the respective conferences, as well as the Africa Central Conference of The United Methodist Church, reference must be made to the *Gazetteer and Statistics of Methodist Overseas Missions* published periodically by the Board of Missions of The United Methodist Church. The work in certain of the larger centers, such as Leopoldville—now Kinshasa, Elisabethville, and others, may be found there under these respective names.

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AFRICA, ALL AFRICA CONFERENCE OF CHURCHES (AACC). (See ALL AFRICA CONFERENCE OF CHURCHES.)

AFRICA CENTRAL CONFERENCE. The GENERAL CONFERENCE approved in 1920 legislation for the organization of CENTRAL CONFERENCES for designated regional areas. The form of organization, relationships, duties, powers, and privileges were defined. Thus the first assembly for implementing a South Africa Central Conference in Africa was called by Bishop EBEN S. JOHNSON which included the conferences of his area (Cape Town), namely, CONGO, Southern RHODESIA, Southeast Africa, and ANGOLA. It was held at Old Umtali, Rhodesia, June 21-25, 1921.

The second session was held in Cape Town, SOUTH AFRICA, Oct. 3-12, 1923 with eight delegates from the four conferences of the area. The following mutual interests and concerns were discussed: the Itineracy, Temporal Economy, Publishing, Missions and Church Extension, Education, Sunday Schools, State of the Church, Centenary Conservation and World Service and Medical.

The third session was held in Johannesburg, South Africa, Nov. 24—Dec. 5, 1927 with seven delegates from the four conferences attending. The Episcopal address expressed that of all the missionaries, a feeling of gratitude. "Touching the work committed to our charge in Africa, we have much cause for rejoicing. Notwithstanding the necessity for retrenchment that we have faced during the quadrennium, and the consequent reduction in places of our missionary staff, the work of God has gone on among us. Indeed there have been some glorious achievements. We had hoped to increase the number of our mission stations across the continent, but long distances separate us in Angola and the Congo. With profound gratitude, I report much increase in all fields. Missionaries may decrease; the native must increase." This was the last session of the South Africa Central Conference of the M.E. Church.

The General Conference, after the uniting of the three denominations in The Methodist Church (1939) approved of the continuing of more effective Central Conferences.

Thus the first Africa Provisional Central Conference was called by Bishop SPRINGER on June 4-16, 1943 with fifty-one delegates from the six conferences of his area. This was the only time that LIBERIA was included in the area for the Central Conference. Due to travel conditions none were able to attend.

The scope of interests and activities was increased to include woman's work, discipline and ritual, interdenominational relations. An executive committee for functioning between meetings was elected. Gradually administrative responsibilities were being accepted.

Having met the requirements of the Central Conference Enabling Act of 1948, Bishop BOOTH called the first session of the Africa Central Conference on Oct. 6-17, 1948 at Old Umtali, Southern Rhodesia. Fifty-three delegates from the five conferences attended. A commission was elected to write a supplementary *Discipline* for the churches of the conferences related. Arrangements were suggested for a uniform training of church leaders within the African background of culture and customs.

The second session of the Africa Central Conference was held on Oct. 1-9, 1952, at Katoko Kombe, Belgian Congo, following the General Conference of The Methodist Church. The main concerns of the conference were the meeting of the challenges for evangelism, education, training of leadership, increasing urban areas, maintaining a world-wide interest and program of extension in the area of the five conferences constituting the Central Conference.

The third session of the Central Conference was held at Elisabethville, Belgian Congo, on Oct. 10, 1956. An advance was made with the authorization of the General Conference to divide the area and elect bishops to be assigned by the Conference accordingly. Bishop Booth, who was previously elected in 1944 for Africa by the NORTHEASTERN JURISDICTION, was assigned for episcopal supervision of the two conferences of the Congo. Bishop Ralph Dodge was elected for eight years and assigned to the Salisbury Area which included Angola, Rhodesia, and Southeast Africa.

The fourth session was held on Aug. 20-29, 1960 at N Yodiri, Southern Rhodesia. Although the General Conference of 1960 authorized the election of a third bishop, this was not accepted and the two bishops were reassigned to the areas they were serving. The major attention was given to Central Conference administration, organization and rules of order, revision of the *Discipline*, publications and communications.

The fifth session was held at Mulungwishi, Democratic Republic of the Congo on Aug. 27—Sept. 4, 1964. The programs for the quadrennium of "One Witness in One World" adopted by the General Conference of that year was implemented by urging each participating conference to arrange and conduct an effective program of Evangelism. Bishop Booth retired from Africa after twenty years to take an Episcopal appointment in America.

The General Conference in the 1960 session granted authority to the Central Conference to elect for and by itself the episcopal leadership needed for its conferences. This conference was authorized to elect up to four bishops, if it was deemed necessary to supply each of those conferences with a bishop to lead the work there.

The following were elected for four-year terms and assigned as noted: Angola—HARRY P. ANDREASSEN; Congo—JOHN WESLEY SHUNGU; MOZAMBIQUE—E. A. ZUNGUZE; Rhodesia—RALPH E. DODGE.

The first session of the Africa Central Conference of The United Methodist Church was held at Gaborones, Botswana, Aug. 23-31, 1968. The joint Episcopal report included a survey of the work of all the five participating conferences with recommendations for the establishing of a third conference in the Congo and the inauguration by the Central Conference of the cooperative mission undertaking with the London Missionary Society at Maun, Botswana.

Since the four-year terms of all the bishops had expired the elections were held by ballot for the coming quadrennium. Bishop Dodge was elected for life and immediately retired. Bishops Andreassen, Shungu, and Zunguze were reelected for four years. Bishop ABEL MUZOREWA was elected for a four-year term to replace Bishop Dodge in Rhodesia.

ERNEST L. SELLS

AFRICAN METHODIST EPISCOPAL CHURCH, U.S.A. (hereafter referred to as the A.M.E. Church), the first national organization of any kind established by Negroes in North America, grew out of a small Prayer Band conducted by RICHARD ALLEN in ST. GEORGE'S Methodist Episcopal Church, PHILADELPHIA, Pennsylvania, in 1786. A desire to be free from paternalistic control and discrimination experienced at St. George's caused a group of Negroes to withdraw from the church in 1787 and form the Free African Society. From this organization emerged in 1794 a semi-independent church named BETHEL. Following much controversy and litigation, Bethel became an autonomous Negro Methodist church in 1816 and was the nucleus for African Methodism.

During the week of April 7-13, 1816, Richard Allen called a "Convention Meeting" of Negro Methodists in the Philadelphia-Baltimore vicinity for the purpose of organizing a Negro Methodist denomination. Response came from Negroes in PENNSYLVANIA, MARYLAND, NEW JERSEY, and DELAWARE, and the A.M.E. Church was organized. Richard Allen was elected bishop of the new denomination on April 10, 1816, and was consecrated the following day.

The work of the new Church was divided into territories, circuits, and stations among the seven founding travelling preachers, with a membership of nearly 5,000. Two annual conferences, Philadelphia and BALTIMORE, were created. By 1864, ALLEN, MORRIS BROWN, elected bishop in 1828, and DANIEL A. PAYNE, elected bishop in 1852, had organized conferences in New York (1822), Ohio (1830), Indiana (1840), Canada (1840), New England (1852), and Missouri (1855).

The years immediately following the Civil War witnessed a phenomenal growth of African Methodism in the south and southeast and further developments in other parts of the country. Conferences organized were: South Carolina, Louisiana, California (1865), North Carolina, Virginia, Georgia, Florida (1867), Alabama, Kentucky, Tennessee, Mississippi, Texas, Arkansas, Pittsburgh (1868). The half century preceding 1923 saw still other state conferences established: Kansas (1876), Oklahoma (1877), Iowa (1883), Illinois (1884), Michigan, Colorado (1887), Puget Sound (1892), West Virginia (1908), Northwestern and Nebraska (1920). Delaware did not become a state conference until 1923. With these conference organizations the A.M.E. Church became a na-

tional body (see also Negro Methodist Union Negotiations).

A summary of the denomination's statistics in 1964 follows: Episcopal Districts, 18; Active Bishops, 20; Annual Conferences, U.S.A., 79; Churches, 5,878; Membership, 1,166,301; Church Schools (Sunday schools), 6,543; Enrollment, 400,000; Ministers, 5,878; Colleges, 9; Theological seminaries, 8; Publications: *Christian Recorder*, *A.M.E. Review*, *Voice of Missions*, *Woman's Missionary Recorder*, *Journal of Religious Education*.

ADMINISTRATION

Bishops, The Council of, is the executive body of the A.M.E. Church with general oversight and authority during the interim between meetings of the General Conferences.

Church Extension, Department of: The Nineteenth General Conference meeting in Philadelphia, Pennsylvania, in 1892 consolidated the administration of church extension activity. Prior to the organization of the Church Extension Department, grants, loans and donations had been negotiated and processed through the Department of Missions. The General Conference of 1888 authorized this relationship with the parent Home and Foreign Missionary Society. Bishop ABRAM GRANT, upon becoming president of the newly formed Church Extension Society in 1892, selected CORNELIUS T. SHAFFER for the position of secretary-treasurer. The General Conference of 1900 voted the first funds the Department received. The Church Extension Society assisted in saving and organizing almost 2000 churches between 1900 and 1925. L. H. HEMINGWAY, secretary from 1938 to 1948, was elected to the bishopric from this position.

Education, General Board of: The Thirty-Fourth General Conference meeting at Chicago, Ill., in 1952 voted to merge the Board of Education and the Board of Religious Education and create a new General Board of Education with three subdivisions: Division of Educational Institutions, Division of Christian Education, and Editorial Division. This was the first major structural reorganization in the higher education department of the denomination since the organization of the Board of Education under WILLIAM D. JOHNSON, the first secretary, in 1884.

In 1936 the Board of Religious Education had been established to coordinate the work of the Sunday School, the Allen Christian Endeavor League, and the Leadership Training program of the connection. Prominent in this reorganization was S. S. Morris, Sr., active in the Allen Christian Endeavor League since the 1920's. Bishop CHARLES S. SMITH is likewise to be acknowledged as the chief architect of the A.M.E. Sunday School Union in 1882.

Evangelism, Department of: The Thirty-First General Conference meeting at Detroit, Michigan, in 1940 created the General Commission on Evangelism (later the name was changed to Department of Evangelism) upon the recommendation of the Council of Bishops and in response to the urgent plea of several ministerial leaders, including N. H. Jeltz, W. Leake, U. S. Robinson, W. Eason, E. J. Odum and others. Bishop GEORGE B. YOUNG was selected by the Council of Bishops for the presidency of the Commission, and E. J. Odum was elected by the General Conference to be the first director-secretary. Upon the death of E. J. Odum in 1959, G. H. J. Thidobeaux was elected to the office.

Finance, Department of: The Fourteenth General Conference held at Nashville, Tennessee in 1872, formally organized the Department of Finance to centralize the collection and disbursement of connectional funds. Provisions for the functions of this department were made in 1844 and 1864 when the General Conference adopted a per-capita assessment plan to be administered through the annual conferences. The first secretary was J. H. Bury. The Department of Finance is supervised by a board composed of Episcopal District representatives. Seven secretaries of this department have been elected to the bishopric: James C. Embry (1896), BENJAMIN W. ARNETT (1888), JAMES A. HANDY (1892), JOSIAH H. ARMSTRONG (1896), MORRIS M. MOORE (1900), EDWARD W. LAMPTON (1908), and JOHN HURST (1912). In 1956 the General Conference adopted a general budget and general treasury plan.

General Board, The, is the administrative body of the A.M.E. Church and is composed of departmental commissions, general officers, elected delegates, and bishops. It coordinates and administers the program of the church through various boards, councils, commissions, committees, and organizations. Membership is by election of the General Conference.

General Conference, The, is the governing body of the A.M.E. Church. Composed of the bishops as ex-officio presidents (according to the seniority order of their election) and elected delegates (ministerial and lay), this body meets quadrennially. General Conferences have met as follows:

YEAR	LOCATION
1816*	Philadelphia, Pa.
1820	Philadelphia, Pa.
1824	Philadelphia, Pa.
1828	Philadelphia, Pa.
1832	Baltimore, Md.
1836	Philadelphia, Pa.
1840	Baltimore, Md.
1844	Pittsburgh, Pa.
1848	Philadelphia, Pa.
1852	New York, N. Y.
1856	Cincinnati, O.
1860	Pittsburgh, Pa.
1864	Philadelphia, Pa.
1868	Washington, D. C.
1872	Nashville, Tenn.
1876	Atlanta, Ga.
1880	St. Louis, Mo.
1884	Baltimore, Md.
1888	Indianapolis, Ind.
1892	Philadelphia, Pa.
1896	Wilmington, N. C.
1900	Columbus, O.
1904	Chicago, Ill.
1908	Norfolk, Va.
1912	Kansas City, Mo.
1916	Philadelphia, Pa.
1920	St. Louis, Mo.
1924	Louisville, Ky.
1928	Chicago, Ill.
1932	Cleveland, O.
1936	New York, N. Y.
1940	Detroit, Mich.
1944	Philadelphia, Pa.
1948	Kansas City, Kan.
1952	Chicago, Ill.

* Organizing Convention

1956	Miami, Fla.
1960	Los Angeles, Calif.
1964	Cincinnati, O.
1968	Philadelphia, Pa.

Judicial Council, The: The Thirty-Fourth General Conference meeting at Chicago, Illinois in 1952 established a Judicial Council composed of five ministerial and five lay members elected for terms of eight years on a rotating basis. The Council (an appellate body) is the highest judicial body in the Church. It is amenable only to the General Conference. Its jurisdiction includes appeals, questions of constitutionality, and rulings of bishops. Judge Perry B. Jackson (Cleveland, Ohio) is President of the Council.

Laymen's Organization, The: From its beginning to the turn of the present century the A.M.E. Church had been basically clergy controlled. Lay activity was prevalent chiefly at the local church level and in the exercise of the missionary function. Exceptions to this were H. T. Kealing and John R. Hawkins who had been elected to general officership as early as 1896. The General Conference of 1904 was the first to legislate on the matter when it decreed lay representation at the Annual and General Conference levels. Additional legislation by succeeding General Conferences extended lay rights to include membership on the Episcopal Committee and the Committee on the Revision of the Discipline, and finally to all committees of the General Conference. Today there exists in the A.M.E. Church a strong and vital Laymen's Organization providing opportunities for training, service and fellowship. Additionally, there are lay organizations in each local church, annual conference and episcopal district. The connectional lay group meets quadrennially.

Missions, Department of: The twelfth General Conference meeting at Philadelphia, Pennsylvania, in 1864 organized the Department of Missions by formally establishing "The Home and Foreign Missionary Department" which had been in existence but inactive since 1844. The first secretary of Missions elected by the General Conference was JOHN M. BROWN. The work of the Department is supervised by a board composed of the bishops, Episcopal District representatives, the secretary, and Women's Auxiliary representatives. The official publication of the Department is the *Voice of Mission*, originated in 1892. Six former secretaries have been elected to the bishopric: John M. Brown (1868), James A. Handy (1892), RICHARD H. CAIN (1880), WILLIAM B. DERRICK (1896), HENRY B. PARKS (1908), WILLIAM W. BECKETT (1916). John P. Collier, Jr. is the present secretary with offices in The Interchurch Center, New York City.

Pensions, Department of: The Thirty-Second General Conference meeting at Philadelphia, Pennsylvania in 1944 created a Department of Pensions. Bishop D. WARD NICHOLS was elected to the chairmanship of the Department and Daniel L. Witherspoon was elected secretary-treasurer. The newly authorized Department opened offices in the A.M.E. Sunday School Union Building in Nashville, Tennessee. The General Conference of 1948 elected Jesse E. Beard to the secretary-treasurership, Witherspoon having died earlier that year. In 1964 the General Conference elected James M. Cranberry to succeed Beard.

Publications, Department of: The General Conference of 1952 reorganized the administration of publishing. The Book Concern, whose history reached back to a pro-

vision in the first *Discipline* (1817) and which had been established by Richard Allen in 1818, merged with the Sunday School Union founded in 1882 by Bishop CHARLES S. SMITH under the management of the General Board of Publications. At the time of the unification of the two agencies (1952), William D. Johnson, Jr. was manager of the Book Concern and E. A. Selby was serving as secretary-treasurer of the Sunday School Union. By the order of the General Conference the secretary-treasurer of the Sunday School Union became the first secretary of the newly created department. The official name of the publishing house is African Methodist Episcopal Sunday School Union.

Research and History, Bureau of: The Thirty-third General Conference meeting at Kansas City, Kan. in 1948 created the Bureau of Research and History. This action ended a long period of neglect and support for historiography in the church. Some historical writing and research had continued, however, by men elected to that task by the General Conference. The earliest of these was Bishop DANIEL A. PAYNE. His work, *History of the A.M.E. Church* (1891), gives the most comprehensive coverage of the development and progress of the denomination from 1787 to 1856 that is available. The historical and statistical data in the unique *Budget* series of Benjamin W. Arnett, published annually from 1884 until his death in 1906 are also valuable. Bishop HENRY M. TURNER wrote the classic *Genius and Theory of Methodist Polity* in 1885. About 1916 John T. Jenifer produced *Centennial Retrospect History of the A.M.E. Church*. This was followed by the work of Charles S. Smith in 1922, who wrote a comprehensive sequel volume to Payne's work covering the period, 1856-1922, *A History of The A.M.E. Church*. The book *Preface to The History of the A.M.E. Church* (1950) by Bishop REVERDY C. RANSOM offers a sociological interpretation of A.M.E. history. In 1959 E. A. Adams compiled and published the *Yearbook And Historical Guide to The A.M.E. Church*. Bishop ROBERT R. WRIGHT has contributed three volumes to the literature of African Methodism: *The Encyclopedia of African Methodism* (1916), *The Encyclopedia of African Methodism* (revised edition 1947) and *The Bishops of the A.M.E. Church* (1963).

Women's Missionary Society, The: In May, 1944 at Philadelphia, Pennsylvania, the Women's Mite Missionary Society and the Women's Home and Foreign Missionary Society merged to form the Women's Missionary Society, an auxiliary to the Department of Missions in fund raising, promotion and cultivation. The Women's Mite Missionary Society (Women's Parent Mite Missionary Society) was organized in Bethel A.M.E. Church, Philadelphia, Pa., in 1874. The first president was Mrs. Mary A. Campbell, the wife of Bishop JABEZ P. CAMPBELL. Mrs. Christine Smith served as the last president of the group before the merger. The Women's Home and Foreign Missionary Society was organized in 1896 to assist the work of African Methodism overseas, having been convinced of its need by Bishop Henry M. Turner, then serving in Africa. Mrs. Lucy Hughes, the last president of the W.H.F.M.S., became the first president of the united organization. The *Women's Missionary Recorder*, founded in 1912, is the official publication of the Society which has branch societies and youth auxiliaries in practically every annual conference. The incumbent president of the Women's Missionary Society is Mrs. Anne Heath.

ECUMENICAL ACTIVITY

The A.M.E. Church has been a continuous participant in various ecumenical movements since 1867, when it was represented at the Fifth General Assembly of the Evangelical Alliance in Amsterdam, Holland, by Bishop Daniel A. Payne. African Methodists (BENJAMIN F. LEE, Robert A. Johnson, and John G. Mitchell) were members of the commission constituted by the A.M.E. General Conference in 1876 to convene the First ECUMENICAL METHODIST CONFERENCE held in 1881 at London, England. They have participated in every WORLD METHODIST CONFERENCE since that time. In 1884 the A.M.E. Church aided in the celebration of the CENTENNIAL OF AMERICAN METHODISM held in Baltimore, Maryland. The A.M.E. Church was represented at the Parliament of Religions held in connection with the Columbian Exposition in Chicago in 1893.

In the present century African Methodism has been identified with the founding of the FEDERAL COUNCIL OF CHURCHES, the NATIONAL COUNCIL OF CHURCHES, the International Council of Religious Education, and the precursor WORLD COUNCIL OF CHURCHES meetings at Stockholm, Lausanne, Oxford, Edinburgh, and Utrecht. A.M.E. churchmen were participants in the organizing conference of the World Council of Churches and each of its succeeding meetings. In 1966 the A.M.E. Church became the seventh full participating member of the CONSULTATION ON CHURCH UNION.

Department of Urban Ministries and Ecumenical Relations. In 1968 Bishop FREDERICK D. JORDAN was assigned to a newly established Department of Urban Ministries and Ecumenical Relations by the twenty-eighth General Conference meeting in Philadelphia, Pa. The creation of this position became a "first" in these fields among black Christian denominations in the United States.

HIGHER EDUCATION

From 1847 to 1890 eight colleges and seven theological schools were founded and organized by the A.M.E. Church. They are:

Colleges

Name	State	Year Organized
WILBERFORCE UNIVERSITY	Ohio	1847
EDWARD WATERS COLLEGE	Florida	1872
PAUL QUINN COLLEGE	Texas	1872
ALLEN UNIVERSITY	South Carolina	1880
MORRIS BROWN COLLEGE	Georgia	1881
KITTRELL COLLEGE	North Carolina	1885
SHORTER COLLEGE	Arkansas	1886
DAVID PAYNE COLLEGE	Alabama	1889
CAMPBELL COLLEGE*	Mississippi	1890

Theological Schools

LEE SEMINARY	Florida	1872
YOUNG SEMINARY	Texas	1872
DICKERSON SEMINARY	South Carolina	1880
TURNER SEMINARY	Georgia	1894
JACKSON SEMINARY	Arkansas	1886
NICHOLS SEMINARY	Alabama	1890
LAMPTON SEMINARY*	Mississippi	1890
PAYNE SEMINARY	Ohio	1895

*Inactive in 1964

The A.M.E. General Conference of 1964 voted that there should be only two official seminaries operated and supported by the Church. They are Payne and

Turner. In 1958 Turner Theological Seminary became one of the first four Negro schools to become a part of the Interdenominational Theological Center in Atlanta, Georgia.

NATIONAL MISSIONS

District Mission Schools. Immediately following the Civil War in the United States the A.M.E. Church and other independent Negro denominations, as well as white denominations, made extensive efforts to educate as well as evangelize the Negro freed man. One of the most heroic of these efforts was that of the Negro to help himself. Through A.M.E. annual conferences, divided into four educational districts, pastors were instructed to provide schools for the freed men and all people of color. Among these District Mission Schools were Selma Institute in Alabama, Abbeville and Sumter Schools in South Carolina, Payne and Normal and Preparatory Schools in Georgia.

Homes. The first home to provide professional care for elderly Negroes in the United States was organized in Philadelphia, Pennsylvania in 1864 and was incorporated in 1867. Stephen Smith (18?-1873), a wealthy mine and quarry owner, contributed the land, \$40,000 in cash, and the stone for the building of the home which was named for him. Since that time his legacy has yielded the institution more than \$100,000. Smith was an A.M.E. lay minister, member of the General Conference from 1836 to 1864, and organizer of two churches, Zion in Philadelphia and Murphy at Chester, Pennsylvania. The first location of the Stephen Smith Home was 340 South Front Street. In 1868 or 1870 it moved to its present location. For many years the home was considered an institution of the A.M.E. Church. In recent years it has become a voluntary community-supported agency of the city of Philadelphia.

In the early 1900s Bishop James A. Handy was instrumental in establishing two homes for aged Negroes in Jackson, Michigan and Baltimore, Maryland.

Hospitals. Douglass Hospital in KANSAS CITY, KAN., was founded in 1898 and became the property of the Fifth Episcopal District of the A.M.E. Church in 1905. Bishop Abram Grant accepted the institution on behalf of the Church. In 1924 a new site was purchased and the hospital was moved. With the aid of a large federal grant and several lesser donations in 1945, Douglass has become a representative health agency and nurse training school in the greater Kansas City area.

The organizational meeting for the founding of Provident Hospital and Training School for Nurses in CHICAGO, ILL., was held in the parsonage of Quinn Chapel in 1891 "at the solicitation of" Daniel H. Williams, the brilliant Negro heart surgeon. John T. Jenifer (1835-1919), who was then pastor of Quinn Chapel, became president of the hospital's governing board. He and Williams, who later organized and directed Freedman's Hospital in Washington, D. C., gave much of their professional lives and fortunes to the founding of the Provident institution.

Institutional Church. At the turn of the century the A.M.E. Church, sensing the need for a new approach to the religious life of the Negro in the urban centers of the north, midwest and west, developed in Chicago, Ill. the concept of the institutional church. The distinguishing feature of this new type of church was the fact that it constructed its program with the assumption that the

"church exists for the people rather than the people for the church."

WORLD MISSIONS

South Africa. Negro Methodist work in SOUTH AFRICA was traditionally under British (Wesleyan Methodist) control prior to 1892. Until 1886 this arrangement was taken for granted by the Africans. In 1886 the Wesleyan Methodist Church required and instituted a separate meeting of their African pastors and placed a white president and secretary over them. In 1892 the African Wesleyan Methodist pastors, under the leadership of M. M. Mokone, withdrew from the Wesleyan Methodist body and created the Ethiopian Church, an independent organization, at Pretoria. The Ethiopian Church of South Africa was formally organized and opened in 1893. Between 1893 and 1895 Mokone was head of the African Church.

The 1896 annual meeting of the Ethiopian Church Conference held at Pretoria voted to unite with the A.M.E. Church. Later that same year James M. Dwane, representing the African Church, came to the United States to be received into the A.M.E. Church by Bishop Henry M. Turner. The historic ceremony took place in Allen Temple, Atlanta, Ga.

West Africa. Prior to the organization of a denominational program of missions, several significant efforts were made by members and ministers of the A.M.E. Church to extend their connection abroad.

Daniel Coker (1780-1846) sailed to West Africa (Isle of Sherbro) in 1820 with a group of expatriated slaves under the sponsorship of the American Colonization Society. Following an epidemic resulting in many deaths on Sherbro, the decimated group led by Coker returned to Sierra Leone, a British settlement of Negroes from Nova Scotia and England developed following the Revolutionary War. En route to Africa, Coker organized an A.M.E. Church on the ship, "Elizabeth." Later, in Sierra Leone he established an A.M.E. Church. The first A.M.E. annual conference was organized there in 1891 by Bishop Henry M. Turner, who also organized a Liberian Annual Conference later that same year.

India. The General Conference of the A.M.E. Church meeting in 1960 at Los Angeles, Calif. took the following action with respect to the establishment of missions in INDIA: "Be it hereby enacted into law by this historic A.M.E. General Conference, to provide a salary equal to that of a General Officer for a worker or a missionary to further establish and expand Christian missions in India under the guidance and direction of the A.M.E. Church. Native workers in India sincerely urge and request that the A.M.E. Church do this." This motion was implemented by the appointment of H. A. Perry to the General Office of "Representative to India." In 1964 Perry was reappointed but no appropriation was made for the work.

Caribbean. A group of approximately 2,000 free Negroes emigrated from the United States to HAITI in 1824 at the invitation of the president of the country to cultivate the land and engage in various occupations. This group included many members of the A.M.E. Church, a large number of whom had come from Bethel Church in Philadelphia, Pennsylvania.

Scipio Beane (1793-1835), an itinerant in the Baltimore Conference, while in Haiti (1826-1827) to regain his health, labored among the people. Upon returning to the Conference in 1827 he requested and was appointed there as the first A.M.E. missionary pastor of the

denomination. During 1827-1828, Beane organized St. Peter's Church at Port-au-Prince.

Following the death of Beane in 1835, the A.M.E. Church in Haiti and Santo Domingo experienced a period of decline. About 1840 Henry Allen organized an independent "Haitian Union Methodist Society." New interest was shown in the work in the 1870's and by 1887 an annual conference had been organized.

In 1898 C. C. Astwood organized a church at Santiago, Cuba. By 1900 it was reported that there were two more stations in Cuba at Havana. A.M.E. missions were established in the LEEWARD ISLANDS at Antigua and on the Virgin Islands by 1900. In the Windward Islands work was founded at Dominica, Tobago, Barbados, Trinidad (Port-au-Prince) and St. Thomas before the turn of the century. On the island of Jamaica the A.M.E. Church began work in 1915 after being approached by several ministers of the United Methodist Free Church requesting merger. Mission points on the adjacent Bahama and Bermuda Islands were established in the 1870's by the British Methodist Episcopal Church, an autonomous African denomination which voluntarily separated from the A.M.E. Church in 1856 but reunited with the parent body in 1884.

South America. African Methodism was founded in Latin America through the work of independent Negro Methodists, John C. Uring and Hubert Griffith, an ex-Wesleyan Methodist minister. In 1873 they requested annexation to the A.M.E. Church. Bishop WILLIS NAZERY (a B.M.E. Bishop at the time) granted the petition, and organized them and several other B.M.E. churches and ministers in the Guianas.

Canada. Fugitive Negro slaves from the United States account for the sizable Negro population in CANADA at the beginning of the 1800's. Many of these slaves had formerly belonged to A.M.E. churches in the United States and desired to continue this relationship. In response to this interest African Methodist societies were organized in Canadian communities where Negroes were found.

PUBLICATIONS

Between 1858 and 1864 the first denominational Journal appeared, entitled *The Repository of Religion and Literature*, edited by John H. Brown. The A.M.E. Church Review succeeded the *Repository* and has been published continuously since its inception in 1884. The first editor of the *Review* was Benjamin T. Tanner. The editor of the *Repository* and three editors of the *Review* have been elected to the bishopric: John M. Brown (1868), Benjamin T. Tanner (1888), LEVI J. COPPIN (1900) and Reverdy C. Ransom (1924). The present editor of the *Review* is Ben H. Hill.

In 1841 the predecessor of *The Christian Recorder* was founded as *The A.M.E. Church Magazine*. It first appeared in 1844 as a monthly publication edited by George Hogarth. In 1848 it became a weekly paper and was renamed *The Christian Herald*. Augustus R. Green became its first editor. The General Conference of 1852 replaced the *Herald* with *The Christian Recorder* and elected M. M. Clarke as editor.

The Journal of Religious Education (1940), edited by Andrew White and published at Nashville, Tennessee, is the monthly publication in the field of Christian Education for the A.M.E. Church.

Missionary periodicals developed by the A.M.E. Church

are: *The Voice of Missions* (1892) and *The Woman's Missionary Recorder* (1912).

The General Conference of 1880 and 1886 approved the publication of a Southern edition of *The Christian Recorder*. The paper was founded and edited by Henry M. Turner and first published in 1886 as a private enterprise. In 1888 it became a connectional organ.

The General Conference of 1952 meeting at Chicago, Illinois ordered the *Southern Christian Recorder* and *The Western Christian Recorder* to merge and created *The Southwestern Christian Recorder*. Following the merger, Singleton L. Jones was elected editor of the new publication. In 1960 the General Conference ordered one connectional paper, *The Christian Recorder*, and elected B. J. Nolan as editor.

Several editors of the four *Christian Recorders* have been elected to the bishopric: Jabez P. Campbell (1864), Henry M. Turner (1880), Benjamin T. Tanner (1888), Benjamin F. Lee (1892), Robert R. Wright, Jr. (1936), JOHN H. CLAYBORN (1944), EUGENE C. HATCHER (1952).

The Western Christian Recorder was founded in 1891 as a private enterprise and edited by J. Frank McDonald. Publication was suspended at the end of one year of operation. Later it resumed publication under the same editorship and continued to 1900. The General Conference of 1900, meeting at Columbus, Ohio, accepted it as one of its connectional organs. McDonald, who continued as editor, was elected a General Officer at the General Conference of 1912.

RELIGIOUS EDUCATION

The Connectional Sunday School Union of the A.M.E. Church was organized on Aug. 11, 1882 at Cape May, N. J. through the influence of Charles S. Smith. Earlier in that same year Smith had petitioned the Council of Bishops for authorization to organize the Sunday Schools of the A.M.E. Church into a Sunday School Union, "to systematize the Sunday School work among the colored people, to provide them with a literature and text books, to extend the work of the Sunday Schools . . . to provide for Sunday School Institutes, and to provide schools . . ." The petition was granted and the Sunday School Union was authorized but no funds were made available for its development.

In 1883 Smith instituted the observation of Children's Day to finance the work of the Sunday School Union. By 1884 a majority of the annual conferences of the connection had endorsed the agency and the General Conference meeting that year granted it official recognition as a department. Smith, the prime mover in its founding, became the first corresponding secretary, proposed its first constitution, and located its headquarters in Bloomington, Ind. In 1886 it moved to Nashville, Tenn., where a building was purchased for a publishing plant and the offices of the A.M.E. Sunday School Union. A.M.E. Sunday School literature was the first to be published in America for the exclusive use of Negroes. In 1886 the Sunday School Union was incorporated. In 1936 an effort, led by S. S. Morris, to coordinate the religious education concern of the denomination in the area of Sunday Schools, youth work, and leadership training resulted in the establishment of the Board of Religious Education.

In 1952, by action of the General Conference, the work of the Board of Religious Education was united with the Board of Education, which dealt primarily with general and higher education, to create The General Board

of Education with three subdivisions: Division of Educational Institutions, Division of Christian Education, and Editorial Division.

Leaders in the Connectional Sunday School Union movement in African Methodism have been: Bishop Charles S. Smith, Conference Secretary, 1882-1900, Bishop WILLIAM D. CHAPPELLE, Corresponding Secretary, 1900-1908, Ira Bryant, Secretary-Treasurer, 1908-1936 and E. A. Selby, Secretary-Treasurer since 1936.

YOUTH WORK

Youth work in African Methodism, U.S.A., began with the formation of Christian Endeavor societies in local churches in the 1880's. In 1896 the General Conference adopted a resolution designating these local Christian Endeavor Societies as the official youth groups for the denomination. In 1900 these local groups were formed into a connectional society and designated the Allen Christian Endeavor Society. In 1904 the General Conference changed the name "Society" to "League" and adopted a pledge and constitution. In 1936 the Allen Christian Endeavor League merged with the Sunday School Union to form the Department of Religious Education.

The name of the General Secretaries of the Allen Christian Endeavor League from its inception are: Bishop B. W. Arnett, 1900-1904; E. J. Gregg, 1904-1908; J. C. Caldwell, 1908-1920; S. S. Morris, 1920-1959.

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GRANT S. SHOCKLEY

AFRICAN METHODIST EPISCOPAL ZION CHURCH. A full history of this church in America is difficult to secure with exactness. Early leaders such as PETER WILLIAMS, Francis Jacobs, George Collins, Abraham Thompson, June Scott, Thomas Miller, and JAMES VARICK are of course all dead and not all of these were gifted in writing, or, because of circumstances, were not able to open their thoughts and deeds to posterity. However, these early founders of the church at least dreamed large dreams, for their concept of Methodism involved more than a casual approval of human rights and privileges.

Contrary to common belief, the movement of these Africans towards the establishment of a Negro church appears not to have been one of protest but of expediency. Caught up, as they were, in the early spirit of Methodism, they brought new dimensions to Christian interpretation. For where once the struggle for independence seemed insignificant within the church, their venture in the Afri-

can Chapel demanded a liberal interpretation of the Christian way and the true spirit of brotherhood wherever men met for prayer and hymn. Thus the basic spirit of Old JOHN STREET CHURCH in New York was carried beyond its walls and influence.

WILLIAM STILLWELL, the appointed minister of this African Chapel, called Zion, and its companion chapel, Asbury, had after a time become so dissatisfied with the temporal affairs of the Methodist Episcopal Church that he informed his congregations he was withdrawing from the Methodist fold over the control of church property. Along with 5,000 others, the leaders of this African Chapel were granted sole right of control over any and all property which they should acquire, thus obtaining for themselves rights and privileges which later engulfed the NEW YORK METHODIST EPISCOPAL ANNUAL CONFERENCE in bitter controversy. In Stillwell's decision appears to have been the influence of his uncle, SAMUEL, one-time trustee of John Street and class leader of Peter Williams. The seeds of the Zion Methodist movement may well have been sown some years earlier (1781) in prayer sessions. Thus the date of 1796 stands merely as a new paragraph in the history of the church. Strangely enough the Methodist leadership which brought about the Stillwell secession tolerantly acquiesced in the requests of their African brethren in 1796 and formally agreed to this acceptance in 1801. Of this Stillwell secession in Methodist history, JOSUUA SOULE wrote to Bishop MCKENDREE in September, 1820:

You will doubtless see Bishop George in Baltimore or its vicinity and receive from him a narrative of the disastrous events which have transpired in this station. Suffice it to say that several hundred have separated themselves from the fellowship of our church, established an independent congregation embodied under a system of government which secures a perfect equality of right and power to every member, male and female—properly speaking, an ecclesiastical democracy in the most extensive sense of the word.

The final separation from the Methodist Episcopal Church did not come for Zion and Asbury Churches, however, until July 21, 1820, when the Resolution of Withdrawal was drawn and approved. It is to be noted that here again property control and not ill treatment brought about the breach. Even this act appears not to have been final, for conversations with the PHILADELPHIA CONFERENCE took place as late as December of that year and on into the following year as the Methodist Conference met in Milford, Delaware. Then a letter, the writing of which was urged by EZEKIEL COOPER, was sent to the Conference setting forth the contention "that it was well known that the conferences would not accept Negro ministers" and they requested the right to establish an annual conference to be presided over by Bishop McKendree or any other. The letter, signed by James Varick and George Collins for the African Chapel, was acted upon by the Philadelphia Conference in response to a committee report (members were Ezekiel Cooper, Thomas Ware, and Edward White). The report, signed by the conference secretary George Cox, was dated April 19, 1821. It made provision for a bishop of the Methodist Episcopal Church to attend the conference of the African churches, a member (presumably of the New York Conference) to preside at the sessions if no bishop were present, and that a Methodist Episcopal bishop would *ordain* their deacons and elders providing the

New York Conference agreed. The New York Conference, however, responded that this was a General Conference matter and could not be acted upon by the annual conferences. Conversations at healing the breach were not resumed until long after when the General Conference met in Chicago in 1868, but no concrete action was taken at that or in the subsequent General Conferences. Meanwhile a new church had been organized.

Out of the early days of this new church at least five points of emphasis and goals can be noted: the desire to bring within the Christian fold more Negroes, both free and slave; the desire to intensify the spiritual development of both ministers and lay people through the exercise of their faith, their abilities and fellowship; the desire to launch out into missionary endeavor; the imperative of educational development and opportunity; and, finally, the imperative of economic development among free men. Close study will reveal that denominational efforts have continued along these lines.

Jealous always of the rights and privileges of people, the first major crisis within the church came about when one of its elected superintendents (Superintendent Bishop) became eager to set aside the decision of the General Conference of 1852 which held that the three superintendents were to be considered equal. Another facet of the controversy involved the change of the word *African* in the name of the church to *Wesleyan*, a change not authorized by the General Conference.

As a result of these differences of opinion, the New York Conference (A.M.E. Zion) ordered that the Bishop be tried. He refused to submit to the trial, and the conference refused to allow him *the chair*. In 1853 the conference conducted the trial and expelled the Reverend Bishop. The breach was finally healed in the ratification of what was called the Agreement of Newburg.

A second crisis developed in 1872, evidently as a result of the possibility of unification with the Methodist Episcopal Church. The movement evidently was a continuation of the enthusiasm of the Chicago Methodist Episcopal General Conference before which Singleton T. Jones had spoken. It appears that it was his idea that the sessions of the Zion General Conference should be held at a point where easy *conversations* could be carried on. The major part of the church met in Charlotte, N. C., where the Jones group finally agreed also to meet.

Three other significant developments in Zion Church history need to be mentioned. One was the widening of lay participation in these General sessions, climaxing in equal lay representation in 1928; and the other was the striking of the words "male" and "female" from the *Discipline* in 1876. Also, a Connectional Council was authorized in 1900. This group, composed of officers of the Boards, the General officers, and the Board of Bishops, meets annually and approves or disapproves the work of the departments.

The title of Superintendent for the top leadership of the church was not changed to the present designation of bishop until 1868, and then was ratified only as a compromise with the African Methodist Episcopal Church as one of the basic points looking toward organic union. The Zion Methodist group insisted, however, on the retention of all laws regarding laymen in the church and their participation in General Conference sessions (two from each annual conference). No doubt this insistence on lay privileges led to the failure of the movement for union with the A.M.E. Church, although the conversa-

tions were conducted throughout the 19th and into the 20th centuries.

The second step in the development of the episcopacy did not come until 1880 when the General Conference finally agreed to the election of bishops for life and consecration for the same. It appears that the power of the episcopacy increased with this act only to be challenged by actions of the General Conference in 1956 as efforts were then made to constitute a Judicial Council, after the pattern of that in The Methodist Church. This matter occupied the attention of each General Conference since that time.

Educational emphasis within the denomination actually began with the construction of the first church building in 1800, when a school room was provided. However, an earlier reference must be acknowledged. Efforts to establish a university (later called Rush University) were not successful despite the sympathy of many people, the gift of land in New York state, and the cooperative beginnings of a church-state project in Pennsylvania (Zion Hill Institute in Washington County). It appears that the Pennsylvania state venture hinged upon a grant from the State Legislature of some \$5,000. WILLIAM HOWARD DAY, a resident of Harrisburg and one of the great lay leaders of the church, is said to have prevented its passage by influencing the governor to veto the measure. Day was opposed to any type of segregated school development. Just how much this single act influenced the attitude of the leadership of the church is not known, but Day did find himself in difficulty with the denomination, although later he was cleared of all charges.

In abandoning the Pennsylvania project the denomination gave the Allegheny Conference permission to continue with the venture if it could find the means as a conference. The defeat of the state-participating-relationship no doubt led to the decision to reject all interest in a denominational project in the North, and to concentrate efforts in the South. The General Conference authorized such action, and as a result Rush University was transferred to Fayetteville, North Carolina, and under Bishops J. W. HOOD and C. R. HARRIS was developed as Zion Wesley Institute, which will be traced in the development of Livingstone College (see SALISBURY, NORTH CAROLINA). The denomination, however, found interest in or developed more than ten different institutions, two of which are now being conducted as junior colleges moving towards development of a four-year status.

The Zion Church has been keenly interested in fostering the Wesleyan idea of ministerial improvement, and early utilized the annual conference sessions as a training ground. Local churches were expected to create or provide libraries in line with the church's emphasis on the education of children and their membership through the Sunday school movement. The close of the 19th century saw legislation which clarified the status of baptized children, provided for the production of church school literature, and the beginnings of youth instruction within the church.

This work of the denomination has been greatly emphasized in the past sixty years or more, chiefly under the guidance of JAMES W. EICHELBERGER, Secretary of Christian Education, while a wider experience of interdenominational participation has been spearheaded by Bishop W. J. WALLS.

Missions took the early church into New England and as far north as NOVA SCOTIA. Emphasis later shifted to the South (1860), when such men as John Williams,

James Walker Hood, Deacon David Hill, Wilbur S. Strong (Alabama), Singleton T. Jones, JOHN JAMISON MOORE (West Coast, including San Francisco in 1852)—led by the superintendent and later Bishop JOSEPH JACKSON CLINTON—followed hard after the Union armies, organizing and admitting churches. Foreign missionary activity appears to have begun with the sailing to Africa in 1876 of Andrew Cartwright and the subsequent evolution of the "Training in America" policy of Bishop JOHN BRYANT SMALL, the first bishop assigned to a foreign field.

Women were instrumental in all these mission enterprises from the first. Eliza Ann Gardner and Malvina Fletcher were not only interested in home missions but foreign as well. Miss Gardner lent impetus to the work in Nova Scotia, and later to that in the South, while Malvina Fletcher was instrumental in fostering the work in the South through raising funds and securing passes for the mission workers. In 1880 the General Conference created the Women's Home and Foreign Missionary Society. FLORENCE RANDOLPH stands out as one of the most ardent presidents of this group and left office with the whole church possessing a new appreciation of its missionary responsibility. Mission work now takes the church into South America and the Caribbean as well as to AFRICA. The first native African bishop, S. DORME LARTEY, was consecrated in 1960.

Church Publications. The church has been closely identified with the development of the Negro press, both secular and religious. For example, *The Anglo-African* appeared prior to 1863. A new printing press was ordered in 1864, which indicated that this publication was actually a continuing one.

The Star of Zion was established in 1876 by J. A. Tyler, with the concurrence of Bishop J. W. Hood. It became the official paper of the denomination at the General Conference of 1880, and A. L. Richardson was elected editor when Tyler declined the office. Its editors, following Tyler and Richardson, have been J. McH. Farley, JOHN C. DANCY, GEORGE W. CLINTON, J. W. Smith, GEORGE C. Clement, J. Harvey Anderson, William Jacob Walls (Senior Bishop), W. H. Davenport, William A. Blackwell, and Walter R. Lovell. The paper is published in Charlotte, North Carolina, and has had great influence in the Zion connection.

The A.M.E. Zion Quarterly Review is an official organ of the church published at three-month intervals and devoted to matters of scholarly, historical, and current ecclesiastical interest in the larger context of church life. It was first published in 1890 at Pittsburgh, Pennsylvania, under the editorship of George W. Clinton. *The Review* was accepted by the 1892 General Conference which met in Old John Wesley Church, Pittsburgh, and it has continued since that date. The present editor is David H. Bradley, who is also secretary of the A.M.E. Zion Historical Society. The quarterly magazine is published in Bedford, Pennsylvania.

The Missionary Seer is the official publication of the Home and Foreign Missionary Department. It was established in 1904 to promote the missionary interests of the church and has been published monthly since that time, being distributed throughout the denomination in America and overseas.

Pensions. The forerunner of the Department of Pensions and Relief can be said to be the Annual Conference Fund of the New York Annual Conference (1839), al-

though the Department as such did not come into existence until later. The resolution to establish such a fund read: "Whereas, on account of the people's delinquency in many of our stations and circuits, our preachers fail to get means to support their families and are compelled to neglect their duties as ministers or suffer. We have therefore agreed in our associated capacity as ministers to establish a fund to be used in relief of our brother ministers connected with this conference, when they are in want of relief or help. We therefore adopt the following constitution." The resolution follows. By the end of the century an extensive if inadequate arrangement was in force as reported by the secretary, John F. Moreland.

The Church Extension Department was incorporated in 1905 as a Pennsylvania corporation "for the promotion of the temporal welfare of the church." Seven secretaries have headed this department.

The Book Concern was first established in 1841 and was located in New York City.

The Sunday School Department, as it was originally called, received no early action on the part of the General Conference, except through that of the established policy of the church and its annual conferences where insistence was made that attention be given not only to the teaching of children but the providing of libraries. The General Conference took more concrete action in 1888, when the work was fully organized with a superintendent and editor, and with T. A. Weathington as its financial secretary. The Sunday School Board, predecessor of the Board of Christian Education, Home and Church, came into existence in 1916. Its companion Board of Schools and Colleges was authorized much earlier in 1892.

Three other departments are of much more recent origin—the Bureau of Evangelism, the Department of Public Relations, and the Historical Society, the latter being proposed in 1944 and placed on a firm basis in 1956.

The African Methodist Episcopal Zion Church today is composed of 52 annual conferences in America, South America, the Caribbean, and sections of West Africa. Its churches number approximately 2,500, served by 1,575 ministers, and with a membership of 750,000. Sixty-eight superintendents and bishops have served the denomination, with twelve active bishops now and eleven general officers. (See also Negro Methodist Union Negotiations.)

D. H. Bradley, *AMEZ Church*. 1956, 1970.

J. W. Hood, *One Hundred Years*. 1895.

Missionary Seer files.

C. Rush, *Short Account* (AMEZ), 1843. DAVID H. BRADLEY

AFRICAN UNION FIRST METHODIST PROTESTANT CHURCH. This body, known officially as the African Union First Colored Methodist Protestant Church of America or Elsewhere, was formed by the merger of the African Union Church and the First Colored Methodist Protestant Church. The African Union Church dated from 1813 in Wilmington, Delaware. A lawsuit developed between Ezion Church, a predominantly black congregation, and Asbury Church, the predominantly white parent congregation. The suit emerged because the members of Ezion did not wish to accept a white minister sent them as pastor. When Asbury Church won the court fight, Peter Spencer and his followers left Ezion and started the Union Church of Africans. In 1850, shortly after the death of Spencer, a schism occurred when a minority faction left

to form a church with an episcopal polity. This later body became the Union American Methodist Episcopal Church. The Union Church of Africans emerged from this struggle as the African Union Church.

The first Colored Methodist Protestant Church has an obscure origin, but probably originated from a schism in the African Methodist Episcopal Church. On November 25, 1865, representatives met with representatives of the African Union Church and hammered out the merger that formed the African Union Methodist Protestant Church.

The doctrine is Wesleyan and the polity of the church is similar to that of the Methodist Protestant Church. There is no foreign mission program, and home missions are cared for by the women. In 1957 they reported 5,000 members in 33 churches.

E. S. Bucke, *History of American Methodism*, 1964.
Census of Religious Bodies, 1936. J. GORDON MELTON

AGENCY. The United Methodist Church, U.S.A., uses the word "agency" in its polity as referring to "a Council, Board, Division, Commission, Committee, or other body established to carry out the work of the church." The Constitution of The United Methodist Church, Article IV, 8 indicates the type of agencies which the General Conference may initiate and direct—such as publishing, evangelistic, educational, missionary, benevolent; and it is also empowered "to provide Boards for their promotion and administration." Similar regulations give the right to Jurisdictional Conferences and Central Conferences to establish Boards, et cetera. By usage which in time came to be common among all Methodists, these Boards, Committees, etc., are designated as "Agencies," and are so named when referred to in certain paragraphs of the *Discipline*. (*Discipline* 1968, paragraph 26-3.)

Chapter V of the *Book of Discipline* itself outlines and treats of The General Agencies of The United Methodist Church. "The General Agencies of The United Methodist Church are the regularly established councils, and boards, commissions, and the committees which have been constituted by the General Conference."

Discipline, 1968, paragraphs 801, 802. N. B. H.

AGGREY, JAMES EMMAN KWEGYIR (1875-1927), one of the leaders of the A.M.E. Zion Church, was born October 28, 1875 at Anamabu in the Gold Coast Colony, West Africa. He entered the Wesleyan Methodist School at Cape Coast around 1883 and was converted at the age of 14. He was licensed to preach two years later and for a time followed studies leading to full-time Christian service.

Through the efforts of Bishop John Bryan Small of the A.M.E. Zion Church and the encouragement of a Mr. Anaman, he sailed for America July 10, 1898, where he was enrolled at Livingstone College, Salisbury, N. C. He graduated with the B.A. degree in 1902 and ten years later received an honorary A.M. from that institution and a D.D. from Hood Theological Seminary. For a time after his graduation he assisted at the college.

In November, 1905, he married Rose D. Douglass. To this union four children were born—Abna Azalea, Kwegyir, Rosebud, and Rudolf.

Meanwhile Aggrey became an elder in the Zion Church (1903) and began a profitable ministry in and around

Salisbury. In 1920 he accepted a position on the survey (of African education) staff of Jesse Jones, supervised by the Phelps Stokes Fund. In 1921 he attended the first meeting of the International Missionary Council and the following year he attended the Foreign Missions Conference of North America in Atlantic City. During this time he was also attending Columbia University.

A second commission to survey African education in areas not contacted in the first survey left London in January, 1924. Two of the original members of the first commission were in this group—Jesse Jones and Aggrey.

James Aggrey became assistant vice principal of Achimota College in 1924 and served until his death. He had been given a leave of absence to write his dissertation at Columbia when death came suddenly on July 30, 1927.

Edwin W. Smith, *Aggrey of Africa*. New York: Richard R. Smith, Inc., 1930. DAVID H. BRADLEY

AGRA, India, was one of the capitals of the Moghal Empire in INDIA and is the site of the world-famous Taj Mahal. It was also the headquarters of the British Province of Agra, which was joined with the Province of Oudh, former capital of the Moslem Kingdom of Oudh, to form the United Provinces. Since Indian independence the name has been changed to Uttar Pradesh, thus continuing the use of the initials "U.P.," by which common usage has designated the area for more than a century.

The Roman Catholic Church came to Agra in the days of Akbar, greatest of Moghal Emperors. The church maintains a college known as St. Peter's, and the Missionary Society has another college, St. John's. There are also Roman Catholic and Anglican high schools for boys and girls. The Baptists (British) have developed and maintained a boys' high school.

The M. E. CHURCH established simple primary schools in borrowed or rented premises in the quarters of the lowly and oppressed sweepers (scavengers) and chamars (leatherworkers), and maintained them with great difficulty for nearly three decades. Many families confessed Christ and strove persistently to establish for themselves and their neighbors a new pattern of life. They were severely handicapped by their environment; every possible obstacle to progress was theirs. Two missionaries, Sarah and Sadie Holman, decided that the school children needed to get away, at least during school hours, from their cramped and sordid environment. Their school was transferred to the church and parsonage, and relatives and friends were persuaded to build a new school structure on the church grounds. Other buildings followed and equipment was added. A high school intended primarily for the underprivileged attracted children from the most privileged homes. Present enrollment is 865, and the school is now known as the Holman Institute.

J. WASKOM PICKETT

AGRA CONFERENCE. AGRA, India, is the great city of this conference, with a population of about 430,000. The conference was authorized by the GENERAL CONFERENCE of 1952 and was organized in 1956. It includes districts that formerly were part of the DELHI ANNUAL CONFERENCE. There are presently seven districts of the conference, namely: Agra, Aligarh, Bulandshahr, Mathura, Meerut, Muzaffargarh, and Roorkee.

Besides Agra, the conference contains the cities of

Aligarh, Bulandshahr, Dehra Dun, Chaziabad, Mathura, Meerut, Mussoorie, Roorkee and Vrindaban. Mathura and Vrindaban are sacred cities associated with Krishna. Aligarh is the site of Muslim University, Roorhee of a Governmental Technical University, Meerut has a teaching and Agra an examining university.

At last reporting the conference had sixty-five ordained pastors, and fifty-seven supply pastors, serving a membership, full and preparatory, of 130,087.

Discipline, 1968. P. 1901.

Project Handbook Overseas Missions of The United Methodist Church. New York: Board of Missions, 1969. N. B. H.

AHGREN, MAGNUS FREDRIK (1851-1937), Swedish minister, was born in Styrestad, Noorköping, Sweden, Oct. 15, 1851.

His special gifts as teacher and preacher were manifest early. In 1870 he came into contact with the Methodists, and two years later he became teacher at a Methodist day school in Örebro. In the same year he was sent to GOTHENBURG as a local preacher, working also at the printing office called Wesleyana. In 1873 he was accepted on trial in the conference and in 1875 became pastor in charge in Jönköping.

In 1876 Fredrik Ahgren went to America, where he studied at NORTHWESTERN UNIVERSITY, and was pastor in a Swedish-American Methodist church in CHICAGO. For some years also he taught at the GARRETT SEMINARY, Evanston. These years helped him to master the English language, and he in time became the best interpreter the Sweden Conference ever had.

In 1879 he returned to Sweden and worked as pastor in Gävle, UPPSALA (twice); at STOCKHOLM, in St. Peter, St. Paul, and Trinity, where he stayed for ten years (1896-1906); and again in 1913-16, Linköping and Östersund. Everywhere he gathered great crowds around his pulpit. Archbishop Söderblom at the Methodist Conference in Uppsala in 1926 commented appreciatively

regarding Ahgren's influence on the students of theology at the University of Uppsala, and in Stockholm at Trinity he became the highly esteemed preacher of the "Upper Ten." When he was seventy years of age he acted as principal for the theological school at Uppsala. For many years he was president of the Epworth Youth Organization. He retired at seventy-five, and died on Sept. 11, 1937. Four times he had been a delegate to the GENERAL CONFERENCE—and during the First World War he presided with appointment-making power at the Sweden Conference sessions in 1917 and 1918.

Svenska Folkrelser. Stockholm, 1927, ii, p. 1067.

Minutes of Sweden Annual Conference, 1938.

ERIC STAFELBERG
MANSFIELD HURTIG

AHMAD SHAH, EBENEZER (1887-), was born in Jagraon, INDIA, on Oct. 25, 1887, the son of Ahmad Shah, a priest of the Church of England in the Punjab, and Sophia. He became a member of the Methodist Church at LUCKNOW while he was a lecturer in philosophy at Canning College. His annual conference put him on many committees and instructional boards.

He was also active in public life, serving in the State Legislative Council, 1927-44; on the National Defense Council during the second World War, 1941-45; as leader of a delegation to the Middle East in 1944, and to BURMA and MALAYSIA in 1945. He was chairman of the National Labor Tribunal of the Government of India, 1943-45.

His earned degrees were from Punjab University, B.A., 1910; Allahabad University, M.A., 1916; Oxford (England) University, B.Litt., 1922. He served many years as professor of philosophy in Lucknow University and as visiting professor or lecturer in philosophy in European and American universities. He was president of the Indian Christian Association of the United Provinces, 1936-39; member of the executive committee of the National Christian Council of India, 1931-35, and again, 1946-50.

When Ahmad Shah retired from his university posts, he signified his desire to give his remaining years to the Christian ministry, and in an extraordinary departure from precedent, the Lucknow Annual Conference of THE METHODIST CHURCH voted to receive him despite his age, and he was ordained as deacon and elder. Shortly thereafter, he was elected secretary of the executive board of The Methodist Church in Southern Asia, in which position he served with distinction.

Ahmad Shah married Salome Ishur-Ditt, a graduate of ISABELLA THOBURN COLLEGE, on March 2, 1917. She served in his stead in the United Provinces Legislative Council in 1946 while her husband was out of India. Both Ahmad Shah and his wife were awarded the coveted Commander of the Indian Empire title for their respective services.

Debrett's Peerage. Surrey, Eng.: Debrett Office, Neville House, Eden Street, Kingston Upon Thames, 1967.

Who's Who in The Methodist Church. 1966.

J. WASKOM PICKETT



MAGNUS F. AHGREN

AINSWORTH, WILLIAM NEWMAN (1872-1942), American bishop and college president, was born in Camilla, Ga., on Feb. 10, 1872. He was a son of the parsonage; his parents were James Thomas and Kate L. (McRaeny) Ainsworth. He was educated at Emory College, receiving an A.B. in 1891, and a D.D. in 1905. On Oct. 11, 1893,

he married Mary Nicholson, a gracious lady who survived him many years.

He entered the SOUTH GEORGIA CONFERENCE in 1891 and held pastorates at Grace Church, Macon, Montezume, Bainbridge, Dublin, and MULBERRY STREET, MACON, all in Georgia. After that came his pastorate in the influential and historic WESLEY MONUMENTAL CHURCH, SAVANNAH. In 1909 he became president of WESLEYAN COLLEGE at Macon, but after three years in that office he returned to Mulberry Street Church, Macon. He was elected bishop by the General Conference of the M. E. CHURCH, SOUTH in 1918.

Bishop Ainsworth was a gifted preacher, with a strong "oratorical" voice and the measured, impressive delivery of a born orator. He was in demand as a speaker for the temperance cause, and later the Prohibition movement.

While serving as president of Wesleyan he befriended the Soong sisters of China, who were then students at Wesleyan, and MADAM CHIANG KAI SHEK lived in the Ainsworth home for a time. He was in the ECUMENICAL CONFERENCES of 1911, 1921, and 1931, and was an officer of the Ecumenical Methodist Council. His Episcopal administration included CHINA as well as conferences in his homeland. He retired in 1938, and died on July 7, 1942, at Asheville, N. C. He was buried in Riverside, Macon, Georgia.

F. D. Leete, *Methodist Bishops*. 1948.

C. F. Price, *Who's Who in American Methodism*. 1916.

N. B. H.

AITKEN, ROBERT (1800-1873), British evangelical Anglican minister, better known as "Aitken of Pendeen." He was born in Roxburghshire, Scotland, the son of a schoolmaster. He attended Edinburgh University, 1815-1818, but did not take a degree, though he always added the claim A.M. to his publications. Brought up an Arminian, he was confirmed as an Anglican in 1821, and ordained by the Bishop of Oxford in 1824.

In 1829, while a curate in the Isle of Man, Aitken underwent a kind of evangelical conversion. He now associated closely with WESLEYAN METHODISTS, preaching in their chapels in the Isle of Man. From there he went to the north of England. In 1833-34 he conducted revival missions in Leeds. A sermon of his in WOODHOUSE GROVE SCHOOL helped to launch the famous school revival described in BENJAMIN GREGORY'S *Autobiographical Recollections*. In 1834 he actually allowed his name to stand as a candidate for the Wesleyan Methodist ministry. He wanted to act as a free revivalist, however, and the Conference committee appointed to consider his case reported unfavorably. Though he still regarded himself as an Anglican, he also offered himself as a mediator in the SAMUEL WARREN controversy of 1834-37, but his offer was rejected. After this he severed his connection with Methodism, and in CORNWALL in later life he never associated with it.

From 1836 to 1840 Aitken ran his own sect, The Christian Society, which had more than twenty societies scattered about the country. The attempt failed, however, and in 1841 Aitken returned to the Church of England (from which he had never been formally extruded) on a sacramental platform close to that of the Oxford Movement. His career continued to be erratic. He served under the famous Vicar of Leeds, Walter Farquhar Hook, for three years (1843-47), but again failed to establish himself.

In 1849 he retired to Pendeen, in Cornwall, a remote living which his wife obtained for him, and spent the rest of his life there. Self-important and ambitious, Aitken was always looking for a cause which would make his name. In 1854 he again turned to Wesleyanism, publishing a tract on the subject of union between the Wesleys and the Church of England. This formed the basis of an approach in 1856 to Convocation (the ruling body of the Church of England) by a small group of Anglican ministers, but the move led to nothing, because the proposed scheme did not take into consideration the suspicion which now filled Nonconformity at the thought of Anglo-Catholicism. The claim that Aitken combined "Catholicism" and "Evangelicalism" and was a significant influence leading to a future reconciliation of these groups does not bear serious examination.

Aitken died in 1873.

JOHN KENT



MOTOZO AKAZAWA

AKAZAWA, MOTOZO (1875-1936), bishop of the JAPAN METHODIST CHURCH, was born in a country village in Okayama Prefecture, where for generations his Buddhist family had been brewers of rice wine. Although he had some contact with Christianity as a boy, he seems to have drifted away from its influence, for when he was twenty-one he was sent to Honolulu to extend the family's sake business. Within a few months there came a tremendous change in his life, largely through the influence of the Rev. S. Kihara. He gave up the liquor business and began to help in evangelistic work. For more than a year he served as pastor of a small church on Maui.

Feeling the need for more education, he crossed the Pacific to California, and in 1897 enrolled as a student

in the College of the Pacific, then at San Jose. He served as pastor of the Japanese mission there. Later he went to the University of Texas, where he was graduated in 1905. He had one year of seminary at VANDERBILT before returning to Japan to enter the pastorate.

The remainder of his life was spent in the Japan Methodist Church—as pastor (especially in Osaka and Kobe), as special evangelist for the Great Forward Movement (corresponding to the Centenary Movement in the U.S.A.), as president of the Lambuth Training School for Christian Workers, and as secretary of the Board of Missions. In 1930, on the death of Bishop Kocoko USAKI, he was named to fill the unexpired term, and was reelected at the two following General Conferences, serving until his death on May 12, 1936.

Bishop Akazawa was a man of deep spirituality and evangelistic passion, greatly beloved by his Japanese and missionary associates.

JOHN B. COBB, SR.

AKERS, MILBURN PETER (1900-1970), newspaperman and Methodist layman, was born in Chicago, May 4, 1900, the son of Edwin W. and Anna May (Wilson) Akers. He received the A.B. degree from MCKENDREE COLLEGE in 1925, and the honorary LL.D. and L.H.D. in 1952 and 1958 from ILLINOIS WESLEYAN UNIVERSITY and OTTERBEIN COLLEGE. He married Beulah M. McClure, Oct. 4, 1925, and they had one daughter.

In his profession Akers served as reporter for the *St. Louis Post-Dispatch*, 1923-27; telegraph editor, *Illinois State Register*, Springfield, 1927-30; Associated Press, Chicago, 1930-33, Springfield, 1933-34, and Washington, D. C., 1934-37; superintendent of reports, State of Illinois, 1937-39; assistant to the Secretary of the Interior, 1939-41; successively political and editorial writer, managing editor, and executive editor, *Chicago Sun-Times*, 1941-59; and editor, 1959 until retirement in 1965.

Akers was a trustee of MACMURRAY COLLEGE (Illinois). As chairman of the board of trustees of McKendree College, he was influential in helping that school to achieve full academic accreditation in 1970. He was a member of the Quadrennial Commission on Higher Education, 1956-60, and was executive director of the Federation of Independent Illinois Colleges and Universities. At one time he served on the NATIONAL COUNCIL OF CHURCHES, and on the Methodist Commission on Public Relations and Information. For some years he was in demand as a speaker at annual conferences and lay assemblies. He was killed May 27, 1970, in a traffic accident on an Illinois highway.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church. 1966.

JESSE A. EARL
ALBEA GOBOLD

AKERS, PETER (1790-1886), American minister and educator, was born Sept. 1, 1790 in Campbell Co., Va. He revealed early evidence of leadership and ability when he taught school very capably at the age of sixteen.

His parents were devout Presbyterians and desired young Akers to be a minister, but he preferred law and moved to Kentucky. He taught school briefly at Mount Sterling, Ky., then moved to Flemingsburg, where he entered the law office of Major W. P. Fleming. In 1817 he



PETER AKERS

was admitted to the bar, went into partnership with Major Fleming, and soon gained note as an unusually gifted attorney.

In 1818 he married Eliza S. Faris. A turning point came in the life of Peter Akers in 1821. His wife, who had lost two children and was seriously ill, was converted to Methodism by their physician, the Rev. Dr. Houston. On March 25, 1821, after a sermon by Houston, Akers and his wife joined the M. E. Church, thus bringing to Methodism one of its most eloquent and forceful figures. Mrs. Akers died shortly before her husband delivered his first sermon in July 1821. He was licensed to preach the following September and was recommended for admission to the KENTUCKY CONFERENCE. Admitted on trial, he was appointed to the Limestone Circuit.

In 1823 Akers fell seriously ill while serving the Fleming Circuit, and few thought he would recover. After that, however, he enjoyed a new flow of inspiration which made him one of the most effective evangelists that part of the church has known. People were awed by the power and eloquence of this large framed but gentle man, and responded in great numbers to his call to the church.

After serving at LEXINGTON, Ky. for a year, he became agent for AUGUSTA COLLEGE in 1827. Following that assignment he served LOUISVILLE, Danville, and Harrodsburg for several years. He returned in 1831 to his former post as agent for Augusta College.

It was in 1832 that Peter Akers went to ILLINOIS, where he served first as an evangelist. He became president of MCKENDREE COLLEGE—its first president—in 1833-34, and then founded Ebenezer Manual Labor School while also serving the new Beardstown appointment.

Akers was named presiding elder of the Quincy Dis-

trict, which he traveled for two years. Between the years 1840 and 1852 he served the Springfield, Jacksonville, and Quincy Districts. He then returned to McKendree College as president until ill health forced him to ask for transfer to the MINNESOTA CONFERENCE in 1857.

The great love his Illinois brethren held for him was shown when they asked him in 1865, at age 75 and superannuated, to return to Illinois. He did so and served the Jacksonville and Pleasant Plains Districts until formally superannuated again in 1870.

Akers was a delegate to eight General Conferences, leading many of the delegations, but this modest and genuinely humble man never sought ecclesiastical office. He died March 21, 1886, after having dedicated 65 years of his life to the church.

Journal of the Illinois Conference, 1886.

J. Leaton, *Illinois, 1883.*

CHARLES J. LOTZ

AKIN, DUDLEY DUNCAN (1844-1938), American minister, son of Joseph Akin, was born Feb. 16, 1844 at Lancaster, Garrard Co., Ky., and died Nov. 5, 1938 at Colorado Springs, Colo.

He served in the Union forces during the Civil War and was for some time imprisoned in the Andersonville Prison. He was licensed to preach Aug. 6, 1870 and joined the KENTUCKY CONFERENCE of the M. E. CHURCH, on trial, Feb. 23, 1872. After serving eight years in that conference, he was transferred to the SOUTH KANSAS CONFERENCE. From then until his retirement he was one of the leaders in that conference. He was appointed to the McPherson District in 1906, to the Hutchinson District in 1910, and retired in 1916. He served as conference secretary, 1887-1892, and was a delegate to the General Conference in 1904.

Akin was a member of the educational committee which located SOUTHWESTERN COLLEGE in Winfield, Kansas, and he helped in starting that institution. He gave forty-four years of active service to the church. He was a charter member of the CENTRAL KANSAS CONFERENCE, and was one of five charter members still living at the fiftieth anniversary observance of the organization of the Southwest Kansas Conference.

Herbert, Barton and Ward, *Southwest Kansas Conference, 1932.*

Journal of the Southwest Kansas Conference, 1883, 1904, 1916, 1939.

W. F. RAMSDALE

AKRON, OHIO, U.S.A. Methodist circuit riders came to what is now Akron as early as 1820. A Methodist class was formed in the community in 1830, and a frame church 40 by 26 feet was erected in 1836. The building burned in 1841 and another was erected. Then in 1872 a Gothic structure was built which had the distinction of being the first church in America with rooms especially provided for a graded SUNDAY SCHOOL. It became widely known as the "Akron Plan." The edifice had eight rooms for children under sixteen and eight for persons over that age. Teachers in the Sunday school assisted in writing the first graded lesson series. This church burned in 1911, and in 1914 First Church's present edifice was erected. A chapel was added in 1940, and an education annex in 1956. Trinity Church, a former German Methodist congregation, merged with First Church in 1955, and Wooster Avenue Church did the same in 1964. In 1969 Akron

had 14 Methodist churches with 12,119 members. The three largest congregations with their memberships and the value of their plants were: First, 2,884, \$1,486,356; Firestone-Park, 1,211, \$414,500; and Christ, 1,155, \$710,000. Centenary Church with 469 members is a predominantly Negro congregation. Akron has one A.M.E. ZION and five C.M.E. churches.

General Minutes, MEC and TMC.
M. Simpson, *Cyclopaedia, 1878.*

JESSE A. EARL
DOROTHAË DERRIG

ALABAMA is a state in the "deep South." From Tennessee, the Cumberland Plateau extends into the northern part of the state, while in the south, the Coosa Valley lies hemmed in by the Piedmont Plateau. Toward the Gulf lies the coastal alluvial plain. In earlier days, much of the state was covered by pine forests.

Traditionally Alabama has been a great cotton growing state, but recent years have brought diversified farming; salt, marble, and natural gas are plentiful; coal and iron are mined and processed; and cement is manufactured. Birmingham and Bessemer are great steel producing centers. Alabama was organized as a territory March 3, 1817, and it became a state December 14, 1819.

Before Alabama was a part of the Union, the Methodists had entered the region. The famous LORENZO DOW, though not under episcopal appointment at the time, preached the first Protestant sermon in what is now Alabama, in May, 1803, to settlers along the Tombigbee and Tensaw Rivers.

MATTHEW PARHAM STURDIVANT, sent out in 1808 by the SOUTH CAROLINA CONFERENCE, was the real founder of Methodism in Alabama. In 1811, Alabama was attached to the WESTERN CONFERENCE, and in 1812 to the TENNESSEE CONFERENCE, one of the successors of the Western body. In 1813, when the MISSISSIPPI CONFERENCE was formed, Alabama was included within its boundaries, and it so continued until 1832 when the Alabama Conference itself was organized. When first formed the Alabama Conference included all of the state below the Tennessee River, west Florida, and most of Mississippi's eastern tier of counties. The part of Alabama north of the Tennessee River was served by the Tennessee Conference until 1870.

The METHODIST PROTESTANT CHURCH organized a conference in Alabama in 1829 at Smith's Ferry, Perry County. After the division of the METHODIST EPISCOPAL CHURCH in 1844, Alabama Methodism of course became a part of the Methodist Episcopal Church, South. However, in 1867, following the Civil War, the Methodist Episcopal Church entered the state and organized an Alabama Conference. In 1876 the Negro ministers and churches of that body were set apart as the CENTRAL ALABAMA CONFERENCE. The presence of the Methodist Episcopal Church caused some tension, but both it and the Methodist Protestant Church continued active in the state until Methodist unification in 1939.

On October 7, 1808, the Tennessee Conference assigned JAMES GWIN to an area that included Madison County, Alabama, and reported on September 30, 1809, that the Flint Circuit (which included Huntsville) had been organized with 175 white and four colored members. This was the beginning of North Alabama Methodism.

In Florida, Protestantism was outlawed until the United States bought the territory from Spain in 1819. In that

year Alexander Talley was sent to establish Methodism in Penscola. West Florida became a part of the Alabama Conference in 1832 and has so continued. In 1956 the body was appropriately renamed the ALABAMA-WEST FLORIDA CONFERENCE.

In its march across Alabama, Methodism established the state's first college at LaGrange (chartered in 1830), now Florence State College. East Alabama Male College, now Auburn University, was begun by the Methodists in 1858, as were Southern University at Greensboro in 1856 (now BIRMINGHAM-SOUTHERN COLLEGE), and Alabama Conference Female College at Tuskegee in 1854 (now HUNTINGDON COLLEGE, Montgomery). Centenary Institute at Summerfield, Dallas County, was launched by the Methodists in 1839 and served well for many years. In 1890 an orphanage was established in the buildings. The institution was moved to Selma in 1911. Now known as the Selma Orphanage, it is one of the finest homes for children anywhere.

ATIENS COLLEGE, founded in 1822, was incorporated in 1843, and Snead College was started about 1900. The Alabama and NORTH ALABAMA CONFERENCES (MES) operated the Memorial Hospital in Montgomery from 1922 to 1931. The North Alabama Conference maintains in BIRMINGHAM the Carraway-Methodist Hospital, a gift to the conference from Charles Newton Carraway. Fair Haven Home for the aging at Birmingham is operated by the two Alabama conferences. The North Alabama Conference has an assembly ground at Camp Sumatanga, and the Alabama-West Florida Conference maintains a similar facility in connection with the conference headquarters at Blue Lake near Andalusia. Both conferences support a number of homes for retired ministers and their widows. WESLEY FOUNDATIONS are maintained by both conferences at the state institutions of higher learning. The total church membership in the two conferences is over 327,000.

M. E. Lazenby, *Alabama and West Florida*. 1960.

A. West, *Alabama*. 1893.

FRANKLIN S. MOSELEY

ALABAMA CHRISTIAN ADVOCATE was established in 1880. It was founded as the organ of the Alabama and NORTH ALABAMA CONFERENCES of the M. E. CHURCH, SOUTH. Prior to this time the Alabama Conference, organized in 1832, and the North Alabama Conference, set up in 1870, had been served by papers in neighboring conferences.

The North Alabama Conference in 1878 sent an invitation to the Alabama Conference session to join in the project of establishing a paper "to be conducted in the interest of Methodism in the two Conferences." Each conference authorized a committee to work on the objective. There was some hesitation, but the conferences approved in 1880 the election of the first editor, A. S. Andrews, pastor of First Church, Opelika, Ala. The first issue was printed May 25, 1881.

The title was changed to the *Methodist Christian Advocate* with the issue of Oct. 30, 1956. This was done to give the publication a name more inclusive of the territory it serves—Alabama and West Florida.

The roster of editors is: A. S. Andrews, 1881 (May-November); J. W. Christian, 1881-82; J. W. Rush, 1882-87; W. C. McCoy, 1887-90; J. M. Mason, 1890-91; Z. A. Parker, pro tem, two months; Thomas Armstrong, 1892-94; J. O. ANDREW, 1895-98; Henry Urquart, 1898-1902;

H. H. McCoy, 1902-03; Henry Trawick, 1903-05; J. D. Ellis, 1905-06; J. S. Chadwick, 1906-10; J. B. Cumming, 1910-12; J. M. Glenn, 1912-13; L. C. Branscomb, 1913-22 (in 1915 J. B. Wadsworth, a layman, was elected an editor with Branscomb, who at the time was also presiding elder of the Birmingham District. In this year, according to general understanding, the two editors worked without compensation from the *Advocate*); M. E. LAZENBY, 1922-35; FOSTER K. GAMBLE, 1935-41; Acton E. Middlebrooks, 1941-48; J. A. Gann, 1948-50; M. E. Lazenby (second tenure), 1950-53; Thomas P. Chalker, 1953-65; Herschel T. Hamner, 1965-

The *Advocate* several times has had a publisher (later termed business manager) as well as an editor. Among these: T. J. Rutledge, 1881; C. R. Lynch, 1882; S. M. Hosmer, 1895; H. W. Rice, 1929. Occasionally there have been associate editors, as J. W. Christian, 1881; M. E. Lazenby, 1920. Sometimes there have been assistant editors-business managers, as J. M. Wigley, a layman, and S. T. Slaton.

The first Publishing Committee consisted of Anson West, A. S. Andrews, R. H. Rivers, T. J. Rutledge, J. W. Christian, John A. Thompson.

The present Board of Trustees consists of five members from each of the two conferences.

The *Advocate* achieved strong stature in circulation for the first time during the editorship of L. C. Branscomb, when subscriptions rose to 27,000. This was then the largest circulation attained by a paper in the M. E. Church, South. The *Advocate* became well known across the denomination in those years.

The paper has known some uncertain seas, but in each instance the ship has been steadied. For example, at the 1916 session of the North Alabama Conference, a move was made for consolidating the paper with the *Wesleyan Christian Advocate* of the GEORGIA CONFERENCES. On that occasion a minority report, brought in by one person, I. K. Waller, prevailed and preserved the *Advocate*.

The most imposing issue doubtless is the Semicentennial Edition of Sept. 25, 1930, when M. E. Lazenby was editor. It was 58 pages, bound in glossy cover (there was no issue the next week), and gave brief historical sketches of institutions, individuals, and churches of the two conferences.

Alabama Christian Advocate, Semicentennial Edition, Sept. 25, 1930.

M. E. Lazenby, *Alabama and West Florida*. 1960.

Methodist Christian Advocate, Oct. 30, 1956.

Minutes of the North Alabama Conference, 1882, 1883.

HERSCHEL TOWLES HAMNER

ALABAMA CONFERENCE. (See ALABAMA.)

ALABAMA-WEST FLORIDA CONFERENCE. This conference was formed in 1832 by dividing the MISSISSIPPI CONFERENCE. When organized the Alabama Conference included all of ALABAMA below the Tennessee River, west FLORIDA, and most of Mississippi's eastern tier of counties. The part of Alabama north of the Tennessee River was served by the TENNESSEE CONFERENCE until 1870. At the time of its organization, the Alabama Conference had 8,196 white and 2,770 colored members.

In 1863, while the Civil War was raging, the Alabama Conference was divided to form the Mobile and Montgomery Conferences. The Mobile Conference included

west Alabama and east Mississippi, while the Montgomery Conference took in east Alabama and west Florida. In 1870, there was a radical reorganization of the annual conferences of the M. E. CHURCH, SOUTH in Alabama. The northern half of the state was designated as the NORTH ALABAMA CONFERENCE. The eastern counties of Mississippi were given to the Mississippi and NORTH MISSISSIPPI CONFERENCES. The Mobile and Montgomery Conferences, after having existed only seven years, were merged to reconstitute the Alabama Conference. Thus when the Alabama Conference reappeared in 1870, it was limited to the southern half of Alabama and the part of Florida west of the Appalachian River.

On Oct. 17, 1867, the M. E. CHURCH organized the Alabama Mission Conference which included both white and Negro ministers and churches. The organizational session was held "in the college building" at Talladega with Bishop Davis W. CLARK presiding. The bishop declared, "I now convoke the Alabama Conference to be admitted as a Mission Conference until constituted a full conference by the proper authority of the church." (Lazenby, pp. 365-66.) It became a full conference in 1868. The entry of the "Northern" branch of Methodism into the state caused some tension.

In 1876, by permission of the General Conference, the Alabama Conference (ME) was divided along racial lines into two conferences, the white section retaining the original conference name, while the Negro group was called the CENTRAL ALABAMA CONFERENCE.

In 1939, the four white Methodist conferences in Alabama were merged into the North Alabama and Alabama Conferences of THE METHODIST CHURCH, and the Central Alabama Conference became a part of the CENTRAL JURISDICTION of the new church. In 1968, with the organization of THE UNITED METHODIST CHURCH, the Central Jurisdiction was dissolved, and the Central Alabama Conference was placed temporarily in the Birmingham Area of the church, pending full absorption by the Alabama-West Florida and North Alabama Conferences.

As Methodist union approached in 1939, the Alabama Conference (MES), afraid that its Florida territory would be taken from it and given to the FLORIDA CONFERENCE, memorialized the Uniting Conference to maintain the status quo. The boundaries of the conference were not disturbed, and in 1956 it appropriately changed its name to the Alabama-West Florida Conference.

The Alabama-West Florida and the North Alabama Conferences constitute the Birmingham Area of the church, and the two work together in supporting a number of institutions and causes. They jointly publish the *Methodist Christian Advocate*, and they share in the ownership and maintenance of colleges, orphanages, and homes for the aged. The Alabama-West Florida Conference has nine districts and approximately 130,000 members, and the North Alabama Conference has twelve districts and some 199,500 members.

General Minutes, 1867-1878, MEC.

M. E. Lazenby, *Alabama and West Florida*. 1960.

A. West, *Alabama*. 1893.

N. B. H.

ALABASTER, FRANCIS ASBURY (1866-1946), American educator, was born in Rochester, N. Y., June 10, 1866. His father was a Methodist minister for many years.

His early education was received in the public schools

of Elmira, Cortland, and Auburn, N. Y. His high school education was obtained in Ann Arbor and Detroit, Mich. and Indianapolis, Ind.

In 1890, Alabaster received his B.A. from NORTHWESTERN UNIVERSITY, Evanston, Ill., graduating with honors. He continued his studies as a graduate student at University of Chicago, specializing in Greek and Latin. In 1898 he received his M.A. degree from University of Nebraska. DICKINSON COLLEGE, Carlisle, Pa., awarded him an honorary LL.D. degree in 1918.

Alabaster was named professor of Greek and Latin at NEBRASKA WESLEYAN UNIVERSITY in 1893, and was elected Dean of the College of Liberal Arts in 1911, a position he held until his retirement in 1943.

He was a member of Phi Beta Kappa and Phi Kappa Phi, honorary scholarship fraternities, and was a leader in establishing the Phi Kappa Phi chapter on the campus of Nebraska Wesleyan. He was a great favorite of the students and faculty alike. He was much in demand as a lecturer, as much for his humor as his wide range of interests. "Dean Allie," as his students called him, was well known for his lecture on unusual epithets, which he collected from old cemeteries and graveyards throughout the eastern United States.

For many years Alabaster was an active member of First Methodist Church near the college campus, and was active in the work of Nebraska Wesleyan's Alumni Association. He served as secretary of the Alumni Association for three years after his retirement.

Lincoln Nebraska Journal-Star, June 23, 1946.

EVERETT E. JACKMAN

ALAMOGORDO, NEW MEXICO, U.S.A. Grace United Methodist Church is a stately edifice of modern brick construction which was begun on its present site of a city block in 1957, the sanctuary being completed in 1961. Its unusual beauty comes from the modernistic multi-colored glass windows combined with contemporary architectural design. Features greatly appreciated are the exposed aggregate panels back of the altar, the concealed lighting of the mahogany cross, the Brides' Room, the carillon, and the overall electronic system. Two morning worship services are conducted in the sanctuary which seats over 600, and likewise two sessions of the church school in the education building erected to care for 700. The staff is composed of a minister, assistant minister, minister of education, business assistant, pastor's secretary, educational secretary, three choir directors, three organists, and two custodians.

The church was organized on Sept. 29, 1898, when the city was composed of tents, tumble weeds, mesquite brush, and native cactus, and has grown from a membership of fifteen on that opening day to 2,460 now. In its beginning Grace was part of a circuit, being connected with Tularosa, Capitan, and La Luz, but in 1912 it became a station charge. Today the church owns property valued at \$507,313.

Being near the site of the first atomic explosion, the members are cognizant of man's spiritual need. Because of the location near Holloman Air Force Base and White Sands Missile Range, people from all over America and around the world may be found in the congregation on a given Sunday.

General Minutes, TMC, 1968.

MARTIN BUREN STEWART

ALASKA. It might be said that the great northwestern area of North America known as the State of Alaska was "discovered" three times by as many generations of people in the United States, and that each "discovery" was followed by increasing interest on the part of American churches. In each of these new periods of interest, the Methodist Church was among those concerned.

The first "discovery" came in 1867 when Alaska was purchased from Russia by the United States for \$7,200,000. The second, sending thousands of people from the States into the Territory, began in 1896 with the discovery of gold in the Klondike area. Finally, Alaska was "discovered" when it became an important frontier during and after World War II for the protection of North America from possible invaders, and when thousands of American youth were stationed there in the armed services.

In the first two decades after the transfer of Alaska from Russia to the United States, there was relatively little concern by either the people or the churches with the "vast wilderness of ice" which the nation had acquired. Even the military forces stationed in Alaska were slim. The Russian Greek Orthodox Church had for more than a century worked among the Indians, the Aleuts, and the Eskimos in the area, and had builded their faith among ritualistic-loving people. A few stateside churches sent missionaries to the people, but results were meager.

The late Bishop W. VERNON MIDDLETON noted in 1958, "The first concrete evidence of Methodist interest in Alaska was in 1885, when at the annual meeting of the Woman's Home Missionary Society of the former M. E. Church, a 'Bureau for Alaska' was created. A year later the church sent the Rev. and Mrs. John H. Carr to Unga in the Shumagin Islands to establish a church and school. . . . Unfortunately, Mrs. Carr died the next year at the age of twenty-two, and Mr. Carr returned to the States. In 1888 the Woman's Home Missionary Society commissioned a missionary to Alaska, but on her arrival she became ill and died shortly afterward. In the meantime various societies across America were raising money to establish a home for children in Alaska, one of the great needs of the territory. Dr. Sheldon Jackson (Presbyterian missionary), then agent for education in Alaska, came to the aid of the women and helped them to secure a 160-acre site at Unalaska for the first permanent Methodist work in Alaska. The JESSE LEE HOME was established as a home and school in 1890. . . . Within three weeks of opening, the Jesse Lee Home was filled to capacity." This early ministry was basically for the Eskimos and Aleuts.

Six years later, gold was discovered in the Klondike and then in other remote areas of Alaska. In the next few years many thousands of prospectors arrived, mostly from the United States. More than fifty percent of the gold hunters stayed only one year in Alaska before returning home, many of them poorer than when they entered the territory. Then the Missionary Society began to feel a concern for men seeking gold, and for men and women settling in a few hastily begun mining towns. The first churches were erected, and the first pastors were sent to serve them.

In 1904 the M. E. Church officially established the Alaska Mission. However, the *General Minutes* show that there was mission work in the territory as early as 1898. C. J. LARSEN of the WESTERN NORWEGIAN-DANISH CONFERENCE was superintendent of the mission and served as

pastor at Juneau and Wrangel. From 1899 to 1902 the Alaska Mission appears in the index of the *General Minutes*, but no appointments or statistics are listed. The Alaska Mission was "organized and held in Tacoma, Washington, September 23-24, 1903" with Bishop JOHN W. HAMILTON presiding. Four ministers received appointments. The next year the session was held in Juneau with Bishop Hamilton again in charge. Thereafter the mission met annually until 1924 when the work was made a part of the Puget Sound Conference. In 1939 the Alaska Mission was reinstated, and in 1961 it became the Alaska Mission Conference.

In 1906 A. B. Leonard, a missionary executive, visited Alaska and reported churches in Ketchikan, Douglas, Juneau, and Skaguay. He said there were plans to establish new churches in SEWARD and Fairbanks that year.

Methodist churches in Alaska have increased as communities have grown and changed, and as centers of industry have developed. Anchorage has become an important port city, and Matanuska Valley is an agricultural area. Today there are 30 churches and preaching places, two hospitals, two community centers, and a relocated Jesse Lee Home serving the young state. Population is growing, the airplane is the principal means of travel, and new industries based on the area's almost unlimited resources are emerging.

In addition to its ministry to Aleuts, Indians, and Eskimos, The Methodist Church is making its largest contribution (numerically) to the permanent white and mixed populations of the growing cities. Unlike the earlier one-year transients, these residents are building their homes and careers in Alaska. Also, the churches are ministering to men in the armed service of the nation, many of them stationed in lonely and isolated posts. Recently it was estimated that there were 76,000 service men in Alaska most of whom had connections with Protestant churches "back home." Army and navy chaplains serving in Alaska cooperate in many ways with the Methodist and other ministers working there.

In 1960, after years of study, fund raising, and preparation, ALASKA METHODIST UNIVERSITY was established on a 500-acre campus in the outskirts of Anchorage. This has been Methodism's largest single contribution to the educational needs of the new state. It is a liberal arts institution with high educational standards, and with "the cross at the center of the educational process and goal." Alaska University means, for one thing, that Alaskan youth need not leave their home state to secure an education in a church-related arts college. There are presently 400 students enrolled, and a highly competent Christian faculty. Methodists from the older states have contributed about \$4,000,000 for the buildings, program, and scholarships of the university.

Leading in the campaign to establish the Alaska University, and then to raise funds for its erection and support, has been P. Gordon Gould, a former pastor and mission superintendent in Alaska. Gould was born in Alaska, received his early training in the Jesse Lee Home, and was the first Alaskan to become an ordained Methodist minister. He spoke to church audiences across the United States on Alaska's "most significant need"—a church-related liberal arts college.

On March 27, 1964, a severe earthquake which centered in Anchorage wrought widespread destruction of property in parts of Alaska. There was heavy damage to several of the buildings of Alaska Methodist University;

the Jesse Lee Home which had been moved to Seward in 1925 was ruined beyond repair; in Turnagain, Seward, Seldovia and elsewhere churches and parsonages were damaged or demolished.

On learning of the losses, Methodist churches in other areas on a swiftly made plea from the COUNCIL OF BISHOPS undertook an "Alaska Earthquake Appeal" which raised some \$1,750,000 to help rebuild the institutions. The funds provided made it possible to relocate the Jesse Lee Home on a 25-acre campus in the more favorable climate of Anchorage; to restore damaged buildings at Alaska University, replace furnishings and scientific equipment, and provide some tuition aid for students whose families suffered economic reverses in the earthquake; and to assist where necessary in rebuilding or relocating churches and parsonages. Two years after the earthquake, a Methodist leader said, "The spirit of the frontier continues—and this has become Alaska's finest hour."

In 1967, the Alaska Mission Conference had 16 pastoral charges, 4,070 members, and property valued at \$4,193,060. The mission conference officially dates its beginning from the session of the Alaska Mission held in Juneau in 1904.

W. Vernon Middleton, *Methodism in Hawaii and Alaska*, 1960-65.

Annual Reports Division of National Missions, Methodist Board of Missions.

General Minutes, M. E. Church, 1898 ff. W. W. REID



GRANT HALL, ALASKA METHODIST UNIVERSITY

ALASKA METHODIST UNIVERSITY, Anchorage, Alaska, grew out of a study of the needs of the Territory of Alaska by the BOARD OF MISSIONS of The Methodist Church. In January, 1957, the Division of National Missions elected a board of trustees, and on February 4, 1957, the university was chartered by the then Territory of Alaska. The university opened for instruction in October, 1960.

Established initially as a four-year-college of liberal arts (fully accredited in December, 1964), it now includes the College of Business Administration and Economics. It grants the B.A. and B.S. in Business degrees. The governing board of twenty-nine trustees includes six permanent trustee positions (bishop of the Portland Area; officers of the National Division and the Woman's Division; and the superintendent of the Alaska Mission), with the balance elected by the board.

JOHN O. GROSS

ALASKA MISSION CONFERENCE. (See ALASKA.)

ALBANY, GEORGIA, U.S.A. First Church was organized in 1841 and established an early outreach for social and human problems, and remains a successful downtown place of worship.

This church has helped organize and provide members for seven other Methodist churches in Albany. Despite the membership contributions to new churches, 125 years after its organization Albany First Church maintains a membership of 2,374. Albany itself has grown from a mere village in 1841 to a population of approximately 75,000 by 1966.

In its long history, the church has belonged to three conferences—the old GEORGIA CONFERENCE that embraced the entire state prior to 1866; then the FLORIDA CONFERENCE, to which all of southwest Georgia was assigned from 1845 to 1866; and now the SOUTH GEORGIA CONFERENCE, from the time of its establishment in 1866 to the present time.

Many consecrated and devoted men have served Albany First Church as pastors since 1841, but no pastor served as long as four years until Henry D. Moore began a quadrennium in 1865.

The church became a station with a full-time pastor in 1855, under the ministry of Peyton P. Smith. The first permanent church building was erected in 1854 on a lot at the corner of Flint Avenue and Jackson Street, on which lot the church still stands, with its present expanded facilities and property valued well above one million dollars. A new church was erected in 1901-02, and an education building was completed in 1930. In 1952 the congregation moved into the present sanctuary seating 1200, and about 1963 added a building valued at \$650,000 which houses many additional classrooms for the church school. There is a chapel, a parlor, and a dining room in which some of the most helpful functions of the church are conducted.

The late Augustus W. Muse, Sunday school superintendent from 1874 to his death in 1922, was a noted church pioneer who probably did more for Methodism in Albany, Ga. than any other one person.

The records are not definite as to the exact number—twelve are presently in the active ministry—but First Church has sent forth into the ministry a considerable number of young men.

General Minutes, TMC, 1968.

DAN L. GIBSON

ALBANY, NEW YORK, U.S.A. Because Captain THOMAS WEBB was barrack master in Albany before he went to New York in 1766 to help PHILIP EMBURY, it can be said that Albany was one of the first cities in America in which Methodist services were conducted. Webb preached to the soldiers, and also held services in his own home. Apparently Webb did not organize a Methodist society in Albany, though FREEBORN GARRETTSON seems to suggest that he found Methodists there when he preached in the city more than 20 years later. By 1876 there were six Methodist churches in the city with about 1,800 members. In 1963 First Church merged with Trinity. In 1968 Trinity Church reported 1,349 members and a plant valued at \$2,113,079. In that year there were five Methodist churches in the city with about 4,100 members. W. EARL LEDDEN was elected bishop in 1944 while serving

as pastor of Trinity Church. The 1948 Northeastern Jurisdictional Conference was held in Trinity Church.

Minutes of the Troy Conference.
M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GOBOLD

ALBERT COLLEGE, Belleville, Ontario, Canada. In the early 1850's the Methodist Episcopal Church in Canada had revived and grown sufficiently to make possible the establishment of its own college, VICTORIA College (UNIVERSITY) being no longer suitable because of the bad feeling between Wesleyan and Episcopal Methodists. The Episcopal leaders were convinced that such an institution was necessary to save young men "for the country and the Church" and to broaden the educational opportunities for young women. At the General Conference of 1854 this conviction became a reality.

With much effort plans were laid and funds collected for Belleville Seminary, which was incorporated and formally opened on July 16, 1857. From the outset it was designed as a preparatory school for men and women, in which no religious tests would be required. In accordance with the general policy of the church, public money was not accepted for the maintenance of the seminary.

After a short period of affiliation with the University of Toronto, a university charter was secured, by which the seminary became Albert University, with power to confer degrees in arts. Within the university there were two colleges—Albert College for men, and Alexandra College for women. In the former, Bachelor's and Master's Degrees were granted; in the latter the degrees were Mistress of Liberal Arts and Mistress of English Literature. The charter was broadened in 1870 to permit work in all faculties.

Under the energetic presidency of ALBERT CARMAN, Albert University made a notable contribution to the educational history of Ontario. Its graduates were numerous and respected. In 1884, however, church union dictated a reorganization by which Albert University was amalgamated with Victoria, and it became once again a preparatory school under Methodist auspices.

Since 1884, Albert College has continued in operation in Belleville, Ontario, first under the Methodist Church and after 1925 under The United Church of Canada. New buildings have been added, and the student body has increased. Above all, the college remains a school in which a sound secondary education is imparted in a Christian context. In so doing the college perpetuates and embodies the intentions of its founders.

W. E. L. Smith, *Albert College, 1857-1957*. N.p., n.d.
T. Webster, *ME Church in Canada*. 1870. G. S. FRENCH

ALBERTA COLLEGE (former Methodist college in Edmonton, Alberta). In the spring of 1903 THOMAS C. BUCHANAN sponsored the formation of a college in Edmonton under the auspices of the Methodist Church. In 1904, the college was incorporated by the legislative assembly of the North West Territories, and J. H. RIDDELL, of WESLEY COLLEGE, Winnipeg, was appointed as first principal. Classes began on Oct. 5, 1903, with an enrollment of sixty-seven in a large room over a store in Edmonton. The departments of study were arts, matriculation, music, and commercial. The college was originally called Mc-

Dougall College, after the pioneer Methodist missionary, GEORGE McDUGALL, on whose property the building was erected in downtown Edmonton.

When the University of Alberta was established in 1908, the arts classes at the college were discontinued, and the students became the nucleus of the first student body of the provincial university. In 1909 a theological department was added to Alberta College, and this part of the college became affiliated with the University of Alberta.

J. H. Riddell was succeeded as principal of Alberta College in 1917 by Francis Stacey McCall, an early graduate who continued as principal until 1947. The college maintained a steady growth, with the erection of a new wing in 1926, an auditorium and gymnasium in 1951, and large new classroom facilities in 1953 and 1959.

On the retirement of McCall in 1947, George Harrison Villett became principal until his death in 1959, to be followed by Hartford A. Cantelon. Sidney R. Vincent was appointed in 1965.

Under the aegis of the Board of Colleges of the United Church of Canada since 1925, Alberta College has continued to fulfil its role as a coeducational residential junior college.

J. Macdonald, *The History of the University of Alberta*. Edmonton: the university, 1958.

J. H. Riddell, *Middle West*. 1946.

J. E. NIX

ALBERT'S CHAPEL, an octagonal structure known as the "Round Church," is located at Sand Ridge on Route 33, Calhoun Co., W. Va. It is claimed that someone in the community, after reading a sermon by T. DeWitt Talmage on the text, "It is He that sitteth upon the circle of the earth" (Isa. 40:22), concluded that a church ought to be round, and it resulted in the building of this architecturally odd edifice.

Albert Poling, a veteran of the Spanish-American War, for whom the church was named, was designated by the district conference to see that a church was built in the community. Voluntary labor felled trees for lumber and did the actual work of construction. The land for the church and the adjoining cemetery was given by Wesley and Asbury Poling. The church which will seat about 125 was dedicated in 1903. One of five churches on the Sand Ridge Circuit, Albert's Chapel reported 42 members and an average church school attendance of 23 in 1969. Each year many motorists stop to visit the "Round Church."

West Virginia Review, Aug., 1932.

Minutes of the West Virginia Conference. JESSE A. EARL

ALBION COLLEGE, Albion, Michigan, was chartered in 1835 by the Michigan Territorial Legislature. While the college did admit male students, degrees were granted only to women until 1861, when the name was changed from Albion Female Collegiate Institute and Wesleyan Seminary to Albion College. The institution has been greatly assisted by the Kresge and Ford Foundations in the development of its plant and endowment. The college and the local Methodist church jointly erected a sanctuary and religious education building and share the facilities. A Phi Beta Kappa chapter was installed in 1940. Degrees granted include the B.A. and M.A.

The governing board of thirty-three members include

six elected by the DETROIT ANNUAL CONFERENCE, six by the alumni, and fifteen by the board.

JOHN O. GROSS

ALBISTON, ARTHUR (1866-1961), Australian preacher, educator, and theologian, was born at Emerald Hill near South Melbourne, Aug. 19, 1866. His father, Joseph Albiston, was one of six ministers sent from the British WESLEYAN METHODIST Conference to be missionaries in AUSTRALIA. He arrived in Victoria in Feb., 1854.

His early education was received in a state school, but later, at thirteen or fourteen years of age, he was sent to Wesley College. In those days the theological institution was housed in Wesley College and students for the ministry were trained there. Through the influence of a young theological student, John Nall, he gave himself to Christ. This he said "was the beginning of my call to the work of preaching the Christian Gospel." While at Wesley College Arthur won medals in mile races, and also rowed in the college "four."

After leaving Wesley College he graduated Master of Arts at Melbourne University. It was while he was studying at the university that a fellow student, the late ALBERT T. HOLDEN, suggested to him that he should preach. In due time he became a local preacher.

In his final year at the university he met HENRY BATH, who had a very great influence upon his future life and preaching. Bath's personal influence was "overwhelming and overpowering." He tells of a deep spiritual experience which would not have been possible except for the influence of Bath. It was through these experiences that Arthur Albiston became the celebrated preacher that Methodism honors. Through it all there was the influence of his own father, whom he described as a man of one book, who prayed and thought in terms of Scripture and through whom he learned to do his own thinking.

After a year as a local preacher in Castlemaine where his father was superintendent, Arthur began his ministry in 1889 as fourth minister in the Hawthorn Circuit. In 1891 he visited England and Europe with his father. The following year he spent as fourth minister in South Melbourne. He was ordained in 1893 and was appointed to the Mildura Circuit as Superintendent Minister.

In 1919 Albiston was elected President of the VICTORIAN AND TASMANIAN CONFERENCE. In 1920 the conference appointed him as full-time theological tutor to assist Dr. Sugden, Master of Queen's College. For seventeen years he held the position of theological tutor and professor of theology, and for one more year continued as professor emeritus.

In 1938 he was elected President-General of the Methodist Church of Australasia. He was then 71 years of age. He visited all the Australian states, going to Central Australia and ALICE SPRINGS, and NEW ZEALAND. As President-General he exhibited accuracy of definition, clarity in interpretation, and firmness in decision in matters of procedure and law.

He was a minister of the Methodist Church for 72 years. He was both "a prince of preachers" and a saint of God.

AUSTRALIAN EDITORIAL COMMITTEE

ALBRIGHT (ALBRECHT), JACOB (1759-1808), American minister, founder of the Evangelical branch of The



JACOB ALBRIGHT

EVANGELICAL UNITED BRETHREN CHURCH, was born near Pottstown, Pa., May 1, 1759. He served in the local militia during the closing years of the Revolutionary War. In 1785, Albright married Catherine Cope and settled on a farm in northeastern Lancaster Co., Pa. In addition to farming, he conducted there a successful tile and brick factory and became known as *the honest tile maker*.

In a period of unrest, brought on by the sudden death of several of his children and the preaching of Anthony Houtz, an evangelistic Reformed pastor, at their funeral, Albright turned to his neighbor Adam Riegel, a follower of the United Brethren in Christ. Riegel gave him counsel and led him through prayer to experience the peace of God. In the home of another neighbor, Isaac Davies, Albright was led into the fellowship of a Methodist class and found the orderly religious experience his soul craved. This class eventually licensed him as an EXHORTER, a lay preacher in Methodism.

Albright felt called to preach to his German brethren near his boyhood home, but he was deeply conscious of his lack of technical preparation. Finally, the Spirit of God prevailed, and in 1796, he started out to obey the call. On horseback, he traveled to the many German people of Pennsylvania and neighboring states, preaching in churches, schools, and private homes. In 1800, he organized three *classes* in three separate southeastern Pennsylvania counties. By 1807, the first *conference* was held with five itinerant and three local ministers and a membership of two hundred. The name, "The Newly Formed Methodist Conference," was adopted at Albright's suggestion. Albright strongly favored the spirit and organization of Methodism. Two things ultimately prevented his bringing his movement into the M. E. Church: the lack of interest in continuing the German language in American Methodism, and the loss of his membership in

the Lancaster County class due to absences required by his preaching.

Worn out by intensive itinerant labors and a tubercular condition, Jacob Albright died at the home of a friend at KLEINFELTERSVILLE, Pa., May 18, 1808. He was buried in the family plot nearby, whereon a memorial chapel was built by an appreciative denomination fifty years later. The work which he began grew into The Evangelical Church, which merged in 1946 with the Church of the United Brethren in Christ to become The Evangelical United Brethren Church.

R. W. Albright, *Evangelical Church*. 1942.

A. Stapleton, *Jacob Albright*. 1917.

R. Yeakel, *Evangelical Association*. 1894. EDWIN F. GEORGE

ALBRIGHT COLLEGE, Reading, Pa., chartered in 1856, traces its origin to Union Seminary founded by the Central Pennsylvania Conference of the Evangelical Association at New Berlin, Pennsylvania. In 1887, its name was changed to Central Pennsylvania College.

Meanwhile, in 1881, Schuylkill Seminary was formed by the East Pennsylvania Conference of the Evangelical Association in Reading. After a brief move to Fredericksburg, Pa., it returned to Reading and in 1923 became Schuylkill College.

Albright Collegiate Institute, named after the founder of The Evangelical Church, JACOB ALBRIGHT, was established at Myerstown, Pa., in 1895, merging eventually with Central Pennsylvania College in 1902, under the name of Albright College. Then, in 1928, it consolidated with Schuylkill, under the name of Albright College of The Evangelical (later Evangelical United Brethren) Church, in Reading, at its present location.

Albright's charter pledges the college to provide for the "moral, literary, and scientific education of all persons of both sexes." Its privileges are open to all whom they may benefit without distinction of race or creed.

As a Christian college, Albright aims to remain true to the fundamental, moral and religious principles of its denomination, which is democratic in policy, emphasizing individual worth and high moral responsibility. It seeks to make possible the highest intellectual development in an atmosphere of Christian ideals.

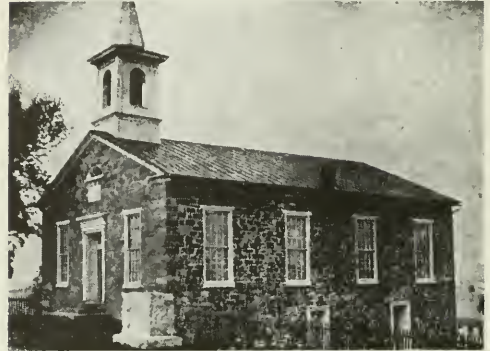
Full-time enrollment in 1966-67 academic year at Albright College is 1126, consisting of 651 men and 475 women. Other statistics include: Library, 101,000 volumes; total faculty, 93; campus acreage, 65; number of buildings, 28; value of physical plant, \$10,684,515; endowment, book value, \$2,551,655; and current income, \$3,013,773. Gifts and grants received during the past five years total \$3,006,290. There are over seven thousand living alumni including 5,050 graduates and 2160 former students.

Among the distinguished alumni of Albright College are Dr. Arthur R. McKay, President, McCormick Theological Seminary, Chicago, Ill.; George C. Bollman, President, George W. Bollman Hat Company, Adamstown, Pa.; Clarence W. Whitmoyer, President, Whitmoyer Laboratories, Myerstown, Pa.; Judge J. Sydney Hoffman, Judge of the Superior Court of Pennsylvania; William E. Dearden, Vice President, Hershey Chocolate Corporation, Hershey, Pa.; and Dr. Cyrus E. Beckey, Academic Dean, Kutztown State College, Kutztown, Pa.

Albright College is located at the base of Mt. Penn in the northeast section of Reading, Pennsylvania. The campus lies at the edge of one of the residential sections

of the city. By its location, the college enjoys the benefits of a suburban environment as well as the advantages of an urban center.

ARTHUR L. SCHULTZ



ALBRIGHT CHAPEL

ALBRIGHT MEMORIAL CHAPEL, Kleinfeltersville, Pa., U.S.A., a shrine of The EVANGELICAL UNITED BRETHREN CHURCH, was erected to the memory of JACOB ALBRIGHT, founder of the Evangelische Gemeinschaft (EVANGELICAL ASSOCIATION). A victim of tuberculosis, Albright had taken seriously ill in May, 1808, in Harrisburg, Pa., and was returning home by horseback. He could go no farther than the home of George Becker, Kleinfeltersville, about twenty miles from his home. He died there on May 18 and was buried two days later in the Becker family cemetery.

On Oct. 13, 1850 an appreciative church dedicated a memorial stone chapel near his grave in commemoration of the fiftieth anniversary of the establishment of the denomination. In the same year the Becker family deeded the land upon which the church was built and included the adjacent cemetery plot, a total of one acre, to the East Pennsylvania Conference for the denomination. Due to faulty construction the building was completely rebuilt in 1860.

The General Conference of The EVANGELICAL CHURCH in 1934 recommended that the Historical Society of the Church become the custodian of the property. The title was transferred in 1941 to this general church agency. With the formation of The United Methodist Church, the chapel and grave became one of the national historic shrines. The present ownership is vested in the COMMISSION ON ARCHIVES AND HISTORY OF The United Methodist Church. The Commission formed a committee of five local persons and its executive secretary to advise in the administration of the program and property. The former practice of annual pilgrimages has been re-initiated.

JOHN H. NESS, JR.

ALBUQUERQUE, NEW MEXICO, U.S.A. The M. E. CHURCH was the first Protestant denomination to establish work in Albuquerque. The New Mexico Mission was organized in 1872, and for the next seven years the superintendent of the mission and other preachers occasionally visited Albuquerque. In 1879 N. Hewitt Gale was appointed to take charge of the denomination's work in

Albuquerque. On April 18, 1880, THOMAS HARWOOD, superintendent, officiated at the organization of a church with five members. This was the beginning of First Methodist Church.

In 1887 the M. E. Church established two educational institutions in Albuquerque—the Boys Biblical and Industrial School for preparing Mexicans for the Spanish-speaking ministry, and the Harwood School for Girls. The first school closed in 1931, while the latter, sponsored by the Woman's Home Missionary Society, continues to this day. In 1911 the society established a sanatorium in Albuquerque which became the Bataan Memorial Methodist Hospital in 1952.

In 1881 the DENVER CONFERENCE of the M. E. CHURCH, SOUTH organized a New Mexico District with eight charges, one of which was Albuquerque. The denomination had begun work in Albuquerque in June, 1879. On January 15, 1882 a church was organized in Albuquerque, and a building was erected during that year. This was the beginning of Central Methodist Church. The congregation built a new church in 1912 and another in 1951.

The work of the M. E. Church among Spanish-speaking people in Albuquerque was formally organized by Thomas Harwood in 1880. In time two more Spanish-speaking congregations were organized. Then in 1924 the three congregations were united to form El Buen Samaritano Methodist Church. This church has more than 600 members today, and it holds bilingual services. Aldersgate, another Spanish-speaking church, was organized in 1959.

First M. E. Church sponsored the organization of an A. M. E. Church in Albuquerque in 1882. Now known as Grant Chapel, it has over 400 members. This church emphasizes child care, and it promotes projects for young people and adults in the community. Phillips Chapel C. M. E. Church, which has about 80 members, was established in 1935. The Free Methodist Church organized a congregation of 21 persons in the city in 1957.

At unification in 1939, The Methodist Church had two English-speaking and one Spanish-speaking churches in Albuquerque with a total of nearly 17,000 members, and property valued at more than \$5,000,000. Central Church with 4,552 members is the largest. Two others have more than 2,000 members, and three more have memberships ranging from 1,350 to 1,750.

In 1968 Albuquerque was designated as the city of residence for the bishop of the newly created Northwest Texas-New Mexico Area of the South Central Jurisdiction.

John W. Hood, *Methodism in Albuquerque*, unpublished thesis, Department of History, University of New Mexico, 1947.

JESSE A. EARL
IRA E. WILLIAMS, JR.

Bataan Memorial Hospital. The beginnings of this institution date from 1912 when Thomas Harwood deeded ten acres to a group of women of the M. E. Church for a sanitarium for tubercular patients. In 1952 the Deaconess Sanitarium was discontinued and the proceeds of \$1,500,000 were used to build Bataan Memorial Hospital, so named because the 200th Coast Artillery of New Mexico fought at Bataan in the Philippines at the beginning of World War II. In 1965 the Woman's Division of the General Board of Missions transferred title to the hospital to the New Mexico Conference, which in turn sold it for \$2,000,000 in 1969 to the Lovelace Foundation for Medical Education and Research.

N. B. H.

Central Avenue Church. The congregation which became Central Avenue M. E. Church, South was organized Jan. 15, 1882, though the denomination began conducting services in the town in June, 1879. In 1939 the church reported 1,100 members. The present church edifice was erected in 1951. The design of the sanctuary is unique in that its architecture conforms to that of a church which Gregory, sixth century bishop of Tours, says he saw on one of his pilgrimages, as recorded in his *History of Tours*. The plant, which occupies a city block adjacent to the University of New Mexico, is valued at \$813,000. In 1969 the church reported 4,552 members and a total of \$226,000 raised for all purposes.

JOHN W. HOOD

First Church. This church was organized with five charter members April 18, 1880, under the leadership of Thomas Harwood, superintendent of the New Mexico Mission, M. E. Church. It was the first Protestant congregation in Albuquerque, and its first building was erected in 1881. N. H. Gale, who was appointed to Albuquerque Nov. 1, 1879, was the first pastor. From the beginning First Church has stood at Fourth Street and Lead Avenue in downtown Albuquerque. A new education building was erected in 1949 and a new sanctuary in 1955, both structures combining in their architecture Indian, Spanish-American, and traditional Protestant forms. In 1939 the church had 1,447 members. Through the years First Church contributed members and financial support to eleven new congregations established in Albuquerque. In the mid-1960's the church reported more than 3,100 members, but by 1969 the number had dropped to 2,023. In that year the plant was valued at \$1,144,888 and the total amount raised was \$127,586.

Mrs. Harry E. Walter, *Eighty-five Years of Methodism in the Heart of Albuquerque*. Albuquerque: Roy Thompson Printing Co., 1965.

General Minutes, ME and TMC. IRA E. WILLIAMS, JR.



HARWOOD SCHOOL, ALBUQUERQUE, NEW MEXICO

Harwood School is an institution related to the Boards of Missions and Education of The United Methodist Church. It was established in 1887 under the leadership of Thomas Harwood and his wife who enlisted the cooperation of the Woman's Home Missionary Society of the M. E. Church. Started as a school for Spanish-speaking girls, the institution now ministers also to girls of Italian, Syrian, Russian, Negro, and other national and

ethnic origins. Some students come from broken homes, others are referred by the department of welfare. The teachers are approved by the state board of education. The students receive individual attention which promotes understanding and Christian commitment. The school has no endowment. In 1970 it reported eleven teachers, 71 students, a budget of \$158,600, and a plant valued at \$500,000.

T. Harwood, *New Mexico*, 1908, 1910.
Dorothy Woodruff, *Methodist Women Along the Mexican Border*. Cincinnati: Womens Division of Christian Service, n.d.
Yearbook, General Board of Education, TMC, 1969.

LELAND D. CASE

St. John's Church, a gabled red brick structure, stands in the northeastern section of Albuquerque. It was organized Oct. 15, 1950 with 47 members, James J. Stewart pastor. The first units of the church edifice were erected in 1952 and 1954, and the sanctuary which seats 800 was completed in 1962. In 1969 the church reported 2,437 members, a plant valued at \$688,000, and \$151,000 raised for all purposes.

LELAND D. CASE

ALDER, ROBERT (1795-1870), British Methodist, and also a leading influence in the development of Canadian Methodism, entered the Wesleyan ministry in 1816. He was sent to Nova Scotia and Montreal, returning to England in 1828. He served as a secretary of the WESLEYAN METHODIST MISSIONARY SOCIETY from 1833 to 1851. As British representative, he helped to negotiate the union of the Methodist Conference of Upper Canada with the British Conference in 1833, and was also largely responsible for the British demands which led to the collapse of the union in 1840. However, he took a prominent part in promoting the reunion of the two conferences in 1847, and was president of the first reunited Canadian Conference. He resigned from the Wesleyan ministry in 1853 and received Anglican ordination, subsequently becoming Archdeacon of Gibraltar.

G. E. LONG

ALDERSGATE COLLEGE, Moose Jaw, CANADA, is a college of the FREE METHODIST CHURCH. It was organized in 1940 under the name of Moose Jaw Bible School. The first principal was Miss Florence Pickert (1941-47), and her successor was M. C. Miller (1947-54). Subsequent terms have been of shorter duration. The school was founded to provide training for ministerial and lay workers in the church.

The name was changed to Aldersgate College sometime after 1958, and with added buildings and increased faculty, it now provides basic business training and offers courses on the junior college level. University of Saskatchewan affiliation, when granted, will provide transfer to Canadian colleges and universities with full credit.

BYRON S. LAMSON

ALDERSGATE STREET was a street in London upon which stood the meeting place in which JOHN WESLEY had his heart warming experience. In his *Journal* for Wed., May 24, 1738, he writes: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans.

About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

Aldersgate Street has been shortened to "Aldersgate" in Methodist nomenclature, and has come to represent in a sense an experience as well as a place. The name has become somewhat synonymous with the visitation of the Holy Spirit when men pray as they often do for "an Aldersgate experience." Aldersgate Street today is a busy thoroughfare in the heart of London, with stores and storage rooms where residences, and possibly meeting rooms, originally stood. But over the entire Methodist world many churches and chapels have been given the name Aldersgate.

N. B. H.

ALDERSGATE SUNDAY. The WORLD METHODIST COUNCIL, assembled in Oxford in 1951, commended the observance of the Sunday immediately preceding Wesley Day, May 24, as a World Methodist Sunday, without excluding the observance of Wesley Day itself. The value of so using Aldersgate Sunday in remembrance of the faith of our fathers, and rededication to our world mission, was emphasized by resolution of the World Methodist Council at Oslo in 1961.

E. BENSON PERKINS

ALDERSON, EUGENE WEBSTER (1854-1939), American preacher, was born Oct. 15, 1854 in Hart Co., Ky., son of A. L. Alderson of the LOUISVILLE CONFERENCE. He was licensed to preach at the age of nineteen, went to TEXAS in 1875, and engaged in teaching for a few years, being the founder of the North Trinity College at Gainesville. In 1879 he joined the NORTH TEXAS CONFERENCE and served successively in the leading appointments of the conference. He became unusually competent in defending Methodist theology and polity in the years when debate was vigorous between denominations. His logic was relentless, his knowledge wide and deep, but withal he was courteous to his "opponents." He was a delegate to four General Conferences, where he always had great influence. At the 1910 General Conference, M. E. CHURCH, SOUTH, in Asheville, N. C., he was chairman of the Committee on Revisions (of the Ritual) which proposed, and the conference adopted after much debate, a series of revisions chiefly in the burial and baptismal offices.

Alderson was a man of genuine scholarly attainments and yet popular with youth and laymen. A truly great preacher, he undoubtedly shaped much of the doctrinal stance of North Texas Methodists in his lifetime.

N. B. Harmon, *Rites and Ritual*, 1926.*Journal* of the North Texas Conference, 1939.M. PHELAN, *Expansion in Texas*, 1937. WALTER N. VERNON

ALDERSON, WILLIAM HULBURD (1896-1968), pastor and conference leader, was born at Princess Anne, Md., April 19, 1896, the son of George T. and Alphonsa (McConnor) Alderson. He held the A.B. degree from the University of Delaware (1915), the B.D. from Drew (1921), and the

honorary D.D. and LL.D. from SYRACUSE and Bridgeport Universities, respectively. On June 15, 1921, he married Laura M. Hall, and they had three children, William H., Edith (Mrs. Hugh Stevens), and Robert B.

Alderson served one year in the air corps during the first World War. He was admitted to the WILMINGTON CONFERENCE in 1918, and was ordained DEACON in 1919 and ELDER in 1921. In the latter year, he served as field agent for DREW THEOLOGICAL SEMINARY. In 1922 he transferred to the NEW YORK EAST CONFERENCE where his appointments were: Islip, 1922-25; New Britain, 1925-32; Brooklyn North District, 1932-39 (seven years); and First Church, BRIDGEPORT, 1939-64. He served as chairman of several annual conference boards: missions, 1944-49; pensions, 1948-63; education, 1952-56; and urgent needs crusade, 1964. Regarding Alderson as an able district superintendent, Bishop FRANCIS J. MCCONNELL nominated him to write the chapter entitled, "In the Cabinet" for the book, *The District Superintendent, His Office and Work in The Methodist Church*, which was published in 1954.

It was said that as a well-known and widely loved minister, Alderson spoke in Bridgeport not only to his own parish but also to the whole city. During his long pastorate there he served on the boards of the United Fund, Rehabilitation Center, Associated Charities, Red Cross, Child Guidance Clinic, YMCA, Mayor's Commission on Human Rights, the Council of Churches, and other community organizations. He was a trustee of Drew University and a member of the Board of Associates of the University of Bridgeport. He had two terms as state grand chaplain of the Masonic order, and while in New Britain was president of the Rotary Club.

Alderson was a delegate to six General Conferences, 1932-36 and 1952-64. He was chairman of that body's committee on entertainment, 1960-64. A delegate to seven Jurisdictional Conferences, 1940-64, he was chairman of the Jurisdictional committee on expense and arrangements for 14 years, and at different times was a member of the board of appeals, and the commission on evangelism.

Retiring in 1964, Alderson served interim pastorates in the next few years at Mamaroneck and Schenectady, New York. He died of a heart attack Jan. 22, 1968, while in DALLAS, Texas, attending a meeting of the General Conference committee on entertainment.

General Minutes, MEC, and MC.

Minutes of the New York Conference, 1968.

Who's Who in Methodism, 1952. ROBERT ROY WRIGHT

ALDRED, JOHN (1818-1894), New Zealand Methodist minister, was born in Suffolk, England. He was brought up in the Church of England, but later joined the Methodist Church and became a minister in 1839. He arrived in NEW ZEALAND on the mission brig "Triton" in 1840.

Aldred joined GEORGE BUTTLE and SAMUEL IRONSIDE at Ahuahu (near Kawhia) for a few months to learn the language, and then proceeded to Te Aro (Wellington), where he was the first resident Methodist minister. From that base Aldred traveled far and wide and, among other things, became the first clergyman of any church to visit the Chatham Islands. During his ministry, his time was about equally divided between the Maori and the European work.

He was later appointed to Nelson (1843), Hutt (1849), and Christchurch (1854). In this latter place, he again

had the distinction of being the first resident Methodist minister. Three more short ministries followed—Hutt (1859), Wellington (1862), and Dunedin (1864). In 1867 an accident near Port Chalmers compelled retirement from active work. He died in Christchurch on Jan. 14, 1894.

Dictionary of New Zealand Biography, I, ed. G. H. Scholefield. Wellington: New Zealand Government, Department of International Affairs, 1940.

L. R. M. GILMORE

ALEGRETE, RIO GRANDE DO SUL, Brazil. *Instituto Rural Metodista de Alegrete* is located in Alegrete, state of Rio Grande do Sul, deep in the cattle country of South Brazil. This is the first and at present only industrial school operated by Methodists in Brazil. Approximately one hundred children from eight to ten years of age are taken off the streets and taught trades that will give them a chance in life.

The products of the students' work make this institution almost self-supporting. The president of the Board of the Instituto is a layman, Antonio Salomao.

WILLIAM R. SCHISLER, JR.



DIONISIO DI ALEJANDRO

ALEJANDRO, DIONISIO DEISTA (1893-), first native Filipino to be a bishop of The Methodist Church, was born at Quiapo, Manila, Feb. 19, 1893. His ancestry was Filipino with a slight admixture of Chinese. He was baptized at the age of thirteen in San Isidro, Luzon, by Bishop GEORGE A. MILLER, and was educated in that city. He came to the U.S.A. subsequently for further training and was graduated from ASBURY COLLEGE, Wilmore, Ky. He took further ministerial training at the UNION THEOLOGICAL SEMINARY in MANILA and then served as pastor in the PHILIPPINE ISLANDS Conference, coming into that conference in full connection in 1918.

He was ordained by Bishops EVELAND, STUNTZ, and J. W. ROBINSON, and served as pastor of KNOX Memorial, Central Student Methodist, and Ellinwood churches in Manila. He was the first Filipino delegate to the Central Conference of Southern Asia and attended the 1948 and 1960 General Conferences of The Methodist Church.

Bishop Alejandro was first elected to the episcopacy in 1944 by the Philippine Islands Central Conference, but was not consecrated until after World War II in 1946, since no bishops of The Methodist Church could be present to consecrate him. He helped to reopen the Union Theological Seminary after the war and taught there and at HARRIS MEMORIAL SCHOOL (for deaconesses) in 1946. He also is credited with starting the Ilocano and Tagalog editions of *The Upper Room* after the war.

Despite arrest and questioning by the Japanese during their occupation, Bishop Alejandro managed to carry on his work as leader, organizer, and counselor of Philippines Methodism during the war. As a Philippines Central Conference representative in the episcopacy, Bishop Alejandro served for four years, 1944 to 1948, not being reelected for the ensuing three quadrennia, but he was elected again in 1960. He retired at the Central Conference in 1964, and continues to make his home in Manila.

Who's Who in The Methodist Church, 1966. N. B. H.

ALEXANDER, GROSS (1852-1915), American minister, scholar, teacher, author, and editor, was born in Scottsville, Ky., June 1, 1852. He received his B.A. degree from the University of Louisville in 1871 and his B.D. degree from DREW THEOLOGICAL SEMINARY in 1877. He was awarded an honorary S.T.D. by EMORY AND HENRY COLLEGE in 1890, and Emory College honored him with a D.D. degree in 1912.

From 1873 to 1875 he was professor of Greek and Latin at Warren College in Kentucky. He was pastor at churches in Lake Mohonk, N. Y. and New Brighton, Staten Island from 1875 to 1877. In 1877 he joined the LOUISVILLE CONFERENCE of the M. E. CHURCH, SOUTH and served churches in Louisville, Ky. for seven years. He was a distinguished member of the Theological Department of VANDERBILT UNIVERSITY, Nashville, Tenn., from 1885 to 1902. He was named presiding elder of the Louisville District in 1902 and served until 1904.

Alexander was elected BOOK EDITOR of the M. E. Church, South in 1906 and in this capacity edited the *Methodist Quarterly Review*. He was the author of a number of books. A scholarly, though somewhat eccentric man, with a commanding presence, he exerted great influence in the councils of his church. He was a member and one of the secretaries of all the General Conferences (MES) from 1894 through 1914.

He died September 6, 1915.

Journal of the Louisville Conference, 1916.
Who Was Who in America, 1897-1942.

ELMER T. CLARK

ALEXANDER, ROBERT (1811-1882), pioneer American preacher whose family came to America from Scotland in the 17th century. His father left the Presbyterian Church and became a Methodist. Robert Alexander was born in Smith Co., Tenn. in 1811. He was admitted into the TENNESSEE CONFERENCE in 1830, transferred to ALABAMA and then to MISSISSIPPI, and was appointed mis-

siary to TEXAS in late 1836, and there he spent the rest of his life.

Texas independence in 1836 led to the establishment of a Methodist mission there. Some of Stephen F. Austin's group of settlers wrote to the bishop who was to hold the MISSISSIPPI CONFERENCE in Natchez, asking for missionaries. The bishop read the letter to the conference and asked if anyone would volunteer. Robert Alexander did and received the appointment, and along with him went MARTIN RUTER and LITTLETON FOWLER.

The new missionary entered Texas in Sabine County, but shortly moved on to newly founded Austin. The constituency to be served came largely from the 300 families Stephen F. Austin had brought across the Sabine River from the United States in 1821. Alexander labored in Texas forty-four years—thirteen as pastor, twenty-three as presiding elder, four as Bible agent, and four years as a superannuate.

A vigorous promoter of education, he helped organize several colleges, one of them Ruterville College which later became SOUTHWESTERN UNIVERSITY at Georgetown, Texas. Likewise he gave effective effort in the production of church papers, one of which became the *Texas Christian Advocate*, now *The Texas Methodist*.

On three different occasions the bishop appointed to serve Texas was unable to attend the conference, and the preachers on these occasions elected Robert Alexander to preside and make the appointments.

When the TEXAS CONFERENCE met in 1840 there were twenty-five preachers and 1878 members. At Robert Alexander's death in 1882, Methodist preachers in Texas numbered around 500 and there were six conferences, with 20,000 members.

W. C. Barclay, *History of Missions*. 1949, 1950, 1957.
Fitzgerald and Galloway, *Eminent Methodists*. 1897.
M. Phelan, *Texas*. 1924.
W. N. Vernon, *William Stevenson*. 1964.

ROBERT W. GOODLOE

ALEXANDER, WILLIAM MARVIN (1877-1940), minister, educator, and board secretary, was born at Hartsville, Tenn., Oct. 4, 1877. His parents soon moved to Augusta, Kan., where he grew to manhood. He won the B.A. degree at CENTRAL COLLEGE (Missouri) in 1906, and later the M.A. at SOUTHERN METHODIST UNIVERSITY. Both institutions conferred the D.D. degree on him in 1925. He married Carolyn Wells, Dec. 26, 1906, and they had one daughter.

Admitted to the MISSOURI CONFERENCE (MECS) in 1903, Alexander was a pastor for 13 years. He served briefly at St. Joseph, Brookfield, and Fayette, and had four-year terms at Palmyra and Hannibal. He was presiding elder of the Fayette District one year, and held the Hannibal District two years, leaving the one in 1921 to become president of Howard Payne College, and going from the other in 1924 to become professor of sociology and the rural church in Central College. He served in the latter position until 1930.

Alexander was a delegate to six General Conferences, 1922-40, and the 1939 Uniting Conference. In 1930 he was elected secretary of the department of schools and colleges, General Board of Education (MECS), and served with distinction until unification. In 1940, he became associate executive secretary, Division of Higher Education, GENERAL BOARD OF EDUCATION, THE METHODIST

CHURCH. He had hardly begun work in the new position before death took him on his sixty-third birthday, Oct. 4, 1940. He was buried in Nashville, Tenn.

General Minutes, MECS.

Minutes of the Missouri Conference, 1941. ALBEA GODBOLD

ALEXANDRIA, LOUISIANA, U.S.A., First Church. As early as 1811 the Rapides Circuit is listed as an appointment in the WESTERN CONFERENCE, with Thomas Nelson named pastor in charge.

In 1814 John Shrock was appointed to the Rapides Circuit and did much of his fiery preaching from the Parish Court House steps. Shrock was a zealous preacher flaying the sins of the day in strong language. He is remembered for the fact that he aroused indignation among the early settlers in referring to Alexandria as a "hard place."

In 1834 the name of Rapides Circuit was changed to Alexandria Circuit. When the LOUISIANA CONFERENCE was organized by Bishop SOULE in 1847, the Alexandria Circuit became a station. The first building was erected prior to the Civil War and was burned by the Federal troops on their retreat after the Battle of Mansfield. Three other buildings have housed the congregation through the years.

During the first World War, while a revival was in progress in the church, the flooring broke injuring a large number of people. One lady became so excited she climbed through a window, thinking the church had been bombed by the Germans.

Present plans call for complete new facilities costing over a million dollars. The church now has a membership of 1,775 and church school enrollment of 1,062. Recent pastors who have served the church are Byron C. Taylor, Virgil D. Morris, J. Henry Bowdon, Guy M. Hicks, and Ben R. Oliphint.

General Minutes, TMC, 1968.

BEN R. OLIPHINT

ALEXANDRIA, VIRGINIA, U.S.A., was founded in 1748 as Virginia's chief Potomac river port. It achieved prominence during the Revolution as the home town of George Washington and of George Mason, author of the Bill of Rights. In 1800 it became part of the District of Columbia, but was retroceded to VIRGINIA in 1847.

Alexandria has been a Methodist center since the 1770's. Bishop ASBURY visited the city 25 times, four of them with Bishop COKE. On May 26, 1785, the two bishops visited General Washington at his home here, soliciting his support of a petition to the Virginia legislature for the emancipation of Negro slaves. Though refusing to sign the petition, Washington promised to lend his support to the cause if it should come before the legislature. Bishop Coke was in Alexandria on April 30, 1791, when he received the letter which notified him of the death of JOHN WESLEY.

The first Methodist church in Alexandria, since 1883 called TRINITY, was formed in 1774 by twelve persons under the leadership of JOHN LITTLEJOHN, an 18-year old layman, and 17-year old WILLIAM DUKE, one of the preachers of the Frederick (Maryland) Circuit. It was the third religious organization in the city, antedated only by Christ Episcopal Church, and the Presbyterian Meetinghouse. A church was erected in 1792, until which time services were held in the Fairfax County Court House.

A second building, dedicated in 1804 by Asbury, was removed and re-erected on its present site in 1942.

Former pastors of Trinity include PHILLIP CATCH, WILLIAM WATTERS, ROBERT STRAWBRIDGE, FREEBORN GARRETTSON, EZEKIEL COOPER, NICHOLAS SNETHEN, NORVAL WILSON, STEPHEN GEORGE ROSZEL, STEPHEN ASBURY ROSZEL, JOHN LANAHAN, and Bishop ROBERT R. ROBERTS. Lyttleton Morgan and GEORGE G. COOKMAN were chaplains of the U.S. House of Representatives and Senate, respectively, while pastors here. ALFRED GRIFFITH was the minister of Trinity when he introduced into the General Conference of 1844 the motion asking for the resignation of Bishop JAMES O. ANDREW—a motion which precipitated the split of the northern and southern sections of the M. E. Church. Two members of Trinity have become Methodist Bishops: BEVERLY WAUGH and ALPHEUS W. WILSON.

Alexandria was a center of the Reform Movement of the 1820's which led to the organization of the METHODIST PROTESTANT CHURCH. The Alexandria M. P. Church was one which in 1939 remained out of Methodist reunion and formed the Bible Protestant denomination, which now has two congregations in the city.

Roberts Memorial Church was organized in 1834 by Negro members of Trinity. First named for Charles A. Davis, who was pastor of both churches, its name was later changed when Davis became a minister of the M. E. Church, South. The name now honors Bishop Roberts. Roberts Memorial was one of the founding churches of the Washington Annual Conference of Negro Methodists.

Alexandria was a part of the "Old" BALTIMORE CONFERENCE, and was headquarters of a presiding elder's district, usually named Potomac, from 1801 to the Civil War.

Following the PLAN OF SEPARATION of 1844 the Baltimore Conference did not immediately leave the M. E. Church. This left Alexandria and all of Northern Virginia in the northern branch of the church. The M. E. Church, South, just organizing, was quick to find sympathizers in the area. In 1849 LEROY M. LEE of the VIRGINIA CONFERENCE (MES) lectured in Alexandria on behalf of Southern Methodist views. A number who heard him were tried and expelled from the M. E. Church (later "Trinity"). Eventually about 200 were expelled for their southern views and formed the WASHINGTON STREET, M. E. Church, South. LEONIDAS ROSSER, pastor, toured the South, appealing for funds with which the church was built in 1850. Following the Civil War, in 1866, this and other churches in Northern Virginia, in the DISTRICT OF COLUMBIA, and in MARYLAND joined with "old" Baltimore Conference churches of southern sympathies to form the BALTIMORE CONFERENCE of the M. E. Church, South. From that time on, Alexandria was usually the residence of a PRESIDING ELDER of that conference.

All Northern Virginia and many communities in Maryland were intensely Southern in their sympathies. The Old Baltimore Conference was the name insisted upon by its preachers and people as it held the records dating from the CHRISTMAS CONFERENCE, and of the old undivided conference. This was due to the fact that the secretary of the undivided Conference, JOHN S. MARTIN, adhered to the South and managed to take the conference records with him—smuggling them out of Baltimore under hay in a ship bound for NORFOLK while a provost guard of Northern soldiers was searching for them—so the story goes. The War coming on intensified the division of the

Methodists, and "Roman was to Roman more hateful than a foe," for years and years afterward.

Alexandria had been founded chiefly by Scottish merchants, and was a place of strong federal sentiment until the eve of the Civil War. Southern sentiment flared into prominence when Alexandrian, General Robert E. Lee, accepted command of Confederate troops, and Alexandria became the first Southern town to be occupied by the (Northern) Army of the Potomac. From this time on Southern Methodism prospered in all Virginia. Trinity Church began a long decline, to be saved long after by Methodist union and relocation. As the population of Alexandria grew by immigration from all parts of America, the city's attitudes again shifted away from regional attachment toward a cosmopolitan outlook. Differences between Northern and Southern Methodism in time vanished.

Methodist Union in 1939 coincided with the beginning of the city's greatest population growth. There were in 1966 seventy-two Methodist churches in Alexandria and the two adjoining counties of Arlington and Fairfax. These churches had 55,000 members. There were eleven other churches of the Methodist family, listed with approximate membership: Three E.U.B. (1,500), two A.M.E. ZION (600), two BIBLE PROTESTANT (700), two WESLEYAN METHODIST (400), one FREE METHODIST (300), and one C.M.E. (300).

The Alexandria District of the Virginia Conference of The Methodist Church was formed at the time of Methodist Union in 1939, from parts of five districts of the three uniting denominations. Northern Virginia, perhaps more than any other area, greatly benefited from the merger. Overlapping of work, which had been harmful, was eliminated, and so many new churches were established that by 1962 no district in Methodism was larger both in membership and number of ministers. In that year the district was divided. The resulting Alexandria and Arlington Districts both have offices in the headquarters building of The Methodist Church in Northern Virginia, built in 1962 on land which had been sold only once since it had been owned by George Washington. Here also are the headquarters of the Northern Virginia Methodist Boards of Missions and of Education, and the library of the Methodist Historical Society of Northern Virginia. This is a memorial to JACOB SIMPSON PAYTON, long-time Washington editor of the *Christian Advocate*, who lived in the Alexandria District.

Adjoining the district headquarters is the seven-story Hermitage in Northern Virginia, a home for aged persons operated by the Virginia Conference.

Alexandria was the birthplace of Bishop PAUL B. KERN, whose father was pastor of Washington Street Church.

RAYMOND FITZHUGH WRENN

Washington Street Church was formed shortly after 1844 when Methodism experienced its great schism over the slavery issue. However, its spiritual legacy goes back to the coming of the Wesleyan itinerant preachers around 1770. Francis Asbury first mentioned "the school in Alexandria" in his *Journal* in 1772 and first visited the Methodist Society here in November 1783. From the labors of Asbury and others came Alexandria Station Church, later known as Trinity.

Shortly after the Plan of Separation was agreed upon at the General Conference in NEW YORK in 1844, those

in the Alexandria Station Church who held with the Southern view withdrew and formed a new congregation.

To the new and struggling congregation on Nov. 1, 1849, came Leonidas Rosser. He found the group without church or parsonage and involved in litigation as they were attempting to hold the old Station Church building.

Embued with the zeal of an Asbury, Rosser set out upon an extensive trip south to collect funds for his new church. A Negro congregation in CHARLESTON, S. C., contributed liberally, and a Huguenot church in the same city gave \$350. He returned to Alexandria with \$10,000 toward the building of an edifice on South Washington Street.

When Rosser left Washington Street Church in 1851, the new building had been built, parsonage furniture acquired, a library established, and the church rolls numbered some 325 members.

Then came the Civil War and on Jan. 6, 1862, Washington Street Church was appropriated by the Federal Government as a hospital, and this purpose it served for the duration of the war. On Oct. 8, 1865 the church was reopened for worship. In 1905 the U.S. Court of Claims awarded the church \$4600 for "the said use and occupation, including damages incident thereto" during the war period.

The present Reconstruction Gothic facade to the main building was added in 1875-76. In 1907 a new educational building known as the George R. Hill Memorial was dedicated with William Jennings Bryan as the speaker. This building was demolished in 1953, and on Mother's Day in 1954 the present structure of Colonial architecture was opened as the new educational building. Ministering today to over 2500 members in a city and surrounding area numbering nearly a half million people, the church's influence cannot be measured.

Washington Street Church has grown with the city of Alexandria, with the nation's capital, and indeed, located as it is, with the nation as a whole. From its ranks have come preachers, bishops, missionaries, congressmen, and men and women prominent in every walk of life. It has historically taken great interest in mission work both at home and abroad and has exerted a far-reaching effect upon the city of Alexandria, the Commonwealth of Virginia, and the nation.

F. Asbury, *Journal and Letters*. 1958.

Charles D. Bulla, *Souvenir History: Washington Street M. E. Church, South, Alexandria, Virginia*. Alexandria, Va.: Robert S. Barrett, 1910.

———, *The First Hundred Years, 1849-1949, Washington Street Methodist Church*. N.p., 1949.

CARL WILSON MUSSER

ALFALIT, an inter-denominational literacy organization which serves all of Spanish-speaking America. Its origins are to be found in a memorial fund for Bishop JOHN BRANSCOMB established by the Methodist women in Florida, to be used in Cuba. Two factors combined to make it a continent-wide movement: the expansion and success of the work itself, and the Castro revolution, which forced its leaders out of the country. It combines literacy work with evangelism, community development projects, and the production and distribution of simple reading materials for the new literates. Although its headquarters are in Alajuela, COSTA RICA, some of its strongest work is to be found in Nicaragua, the DOMINICAN

REPUBLIC, BOLIVIA and ECUADOR, countries where the Alfalit movement includes thousands of people.

JUSTO L. GONZALEZ

ALGERIA and TUNISIA, countries of North Africa, are contiguous, and Methodist work there is integrated in a single administration. Algeria is much larger, having an area of 919,591 square miles and a population of 13,000,000, while Tunisia has 58,000 square miles and about 4,600,000 people.

Algeria was anciently under the control of the Romans, Vandals, Arabians, and Turks, but it became French in 1830 and remained so until 1962, when it became independent by a plebiscite and became a member of the United Nations.

The early history of Tunisia centered at Carthage and it was said to have been founded by Phoenician refugees around 800 B.C. Its history was similar to that of Algeria, and it became a French protectorate in 1881. Demands for independence began after World War I, but this was not achieved until 1956, when the country became a member of the United Nations. An American-type constitution was adopted the following year and Tunisia became a republic.

American Methodist work was started in Algeria and Tunisia in 1908 under the direction of Bishop JOSEPH C. HARTZELL. Delegates to the 1907 World Sunday School Convention in Rome, visiting Algiers, were convinced of the strategic position and opportunity in this area of Islam. Edwin F. Frease was the first superintendent. In 1909 the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. CHURCH assumed the support of two Englishwomen who had conducted an independent mission since 1893. Other European women were accepted, and the first American woman missionary arrived in 1922.

Work centered in Algiers, Constantine, Fort National, Oran, Tunis, Bizerte, and several small towns. The rigid form of Mohammedanism, and the Algerian Revolution in 1962 limited evangelistic work, but wider contacts were made in medical and social centers, hostels for young men and women, and the distribution of the Bible and religious literature.

The European population, which is largely Catholic, was about one million before independence, and is now 80,000. The work is organized as the NORTH AFRICA PROVISIONAL CONFERENCE, a part of the Central Conference of Middle and Southern Europe, UMC.

A. B. MOSS

ALGIERS AND EL-BIAR. (See NORTH AFRICA PROVISIONAL ANNUAL CONFERENCE.)

ALICE SPRINGS, Northern Territory, Central Australia. **John Flynn Memorial Church**, erected in 1956, is a tribute to the memory of the late John Flynn, who gave his life to bring Christian fellowship to all who lived in the scattered and lonely settlements of inland AUSTRALIA.

Vast distances and much forbidding terrain made his task particularly difficult. In spite of the impossible, Flynn, with the unusual gifts of vision, faith, and courage, pioneered a chain of inland hospitals and was instrumental in the establishment of the Royal Flying Doctor Service of Australia, which now covers all inland areas of the continent of Australia.

The Memorial Church, erected by the Australian Inland Mission of the Presbyterian Church of Australia, is of unique architectural design and is conceived as three forms in one: a circle of stones within an oval court, and, uniting them, a rectangular church. "The circle of stones," in aborigine legend, makes it a place set apart. "The oval court" signifies the open spaces, and "the rectangular church," in which the congregation is contained, bridges east to west, and unites the whole.

The John Flynn Memorial Church is given over to the United Church in North Australia, which is not another religious denomination, but a cooperative movement of the Congregational, Methodist, and Presbyterian Churches in Australia. The whole of the Northern Territory of Australia comes under this cooperative activity. It is a daring experiment in church unity.

A multiple ministry serves the church with ministers from each of the cooperating denominations being appointed in turn and having responsibility for pastoral care of the local community; pastoral visitation in the sparsely populated district which covers an area of 300,000 square miles; and specialized social, welfare, and education activity among the 7,000 aborigines of the area.

AUSTRALIAN EDITORIAL COMMITTEE

ALL AFRICA CONFERENCE OF CHURCHES (AACC). In January 1958 a conference of Christian leaders from all over Africa was held at Ibadan, NIGERIA. This was generally considered to be the most widely representative conference of any kind which had been held in Africa at that date. It was decided to constitute a more permanent body under the title "All Africa Conference of Churches," which has held assemblies at Kampala, Uganda in 1963 and at Abidjan, IVORY COAST in 1969. Its 83 member churches include twelve Methodist groups. Methodists who have played important roles in the AACC include its first General Secretary, D. G. S. M'Timkulu of SOUTH AFRICA, his successor S. H. Amisah of GHANA, and its first Associate General Secretary, J. S. Lawson of Togo. Its headquarters in 1970 were in Nairobi, KENYA.

Drumbeats from Kampala. London: Lutterworth Press, 1963. *With Christ at Work in Africa Today.* Abidjan, Ivory Coast: Ministry of Information, 1969. PAUL ELLINGWORTH

ALL-INDIA MISSIONS TABLET INDUSTRY is a medical supply work which is in a father-son succession, consisting of Hugh H. and Kenneth Linn, who have produced this notable auxiliary of the Church in INDIA. Hugh H. Linn was superintending the Methodist hospital in Vikarabad, in Hyderabad State, when he began making the medical tablets that he had such difficulty in obtaining commercially. Cinchona febrifuge was in early years his main product. Friends asked him to provide pills for use in their hospitals, dispensaries, schools, and for distribution in villages. Gradually he added better machines and increased the number of medicines made. At length he was released from other responsibilities and gave his entire time making and distributing medicines for use in missions. His son, Kenneth Linn, took degrees in pharmacology and joined his father. Medicines have been sold to mission institutions and church workers of all denominations at prices that meant substantial savings and still yielded profits to be used to help in the healing ministry. Over forty million tablets have been made, and quantities

of medicines and ointments produced elsewhere have been supplied.

J. N. Hollister, *Southern Asia*. 1956.

Reports of the South India Conference. J. WASKOM PICKETT

ALLAHABAD AGRICULTURAL INSTITUTE was founded in 1910 by Sam Higginbottom, American Presbyterian missionary, after a term of service in Ewing Christian College at Allahabad, India. He believed that a missionary program in India had to include instruction in agriculture. Accordingly he studied agriculture while on furlough and raised money with which to start the institute. He started with support from the Presbyterian Church in the United States, and in 1944 broadened the support to include other churches. The Methodist Board of Missions and the Methodist Church in Southern Asia responded eagerly. The institute instructs candidates for agricultural degrees from the University of Allahabad, operates a large model farm, does considerable research in agriculture and animal husbandry, and has established a factory for the manufacture of farm implements. The latest enrollment statistics show about 550 students.

Reports of the Allahabad Agriculture Institute and the Board of Missions of The Methodist Church. J. WASKOM PICKETT

ALLAN, CHARLES WILFRID (1870-1958), British minister, was born in 1870 of Methodist parents, and was early inspired to pattern himself after the well-known Wesleyan missionary to CHINA, DAVID HILL. Accepted for the Wesleyan ministry, he was trained at Headingley College, whence he was appointed in 1895 to Hill's district of Central China, laboring with him during the last year of Hill's life and continuing in the same area for a further twenty-three years. In addition to evangelical warmth and great pastoral devotion, he proved himself a very able linguist, because of which he was invited in 1913 to help in preparing the Union Version of the Bible. His greatest work was probably for the Christian Literature Society in Shanghai from 1930 until 1943. He edited several Chinese periodicals, published innumerable books, and even translated Hasting's *Bible Dictionary* into Chinese, as well as preparing a Chinese commentary on Isaiah. The best known of his several English works were: *The Lives of Chu and Lu*, *Our Entry into Hunan*, *Makers of China*, the scholarly *Jesuits in the Court of Peking*, and a revised edition of William Scarborough's *Chinese Proverbs*.

After repatriation from Japanese interment, he became a SUPERNUMERARY minister in HULL, where he died May 12, 1958.

FRANK BAKER

ALLAN, THOMAS (1864-1932), Australian minister, was born in 1864 at Mt. Barker, South Australia. He was ordained as a minister of the Primitive Methodist Church of South AUSTRALIA in 1888, and in 1896 he responded to the call for volunteers to work among miners in the newly discovered goldfields of Western Australia. He was the only Primitive Methodist minister in Western Australia and shortly after his arrival the union of his church and the Wesleyans was consummated. He was then appointed to the rapidly growing city of Kalgoorlie in the heart of the goldfields. He returned later to serve at

Boulder, and was appointed chairman of the Goldfields District in 1906. He was elected president of the Conference in 1910. For some years he served as Secretary of Home Missions, and in this office he played an important part in establishing Methodism in the area being opened up along the great southern railway. His most enduring work, however, was done as Secretary-Organizer of the Methodist Homes for Children in PERTH. Its successful establishment was due in no small measure to his extraordinary influence and prestige throughout the state. Before his death, which occurred suddenly in 1932 at Perth, he was invested as a "Member of the British Empire" in recognition of his services to church and state.

AUSTRALIAN EDITORIAL COMMITTEE

ALLAN LIBRARY. The WESLEYAN METHODIST Conference of 1884 accepted with grateful thanks the gift of the very valuable library of Thomas Robinson Allan (1799-1886), a lawyer and Methodist layman. The housing of the library proved difficult, however. When the books were kept at the Central Hall, Westminster, a great number of the volumes could not be put on shelves and had to remain in boxes, so that the library was not used to the best advantage. In 1919 an agreement was entered into with the London Library, one of the most important libraries in the United Kingdom, for the purchase of the Allan Library. The Wesleyan Conference of 1920 approved of the arrangements, and a trust deed governing the administration of the funds was created. Under this trust deed the conference appointed trustees to administer the funds accruing, for the purpose of enabling Wesleyan ministers and others whom the trustees may approve to pursue their studies and research work in the London Library by payment in part (as they may judge fit) of both the entrance fee and annual subscription. In making awards, the trustees are to bear specially in mind the need to help those ministers and others who live in districts where suitable libraries are not available. The president of the Conference for the year is the ex-officio chairman of the trustee meeting and is entitled to vote.

JOHN KENT

ALLEGHENY COLLEGE, Meadville, Pa., was established in 1815 by a group of citizens of Meadville, then a frontier community of four hundred residents. The college was chartered in 1817, under Presbyterian auspices, and in 1833 became related to the PITTSBURGH CONFERENCE of the M. E. Church. Timothy Alden, its first president, determined upon a strong liberal arts college, seeking further funds and books from among his friends in New England. Under his leadership, an academic library of more than 5,500 volumes was created through the generous gifts of William Bentley, Isaiah Thomas, and James Winthrop. MARTIN RUTER, Allegheny's first president under Methodist connection, was a zealous educational leader and president of the first Methodist Academy in New Market, N. H. On Allegheny's faculty with Ruter was MATTHEW SIMPSON, later a bishop and one of the most influential Methodists of his day.

WILLIAM MCKINLEY, twenty-fifth president of the United States, was a student at Allegheny at the outbreak of the Civil War. Miss Ida M. Tarbell, first Lincoln biographer, was graduated in 1880 and established the excellent Lincoln collection in Reis Library. Bishop JAMES

M. THOBURN, pioneer mission leader in India, and his sister, Isabella, founder of ISABELLA THOBURN COLLEGE, were Allegheny graduates.

A Phi Beta Kappa chapter was installed in 1902. Degrees granted are the B.A., B.S., M.A. in Ed.

The governing board is made up of fifty members, sixteen of whom are nominated by the WESTERN PENNSYLVANIA CONFERENCE of The Methodist Church.

JOHN O. GROSS

ALLEINE, RICHARD (1611-1681), and **JOSEPH** (1634-1668), English Puritan divines. Richard was born at Ditcheat, Somerset, educated at Oxford, and ordained in 1641. Joseph was born at Devizes, Wiltshire, educated at Oxford, and ordained in 1655. He married Theodosia, Richard's daughter, in 1655. Both men were ejected from the Church of England in 1662 for nonconformity. Richard died at Frome, Dec. 22, 1681; and Joseph (after periods of imprisonment) at Taunton, Nov. 17, 1668. JOHN WESLEY composed his COVENANT SERVICE from directions published by the two Alleines. Wesley also reprinted part of Joseph Alleine's best-selling treatise on conversion, *An Alarm to the Unconverted* (1672) in his *Christian Library* (vol. 24).

Joseph Alleine, *Remains* (1674). Richard Alleine, *Works* (1671). *Dictionary of National Biography*. F. Hunter, "The Origins of Wesley's Covenant Service," *London Quarterly and Holborn Review*, January, 1939. Charles Stanford, *Joseph Alleine: His Companions and Times* (1861). HENRY RACK

ALLEN, ALEXANDER JOSEPH (1884-1956), an American bishop of the A.M.E. Church, was born Sept. 22, 1884 in Columbus, Ga. He was the son of the Rev. George W. and Phoebe (Harvey) Allen. He was educated at CLARK COLLEGE, ATLANTA, GA., and the Yale Divinity School, New Haven, Conn., from which institutions he received the A.B. and B.D. degrees, respectively. He also held the honorary degrees of D.D. and LL.D. from PAUL QUINN COLLEGE and WILBERFORCE UNIVERSITY. In 1915 he married Jewett Washington, to which union four sons were born. He served as pastor in MASSACHUSETTS, RHODE ISLAND, PENNSYLVANIA, and OHIO. He was elected to the episcopacy from the staff of the AMERICAN BIBLE SOCIETY and assigned to the then newly created Sixteenth Episcopal District of his church which was Latin America. In 1948 he was reassigned to the Third Episcopal District, and in 1956 to the Fourth, both of which were in the U.S.A. Bishop Allen served as the first president of the Educational Board of his church. He was the first son of a general officer to be elected a bishop.

He died Nov. 21, 1956.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

ALLEN, BEVERLY (1760?-1810?), American preacher and known as the first apostate Methodist elder, began preaching in 1778. From his home near what is now Durham, N. C., he worked with JAMES O'KELLY on the New Hope Circuit which included the region in the vicinity of DURHAM, Chapel Hill, and RALEIGH. Next, with PHILIP BRUCE, he took Methodism into the Cape Fear Valley. FRANCIS ASBURY first met Allen in July, 1780, and wrote in his journal, "A promising young man, but a little of a dis-senter."

According to the GENERAL MINUTES, Allen acted as an assistant (in effect a PRESIDING ELDER), 1782-84. In 1783 he organized the Salisbury Circuit on the Yadkin River in central NORTH CAROLINA. In 1784 he was appointed to Wilmington. He was elected an elder at the CHRISTMAS CONFERENCE in 1784, but was not ordained until the meeting of the first annual conference at the home of Major GREEN HILL in North Carolina, April, 1785. At that conference Allen was appointed to GEORGIA, the first preacher to be assigned there. THOMAS COKE said, "Beverly Allen has all Georgia to range in." But Allen did not go to Georgia; he spent the summer of 1785 as a free lance preacher in North Carolina and that fall went into SOUTH CAROLINA. Asbury was definitely displeased, writing in his journal, "I was grieved at Beverly Allen's conduct; hurt to the cause of God may follow."

In 1786 Allen married into one of the first families in the low country of South Carolina, and for five years was popular and prominent as a preacher and presiding elder in Charleston and its environs. Then suddenly in 1792, because of a morals charge against him, he was expelled from the connection.

After his expulsion, Allen moved to AUGUSTA, GEORGIA, and went into business. Becoming involved in debt for which he was about to be prosecuted, he shot and killed the officer sent to arrest him. Fleeing to Logan County, KENTUCKY, then known as "Rogues' Harbor," Allen practiced medicine for some years. As a boy the famous PETER CARTWRIGHT boarded in Allen's home while attending school in Russellville, and several years after becoming a Methodist preacher, Cartwright visited Allen and was with him when he died. Allen, who had embraced Universalism, frankly said he thought the mercy of God would cover every case except his own. Cartwright judged the man leniently, giving him credit for the good he did and saying he lived and died a friend of the Methodist Church.

F. Asbury, *Journal and Letters*. 1958.

P. Cartwright, *Autobiography*. 1956.

General Minutes, ME.

F. A. Mood, *Charleston*. 1856.

HOMER KEEVER

ALLEN, FRANCES GRACE (1864-1957), American missionary, was born near Palmyra, Mich., July 12, 1864. Her father's family were Methodists from the days of Wesley and her father was a local preacher in the M. E. CHURCH before joining the FREE METHODISTS in MICHIGAN.

The family moved to KANSAS, where Grace taught in the public schools. In 1888, she went to MOZAMBIQUE with the second party of missionaries to be sent out by the Free Methodist Board. In 1891 she was transferred to NATAL, a new field. She founded the girls' school at Fairview and served as principal. In 1926 she took charge of the mission in Pondoland. Traveling by means of a cart or riding horseback, she supervised two main and seven outstations with the schools.

Miss Allen served fifty-two years in AFRICA, and is considered one of the church's greatest missionaries. She died in OKLAHOMA CITY, Okla., April 15, 1957, at age 92.

B. S. Lamson, *Free Methodist Missions*. 1951.

BYRON S. LAMSON

ALLEN, JOHN (17?-1810), British preacher and one of JOHN WESLEY'S itinerants, was born at Chapel-en-le-Frith,

Derbyshire. He was converted in 1759, and became a traveling preacher in 1766, retiring in 1779 to LIVERPOOL. There are a number of brief references to him in John Wesley's letters, which leave the impression he was a man of great integrity, trusted by Wesley himself. Allen died at Liverpool, Feb. 20, 1810.

T. Jackson, *Lives of Early Methodist Preachers*. 1837-38.

JOHN KENT

ALLEN, JOHN CLAUDE (1899-), a bishop of the C.M.E. Church, was born April 5, 1899, at Talladega, Ala. He received an A.B. degree from Talladega College, was licensed to preach in 1926, and served as minister and presiding elder in Michigan, Indiana, Southeast Missouri, and Illinois Annual Conferences. From 1946 to 1958 he was general secretary of Kingdom Extension. He was elected bishop at the 1954 General Conference.

Harris and Craig, *CME Church*. 1965.

E. L. Williams, *Biographical Directory of Negro Ministers*. 1966.

RALPH G. GAY



L. SCOTT ALLEN

ALLEN, LINEUNT SCOTT (1918-), American bishop and church editor, was born in Meridian, Miss., May 4, 1918, the son of Louis and Mable (Fiedler) Allen. He is a graduate of CLARK COLLEGE, ATLANTA, GA., and holds a B.D. degree from GAMMON THEOLOGICAL SEMINARY and a M.A. from NORTHWESTERN UNIVERSITY, and the LL.D. from BETHUNE-COOKMAN COLLEGE. He married Sarah Adams on Feb. 19, 1942. He was received on trial in the Atlanta Conference of the M. E. Church in 1938 and came into full connection in 1940. His appointments included Covington, Ga., 1939-41; Georgia Oliver,

Atlanta, 1938-39; Eastpoint and Fairburn, Ga., 1942; Asbury in Savannah, Ga., 1942-48; Central Church, Atlanta, 1948-56. He then taught philosophy and religion at Clark College for one year (1956), when he became editor of the *Central Christian Advocate* in New Orleans. He was a delegate to the General Conferences of 1956, 1960, and 1964. He is a trustee of Bethune-Cookman College.

Bishop Allen was elected bishop on the second ballot at the Central Jurisdictional Conference held in Nashville, Tenn., in Aug., 1967, which conference was called to elect a bishop to replace the late Bishop MARQUIS L. HARRIS. He was assigned to the Gulf Coast Area comprised of the CENTRAL ALABAMA, FLORIDA, MISSISSIPPI, and UPPER MISSISSIPPI Conferences of the Central Jurisdiction, with headquarters at Waveland, Miss. In 1968 he was assigned to the superintendency of the HOLSTON CONFERENCE, United Methodist Church.

Daily Christian Advocate, Central Jurisdictional Conference, The Methodist Church, Nashville, Tenn., Aug. 19, 1967.

Who's Who in The Methodist Church. 1966. N. B. H.



RICHARD ALLEN

ALLEN, RICHARD (1760-1831), American preacher and founder of the A. M. E. Church, was born Feb. 14, 1760 in Philadelphia, Pa. His parents were slaves and were sold to a farmer near Dover, Del. when Allen was very young.

In 1777 Allen was converted and he began to preach about 1780. So impressed was his master with young Allen's preaching that he allowed meetings to be held in his house. In due time, Allen's master was himself converted and allowed Allen and his brother to purchase their freedom.

He traveled and preached in DELAWARE, NEW JERSEY, PENNSYLVANIA, and MARYLAND. Allen was present at the CHRISTMAS CONFERENCE, the organizing conference of Methodism in America held in BALTIMORE, MD. in 1784. The next year he traveled as an "assistant" on the Baltimore Circuit, and held meetings in Baltimore. One of those who noticed Allen's progress as a preacher was Bishop FRANCIS ASBURY, who frequently gave Allen preaching assignments.

In February, 1786 he came to Philadelphia and preached at St. GEORGE'S METHODIST CHURCH and at various places where there was a large Negro population. In 1787, after his influence had drawn more and more Negroes to St. George's Church, there was a dispute as to whether the Negroes should have a separate church. Finally, Richard Allen and his followers formed the "Free African Society."

In July, 1787, was dedicated the first church to be used by Allen. This meeting house was called Bethel, a name suggested by the dedication prayer delivered by JOHN DICKINS, a white clergyman, who asked that this meeting house "might be a Bethel to the gathering of thousands of souls." Dickins was the delegate at the famous Christmas Conference who made the motion to form the METHODIST EPISCOPAL CHURCH. The new church had regular ministers sent by the Methodist Conference.

Allen's ordination as a DEACON was at the hands of Bishop Asbury in 1794. This made Allen the first Negro to receive ordination from the M. E. Church. In 1816, the year he was ordained an ELDER, Allen saw that other Negro churches had been formed in NEW YORK, NEW JERSEY, DELAWARE, and MARYLAND, and he got sixteen of them together and formed the AFRICAN METHODIST EPISCOPAL CHURCH at a convention held in Philadelphia, Pa.

The new church elected Allen as its first bishop, and he guided the steady growth of the church until his death March 26, 1831.

F. Asbury, *Journal and Letters*. 1958.
Dictionary of American Biography.

G. A. Singleton, *African Methodism*. 1952.
Who Was Who in America, 1607-1896.

Wright and Hawkins, *Centennial Encyclopedia*. 1916.

H. D. WATTS

ALLEN, WILLIAM (1834-1908), American pioneer preacher and philanthropist, was born in Kentucky in 1834, came to Texas in 1856, and settled near Gainesville. He was licensed to preach in 1860, joined in 1861 what was then the EAST TEXAS CONFERENCE (MES) and was stationed at Decatur. Bishop ENOCH M. MARVIN ordained him as DEACON, and two years later he was set apart as ELDER by Bishop H. H. KAVANAUGH. The East Texas Conference *Journal* of 1862 indicates that no minutes were kept of its sessions from 1862 to 1865 due to the Civil War.

When the War Between the States broke out, he became chaplain, continuing that service to the end of the struggle. He was received into full connection in 1865, and then asked to be located. Thereupon he established a school in a community called Bethel, which seems to have been located about twenty-five miles north of DALLAS. There he taught for fourteen years.

Though serving as "preacher in charge" for only two years, his heart was in the cause of the church. He evidently prospered financially. For some years he was a

trustee of SOUTHWESTERN UNIVERSITY, and his biographers give figures to show that he was one of its heaviest financial contributors. Likewise he gave bountifully to the building of homes for superannuated ministers, the Methodist Orphanage at Waco, the Ann Browder Mission Home in Dallas, and to the Woman's Foreign Missionary Society of North Texas. His monetary support of the Methodist work for students attending the state school at Denton was so generous that they named the chapel in his honor.

He was a member of the Texas State Senate for four years. Five books came from his pen. He died at Frisco, Texas in 1908.

Journal, East Texas Conference. 1861.

Texas Methodist Historical Quarterly. Vol. I, Article IV, 1910.
ROBERT W. GOODLOE

ALLEN, YOUNG J. (1836-1907), American Methodist missionary to China and often called a "missionary statesman," was born on Jan. 3, 1836, in Burke Co., Ga. Orphaned, he became the ward of wealthy relatives. He was reared a Primitive Baptist, but became a Methodist at Salem Methodist Camp Ground in Newton Co., Ga. when he was seventeen years old. He attended EMORY AND HENRY COLLEGE in VIRGINIA, and later Emory College at OXFORD, GA., where he was regarded as the outstanding student. He was greatly admired by such other students as ATTICUS HAYGOOD.

In 1858 Allen graduated from Emory, sold his plantation and slaves, married Mary Houston, was admitted on trial to the GEORGIA CONFERENCE, and offered himself to the Board of Missions of the M. E. CHURCH, SOUTH. The Allens were appointed to CHINA and reached Shanghai in July, 1860. Young J. Allen learned the language, and in his first service he so clearly enunciated John 14:31, "Arise and let us go hence," that the entire body of native hearers rose and left the room!

The Civil War came in America, and for four years the missionaries had no salary and no word from home. In order to support his family, Allen took a position as teacher and translator for the Chinese government. He became convinced that missionaries ought to break down the Chinese attitudes that were barriers to their becoming Christians. So he organized and supervised small schools. Later he was the founder and for ten years the president of the Anglo-Chinese College in Shanghai (later merged with Soochow University). He helped establish the Methodist Press. With LAURA HAYGOOD he helped start the McTyeire School for upper-class girls.

The literary work of Young Allen was colossal and would comprise a library of nearly 250 volumes, most of them translations. He authored three books, and founded and edited *The Review of the Times*, the first newspaper of world events printed in Chinese for the average reader.

His counsel was often sought by Chinese liberals. K'ang Yu-wei, a chief advisor to the emperor, was not a Christian, but he acknowledged that his interest in reform was due chiefly to the writings of Young J. Allen and Timothy Richard. The Chinese called Allen Lin Lo-chih, and in the last decade of the nineteenth century his name was probably more widely known than that of any other foreigner in China.

He returned to the United States five times to attend mission conferences, and to speak to churches, camp meetings, commencements, and annual and General Conferences. He was three times a member of the General

Conference, and on his last visit to the States refused to be nominated for the episcopacy.

Allen crowned his work of forty-seven years by attending the Centennial Conference of Missions in China. He became ill a week later, and died on May 30, 1907, in Shanghai.

Warren Akin Candler, *Young J. Allen, The Man Who Seeded China*. Nashville: Cokesbury, 1931.

Kenneth Scott Latourette, *A History of Christian Missions in China*. New York: Macmillan Co., 1929.

Missionary Review of the World, September, 1912.

A. M. Pierce, *Georgia*. 1956.

G. C. Smith, *Georgia*. 1913.

DONALD J. WEST

ALLEN HIGH SCHOOL. (See NORTH CAROLINA CONFERENCE, C.J.)

ALLEN UNIVERSITY, the first effort in higher education among Negroes in SOUTH CAROLINA, began as Payne Institute in Cokesbury in 1870, under the auspices of the A.M.E. CHURCH. In 1880 the South Carolina Annual Conference relocated the school in Columbia, where it was chartered and renamed ALLEN UNIVERSITY. From the very beginning of the school's history a theological department, the William F. Dickerson Theological Seminary, was an integral part of the institution. About 1882 a department of law was added but later discontinued. Allen has held accreditation for a number of years. B. J. Clover is president of the school as this is written, and L. E. Crumlin is dean of the seminary.

GRANT S. SHOCKLEY

ALLENTOWN, PENNSYLVANIA, U.S.A., was founded in 1762, but because much of the early population was of German descent, Methodism was slow to gain a foothold there. Bishop ASBURY passed through on July 22, 1807, noted that the town was "beautifully situated," and went on. In 1843 a Methodist church with six members was organized with Newton Hester as pastor. The next year a building was erected at Law and Linden Streets, and the church was called Linden Street. At first there was some persecution because the Germans objected to the worship of God in English, and because they regarded the Methodists as intruders in their territory. Even so the Methodists reported 40 members in 1844. In 1872 a second church called Chew Street (later Calvary) was organized. In 1921 when the Linden Street and Calvary Churches had 482 and 133 members, respectively, they merged to form Asbury Church, the new building of which was dedicated in 1922. In 1939 the church had 1,011 members, and in 1969 the report showed 1,449 members, a plant valued at \$1,186,000, and \$134,883 raised for all purposes.

General Minutes, ME and TMC.
M. Simpson, *Cyclopedia*. 1878.

FRANCIS C. THOMAS
JESSE A. EARL

ALLEY, JAMES MURDOCK (1867-1955), Irish minister and statesman, was born in DUBLIN, a son of the manse. He was educated at the Methodist College, BELFAST. His extensive itinerant ministry took him to all parts of Ireland, and he was appointed to many important positions. He was secretary of the Irish Conference, 1913-21,



JAMES M. ALLEY

and was chiefly responsible for the 1915 Act of Parliament which constituted the Statutory Trustees of the METHODIST CHURCH IN IRELAND, of which later he was for many years secretary and treasurer. From 1920 he was one of the Irish members of the Legal Hundred until that body ceased to exist, and he was elected president of the Irish Church in 1922. Other posts held were those of general secretary, and treasurer of the Home Mission Department.

Alley's obituary in the Irish Minutes of the Conference observes that no summary of the offices held could indicate adequately the extent and variety of his service. His advice and help were in constant demand, his remarkable gift for friendship was such that he was beloved in all parts of the land, and when the time came to give up the last of his official positions he had the distinction of being elected an honorary member of the conference for the rest of his life.

R. L. Cole, *Methodism in Ireland*. 1960.

F. JEFFERY, *Irish Methodism*. 1964. FREDERICK JEFFERY

ALLEY, JOHN (1799-1847), Canadian bishop, was born in Haldimand (later Cobourg), Upper Canada, Sept. 21, 1799. His parents moved to the state of New York in 1811.

When Alley entered the ministry in 1830, he joined the NEW YORK CONFERENCE, later also serving in the TROY and BLACK RIVER CONFERENCES.

Alley became very interested in Methodism in CANADA, which was made up at that time of the METHODIST EPISCOPAL CHURCH OF CANADA and the WESLEYAN METHODISTS. There was a great deal of bitterness between the two factions, and Methodists in New York generally sided with the Wesleyan group.

While serving in the Black River Conference Alley paid a visit to his birthplace and became acquainted

with ministers from both sides. He then saw first hand that some of the ideas held by Methodists in New York about the Canadian Methodist Episcopal group were entirely wrong.

Upon returning home Alley published a series of letters in the *Northern Christian Advocate* which did much to clear up areas of misunderstanding and to create a more favorable attitude toward the Methodist Episcopal denomination in Canada by members of the M. E. Church in New York.

In 1845, with the health of Bishop JOHN REYNOLDS failing, a special General Conference was called by the Canadian Methodist Episcopal Church to elect a new General Superintendent. Remembering the persuasive and diplomatic way he had represented the church's viewpoint to Methodists in New York, the conference unanimously elected Alley as bishop. He was ordained at the hands of Bishop Reynolds, who was assisted by David Smith and PHILANDER SMITH.

Bishop Alley was to have a short episcopacy hampered by illness and injury, but he was able through great force of will to give Canadian Methodism a much needed vitality it had lacked during the last few years under an aging leader. His work was hampered by rheumatism brought on by a severe cold contracted while moving from his home in New York to his new post. Then while attending the annual conference of 1846, his leg was badly broken in a runaway horse accident. The injury was complicated by a painful bone disease from which Bishop Alley died June 5, 1847. He is buried near Hamilton, Ontario.

F. D. Leete, *Methodist Bishops*. 1948.

T. Webster, *ME Church in Canada*. 1870. H. D. WATTS

ALLIN, THOMAS (1784-1866), British minister, was born at Broseley, Shropshire, on Feb. 10, 1784. He joined the METHODIST NEW CONNEXION in Hanley, and entered its ministry in 1808. He was twice president of the Conference, 1822 and 1846, and served as missionary secretary and ministerial tutor. He wrote voluminously in defense of the polity of the New Connexion. His office of corresponding secretary made him for fifteen years the virtual executive of the denomination. He died in Longton, Staffordshire, on Nov. 7, 1866.

Samuel Hulme, *Memoir of the Rev. Thomas Allin*. 1881.

OLIVER A. BECKERLEGE

ALLISON, CHARLES FREDERICK (1795-1858), prominent Canadian layman and benefactor, was born in Cornwallis, NOVA SCOTIA, Jan. 25, 1795. His grandparents had settled there after migrating in 1769 from Newton Limavady in IRELAND. Charles Allison was educated in a local school, and in 1812 moved to Parrsboro, where he found employment as a clerk. Five years later he went to Sackville, across the New Brunswick border, and entered into partnership as a general merchant with William Crane.

Allison was raised in the Church of England, but according to T. WATSON SMITH,

During a serious illness, he was visited by William Smithson, with whom he had become personally acquainted as a fellow worker in temperance effort. . . . In response to his inquiries the sufferer tearfully admitted his sincere desire for conscious salvation, and gratefully listened to proffered coun-

sel. Having resolved to enter into communion with the Methodist Church, he in 1833 joined Richard Bowser's class.

He became a devout and staunch supporter of the Sackville Methodist Church. Convinced of his responsibility as steward of his wealth, he became, in D. W. Johnson's words, "according to his means, among the most generous benefactors of society in any age."

In January, 1839, Allison wrote a letter to William Temple, chairman of the New Brunswick district of the Wesleyan Methodist Church, in which he proposed to "purchase an eligible site and erect suitable buildings in Sackville . . . for the establishment of a school [in which not only the elementary, but higher branches of education may be taught] to be altogether under the management and Control of the British Conference." He pledged, in addition, £100 per annum for ten years toward the support of the school.

At a joint meeting of the New Brunswick and Nova Scotia Districts held in July, 1839, Allison's generous offer was accepted gratefully, and a committee was appointed to put it into effect. He withdrew from business to give his personal oversight to the venture. The cornerstone was laid by him on July 9, 1840, and the building was ready for occupation early in the summer of 1842. Subsequently, when the need for a ladies' academy was recognized, Allison again contributed generously to its establishment.

He died in 1858, leaving £500 for the academies and half that amount for the university whenever it should be organized, all in addition to his previous gifts.

When making his offer, he had remarked: "The Lord hath put it into my heart to give this sum. . . . I know the impression is from the Lord, for I am naturally fond of money."

D. W. Johnson, *Eastern British America*. 1924.

T. W. Smith, *Eastern British America*. 1877, 1890.

E. A. BETTS

ALLISON, DAVID (1836-1924), Canadian scholar and administrator, was born in Newport, NOVA SCOTIA, July 3, 1836. He was educated at Halifax Academy, MOUNT ALLISON Academy, and WESLEYAN UNIVERSITY, CONNECTICUT.

Upon graduation in 1859 he became principal of Stanstead Academy, and the following year came to Mount Allison Academy as instructor in classics. When the university opened he became professor of classics. On the retirement of HUMPHREY PICKARD in 1869, Allison was appointed Mount Allison's second president, and during his nine-year term, the college grew and its work developed.

In 1878 Allison left Mount Allison to become chief superintendent of education in the Province of Nova Scotia. In this position he wrote most of the texts on British history used in the schools, as well as an English grammar. Subsequently he resumed office again as president of Mount Allison, and served until his retirement in 1911.

As a Methodist layman, Allison worked for the church in many ways.

A member of the Nova Scotia Historical Society, he was keenly interested in local history and wrote a paper on the *Settlement of Early Townships*, which is in the Society's collections.

D. W. Johnson speaks of him as "a man of striking personality, great energy, and commanding ability. In his prime he was a magnetic leader and a prince among teachers." Allison died in Halifax, where he had lived since retirement, on Feb. 13, 1924.

D. W. Johnson, *Eastern British America*. 1924.
T. W. Smith, *Eastern British America*. 1877, 1890.

E. A. BETTS

ALLISON, JAMES (1802-1875), Wesleyan Methodist missionary in SOUTH AFRICA, was born in Edinburgh, Scotland, on July 4, 1802, and came to South Africa with the Irish party of 1820 settlers. On Jan. 4, 1827, he married Dorothy Thackwray, who died at Pietermaritzburg on June 23, 1864. His second marriage was to a widow, Mrs. Mary McCarthy Dunn (born Rae). He became a catechist at Platberg, near Thaba N'chu, in 1837 and was received into full connexion as a minister in 1843. His outstanding qualities and success led to his designation in 1846 for pioneer work among the Swazi. Allison founded a station at Mahamba but was forced to abandon it in 1847 after a clash between the Swazi paramount chief and lesser chiefs in the area. Accompanied by some Swazi converts, he migrated to Indaleni in NATAL. In 1852 he resigned from the ministry after differences with the mission authorities and founded an independent mission at Edendale, near Pietermaritzburg, to which most of his Indaleni congregation removed. The dispute was settled in 1861 and Edendale was handed over to the WESLEYAN METHODIST MISSIONARY SOCIETY. But in spite of the reconciliation Allison did not return to the ministry. He died on April 1, 1875, and was buried in the ministers' section of the Wesleyan Cemetery in Pietermaritzburg.

J. Whiteside, *South Africa*. 1906.

D. C. VEYSIE

ALMA COLLEGE. During the nineteenth century the M. E. CHURCH OF CANADA showed remarkable audacity and foresight in establishing educational institutions. One of these was Alma College, founded by a progressive group of citizens of the railway center St. Thomas, and of Elgin County, inspired by ALBERT CARMAN, a bishop of the M. E. Church. Sheriff Munroe, Judge Hughes, and Archibald McLachlin, with Bishop Carman, secured approval by the 1877 session of Niagara Conference for the founding of an "Educational Institution designed to afford young ladies a liberal course of instruction in all that tends to make their lives useful and happy, and their tastes elevated and refined . . ." It was hoped that a school for the sons as well as the daughters would evolve, a school "without distinction of race or creed, whose teachings and curriculum of studies are free from sectarian tenet and dogma and which admits to its Board of Management a fair representation of local interests . . ." The General Conference of the church gave its approval, and a charter was granted by an Act of the Ontario Legislature in 1877.

The site chosen for the college was six acres adjacent to a ravine that winds through the city of St. Thomas. The area has since been increased to ten acres. The architect drew the plans for a collegiate Gothic building a hundred feet in length, seventy-three feet in width, and five stories high, at a total cost of \$50,000. This imposing ivy-covered building is still the main building of the college.

The school, named "Alma" in honor of Mrs. C. Munroe and her daughter, was formally opened on Oct. 13, 1881. B. F. Austin was installed by Bishop Carman as the first principal, with Mrs. Margaret Capsey as lady principal or dean (1881-92). The first student to enroll was Mary Burns, afterward the wife of T. W. Crothers, at one time Minister of Labor, Ottawa. Marilla Adams, who gained distinction as an artist and teacher, graduated in 1884, and died in Nov., 1966, at the age of 103, eighty-two years after she graduated.

Matriculation subjects were offered from the outset. In 1885 a course in "practical cookery" was added, probably the first to be taught in a high school. Among other courses were a kindergarten teachers' course (1885), natural science including geology and astronomy, Latin, Greek, French, and German, and commercial (1887). Special emphasis was given to art, music, and Bible knowledge.

Today the majority of the students are enrolled in the five-year arts and science program prescribed by the Department of Education of Ontario for Grades 9 to 13 inclusive. The school has always endeavored to meet the needs of the students by offering a wide range of options. The graduates of the secretarial and commercial courses continue to be in great demand. The Music and Art Departments have attracted many outstanding teachers.

Many additions and improvements have been made to the original structure. The McLachlin wing was added in 1888, the gymnasium and swimming pool in 1923, the Garden Theater in 1930, the Ella D. Bowes Chapel in 1948. In 1959 the Perry Dobson Music Building was completed; in 1963, the new gymnasium; in 1964, the Dobson Memorial Library and the W. F. Thomas Arts' Theater; and in 1965, the BARBARA HECK dining hall and residence.

Under the direction of principals Benjamin F. Austin (1881-97); Robert I. Wamer (1897-1919); Perry S. Dobson (1919-47; 1951-53), who was also president (1953-62); Bruce Millar (1947-49); Stephen J. Mathers (1949-51); and Mrs. Steele Sifton (1953-), the college has attracted students from Western Ontario and from various countries. Many of those from other nations have been the daughters of missionaries or of business or government personnel in foreign service. During the Second World War the college was a haven for girls of St. Hilda's School in Whitby, Yorkshire, who were evacuated to Canada. Students have come from church-affiliated schools in Angola, Trinidad, and Hong Kong. Hence, on one occasion, a chapel service was led by an African student, in Umbundu, with the responses from the students in English.

The relationship of the college to the church is closely maintained through the Board of Colleges of The United Church of Canada. The college receives no government grants or assistance, but is dependent on fee income for its operation. The church makes a grant toward religious instruction. The college continues to follow the wishes of the founders in providing a sound fourfold education.

Alma College is more than a school; it is a home, a worship center, and with its traditions and its ivy-covered walls, it seems "a castle."

Centennial of Canadian Methodism. 1891.

Cornish, *Cyclopaedia of Methodism in Canada*. 1881.

E. E. Edwards, *History of Alma College*. St. Thomas: the college, 1927.

FLORA SIFTON

ALMANACS. *The Methodist Almanac, The Southern Methodist Almanac, The Methodist Year Book, The Southern Methodist Year Book, The Methodist Protestant Year Book, The Southern Methodist Handbook.*

Almanacs, comprising calendars, astrological calculations, national statistical information, agricultural advice, proverbs, and vignettes tantalizing the curiosity, have ever appealed to the American public. It is said that these items, typified by the famous *Poor Richard's Almanac*, together with medical books, were the most numerous publications of the American press in colonial times.

In 1834, following a proposal to the General Conference of 1832, the Methodist BOOK CONCERN issued the first *Methodist Almanac* under the editorship of David Young. This 48-page publication, typical of the prototype (except that it carried almost exclusively Methodist information plus a catalog of Book Concern publications as supplementary material), was the forerunner and direct ancestor of the year books published by the three Methodist churches which united in 1939 to form The Methodist Church. The immediate success of the first *Methodist Almanac* assured the continuation of this publication by the Methodist Book Concern, and its gradual expansion into a booklet of several hundred pages a century later. At that time the Book Concern of the M. E. Church issued its last year book—this was in 1933.

During the middle years of the nineteenth century, as the program of the Book Concern became geographically diversified, special editions of the *Almanac* were issued each year, particularized for different sections of the country. By this time the books had become valuable as media for secular advertising both for New York firms and those farther west, such as in CINCINNATI. In 1885 all the editions were combined and thenceforth published as the *Methodist Year Book*, a title that in 1880 had replaced the habitual "Methodist Almanac." The *Year Book*, without calendar, astrological calculations, and advertising, continued to be published through the hundredth number. Best known of the M. E. yearbooks is the 1884 *Methodist Centennial Year Book*, a publication of 412 pages that has long stood as a landmark volume for information about the M. E. Church.

In the course of the years, similar publications appeared as items in the publishing program of the M. P. Church and the M. E. Church, South. When the latter church began its publishing house in NASHVILLE in 1854, among its first advertised items was the *Southern Methodist Almanac*, duplicating at least in form the *Methodist Almanac* of the Northern Church. The *Southern Methodist Almanac* appeared until the outbreak of the Civil War, and in 1862 the Southern Methodist Publishing House issued the *Confederate States Almanac*, often cited as one of the reasons for the harsh treatment suffered by the Nashville-based enterprise when the city fell to Union forces in 1862. When the Southern Methodist publishing program was recommenced following the war, *Southern Methodist Almanacs* again made their appearance. Until after the turn of the century *Southern Methodist Handbooks* and *Southern Methodist Year Books* were published, sometimes by the denominational publishing house and sometimes by individuals. The *Southern Methodist Handbook*, published by THOMAS N. IVEY, was issued throughout the first quarter of the twentieth century. At least for a portion of this period, the denomination was also officially publishing a *Southern Methodist Year Book* as a section of the annual minutes of the church. In the latter

form the *Southern Methodist Year Book* was continued through 1940.

In 1882 the M. P. Church commenced publication of the *Methodist Protestant Year Book*. Although the original *Year Book* did not continue, another *Methodist Protestant Year Book* was begun in 1918 and was issued for at least two years.

Although never among the more prominent items of any of the Methodist denominations, the almanacs are significant both as period pieces and as forerunners of statistical and quick-reference publications currently issued.

Journals of the General Conferences of the Methodist Episcopal Church, 1796-1872.

The Methodist Almanac, M. E. Church, 1837-1933 (representative numbers).

The Methodist Year Book, M. E. Church, 1837-1933 (representative numbers).

J. P. Pilkington, *Methodist Publishing House*. 1968.

JAMES P. PILKINGTON

ALMORA, India, is the headquarters of the government in an area known as Kumaun. Along with the adjoining area of Garhwal, and other territories in the lower and medium ranges of the Himalayas, it was ceded by NEPAL to British INDIA in 1816. There are summer residences and health resorts to which people come to escape from the intense heat of the plains. Kumaun includes, in addition to Almora, Naini Tal, Ranikhet, Dwarahat, Sat Tal, and Pithoragarh, all important centers of Methodist work.

It was to Naini Tal that CLEMENTINA and WILLIAM BUTLER fled from BAREILLY on the eve of what was known as "the mutiny" but is lately and more frequently called "the first war of independence." Naini Tal was outside the area originally planned for Methodist work in India, but plans were revised and the first house of worship of the M. E. Church in India was built there with funds mostly provided by British friends. The cornerstone was laid by Henry Ramsey, commissioner of the Almora Division. In time the Methodist Church developed three large schools—Humphreys High School in a central location for local residents, the Philander Smith College for Boys (originally Oak Openings School), and Wellesley School for Girls, established primarily for boarders who came from widely separated homes on the plains. Many missionary children were enrolled in these boarding schools, where English was the medium of instruction in all classes. The M. E. Church built summer homes for its missionaries, so that they could spend their vacation, necessary for health reasons, where they could be with their children for a few weeks each summer.

When the European and Anglo-Indian population in India was radically reduced with independence, these schools were closed and their properties sold to the state government. The money realized from the sales was re-invested in schools elsewhere in Uttar Pradesh.

Almora was the home of Pandit Govind Ballabh Pant, first chief minister of Uttar Pradesh after Independence and later deputy prime minister in Nehru's national cabinet. Pandit Pant was a student in Ramsey High School at Almora and several times made generous personal contributions to the school. A number of his relatives in Almora became Christians.

Missionary work was begun in Almora in 1850 by the London Mission, which developed high quality boys and

girls schools in Almora. The first missionaries were the Rev. and Mrs. J. H. Budden. Two of their daughters became Methodist missionaries.

Ramsey High School for boys, for a few years an intermediate college, was named for Henry Ramsey, an official of fervent Christian spirit and benefactor of Methodists. The girls' school, called Adams Higher Secondary School, was raised to high school status shortly after its transfer to the Methodist Church. It has become an asset of immeasurable value to the church and to the people of the area. In 1926 when the London Mission decided that it was overextended and should withdraw from Almora, all the work was made over to the Methodist Church. This included the first leprosarium in India. MANOHAR MASIH, who had been deputed by the London Missionary Society to prepare for service, was appointed superintendent, and developed a number of clinics in rural areas. He became a member of the North India Annual Conference.

Dwarahath, some twelve miles from Ranikhet, was an early outpost of Episcopal Methodism in India. Many prominent missionaries of the early years served in Dwarahath. Schools for girls and boys were developed, and reached high levels of educational effectiveness. The girls' school, which developed a boarding department and educated many orphan girls, was closed some twenty years ago. The boys' school with strong support from the local community has been lifted to the higher secondary school level.

Ranikhet became a summer resort for British troops. The WESLEYAN METHODIST CHURCH developed a junior high school there, but made it over to the Methodist Church of Southern Asia about 1920. With generous support from local Hindus and Moslems, it has been lifted to the higher secondary school level. This is a mountain resort of great beauty.

In Sat Tal, ten miles from Naini Tal, and approximately five miles by bridle path from the end of the railway, the Methodist Church has a retreat and conference center on adjoining properties. The Ashram at Sat Tal, founded by E. STANLEY JONES, is the progenitor and model for other ashrams around the world.

J. N. Hollister, *Southern Asia*. 1956.

J. E. Scott, *Southern Asia*. 1906. J. WASKOM PICKETT

ALPHONSE, EFRAIM (EPHRAIM) JUAN (1896-), minister, educator, and linguist of the Republic of PANAMA and Caribbean Methodism, was born on the island of Carenero on June 24, 1896. This is said to be the island where Christopher Columbus "careened his ships in the year 1502"—now in the Province of Bocas del Toro, Republic of Panama. Efraim Alphonse was the son of John Benoni Alphonse and Carlota Reed de Alphonse. He received first an elementary education and completed his education at Calabar College in JAMAICA. On Oct. 22, 1919, he married Philibert Hyacinth Oglivie (Romelis) and to them were born eleven children—eight of whom survive. One is a minister of the Methodist Church in BIRMINGHAM, ENGLAND; another an educational missionary in the CONGO in Africa, serving under the Board of Missions of The United Methodist Church, U.S.A.

Efraim Alphonse felt the call to a teaching ministry under the preaching of M. C. Surgeon of the British Methodist Church in Bocas del Toro, Panama. Young Efraim—with what in his islands is called a "six standard education"—went out in 1917, and began a pioneering



EFRAIM ALPHONSE

work with scarcely any preparation. He learned the dialect of the Indians as he listened to them, soon mastered it, and began to teach it as well as to preach and evangelize. In time he reduced the language to writing, composing a grammar which the Smithsonian Institute of Ethnology published. In time he became a translator in that language for the American Bible Society, translating four Gospels, Acts and Romans, writing hymns, and the like. He went for more collegiate training in 1924, when he took a course in theology and then returned to the Indians. He spent a total of thirty-seven years among them.

The LATIN AMERICAN MISSION engaged Alphonse as a traveling evangelist during the years 1950 to 1954 and sent him to cover such countries as HONDURAS, Nicaragua, COSTA RICA, Barbados, TRINIDAD, and subsequently the BAHAMAS, especially the tourist city of Nassau.

He has been twice to England on a missionary deputation and also to PORTUGAL for their centenary service there. He was in England for the bicentenary anniversary of the establishment of British Methodist work overseas, especially that in the West Indies.

For ten years he was superintendent minister of Methodist work in Jamaica, and finally in Panama City as deputy chairman and then as chairman of the whole Central America area of the British Methodist churches. He took part in the organization of the autonomous Methodist Church of the Caribbean and the Americas in May, 1967.

Efraim Alphonse has written several books, among them: *Among the Valiente, God at the Helm*, and an unpublished novel, *Black Man, Bear My Cross*. He is the author of a hymnbook in the Valiente language. In a literary contest for natives of Latin America, Mexico to Argentina, he won the first prize in the World Dominion Essay Contest. He is considered a linguist of the first rank.

The Panamanian government conferred on him the

highest honor in July, 1963, making him a member of the Orden de Vasco Nunez de Balboa. In August of that same year, the Municipal Council of the city of Panama gave him the freedom of the city and a key, as under Resolution No. 41 of Aug. 22, 1963. This was signed by the President and Vice President of the Republic.

He retired in February, 1967, though he has continued to serve as a member of the faculty of the Methodist Theological Seminary in Alajuela, Costa Rica.

MARION F. WOODS

ALSTORK, JOHN WESLEY (1852-1920), a bishop of the A. M. E. Zion Church; he was born in Talladega, Ala., Sept. 1, 1852, the son of Frank and Mary Jane Alstork. Entering Longwood Institute in 1868, he made rapid advancement, soon becoming an assistant teacher. He entered Talladega College in 1871, and in 1872 he married Mamie Meta Lawson. A year later he joined the A. M. E. ZION CHURCH. Licensed to preach in 1878, he joined the Alabama Conference in 1879, being ordained a DEACON in 1882 and an ELDER in 1884. In the same year he was appointed to the important Clinton Chapel (Old Ship), MONTGOMERY, Ala., where he was extremely successful, paying off the indebtedness on the church and building a new parsonage. He was twice appointed a PRESIDING ELDER, once in 1889 and again in 1893. During the latter term he founded Greenville College, later changing the name to Lomax-Hannon Industrial College. He was elected to seven General Conferences, and in 1900 he was elected to the episcopacy.

He was a delegate to the ECUMENICAL CONFERENCES of 1901 in London and of 1911 in Toronto. In 1911 he also organized the South Alabama Conference and a year later the Cahaba Conference. His influence was widespread. He was a Trustee of LIVINGSTONE COLLEGE; the State Normal School; Hale Infirmary; Longridge Academy; and the Industrial and Orphan School, Macon. He was a National Grand Master of the A. F. & A. M.; Lieutenant Commander, United Grand Council; Inspector General, Order of Love and Charity; Director of the Order of the Good Shepherd; Director of the Loan and Investment Company; a member of the Federation of Churches as well as the Sociological Congress. He was the recipient of an honorary D.D. degree from Livingstone College, and an honorary LL.D. from Princeton College, Indiana. He died quite suddenly while speaking at a Sunday School Convention held at Searcy, Ala. July 23, 1920.

The A.M.E. Zion Quarterly Review, 1953, Vol. LXIV, No. 2, pp. 103-04.

J. W. Hood, *One Hundred Years*, 1895.

FREDERICK E. MASER

ALTER, CHESTER M. (1906-), American university chancellor, was born in Rush Co., Ind., on March 21, 1906, the son of David O. and Maggie (Brookbank) Alter. He received the Ph.D. degree in chemistry at Harvard University in 1936 and has been honored with numerous honorary degrees.

As an educator Dr. Alter's career includes that of teacher in the public schools of INDIANA, 1923-25; teaching fellow at Harvard, 1929-30; university scholar, 1930-32; research associate, 1932-33; instructor in chemistry, BOSTON UNIVERSITY, 1934-37; assistant professor, 1937-

40, professor, 1940-53; acting dean of the graduate school, 1944-45; dean, 1945-53; chancellor of the UNIVERSITY OF DENVER, 1953-67.

He gave a dinner in honor of the COUNCIL OF BISHOPS of THE METHODIST CHURCH at Denver University on the eve of the General Conference of 1960 held there, and his address was the feature of that occasion. He served as delegate to the General Conference in 1956, 1960, 1964 and 1968; as a member of the church's General Board of Education and of the COUNCIL ON WORLD SERVICE AND FINANCE; trustee of ALASKA METHODIST UNIVERSITY; Fellow of the American Academy of Arts and Sciences, and a member of other scholastic organizations. He has been active in civic life, serving as director and president of the Denver Rotary Club. In 1961 he was the recipient of the Alumni Distinguished Service Award of Ball State Teachers College. He has contributed technical papers to scientific publications.

On July 1, 1933, he was married to Arvilla Morrison, and their children are Katherine Jane (deceased) and Richard David. Upon retirement he has continued to live in Denver.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

J. MARVIN RAST

ALTON, JOHN TAYLOR (1883-1961), American minister and JUDICIAL COUNCIL member, was born Aug. 22, 1883, at Gradenhuten, Ohio, the son of John and Malinda (Parrish) Alton. He was educated at MOUNT UNION COLLEGE (A.B., 1912, and D.D., 1925) and BOSTON UNIVERSITY (S.T.B., 1915). He married Roberta H. Swartz, Aug. 7, 1907, and they had a daughter, and a son RALPH TAYLOR, who was elected bishop in 1960.

Alton was in the NEW HAMPSHIRE CONFERENCE five years, as a supply 1913-15, and as a member 1915-18. During that period he served two terms in the state legislature. In the first World War he served one year as a YMCA secretary at Kelly Field, Texas. In 1918 he transferred to the NORTH-EAST OHIO CONFERENCE where his appointments were: Minerva, AKRON (Grace), Norwalk District, and CLEVELAND (Windermere). In 1933 he transferred to the OHIO CONFERENCE where he served COLUMBUS, Broad Street; the SPRINGFIELD District; CINCINNATI, Westwood; and the Columbus District. He was a reserve delegate to the 1940-44 General Conferences and a delegate in 1948. Elected to the Judicial Council in 1948, he served eight years and was vice-chairman, 1952-56. His annual conference administrative offices included chairman of the board of missions, trustee of White Cross Hospital in Columbus, trustee of the Methodist Children's Home at Worthington, and manager of the board of control of the South Side Settlement in Columbus. He retired in 1953, and died in Cincinnati, Dec. 8, 1961.

Clark and Stafford, *Who's Who in Methodism*. 1952.

General Minutes, ME and TMC.

C. T. Howell, *Prominent Personalities*. 1945.

Minutes of the Ohio Conference, 1962.

N. B. H.

ALTON, RALPH TAYLOR (1908-), American pastor and bishop, was born in Deerfield, O., on Aug. 10, 1908, the son of John Taylor and Roberta Hazel (Schwartz) Alton. He was educated at OHIO WESLEYAN UNIVERSITY, receiving the A.B. degree there in 1928, and honorary D.D. in 1951. He took his theological work at BOSTON



RALPH T. ALTON

UNIVERSITY, receiving the S.T.B. degree in 1932. His wife is Marian Bannon Black, whom he married on July 23, 1931, and they have two children.

Bishop Alton was ordained to the ministry of the M. E. CHURCH in 1932 and served pastorates in MASSACHUSETTS, OHIO, and WISCONSIN. He was elected bishop by the NORTH CENTRAL JURISDICTION in 1960 and assigned to the Wisconsin Area, making his home in MADISON. He was a reserve member of the JUDICIAL COUNCIL, 1956-60, and is a trustee of LAWRENCE UNIVERSITY at Appleton, Wis. and NORTH CENTRAL COLLEGE, Naperville, Ill. Since becoming a member of the Council of Bishops he has served on the METHODIST COMMITTEE FOR OVERSEAS RELIEF (chairman, 1964-68), BOARD OF HOSPITALS AND HOMES (vice-chairman, 1964-68), Division of the Local Church, BOARD OF EDUCATION, 1960-68, and is currently a member of the BOARD OF MISSIONS and the PROGRAM COUNCIL. In the NATIONAL COUNCIL OF CHURCHES he serves on the executive committee of the Division of Overseas Ministries and as a member of the Assembly.

Who's Who in America, Vol. 34.

Whos Who in The Methodist Church, 1966.

N. B. H.

ALTUS, OKLAHOMA, U.S.A., First Methodist Church, was organized in a dug-out at old Frazier, two and one-half miles west of Altus, on Oct. 31, 1887. At that time Altus was a part of the state of TEXAS. The Frazier settlement was moved to Altus in 1890 because of a flood. The turn of the century marked the beginning of a new era. In September, 1901, a new structure (the present building) was erected to the great satisfaction of all its members and of the entire community. The opening service was attended by people from the entire countryside, who came in wagons, hacks, buggies, and on horseback. R. A. Walker was then minister.

The church has since added an educational building and kept the church up-to-date with modern improve-

ments, such as air conditioning, public address system, etc. The present (1968) membership is 2,048.

LEE BOWLES

ALVAN DREW SCHOOL, Pine Ridge, Kentucky, U.S.A., a home mission project of the WOMAN'S HOME MISSIONARY SOCIETY of the M. P. CHURCH, in the early 1920's. It was established by a group of Methodist educators from New England who purchased land, constructed buildings and gathered a highly capable staff of teachers.

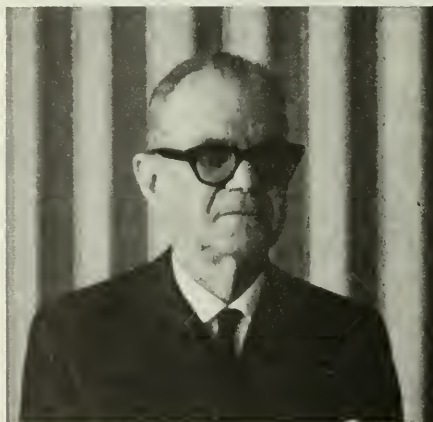
One of the early leaders in establishing the school which served the needs of this area of KENTUCKY was Mrs. M. O. Everett. Under the superintendency of Dr. and Mrs. T. R. Woodford it reached a peak enrollment of around 300 pupils. The school also had its own farm, a store, and a church.

Alvan Drew School graduated its first class in 1926. The last class to graduate was in 1947, when the school was discontinued. Some of the buildings formerly used by Alvan Drew School are now part of the Dessie Scott Children's Home.

A.D.S. Reunion Association, Second Reunion, Pine Ridge, Kentucky, July 24-25, 1964. Program.

R. B. Stone, "The Story of Alvan Drew School." Unpublished ms., 1934.

JAMES H. STRAUGHN



JOÃO A. AMARAL

AMARAL, JOÃO AUGUSTO DO (1896-), bishop of the Methodist Church of BRAZIL, was born in Petropolis, state of Rio de Janeiro, Brazil, on Aug. 8, 1896, the son of João Augusto and Emilia (Jones) Amaral. He received his education at the Instituto Cranberry, JUIZ DE FORA, Brazil; then studied at EMORY AND HENRY COLLEGE, U.S.A., and received his B.D. from SOUTHERN METHODIST UNIVERSITY in DALLAS. He returned to Brazil in 1925 and was ordained DEACON in 1926 and ELDER in 1932. Amaral served mainly in churches of the Federal District and of the state of Rio de Janeiro and Minas Gerais, both as pastor and as district superintendent.

For a number of years he was president of the Methodist Association, which is the official holding body for all Methodist property in Brazil. In 1954 he represented BRAZIL at the WORLD COUNCIL OF CHURCHES Assembly in

EVANSTON, Ill., and at New Delhi and UPPSALA, and for a term served as a member of that body's Central Committee.

He was first elected bishop in 1955. Reelected in 1960 and again in 1965, he took charge of the Third Episcopal Region, which comprises the eastern portion of the state of SAO PAULO and the immediate area surrounding the great metropolis, Sao Paulo.

His wife is the former Margarida B. do Amaral and they have three children. He lives in Sao Paulo, after retiring in 1970.

Who's Who in The Methodist Church. 1966. EULA K. LONG

AMARILLO, TEXAS, U.S.A. Methodism was established in Amarillo in 1888. Following the adjournment of the NORTHWEST TEXAS CONFERENCE at Weatherford on Nov. 19, Jerome Haralson, presiding elder of the newly created Vernon District, and Isaac L. Mills, pastor of the Clarendon Mission, went to Amarillo and there at a church in the courthouse on Nov. 23, they organized a Methodist church. The next year a five-point Amarillo Circuit was formed, and in 1891 Amarillo became a station which reported 145 members in 1892. In 1909 the church had 885 members, and a second congregation was formed, the original body then being called Polk Street Church. Amarillo became the head of a district in 1910. At unification in 1939 there were in the city four churches with a total of 4,600 members. In 1969 there were 11 congregations, 12,000 church members, property valued at \$5,285,000, and budgets aggregating \$825,000 per year. The A. M. E. CHURCH and the C. M. E. CHURCH each have one congregation in Amarillo.

General Minutes, MES and TMC.

JESSE A. EARL

Polk Street Church was organized in 1888. It was given its present name in 1909 when a second congregation was formed in the city. Through the years as the mother church of Methodism in Amarillo, Polk Street Church has sponsored the organization of ten other congregations. The membership of Polk Street rose above 500 in 1906, and since that time it has been a strong church notwithstanding its sharing of members and resources to form new congregations. In 1920 when there were two Methodist churches in Amarillo, Polk Street reported 1,642 members; in 1939 when there were four churches it had 2,830 members; and in 1969 its rolls showed 4,234 members. In the latter year its property was valued at \$2,031,859, and it raised for all purposes \$337,836. Two pastors of Polk Street Church, SAMUEL R. HAY and O. EUGENE SLATER, were elected bishops, the one in 1922 and the other in 1960. Members of the congregation are found in positions of responsible leadership throughout the city.

General Minutes, MES and TMC.

JORDAN H. GROOMS

AMERICAN BIBLE SOCIETY. On the call of the Revolutionary patriot, Elias Boudinot, the American Bible Society was founded on May 10, 1816, with its "sole object" to "encourage a wider circulation of the Holy Scriptures without note or comment." Until 1900 its channel of distribution in the U.S.A. and main sources of support were widespread local auxiliary societies, through which millions of Bibles and Testaments were brought to the in-



AMERICAN BIBLE SOCIETY, NEW YORK CITY

creasing population. Thereafter, as denominational agencies multiplied, auxiliaries began to drop out. Support has since been sought from individuals, churches, and legacies. "Agencies" directly administered by the Society have undertaken distribution, especially to underprivileged groups.

Work abroad, begun in 1820, saw the first permanent "agency" in the Levant in 1836, followed by others in Latin America and Asia, and by direct supplies to missions in Africa. Now by collaboration with the BRITISH AND FOREIGN BIBLE SOCIETY (and others), American support serves almost every country on the globe, most of which are dependent on the Bible Societies for Scripture supplies.

Several hundred languages in many lands have first received the Scriptures through translations published by the Society. A staff of expert linguists and exegetes now assists translators in Africa, Asia, Latin America, and the Island World. In a number of countries the Society has fostered the formation of national societies as essential arms of the respective national churches, and has continued to assist them financially. It was a leading participant in forming in 1946 the "United Bible Societies," a world fellowship of now some thirty-five national societies. This has eliminated competition and duplication of operations the world over. Important responsibilities of the United Bible Societies have been borne by the staff of the American Bible Society, which provides a large part of its budget.

Throughout its history the Society has adhered to its original missionary policy of supplying the Scriptures to the multitudes at cost or below, and making free grants where justified. It has supplied millions of Scriptures without charge to the armed forces of the U.S.A. (to both sides in the Civil War), and millions more to war-torn countries, especially after the first and second World Wars. It has given special service to the blind for more than 125 years, and has sponsored periods of world-wide Bible reading. The Society's circulation in the U.S.A. in 1966 was 757,058 Bibles, 2,309,269 Testaments, 8,062,226 Gospels and other integral portions, and 17,773,560 Selections. World circulation by the Bible Societies was approximately 1,140,000 Bibles, 1,020,000 Testaments, 12,200,000 Gospels, and 8,300,000 Selections. These were in 452 languages and dialects. Its budget for 1966 was \$6,645,000 (not including cost of Scriptures sold), of which \$3,885,000 had to be secured from living donors. Its headquarters is the new Bible House at 1865 Broadway, New York City.

The Methodist churches have had an important relation to the Society. A Methodist, William Burd, was among the founding delegates in 1816. The ubiquitous NATHAN BANGS was briefly an unsalaried secretary (1827-28). When the Methodist Missionary Society was approved by the 1820 General Conference the latter removed "and Bible" from the Society's title. Due probably to difficulties in securing Scripture supplies for their increasing number of Sunday schools, the Methodist General Conference of 1828 established a Methodist Bible Society which merged with its Tract Society and Sunday School Union in 1833. As soon as the American Bible Society was able to provide a wide-spread supply of Sunday school Scriptures, the General Conference of 1836 liquidated the Methodist Bible Society. In 1840 the Society elected EDMUND S. JAMES to be Financial Secretary, and he addressed many conferences in behalf of the Society. At the same time a provision was added to the *Discipline* requiring every church to report its contributions to the American Bible Society and its auxiliaries. In 1846 the M. E. CHURCH recommended in the *Discipline* that all pastors preach annually on the Bible cause and take a collection. This provision continued in the M. E. Church until the church centralized its benevolent organization, at which time the American Bible Society continued to be a part of denominational benevolences.

Somewhat similar provisions were made in the M. E. CHURCH, SOUTH. The reunion of the churches continued the relationship. The *Discipline* of 1968 (Par. 1417) reads, "To encourage the wider circulation of the Holy Scriptures throughout the world, and to provide for the translation, printing, and distribution essential thereto, the American Bible Society shall be recognized as one of the general missionary agencies of THE UNITED METHODIST CHURCH, and the COUNCIL ON WORLD SERVICE AND FINANCE shall make appropriate provisions for participating in its support." Ever since the time of E. S. James in 1840, one of the principal executive secretaries of the American Bible Society has been a Methodist: E. S. James (1840-44); Noah Levings (1844-49); Joseph Holdich (1847-78); A. S. Hunt (1878-98); WILLIAM I. HAVEN (1898-1928); ERIC M. NORTH (1928-56); LATON E. HOLMGREN (1955-). Others of the staff at headquarters and in the field have been Methodists, notably John R. Hykes (China, 1893-1921); CARLETON LACY (China, 1921-41); J. L. McLaughlin (Philippines

and Chicago District, 1906-40); HUGH C. TUCKER (Brazil, 1887-1934); F. C. PENZOTTI (Latin America, 1883-1906); J. P. Wragg (Atlanta and New York, 1901-29). There have been three Methodist presidents out of the twenty: William Henry Allen (1872-80); Enoch L. Fancher (1885-1900); and Daniel Burke (1944-62). At present (1966) there are eleven Methodists on the Board of Managers. Sixty-two denominations were represented by delegates at the Society's 1966 Advisory Council.

H. O. DWIGHT, *History of the American Bible Society*. New York: Macmillan, 1916.

American Bible Society Historical Essays, 1966 (unpublished). ERIC M. NORTH

AMERICAN UNIVERSITY, Washington, D.C., was chartered by Congress, Feb. 24, 1893. The initiative for the founding was taken by Bishop JOHN FLETCHER HURST of the M. E. CHURCH, who became its first chancellor and directed the purchasing of a seventy-five acre campus in northwest Washington. His plans, and those of his immediate successors, included only graduate and professional studies. Experience proved, however, that the university needed an undergraduate school to support the graduate program, and in 1925 the College of Liberal Arts, now the College of Arts and Sciences, was established.

While the university was Methodist in origin, there was, during the first half-century of its life, no formulated plan for the church to participate in financial support. In 1952, the General Conference made it a part of the World Service program—general benevolences—of the church. In 1956, as a part of the church's special four-year emphasis on higher education, \$1,000,000 was set aside from general benevolences for a School of International Service. The school was opened in 1958 by President Dwight Eisenhower.

The relocation of WESLEY THEOLOGICAL SEMINARY on the campus of the university, and the development of the Lucy Webb Hayes Collegiate School of Nursing, closely associated with Sibley Hospital, greatly augmented The American University's service. The projected concentration of Methodist institutions in the area around the university will create one of the nation's largest Protestant cultural centers.

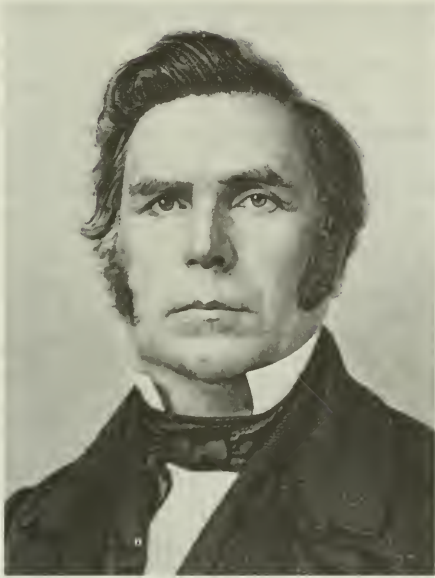
The university consists of eight major schools: Arts and Sciences, Business Administration, Government and Public Administration, International Service, Graduate, Law, Nursing, and Continuing Education. Wesley Theological Seminary is affiliated academically with the university.

The governing board of forty-eight active trustees, nine honorary, are elected by the board and confirmed by the BOARD OF EDUCATION of The United Methodist Church.

JOHN O. GROSS

AMES, EDWARD RAYMOND (1806-1879), American bishop, was born on May 20, 1806, at Amesville, Ohio, a town named for his father. He attended Ohio University, supporting himself by teaching. While there he opened a school at Lebanon which in later years became MCKENDREE COLLEGE.

He was licensed to preach by PETER CARTWRIGHT and joined the ILLINOIS CONFERENCE in 1830. When the INDIANA CONFERENCE was formed, Edward Ames became a member and continued serving circuits and stations in Indiana except for two years spent in St. LOUIS.



EDWARD R. AMES

He became a **PRESIDING ELDER**, and in 1840 was elected missionary secretary, to serve in the West and among the Indians. The council of the Choctaws elected him a chaplain.

Back in Indiana in 1844, he served churches and districts until 1852. He was named to succeed Bishop MATTHEW SIMPSON as president of INDIANA ASBURY UNIVERSITY but declined. He was a delegate to the General Conferences of the M. E. CHURCH in 1844, 1848, and 1852, when he was elected bishop.

During the Civil War, Bishop Ames was an opponent of slavery. He was appointed a chaplain in the Union army. Secretary of War Stanton issued an order permitting him to take over the churches of the M. E. CHURCH, SOUTH, and install northern pastors in the pulpits. This was done in TENNESSEE, LOUISIANA and other states. McKendree Church, NASHVILLE, and Church Street Church, KNOXVILLE, were seized and their pastors displaced. This seems to have been done without the knowledge of President Abraham Lincoln, and when Andrew Johnson became President, he ordered these churches returned to Southern Methodists, but there was a lengthy delay in complying with the order.

After the war Bishop Ames was active in extending the work of Northern Methodism throughout the South. Because of his political activity he was offered important positions in government, but he declined.

He died at BALTIMORE on April 25, 1879, and was buried in Greenmount Cemetery there.

Dictionary of American Biography.

Herrick and Sweet, *North Indiana Conference*. 1917.

F. D. Leete, *Methodist Bishops*. 1948.

M. Simpson, *Cyclopaedia*. 1878.

W. W. Sweet, *ME Church and Civil War*. 1912.

ELMER T. CLARK

AMES, HERBERT THOMAS (1844-1936), American layman, was born on June 7, 1844, in Tioga Co., Pa., the son of Thomas Whipple and Mary Amy Ames. He received the LL.B. degree from the University of Michigan in 1869. Ames married Lizzie A. Wise on Dec. 23, 1876, and they had two children.

Ames began the practice of law in Williamsport, Pa., in 1867. He became mayor of Williamsport at the age of 83, winning as a candidate of the Prohibition party, with which he was affiliated.

He was a delegate from the CENTRAL PENNSYLVANIA ANNUAL CONFERENCE to the M. E. General Conference in 1884 and to all other General Conferences from 1900 to 1928—more times than any other layman of his conference. He was a member of Old Pine Street Church in Williamsport.

Ames wrote the report of the Committee on TEMPERANCE at the General Conference in 1908, which resulted in the creation of the Methodist Board of Temperance, Prohibition and Public Morals. He was always on the Temperance committee, and was twice on the Committee on Judiciary. He sponsored the original motion for full representation of laymen in the annual conferences at the General Conference of 1916, and was regarded as the father of the movement. It was enacted into the law of the church in 1932.

Ames died at Williamsport in 1936.

C. F. Price, *Who's Who in American Methodism*. 1916.

CHARLES SCOTT WILLIAMS

AMOS, WALTER HANSEL (1908-), a bishop of the C. M. E. CHURCH, was born at Milan, Tenn., on March 16, 1908. He received an A.B. degree from the University of Wisconsin, a B.D. degree from GARRETT BIBLICAL INSTITUTE, an M.A. degree from the University of Chicago, and a Ph.D. degree from the University of Michigan. He was ordained a DEACON in 1936 and an ELDER in 1938. In 1962 he was elected to the office of bishop.

Harris and Craig, *C.M.E. Church*. 1965.

E. L. Williams, *Biographical Directory of Negro Ministers*. 1966.

RALPH G. CAY

AMOUIGIES METHODIST CENTER is located on a beautiful piece of Belgian Methodist property on top of a hill overlooking Flanders, which is sixty miles west of BRUSSELS. Since 1948 it has been a youth and children's vacation center and an appreciated assembly ground for religious conferences and camps.

WILLIAM G. THONCER

AMSTUTZ, HOBART B. (1896-), bishop of The Methodist Church who served in the countries of Southeast Asia and PAKISTAN, was born in Henrietta, Ohio, on Sept. 18, 1896. He was educated at NORTHWESTERN UNIVERSITY and GARRETT BIBLICAL INSTITUTE, EVANSTON, Ill. In 1938 BALDWIN-WALLACE COLLEGE conferred upon him the D.D. degree.

He married Celeste T. Bloxsome of Pennville, Ind., in 1923, and in 1926 he and his wife went to MALAYA as missionaries. Most of their service was in SINGAPORE, where Amstutz was pastor of the noted Wesley Church. He was also at one time a teacher and principal of the

Anglo-Chinese School, principal and founder of Trinity Theological College, professor in Union Theological Seminary, and superintendent of the Singapore and Kuala Lumpur districts.

He and his wife were in Singapore at the time of the Japanese attack on the Malay Peninsula in 1941. Mrs. Amstutz managed to escape to INDIA, where their daughter and son were in Woodstock School, in Mussoorie, remaining there until the close of the war. However, Amstutz elected to stay in Malay and continue in ministry with the people among whom he had done missionary service for so many years. When Singapore fell, he was interned with other Americans and British. His imprisonment lasted three and one-half years, but during the time his chief suffering was due to malnutrition. After his liberation he toured the churches and schools of the Peninsula, helping to reopen and reorganize them, and planning with the national leaders for the future Christian institutions and missionary service.

Hobart Amstutz was elected a bishop by the Southeast Asia Central Conference in 1956. As a member of the COUNCIL OF BISHOPS, he has been depended upon to give guidance and speak authoritatively upon conditions in Southeast Asia and to serve upon certain important committees, such as COSMOS. He retired at the Central Conference of Southeast Asia in 1964 and subsequently was recalled and given the episcopal supervision of the West Pakistan Area, where he and Mrs. Amstutz were in residence in KARACHI until the General Conference of 1968.

N. B. H.

ANAHEIM, CALIFORNIA, U.S.A., was originally settled in 1857 by a group of Germans from SAN FRANCISCO. By the articles of incorporation the colony attempted to prohibit any minister of the gospel from settling among them to preach. However, in time the M. E. CHURCH succeeded in establishing German language work in Anaheim. In 1883 when the Southern California Conference organized a German District, the record shows that the presiding elder, C. A. Bollinger, also served as pastor of the Anaheim and Pasadena charge. The denomination maintained a German language church, known as Broadway, in Anaheim until 1942.

English-speaking circuit riders visited Anaheim in 1875, and the Anaheim-Artesia Circuit was formed in 1878. Ten years later a church costing \$1,800 was built, and the presiding elder of the LOS ANGELES District reported, "Anaheim . . . a population of 3,000, which so long defied our endeavors to get a foothold, has finally yielded to the persistent faith and sacrificing toil of the pastor, D. O. Chamberlayne, and we now have a good property in the heart of the city." The membership grew slowly, seven in 1888 and only 35 in 1900, but by 1920 there were 412. During the 1920's there was friction in the church over the Ku Klux Klan. The pastor, James A. Geissinger, opposed the Klan while the pastor of another denomination in the community served as the Klan leader. Eventually the anti-Klan sentiment prevailed in the Methodist congregation, but not without a split which resulted in the organization of what is now known as the East Anaheim Church. In 1969 The United Methodist Church had five churches in Anaheim with 4,255 members, property valued at \$1,894,000, and \$239,000 raised for all

purposes during the year. There are two FREE METHODIST churches in the city.

General Minutes, ME and UMC.

JESSE A. EARL
ALBEA GODBOLD

ANCORAIMES, Bolivia, is a city where the Methodist Church has undertaken for some years a general rural reconstruction program, especially among the Aymara Indians. There is a good church building where a missionary of the Division of World Service of the BOARD OF MISSIONS, U.S.A., serves as pastor. The town is in the Lake Titicaca District of the BOLIVIA PROVISIONAL CONFERENCE.

Aymara Girls' School, in Ancoraimes, is a student home for Aymara Indian girls and young women. In 1966 it had an enrollment of thirty-five. These students attend the Methodist grammar school in Ancoraimes and the School of Christian Vocations, with classes in domestic science, gardening, and child care.

The Aymara Indians have an awakened interest in education, but girls have received the least opportunities. The Girls' School, unique in its area, responds to this need. It was organized in 1954 through the efforts of Berta Garcia, a Bolivian nurse who represented the Methodist Women's Confederation of Latin America. Late in 1956 it came under the Woman's Division of the Methodist Board of Missions, U.S.A. The present buildings, constructed in 1959, provide dormitory rooms, classrooms, a chapel, and a dining hall. The director in 1966 was Julia Williams.

Frank S. Beck Medical Center, a Methodist clinic, serves an area along the shores of Lake Titicaca populated by about 100,000 Aymara Indians. There is no other modern medicine nearby. The facilities include a six-bed clinic for surgery, X-ray facilities, and laboratory, caring for an average of twenty-four patients daily. A weekly traveling clinic reaches several nearby towns.

Through the interest of FRANK S. BECK, founder of the American Clinic in LA PAZ, medical attention was offered from the earliest years of Methodist rural Indian work on the Bolivian high plains. Cleto Zambrana, pastor and educator, served as medical practitioner in the area in the early years. A number of nurses have served medical needs. In 1956 the first resident physician, PABLO MONTI of Argentina, began work, attending an average of four patients a day. He was followed by other doctors from Argentina and BOLIVIA. Graduate nurses from the Methodist School of Nursing in La Paz have served their year of rural service at this center. The latest phase of the work has been in public health by missionary nurses.

The present clinic facilities were inaugurated in Sept., 1965. A five-ton mobile medical unit takes medical aid to the area around Ancoraimes.

School of Christian Vocations is an institution in Ancoraimes for youth of the Aymara Indians, offering pre-professional training on the secondary level in a three-year curriculum adapted to the needs of the primitive rural area. Fields emphasized are Bible study, teacher training, and trade subjects such as agriculture, carpentry, metal work, typing, tailoring, and weaving.

The vocational school was organized in 1957, supplementing the existing system of rural elementary schools operated by The Methodist Church in the lake area. A Bible school was opened by Keith Hamilton in 1955, and the project became a part of the "Land of Decision"

emphasis for Bolivia in 1956-60. Milton Robinson was in this work until 1965, and the present director (1966) is Carl Williams.

Enrollment in 1966 was sixty-five boys and fifteen girls. Graduating classes number about ten students each year. Some graduates have taught in the Methodist schools of the area; others have continued studies in government normal schools, in Wesley Seminary in MONTERO, or in secondary schools in La Paz.

This school has responded to the rising interest in education among the Aymara Indians following the social revolution of 1952.

Barbara H. Lewis, ed., *Methodist Overseas Missions, Gazetteer and Statistics*. New York: Board of Missions of The Methodist Church, 1960.

MILTON ROBINSON

ANDERSON, DAVID LAWRENCE (1850-1911), missionary educator, was born in Summerhill, S. C., Feb. 4, 1850. After two years in Washington College (now Washington and Lee) and a period on the staff of *The Atlanta Constitution*, he entered the Methodist ministry and was soon a PRESIDING ELDER in the NORTH GEORGIA CONFERENCE. On Dec. 31, 1879, he married Mary Garland Thomson of Huntsville, Ala., and they went to CHINA as missionaries in 1882, where he became presiding elder of the Soochow District.

In 1899 he launched the establishment and development of Soochow University. On furlough in 1900 he collected \$50,000 in NEW ORLEANS for the new university, a fund that was later raised to \$100,000, and in 1901 on his return to Soochow the university was formally opened.

He was several times a delegate to the General Conference of the M. E. CHURCH, SOUTH, the last time in 1910, when it is reported that he made a deep impression on the Conference with his presentation of the missionary call.

China Mission Yearbook, 1911.

Dictionary of American Biography.

North China Herald, Shanghai, for March 24, 1911.

FRANCIS P. JONES

ANDERSON, ELIZABETH PRESTON (1861-1954), American temperance and suffrage reform leader, was born April 27, 1861, in Decatur, Ind. Her father, Elam S. Preston, was a pioneer minister in the NORTH INDIANA CONFERENCE, M. E. CHURCH.

She was educated at Fort Wayne College, DEPAUW UNIVERSITY, and the University of Minnesota.

A dynamic and forceful leader, she was moved by what she saw in Page, N. D. to form a local chapter of the Woman's Christian Temperance Union. That same year (1889) she was named assistant organizer and evangelistic superintendent of the NORTH DAKOTA W.C.T.U. From 1893 until she retired in 1933 she held the presidency of the state organization.

The National W.C.T.U. elected her assistant recording secretary in 1904. She became recording secretary in 1906 and held the post for twenty years.

She married James Anderson, a minister of the M. E. Church, in 1901.

When the North Dakota state constitution was adopted, a prohibition clause was included, due in large measure to the efforts of Mrs. Anderson. As president of the North Dakota W.C.T.U., she attended all but two sessions of the

state legislature, and is credited with having initiated action on two dozen or more laws dealing with protection of the health, safety, and morals of North Dakota's younger generation. Through the suffrage departments of the state and national W.C.T.U., Mrs. Anderson also gave vigorous support to legislation extending voting rights to women.

In recognition of her public spirited work which reflected great credit to the state, a life-size portrait of Mrs. Anderson was presented to the state of North Dakota and hangs in the state capitol.

Mrs. Anderson died Nov. 30, 1954 in Fargo, N. D.

Minutes, North Dakota Conference, 1954.

Woman's Who's Who of America, 1914-15.

HARRISON WATTS

ANDERSON, FELIX S. (1893-), a bishop of the A. M. E. ZION CHURCH, was born at Wilmington, N. C., Oct. 3, 1893, to Charles and Betty (Foye) Anderson. He attended LIVINGSTONE COLLEGE, Salisbury, N. C., and Western Theological Seminary, Pittsburgh, Pa. He married Bessie B. Bizzell on April 28, 1920 and they had six children.

He was converted Feb. 10, 1910 in Boston, Mass., decided to enter the ministry, and preached his trial sermon in Aug., 1913 at Clinton Chapel Church, Charlotte, N. C. He was ordained DEACON on Nov. 15, 1915, and ELDER, Nov. 17, 1917. He served the following churches: Rocky Creek Circuit; Mainville Circuit (Western North Carolina Conference, A.M.E. Zion); Cedar Grove; Gilmore Chapel; Big Zion, Albemarle, N. C.; Mt. Washington Church, Pittsburgh, Pa.; Trimble Chapel, Oakdale, Pa.; First, Providence, R. I.; Mt. Lebanon, Elizabeth City, N. C.; Kadesh Church, Edenton, N. C.; Hunter Chapel, Tuscaloosa, Ala.; Shaw Metropolitan, Atlanta, Ga.; Union Chapel, Athens, Ga.; St. Peter Church, Trinity, Southern Pines, N. C.; Big Zion, Mobile, Ala.; Broadway Temple, Louisville, Ky. He served three terms in the Kentucky legislature (General Assembly).

Journal of the A.M.E. Zion General Conference, 1960.

DAVID H. BRADLEY

ANDERSON, GEORGE WISHART (1913-), British scholar, was born at Arbroath, Scotland, on Jan. 25, 1913. He was educated at Arbroath High School, the University of St. Andrew's, Wesley House, Cambridge, and the University of Lund. From 1941-46 he was a chaplain in the R.A.F.V.R. He served as assistant tutor at Richmond College, LONDON, from 1939-41, and was tutor of Old Testament studies at Handsworth College, BIRMINGHAM, from 1946-56. From 1956 to 1958 he lectured at St. Andrew's University; he was professor of Old Testament studies at Durham from 1958 to 1962. In 1962 he became Old Testament professor at Edinburgh University. He has written *A Critical Introduction to the Old Testament* (1959), and articles in *Peake's Commentary on the Bible* (1962); he translated Mowinckel's *He That Cometh* (1956) and Kapelrud's *The Ras Shamra Discoveries and the Old Testament* (1959). He was president of the Society for the Study of the Old Testament in 1963, and has been secretary of the International Organization for the Study of the Old Testament since 1953.

PETER STEPHENS

ANDERSON, HURST ROBINS (1904-), American university president, was born in Cleveland, Ohio, Sept. 16, 1904, son of Foster C. and Ora Estelle (Robins) Anderson. He was graduated from OHIO WESLEYAN UNIVERSITY, A.B., 1926; LL.D., 1949; graduate study in Michigan Law School, 1927-28; NORTHWESTERN UNIVERSITY, M.S., 1934; Litt.D. from SIMPSON COLLEGE, 1958, and Ed.D. from the University of Chattanooga, 1960.

He became an instructor in ALLEGHENY COLLEGE in 1928 in English language and debate, becoming professor of speech 1940-43, and registrar in 1940. He was president of Centenary Junior College, 1943-48; president of HAMLINE UNIVERSITY, ST. PAUL, Minn., 1948-52; president of AMERICAN UNIVERSITY, Washington, D. C., 1952-68.

He was vice president of the UNIVERSITY SENATE of The Methodist Church; president of the Junior College Council, Middle Atlantic States Association, 1947-48; New Jersey Association of Colleges and Universities, 1946-48; president National Association of Schools and Colleges of The Methodist Church, 1964-65; executive board of the WORLD METHODIST COUNCIL; past president Association of American Colleges; trustee Washington Center Metropolitan Studies, Wesley Junior College, Dover, Del.; China International Foundation; board of governors Wesley Theological Seminary, Washington; board of regents, American Foundation for Greece; honorary chairman, Sino American Cultural Commission; past chairman, Commission Inter-American Schools Service; vice chairman, 1960 White House Conference on Children and Youth; vice chairman, Board of Foreign Scholarships; executive committee, Continuing Commission of Muslim-Christian Cooperation. He is author of *Practical Speaking*, and of many articles in educational publications. Upon retirement he continued to live in Washington.

Who's Who in The Methodist Church, 1966. J. MARVIN RAST

ANDERSON, JAMES ARTHUR (1857-1946), American minister, church leader and historian, was born at Brownsville, Tenn., on Nov. 13, 1857. He died in Conway, Ark., on Sept. 13, 1946.

He attended VANDERBILT UNIVERSITY and was licensed to preach in 1877. He was admitted into full connection in the ARKANSAS CONFERENCE two years later at the age of twenty-two. He retired fifty-five years later at the age of seventy-seven, after serving for nineteen years as a pastor, nine years as editor of the *Arkansas Methodist*, and twenty-seven years as PRESIDING ELDER. He became a recognized authority on Methodist Church law early in his ministry. As a young presiding elder of twenty-five, he appealed a ruling of the presiding bishop, which was later sustained by the College of Bishops of the M. E. CHURCH, SOUTH, then having constitutional appellate power.

Anderson was one of the founders of HENDRIX and Galloway COLLEGES, and was largely instrumental in uniting the educational interests of Arkansas Methodists in one institution of higher education (Hendrix College) at Conway, Ark. Both Hendrix College and the University of Arkansas recognized, with honorary degrees, his outstanding service to church and state in Arkansas.

Anderson was a member of five General Conferences of his Church and two Methodist ECUMENICAL CONFERENCES (1891 and 1931). He was a frequent contributor to a wide variety of publications, including a section on the

"Churches of Arkansas," in D. Y. Thomas' four volume history *Arkansas and Her People*, and the author of two full length books: *Religious Unrest and Its Cure*; and what was undoubtedly the crowning achievement of his eventful career, *Centennial History of Arkansas Methodism*, published in the year of his retirement from the active ministry.

At the time of his death, his life long friend, O. E. GODDARD, said of Anderson: "At the age of twenty-five he had gained recognition as a conference leader. At seventy-five, he was still the dominant spirit in his Conference—the only preacher I ever knew to maintain leadership for more than half a century."

J. A. Anderson, *Arkansas Methodism*, 1935.
Journals of the North Arkansas Conference, M.E. Church, South.
Who's Who in America. A. W. MARTIN

ANDERSON, KARL EDWIN (1867-1946), was one of "the twelve apostles" sent to Southern Asia by the M. E. BOARD of MISSIONS near the close of the nineteenth century. They had responded to an appeal from Bishop JAMES MILLS THORBURN, whose episcopal area then stretched from the Persian Gulf across INDIA, BURMA, MALAYA, the Dutch East Indies, and the PHILIPPINE ISLANDS. The same territory now has eight Methodist bishops. Bishop Thorburn wanted candidates who would accept half or less of the regular missionary salary and would promise to remain unmarried for three years.

When the bishop's call came, Karl Anderson had completed his seminary studies and had served pastorates in Iowa. He was engaged to marry Emma J. Wardle, but their missionary vocation was so strong that they agreed to the bishop's terms. He arrived in India on Dec. 5, 1897. Six years later he married Miss Wardle.

He was born in Greenview, Ill., on Jan. 28, 1867, of parents who had migrated from SWEDEN. He served English-speaking congregations in Madras and Bangalore.

At various times Anderson was superintendent of the Madras, Bangalore, and Kolar Districts. His most notable missionary service was given in Bangalore Richmond Town Church, connected with the Baldwin High Schools, and in the Bidar district, where he pioneered in developing district *jatras*, or camp meetings.

During the third term of their service, Anderson was plagued by recurring illness, and decided to settle in Glendale, Calif. Anderson died in Glendale, on Sept. 5, 1946, and Mrs. Anderson, April 23, 1963.

A son, Richmond Karl Anderson, is a medical administrator and research director who has served with the Rockefeller Foundation, spending eight years in India with public-health training and with improving medical education.

A daughter, Dorothea (Mrs. Bernard Kemper) served a short term as an educational missionary in Southern India, and later taught religious education in the San Francisco Theological Seminary and in the public schools in California.

B. T. Badley, *Southern Asia*, 1931.
N. N. Hollister, *Southern Asia*, 1956. J. WASKOM PICKETT

ANDERSON, SIDNEY RAYMOND (1889-), evangelistic missionary and leader in the East China Conference, was born in Rising Star, Tex., on Dec. 7, 1889. He was

graduated from VANDERBILT UNIVERSITY Divinity School in 1914, and went to CHINA that same year as a missionary of the M. E. CHURCH, SOUTH. In 1920 he was married to Olive Lipscomb, of Mississippi.

Their term of service comprised 49 years, mostly in SHANGHAI, where they developed the Moore Memorial Church into one of that city's leading institutions, with one to two thousand persons involved daily.

As a Conference leader, Anderson helped organize and develop the adult education program and young people's conferences.

After 1951 the Andersons spent twelve years in HONG KONG, caring for the refugees from the ten mainland Methodist conferences, opening schools and clinics, and working in a program of personal counseling.

They retired in 1963 to live among the Chinese in San Francisco, and later moved to Wesley Woods, Atlanta, Ga.

FRANCIS P. JONES



STONEWALL ANDERSON

ANDERSON, STONEWALL (1864-1928), American clergyman and educator, was born March 7, 1864 in Helena, Ark. He was the son of Rufus Doak and Martha Elizabeth Peyton Anderson.

He entered Helena District High School at Wheatley, Ark. in 1884. In 1886 he was licensed to preach at the Methodist Church in Wheatley, and joined the WHITE RIVER CONFERENCE in 1886 and served the Spring Creek circuit.

In 1887 he entered HENDRIX COLLEGE, Conway, Ark. Shortly before he was to graduate he accepted the pastorate of a FAYETTEVILLE, Ark. church. He joined the ARKANSAS CONFERENCE (MES) in 1891 and was reapointed to the Fayetteville church. The Conference appointed him to Central Church, FORT SMITH, Ark. in 1892.

While serving as PRESIDING ELDER of the Fort Smith District, a post he had been named to in 1898, he completed his interrupted college work at Hendrix College by correspondence. He received his B.A. in 1900, only two years before being installed as president of Hendrix College. He served the college for eight highly progressive years, which saw major improvements in the college's standards, facilities, and finances. The college presented him with a D.D. degree in 1907.

In July 1910 he was named General Secretary of the Board of Education of the M. E. CHURCH, SOUTH. He undertook a program of standardization of all the schools and colleges belonging to the church, the raising of educational requirements for entry into annual conferences, development of a department to encourage young people to enter the church and to provide for their training, and support for church-affiliated schools and colleges.

Anderson was a member of six General Conferences (1902, 1910, 1914, 1918, 1922, 1926). He died June 8, 1928 at his home in Hillsboro Court, Nashville, Tenn.

Arkansas Methodist, June 14, 1928.

Journal, Little Rock Conference, 1928.

Unpublished material in archives of Hendrix College and General Board of Education, Nashville, Tenn.

KENNETH L. SFORZ

ANDERSON, WILLIAM FRANKLIN (1860-1944), American bishop, was born at Morgantown, Va. (now W. Va.), on April 22, 1860. He earned degrees at OHIO WESLEYAN UNIVERSITY, DREW THEOLOGICAL SEMINARY, and New York University. Six colleges and universities honored him with doctorates, in recognition of his outstanding achievements as a church and educational leader.

Bishop Anderson was ordained in 1887 and appointed to Mott Avenue Church, NEW YORK CITY. He also served churches in Kingston and Ossining, N. Y. He became closely associated with the church's educational work in 1898, when he was made recording secretary of the BOARD OF EDUCATION in the M. E. Church. In 1904 he was named corresponding secretary.

He was elected bishop in 1908 and assigned to the CHATTANOOGA, Tenn. Area. He also served the CINCINNATI and BOSTON areas. While assigned to Boston he was acting president of BOSTON UNIVERSITY, 1925-26.

In 1914 he visited missions in North Africa and for four years supervised Methodist work in ITALY, FRANCE, FINLAND, NORWAY, NORTH AFRICA, and RUSSIA. He made numerous trips abroad during World War I, and in 1922 the French government decorated him as Chevalier of the Legion of Honor.

His administrative abilities led to his election as president of the Board of Education of the M. E. Church. He served from 1920 to 1932. For the next two years he was professor of the history of religion at Carleton College, Northfield, Minn.

Elected to the joint Commission to revise *The Methodist Hymnal* in 1930, Bishop Anderson served with Bishop WARREN A. CANDLER of ATLANTA as joint chairman of the commission.

During his retirement years Bishop Anderson made his winter home in Winter Park, Fla., and he taught in the Bible department of FLORIDA SOUTHERN COLLEGE, 1937-41.

He was the author of two books, *Compulsion of Love* (1904) and *Hammer and Sparks* (1943), numerous

magazine articles, and was editor of *The Challenge of Today* (1915).

He died on July 22, 1944, and was buried in the Kensico, N. Y. cemetery.

F. D. Leete, *Methodist Bishops*. 1948.
Who Was Who in America, 1934-1950. ELMER T. CLARK

ANDERSON, WILLIAM KETCHAM (1888-1947), American preacher, was born in NEW YORK, April 27, 1888, the son of WILLIAM FRANKLIN and Lula Ketcham ANDERSON. He graduated from WESLEYAN UNIVERSITY with an A.B. in 1910, from Columbia with an M.A. in 1913, and from Union Theological Seminary with a B.D. in 1914. Wesleyan awarded him the D.D. degree in 1930.

He served pastorates in OHIO and PENNSYLVANIA. In 1918-19, while secretary of the Inter-Church World Movement in Ohio, he was the leading organizer of the Ohio Council of Churches.

In 1940 Anderson was elected the first executive secretary of the General Conference Commission on the COURSES OF STUDY OF THE METHODIST CHURCH. From this office he supervised fifty pastors' schools, which were in-service training agencies for Methodist ministers throughout the U.S.A. He also organized the Washington Seminar, the Conference on Ministerial Education at GARRETT BIBLICAL INSTITUTE, and a similar conference at GAMMON THEOLOGICAL SEMINARY. These were graduate in-service agencies for ministers. He was responsible for many forward looking moves in ministerial training, and held the position of executive secretary until his death Feb. 7, 1947.

He was a delegate to the Uniting Conference in 1939, and to the General Conferences of 1940-44. He edited the annual Evanston Conference Series of Lectures on the Ministry in 1942 and 1943, and the symposium on Protestantism in 1944. He also edited *Making the Gospel Effective*, 1945, and the *Christian World Mission*, 1946. Samples of his poetic and musical compositions are to be found in the 1939 edition of *The Methodist Hymnal*.

In 1914 he married Fanny Spencer, the daughter of missionaries in JAPAN. All three of their daughters have served as missionaries and the son, William F. Anderson, has served as director of the Interdenominational School of Theology, and in other mission enterprises, in Portuguese East Africa.

C. T. Howell, *Prominent Personalities*. 1945.
Minutes, Commission on Ministerial Training of The Methodist Church. Nashville Office, Board of Education.
Minutes, Pittsburgh Annual Conference, 1947.

J. RICHARD SPANN

ANDERSON, INDIANA, U.S.A., First Church. Methodism came to Anderson in 1826. In 1839 a tract was donated for a church and cemetery, and for several years the congregation worshiped in an uncompleted frame building with a dirt floor and pews made of split logs set on pegs. In 1850 a frame church 36 by 50 feet was erected on another lot, and in 1871 a brick edifice 50 by 80 feet with a seating capacity of 500 was built. A fourth structure of stone was erected in 1900. As other Methodist churches were organized in Anderson, the mother congregation was called Meridian Street Church, but in 1900 it took the name of First Church. At that time it had 625 members, and three other Methodist churches in the city had a total of 566. W. H. Bransford was pastor of First

Church, 1931-59. It had 1,650 members when he began and 3,502 at the end of his pastorate, most of the growth coming after World War II. In 1950 an education building was erected, the only part of the church plant left standing after a disastrous fire in 1960. Plans for rebuilding were projected, and in 1965 First Church's fifth sanctuary was dedicated. In 1969 the church reported 3,073 members, property valued at \$2,491,900, and \$295,-628 raised for all purposes. In the same year Anderson had eight other Methodist churches with a total of 2,803 members.

General Minutes, ME and TMC.
Souvenir Anniversary Booklet of First Church, 1951.

JESSE A. EARL

ANDREASSEN, HARRY PETER (1922-), Methodist bishop, was born in Trondheim, NORWAY, on Dec. 4, 1922, the son of Arne and Margot Andreassen. He received the B.D. degree from the Methodist Union Seminary, GOTHENBURG, SWEDEN, in 1949; and the M.C.E. from EMORY UNIVERSITY in 1957; and the Th.D. from Burton College and Seminary in 1961. On Oct. 29, 1949, he married Lilly Waag (a graduate nurse), and they have four children: Alf Magne, Sölvi, Marit and Harry Peter, Jr.

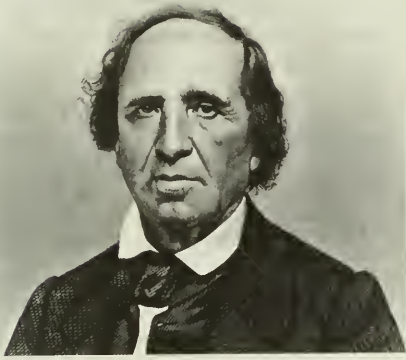
Harry Andreassen served as evangelist of the Methodist Church in Northern Norway, 1942-44; pastor's helper, Stavanger Methodist Church, 1944-45; student pastor, 1945-49; pastor Sandnes Methodist Church, 1949-50. He was ordained in 1949 and took his first church at Sigerfjord, Norway. After a year of study in Lisbon in 1950, he was appointed missionary for ANGOLA, Portuguese West Africa, 1952, and became district superintendent, conference evangelist, statistician in 1952; inspector of mission work, Malange Region, 1957-64; and was elected bishop of The Methodist Church on Aug. 31, 1964, at the AFRICA CENTRAL CONFERENCE, where he heads the Methodist work in Angola. Present headquarters are at Luanda, Angola, Portuguese West Africa.

Who's Who in The Methodist Church, 1966. N. B. H.

ANDREW, JAMES OSGOOD (1794-1871), American bishop, was born in Wilkes Co., Ga., on May 3, 1794. He was the son of John Andrew, the first native Georgian to enter the Methodist ministry.

James Andrew joined the SOUTH CAROLINA CONFERENCE on trial in Dec., 1812, when the conference included much of GEORGIA and NORTH CAROLINA as well as SOUTH CAROLINA. He was sent to the Saltcatcher (Saltkehatchee) circuit in the lower part of the state. Following this appointment he served in succession the Bladen and Warren circuits which were mainly in North Carolina; CHARLESTON, S. C.; WILMINGTON, N. C.; COLUMBIA, S. C.; and AUGUSTA and SAVANNAH in Georgia.

He was a delegate to the GENERAL CONFERENCE at BALTIMORE in 1820, and four years later he became PRESIDING ELDER of the Edisto District, which covered all of lower South Carolina and Georgia. He was a delegate to the General Conference again at Baltimore. He was returned to Charleston in 1827 and the following year was delegate to the General Conference at PITTSBURGH. His appointments were then Greensboro and Athens, Madison, and Augusta, all in Georgia, and in 1832 he was the leader of his delegation to the General Conference at



JAMES O. ANDREW

PHILADELPHIA, where he was elected bishop. His episcopal assignments included most of the conferences in the South and as far west as OHIO, KENTUCKY, and MISSOURI. He lived in Augusta, Ga.

In 1838 he became president of the board of trustees of a Manual Labor School at Covington, Ga., but this school did not meet the needs of the conference and Emory College was founded at Oxford, only a few miles from Covington. He moved his family to this new town.

Bishop Andrew was married three times—to Ann Amelia McFarlane in 1816, to Mrs. Leonora Greenwood in 1844, and to Mrs. Emily Sims Childers after the death of his second wife in 1854.

His first wife owned a Negro girl, and the slave became the property of the bishop on her death. The laws of Georgia did not permit owners to free their slaves, but Bishop Andrew declared that the girl was at liberty to leave the state at any time when provision could be made for her maintenance elsewhere. But he became more seriously involved with slavery because his second wife owned slaves inherited from her first husband. Immediately on his marriage, the bishop executed legal papers renouncing all ownership of the slaves and securing them to his wife. The law of the church disapproved of slaveholding in states which legally permitted their freedom, which was not the case in Georgia.

The abolition sentiment was strong in the General Conference of 1844 and the Northern delegates were in the majority. The case of Bishop Andrew led to a lengthy debate. He offered to resign his episcopal office but this the Southern delegates would not permit. Agreeing with their Northern brethren that slavery was a moral evil, they contended that any surrender to Northern abolition sentiment would be disastrous to the church in the South where slavery was an established institution and where laymen and ministers of all denominations were slaveholders.

After several days of debate the Northern delegates, by a vote of 110 to 68, secured the adoption of a resolution asking, but not demanding, that Bishop Andrew cease from exercising the functions of the episcopacy so long as his connection with slavery remained. At the same time it was decided that his name should stand in the minutes, hymn book and *Discipline* as usual and that his support as a bishop should continue. The conference declared

that its action "was neither judicial nor punitive. It neither achieves nor intends a deposition, nor so much as a legal suspension. Bishop Andrew is still a bishop; and should he, against the expressed sense of the General Conference, proceed in the discharge of his functions, his official acts would be valid." However, when the episcopal assignments were published his name did not appear.

On the passage of the original resolution the Southern delegates presented a long document of "protest." It was pointed out that Andrew had violated no law or rule of the church, that he had not been charged or brought to trial for any offense, and that the Northern delegates, by mere force of numbers, had substituted expediency for law. Thus a precedent had been established, which subjected "any Bishop at any time to the will and caprice of a majority of the General Conference, not only without law, but in defiance of the restraints of and provisions of the law." If a bishop could be deposed for one thing he might also be deposed for any other thing, and if a bishop could be so treated so might any other minister or even lay member. The General Conference thus asserted its supremacy and placed itself above the law and the *Discipline*.

In this situation the General Conference adopted the historic PLAN OF SEPARATION, which provided for two branches of the church, each with its own General Conference. The Southern conferences decided to unite in a separate connection.

Bishop Andrew continued his episcopal work in the Southern Church. Five times he visited TEXAS and presided over conferences there. He died in NEW ORLEANS on March 2, 1871.

E. S. Bucke, *History of American Methodism*. 1964.

Dictionary of American Biography.

A. H. Redford, *Organization of MES*. 1871.

C. C. Smith, *James Osgood Andrew*. 1882.

M. Simpson, *Cyclopaedia*. 1878.

J. J. Tigert, *Constitutional History*. 1894. ELMER T. CLARK

ANDREW COLLEGE, Cuthbert, Ga., was chartered by the GEORGIA Legislature in 1854 as a senior college for women, making it one of the oldest institutions of its kind in the United States. The college was named for Bishop JAMES OSGOOD ANDREW, who in 1856 dedicated the school to the "service of God."

During the Civil War, schoolwork was suspended for three years, and the buildings were used by the Confederate government as a hospital. In 1866 the school reopened and included in its curriculum a course in physical education, the first such course to be required of women in the South. The school was reorganized as a junior college in 1917 and became coeducational in 1956.

The governing board has thirty-six members, plus three ex officio; it is self-perpetuating; the majority must be Methodist ministers.

JOHN O. GROSS

ANDREWS, CHARLES GREEN (1830-1900), American minister and educator, was born in Madison County, Miss. His parents were wealthy and socially prominent in the area.

He was a graduate of CENTENARY COLLEGE in La., where he received his B.A. degree in 1850. Twenty-one years later he was to return to his alma mater to begin a long and distinguished term as the president of the college.

Andrews first entered the MISSISSIPPI ANNUAL CONFERENCE (MES) on trial in Dec., 1858, at Woodville, Miss.

In Nov., 1865, Andrews was elected secretary of the Mississippi Annual Conference, a post he held for 34 years. In 1880 he was chosen as president of the conference in the absence of the bishop. He was a member of every GENERAL CONFERENCE from 1870 until his death.

As a delegate to the first Methodist ECUMENICAL CONFERENCE at CITY ROAD CHAPEL, LONDON, in 1881, he delivered an address on education. He also attended the Ecumenical Conference of 1891 in WASHINGTON, D. C.

Always interested in the church's program of higher education, Andrews was instrumental in the establishment of MILLSAPS COLLEGE, JACKSON, MISS. and helped to guide its early progress as a member of its Board of Trustees.

One of those baptized and received into the church by Andrews was the distinguished CHARLES BETTS GALLOWAY who was later elected to the episcopacy.

Andrews died Jan. 7, 1900, and was buried in Rose Hill Cemetery, Meridian, Miss.

J. B. Cain, *Mississippi Conference*. 1939.

J. C. Jones, *Mississippi Conference*. 1887, 1908.

J. A. Lindsey, *Mississippi Conference*. 1964.

Minutes, Mississippi Conference, 1900.

J. A. LINDSEY

until 1864 when he was again able to return to the pastorate.

He became pastor at Stamford, Conn. and later served several NEW YORK CITY churches. His election as bishop came in 1872. He was assigned to DES MOINES, IOWA.

In 1876 Andrews was asked by the BOARD OF MISSIONS and the bishops to go to Europe and INDIA to organize or reorganize Methodist work there. On this assignment he formed annual conferences in south India, SWEDEN, and NORWAY. He also visited GERMANY, SWITZERLAND, and ITALY.

On his return in 1880 he was assigned to episcopal supervision in Washington. For the last six years of his active service—1895 to 1904—he was in New York, where he retired. In 1901 Bishop Andrews was a delegate and a presiding officer at the Third ECUMENICAL METHODIST CONFERENCE in WASHINGTON.

In 1907, three years after he retired, Bishop Andrews crossed the continent to attend a meeting of bishops at SPOKANE, WASH. He was then 82 years old, and the trip overtaxed his strength. He died in BROOKLYN, N. Y., Dec. 31, 1907, shortly after returning from the Spokane meeting. He was buried in Oakwood Cemetery, Syracuse, N. Y., near the grave of his brother, Charles, who was Chief Justice of the New York Court of Appeals.

Dictionary of American Biography.

Journal, General Conference, M. E. Church, 1908.

F. D. Leete, *Methodist Bishops*. 1948.

Francis J. McConnell, *Edward Gayer Andrews*. New York: Eaton & Mains, 1909.

M. Simpson, *Cyclopaedia*. 1878.

Who Was Who in America, 1897-1942. ELMER T. CLARK

ANDREWS, ERNEST HERBERT (1873-1961), NEW ZEALAND layman, was born in Nelson of a pioneering family. He was graduated from Christchurch Teachers' College and from Canterbury University College, and from 1890 until 1907 he taught in various parts of the country. The following year he entered business. In 1919 he was elected to the Christchurch City Council, served on numerous public bodies, and from 1941 until 1950 was mayor of Christchurch.

He was a member of the board of trustees of St. Albans Methodist Church, a member of the Connectional Secretaryship Committee, and chairman of the *Methodist Times* Committee. For outstanding public service he was made a Commander of the British Empire in 1946, and was knighted in 1950.

WESLEY A. CHAMBERS

ANDREWS, ROBERT F. (1927-), an ordained elder of the Wabash Conference of the Free Methodist Church, U.S.A., attended Central College, 1944-46; GREENVILLE COLLEGE, A.B., 1949; and ASBURY THEOLOGICAL SEMINARY, B.D., 1952. He was pastor at Caldwell, Kan., 1952-55; Northern Regional Director, Free Methodist Youth (FMY), 1955-60; president, WESSINGTON SPRINGS COLLEGE, South Dakota, 1960-65; director-speaker, Light and Life Hour, 1965-67; speaker, Light and Life Hour, Director Light and Life Men International, 1967-71; speaker, Light and Life Hour—general director of Evangelistic Outreach, 1971. He has been a contributing editor to *Youth in Action*; editor, *Transmitter and Trust*; writer, *Arnold's Commentary*, *The Free Methodist*, *Light and Life*, *Current*. His overseas travels in Youth Crusades and radio surveys include the Dominican Republic, Netherlands, Antilles, Europe, Israel, India, Philippines, Taiwan, Hong Kong, Japan, and Alaska.



EDWARD G. ANDREWS

ANDREWS, EDWARD GAYER (1825-1907), American bishop, was born in New Hartford, N. Y., Aug. 7, 1825. He joined the church when he was ten years old. He attended Cazenovia Seminary and received his college education at WESLEYAN UNIVERSITY, Middletown, Conn., where he graduated in 1847. He later received honorary degrees from Genesee College, ALLEGANY COLLEGE, and Wesleyan University.

He joined the ONEIDA CONFERENCE in 1848, and was later ordained by Bishops JAMES and SCOTT. After serving pastorates for six years his voice failed, and in 1854 he became a teacher at Cazenovia Seminary. He left briefly to become president of Mansfield Female College in OHIO, but returned to Cazenovia as principal, remaining

He married Genevieve Arlene Hendricks on June 25, 1949, and their children are Robert F., Mary L., Melva A., and Vondria B. He resides in Winona Lake, Indiana.

BYRON S. LAMSON

ANDREWS, ROBERT MACON (1870-1947), American minister and educator, was born in Orange Co., N. C., Aug. 18, 1870. He graduated from Yadkinville Normal School and Yale Divinity School. He was awarded an honorary D.D. degree by ADRIAN COLLEGE, Adrian, Mich. in 1919.

Admitted on trial by the METHODIST PROTESTANT CHURCH in 1896, he served the ROANOKE, Va. charge for two years.

During the years 1898-1900, Andrews was connected with Asheville and Swannanoa Mission under the direction of the Board of Missions and Church Extension, M. P. Church.

For 20 years after 1900, Andrews served many churches throughout NORTH CAROLINA. He was twice elected to five-year terms as president of the NORTH CAROLINA CONFERENCE of the M. P. Church. In addition, he represented his conference at eight GENERAL CONFERENCES, and was a member of the famed Uniting Conference of 1939. When HIGH POINT COLLEGE opened in 1924, Andrews was chosen its first president. He served in this position until 1936, when he became editor of the *Methodist Protestant Herald*, which was published in Greensboro, N. C. After ending his work with the *Herald* in 1939, he continued to be active in the ministry of THE METHODIST CHURCH until his death March 10, 1947.

Journal, Western North Carolina Conference, 1947.

J. C. MADISON

ANGLES, ADOLFO (1929-), Bolivian minister, was born near LA PAZ. He studied law at the university in La Paz, later attending the Facultad Evangelica de Teologia (Union Theological Seminary) in BUENOS AIRES, ARGENTINA, and Illinois State University in Normal, Ill. He married Graciela Salomon, a nurse, and they have four children. He has worked in The Methodist Church in BOLIVIA since 1958. He was chaplain of American Institute (Colegio Evangelico Metodista) in La Paz, pastor of several churches, and a district superintendent, 1962-65.

NATALIE BARBER

ANGOL, Chile, is a community of approximately 20,000 in the fruit growing region of Mallico Province and the center of the Southern District of the CHILE CONFERENCE. It is best known because of the location of EL VERGIL AGRICULTURAL INSTITUTE three miles to the south of Angol.

N. B. H.

ANGOLA, named for Ngola, a sixteenth century chieftain, is a Portuguese territory in southwest AFRICA. Portugal has occupied Angola for nearly 500 years, the oldest area of European settlement in Africa south of Sahara.

Methodist missionary work in Angola was established in 1884-85. In 1884 the GENERAL CONFERENCE (ME) had elected WILLIAM TAYLOR as Missionary Bishop for Africa, and he sent William R. Summers and Charles W.

Gorden to set up headquarters at Luanda. Taylor arrived in 1885 with a company of forty, including evangelists, agriculturists, artisans, linguists, and printers. He proposed to organize a series of "self-supporting stations" similar to those he had already instituted elsewhere. From Luanda some of the party moved up the river Cuanza and along an old slaveroad, setting up units, the fifth and final being at Malange, 200 miles from Luanda. The Angola District was organized with Amos E. Withey as presiding elder. Eight thousand acres of land was later acquired at Quessua, near Malange, where agricultural, industrial and educational work developed. Heli Chatelaine, one of the pioneers, discovered the structure of the Kimbundu language, and devising a phonetic system of spelling made some extensive Biblical translations. In 1897 Chatelaine, with Swiss support, instituted an independent Mission Philafricaine in which he worked until his death in 1908. This byproduct of Methodism is still active.

The Board of Foreign Missions of the M. E. CHURCH took over the work in 1897, following Taylor's retirement in 1896. The CONGO MISSION Conference was organized by Bishop J. C. HARTZELL, Angola being a District. The WOMAN'S FOREIGN MISSIONARY SOCIETY sent Miss Cora Zentmire in 1899, but she died within two years.

In 1902 Angola became the West Central Africa Mission Conference, the Angola Mission Conference in 1920, the Angola Provisional Annual Conference in 1940, and the ANGOLA ANNUAL CONFERENCE in 1948.

By the middle of the twentieth century the membership exceeded 30,000; there were 150 churches, 900 preaching places and 200 Sunday schools, enrolling over 20,000. The churches were practically all self-supporting. The Emanuel Theological College was organized at Dondi in cooperation with the United Church of Christ, U.S.A. and the UNITED CHURCH OF CANADA. Training schools at Quessua include elements for evangelistic work, teaching, agriculture, industries and nursing. Four district central schools hold 1,500 enrollment, and there are numerous village units. A press and a 20-bed hospital are at Quessua. Ten other Protestant missions are at work in Angola, the oldest being the Baptist Missionary Society of Great Britain, which dates from 1878. The American Board of Commissioners for Foreign Missions undertook work in 1880.

In 1961 rebellion erupted in northern Angola. The result was almost half a million refugees in neighboring countries, great loss of life, persecution of the church and its leaders, expulsion of missionaries, and considerable loss in the growth and vitality of the church.

W. C. Barclay, *History of Missions*. 1949, 1950, 1957.
Barbara H. Lewis, ed., *Methodist Overseas Mission Gazetteer and Statistics*. New York: Board of Missions, 1960.
National Geographic, Sept., 1961.

A. B. Moss

ANGOLA ANNUAL CONFERENCE. The present conference is organized with the following districts: Luanda, Cuanza North, Dembos, Malange North, and Malange South.

Luanda, the capital of Angola, is a modern port city with a population of 170,000—about 150,000 of whom are Africans and 20,000 Europeans. In Luanda itself there are two self-supporting Methodist congregations, with a membership of about 2,354 and with African pastors and staffs.

Present-day Methodist work in the conference is di-

vided into two major regions: Luanda and Malange. These regions are subdivided into districts, but since the uprising in 1961 three districts have been closed, though new churches have sprung up. The Methodist Church in the Angola Conference has approximately 38,000 full and preparatory members, at last reporting, served by 61 ordained and 68 supply pastors.

The Conference is attached to the Salisbury Area of The United Methodist Church.

Barbara H. Lewis, ed., *Methodist Overseas Missions, Gazetteer and Statistics*. New York: Board of Missions, 1960. N. B. H.

ANKER, HARRY P. (1888-1958), an American missionary to the CONGO, was born on Oct. 13, 1888. He graduated from Hope College in Holland, Mich., and from VANDERBILT UNIVERSITY and did further work at the University of Chicago when he was home on furlough. On Oct. 24, 1914, he married Eva Van Erden and was assigned to AFRICA in 1916, spending 38 years of his life in service there. He was stationed at Wembo Nyama in the Central Congo most of this time, doing a great deal of teaching and was the head of the Bible School. For a long time he was the bishop's representative and was active on a number of committees. He was known for his fairness in dealing with others and also for his unusual sense of humor.

In 1954 he retired for reasons of health and for a time resided in Clearwater, Fla. There he taught for a period in Trinity Bible College. On May 27, 1956, he became the first pastor of a new church, Skycrest, in Clearwater.

N. B. H.

ANKER-VELAG, FRANKFURT. (See GERMANY, PUBLISHING INTERESTS.)

ANN ARBOR, MICHIGAN, U.S.A. First Church, dates back to the preaching of JOHN BAUGHMAN on the Detroit Circuit in Nov., 1825. Baughman organized a society of five members July 29, 1827. An early member was Benjamin Packard, one of the founders of ALBION COLLEGE.

Ann Arbor was made a station in 1835. A great revival broke out in the winter of 1837-38, and 118 people joined the church, including JUDSON COLLINS, who was a graduate in the first class of the University of Michigan in 1845, and later served in the first Methodist mission to CHINA. A church was begun in 1837, and dedicated in the MICHIGAN CONFERENCE sessions in 1839.

In 1866 the present site at the corner of Washington and State Streets was acquired. The second church seating 1,200 people was built and dedicated Aug. 21, 1867; it stood until 1940.

In July 1871 the WOMEN'S FOREIGN MISSIONARY SOCIETY of the church was organized with 53 charter members. The WOMEN'S HOME MISSIONARY SOCIETY was organized Nov. 14, 1883; its organization was delayed by relief work for sufferers from forest fires in northern Michigan. The first mission circle for girls was organized in 1876. A small Chinese Sunday school was maintained for a time.

Famous ministers who have served here through the years include ELIJAH PILCHER; HENRY COLCLAZER; SETH REED; Benjamin Cocker, who stood for woman's suffrage in 1870; LEWIS R. FISKE, later president of Albion College, 1877-1897; William Shier; Edward S. Ninde; ARTHUR W. STALKER, who served 25 years, 1905-1930;

FRED B. FISHER, who resigned from the bishopric in India to come back here; CHARLES W. BRASHARES, Fisher's successor, who after fourteen years as pastor was elected bishop; and Hoover Rupert.

Among the ministers going out from this church have been Wellington Collins, Judson Collins, Leander Pilcher, Isaac Elwood, James Jacklin, Arthur Stalker, George Brown, Charles Allen, MERTON RICE, and Edward Ramsdell. At least ninety foreign missionaries have gone out from Ann Arbor First, including Gertrude Howe, who served 50 years in China; and Thomas Johnson, who served 46 years in India; and fifty-five missionaries have gone into the home field.

The Church's location near the central campus of the University of Michigan has proved ideal. A Wesley Hall for student work was acquired in 1922. The present building was erected in 1940, and one wing was added in 1956. The WESLEY FOUNDATION for student work is housed in one wing of the church. The property was valued at \$1,245,098 in 1968; the membership was reported to be 3,040.

Detroit Conference Historical Collection.

E. H. Pilcher, *Michigan*. 1878.

RONALD A. BRUNGER

ANNANDALE, VIRGINIA, U.S.A. Annandale Church, served as the community "Meeting House" from 1840 to 1950, until the population explosion in what became a WASHINGTON, D. C. suburb brought scores of other churches. Many of these community churches, including the Roman Catholic church of Annandale, were organized within the walls of Annandale Methodist.

In its wide and varied history as community center it has served as hospital for the Union Army during the Civil War, housed the first public school in Annandale, sponsored the first Boy Scout troop in the area, and housed civic clubs, fraternal orders and many other community activities. It was once the rallying point for a protest meeting to the state's governor (with the governor present) for better roads.

From 1946, the 100th anniversary of the church, to 1967 the church grew in membership from several hundred to nearly 3,000, keeping pace with the population explosion. It still has three sanctuaries, the first, a "little white church" landmark now being shared by the congregation of a small sect; the second, converted into a youth activities center; and the third, the place of worship for the congregation who use it for three identical worship services each Sunday morning, with the largest average attendance of any church in the VIRGINIA CONFERENCE.

Officially designated as a central suburban church, Annandale Church is ringed by a score of new congregations, which it helped organize and establish. It is an experimental church, seeking always new approaches to meaning and relevancy. Some of the successful probes are Yokefellow Groups (psycho-spiritual growth groups), Festival of Religion in the Arts, Walk-In Counseling, Coffee House, and the Annandale Christian Community for Action.

It is regularly the home for other denominations, scout groups, Alcoholics Anonymous, Red Cross, American Field Service, civic associations, and many other community groups.

The door to the conference room, a multi-purpose room in the recently completed administrative and educational wing, is the front door from the old Adams House, Bishop

ASBURY'S base of operations in the area. Through this door Asbury passed many times, and in that house Annandale Church had its inception.

Annandale Methodist Church, pamphlet, n.p., n.d.
The Fairfax City Times, Aug. 14, 1964, p. 14.

WILMER A. BLANKENBAKER

ANNAPOLIS, MARYLAND, U.S.A. Calvary Church. As early as 1746 GEORGE WHITEFIELD preached in Annapolis. JOSEPH PILMORE preached there on July 12, 1772. FRANCIS ASBURY made his first visit on Nov. 25, 1773. Subsequently small classes were held in the homes of Mrs. Catherine Small and Mrs. Catherine Wheddon. It was not until 1785 that a society of Methodism was actually founded.

The first building was erected in 1786 on a site not far from the governor's residence. In 1789 the Annapolis Methodists moved into a building which was formerly an armory. This was located on the grounds within the present State Circle at the head of Maryland Ave., and was known as "the old blue church." Another site was chosen on State Circle in 1817 where another church was erected. General Lafayette visited this church in Dec., 1824. This building was replaced by a new structure in 1860 and was known as Salem Church. The church took the name of Calvary in 1921.

Frank M. Liggett, ed., *Methodist Sesqui-Centennial*. Baltimore: Waverly Press, 1934, p. 10.

One Hundred Fiftieth Anniversary of the Founding of Methodism in Annapolis, Calvary Methodist Episcopal Church, State Circle and North Street, 1935. Annapolis: Art Press, 1935.

EDISON M. AMOS



SAMUEL ANNESLEY

ANNESLEY, SAMUEL (1620?-1696), English Puritan divine, a nephew of the Earl of Anglesey, was educated at OXFORD. His ecclesiastical preferments included a chap-

laincy to the Puritan admiral, the Earl of Warwick (1644), but he was rejected as a nonconformist in 1662, and died in LONDON, Dec., 1696. His daughter SUSANNA WESLEY was the mother of JOHN and CHARLES WESLEY.

A. Clarke, *Memoirs of the Wesley Family*. 1823.

C. J. Stevenson, *Wesley Family*. 1876.

Daniel Williams, *Excellency of a Public Spirit*. 1697.

HENRY RACK

ANNESLEY, SUSANNA. (See WESLEY, SUSANNA.)

ANNISTON, ALABAMA, U.S.A. First Church, is a downtown church whose modern colonial style adds grace to a city known for its beautiful buildings. Anniston itself is a city of approximately 35,000 and a metropolis of North ALABAMA. First Church, with its towering spire lighted at night and uplifted cross on the top, is a landmark in the city. The building was completed in 1957 at a cost of approximately one million dollars. It is noted also for its magnificent Schlicker Organ and a beautifully designed stained glass window picturing the birth, crucifixion, and resurrection of Christ. The building was erected during the pastorate of R. Edwin Kimbrough.

First Church, Anniston is one of the historic churches of Alabama Methodism. It has been served by distinguished ministers, among them Bishop HOYT M. DOBBS—who was elected to the episcopacy while pastor of this church—and W. C. HENRY, minister, seminary professor, and member of the JUDICIAL COUNCIL OF THE METHODIST CHURCH. The Anniston Church has been host a number of times to sessions of the NORTH ALABAMA CONFERENCE.

The present membership is 2,200. The church supports a medical missionary to AFRICA and is known for its zealous missionary interest. For many years First Church has had a Missionary Memorial Fund, whose proceeds are used to help educate a student from some foreign country who is studying in this country, and planning to return to his native land for Christian service.

R. LAURENCE DILL, JR.

ANNUAL ASSEMBLY, British. (See WESLEYAN METHODIST ASSOCIATION.)

ANNUAL CONFERENCE (The United Methodist Church, U.S.A.). This is the basic organization in The UNITED METHODIST CHURCH and is so declared in the Constitution in these words: "There shall be Annual Conferences as the fundamental bodies of the Church . . . with such powers, duties, and privileges as are hereinafter set forth."

Annual conferences in American Methodism had their beginnings in 1773 when THOMAS RANKIN, who was sent by JOHN WESLEY to the new world, convened a company of Methodist preachers in PHILADELPHIA. At this time the appointments of the preachers were made, and by the question and answer process, characteristic of Wesley's conferences, the affairs of the SOCIETIES were regularized. In the earliest years as many as three, but more frequently two, such conferences were convened annually.

Following the CHRISTMAS CONFERENCE of 1784, as the response to Methodist preaching gathered momentum and the circuit riders moved in ever-widening spheres, it became too difficult for all preachers of the Methodist societies to gather in one place, so it was arranged that they should assemble on a geographical basis to report the

year's activity; each to have his character examined; and be stationed for the ensuing year.

The annual conference with fixed geographical boundaries became firmly established in Methodist polity by the GENERAL CONFERENCE OF 1796 when six conferences were formed; namely, NEW ENGLAND, PHILADELPHIA, BALTIMORE, VIRGINIA, SOUTH CAROLINA, and WESTERN; the latter being unbounded due to the anticipated expansion of Methodism into frontier territory.

Methodism is a church characterized by many conferences but the annual conference "is the basic body. . . ."

It is the organic center of the minister's church relationship. In the beginning only ministers attended the annual conferences; and from the beginning only those fully ordained and meeting certain qualifications were admitted to membership. Laymen were in time recognized as being important to the annual conference, and today play a vital role in its affairs. The minister, however, has a unique personal identification with his annual conference. He belongs to the annual conference as a lay person belongs to the local church. His name appears on its roll and the official record of his ministry is kept in its journal. The annual conference respects and responds to his call to the ministry, evaluates his qualifications, approves his training, and in the end recommends him to the bishop for ordination.

In the annual conference the minister comes to recognition among his peers. Here he may be elected by them as delegate to the General and JURISDICTIONAL CONFERENCES. Here he may be nominated to important boards and committees, and comes to exercise wide influence in the church beyond the bounds of his annual appointment or conference.

When a pastor's years of service are completed, he asks the annual conference for retirement from the "traveling ministry," and when it is granted, it is from the annual conference that he receives his pension. In retirement, the minister continues to enjoy all the rights and privileges of the annual conference, and is still eligible for election as a delegate to the General and Jurisdictional Conferences.

Each year the annual conference passes on every minister's character, and should one be charged with words or actions unbecoming to a minister, it is from among his peers that a court is established for his trial.

A ministerial member may be related to an annual conference as a novitiate on trial, as a full connection member under appointment, as a supernumerary, on a leave, or retired. Each status is granted or denied him by appropriate action of the annual conference.

A ministerial member in good standing in any annual conference may be transferred to any other annual conference at the request of the presiding bishop of the conference into which he is going, and with the permission of the presiding bishop of the conference to which he belongs, provided the member himself gives consent to the transfer. It is possible for a minister to serve in a special appointment beyond the bounds of his own annual conference—as a connectional editor for instance—but no minister in effective relationship may be appointed to a charge (pastorate) in a conference to which he does not belong.

Lay persons do not "belong" to the annual conference in the substantive, binding, and personal sense that characterizes the membership of the clerical members. Lay members are elected from each pastoral charge. They

must be at least 21 years of age and must have been members of The United Methodist Church for at least two years, and of the local church they represent for at least one year. The president of the Conference WOMEN'S SOCIETY OF CHRISTIAN SERVICE, and the conference lay leader are also to be members of the annual conference. Lay members are chosen by the CHARGE CONFERENCE. Recent General Conferences have changed the above regulations somewhat.)

Through the years an element of basic equality has been evident in annual conference membership since charges large or small have been represented alike by one minister and one lay member each. The balance swung in favor of the ministers when large churches had more than one conference member appointed to serve them. This has now been corrected by providing that a charge having more than one ministerial member may have an equal number of lay members. General and Jurisdictional Conference delegations are also equally divided between the laity and the clergy.

Lay members participate in all matters of annual conference business except those pertaining to ministerial relations. These are acted upon by ministers only. With the exception of the Board of the Ministry, and the Committee on Conference Relations, there is lay representation on all boards, commissions and committees, and in many instances laymen chair these bodies. On several annual conference boards the *Discipline* specifies the number of lay persons to be included in the membership, and in the case of the Commission on WORLD SERVICE AND FINANCE, it is ordered that the laymen shall be a majority. Through the hands of this commission pass all financial matters pertaining to the business of the conference; hence it is a most important commission.

A further illustration of the basic character of the annual conference is noted in the fact that amendments to the Constitution of The United Methodist Church and changes in the *Discipline* may originate in the annual conference. Moreover, an amendment to the Constitution having received a two-thirds majority of General Conference members present and voting, then returns to the annual conferences where it must receive a two-thirds majority of all members of the several annual conferences present and voting in order to be approved. Favorable action in the annual conferences is determinative for all constitutional changes within the church.

The annual conference is an important factor in episcopal administration. A bishop presides over the annual conference, and though the conference selects the place for holding the session, the bishop sets the time. Should no bishop be present, the conference by ballot, without nomination or debate, elects a presiding officer from among the traveling elders, who during the session discharges all duties of a bishop except ordination. The bishop is related intimately to the annual conference through his appointive powers, and his concern for the well-being of the pastors, the welfare of all charges in the conference, and the outreach and witness of the church.

The annual conference sets the number of districts, thereby determining the number of district superintendents. The bishop appoints the superintendents, but the annual conference by setting the salaries, allowances, and administrative apportionments for the office, determines to a significant degree the quality of the men who may be appointed.

The annual conference chooses its own staff. The secre-

tary, treasurer, statistician and such other personnel, paid and unpaid, are elected by the Conference, and, as in the case of the district superintendent, in most conferences the annual conference, or a board authorized by it, sets the salary, allowances, and office expenses of this administrative personnel.

All apportionments to local churches, with the exception of the Episcopal and General Administration funds, are determined by the annual conference. The total "askings" are established here and also the bases for apportionment to the various churches. All requests for funds to meet administrative costs, or to support institutions or programs sponsored by or related to the church, must be reviewed by the conference Commission on World Service and Finance. Its recommendation then goes to the annual conference for final decision.

Further insight into the significance of the annual conference may be noted in its relation to other United Methodist institutions and structures. Though the hope for a Methodist institution or agency may arise out of the concern of an informed group, it usually crystallizes into substance only when the annual conference becomes the mothering agency. The general boards of The United Methodist Church are creatures of the General Conference; yet their effectiveness and influence depend almost entirely upon the annual conferences through which they must work.

It is clear that the annual conference deals with significant aspects of the witness and mission of The United Methodist Church. It is the keystone in United Methodism's connective structure. It is the gathered assembly of the churches within geographical regions. In it the separated units find oneness. It is the base from which the churches resolve common problems, express similar concerns, and interdependently proclaim the gospel.

The annual conference in session has many facets. At times it appears to be a political forum. Within the framework set for it by the General Conference, the annual conference makes its own rules, and the decisions of the bishop as presiding officer are always open to appeal. Debate on the conference floor is frequently impassioned and sometimes so virulent that an outsider might conclude that opposing personalities are irreconcilable enemies; yet when the final vote is taken and the majority confirmed, the lines re-form and the next problem is confronted without reference to personal differences on the preceding matter. Asbury's *Journal* for May 1, 1787 reflects the nature of an annual conference at this point when he says, "We had some warm and close debate but all ended in love and peace."

The annual conference sometimes resembles the meetings of stockholders of an industrial corporation. Close attention is given to money matters, receipts, apportionments, indebtedness, pensions, minimum salaries, parsonage and car allowances, and of late years health and hospital benefits for ministers and lay employees of the churches and the conference. None of these financial matters is dealt with casually. It is almost a tradition with the annual conference that no more dollars are budgeted for the year to come than have been received in the year just closed. Thus an annual conference must give major attention to financial minutiae.

An annual conference also can be likened to a spiritual rally. There is always much singing and prayer. The session invariably opens with the observance of the SACRA-

MENT of Holy Communion, and devotional addresses begin or close each day. Several times during the session a visiting bishop, noted preacher, college president or seminary dean appears as "conference preacher" or "lecturer," and without fail the message carries a note of inspiration as well as admonition and guidance for pastors and laymen alike.

Annual conference is a great time for book buying and the distribution of the printed literature of the church. Many an informal discussion is held in the book display room where the gossip runs high on how the voting will go, what will happen to the proposals before the conference, and who will be appointed where for the coming year.

Historically, the annual conference session was the one occasion throughout the year when the pastors saw one another and had the opportunity of sharing their concerns and hopes for a creative and faithful ministry. Today, pastors and lay members see each other far more frequently, but the annual conference is still the main occasion when all of them are together with the interests of the church as the center of their concern. The spiritual and religious significance of these conference meetings remains an important factor in the on-going life of the church.

Though the annual conference is basic to the church's polity, it is so structured that it can respond creatively to a changing world. Annual conference procedures have changed many times through the years. Geographical boundaries which in early years followed pioneer trails, waterways and mountain ranges, in recent years have tended to conform to state lines. The size of the annual conference has also been subject to change. In early days it was geographically large. Then as the membership of the church increased and territories became more heavily populated, large conferences were divided. In recent years the pattern has been reversed with the conferences of some episcopal areas merging to make the area and conference boundaries coterminous.

In the years immediately preceding 1784, annual conferences frequently met in two sessions, "a preliminary meeting in which business was submitted to a regional group, and a final meeting in which the business was finished." Of recent date some annual conferences are experimenting with an adjourned session held during the year when matters which cannot be dealt with in a brief annual conference session can be explored at some depth.

The annual conference is a continuing entity, and more and more it tends to look ahead and project plans for extending and strengthening the mission of the church. It is possible that long range planning will become increasingly the chief business of the annual conference as other conferences within United Methodist structure deal with current issues confronting the church.

The annual conference has a basic place in United Methodist history and structure, and in generations to come it promises to continue to be the springboard of a triumphant and expanding church.

Discipline, T.M.C., U.M.C.

W. Ralph Ward, "The Annual Conference—for Methodists the Traditional Form and Foundation for a Triumphant Church." Unpublished.

W. RALPH WARD, JR.

ANNUITANT SOCIETIES. (See **CONNEXIONAL FUNDS DEPARTMENT.**)

ANTHONY, BASCOM (1859-1944), American preacher, was born July 14, 1859, at Plainville, Ga. His parents were James D. and Emily (Baugh) Anthony of Gwinnett Co., Ga.

He was admitted to the SOUTH GEORGIA CONFERENCE in 1881 and in the years that followed served as pastor of many churches in south and southwest GEORGIA. He was appointed presiding elder of the Macon, Dublin, Savannah, and Thomasville Districts. After his retirement he supplied for a short time at the church in Sandersville, Ga., where his father had been pastor when he was a child.

His many years of service to the Methodist Church were recognized by EMORY UNIVERSITY in conferring an honorary D.D. degree upon him. He represented the South Georgia Conference at seven GENERAL CONFERENCES.

He was one of the unique and colorful figures of Georgia Methodism, even in his retirement years. He had a very distinctive way of praying that made people feel that if they looked up they would see the Lord. Anthony stressed the humility of Christians in his practice of addressing the Lord as "Master."

Bascom Anthony devoted his entire ministry to Georgia Methodism. Even after his strength failed, making it difficult for him to stand for the sermon, he continued to preach, the stewards placing for him a chair in the pulpit.

During his long retirement he became a contributing editor of the *Wesleyan Christian Advocate*, *The Macon Telegraph*, and *The Savannah Morning News*, where his work became popular. His book, *Fifty Years in the Ministry*, was published in 1937. A fine, earnest man, noted for his frankness, blunt manner of speaking, and familiarity with a wide range of subjects, he died in Tampa, Fla. on Jan. 16, 1944.

Bascom Anthony, *Fifty Years in the Ministry*. Macon, Ga.: the author, 1937.

Journal, South Georgia Conference, 1944.

GEORGE E. CLARY, JR.

ANTHONY, CHARLES VOLNEY (1831-1908), American preacher and western pioneer, was born in Portage, Allegheny Co., N. Y., on Feb. 22, 1831.

When he was seven, his family moved to a farm near FORT WAYNE, IND. He lived in Fort Wayne until he left to join his brother, Elihu, in Santa Cruz, Calif., in 1851. Anthony joined the Methodist church in 1853 in CALIFORNIA. He returned to Fort Wayne College to prepare for the ministry. In 1855 he joined the newly organized CALIFORNIA CONFERENCE.

Although he had no academic degrees, Charles Anthony was an excellent example of the remarkable pioneer preacher-scholar of that day. He read the Bible in Hebrew and Greek every day. His favorite book was the Greek New Testament.

While pastor at Vallejo in 1856, he became a close friend of Admiral Farragut, then commander of the U. S. Navy Yard. In 1882-85 Anthony served as presiding elder of the Stockton District. He was a member of the 1872 and 1892 GENERAL CONFERENCES of the M. E. Church, and was a member of the General Missionary Committee from 1884 to 1888.

His well-known book, *Fifty Years of Methodism in California*, was written at the request of the Conference

but was printed at his own expense. Charles Anthony died Jan. 14, 1908 in Watsonville, Calif.

C. V. Anthony, *Fifty Years*. 1901.

Leon L. Loofbourov, *Cross in the Sunset: The Development of Methodism in the California-Nevada Annual Conference of The Methodist Church and of Its Predecessors with Roster of All Members of the Conference*. San Francisco: Historical Society, California-Nevada Annual Conference, The Methodist Church, 1961.

_____, *In Search of God's Gold*. 1950.

Minutes, California Conference, 1855-1908.

JOHN W. WINKLEY

ANTHONY, JAMES D. (1825-1899), American preacher, was born in Abbeville Co., S. C., Oct. 12, 1825. He was the son of a minister in the M. E. Church, Whitfield Anthony.

In 1835 the Anthony family moved into Cherokee Indian country in what became Cherokee Co., Ala. On July 4, 1839, when he was 14 years old, young Anthony lost his right eye in the explosion of a powder horn.

In 1843 the family moved to Vann's Valley, Floyd Co., Ga. James Anthony was converted at a CAMP MEETING held near his home in Oct., 1844. His license to preach was granted at Rome, Ga. in Oct., 1846. In December of that year he was admitted to the GEORGIA CONFERENCE (MES).

He worked tirelessly in the cause of Methodism in GEORGIA and ALABAMA, and soon became a much loved and respected figure. He served a number of appointments in the Georgia, Mobile, and SOUTH GEORGIA Conferences. As a young preacher in Sandersville, Ga., where his son, BASCOM ANTHONY, later served as a supply pastor, James Anthony had a memorable encounter with General William Tecumseh Sherman, as the Union Army arrived on its march to the sea during the War between the States. As a result of Anthony's plea, first in the name of Christ and then in the name of the Masonic order, the new Methodist church and the Masonic Temple were spared from destruction.

Anthony's autobiography, recounting his years as a minister, was published in 1896. The "bishop of the wiregrass," as he was fondly called in south Georgia, died Jan. 26, 1899 in Savannah, and was buried in Sandersville, Ga.

James D. Anthony, *Life and Times of Rev. J. D. Anthony, an Autobiography with a Few Original Sermons*. Atlanta: the author, 1896.

George Esmond Clary, Jr., *Our Methodist Heritage in South Georgia: Collected Papers of the South Georgia Methodist Historical Society, 1956-1960*. Savannah, Ga.: South Georgia Methodist Historical Society, 1960.

Journal, South Georgia Conference, 1899.

GEORGE E. CLARY, JR.

ANTIGUA is a self-governing associated state within the British Commonwealth. It is one of the Leeward Islands of the Eastern Caribbean. Antigua has an area of 108 square miles and its dependency, Barbuda, 62 square miles. The population is 61,000 (1967 estimate). The capital, St. Johns, has an excellent harbor, as does Falmouth on the south coast.

Visited by Christopher Columbus in 1493, Antigua was occupied by neither Spanish nor French, because of the scarcity of water. The English established a settlement in 1632, the Treaty of Breda in 1667 certifying that sover-

eighty. Because of its position and harbors, Antigua early became the base for British naval activity. From 1725, "Nelson's Dockyard," inside English Harbor, was the Caribbean fleet's home port and major repair facility. The colony also developed as the focus of British administration for the Leeward Islands.

Antigua was the first of the West Indian islands to receive Methodist preaching and to organize a society. NATHANIEL GILBERT, lawyer and planter of Antigua, was converted by JOHN WESLEY in 1758, while visiting ENGLAND. Returning to Antigua in 1760, he began preaching in his own home. His brother Francis, a physician, joined in the effort. When Nathaniel died in 1774, the



GILBERT MEMORIAL CHURCH, ANTIGUA

society numbered over 200. Soon after that, Francis Gilbert returned to England because of ill health, and the society continued under local leadership. With Wesley's approval, Francis Gilbert's wife urged FRANCIS ASBURY to go to Antigua, but he declined. CLASS MEETINGS and PRAYER MEETINGS were maintained by a Negress and a mulatto, Sophia Campbell and Mary Alley.

In 1778 JOHN BAXTER, a shipwright and local preacher, went to the naval dockyard at English Harbor, and assumed leadership of the Antigua society. Within a year, he had gathered 600 slaves into society classes, while retaining the good will of the planters. Mrs. Mary Gilbert returned to Antigua in 1781, following the death of her husband, Francis, and devoted herself to work with the Negro women. Her means and social position proved of much advantage to the mission. In 1783, Baxter built the first Methodist church in the West Indies, in Temple Street, St. Johns.

At the historic CHRISTMAS CONFERENCE at BALTIMORE, Md., JEREMIAH LAMBERT was ordained elder and appointed to Antigua, but he developed tuberculosis and returned to America. Arrangements were also made for Baxter to come to America for ordination. He arrived at Baltimore for the conference on June 1, 1785, was ordained as deacon by THOMAS COKE that day and as elder on June 2, and was appointed to Antigua. For several years this appointment appeared in the Minutes of the American M. E. Church. Returning to Antigua, Baxter assumed all the functions of his office and began regular visitation to other nearby islands.

In 1786 the British Methodist Conference appointed WILLIAM WARRENER to Antigua. He was ordained by John Wesley as the first missionary to be sent out to non-English people by the British Methodists. In late 1786, Coke, intending to visit NOVA SCOTIA, was blown south

by storms and landed at Antigua at Christmas. He found Baxter and proceeded to visit a number of the neighboring islands under Baxter's guidance. Coke confirmed the work, organizing it into a spreading circuit with Baxter at the head. In succeeding years Coke made several visits to Antigua, and the Antigua District was constituted in 1806.

Warrener returned to England in 1797, and Baxter died in 1807. Other ministers took their place, but a lack of adequate leadership caused a decline in the quality of church life around 1811-12. By 1820, however, the circuit was strong enough to form its own missionary society, and in 1823 membership reached a peak of 4,560. The Methodist community at this time represented over one-third of the population. All of the island's five Methodist ministers were drowned near St. John's harbor in 1826. Between 1846 and 1866 personal quarrels among church leaders divided the Methodist community, economic difficulties led to emigration, and membership declined by nearly a thousand. Under the autocratic chairmanship of Thomas M. Chambers (1872-87), controversy continued, and against opposition the staff of the circuit was reduced. Despite the chairman's and Synod's protests, the district was included from 1884 to 1904 in the autonomous West Indian Conference. When the area returned to the jurisdiction of the British Methodist Conference, the district was appropriately named the Leeward Islands District. The chairman resided in St. Kitts until 1950.

In May, 1967, when the METHODIST CHURCH OF THE CARIBBEAN AND THE AMERICAS was organized, the organizing conference was held in St. Johns, Antigua, and Antigua was chosen to become the headquarters of the new autonomous conference. The government of Antigua granted a site for the conference headquarters. The historical connection which Antigua had with Britain and America from early days was another reason for the choice of Antigua as the headquarters of the new church. On the eve of entry into the new church in 1966, the Leeward Islands District had 85 places of worship, with 35 ministers (including 25 West Indians), 15,479 full members and a total community of 58,270. It was responsible for thirteen primary schools with 1,525 pupils, and one secondary school with 150 students.

F. Asbury, *Journal and Letters*. 1958.

W. Box, *Memoir of John Gilbert*. Liverpool, 1835.

J. J. Chapman, *Antigua and the Antiguans*. London, 1844.

An Extract of Mary Gilbert's Journal. London: Harvie, 1768.

E. W. Thompson, *Nathaniel Gilbert*. 1961.

A. B. MOSS AND EDITORS

ANTI-METHODIST PUBLICATIONS (American).

Late Colonial to the Early National Period. The Methodist Episcopal Church was the last of the mainline Evangelical denominations to organize in the United States and its emergence was received with marked suspicion, even hostility. Some Methodists had supported the American cause in the Revolutionary War. Others remained loyal to the king or refused, for conscience' sake, to bear arms. Theirs had the stronger impact and for years after the war, despite protestations of loyalty to the new republic, Methodists were regarded as more English than American. They were identified closely with JOHN WESLEY who, with the movement he fathered, had for decades been the focal point of ecclesiastical contention. Over the years a sizable anti-Methodist literature had

been produced and some of it, particularly that critical of Wesley, had been reprinted in America. Soon, however, an indigenous American anti-Methodist literature evolved from controversies over Methodism's distinctive emphases in doctrine and polity.

The initial attacks were cast in a Wesleyan mold, mainly reflecting a negative reaction to the theology of the Methodist Revival. One of the earliest was a sermon published by Presbyterian Henry Pattillo in 1788 in which he assaulted Wesley for his "extreme ignorance" of predestination. Wesley's understanding of perfection was repudiated by Elijah Norton who, in *The Methodist System and Church Annihilated by the Scriptures of Truth* (1812), warned that no one could be saved who shared such erroneous opinions. In a strange, if not ironic twist, Methodists were accused of blasphemy by Frederic Plumer, a freethinker and admitted anti-Trinitarian, in *The Mystery Revealed* (1813). In this early period the most sustained theological controversy was that between the Methodist itinerant, MARTIN RUTER, and Francis Brown, Congregational minister and president of Dartmouth College. From 1814 to 1816 the two men debated the merits of predestination, producing in the process five major publications. In the same vein was Presbyterian Seth Williston's *A Vindication of Some of the Most Essential Doctrines of the Reformation* (1817), designed to refute NATHAN BANGS' *The Errors of Hopkinstianism Detected and Refuted*.

Methodist polity became an issue as soon as its results posed a threat to the territorial arrangements of other denominations. James Wilson, pastor of Beneficent Church in Providence, Rhode Island, in his *Apostolic Church Government Displayed* (1798), sought to remove the authoritative ground from under the episcopacy. To the same purpose was John Kewley's *An Enquiry into the Validity of Methodist Episcopacy* (1807). Kewley, a former Methodist turned Episcopalian, held that the Methodist episcopacy was a merely human contrivance issuing from Wesley's vanity and spiritual pride.

In these early controversies Methodists sometimes found themselves at a disadvantage. Congregational and Presbyterian clergymen, with their superior formal education, triumphed over Methodist spokesmen whose grasp of historical theology was not always equal to the demands made upon them. Nathan Bangs and Martin Ruter were exceptions. So was TIMOTHY MERRITT. But their efforts were piecemeal and uncoordinated at a time when the circulation of anti-Methodist pamphlets and tracts was increasing sharply. To counteract this activity the TRACT SOCIETY was established in 1817 and the following year saw the first issue of the METHODIST MAGAZINE. With these two instruments Methodism's apologetical task was launched. They were joined in 1826 by the CHRISTIAN ADVOCATE, which at once demonstrated its superior ability to respond immediately to sectarian sniping. Within its first month the *Advocate* was at war with the Congregational *Boston Record*, and the Presbyterian *New York Observer* over Methodist use of the CAMP MEETING.

To carry on its defense, 19th century Methodism produced a number of gifted writers and editors including William McKendree Bangs, JOHN EMORY, WILBUR FISK, Samuel Luckey, GEORGE PECK, Benjamin Franklin Tefft, D. D. WHEDON, and Daniel Wise. From the 1820s onward their abilities were fully employed. Methodism had become a force in the religious life of the nation with effects that other denominations found unsettling. Through-

out the century Methodists were engaged by all the major churches and by many of the sects in often prolonged and bitter controversy. Certain issues were common in nearly all of the disputes. Even so, there were recognizable variations in content and thrust which were insisted upon by denominational advocates as indispensable to true religion. For this reason the controversial literature can best be examined in the context of the denominational agitation which inspired it.

Early National Period to the Civil War. (a) *Congregationalists and New England.* Congregational opposition to Methodist expansion into New England was vocal and bitter. Rejected out of hand was Methodism's "monarchical and aristocratical" polity which, according to Congregational apologists, elevated the clergy to a privileged rank at the cost of subverting the democratic rights of the laity. In the early 1800s Congregationalists had been upset by a number of cases where Methodist clergymen, accused of crimes actionable in the civil courts, had been tried in advance by church tribunals and adjudged innocent. They supposed that this issue had been settled in the 17th century when it was decided that the power of the civil authority was not only superior and anterior to any discipline taken by the church, but independent of it. Here, two centuries later, were the Methodists attempting to pull down the wall of separation. It was held that this foolish attempt by Methodists to influence civil authority posed a threat to the nation's political stability and had to be curbed. Charges of anti-republicanism were repeatedly sounded. John Barber's *Thoughts on some parts of the Discipline of the Methodist Episcopal Church* (1829) was one of the earlier and fuller statements. The Congregational *Quarterly Christian Spectator* took up the attack and throughout 1829 was doing battle with the *Methodist Magazine*, the *Christian Advocate* and ZION'S HERALD. The issues were rejoined in the 30s, 40s and 50s. In 1846 Z. K. Hawley published one of the best remembered controversial pieces, his *Congregationalism and Methodism*, in which Methodism is dismissed as inconsequential while Congregationalism is credited with having made New England "the brightest spot within the circumference of the globe."

Drawing upon literature of this kind and combining it with personal observation, Parsons Cooke, pastor of First Church, Lynn, Mass., issued two ambitious volumes in 1855 which represent the acme of anti-Methodist publications from Congregational sources. The first was *A Century of Puritanism and a Century of its Opposites*. In it Cooke expressed several convictions: (1) Arminian doctrine was inadequate to "supply the energy of a religious body without artificial and unscriptural appliances such as Methodism has"; (2) Methodist camp meetings ("comic operations") have occasioned spurious conversions (wasn't "backsliding" a word peculiar to the Wesleyan vocabulary?); (3) the elasticity of Methodist doctrine has issued in the revival of heresy; and (4) the whole of Methodist organization, like a leech, draws its life blood from the healthy, living bodies of other churches. The *Second Part of Cooke's Centuries* covers much the same ground but in sharper language. Its thesis is explicitly stated: "the M. E. Church of the United States is a corrupt and corrupting corporation, and the best interests of religion require that it should cease."

Congregationalism, led by *The New Englander*, pursued an anti-Methodist crusade to the eve of the Civil War, although both the ground and the tone of the con-

tion were somewhat altered. Argumentation became more substantive and less *ad hominem*. Theological discussion assumed more sophistication and precision. Throughout the period Methodists relied heavily upon D. D. Whedon, perhaps the most formidable of their champions. From his editorial chair at the *Methodist Quarterly Review* he energetically pressed Methodism's theological claims and, unintimidated by name or reputation, took on all its opposers.

While Congregationalists led the attack against Methodism in New England they were by no means the only antagonists on the field. Writers for other traditions added to the growing pile of anti-Methodist pamphlets, but their statements tended only to elaborate and reinforce Congregational concerns. The eccentric Elias Smith, editor of *The Christian's Magazine*, writing nearly a generation after Methodism's formal organization, still viewed it as a British outpost on American soil. The Unitarian *Christian Disciple* and *Theological Review* criticized Wesley for his credulity and superstition and ridiculed his spiritual offspring in America for their fanaticism and mock humility. The eclecticism which characterizes these contributions is nowhere better exemplified than in Asahel Bronson's *A Plain Exhibition of Methodist Episcopacy* (1844). Not only did he borrow freely from fellow critics in New England, he also availed himself of the arguments contained in *MUTUAL RIGHTS*, the principal literary organ of the Reformers in the M. E. Church who had advocated a more democratic form of church government.

(b) *Presbyterians*. Presbyterian attacks on Methodism intensified in the 1820s at a time when suggestions for greater cooperation (even union) among the churches were being seriously advanced. Closer relationships between Presbyterians and Methodists were out of the question as far as Samuel Pelton was concerned. In *The Absurdities of Methodism* (1822) he argued that truth could not be sacrificed merely for good fellowship and the truth was that Methodism was more Roman than Protestant. Pelton was answered by Laurence Kean in 1823. Immediately he rejoined with *A Reply* which added nothing new except an intensifying of the aspersions which were freely traded.

This exchange of insults was courtly compared with that ensuing from Presbyterian-Methodist debates in the South. In 1827 the Lexington Presbytery, deciding to move against growing Methodist power in Virginia, issued a Pastoral Letter which provoked a feud lasting the better part of two years. Henry Ruffner prepared and published anonymously a *Review of the Controversy between the Methodists and Presbyterians in Central Virginia* (1829) as a simple statement of fact. But its objectivity was a pretense, and it too became an element in the dispute.

The Presbyterian campaign spread to other parts of the South. One of the most salient outcroppings was seen in 1827 with the first appearance of the *Calvinistic Magazine*. For its duration, consistency and unqualified hostility it ranks as foremost among the anti-Methodist productions of the 19th century. From the emergence of the movement in England to its rise and development in America, every aspect and facet of the denomination's history was searchingly scrutinized and derided. Wesleyan hymnology was excoriated. Wesley's translation of the New Testament was dismissed as a mutilation of scripture sense. All the old objections to Arminianism and episcopacy were recataloged. The question of Methodist loy-

alty was reopened with the "discovery" that FRANCIS ASBURY, contrary to widely held opinion, actually tried to strangle American independence in its cradle and perpetuate monarchy and the Established Church. Pick any volume or number at random, the reader will not be disappointed in his expectations.

G. W. Musgrave offered a summary of the Presbyterian position in *The Polity of the Methodist Episcopal Church in the United States* (1843). It was based in part on his observations of the Methodist Protestant agitation in Baltimore, but he was most indebted to such Presbyterian sources as Ashbel Green's *Christian Advocate* (Philadelphia), the *Princeton Review*, and two of William Annan's controversial writings, *The Difficulties of Arminian Methodism* (1832) and his anonymously issued *A Dialogue between a Presbyterian and a Methodist* (1834). Musgrave was an inspiration to Frederick A. Ross who intensified the anti-Methodist campaign in the South by his editorial labors on the revived *Calvinistic Magazine*. His rejection of Methodism as a debauched pietism precipitated a mighty counter-attack. Two new Methodist publications were founded to do battle, Russell Rneau's *Arminian Magazine* (Rome, Georgia) and *The Jonesborough Monthly Review* edited by WILLIAM C. BROWNLOW.

The *Princeton Review* was not to be compared with the *Calvinistic Magazine* in its scholarship and general tone. However that may be, it was strongly opposed to Methodism's doctrinal position and led the attack against its Arminianism and theology of grace. Methodism's reliance upon false doctrine was diagnosed by Henry Brown in his *Arminian Inconsistencies and Errors* (1856). He expressed a widely shared Presbyterian conviction when he said that Methodist difficulties were traceable to an imprecise doctrinal statement. His suggestion: adopt a common confession, preferably the Westminster.

(c) *Baptists*. The bitterest and most sustained confrontations between Baptists and Methodists took place in the South. Between them there was an active dislike and mistrust. Baptists repudiated the centralization of power manifest in Methodist connectionalism and the episcopacy. For their part Methodists could accept neither the radical decentralization of Baptist organization nor its insistence upon believers' baptism. Compared with other ecclesiastical debates, that between Baptists and Methodists was slow in starting, but once under way was carried by its momentum well into the 20th century. The earliest prolonged dispute was between William F. Broadus and HENRY SLICER. In *A Sermon on Baptism* (1835) Broadus took exception to the Methodist practice of infant baptism and baptism by any mode other than immersion, and he maintained his position despite Slicer's several replies and rejoinders.

Baptist militancy against Methodists, and everyone else, was best expressed in the person and work of James Robinson Graves, preacher, author, editor, controversialist and denominational gadfly. Some of his most vigorous writing was directed against Methodists whom he considered the "most belligerent and offensive of all Protestant sects." He published what is perhaps the best and most widely known of all anti-Methodist works, his monumental *The Great Iron Wheel* (1855). Methodism was pictured as a vast piece of machinery kept in motion by bishops whose despotic powers rested upon passive obedience and non-resistance. Under episcopal direction the iron wheel of Methodism transgressed the rights of its own clergy and laity and moved inexorably to crush the

civil rights of free men everywhere. William G. Brownlow, who had moved so decisively against the *Calvinistic Methodist*, did the same against Graves from his new position as editor of *Brownlow's Knoxville Whig*. He responded in *The Great Iron Wheel Examined* in language as offensive as that used by Graves.

A recurrent Baptist criticism fastened on Methodism's practice of granting church membership to regenerate and unregenerate alike. This is the burden of Amos Cooper Dayton's *Theodosia Ernest* (1856), a fictionalized account of how one young Methodist came to see the light and joined the Baptists. Writing tit for tat, William Pope Harrison published *Theophilus Walton* (1858), a fictionalized account of how one young Baptist came to see the light and joined the Methodists. In reply Dayton prepared *Baptist Facts against Methodist Fictions* (1859), the evidential basis for the portrait of his heroine.

(d) *Episcopalians*. Nothing emerges more clearly from the controversial literature of the 19th century than the durability of John Wesley as the whipping boy for the failures and shortcomings of American Methodism. To the Anglicans and their American counterparts, the Episcopalians, he was a schismatic. In common they agreed that from Wesley's unsound teaching on the WITNESS OF THE SPIRIT issued a succession of false assurances which culminated in the organization of an unauthorized church with an illegitimate episcopal succession. These points were debated by William White, bishop of Pennsylvania, and JOHN EMORY as early as 1817. Episcopalians hammered away at Methodism's doctrine of the church and the form of its episcopacy. William Edward Wyatt, in an 1820 sermon, and George Thomas Chapman, in two volumes of sermons published in 1828 and 1836, attempted to prove that Wesley had no intention of establishing an episcopacy. Wyatt went so far as to suggest that THOMAS COKE's overture to Bishop White (see Coke-White correspondence) respecting the reunion of Methodists and Episcopalians was actually instigated by Wesley.

Discussions on Christian unity took concrete form in 1846 with the organization of the Evangelical Alliance. Episcopalians struck a sour note in the moderate buoyancy of the period by publishing a series of "Sketches of Sectarianism," one of which, entitled "Methodism as held by Wesley," ridiculed American Methodism's attempt at self-legitimation. Efforts by Methodist peacemakers to bridge the ecclesiological gulf were repulsed. JOHN P. DURBIN's overtures were turned aside by William Herbert Norris in two tracts published in 1844, the first of which, *Methodism and the Church opposed in Fundamentals*, was an uncompromising statement of the Episcopal position.

The terms of the Episcopalian-Methodist debate did not alter during the next half century. The exclusive claims of the Episcopal Church were renewed while Methodism's insistence on its right to be called a church was dismissed as pretentious. A hope was repeatedly voiced that Methodists would eschew their errors and return to Mother Church. The *American Quarterly Church Review* devoted itself in part to this end.

(e) *Lutherans and German Reformed*. By and large the Lutherans and German Reformed had no axes to grind with Methodism until the 1840s when, like others, they became aroused by the impact of the church's phenomenal growth. The division of Methodism in 1844 was used by editors of many church papers as an occasion for making

observations respecting Methodism's tendencies. The editor of the Baltimore-based *Lutheran Observer* echoed the thoughts of many when he asserted that Methodism's success had led to the loss of its integrity, while its ecclesiastical vision had been blurred by particularism.

The German Reformed found revivalism distasteful and disapproved of Methodists as its most facile practitioners. The representative statement was supplied by John W. Nevin, Reformed theologian, educator and editor, who indicted Methodism for its adherence to the "new measures" in *The Anxious Bench* (1843).

Post Civil War Period. The organization of the Evangelical Alliance, begun in the 1840s, was effected in 1867. In its wake the old controversies over church union were revived and aged polemists sought to do again what they had done a generation earlier. In 1880 James R. Graves revised his *Great Iron Wheel* and published *The New Great Iron Wheel* as a full-scale attack on the M. E. Church, South. Relations with Episcopalians were exacerbated by the conditions for church union set forth in the Lambeth Quadrilateral and by the self-generated proposal that the Protestant Episcopal Church change its name and become the Church of America.

There had been some criticism of Methodism by Roman Catholic writers earlier in the century, but in their controversies Methodists were more often the aggressors. Orestes Brownson took occasional pot shots at Methodism in his *Quarterly Review*, but it was not until after the Civil War that a Catholic anti-Methodist campaign was mounted. During these years Methodist influence in national affairs was running full tide. Catholics charged Methodists with hypocrisy for criticizing the Catholic way in church-state relations on the one hand while, on the other, doing everything in their power to use the state for their own ends. John Gilmary Shea, writing in *The American Catholic Quarterly Review* (January, 1882), charged that Methodists had aligned themselves with the Republican Party in a bid to control the government.

Serious disagreements among denominations continued into the 20th century, but the period of nearly chronic abuse was about over. Although considerably attenuated, the stream of anti-Methodist literature did not cease; however, its texture was altered by the introduction of criticism from non-religious sources. One of the earliest representatives of this new genre was Henry B. Dawson, editor of *The Historical Magazine*. Throughout the 1860s he impugned Methodist participation in the Revolutionary War and sought to discredit its historical literature for a corrupting subjective bias.

From the 1880s until the end of the period Methodism shared fully in the caustic judgments of a group of self-appointed critics-at-large. "The Great Infidel," Colonel Robert C. Ingersoll, lectured and wrote extensively against Methodists for their superstition and repressive influence. In Kansas, Edgar Watson Howe, publisher of *The Globe*, turned his back on his Methodist upbringing, ridiculed the church and delighted in exposing the shortcomings and peccadilloes of the clergy. From Waco, Texas, William Cowper Brann performed similarly in his *leonoclast*.

Brann's sardonic tone was reflected in some of the realistic fiction of the day. The most striking instance was Harold Frederic's *The Damnation of Theron Ware* (1896). Young Ware, a rising preacher, becomes unsettled by his introduction to German higher criticism and

the corrupting influence of some "liberated" acquaintances. The resulting moral and spiritual degeneration is paralleled by Ware's emancipation from the Methodist system whose deficiencies are laid bare.

The inheritor of these diverse strands, the one who wove them together into a new pattern, was the 20th century literary and social critic, H. L. Mencken. From the time he aimed his first barbs at the Methodists in his free lance column in the Baltimore *Evening Sun* until he relinquished the editorship of *The American Mercury* in 1933, he missed no opportunity to throw dead cats into their sanctuaries. He considered Methodists to be the degenerate descendants of the New England Puritans who, like their bluenose forebears of the 17th century, were actively seeking to control the life and mind of the nation. Mencken's contempt for the Methodists was monumental. With characteristic insouciance he dismissed them with the remark, "So far as I am aware, no man of any genuine distinction in the world today is a Methodist."

Around the "Baltimore Sage" gathered a group of like-minded associates, "Menckenites," who shared not only his prejudices, but his facile, if frequently outrageous, use of the English language. One of these was Herbert Asbury who recounted a sort of spiritual odyssey in *Up From Methodism* (1926). He scolded the church for its ignorance, narrowness, hypocrisy and arrogance, the embodiment of the worst features of its pioneer bishop, Francis Asbury. Even more damning was Sinclair Lewis' *Elmer Gantry*, the highly controversial, best-selling novel of 1927. While overdrawn, Gantry emerges as the epitome of ministerial insensitivity, ignorance, superficiality, opportunism and spiritual poverty; in short, a clerical mountebank. Gantry, quick to take the main chance, put aside his Baptist upbringing and became a Methodist when he saw the advantages of having a "really big machine" behind him. It may have been behind him, but he so drove and manipulated it that at the close of the book no one can doubt that he is well on his way to achieving the desire of his heart, the bishop's chair, worthy successor of Bishop Wesley R. Toomis, Lewis' burlesque of the episcopacy.

While *Elmer Gantry* was a commercial success, there was convincing evidence that the public, no less than the clergy, was tiring of the repeated and unqualified abuse heaped upon organized religion. The nihilism of the Mencken school of criticism precluded any positive suggestions or corrective measures. It was palpably inadequate. Methodists, like other Evangelicals, were aware of the disorders in their own house. Church papers were filled with articles citing this or that shortcoming. Satires were published by Methodist authors which delineated both Methodism's greatness and its smallness. In 1928 DAN B. BRUMMITT released *Shoddy*, a novel which explored the careers of two ministers, one of whom, through self-seeking and calculation, attained the episcopacy but with it spiritual blight. The other achieved self-fulfillment by freely giving himself to his flock and its needs. Later in the period the dark side of ministerial character and the system of ecclesiastical preferment was reexamined by Gregory Wilson, a pseudonymous author, in *The Stained Glass Jungle* (1962). This was followed in 1965 by Charles Merrill Smith's *How to Become a Bishop Without Being Religious* which humorously, yet seriously, raised the question of the place of a genuinely religious man in the structures of the church. A generation separates

the productions of the late 1920s and early '30s from those of the mid-'60s. All of them were written at a time when Methodism was searching for a new definition of its life and mission. They sustain the observation that if denominational warfare was coming to an end, there was no cessation of the church's ongoing task of critical self-examination.

LAWRENCE O. KLINE

ANTI-METHODIST PUBLICATIONS (British). Any vigorous and successful movement which opposes the conventions is likely itself to encounter opposition. This was certainly true of the Methodist Revival. The most permanent monument to this counter-attack is furnished by the various forms of printed polemic, though these were occasionally either encouraged by or resulted in physical persecution by individuals or mobs.

Throughout the eighteenth century the expanding periodical press frequently echoed the chorus of protest against Methodism, mainly by printing unfriendly reviews or letters from correspondents, though occasionally by articles and news items with an anti-Methodist slant. On the whole, however, both newspapers and magazines played fair, publishing the replies which Wesley and his followers sometimes offered in their own defense. Methodists also featured in eighteenth century plays and novels, usually as figures of fun. The most characteristic attack upon them, however, was in the prolific and multifarious pamphlet literature of the century, whether in cultured and reasoned prose, in illiterate invective, or in satirical verse or lampoon.

The general reason for these attacks was that the Methodists dared to be different. Perhaps it can best be summarized in one word, their "ENTHUSIASM," a word then used in its original sense of "inspired by a god," thus implying a presumptive and boastful claim of being nearer to God than was possible to ordinary humans. This enthusiasm was revealed in the Methodists' teaching, with its emphasis upon CONVERSION, upon a divinely implanted personal assurance of SALVATION, upon the possibility of being made perfect in Christian love. It was revealed in their meetings for worship and fellowship, in their exuberant hymn-singing, in the intimate confessions of their "BANDS," in their WATCHNIGHTS and LOVE-FEASTS, so wide open to satire by unfriendly observers. Sometimes the attacks were upon this enthusiasm in general, with only incidental mention of particular practices and leaders; sometimes a reasoned attempt was made to list and document a series of specific charges; too frequently reason gave place to personal abuse of Methodist leaders. Some satire was motivated by a sincere desire to maintain the *status quo*, as well as by genuine distrust of the unfamiliar; often the motive was to gain a quick penny, a cheap laugh, or personal revenge.

It is difficult to discern any pattern in the fluctuating numbers of anti-Methodist books and pamphlets published during successive years throughout the century. All the evidence is far from collected. Those which were mainly anti-Methodist in their purpose run into hundreds; those with occasional anti-Methodist references or an anti-Methodist slant probably number thousands, a figure enormously swelled by innumerable passages in newspapers and magazines. We deal only with the first class, noting in passing that the standard work on the subject, Richard Green's *Anti-Methodist Publications*, is very far from com-

plete. After a flood of over sixty publications directed against the Methodists in 1739, there followed a steady flow of about twenty a year for six years, and for the remainder of the century a trickle punctuated by sporadic freshets, as in 1759-61 (allied with the controversy over CHRISTIAN PERFECTION and George Bell's prophecies of the end of the world), in 1768 (when some Calvinist Methodist students were expelled from OXFORD), and in 1775 (mainly in response to Wesley's *Calm Address to our American Colonies*).

The first printed attack appeared in a London newspaper, *Fog's Weekly Journal*, of which Number 214 for Dec. 9, 1732 carried a lengthy anonymous letter from Oxford (dated November 5) satirizing the Methodists, who had "made no small stir in Oxford," and suggesting as possible motives for their ascetic practices either penurious envy, "a veil for vice," or "enthusiastic madness and superstitious scruples." This called forth a widely advertised defense by a sympathetic witness (who may have been WILLIAM LAW; though this pamphlet also is anonymous) entitled *The Oxford Methodists*.

Although Methodist beginnings in the HOLY CLUB later proved of enormous significance, Oxford was a community set apart, largely ignored by the busy world of London and other centers of commerce and fashion. It was some years later, while JOHN WESLEY was still engaged on his disappointing mission to GEORGIA, that one of his pupils, a late recruit to the Oxford Methodists, unwittingly focused the attention of this larger public upon himself. GEORGE WHITEFIELD had experienced an evangelical conversion in 1735, shortly after joining the Holy Club, and had been ordained DEACON in 1736. The following year, eager to second Wesley's efforts in Georgia, and to use the interval of waiting as fruitfully as possible, Whitefield preached widely in his native area of Gloucester, BRISTOL, and Bath, and also in LONDON. He was much more flamboyant and dramatic than either John or CHARLES WESLEY, and almost overnight found himself a popular preacher, though only twenty-two years old. Inevitably the general public began to take sides over this latest orator. Unfortunately he provided fuel for the fire kindled by his enemies by hurrying into print, in 1737 with some sermons, and in 1738 (after a brief visit to Georgia), with insufficiently edited extracts from his journal, which exhibited some of the more effusive and less critical elements of Methodist "enthusiasm."

By this time John Wesley had returned from Georgia, had been introduced by the MORAVIANS to a new religious dimension, and like Whitefield had come to emphasize spiritual regeneration rather than liturgical correctness, personal assurance of salvation rather than rigorous asceticism. In 1739 both men eagerly proclaimed this new teaching, and being frequently denied the pulpits of the parish churches they went to the masses of people who were prepared to hear them in the open air, both in the metropolis and in BRISTOL, then the third largest city in the kingdom.

Both the proclamation of neglected (though completely orthodox) teachings and the readiness to flout ecclesiastical conventions in order to preach the gospel angered the more conservative clergy. Spokesmen for many such was Joseph Trapp, a London clergyman who preached a series of sermons which went through four editions in that climactic year of 1739 under the title of *The Nature, Folly, Sin, and Danger of being Righteous Overmuch: with a particular view to the doctrines and practices of*

certain modern enthusiasts. Edmund Gibson, the Bishop of London, entered the fray with a pastoral letter largely devoted to "A Caution against Enthusiasm." This Whitefield answered, and there followed a chain-reaction of similar pamphlets pro and con. Typical of the more scurrilous productions was *The Methodists: an Humorous Burlesque Poem: address'd to the Rev. Mr. Whitefield and his followers: proper to be bound up with his Sermons, and the Journals of his Voyage to Georgia, &c.* It will be noted that Whitefield was the focal point of these attacks.

A similar pattern is to be seen in succeeding years, still with Whitefield as the chief target. Although an article in the *Gentleman's Magazine* for 1739 criticized Wesley by name (or rather in the fashion of those days as "the Rev. Mr. W-s-l-y"), he first drew concentrated attention because of his sermon *Free Grace* attacking the extreme Calvinist position on predestination—the sermon which also brought about his rift with Whitefield. Through the years that followed others of John Wesley's publications led to pamphlets or books attacking his rather than Whitefield's views, and especially his teaching on Christian perfection. Gradually he came to be recognized as the leading spirit of British Methodism in its various forms.

It was in an attempt to put an end to attacks by thoughtful churchmen who simply did not understand Methodist principles that in 1743 Wesley published his famous apologia, *An Earnest Appeal to Men of Reason and Religion*. Although this succeeded to a limited extent, it also provoked further attacks, such as *The Notions of the Methodists fully Disprov'd, and Remarks on a Book entitled An Earnest Appeal*. By 1744 the Methodist Societies were so obviously successful that the Bishop of London moved from general warnings to a specific (though anonymous) attack, in his *Observations upon the Conduct and Behaviour of a Certain Sect, usually distinguished by the Name of Methodist*, first printed in folio, and frequently reprinted in quarto. This he followed with *The Case of the Methodists briefly stated, more particularly in the point of Field-Preaching*, which he endeavored to prove violated the provisions of the Toleration Act. Thomas Herring, Archbishop of York, circulated Gibson's attacks, adding his own covering letter. Richard Smalbrooke, Bishop of Lichfield and Conventry, printed his 1744 Visitation Charge to his clergy, in which he castigated the Methodists. These and similar works Wesley answered in *A Farther Appeal to Men of Reason and Religion*, in three parts.

In spite of Wesley's lengthy apologia, however, criticisms by churchmen continued intermittently throughout most of the century, the same charges being constantly reiterated, occasionally with such force and by such influential leaders that they demanded an answer, even though this perforce covered the same old ground. Thomas Church, Vicar of Battersea and Prebendary of St. Paul's, engaged Wesley in a kind of pamphlet warfare at a consistently thoughtful and scholarly level. In 1747 Gibson issued another Visitation Charge to his clergy directed against Methodism, leading to a rebuttal by Wesley. In 1748 George Lavington, Bishop of Exeter, similarly published an anti-Methodist charge to his clergy, which through a tragedy of errors led to the three progressively expanding parts of his well-known *The Enthusiasm of Methodists and Papists Compar'd*—which in turn led to a paper warfare both with Wesley and with Whitefield. Of far greater weight was a two-volume work by William

Warburton, Bishop of Gloucester: *The Doctrine of Grace: or, the Office and Operations of the Holy Spirit vindicated from the Insults of Infidelity and the Abuses of Fanaticism* (1763), which again was answered by both Wesley and Whitefield.

The Methodists suffered in the theater also, so that their suspicion of this literary medium was greatly increased. Strolling actors with makeshift lines upon makeshift stages early found them good for a laugh, but in 1760 the Methodists graduated to the legitimate theater and the attention of major playwrights. Their chief opponent was Samuel Foote, who satirized Whitefield as "Dr. Squintum," but also ridiculed the whole Methodist emphasis upon conversion and personal spiritual experience as hypocrisy or superstition. Even *Lloyd's Evening Post* condemned the "ribald and blasphemous outpourings" of Foote's *The Minor*, and described the whole thing as "steeped in lewdness." In the following year of 1761 two similar plays appeared—*The Register Office*, by Joseph Reed, and *The Methodist* (supposedly a continuation of *The Minor*), which seems to have been written by Israel Pottinger, but was too libelous for public production. The plays were a far cry from Oliver Goldsmith's *She Stoops to Conquer* (1773), where Tony Lumpkin's song was merely an incidental and unmalicious piece of satire, even though it did in fact reflect the popular opinion that the Methodists were hypocrites:

When Methodist preachers come down,
A-preaching that drinking is sinful,
I'll wager the rascals a crown,
They always preach best with a skiful.

In 1768 Methodists at Oxford once more became news, though they were Methodists owing allegiance to Whitefield and the COUNTESS OF HUNTINGDON rather than to the Wesleys. Six young men were expelled from St. Edmund Hall by the Vice-Chancellor, Dr. Durell, because they were "enthusiasts, who talked of inspiration, REGENERATION, and drawing nigh to God," holding meetings in private houses to spread these views. In the pamphlet warfare which resulted Whitefield issued his last publication, *A Letter to the Reverend Dr. Durell*.

The death of Whitefield in 1770 did little to take the pressure off of Wesley. Indeed, because of Wesley's adoption of an Arminian position towards predestination, especially as set forth in the *Minutes* of his Conference that year, the opposition to him by Calvinist evangelicals increased. His most formidable opponents were AUGUSTUS M. TOPLADY, Richard Hill, and ROWLAND HILL, all men of high sincerity and warm Christian enthusiasm, but bitterly opposed to the doctrinal stand taken by Wesley and his societies. They were angry also because the term "Methodist" originally given to both wings of the revival was increasingly being confiscated by Wesley's followers. Unfortunately much of this Calvinist-Arminian controversial literature degenerated into personal invective, in which Wesley was not completely blameless.

The most dangerous opponent of Wesley's organized Methodism at this period was probably Sir Richard Hill who with his *Pietas Oxoniensis* had proved the chief proponent of the six expelled Oxford students. In 1772 Hill issued a major attack on Wesley entitled *A Review of all the Doctrines taught by the Rev. Mr. John Wesley*, following this in 1773 with *Logica Wesleiensis: or, the Farrago Double Distilled*. Wesley carefully replied to

both, and enlisted as the literary champion of his doctrinal views the Rev. JOHN WILLIAM FLETCHER, whose famous *Checks to Antinomianism* issued from this controversy with the Calvinists.

Another pamphlet controversy flared up in 1775 after Wesley, converted by Dr. Samuel Johnson's support of government policy in his *Taxation No Tyranny*, made use of Johnson's work in his own well-known pamphlet. Again there was much slinging of mud, especially by Wesley's enemies, witness Toplady's *An Old Fox Tarr'd and Feather'd. Occasioned by what is called Mr. John Wesley's Calm Address to our American Colonies*.

By now Wesley was in his seventies, but he remained the target for rancorous attacks by younger men, such as that by Rowland Hill entitled *Imposture Detected*, aimed at the anti-Calvinist slant of Wesley's address at the stonelaying for the New Chapel in City Road, London, in 1777. To 1778-79 belong a series of eight scurrilous poems lampooning Wesley and the London Methodists, mostly having symbolic cartoons for frontispieces. The titles of two are sufficiently descriptive: *The Fanatic Saints; or Bedlamites inspired*; and *Perfection: A Poetical Epistle, Calmly Addressed to the Greatest Hypocrite in England*. It is difficult to see how such virulence could be aimed at an old man who in general had by now secured the respect and even affection of multitudes, unless it were motivated by envy. To this later period in Wesley's life belongs also the classic novel satirizing Methodism, the Rev. Richard Graves's *The Spiritual Quixote, or the Summer's Ramble of Mr. Geoffrey Wildgoose; a comic romance*. (3 volumes, 1772-73). This is comparatively kind in its poking of fun at the Methodists in general rather than at their leader in particular. Smollett's *Humphry Clinker* (1771) is also devoted to the adventures of Methodists, though he similarly smiles rather than sneers. References to the Methodists in the earlier works of Fielding and Richardson are much more incidental, though also somewhat more critical.

Methodism served to arouse other Christian communities to some of their own spiritual shortcomings, but as most of us are averse to having our faults indicated it was perhaps natural that those thus criticized, no matter how circumspectly or gently, should begin some vigorous faultfinding on their own. This was especially true (as has been noted) with the Church of England. In 1760 the Roman Catholic bishop Richard Challoner published *A Caveat against the Methodists*, which reached a third edition in 1787. In 1766 "an Independent" noted "the encroachments of the Methodists and the Sandemanians" as important among *The Causes and Reasons of the present Declension among the Congregational Churches in London and the Country*. In 1770 Gilbert Boyce made public letters which he had exchanged with Wesley about the Baptist position, entitled *A Serious Reply to the Rev. Mr. John Wesley in Particular, and to the People called Methodists in General*, and in 1788 William Kingsford published his *Vindication of the Baptists from charges made by Wesley*. In 1778 John Helton issued his *Reasons for Quitting the Methodist Society* to join the Quakers. In one way and another most of the major religious communities crossed swords with Wesley, though it is nevertheless accurate to claim that he strove to maintain a catholic spirit.

In 1791, within a few months of Wesley's death there appeared a number of exposés seemingly designed to

catch the market for topical sensationalism by indulging in the pleasant literary pastime of "debunking" a popular hero. A distant kinsman, John Annesley Colet, issued *An Impartial Review of the Life and Writings, Public and Private Character, of the late Rev. Mr. John Wesley*, much of which he later admitted was pure invention. Joseph Priestley published a collection of *Original Letters by the Rev. John Wesley and his Friends, illustrative of his early history*. The letters themselves were genuine, having originally been stolen from Wesley by his jealous wife; nevertheless Priestley's general intention seems to have been to underline his view that Wesley was "strongly tinged with enthusiasm, from the effect of false notions of religion very early imbibed." The well-known bookseller James Lackington—who had been set up in his business by Wesley's pioneer Lending Fund—published his *Memoirs*, vehemently assailing his benefactors, a fact which he lived to regret, though the recantation in his *Confessions* was unable to undo the mischief caused. Even the first full length biography of Wesley, John Hampson's *Memoirs of the Late Rev. John Wesley* (3 volumes, 1791), contained much polemic against him from this disappointed preacher.

After Wesley's death Methodism was never again quite the unified community which it had been during his lifetime, nor ever again so fresh and challenging in its spiritual vigor. Anti-Methodist literature in Britain, therefore, is mainly a phenomenon of the eighteenth century. Not that controversy disappeared. While the parent body imperceptibly accommodated itself to the religious establishment, though at the same time remaining distinct and independent, paper warfare constantly raged between children and parent. Nor was the world outside uninterested in the spirited protests against Wesleyan Methodism from the METHODIST NEW CONNEXION, the PROTESTANT METHODISTS, the WARRENTITES, and the WESLEYAN REFORMERS. Indeed these controversies frequently achieved headlines in the national press, while churchman and non-churchman alike took sides with the protagonists and entered the literary fray. Nevertheless these remained basically *internal* controversies rather than concerted attacks from without. From time to time local squabbles between the Methodists and an Anglican clergyman or a renegade Methodist preacher would give rise to ephemeral literature unfriendly to Methodism. Frequently individual Methodists or groups of Methodists would find themselves the target for printed abuse because of their association with the temperance movement or the working-class movement, but no branch of Methodism as such could be claimed to stand solidly behind these movements—not even the PRIMITIVE METHODISTS—so that no direct attack on Methodism itself was thereby involved.

This has in general remained the situation until the present time, perhaps with the exception of a movement within the Church of England in the second half of last century which claimed that in their increasing alliance with the Nonconformists the Methodists were deserting their founder, to whose high church ideals the Established Church itself remained loyal. This point of view was set forth both in pamphlets and in more substantial works such as H. W. Holden's *John Wesley in Company with High Churchmen* (1869), and R. Denny Umlin's *John Wesley's Place in Church History* (1870) and *The Churchman's Life of Wesley* (1880). The main spokesman

in defense of Methodism was the very capable JAMES H. RIGG.

R. Green, *Anti-Methodist Publications*. 1902.
A. M. Lyles, *Methodism Mocked*. 1960. FRANK BAKER

ANTINOMIANISM. (See DOCTRINAL STANDARDS OF METHODISM.)

ANTLIFF, SAMUEL (1823-1892), British Methodist, was the brother of WILLIAM ANTLIFF. He was born at Caunton, Nottinghamshire, on July 5, 1823, and became a PRIMITIVE METHODIST traveling preacher at the age of seventeen at Chesterfield. He was an early advocate of temperance in the denomination. From 1868 to 1880 he served as secretary of the Overseas Missionary Society; in 1873, when he was president of the Primitive Methodist Conference, he was also sent on a deputation to the colonial missions. In 1871 he visited CANADA as a conference representative to the Primitive Methodists there, and in 1876 he again went to Canada and to the United States. He was one of the founders of the Primitive Methodist boys' boarding school, Elmfield College, at YORK, and acted as its secretary. In 1891 he was elected a delegate to the ECUMENICAL METHODIST CONFERENCE held in Washington, though illness prevented his attendance. He died in 1892.

H. B. Kendall, *Primitive Methodist Church*. 1905.
Primitive Methodist Conference Minutes, 1892.

JOHN T. WILKINSON

ANTLIFF, WILLIAM (1813-1884), British Methodist, was born at Caunton in Nottinghamshire of humble parents. He became the best-known figure in the middle period of PRIMITIVE METHODISM. Beginning to preach at sixteen, he entered the Primitive Methodist itinerancy in 1830 and served for thirty-one years in various circuits, including an outstanding period (1834-35) at NOTTINGHAM, when the circuit was threatened with collapse by the secession of a number of local preachers and about three hundred of the members. Antliff organized a town mission in the spring of 1836, sometimes preaching four times on a Sunday, usually in the open air, and succeeded in restoring the confidence of the circuit. He served as Connexional Editor (1862-67) and as principal of the SUNDERLAND THEOLOGICAL INSTITUTE (1868-81), the first Primitive Methodist experiment in theological college training. He was chosen as president of the Primitive Methodist Conference in 1863 and 1865. He published *The Life of the Venerable Hugh Bourne* (1872). An outstanding preacher and a man of skilled judgment in legal issues, he received the D.D. degree from WESLEYAN UNIVERSITY, Middletown, Conn., in 1870. He died Dec. 7, 1884.

H. B. Kendall, *Primitive Methodist Church*. 1905.
J. Petty, *Primitive Methodist Connexion*. 1860.
Primitive Methodist Conference Minutes, 1884.

JOHN T. WILKINSON

ANTWERP, Belgium, an ancient, historic city and port with a 1966 population of 243,426, has two Methodist churches of considerable influence.

Antwerp Methodist Church (French) of the Belgium Conference was organized in 1922 in an old German

church, 11 rue Bex, and was moved to 8 rue Coundin in 1936. The congregation joined the Flemish Methodist community, moving into new premises, Verdussenstraat 40, in 1966. Pastors have been W. Thomas, 1922-47; A. Wemers, 1948-49; W. Thomas, 1949-53; J. Wemers, 1954-55; A. Lheureux, 1956-61; and M. Vandezande, since 1961.

Antwerp Methodist Church (Flemish) of the Belgium Conference was organized downtown, at 29 St. Jansplein, in 1925. As stated above, this community with the French Methodist community moved into the new premises on Verdussenstraat 40, in 1966. The pastors of this church have been A. Parmentier, 1925-37; Th. Kerremans, 1937-38; W. Thomas, 1939-44; J. Janssens, 1945-49; Cl. Bruggeman, 1940-50; M. Vannieuwenhuysse, 1951-61; M. Vandezande since 1962.

WILLIAM G. THONGER

AOTEA, early NEW ZEALAND Wesleyan mission station, was situated at Rao Rao Kawere on the shores of the Aotea Harbor on the west coast of the North Island. Mission work was established there in 1840, by H. H. TURTON. This came as a direct result of urgent representations made by local Maoris direct to the superintendent, J. Waterhouse, while he was visiting Kawhia. Turton was later replaced by GIDEON SMALES, who labored there with considerable success for twelve years.

For some years during the Maori War period of the 1860's the work was continued by CORT H. SCHNACKENBERG, who later based his work on Kawhia.

W. Morley, *New Zealand*. 1900. L. R. M. GILMORE

AOYAMA GAKUIN UNIVERSITY. (See TOKYO, JAPAN.)

APOSTASY, FINAL. (See PERSEVERANCE, FINAL.)

APOSTLES' CREED. (See CONFESSION OF FAITH.)

APOSTOLIC METHODIST CHURCH. The Apostolic Methodist Church was organized in 1932 in Loughman, Fla., by E. H. Crowson and a few others. In 1931, Crowson, an elder in the FLORIDA CONFERENCE of the M. E. CHURCH, SOUTH, had been located (deposed from the itinerant ministry) for "unacceptability." The new group published a "Discipline," rejecting episcopal authority and charging that the M. E. Church, South, had departed from its standards of belief and holiness. The pre-millennial return of Jesus and holiness of a "second blessing" type are emphasized. In 1933, F. L. Crowson, the father of E. H. Crowson, was tried by the Florida Conference and suspended. He withdrew and joined his son's new group.

The group has only a few congregations and less than a hundred members. It operates the Gospel Tract Club at Zephyr Hills, Fla. It is not listed in the 1969 Yearbook of American Churches, Lauris B. Whitman, editor.

Book of Discipline, Apostolic Methodist Church, 1932.

Census of Religious Bodies, 1936.

E. T. Clark, *Small Sects*. 1937, 1949. J. GORDON MELTON

APOSTOLIC SUCCESSION. (See ORDINATION.)



HENRY G. APPENZELLER

APPENZELLER, HENRY GERHARD (1858-1902), one of three pioneer Methodist missionaries to KOREA, was born in Souderton, Pa., Feb. 6, 1858. His parents were German Lutherans of the Appenzell people of SWITZERLAND. He taught school briefly, joined the First Methodist Church of Lancaster, Pa., and entered Franklin and Marshall College at the age of twenty. He was licensed to preach, served a small mission church, and then entered DREW THEOLOGICAL SEMINARY in 1882.

While in Drew he became interested in mission work in JAPAN and Korea. On Dec. 17, 1884 he married Ella J. Dodge and shortly after went to Korea. He completed his seminary work in January, was ordained by Bishop C. H. FOWLER in SAN FRANCISCO, Feb. 3, 1885, and set sail for Japan.

Arriving in SEOUL in June, 1885, with government permission to teach but not to preach, he opened a school, to which the King gave the name of Pai Chai Hak Dang. In 1886 he was able to hold the first public service for Koreans. He founded First Methodist Church, Chung Dong, Seoul and was its pastor for years, completing the first foreign style church building in 1898. He also served as superintendent of his mission until 1892. In those days of arduous travel he made two trips to Pyongyang, one to the Manchurian border at Wi-Ju, one to Kongju and Pusan, covering six of the eight provinces and some 2,000 miles.

He served on the Bible Committee and Board of Translators, and for many years was president of Korean Religious Tract Society. He wrote and translated many tracts and was manager of the bookstore where they were sold. He helped establish a Methodist Publishing House. For four years he edited and published a weekly journal, the *Korean Christian Advocate*. With GEORGE HEBER JONES he edited and published a monthly journal, *The Korean Repository*, an English language authority on Korean matters. He was a charter member and for four years pastor of Seoul Union Church (English language).

So strenuous was his activity that he grew old fast, was gray at 40, and went on his second furlough in 1900, "worn in features, an old man though in middle life." Urged to take a church in America, he felt the need in Korea and returned in 1901. The next June, en route to a meeting of the Bible translators at Mokpo, he was lost at sea in a collision about 100 miles south of Chemulpo, June 11, 1902.

Three of his four children gave a total of sixty-eight years to missionary service in Korea. A son, Henry Dodge, was for twenty years head of the school his father founded. A daughter, Alice Rebecca, the first American Christian child born in Korea, was for years president of EWHA COLLEGE. A daughter Mary also taught at Ewha.

William E. Griffin, *A Modern Pioneer in Korea*. New York: Fleming H. Revell Co., 1912.

Official Minutes of the 19th Annual Meeting of the Korea Mission of the Methodist Episcopal Church, 1903.

CHARLES A. SAUER

APPLETON, WISCONSIN, U.S.A. First Church began in 1848. At that time only fourteen people were banded together in the first church service, held in what was known as the "Johnston Shanty." But each of the fourteen was determined to do his part toward organized church life and church membership grew rapidly.

With labor and sacrifice they erected a small building on College Avenue, the town's main street. It burned within a few years. Undaunted, they set out to construct a new building, on Lawrence Street. For several years they were unable to get enough funds together to build beyond the basement wall. But they roofed that over in a crude manner, and there they held services. Finally, in 1878, a modest building was completed.

In the 1920's the Lawrence Street building was sold; the membership had outgrown its quarters, and the present edifice was built. The Centennial was observed in 1948, with a week of devotional meetings and pageantry. Appleton Methodists added a splendid new educational unit in 1964, containing fifteen classrooms, a spacious reception lounge, a combined fellowship hall and dining room, and a well-equipped kitchen.

Many dedicated pastors have served First Church through the years. One of the recent, RALPH TAYLOR ALTON, left here to become bishop of the WISCONSIN area in 1960.

GORDON SORESENSEN

APPLEYARD, JOHN WHITTLE (1814-1874), Wesleyan missionary in SOUTH AFRICA, was born at Cirencester, Glos., England on June 15, 1814, entered the ministry in 1838 and came to South Africa in 1840. He married Sarah Ann, eldest daughter of JAMES ARCHBELL, on April 13, 1841.

Appleyard possessed outstanding linguistic gifts and acquired a knowledge of Hebrew, Greek, Latin, Syriac, and Chaldean. He commenced the study of Xhosa soon after his arrival in South Africa and in 1850 published a major work which included an authoritative Xhosa Grammar and a pioneer comparative study of the Bantu languages (*The Kafir Language*, Grahamstown and London, 1850). Even more significant was his work as a Bible translator. Earlier missionaries had translated portions of the Bible into Xhosa, but the first New Testament (1846) and complete Bible (1859) were the work

of Appleyard, with some assistance from four other missionaries. Between 1860 and 1864 he revised the entire Xhosa Bible singlehanded and supervised its printing for the BRITISH AND FOREIGN BIBLE SOCIETY. This revised version of 1864 came under fire from missionaries of other societies and an interdenominational committee was appointed to produce a new translation in 1868. Appleyard was a member but died before the revision of the New Testament was complete. Although the new translation (published in 1888) was of a high standard, many Xhosa speakers still prefer Appleyard's translation which is closer to the spoken language. In addition to his translations, he composed a number of hymns and several religious works in Xhosa.

Appleyard had trained as a printer and was appointed editor of the Wesleyan Mission Press, first at King William's Town, and after 1854 at Mount Coke. His health was never robust and he died at King William's Town on April 4, 1874.

Dictionary of South African Biography.

Minutes, British Methodist Conference, 1874.

J. D. P. VAN DER POLL

APPOINTMENT. In Methodist nomenclature an "appointment" is the station, or pastoral charge, or other position in the church to which a preacher is formally assigned by a bishop, or in non-episcopal Methodism by the established appointive power. "Reading the appointments" has been traditionally the final act of any annual conference in Episcopal Methodism, and when the bishop reads the appointments, such formal, public pronouncement "stations" the preachers for the ensuing year. Disciplinary regulations governing the making of the appointments, and many other matters having to do with these, are carefully outlined.

The reading of the appointment by the bishop fixes these appointments, and no parchment, or other certification, is ever demanded either by the minister who goes, or the charge to which he is appointed. By Methodist common-law this public reading of appointments takes the place of anything like a contract or contractual relationship which other denominations necessarily use in their pastor and congregation relationship.

N. B. H.

APPROVED EVANGELISTS. (See EVANGELISTS.)

APPROVED SUPPLY PASTOR. (See MINISTRY.)

ARAYA, SAMUEL (1917-), Chilean pastor and theological professor, was born in SANTIAGO. He was educated at the Liceo of CHILE, where he earned his secondary school diploma in sciences in 1936. He then studied at the Facultad Evangelica de Teologia (Union Theological Seminary) in BUENOS AIRES, ARGENTINA; and, as a CRUSADE SCHOLAR, earned the Th.M. degree at Union Theological Seminary, New York, in 1960.

He joined the CHILE ANNUAL CONFERENCE in 1941 and served as pastor of churches in Chile and in New York City. In 1963 he was appointed director of the Methodist Biblical Seminary in Chile, which in 1965 was incorporated into the Evangelical Theological Community, an interdenominational seminary in Santiago, with Araya as one of its professors.

He has served on a number of boards of The Meth-

odist Church in Chile and presently (1967) is executive secretary of the General Board of the annual conference as well as chairman of its Committee on Ecumenical Relationships. He holds membership in the Latin American Association of Theological Institutions.

EDWIN H. MAYNARD

ARCH, JOSEPH (1826-1919), British Methodist, was born in Barford, Warwickshire. He was a pioneer in the movement to organize agricultural workers in a trade union, and in 1872 he founded and became president of the National Agricultural Labourers' Union. He was a PRIMITIVE METHODIST LOCAL PREACHER, and often seemed to combine his two major interests of preaching in village chapels and organizing his fellow laborers to improve their conditions. He became convinced that the most effective way of doing this was through politics rather than through the unions. He entered Parliament as a Liberal M.P. for Norfolk, North-West, in 1885. He was defeated at the time of the Irish Home Rule Bill in 1886, but returned to the House in 1892, and sat until 1902.

Joseph Arch: The Story of His Life. 1898.

R. F. Wearmouth, *Struggle of the Working Classes.* 1954.

E. R. TAYLOR

ARCHBELL, JAMES (1798-1866), pioneer Wesleyan Methodist missionary in SOUTH AFRICA, was born in England in 1798. He married Elizabeth Haigh in Leeds in 1818 and joined BARNABAS SHAW at Leliefontein (Lily Fountain) in the same year. After two unsuccessful attempts to establish stations in Bushmanland and Great Namaqualand, he travelled as far north as Walvis Bay and volunteered for service in that area if a colleague could be found. Instead he was sent to the Bechuana Mission in 1825, and with T. L. Hodgson endeavored to revive the work among the Barolong which had been abandoned by SAMUEL BROADBENT. Tribal warfare forced them to withdraw from the Transvaal and settle at Platberg, near present-day Warrenton. The population at this station soon became too great for the resources of soil and water. In May 1833, Archbell and JOHN EDWARDS, accompanied by a group of tribesmen, trekked southeast in search of a more favorable situation. Later that year they peaceably conducted a migration of 12,000 men, women, and children to the Thaba 'Nchu area where they obtained a grant of land from the Basuto Chief, Moshoeshe, and other local chiefs. The natives were located in tribal groups on various stations, Archbell himself settling among the Barolong at Thaba 'Nchu. In 1836-37 this station became the headquarters of the Afrikaner Voortrekkers who were abandoning the Cape Colony and seeking independence. Archbell exercised a useful pastoral and preaching ministry among them and was asked by some to become their minister. Nothing came of this invitation, although Archbell himself wished to accept it. His linguistic studies issued in the publication of the first Tswana Grammar and New Testament Translations at Grahamstown in 1838.

After a period in England, Archbell became the Methodist pioneer in NATAL. He visited Port Natal (Durban) in 1841 and returned with his family when the British forces took control of the port in April 1842. In December 1847, he resigned from the ministry after a clash with the mission authorities.

Archbell subsequently became a leading figure in Natal society. He farmed, served on the Natal Land Commission, ran a newspaper, founded a bank and the Natal Agricultural Society, became a member of the first Natal Legislative Council and was repeatedly mayor of Pietermaritzburg. He died in Pietermaritzburg in March, 1866, and was buried in the Wesleyan Cemetery.

John Bond, *They Were South Africans.* Cape Town, 1958.

John Edwards, *Reminiscences of the Rev. John Edwards.* London, 1886.

B. Shaw, *South Africa.* 1841.

J. Whiteside, *South Africa.* 1906.

G. MEARS

ARCHER, ALBERT ERNEST (1878-1949). Canadian physician, surgeon, and hospital administrator, was born in Campbellford, Ontario, CANADA, the son of a Canadian Methodist minister. He attended high school in Hamilton and St. Catharines, Ontario. After teaching school for a time, he attended the University of Toronto, graduating in medicine in 1902. After further training, in 1903 he began to practice in the Northwest Territories at Star, forty miles northeast of Edmonton. Here he continued a work among newly immigrated Galician farmers, begun under Methodist mission auspices in 1901 by H. R. Smith. In 1904, Archer married Jessie Walker Valens of Lucknow, Ontario, a graduate in nursing of the Hamilton General Hospital. At first, patients were treated in the Archer home, which was removed in 1906 to the village of Lamont, on the building of the Alberta Northern Railway to that point.

In 1911, a committee to organize a hospital was formed under the chairmanship of Archer. With the assistance of the Board of Home Missions of the Methodist Church of Canada, a fifteen-bed hospital was built and equipped in 1912, and Archer became the first superintendent. The hospital has continued to grow over the years, with the organization of a school of nursing, an unusual feature in a rural hospital. A tribute to its standing and efficiency was the recognition of the Lamont Public Hospital as standard by the American College of Surgeons in 1923, the first nonurban hospital to be so recognized in Canada at the time.

As a public-spirited citizen, Archer served on the Lamont School Board, the village council, and one term as mayor. In medical associations he worked as president of the Alberta Medical Association, on the executive of the Canadian Medical Association and as its president in 1942, as president of the Alberta Hospital Association, and from 1945 to 1948 as economic adviser to the Canadian Medical Association. He was a pioneer in Canada in the field of public health, and served as a member of a committee of seven advising the federal government on health problems.

He was a fellow of the American College of Surgeons, of the Royal College of Physicians and Surgeons (Canada). He received honorary doctorates from the Universities of Alberta and Manitoba. He was decorated with the O.B.E. and subsequently with the C.B.E. After he died in 1949, the Lamont Public Hospital was named the Archer Memorial Hospital to honor this rural doctor who was in advance of his time.

J. H. Riddell, *Middle West.* 1946.

J. E. NIX

ARCHER, ARTHUR COLUMBUS (1855-), American FREE METHODIST retired ordained elder, was born at

Densmore, Kan. He served thirty-eight years as superintendent of conferences and pastor of churches in KANSAS, NEBRASKA, OREGON, CALIFORNIA, and NEVADA. As a pioneer worker he organized twenty-four churches. There were more than 10,000 seekers at the altar, and he received 2,600 into church membership. He is the author of a number of books. He and his wife reside at Sparks, Nev.

BYRON S. LAMSON



RAYMOND L. ARCHER

ARCHER, RAYMOND LEROY (1887-1970), American missionary to MALAYA and bishop for six years, was born Oct. 31, 1887, in Tyler County, W. Va. He held the A.B., A.M., and Ph.D. degrees from the University of Pittsburgh, DREW, and Hartford, respectively. He married Edna Priscilla Caye, Wilmerding, Pa., on April 27, 1916. Admitted on trial in the PITTSBURGH CONFERENCE in 1909, he served three charges, and in 1911 transferred to the Malaya Conference where for the next 31 years he ministered as a missionary in JAVA, SUMATRA, and Malaya. At different times he served as pastor, educator, treasurer-district superintendent, mission superintendent, honorary vice-consul in Medan, Sumatra, and chaplain to British troops. Returning to the United States in 1942, he was for eight years attached to the BOARD OF MISSIONS, first as assistant treasurer and then as an associate secretary.

Archer was a delegate to the 1936 and 1944 General Conferences and to the Uniting Conference in 1939. He was elected bishop in 1950, the first westerner so honored by the Southeast Asia Central Conference. He continued in office six years, supervising the work in BURMA, Malaya, SARAWAK (Borneo), and Sumatra. During his administration there was growth of native leadership in the conference, and the local churches gave greater support to their pastors and to the conference home missionary

program. In 1955 entire villages were under regular instruction in Christianity. In 1935 Archer published *Mohammedan Mysticism in Sumatra*. In 1950 he said, "Christianity has achieved more success among the Moslems in INDONESIA than anywhere in the world."

After the expiration of his term as bishop, Archer served two years, 1957-59, as professor of missions at Drew. He then moved to PITTSBURGH where he died, July 3, 1970.

World Outlook, August, 1950.

Who's Who in The Methodist Church, 1966. JESSE A. EARL

ARCHITECTURE. The Octagon Form in Methodism. As is well known, JOHN WESLEY favored the octagonal form for his preaching houses or chapels. "Eight-sided chapels have no corners for the devil to hide in," whimsical observers were quoted as saying. A more rational explanation is that two centuries before "functional" became the shibboleth in a certain popular architectural school, Wesley saw advantages both esthetic and practical in what he called "octagon chapels"—advantages recognized latterly by "churches-in-the-round."

Eight-sided baptistries had been erected by early Christians, and the mausoleum of Constantine followed that pattern as did many chapter houses of medieval monasteries. Sir Christopher Wren envisioned its superior possibilities for congregational worship, and after the London fire of 1666 incorporated it in his unused Great Model Plan of 1673 for rebuilding St. Paul's Cathedral. English Presbyterians built an octagon-shaped house of worship in 1756 at Colegate, and the Anglicans used this architectural form in a Gothic church erected at Hartwell, Bucks, in 1753.

Wesley's enthusiasm for octagon chapels dates from Nov. 23, 1757. Of Norwich he wrote in his *Journal*, "I was shown Dr. Taylor's new meetinghouse, perhaps the most elegant one in Europe. It is eight-square, built of the finest brick, with sixteen sash-windows below, as many above, and eight skylights in the dome, which, indeed, are purely ornamental. The inside is finished in the highest taste."

His eye was attracted by the esthetic, but his alert mind reached for the concept later to be phrased by Louis Sullivan: "Form follows function." To Nonconformists, both in England and America, places for worship were "meeting-houses," but to logos-centered Wesley, his chapels always were "preaching-houses." Spreading the Word by preaching was the essence of Methodism, and he saw how the octagonal pattern gave the speaker a central position with acoustical advantages that came to full flower in the rapport of "singing Methodists." Lighting and ventilation were facilitated by windows; heating was economical. Moreover, semi-circular seating gave worshippers a visual and physical awareness of "togetherness," augmenting the friendly concern for others so characteristic of early Wesleyan societies.

There were economic advantages in constructing eight walls identical except for doors and windows and inexpensive construction stood high in Wesley's scale of values. "Let all our chapels," he wrote, "be built plain and decent, but not more expensive than is absolutely unavoidable: otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent upon them, yea, and governed by them. And then farewell to the Methodist discipline, if not doctrine, too."

Thus to John Wesley the octagonal form for preaching-

houses was functional and helped Methodism achieve its purpose. His conviction shows in his answer to Question No. 74 in *THE LARGE MINUTES*, "Is any thing (further) advisable with regard to building?"

"1. Build all preaching-houses, where the ground will permit, in the octagon form. It is best for the voice, and on many accounts more commodious than any other.

"2. Why should not any octagon house be built after the model of Yarm? . . . Can we find any better model?"

"3. Let the roof rise only one third of its breadth: this is the true proportion.

"4. Have doors and windows enough, and let all the windows be sashes, opening downward . . ."

The Methodist chapel at Yarm, Northumberland, which he noted with favor, was built in 1764. It was one of 14 that Wesley was associated with from 1761 to 1776, and today is the oldest existing Methodist building of octagonal form. Wesley first preached in it on April 24, 1764 and described it as "by far the most elegant Methodist preaching-house in England." Visitors today see it with a gallery which was added in 1815, and a few other changes including a porch and staircase extension added in 1873. It seats 320, though before the gallery was added it could accommodate a scant 200.

Two other Wesley octagon chapels are still in Methodist use: Heptonstall, Yorkshire (1764) and Arbroath, Scotland (1772). The former is built high on a hillside and, says George W. Dolbey in *The Architectural Expression of Methodism*, "still preserves in its interior much of its original Georgian simplicity." The Arbroath chapel is "the least spoiled by alterations and accretions," though several of the old square-headed Georgian windows have been replaced by stained glass.

The spread of octagon chapels in England was slowed by the paradox of Methodism's growth, for this shape had its own practical limitation. It was difficult to add to a chapel with eight sides. Light is cast on this problem by Wesleyan history at Bradford: "The doors of the Octagon Chapel were for ten or twelve weeks scarcely ever closed by day or night, one party of worshippers frequently waiting without till those within had fulfilled the appointed hour of service."

Although other architectural forms superseded the octagonal in British Methodism, it was not forgotten. The "Pepper Box Chapel," officially known as Wesley Church at Higher Tranmere, Birkenhead, erected in 1862, was squared on the first floor but was a true octagon on the second. Dolbey notes that "at least an echo" of octagon chapels can be detected internally in several large Methodist central halls built toward the close of the 19th century.

The octagon tradition seems never to have rooted itself in early American Methodism. One reason undoubtedly was that Bishop THOMAS COKE, doing a hasty job of condensing *The Large Minutes* after the 1784 CHRISTMAS CONFERENCE at LOVELY LANE CHAPEL in Baltimore, omitted the answer to Question No. 74, quoted above, from *A Form of Discipline* which was of course for American consumption. Pertinent also was the octagon form's inability to cope with the rapid growth so characteristic of dynamic American Methodism. But a limiting factor even more typical of America was improvisation, the settler's ingenuity for using whatever was at hand to suit his purpose. Thus, stones and logs and sod became frontier churches or, like as not, the circuit rider adapted a barn, a house, or any available building to his use. The multi-

sided Fort Pitt Blockhouse, for example, served Pittsburgh Methodists in 1764, and in the 20th century the unused octagonal tower of the skyscraping CHICAGO TEMPLE (First Methodist Church) was transformed into the Chapel-in-the-Sky, favored for Easter Services—and altarminded couples.

Some historians of American ecclesiastical architecture may detect influence of Wesley's octagon chapel upon the over maligned Akron Plan with its central pulpit. The relationship is clearer factually, if not historically, with churches designed under the aegis of 20th-century functionalism. Steel trusses and fabricated beams, the science of acoustics and ventilation, and realignment of liturgy to have more effective communication have influenced certain planners, such as Gabriel Loire of Chartres, toward the form once espoused by Sir Christopher Wren. And John Wesley.

Peter Hammond, English author of *Liturgy and Architecture* (1960), reports "the octagon once again is being adopted as a suitable architectural expression of the liturgy and life of the twentieth-century Christian Church, especially in Europe." He cites a new Methodist church at Sale, Cheshire, as "one interesting reversion to Wesley's favorite shape," adding that "some of the merits of the octagon are as relevant in the twentieth century as they were in the eighteenth."

In America the trend is indigenous. As early as 1914 at CEDAR RAPIDS, IOWA, Methodists commissioned Louis Sullivan, long before he was hailed as the "father of functionalism," to design a new church for Saint Paul's. Though the ecclesiastical vogue of that era was "Gothic in Pantalets," he created a "contemporary" building with pews arched about a central pulpit in a semi-circular sanctuary. Bishop W. A. QUAYLE characterized it as "a poem and a workshop," while Bishop EDGAR BLAKE prophesied that it would "set the ideal for years to come."

Noteworthy examples of American Methodist churches following the swing toward the octagonal or in-the-round form, usually with central pulpit, include: St. Luke's, OKLAHOMA CITY; Hollywood Riviera, near LOS ANGELES; Bloomfield, CONNECTICUT; Good Shepherd, PARK RIDGE, ILLINOIS; St. Stephen, Mesquite, TEXAS.

American Methodist architecture presently appears to be on the march—seeking fulfillment of purpose in form and structural materials. And as purpose is clarified, the trend turns from "Byzantine Bastard" and "Gothic Tunnel" of yesteryear to "contemporary" forms with facilities for preaching and audience participation. This is a trail trod by John Wesley.

Norman C. Byar, "An Approach to Church Design," *The Christian Advocate*, Feb. 11, 1965.

J. C. Bowmer, *Lord's Supper*. 1961.

G. W. Dolbey, *Architectural Expression*. 1964.

F. C. Gill, *John Wesley*. 1962.

C. Deane Little, "Early Methodist Octagons," *Proceedings of the Wesley Historical Society*, XXV, 81-86

Herbert E. Richards, "In Defense of Gothic," and "Down the Years with Church Architecture," *Together*, March, 1958.

Edmund W. Sinnott, *Meeting House and Church in Early New England*. New York: McCraw-Hill, 1963.

Harold E. Wagoner, "Church Architecture"; also "5 Distinctive New Churches" and "The Ideas Behind Them," *Together*, November, 1964.

J. Wesley et al. *The Large Minutes*.

Frank Lloyd Wright, "Is It Goodbye to Gothic?"; also, "8 Modern Methodist Churches," *Together*, February, 1958.

LELAND D. CASE

Further Development in Britain. The spontaneous origin, rapid growth, and ecclesiastical development of British Methodism find distinctive expression in the plan, form, and style of its buildings. THE **FOUNDERY**, LONDON (1739), the New Room, BRISTOL (1739), and the Newcastle Orphan House (1743) were religious community centers of a movement within the Church of England. The minor stream of eighteenth-century chapels which developed from improvised preaching places was much influenced by Wesley himself, and reflected the rectangular auditory plan typical of eighteenth-century Anglicanism. A number of "broader-than-long" chapels owed their inspiration to the Dissenting meetinghouse, and possibly to MORAVIAN influence. Of Wesley's fourteen octagons, only three remain: Yarm (1764), Heptonstall (1764), both in Yorkshire; and Arbroath, Scotland (1772). The oldest Methodist chapel in continuous use for worship is Newbiggin-in-Teesdale (1760). These not-unpleasant buildings were simple and were constructed of local materials.

Wesley's Chapel, CITY ROAD, London (1778) epitomizes the ecclesiastical development of Methodism. It became the norm for large chapels for half a century, and the ex-architect minister, William Jenkins, made it his model. Only four chapels of this type today retain the once-popular arrangement of the Communion space in a recess behind the central pulpit.

Large, early nineteenth-century chapels were erected in many towns like Sheffield, NEWCASTLE-UPON-TYNE, Redruth, Stockport, Birkenhead, Truro, and Derby. These were all spacious, rectangular, well-fenestrated buildings, each seating over a thousand people, and were usually of local stone, though brick was sometimes effectively used.

Mainly through FREDERICK JAMES JOBSON, another minister who had been an architect, the Gothic Revival affected Methodism from the 1840's, at first superficially and then in plan and structure. From 1850 to 1870 sixty percent of new churches were medieval in emphasis, though the detail was usually inferior owing to financial stringency. Renaissance Norman and Romanesque churches were also erected in this period, some of them of creditable design.

Methodism shared in the general architectural confusion of the last quarter of the nineteenth century and the early twentieth century. French, Lombardic, Italianate, and Art Nouveau strains mingled with Renaissance and Medieval. Internally, pews were modernized and simple pulpits were replaced by grandiose pine or mahogany rostra. Near the end of the century, several large, well-massed and articulated Gothic churches were built. The FORWARD MOVEMENT brought the urban central missions, mostly in a modified Renaissance idiom. The modernized Gothic of the early twentieth century heralded a simpler style based on materials and function. Many churches transferred the pulpit to one side and placed the Communion table at the "east" end of the chancel.

As Methodism tardily emulated Anglican medievalism in the nineteenth century, so in the twentieth it is slowly following universal modern trends in ecclesiastical design. However, recent developments indicate an increasing vitality of architectural expression and a greater willingness to experiment structurally, aesthetically, and internally.

Annual Reports (from 1885) of Wesleyan Chapel Committee. M. S. Briggs, *Puritan Architecture and Its Future*. London: Lutterworth Press, 1946.

G. W. Dolbey, *Architectural Expression*, 1964.

A. L. Drummond, *The Church Architecture of Protestantism*. Edinburgh: T. & T. Clark, 1934.

F. J. Jobson, *Chapel and School Architecture*. 1850.

E. Benson Perkins and Albert Hern, *The Methodist Church Builds Again*. London: Epworth Press, 1946.

GEORGE W. DOLBEY

Development in the United States. Methodist church architecture in the United States has followed the general patterns of Protestant church building since the eighteenth century. It is indicative that the oldest Methodist church building in the U.S.A., ST. GEORGE'S, PHILADELPHIA (1769), was constructed originally for another denomination. The chief distinctive character of Methodist church buildings has been the communion rail reflecting the Anglican heritage.

The earliest Methodist meetinghouses were simple structures, ornamentation being considered less important than the accommodation of many worshippers. Balconies frequently increased the capacity of the structure. Representative buildings were the original LOVELY LANE CHAPEL, BALTIMORE, (1774), BARRATT'S CHAPEL, Kent County, DELAWARE (1780), and the original JOHN STREET CHURCH, NEW YORK CITY (1768).

In the period following the Revolution, Methodism began its rapid expansion westward. Frequently log cabins were erected such as REHOBOTH CHURCH, Union, WEST VIRGINIA (1785), said to be the first Methodist church built west of the Alleghenies. Circuit riders preached wherever they found an audience, in the out-of-doors as well as in private homes. Temporary pulpits and rough shelters were erected for camp meetings. In more settled regions, churches were erected following the prevailing Federal style. First Church, LYNN, MASSACHUSETTS (1791) followed this style which was favored by both Congregationalists and Episcopalians in the northeast. Less pretentious frame buildings appeared as frontier regions became more settled. MCKENDREE CHAPEL, Cape Girardeau County, MISSOURI (1806), is a fine example.

As the nineteenth-century battle of styles progressed, Methodism followed popular taste though often with a slight time lapse. The Federal style gave way to the Greek revival, an idiom followed by many Methodist churches in the eastern half of the country such as First Church, Edgartown, Mass. (1842). The period shortly before the Civil War saw the popularity of Gothic revival architecture, a fashion imported from England, while the period after the war saw a fascination with the Romanesque developed by H. H. Richardson, as in Harvard-Epworth Church, Cambridge. This was a period when great efforts at church extension were made and hundreds of churches were erected each year. A distinct Methodist contribution of the time was the Akron plan, developed by Lewis Miller in First Church, Akron, Ohio. Superbly adapted to the church life of the times, it was characterized by a large hall for Sunday school opening exercises with small classrooms on a horseshoe balcony. The hall opened by sliding doors into the "auditorium" where pulpit, choir, and organ pipes were in the corner of a room with curved pews and a sloping floor.

The twentieth century brought more sophistication. A fondness for renaissance buildings gave way to the second Gothic revival, popularized by such men as Ralph Adams Cram in Trinity Church, DURHAM, N. C. Increasingly Georgian revival buildings competed for attention as in

First Church, Chapel Hill, N. C. The stylistic revivals were championed within Methodism by Elbert M. Conover.

After World War II contemporary architecture gradually took the lead within Methodism, anticipated by Frank Lloyd Wright's Chapel at FLORIDA SOUTHERN COLLEGE, Lakeland. Recent years have seen a shift from the divided chancel arrangement to various experiments. Based upon new theological currents and biblical studies, central type arrangements have become more and more common as in Englewood Church, Chicago (1963).

E. T. Clark, *Album of Methodist History*. 1952.

P. N. Garber, *Methodist Meeting House*. 1941.

James F. White, *Protestant Worship and Church Architecture*. N.p., n.d.

JAMES F. WHITE

ARCHIVES, BRITISH. The Methodist Archives and Research Centre at the Book Room, LONDON, contains manuscript letters, journals, and poetical works of the WESLEYS, letters of early Methodist preachers and personalities, nineteenth-century pamphlets, newspapers, magazines, minutes, and historical works. It is also the official repository of all conference journals. The Research Room is available for students from 10 a.m. to 5 p.m. Mondays to Fridays (except bank holidays). Archive material is also found at Wesley's Chapel and the Mission House in London; the New Room, BRISTOL; the Chapel Office, MANCHESTER; and at most Methodist theological colleges. THOMAS JACKSON's library is at Richmond College; the HOBILL Collection is at Hartley Victoria College, Manchester; and there is a smaller collection of pamphlets at Wesley College, Westbury-on-Trym, Bristol.

Proceedings, Wesley Historical Society, XXXIII.

JOHN C. BOWMER

ARCHIVES, UNITED METHODIST. The 1964 GENERAL CONFERENCE of The Methodist Church adopted a resolution calling on the COUNCIL OF BISHOPS to appoint a committee to formulate an archival policy for the church and to report to the 1968 General Conference. An Archives Committee was composed of: ALBEA GOBOLD, chairman; Elizabeth Hughey, secretary; HENRY M. BULLOCK, Eleanore Cammack, and Homer L. Calkin. JOHN H. NESS, JR., archivist of the EVANGELICAL UNITED BRETHREN CHURCH, was included as an advisory member.

In 1965 the officers of the Association of Methodist Historical Societies of The Methodist Church and the officers of The Historical Society of The Evangelical United Brethren Church were formed a committee by the Joint Commission on Church Union to prepare a draft on the Commission on Archives and History for the *Discipline* of the proposed UNITED METHODIST CHURCH. The committee adopted the archival statement prepared by the Archives Committee for The Methodist Church. Thus an archival policy for The United Methodist Church was incorporated in the Plan of Union and adopted in principle with the rest of the Plan at the joint meeting of the General Conferences in Chicago in Nov., 1966.

As written the legislation on archives requires the General Commission on Archives and History to establish a central archives for The United Methodist Church and such regional archives as in its judgment may be needed. Archives, as distinguished from libraries, house not primarily books but documentary materials such as records,

minutes, journals, diaries, reports, pamphlets, letters, papers, manuscripts, maps, photographs, audio-visuals, recordings, and any other items regardless of physical form or characteristic which pertain to the activities and the history of The United Methodist Church. The bishops, General Conference officers, general boards, commissions, committees, and agencies of the church are directed to deposit official minutes or journals in the archives and to transfer correspondence, records, papers, and other archival materials from their offices to the archives when they no longer have operational usefulness. Obviously the purpose of archives is to preserve the documents which will serve in later years as the sources for writing the history of the church.

At the time of church union in 1968 there were few archival items in the possession of the Association of Methodist Historical Societies. Many libraries within The Methodist Church had small archival holdings of that denomination. The bulk of material had either been destroyed through the general church agencies or former officers.

In view of church union and following a program of promotion, Evangelical United Brethren archival records were being transferred to the central depository of that denomination. With the organization of the Commission on Archives and History these archives were incorporated into the holdings of that agency.

An archival committee was formed by the new Commission to contact the uniting agencies and urge the transfer of inactive records. By mid-1969 this transfer was being duly effected in several instances.

A careful study was conducted during the 1968-72 quadrennium to consider a central location for the United Methodist Archives. The present locations, LAKE JUNALUSKA, N. C. for Methodists, and DAYTON, OHIO for Evangelical United Brethren, were continued by the Commission on Archives and History.

JOHN H. NESS, JR.

ARCHIVES AND HISTORICAL RECORDS. The organized Methodist churches of the world have each shown care in preserving their own historical records and archives. The way in which this has been done, and the official archival repositories for the large organized Methodisms, are sometimes noted in the history of the respective churches in this Encyclopedia, as in the UNITED CHURCH OF CANADA and THE UNITED METHODIST CHURCH in America. The following list will indicate the name and address of the Archives of the various branches of Methodism.

African Methodist Episcopal Church	1716 Varnum St., N.W. Washington, D. C. 20011
African Methodist Episcopal Zion Church	Box 146 Bedford, Pa. 15522
African Union First Colored Methodist Protestant Church, Inc.	602 Spruce St. Wilmington, Del. 19801
Bible Protestant Church	52 N. 22nd St. Camden, N. J. 08105
Christian Methodist Episcopal Church	Box 6447 Memphis, Tenn. 38106
Churches of Christ in Christian Union	Circleville, O. 43113
Evangelical Congregational Church	121 S. College Street Myerstown, Pa. 17067

Evangelical Methodist Church	3036 N. Meridian Wichita, Kan. 67204
Fire Baptized Holiness Church (Wesleyan)	600 Country Club Dr. Independence, Kan. 67301
First Congregational Methodist Church of U.S.A.	Henagar, Ala. 35978
Free Christian Zion Church of Christ	Nashville, Ark. 71852
Free Methodist Church of North America	Winona Lake, Ind. 46590
Holiness Methodist Church	2823 Newton Ave. N. Minneapolis, Minn. 55411
Pentecostal Holiness Church, Inc.	Franklin Springs, Ga. 30639
Reformed Methodist Union Episcopal Church	Charleston, S. C. 29407
Southern Methodist Church	Orangeburg, S. C. 29115
United Brethren in Christ (Old Constitution)	Huntington College Huntington, Ind. 46750
United Christian Church	c/o Elder Henry C. Heagy Lebanon, Pa. R.D.4 17042
United Methodist Church Commission on Archives and History	Lake Junaluska, N. C. 28745 and 601 W. Riverview Ave. Dayton, O. 45406
Methodist Publishing House Library	201 Eighth Ave. South Nashville, Tenn. 37202
The Upper Room Library	1908 Grand Avenue Nashville, Tenn. 37203
Historical Society	Ohio Wesleyan University Delaware, O. 43015
Drew University Library	Madison, N. J. 07940
Archives of Indiana Methodism	DePauw University Greencastle, Ind. 46135
Boston University School of Theology Library	Commonwealth Avenue Boston, Mass. 02215
St. George's Church Library	326 New Street Philadelphia, Pa. 19107
Lovely Lane Museum	2200 St. Paul St. Baltimore, Md. 21218
Garrett Theological Seminary Library	2121 Sheridan Road Evanston, Ill. 60201
Candler School of Theology	Emory University Atlanta, Ga. 30303
Divinity School Library	Duke University Durham, N. C. 27705
Divinity School Library	Southern Methodist Univ. Dallas, Tex.
Nippert Memorial Library Cincinnati Historical Society	Eden Park Cincinnati, Ohio 45206
The Wesleyan Church	Box 2000 Marion, Ind. 46952
United Church of Canada	Victoria College University of Toronto Toronto, Can.
Methodist Church of Great Britain	25-35 City Road London, E.C.1, Eng.

Cora Carlock Chapel, and a children's building, altogether worth nearly a million dollars. The church now (1968) has a membership of 3,314. It maintains a strong missionary program, and its care of the sick and shut-in members is outstanding.

Youth are a primary concern. There is a strong program of teaching, worship, counseling, and recreation. This church is widely known for its music and worshipful services. These are broadcast each Sunday.

Among the pastors have been G. B. Winton, R. E. L. Morgan, Ashley Chappell, and Harry S. DeVore.

AREA, EPISCOPAL. An episcopal area in THE UNITED METHODIST CHURCH, U.S.A. is comprised of the annual conference or conferences assigned to a bishop for residential and presidential supervision. In Methodist nomenclature an area would roughly correspond to the word "diocese," as this was and is in the Episcopal churches, though the usual Methodist "area" is far larger than any diocese might possibly be.

The "area system" came about as the pristine itinerant general superintendency of the early bishops came to be modified by the great growth of the church. It was found impossible, even in the time of MCKENDREE and ROBERTS, for the bishops to continue to travel together, and there naturally grew up the custom of assigning different conferences to different bishops for visitation and presidency. By a transition easy to follow, it came about in time that the same man was assigned again and again to the same conference or conferences, and he determined his residence in relationship to his conference assignment or area. Bishops, like successful pastors, which they were, did not like to "move" too often.

The area system came to be more firmly established in the M. E. CHURCH than in the M. E. CHURCH, SOUTH. In the Southern Church the bishops assigned each other about among individual conferences with quite frequent changes as the need might be felt for a bishop's particular type of superintendency. In the M. E. Church less of general episcopal itinerating was done, and the bishops usually remained for longer times in charge of each particular area.

It should be noted that "areas" grew up about, and were named for, cities, as they often are today in United Methodism. This is in contrast to the usage of the Protestant Episcopal Church which names its dioceses after a region.

The GENERAL CONFERENCE has provided that a bishop may not remain in one area longer than twelve years, although there has never been a formal test of the constitutional power of the General Conference to station a bishop. The area system lends itself to administration in a very apt way, and as the bishop is the chief executive of the conferences he supervises, he may put into effect the program of the church in his own area with due regard to all particular necessities and special emphases. The administrative pattern called for by the area system in the M. E. Church, and to which its bishops and people were accustomed, made it more difficult for the JURISDICTIONAL system to be put into effect in the conferences of the former M. E. Church after union in 1939 than was the case in the conferences of the former M. E. Church, South. This difference was something commented upon, following Union, by those who carefully studied Methodist polity. It in part explains the failure of the Jurisdictional system to establish itself as strongly in the

ARDMORE, OKLAHOMA, U.S.A. First Church was organized in 1888 by J. C. Scivally. It was first named Broadway. The present church was built under the leadership of J. T. McClure in 1924. The facilities include a sanctuary, educational building, McClure Chapel,

Northern and Western conferences of The United Methodist Church as it has in the conferences of the former Southern Church.

Following are the Jurisdictional areas of The United Methodist Church in the U.S.A., as presently constituted:

Northeastern Jurisdiction: BOSTON Area; HARRISBURG Area; NEW JERSEY Area; NEW YORK Area; PHILADELPHIA Area; PITTSBURGH Area; SYRACUSE Area; WASHINGTON Area; WEST VIRGINIA Area.

Southeastern Jurisdiction: ATLANTA Area; BIRMINGHAM Area; CHARLOTTE Area; COLUMBIA Area; FLORIDA Area; HOLSTON Area; JACKSON Area; LOUISVILLE Area; NASHVILLE Area; RALEIGH Area; RICHMOND Area.

North Central Jurisdiction: CHICAGO Area; Dakota Area; ILLINOIS Area; INDIANA Area; IOWA Area; MICHIGAN Area; MINNESOTA Area; OHIO East Area; Ohio West Area; WISCONSIN Area.

South Central Jurisdiction: ARKANSAS Area; DALLAS-FORT WORTH Area; HOUSTON Area; KANSAS Area; LOUISIANA Area; MISSOURI Area; NEBRASKA Area; OKLAHOMA Area; Northwest TEXAS-NEW MEXICO Area; SAN ANTONIO Area.

Western Jurisdiction: DENVER Area; LOS ANGELES Area; PORTLAND Area; SAN FRANCISCO Area; SEATTLE Area.

Areas may be changed by General Conference, or by Central Conference directions or advices, or by the way the respective Colleges of Bishops decide to assign the work.

N. B. H.

ARGENTINA is the largest Spanish-speaking country of South America and the second largest on the continent. The country's 1,072,700 square miles stretch 2,300 miles from a semitropical north to (and beyond) the frigid waters of the Straits of Magellan, and from the Andes to the Atlantic. Argentina's population of 22,775,000 (1966) makes it the third largest Spanish-speaking country of the world.

The temperate region supports diversified agriculture and vast herds of livestock. Argentina has a growing industrial sector and is attempting to meet its own needs in such fields as automobile manufacture, textiles, and machine tools.

Argentina has the continent's highest living standard, with a per capita income of \$799 in 1961. It also claims Latin America's highest literacy rate, with 86.7 percent of the adult population able to read and write (1962). There is a growing middle class of small business men, professionals, and the better-paid employees. In rural areas there is a tradition of large landholdings—some extremely large.

While the constitution of Argentina "supports Roman Catholic worship," it guarantees religious liberty. Protestants (known as Evangelicals) represent all of the denominational spectrum and are widely dispersed. Estimates as to their numbers range from 431,000 (1960) up to as high as 1,000,000, and their proportion in the population from 2.1 percent up to the range of 3 to 5 percent.

Spanish sovereignty was established with the arrival of Pedro de Mendoza in 1536. The area became a part of Spain's new world empire as the Viceroyalty of BUENOS AIRES. (Not applied until later was the name Argentina, deriving from the Spaniards' belief that the "River of

Silver" was an easier way to the silver mines in the interior of South America.)

The revolt against Spain came early, with a governing junta established on May 25, 1810. Formal independence was declared on July 9, 1816. Finally there emerged a strong federation based on a constitution (1853) similar to that of the United States. Since 1930 the army has been a major political influence. In 1966 a military group took control of the government.

Argentina has in its population mixtures of Spanish, Italian, German, British, French, Polish, and Indian. The present Indian population is one of the lowest percentages found in any country of Latin America. Extensive British investments during the nineteenth century, particularly in railways, utilities, mining, and shipping, resulted in a substantial English-speaking business community.

The first Protestant preaching in Buenos Aires was heard in 1820 from James Thomson, a Scottish Baptist minister who had come to Argentina in 1818 to introduce a Lancasterian system of public schools (and who also represented the BRITISH AND FOREIGN BIBLE SOCIETY). In 1825 a treaty permitted British subjects to have their own churches and services in English. In 1832 some Methodist (his name lost to history) wrote from Buenos Aires to the Missionary Society of the M. E. CHURCH in NEW YORK, stating that he had succeeded in forming a small class and asking that a missionary be sent. The society responded by dispatching FOUNTAIN E. PITTS, who sailed from BALTIMORE in June of 1835 and visited BRAZIL, URUGUAY, and Argentina. Pitts confirmed the need and recommended that a missionary be sent.

The first, JOHN DEMPSTER, set out in 1836. He made contact with the English, Scots, and North Americans and asked the mission board to send a teacher to found an English-language school. Dempster was received by Juan Manuel de Rosas, dictator of the country, who was cordial, but enjoined him to "confine his labors to the foreign population."

A school was started, but there were difficulties over its operation, and Dempster returned to the United States after five years. But he had laid the foundation for the church. He was succeeded in 1842 by WILLIAM H. NORRIS who had worked previously in Uruguay.

The work came to be known as the South America Mission, and Buenos Aires was the headquarters for activity that came to extend into the interior of Argentina, Uruguay, and, for a time, PARAGUAY. Succeeding Norris as superintendents were DALLAS D. LORE, 1847-54; Goldsmith D. CARRON, 1854-57, and WILLIAM GOODFELLOW, 1857-69. During some of these years the mission was, as described by Barclay, "little more than a chaplaincy to the American and British colony of Buenos Aires." Under Goodfellow, expansion began, and by 1864 there were four ministers holding services (one of them in French) and congregations meeting in Buenos Aires, ROSARIO, and Esperanza. The church in Argentina reported 128 members, and there was a day school with 106 pupils.

There was no preaching in the Spanish language by Methodists (or any other Protestants) until May 25, 1867, when a young English immigrant, JOHN FRANCIS THOMSON, preached in Spanish in Buenos Aires.

Work in Spanish was enlarged under the superintendency of HENRY G. JACKSON (1869-78). In 1870 there arrived in Argentina THOMAS B. WOOD who opened Spanish-speaking work in Rosario. He later became superin-

tendent, serving from 1878-87. He was succeeded by CHARLES W. DREES (1887-93). Expansion continued, and by 1891 Drees enumerated twelve Spanish mission centers in Buenos Aires alone, with work also at Rosario, Carcaraña, San Carlos, Entre Rios Province, and in central Argentina. Preaching was in Spanish, English, French, and German. The WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church joined the work in 1874, when two young women arrived in Rosario to found the school that later became Colegio Americano. Women's work in later years expanded into social welfare. Until the last years of the 1880's the Methodist Church was the only missionary agency in the River Plate region. Then other denominations began to enter.

In 1893 the era of the pioneers ended as the South America Mission was replaced by the South America Annual Conference, authorized by the 1892 M. E. GENERAL CONFERENCE, in recognition of the growing strength of the church and the need for more local self-government. Bishop JOHN P. NEWMAN organized the South America Conference on July 1, 1893, with thirty-eight members. Eighteen were North American missionaries; the others were Argentine, Spanish, French, Italian, and from other backgrounds. The new conference had six districts, of which Argentina was one (with Brazil, CHILE, Paraguay, PERU, and Uruguay). There were 886 full members and 676 probationers in the Methodist churches of Argentina at this time, and 2,198 Sunday school pupils.

The next thirty years were years of consolidation and growth, with increased numbers of Argentine clergy gradually taking leadership.

In 1924 the LATIN AMERICA CENTRAL CONFERENCE was formed, electing in 1932 as its first bishop, JUAN E. GATTINONI, pastor of Central Church, Buenos Aires, the first Latin American to become a Methodist bishop. Argentina and Uruguay became separate conferences in 1956.

During the 1950's Methodists began missions in a number of the villages and larger towns of Patagonia. In 1964, at the request of Bishop SANTE UBERTO BARBIERI and the ARGENTINA ANNUAL CONFERENCE, the Latin America Central Conference set the region apart as the PATAGONIA PROVISIONAL ANNUAL CONFERENCE. It became one of the areas of fastest growth for Methodism anywhere in the world, showing a membership gain of fifty-four percent in its first two years as a conference (partly owing to incorporation of a number of Welsh Methodist congregations). The new conference includes the old city of Bahia Blanca and congregations in the towns scattered through the inhabited valleys far to the south. In 1966 work was opened at Rio Gallegos, near the Straits of Magellan.

In 1965 the Argentine Republic contained 82 organized Methodist churches and 130 additional preaching places. There were 7,338 church members and 2,983 preparatory members. They were ministered to by 68 ordained clergy, 36 supply pastors, and 28 missionaries.

Of the schools, Colegio Americano in Rosario and Colegio Ward in Buenos Aires are the best known, but many local churches operate day schools. The church operates a school and social service program in La Boca, the old harbor area of Buenos Aires. At the same time, it is experimenting with new approaches to city culture at the Urban Center, developed largely by laymen. Methodists are major participants, along with Waldensians, Presbyterians, and Disciples of Christ, in the Facultad Evangel-

ica do Teologia, the seminary in Buenos Aires serving all Latin America. The Methodist Publishing House (Methopress) is also continent-wide in influence as a center for editing and publishing Christian books and magazines. The church maintains its own home mission program, taking particular interest in the Toba Indians of Northern Argentina. The Argentine church has sent missionaries into BOLIVIA, for many years having supported a doctor as medical missionary in the Altiplano. Churches of the country have been one of the sources of support for the work in ECUADOR under the Latin American Evangelical Board of Missions.

Just as Argentina has been the center for much of the political thought of South America, so Protestant churchmen of Argentina have contributed substantially to theological thought and the strategy of evangelism and missions for the continent. Argentine Methodists have taken leading (and cooperative) roles in this area. Their leadership finds expression through the theological seminary, the mission board, and such groups as the Church and Society Board and the Provisional Commission for Evangelical Unity in Latin America. Of recent years there has been discussion of a proposed merger of Methodists, Waldensians, and Disciples of Christ in Argentina, Uruguay, and Paraguay.

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Adam F. Sosa, "Religion's Role in Argentina," *Pampa Breezes*, July, 1966.

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World Methodist Council *Handbook*, 1966.

EDWIN H. MAYNARD
ARTHUR BRUCE MOSS
ADAM F. SOSA

Argentina Annual Conference (now an autonomous church) covers northern ARGENTINA through Mendoza, La Pampa, and most of Buenos Aires Province. This region was formerly in the South American Conference, organized in 1893. In 1944 the name was changed to River Plate Conference, which then included Argentina and URUGUAY; but in Feb., 1954, the Uruguay Provisional Annual Conference was organized to include the churches in that country. Headquarters of the Conference have always been in BUENOS AIRES.

N. B. H.

Methopress, a publishing, printing, and editorial enterprise of The Methodist Church in Argentina, is often referred to as "The Methodist Publishing House."

The beginnings of the Methodist Press in Argentina must be sought about 1881 when Frederick Fletcher founded a school for boys. Soon it became a school of arts and crafts, as a newly converted typographer offered to teach these.

The typographer, Senor Remigio Vasquez, soon transferred to others his enthusiasm for the opportunity to "reach out and give light to the souls who are living in the darkness of idolatry and sin."

On March 11, 1883, *El Estandarte* (The Standard) was issued as the first Methodist publication in the country. At the same time the school shop was transformed into a press, called *Imprenta Evangelica*.

In 1888 the M. E. Church made the institution official, and in 1889 it got its name: *Imprenta Metodista* (Methodist Press). In 1902 a grant was given by the Board of Missions in NEW YORK to buy new machines, enlarging the press's capacity.

A turning point came between 1912 and 1915, when Daniel Hall, administrator, started to publish books, and the print shop became a publishing house. Now the work definitely became an editorial ministry, and Alberto Lestard, another administrator, enlarged the production about twenty-five times. Large numbers of books, magazines, booklets, hymnbooks, Bibles, and other publications were produced. At this time a bookstore, *La Aurora*, was created to promote and sell Protestant books.

In 1953 EDUARDO GATTINONI entered as manager of the Methodist Press, and is in charge of the whole operation. In 1955 a new building was secured and more equipment bought. It was at this time that the press was opened to secular production in order to help finance the editorial plan.

After a short interruption and some adjustments, *La Aurora* and Methopress editorial administration were made one—the present system.

In 1964 a Department of Publications was organized, when the need was felt to give more professional assistance to magazines and books. Since then, layout, art work, and editing, as well as the planning of new projects, are done in this department.

Thus, in eighty-four years, from typography classes at an arts-and-crafts school to a publishing house with forty persons working in it, the project has come to produce books for all Latin America. The Methodist Press represents the continuous effort to "reach out into the darkness" of the secularized world with the light of the printed word.

RUTH MEHL DE GONZALEZ

Toba Indian Mission is a project in northern Argentina sponsored by The Methodist Church of Argentina. The mission to Toba Indians is in the Province of Chaco and serves some 22,000 Indians scattered throughout a vast territory. The work is in cooperation with the Menonite and Disciples of Christ Churches.

An Argentine doctor, Enrique Cicchetti, has established himself in Castelli, a frontier town at the edge of the jungle where the Indians live. From there he reaches several smaller places. Indians come to him for treatment and are treated also in a local hospital where he practices. The Toba Indians are afflicted by many diseases. It is estimated that ninety percent are affected by tuberculosis.

The Methodist Church of SWITZERLAND has joined the mission by sending a nurse, Elisabeth Stauffer, who helps the doctor and gives maternity care.

A teacher, Mrs. Virginia B. de Cicchetti, a former missionary to BOLIVIA, is supported by the Methodist Women's Federation of Argentina. She teaches the Toba chil-

dren to read in their own language. For a time Ruth Clark was sent as a member of the team by the Board of Missions from New York. The influence of the mission is felt not only among the Indians but throughout the community.

CARLOS T. GATTINONI

ARGENTINE EVANGELICAL METHODIST CHURCH (Iglesia Evangelica Metodista Argentina). At the 1968 General Conference (the Uniting Conference of The United Methodist Church), the two conferences of Argentina asked for and received permission to become an autonomous Methodist Church. These two conferences were the Argentine Conference, in the populous central and northern part of the country including Buenos Aires; and the Patagonia Provisional Conference, encompassing southern Argentina to the Straits of Magellan. Pursuant to this authorization, after plans had been worked out within the framework of the Latin American Methodist Conference embracing the autonomous Methodist Churches of the entire continent, representatives of these two conferences met in Rosario, Argentina, on Oct. 4-7, 1969, and at an historic constituting assembly, organized the Argentine Evangelical Methodist Church.

Besides declaring autonomy and approving a constitution, the new Church elected as its first bishop a distinguished minister, CARLOS T. GATTINONI, 62, pastor of the Central Methodist Church in Buenos Aires. Bishop Gattinoni's father, Juan E. Gattinoni, now 91, had also been a bishop some years previously. Bishop Carlos Gattinoni was elected by the necessary two-thirds majority on the first ballot and was mandated to serve a four-year episcopal term. He succeeded retiring Bishop Sante Uberto Barbieri. Though no longer tied organically to The United Methodist Church through the General Conference, the Argentine Church, as is the case with other autonomous Methodist bodies, has an affiliated autonomous relationship with The United Methodist Church.

"The Church has a Regional Appointment Committee which consists of the Bishop, the seven regional superintendents, and five laymen," explains Bishop JOHN WESLEY LORD who represented the COUNCIL OF BISHOPS, U.M.C., at the organization. "In all but one district, this will be the committee that will assign pastors to local churches. In any event, the bishop is no longer the chief appointing officer, but simply a member of the committee. In the Buenos Aires district, the local church appointments will be made by a committee consisting of the district superintendent, five laymen, and three ministers without benefit of bishop. Under this structure the laymen are given more responsibility and the bishop less. This spirit prevailed in the conference as a new emergent and with no punitive overtones."

The Argentine Evangelical Methodist Church has a membership of 10,918 (full and preparatory) in 197 congregations. There are 69 ministers and the enrollment in 111 church schools is 4,773.

N. B. H.

ARIAS, MORTIMER (1924-), bishop and editor of books for the church in BOLIVIA, was born in URUGUAY. He studied at the Facultad Evangelica de Teologia (Union Theological Seminary) in BUENOS AIRES, earning the B.D. and M.T. degrees. He married Esther Legui-

zamon, a deaconess and nurse, and they have two children. He transferred to the BOLIVIA ANNUAL CONFERENCE in 1962. He was superintendent of Central District; pastor of El Salvador Church in COCHARAMBA; and editor of *Ichthus Editorial* (Ichthus Press), a literature program for The Methodist Church in Bolivia, PERU, and CHILE.

At the organization of the Autonomous Methodist Church of Bolivia in Dec., 1969 Mortimer Arias was elected its first bishop. He presides over the newly organized church which embraces the membership formerly belonging to the Bolivia Annual Conference of The United Methodist Church.

NATALIE BARBER

ARIZONA, the sixth largest state, was admitted to the Union in 1912. It contains 113,575 square miles, and in 1965 had a population of more than 1,500,000.

The M. E. CHURCH sent Horace S. Bishop and David Tuthill to preach as early as 1859. Other early preachers were Charles P. Cooke and JOHN L. DYER, known as "Father Dyer, the snowshoe itinerant." While serving as presiding elder of the Santa Fe District, Colorado Conference, he set out to preach to the Americans at Fort Wingate, N. M. Sometime after March 7, 1870, while on that journey, Dyer preached at Fort Defiance, just over the border in Arizona.

In the fall of 1870, Charles P. Cooke, a local preacher from CHICAGO, came to Arizona to preach to the Indians and delivered a sermon at the Fort Bowie Military Reservation in southern Arizona. This was the beginning of permanent work by the M. E. CHURCH in the territory; the M. E. CHURCH, SOUTH also started its work in 1870. Cooke served as a missionary to the Pima Indians on their reservation on the Gila River, south of PHOENIX. He later joined the Presbyterian Church. The Cooke Indian School, an interdenominational institution, is named for him.

Alexander Gilmore, a member of the NEW JERSEY CONFERENCE, served as U. S. Army chaplain at Fort Whipple near Prescott. In Feb., 1871, he organized a Sunday school at Prescott. Though it did not survive, that Sunday school was the earliest organized work of the M. E. Church in Arizona.

In 1872, Bishop MATTHEW SIMPSON sent Glezen A. Reeder of the North Ohio Conference as a missionary to Arizona. At the time the population of the territory was estimated at 30,000, some 20,000 of them Apache Indians. It was said that there was one saloon for every 15 people. Reeder wrote of the situation, "First, the Apaches are in open hostility—they are on the warpath; second, the influence of the saloon affects all; third, Romanism is well established and none too cordial to the incoming of other denominations; and fourth, vice is universally prevalent."

The GENERAL CONFERENCE (ME) established the Arizona Mission in 1879. The *General Minutes* for that year show that George H. Adams was superintendent and soon preachers were appointed by Bishop Simpson to Camp Verde, Florence and Picket Post, Globe, Phoenix, Prescott, Tombstone, and TUCSON. Apparently the first meeting of the Arizona Mission was held on July 7-10, 1881 in the Presbyterian Church, Tucson, with Bishop THOMAS BOWMAN in charge. Among those appointed in both 1880 and 1881 was George F. Bovard. Bovard was sent to Camp Verde the first year and to Phoenix the next. In the early years the Bovard family was influential

in the University of Southern California which at its inception and for many years afterward was a Methodist school.

The Arizona Mission grew slowly. The report for 1883 showed six churches with a total of 143 members. There were 1,002 members and 16 churches in 1900. Twenty years later there were 34 charges and 4,436 members. In 1920, the Arizona Mission was absorbed by the Southern California Conference. This improved the organizational structure and the economic status of the work, but Arizona Methodism was still handicapped by the fact that it was up to 650 miles from the seat of the annual conference. Arizona was largely a "port of entry" for young preachers who, desiring to come west, accepted small appointments in Arizona as stepping stones to larger places in the Southern California Conference. This situation obtained until after union in 1939.

The M. E. Church, South, like its sister denomination, began work in Arizona in 1870. In that year the General Conference established the Los Angeles Conference which included southern California, Arizona, and some other territory. The new conference had two districts, Los ANGELES and San Bernardino, and Arizona was a part of the latter. Alexander Groves, who had a part in starting Southern Methodism in southern California, was appointed to "Arizona" in 1870. The next year he succeeded in gathering a class in Phoenix. This was the first Methodist congregation, and indeed the first Protestant congregation, established in Arizona. It was the beginning of Central Methodist Church, Phoenix. Groves served a total of ten years in Arizona, and according to the *General Minutes* was appointed presiding elder of the Arizona District in 1875. Also, Franklin McKean and other preachers served appointments in Arizona during this period.

In 1876, Lewis J. Hedgpeth was appointed presiding elder of the Arizona District and pastor of the church at Phoenix. Referred to as a "stalwart son of the Southern Church," Hedgpeth for 25 years "gave his tireless energies to preaching in Arizona," a record unequalled by any other Methodist preacher in the region for many years. Riding horseback, it took Hedgpeth five weeks to go from the conference in Los Angeles to his appointment in Phoenix, and it required longer still for his young family to make the journey. A severe drouth occurred in the Salt River Valley in which Phoenix is located during 1878, leaving the young minister and his family in want. A Catholic saloonkeeper and a Jewish merchant in the spirit of frontier fellowship took up an offering for the Methodist preacher.

The growth of Southern Methodism in Arizona was slow. By 1907 the denomination had only 507 members in the entire territory. In that year, however, the Arizona Church Extension Society was formed, and with nearly 100 members who pledged to give a minimum of \$5 to each new church that was built, the society stimulated expansion. By 1918, eight new churches had been erected, and the total membership rose to 1,694. In the same year Bishop H. M. DUBOSE transferred J. E. Harrison from the West Texas Conference and appointed him presiding elder in Arizona. Largely because of Harrison's leadership, the General Conference of 1922 lifted the Southern Methodist work in Arizona to the status of an annual conference.

The conference began with 21 pastoral charges and 2,834 members. Church extension was zealously promoted, and by 1929 there were 32 appointments with

4,876 members. There were losses during the economic depression of the 1930's, some churches closing and others suffering a decline in membership and finances. The Southern Methodist Hospital and Sanatorium at Tucson, acquired in 1926, rendered notable service, but due to financial difficulties it was lost to the church just before unification in 1939. In this period, however, the conference developed a strong youth organization and an excellent camping program. Lack of numerical strength and geographical isolation handicapped the conference, but even so it came to Methodist union in 1939 with 5,309 members and 29 pastoral charges.

The merger in 1939 helped Arizona Methodism. The state became a relatively strong district in the Southern California Conference (S. CALIF.-ARIZ. beginning in 1940). However, with conference headquarters in Los Angeles, there was still a sense of psychological as well as geographical isolation. But after World War II the situation greatly improved. It may be said that ultimately the marked advance of Methodism in Arizona after the middle of the twentieth century was due more to the widespread use of air conditioning than to any other one factor. Arizona has a good winter climate, but it is hot in summer. The pioneer preacher, Lewis J. Hedgpeth, said facetiously that he had to change his theology when he began preaching in Arizona. If he dwelt on the terrors of hell in summer, his people would say, "Let us try anything once," while sermons on the joys of heaven in winter would elicit the observation, "But look what we have here!" Air conditioning gave control over summer temperatures. This coupled with the dry climate of the region prompted electronic industries to locate in the state. Also, it encouraged many retired people to move to Arizona. Still further, more people began to spend winter vacations in the area.

Between 1955 and 1961, 12 new churches were built in Arizona, the total membership rose from 19,000 to 30,000, and contributions to world service and other benevolences greatly increased. In 1961, the Arizona District was divided to form the Phoenix and Tucson Districts. In 1967, the two districts reported 96 pastoral charges, 48,022 members, and churches and parsonages valued at nearly \$25,000,000.

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HERSCHEL H. HEDGPETH

ARIZONA CONFERENCE. (See ARIZONA.)

ARKANSAS, carved from the Louisiana Purchase, is in the west south central United States. It became a territory in 1819 and was admitted to the Union in 1836. An agricultural state, it also produces large amounts of oil and gas. It has great acreages of forests and picturesque mountains, and is noted for its thermal springs and for its many streams and lakes which are important for recreation.

As early as 1765, traders from St. Louis followed an Indian trail in a southwesterly direction into what is now Arkansas. White settlements grew up along this and other Indian trails, particularly where they crossed streams.

Methodist interest in Arkansas began in 1814. In that year the TENNESSEE CONFERENCE created the "Mississippi District" comprised of the territory now included in Missouri and Arkansas. Samuel H. Thompson was appointed presiding elder; no preacher was appointed to Arkansas that year, but two local preachers were at work by 1814-15 in Arkansas—WILLIAM STEVENSON and Eli Lindsay. William Stevenson was born in SOUTH CAROLINA in 1768, and became a local preacher in Smith County, Tenn. in 1800. In 1809 he moved with his family to Bellevue Valley, Mo., and did considerable preaching in southeast Missouri during the next few years assisting the presiding elders, JESSE WALKER and Samuel Thompson. In the fall of 1814, Stevenson's brother James who lived in Clark County, Ark., visited him. James was impressed with the influence of religion in Missouri and lamented its absence in Arkansas. Moved by his brother's account of the spiritual destitution in Arkansas, William Stevenson decided to accompany him there at once for a visit. It was a 400-mile trip mostly through wilderness; Stevenson preached at numerous settlements and homes. He preached one Sunday at the home of a man named Cumming on the Forte Caddo River, a branch of the Ouachita. He was instrumental in the conversion of Friend McMahon, formerly a Baptist in Kentucky, who became a local preacher and accompanied him in later years on preaching tours. He traveled as far west as Mound Prairie in Hempstead County near the Texas line. At Mound Prairie the people begged for a regular preacher. Stevenson promised that if he could not get a preacher appointed to the area, he would return himself the next fall and stay as long as he could.

On that first trip to Arkansas in the fall of 1814, Stevenson stayed six to eight weeks, and he says in his autobiography that he established "a few little societies." Stevenson returned to his home in Missouri in midwinter, and in the spring and summer of 1815 attended many camp and quarterly meetings with Samuel Thompson, the presiding elder. Stevenson talked with Thompson about Arkansas and the Red River country and the need for preachers in that region. The presiding elder urged Stevenson to join the annual conference, and promised to appoint him to Arkansas if he would. Stevenson left Missouri for Arkansas in the late summer or early fall of 1815, taking with him Joseph Reed, a local preacher who later became a conference member. Thompson, the presiding elder, saw to it that Stevenson was admitted *in absentia* to the Tennessee Conference in the fall of 1815.

Stevenson says that he and Reed traveled to the south side of the Current River in northeast Arkansas to the little below the Missouri line. There he began the formation of a circuit that extended southwestward to Pecan Point, Tex., 400 miles from his home in Missouri. He says, "We got up small societies on the rivers and large creeks where the people had found good land." Stevenson's tour into Arkansas and Texas lasted six months. He spent the remainder of the conference year on the Bellevue Circuit in Missouri.

At about the same time that Stevenson was preaching and organizing societies in Arkansas, several others were evidently starting to preach there also. One of the first of these was Eli Lindsay, who lived on Strawberry River in northeast Arkansas, and formed Spring River Circuit to which he was appointed in the fall of 1815. He was assisted by Jonathan Wayland; one society they formed

was Flat Creek Church. They reported 88 white and four Negro members at the end of the year. Lindsay was the first preacher appointed to serve in the state and Spring River was the first circuit organized.

Henry Stephenson was also preaching in northeast Arkansas near Spring River before 1816. He was later for several years a conference member, and helped to establish Methodism in Texas. In 1816, the MISSOURI CONFERENCE was established by dividing the Tennessee Conference. At the outset the new conference included Missouri, Arkansas, ILLINOIS, and part of INDIANA. Stevenson attended the first session of the Missouri Conference which was held in Illinois in the fall of 1816. JOHN SCRIPPS who was secretary of the conference, later wrote in his memoirs that through S. H. Thompson, the presiding elder, William Stevenson, "the father of Methodism in Arkansas," was recognized at the conference session.

At the 1816 conference, Stevenson was appointed to the "Hot Springs Circuit," the one he had formed in southwest Arkansas in 1815, and Philip Davis was sent to the Spring River Circuit, the one Eli Lindsay had organized in northeast Arkansas. Thus Methodism was organized and at work in both north and south Arkansas by the fall of 1816.

On being appointed to Hot Springs Circuit in 1816, Stevenson sold his farm in Missouri and bought another at Mound Prairie, Hempstead County, Ark. Moreover, many of his Methodist neighbors and friends in Bellevue Valley did likewise, and on arriving in Arkansas they helped to organize Methodist societies. They built a church at Mound Prairie in 1817 and called it Mount Moriah. It was of hewn pine logs and was some 28 by 30 feet. Mount Moriah was the first Methodist church building erected in Arkansas. Due to some difficulty about the deed, the people abandoned the building after one year and put up another about a mile away and called it Henry's Chapel, the name it bore for 50 years. THE LITTLE ROCK CONFERENCE Historical Society has erected a granite marker on the spot.

In 1818, the Arkansas work was formed into a district, at first called Black River and later Arkansas. Stevenson served as presiding elder several years, with headquarters at Mound Prairie. By 1832 the Arkansas work had grown sufficiently to justify two districts. The area below the Arkansas River was called the Little Rock District. In 1833, the Missouri Conference met at Salem, Washington County, in northwest Arkansas.

The 1836 General Conference established the Arkansas Conference which initially included the Alexandria District in LOUISIANA and the South Indian Mission District in Indian Territory. The first session of the Arkansas Conference was held in Batesville. At the time there were 2,465 members in the conference, 423 of them colored.

The Arkansas Conference adhered South following the division of 1844. At the conference session in November, 1844, one preacher transferred to the PITTSBURGH CONFERENCE and another to the IOWA CONFERENCE, presumably because they wished to remain in the M. E. Church. In 1845, the conference reported 9,454 members, a decrease of nearly 400, as compared with 1844. The next year, however, there was a slight increase, and by 1854 there were over 16,000 white and some 2,800 colored members. In that year the conference was divided to form the Ouachita Conference in the south half of the state. It became the Little Rock Conference in 1866. In 1870, the Arkansas Conference was again divided to form

the White River Conference in the northeastern part of the state, but the two merged in 1914 to form the NORTH ARKANSAS CONFERENCE. There have been no conference boundary changes in the state since that date.

When organized in 1836, the Arkansas Conference was served by the *Western Christian Advocate* published in Cincinnati, Ohio. In 1851, the *Memphis and Arkansas Christian Advocate* appeared and continued with one or two changes in name until the Civil War. After the war there was the *Arkansas Christian Advocate* which for a time was called the *Western Methodist*. In 1882 came the *Arkansas Methodist* which has carried on to the present time.

Until shortly after the Civil War, education in Arkansas was left almost exclusively to private effort. The minutes of the Missouri Conference for 1833 list appointments to six Indian mission schools and show that two others were to be supplied. When organized in 1836, the Arkansas Conference inherited these schools and in 1844 passed them over to the Indian Mission Conference which was established that year.

Both before and after the Civil War, the conferences in Arkansas sponsored academies or high schools, not by providing money but by stimulating, encouraging, and furnishing leadership. Trustees were largely local, and the schools were dependent on tuition for income. For the most part the principals were Christian men. The institutions were permitted to advertise that they were under the patronage of the Methodist annual conference. Two of the more prominent Methodist academies in Arkansas before the Civil War were Washington Male and Female Seminary, established at Washington in 1846; and the Soulesbury Institute at Batesville which was started in 1850. They served well until forced out of existence by the war.

Following the Civil War, the annual conferences and even district conferences sponsored academies. Fifteen or more such schools were established in Arkansas. Two of the strongest and best known were the Fort Smith District High School at Booneville, and the Clary Academy at Fordyce. Academies under church auspices flourished because of the absence of public high schools. When the latter came, the former soon disappeared.

There were no church or state colleges in Arkansas until the founding of the University of Arkansas in 1871. In the next 20 years the denominations founded at least eight colleges. Beginning in 1868, the Methodist conferences individually made some unsuccessful attempts to establish colleges. They soon concluded that cooperative effort in higher education was essential, and they agreed to support one Methodist college for men and one for women. In 1884, the conferences bought for about \$10,000 the Central Collegiate Institute at Altus, a private school founded in 1876. In 1889, they established Galloway College for women at Searcy. In 1890, the Collegiate Institute was moved to Conway and its name was changed to HENDRIX COLLEGE.

Notwithstanding the agreement of the conferences to limit their support to two colleges, they soon found themselves trying to maintain five. Two of the schools quickly closed. Three—Hendrix at Conway, Galloway at Searcy, and Henderson-Brown at Arkadelphia—continued until 1926 when serious moves toward consolidation were initiated. By 1934 Galloway and Henderson-Brown had closed, and Arkansas Methodism's support for higher education was centered in Hendrix College at Conway, a coeduca-

tional school which has become noted for academic excellence.

In 1890, the conferences established the Arkansas Methodist Home for children at LITTLE ROCK. The Methodist Hospital began in Memphis in 1910. From the outset the White River Conference joined in its support.

In 1923 the M. E. Church, South created the Western Methodist Assembly at Mount Sequoyah, Fayetteville. Through the years it served as the center for summer conferences and gatherings of church agencies and groups. In 1939, MOUNT SEQUOYAH became the property of the South Central Jurisdiction of The Methodist Church.

M. E. Church After 1844. In 1848, the M. E. Church organized a Missouri Conference with an Arkansas District. At the time the church had four appointments in Arkansas—Batesville, Bentonville, Van Buren, and Washington. ANTHONY BEWLEY, who in 1845 opposed the Missouri Conference adhering South and who thereafter worked for the reorganization of the M. E. Church in Missouri, was appointed to Washington, Ark., at the conference session. Apparently some anti-slavery sentiment and some loyalty to the M. E. Church prevailed in Washington until the Civil War. Opposition to slavery had been promoted there by Jesse Hale, an "ultra abolitionist" who served as presiding elder of the Arkansas District of the Missouri Conference from 1826 to 1830 with headquarters in Washington. Hale enforced the rule in the *Discipline* that no slave owner could hold an official position in the church. Hale's anti-slavery stance prompted William Stevenson and some laymen in south Arkansas who (though not advocates of slavery) did not like what they called the "Hale storm" to move to Louisiana where the disciplinary rule concerning slavery was not as vigorously enforced. Washington continued as an appointment of the M. E. Church in Arkansas until the Civil War. However, loyalty to the northern church did not survive the conflict; after the war Washington did not appear in the appointments of the M. E. Church in Arkansas.

The Arkansas District became the Arkansas Conference in 1853. Its pre-war strength peaked at about 2,350 members in 1855. The membership fell to about half that figure by 1861, and the Arkansas work reverted to a district in the Missouri Conference (ME), an arrangement which continued until 1873 when the Arkansas Conference was again reconstituted.

In 1879, the Negro preachers and churches in the Arkansas Conference (ME)—about 1,440 church members, one-fourth of the total—were set apart as the Little Rock Conference of the M. E. Church. That conference grew to a membership of about 6,000 by 1929 when it merged with the Lincoln Conference to form the SOUTHWEST CONFERENCE. The Southwest Conference continued until 1939 when it became a part of the Central Jurisdiction of The Methodist Church.

By 1910 the Arkansas Conference had achieved its maximum numerical strength, some 6,000 members. In 1921, the number had declined to about 5,000, and in that year the Arkansas work became a district in the St. Louis Conference which in turn was absorbed by the Missouri Conference in 1931.

In 1939, there were 24 pastoral charges in the Arkansas District of the Missouri Conference, only six of which were filled; the others were left to be supplied. There were 4,409 church members in the district.

When the Little Rock and North Arkansas Conferences

of The Methodist Church were organized in the fall of 1939 each included about seven ministers from the former M.E. Church.

Methodist Protestant Church. Throughout its history the METHODIST PROTESTANT CHURCH had some congregations and one or more annual conferences in Arkansas. On Dec. 11, 1830, about eight members, including two local preachers and one exhorter, of the M. E. Church at Cane Hill in western Arkansas, elected a chairman and secretary, and resolved to withdraw and associate under the Conventional Articles adopted by the Reformers at Baltimore in 1828. At the time they had not yet heard that the M. P. Church had just been organized the month before in Baltimore. The local preachers, Jacob Sexton and J. Curiton, conducted services regularly for the newly organized group at Cane Hill and attendance increased. In the summer of 1831, they held a camp meeting at which there were 55 conversions. In September of that year, Sexton appealed in writing to the Tennessee Conference of the M. P. Church saying that his congregation of 35 wished to be attached to it, and at the same time he asked that a mission be established in Arkansas. The conference granted both petitions.

The Arkansas Mission became the Arkansas Conference (MP) in 1838. For the next 12 years, the new conference included the state of Missouri. As time passed the Methodist Protestants were said to have "thousands" of members in Arkansas, but during and immediately after the Civil War the work was "totally disorganized, except a few churches in the extreme south part of the state." Those churches then linked up with the LOUISIANA CONFERENCE, and for some years there was an Arkansas and Louisiana Conference.

In the 1880's the M. P. Church began to prosper again in the state, and there were four conferences—Arkansas, North Arkansas, Red River Mission, and Western Arkansas. In 1884 the Fort Smith Mission was formed, comprised of northwest Arkansas and a part of Indian Territory. From 1900 to 1908 there was a Northeast Arkansas Conference which included that part of the state and southeast Missouri. In 1915 the Oklahoma Conference and the Fort Smith Mission were merged to form the Fort Smith-Oklahoma Conference which continued until 1939.

In 1892, the Arkansas Mission, composed of Negro ministers and churches, was organized. It was absorbed by the Southwest Conference at the time of Union in 1939.

The Arkansas Conference was reconstituted in 1884 and it continued until 1939. In 1932, the conference journal reported 38 preachers including one supernumerary and 12 probationers, 4,074 church members, and 57 churches and 14 parsonages valued at \$156,600. The congregation at Magnolia with 212 members was the largest in the conference.

When organized in 1939, the Little Rock Conference of THE METHODIST CHURCH included 30 preachers in full connection (one was retired) from the Arkansas Conference of the former M. P. Church. About half of the 30 were transferred to the North Arkansas Conference for appointments. That conference began with a total of about 20 former M. P. ministers.

In 1939 Arkansas and Oklahoma formed an episcopal area of the South Central Jurisdiction with the bishop's residence in OKLAHOMA CITY. In 1944 Arkansas and Louisiana became an area with the episcopal residence in Little Rock. Since 1960 the Little Rock and North

Arkansas Conferences have constituted an area. The two conferences cooperate in area-wide activities and interests, such as the support of the Methodist Children's Home and the *Arkansas Methodist*, Hendrix College at Conway, financial assistance to ministerial students at Hendrix, the Methodist Hospital at Memphis, and Wesley Foundations at the state institutions of higher learning. Each conference has its own youth camps. The WOMEN'S SOCIETY OF CHRISTIAN SERVICE is effectively organized in both conferences.

In 1968, the Little Rock and North Arkansas Conferences had 408 pastoral charges, 183,522 church members, and churches and parsonages valued at more than \$68,000,000.

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ARLINGTON, TEXAS, U.S.A. First Church, had its beginnings in 1878 as the newest preaching point on a five point circuit, including Thomas Chapel, Wyatt's Chapel, Poindexter, and Mountain Creek. All the others have since disappeared.

Central TEXAS was still pioneer and Indian country. The first railroad had just pushed westward, two years before, from Dallas to Forth Worth, a distance of thirty miles. Since Arlington, a small agricultural community, was halfway between, it showed promise of growth.

For the first seven years the Methodist services were held in the office of the Shultz Lumber Yard. Then in 1885 a lot was secured and a small frame building erected in the heart of the community. The soft stone marker, which is now enshrined in the present building, bore the words: "Centenary Methodist Church 1885." This name was adopted in 1884, and was to commemorate the "Centenary" of the "CHRISTMAS CONFERENCE" of 1784 in BALTIMORE. Growth for Arlington and the church was slow. In 1899, after twenty-one years, there were only 193 members. The first brick structure was erected in 1907. The cornerstone, bearing the name "Centenary Methodist Church," is also enshrined in the present structure. When this building was destroyed by fire in 1918, work started almost immediately to rebuild, using the same foundation. Art glass windows went into this edifice. When this building was also destroyed by fire, in 1954, one of the large three paneled windows was spared, and is now over the main entrance to the present sanctuary. It bears likenesses of Jesus as the Good Shepherd, In the Garden, and Knocking at the Door.

The present church structure was constructed in Semi-Gothic design in four stages, beginning in 1950. It was completed in 1965, with a present evaluation of a million and a half dollars. Its membership of more than 2,800 continues to grow.

During the past fourteen years First Church has helped to found, finance, and furnish members for five additional Methodist churches in the now rapidly growing city of Arlington, as well as numerous churches beyond. It also has a strong missionary outreach.

G. ALFRED BROWN

ARLINGTON, VIRGINIA, U.S.A. Arlington Church held its first services in a one-room building located on what is now the northeast corner of Columbia Pike and Glebe Road as the Civil War loomed all around. Known as Hunter's Chapel, it was engulfed by war when the Union Army, preparing for a battle, burned the structure to the ground.

In 1870 a one-room schoolhouse was built on Columbia Pike on South Wayne Street which served as a community church. Only five of the worshippers were Methodists, but they decided in 1893 to erect a Methodist church on a lot donated by Sanford Bradbury, one of the five, on Columbia Pike opposite South Edgewood Street. Mrs. Sarah Bailey, another of the five, solicited contributions, mortgaged her farm for \$3,000, and the members secured a loan from the mission board of the church in the amount of \$400 which made it possible to pay for a building. At the service of dedication in 1893 a Washington man present read a poem entitled "The Faithful Five," which he had written in honor of the charter members.

Years later the United States Government paid \$3,000 as damages for the destruction of Hunter's Chapel. This paid off Mrs. Bailey's mortgage.

In 1918-21 Arlington Church secured its first full-time minister. In the 1930's the great movement of people from Washington into the suburbs began and the church grew as the community grew.

In 1939 the congregation purchased a lot at the corner of Glebe Road and South 8th Street, a building fund was started, and plans were drawn for a new church. World War II intervened, building plans were laid aside, and the church did its best to serve the increasing numbers who then flocked into Arlington. It was the first church in the metropolitan area to hold two identical worship services each Sunday morning. Ground for the present structure was broken in June, 1945, cornerstone was laid in April, 1946, and the building was open for use in April, 1947.

This church had approximately 400 members in 1939; about 640 in 1943; approximately 1,100 in 1947; and some 2,800 in 1958. In 1969 there are 3,349 members, making it the largest church in the VIRGINIA CONFERENCE and one of the larger ones in all of Methodism.

ROLAND P. RIDDICK

Clarendon Church has for some years led the churches of northern Virginia in its emphasis upon a variety of study programs and financial support to both world and national missions, benevolences, which include homes for children and the aged, and the cause of church extension in a fast growing area.

The church began with the organization of a Sunday school in a private home, in the Clarendon area of Arlington early in 1901. There were seven adults and fourteen children composing this first group, meeting in the home of Mr. and Mrs. William H. Overall. A lot was purchased at the corner of Jackson and N. Irving Streets on which a frame church building was erected, and services began with the appointment of a pastor in 1906. At this time, Arlington County was in the bounds of the Alexandria District, BALTIMORE CONFERENCE, M. E. Church, South. W. H. Ballengee, pastor of Calvary Methodist Church, WASHINGTON, D. C., was a sponsor of the new church and advisor to the student minister, J. J. Rives, who served the church for four years while a student at George

Washington University. Dr. Rives, who became a leading minister of his conference, has been retired for some years and is now living in nearby Falls Church, Va.

The second site of Clarendon Church was at the corner of Tenth and N. Irving Streets where a brick educational structure was erected and served for both church and Sunday school purposes until it was outgrown and new property was purchased at N. Irving and Sixth Streets. Here the present church is situated with a sanctuary and educational building erected in 1941. A large addition was made to the church school in 1951.

At present Clarendon Church owns and uses a former residence for several young adult classes.

A staff of three ministers, a director of Christian education, three secretaries, and a number of fine volunteer workers are seeking to minister adequately to a membership which is now spread out over a wide area. Clarendon Church is now in the Arlington District of the VIRGINIA CONFERENCE and within a five-minute drive of Constitution Avenue in the nation's capital. The senior minister, William P. Watkins, has served the church since June, 1964.

Mount Olivet Church, "the Oldest Church in Arlington County," was started in 1854, and today its congregation still worships on the same corner. The church was still new when Union troops occupied the building after the first battle of Bull Run. After using it as a hospital, commissary, and a guard post, federal forces dismantled the building and used the lumber for shelter and camp fires during the winter of 1861-62. (In 1904, after years of litigation, a claim of \$3,400 for such damages was allowed against the government.)

Although their church building had been destroyed, Mount Olivet's congregation carried on and by 1870 the first building had been replaced by a second sanctuary, much smaller than the first. For nearly half a century thereafter the church ministered to a small but devoted congregation in the predominantly rural community five miles from downtown WASHINGTON, D. C.

As the country began to emerge from the great depression in the 1930's, a rapid population growth occurred, many persons arriving to staff the numerous New Deal agencies, and many of these settling in Arlington County. From 230 members in 1930, membership has continued to increase by leaps and bounds, until today it numbers over 2,700, with more than a thousand persons at worship on Sundays. During the past twenty-five years, the church has completed three major building programs to meet the expanding need, and today her buildings and grounds are valued at over a million dollars. During the past ten years, more than 2,300 members have been received, making it one of the fastest growing churches in the Metropolitan Washington area.

Operating with the minister is a minister of evangelism, a director of Christian education, a director of youth work, and a church business administrator, supported by an adequate clerical and technical staff, and with a budget of over \$213,000. Mount Olivet is contributing to the support of missionaries in three foreign countries and at the same time is unique in her service to the immediate community. In addition to the full family of Boy Scout and Girl Scout organizations, her facilities are presently being used by two weekday schools: one for "disturbed" teen-agers, and one for pre-school children from under-privileged homes.

JAMES ROY SMITH

ARLINGTON HEIGHTS, ILLINOIS, U.S.A. First Church. The earliest church history in the Arlington Heights area began in 1835 when the first Methodist circuit rider ministered to the earliest settlers in Elk Grove, three miles south of present-day Arlington Heights. The first families arriving there early in 1834 by-passed the swampy settlement of CHICAGO and pushed west to find good farm land and established their home in the shelter of the woods. Soon there were a dozen families and these eagerly awaited the arrival once in four weeks of William Royal. He preached in the log school house, married couples, and held memorial services for those who had died during his absence. Many of his listeners had walked no less than ten miles to hear him.

The settlement grew and a church building was erected in 1840 of dressed lumber shipped from MICHIGAN to Chicago and hauled out to the grove by ox-team. This tiny church is believed to be the first house of worship in Cook County outside of Chicago.

Here the congregation worshipped for eighteen years. The building itself was moved twice because the hilarity at nearby taverns disturbed divine services.

After a series of successful revival meetings in 1858 the Wheeling and Elk Grove congregations merged and moved to the village of Dunton (now Arlington Heights), where the new railroad was attracting settlers in large numbers. The new congregation met for worship in W. C. Wing's general store until a one-story frame church costing \$2,000 was erected at St. James and Dunton Streets.

Students from GARRETT BIBLICAL INSTITUTE at EVANSTON filled the pulpit when the membership could not support a resident pastor.

During the ministry of Alan Billman in the twenties the plant was enlarged just before the financial crash of 1929. The heavy building debt required a struggle to pay and it was not until 1950 that the mortgage was burned. By that time population figures for the town had zoomed and the church building was inadequate. Plans were inaugurated in 1954 for a building, the Dunton property sold to another church but was used jointly until the new building was ready in Sept., 1956. The first unit built was for education, erected on an 18-acre site a mile east of town. By 1960 a new sanctuary was built, during the pastorate of Hughes Morris.

AMOS THORNBERG came to the church in 1965, but met an untimely accidental death during a storm on June 10, 1967. Dr. Charles Jarvis came in Sept., 1967 to minister to a membership of more than 3,000, supported in the work by three assistant pastors.

B. T. Best, *History of First Methodist Episcopal Church of Arlington Heights*, 1928.

Henry Lea, *The Methodist Episcopal Church in Palatine and Vicinity*. Elgin, Ill.: News-Advocate Book and Job Printing House, 1887.

Arlington Heights Herald, numerous issues.

DAISY P. DANIELS

ARMINIAN MAGAZINE, described as "Consisting of Extracts and Original Treatises on Universal Redemption," was first published by JOHN WESLEY in 1778. It was designed to be a doctrinal weapon against any teaching which ran contrary to the fundamental Wesleyan belief that "God willeth all men to be saved and to come to a knowledge of the truth" and also against the Calvinistic *Gospel Magazine*. Wesley's aim was to publish "some of the most remarkable tracts on the universal love of God,

and on His willingness to save all men from all sin, which have been wrote in this and the last century." The early numbers contained biographies of eminent Christians, poetry, sermons, and accounts of the experiences of Methodists. There was also a sprinkling of travellers' tales and, in due course, missionary news and book reviews; but it was in no sense a news journal. Many letters to and from John Wesley appeared. As it stoutly defended Arminian theology against the claims of CALVINISM, so it defended Wesleyan polity against the attacks of more radical Methodists.

In 1798 the title was changed to *The Methodist Magazine* and again in 1822 (under the influence of JABEZ BUNTING) to *The Wesleyan Methodist Magazine*. A slight modification was made in 1914 when it was named *The Magazine of the Wesleyan Methodist Church*, but in 1927 it reverted to its former title, *The Methodist Magazine*. From 1804 to 1822 an Irish edition was published and from 1811 to 1870 there was also an abridged edition known as "The Sixpenny Edition." Religious fiction first appeared in 1877 and commercial advertisements on the cover a few years later. Until 1893 the magazine contained no illustrations except each month there was a portrait of a Methodist minister. These portraits were, in the main, finely engraved. In 1894, however, it assumed a new look and included illustrated articles on nature, travel, and other cultural topics.

Even though it was reduced to a slender bi-monthly issue during the war years, it never ceased publication until it finally succumbed to economic pressures in 1969. Since 1947 it has served as the magazine of the Women's Fellowship of the Methodist Church. It has always been under the general direction of the Connexional Editor.

An unofficial monthly continuation of the *Methodist Magazine* is in progress (1970), sponsored by a keen group unwilling to see it die.

F. H. Cumbers, *Book Room*. 1956.

R. Currie, *Methodism Divided*. 1968.

"The Hundredth Year of the Wesleyan Methodist Magazine," an unsigned article in the *Wesleyan Methodist Magazine*, 1877, pp. 1-12.

JOHN C. BOWMER

ARMINIAN METHODISTS arose in 1831 or 1832 in the Derby Circuit; hence they were also described as "DERBY Faith Folk." Four local preachers had been expelled from the Methodist society, and some six hundred members withdrew. They determined to call a minister of their own, one HENRY BREEDEN, a schoolmaster recently removed from Redditch, and a successful revival preacher. It is somewhat doubtful whether, as is sometimes asserted, the real reason for the secession was doctrinal, namely the holding of Sandemanian views of saving faith—that justifying faith is simple assent to the bare death of Christ. They adopted Wesley's Rules, his Sermons and Notes on the New Testament, and the PLAN of PACIFICATION as the standard of their doctrine and discipline. It is really difficult to see where this sect differed from the Wesleyans, unless in its enthusiastic revivalism and its employment of women preachers. A circuit was created with three preaching places in Derby and twenty-seven in the country. Among those who seceded was ELIZABETH EVANS—better known as Dinah Morris in George Eliot's *Adam Bede*—and for a time she served as a preacher. The first Annual Assembly was held in Derby in June, 1833; and Henry Breeden was chosen president, an office which he retained for the next two years.

In 1837 the sect joined forces with the WESLEYAN METHODIST ASSOCIATION and eventually became part of the UNITED METHODIST FREE CHURCHES. In addition to their center at Derby, they had societies at Leicester, NOTTINGHAM, and Redditch, and to the union they brought some twelve hundred members and seventy local preachers. Certainly as late as 1959 they had survived in GERMANY as the *Bund freikirchlicher Christen*, more popularly known as the *Derbisten*.

O. A. Beckerlegge, *United Methodist Free Churches*. 1957.
A. W. Harrison, article in *Proceedings of W.H.S.*, xxiii.

JOHN T. WILKINSON

ARMINIANISM. (See ARMINIUS, JACOBUS.)

ARMINIUS, JACOBUS (1560-1609), was born Oct. 10, 1560, the youngest child of Hermand Jacobzoon, a cutler of Oudewater in the south of Holland. Although orphaned at an early age by the death of his father, Jacobus' intellectual promise was noted by a succession of patrons who provided for his schooling in Utrecht, Marburg, Leyden, and GENEVA. Recognition of Arminius by the Merchant Guild of Amsterdam as a potential leader in the Reformed Church led to their sending him to the Academy at Geneva when he was twenty-one years of age. In Geneva he came under the influence of Theodore Beza. Here he lectured on the logical principles of Pierre de la Ramée. Under attack for his views on logic, Arminius removed to BASEL, where the university faculty offered to confer upon him the Doctor of Divinity degree. This honor he declined, feeling himself too young and undistinguished to accept. After a further period in Geneva and a trip to ITALY, he returned to Holland where he served for sixteen years (1587-1603) as pastor of the Reformed Church in Amsterdam. In the plague of 1602, during which Arminius' pastoral service was distinguished by fearlessness and devotion, two professors of theology at the University of Leyden succumbed. To one of these professorships, vacated by the death of Franciscus Junius, Arminius was appointed.

The appointment was made in spite of strong opposition by another professor of theology, Franciscus Gomarus, a proponent of the most rigorous supralapsarian Calvinist view of predestination (the doctrine that the decree of Particular Election was ordained by God before the Fall). Until his death on Oct. 19, 1609, Arminius continued in the chair of theology which today bears his name. His teaching career was under constant attack from the adherents of Calvinist orthodoxy. In defense of his theological position, he presented his "Declaration of Sentiments" before the States of Holland on Oct. 8, 1608. His death came in the midst of preparation for a second such appearance, occasioned by the continuance of political and theological harassment. His enemies declared his illness and death to be a just punishment for his heretical views.

Arminius' opposition to an absolute decree of divine predestination, and his defense of a universal atonement were strongly and ably argued. But the political strength of the high Calvinist party was such that "if the Arminians were dialectically victors, they were politically vanquished. The men who organized authority in Holland proved stronger than those who pleaded and suffered for freedom."

A group of Arminius' followers prepared and presented

to the States of Holland in 1610 a "Remonstrance" which summarized the challenge of the Arminian theology to the prevailing CALVINISM at five points: unconditional predestination, limited atonement, man's inability to exercise faith, irresistible grace, and the perseverance of the saints. The Synod of Dort (Dordrecht) in 1618-19 condemned the Remonstrants, banished their leaders, and put to death one of the chief partisans. The Remonstrant Brotherhood (Remonstrantse Broederschap), begun informally in 1610, continues today as a free church, propounding a doctrine of free grace and working for the freedom of man in a free Christian society. The Remonstrant Brotherhood sponsored in 1960 an Arminius Symposium as a part of a national celebration of the four-hundredth anniversary of Arminius' birth. The sessions of the Symposium were held at Amsterdam, Leyden and Utrecht.

His Theology. Arminius' theological position emerged as a result of his being requested by the Reformed Church to write a defense of the supralapsarian view of predestination. His studies led him to reject the current views of Coornhaert as being neither scriptural nor rational. Arminius held that the doctrine of absolute decrees of predestination would make God the author of sin, would restrict God's GRACE, would leave multitudes of men without hope in that SALVATION was neither intended nor provided for them in Christ, and would provide a false security for those elected to salvation.

In Arminius' theological exposition, God is portrayed as having created with complete foreknowledge, and as subsequently preserving, governing and directing all things through His providence. "God is the most excellent object of knowledge, lucid and clear to the mind, upholding himself to reason and the mental powers. He manifests himself to the external senses, the inward fancy or imagination, and to the mind of understanding." Moral virtues in man's experience are analogous to the divine attributes of justice, righteousness, truth, fidelity, patience, gentleness, and readiness to forgive. God wrought universal atonement which is intended for all mankind through the mediatorship of Christ. Man must will to accept the proffered grace as a beggar reaches up to receive alms extended to him. Conditionalism is a characteristic emphasis in Arminius' theology. When man receives saving grace through faith, he experiences conversion, re-birth and renewal.

SANCTIFICATION was regarded by Arminius as open to any man through the continuingly cleansing and empowering presence of the spirit of God. "[Sanctification] is a gracious act of God by which he purifies man who is a sinner, and yet a believer, from the darkness of ignorance, from indwelling sin and its lusts or desires, and imbues him with the spirit of knowledge, righteousness and holiness, that, being separated from the life of the world and made conformable to God, man may live the life of God, to the praise of righteousness and of the glorious grace of God, and to his own salvation."

The freedom and responsibility of man in acceptance and obedience are clearly emphasized. Salvation, Arminius wrote, "requires to be received, understood, believed, fulfilled in deed and reality." One implication of human freedom is man's ability, through neglect or disobedience, to fall from grace, to 'backslide.' In the state of grace man can be sustained and protected by the Holy Spirit. However, through his own negligence he may lose that

state. Upon man's reopening his heart to God, grace will be given anew and the life of the spirit restored.

Arminius' theology maintained a mid-position between Calvinism and Socinianism, i.e., the Unitarian thought of the period, in the responsible relation of man to God. He emphasized the biblical source, the rational understanding, and the experiential authentication of the gospel of grace. His understanding of salvation has motivated strong evangelical and missionary concern in the development of the church from the seventeenth century onwards. Arminius' plea for freedom and toleration commands his thought for consideration in the contemporary quest for unity and universality in the ecumenical spirit.

His Influence on Methodist Theology. The Arminian view of grace and responsibility received a central and determinative emphasis in the theology of JOHN WESLEY. Grace, for Arminius, was viewed as a special act of God in relation to man wherein the Divine provides the commencement (inciting grace), the continuation (assisting grace), and the consummation (sanctifying grace), of salvation. This grace goes before, accompanies and follows; it excites, assists, operates that we will, and cooperates lest we will in vain.

The Arminianism of Wesley was a recovery of this insistence upon grace as the power of God from the beginning to the end of man's salvation. Intermediary Arminianism in the Church of England, from Cudworth, through Tillotson and Pearson, to Copleston and Whatley, had lost the fine balance between Calvinism and PELAGIANISM, and had moved into rationalism and latitudinarianism. The High Church party was frequently designated "Arminian" by their Puritan opponents, with the imputation that they were unsound on grace, and so not fully Protestant. It is significant that Wesley took up the title "Arminian" as one of honor. In Wesley's thought, the emphasis upon grace resulted in a strongly evangelical statement of the gospel and became a major power in the eighteenth century revival. Frederick Platt was of the opinion that "It was the Arminian system of thought which lay at the theological sources of the great Methodist revival in the United Kingdom and America during the eighteenth century."

To the insistence upon grace as the total ground of man's salvation the Methodist theological position added a characteristic Arminian emphasis upon the universality of the ATONEMENT, conditionalism with its stress upon man's responsibility, the necessity of the conversion experience, and the continuance of the Holy Spirit's work unto entire sanctification. The Methodist statement of CHRISTIAN PERFECTION added the ethical demands to the working out of the experience of the Spirit.

John Wesley, JOHN FLETCHER, RICHARD WATSON, and WILLIAM BURTON POPE were the early Methodist theologians in whom the Arminian position is clearly discernible. Wesley instituted in 1778 a periodical entitled THE ARMINIAN MAGAZINE: *Consisting of Extracts and Original Treatises on Universal Redemption*. The work was introduced with "a sketch of the Life and Death of Arminius." The title of the magazine was changed in 1798 to *The Methodist Magazine*, but the first generation had effectively acknowledged the theological debt to Arminius. George Croft Cell, in *The Rediscovery of John Wesley*, described Wesley's position as, "evangelical Arminianism, . . . which he consciously derived from and confidently referred to Arminius himself."

In the nineteenth century NATHAN BANGS published

a *Life of Arminius*. As Book Editor for American Methodism he kept the consciousness of Arminian sources for Methodist theology clearly before the mind of the Methodist readers. WILRUR F. TILLET, THOMAS O. SUMMERS, HUBBARD H. KAVANAUGH, MINER RAYMOND, DANIEL D. WIEDON, JOHN MILEY, WILLIAM FAIRFIELD WARREN, RANDOLPH S. FOSTER, and OLIN A. CURTIS continued the theological exposition and adaptation of Arminianism in American Methodist theology through the century both South and North. [Alfred Pask wrote a dissertation on "The Influence of Arminius on the Theology of John Wesley" in 1938, a copy of which is in the library of New College, Edinburgh.]

In twentieth century Methodism the emphasis in theology has continued to be upon FREE WILL and man's responsibility, the ethical expressions of Christian discipleship, and man's need for growth in grace and obedience. The concern for the growth of a free church in a free society, openness to consideration of newly emerging theological formulations and participation in the ecumenical movement have characterized Methodist doctrinal writing and teaching. The name of Arminius has, however, been heard with increasing infrequency. Even through three decades of revival of interest in Wesleyan studies, the roots of Wesley's theology in Arminius have not been as widely acknowledged as the early historical developments in Methodist theology indicate to be necessary for their understanding.

James Arminius, *Writings*. Grand Rapids: Baker Book House, 1956.

C. C. Cell, *Rediscovery of John Wesley*. 1935.

Encyclopedia of Religion and Ethics.

Gerald O. McCulloh, ed., *Man's Faith and Freedom*. Nashville: Abingdon, 1962.

"The Reformation," *The Cambridge Modern History*. New York: Macmillan, 1934. GERALD O. McCULLOH

ARMOR, MARY HARRIS (1863-1950), world temperance leader, a strong orator and platform personality, twice president of the Georgia Women's Christian Temperance Union, was born at Penfield, Ga., March 9, 1863. She was the daughter of William Lindsay and Sarah Johnson Harris, sturdy Presbyterians, but she joined the M. E. Church, South when she was married to Walter F. Armor in 1883. She later rendered valuable service as a member of the executive committee of the Board of Temperance and Social Service of the M. E. Church, South.

All of her mature life she was vitally associated with educational, civic, and religious activities. She was a delegate to the Democratic National Conventions in 1924 and 1928. In 1918 WESLEYAN COLLEGE, MACON, GA., conferred upon her the LL.D. degree, that college's first honorary degree.

It was the temperance movement to which she felt called of God to give herself. She served as president of the Georgia W.C.T.U. for two terms, 1905-09 and 1924-26. In pursuing this call she became one of America's notable orators, lecturing in forty-six states and in a number of foreign countries. She addressed world W.C.T.U. conventions in BOSTON, GLASGOW, BROOKLYN, LONDON, TORONTO, and Lausanne. She represented the U.S.A. at the International Anti-Alcohol Congress in Milan, ITALY, in 1913, and was often referred to as the "Joan of Arc of the temperance movement."

With a powerful and magnetic voice, she captivated

hosts who heard her, and her life, motivated by a great faith in God and a desire to devote all her talents to this service, was a beneficent influence in ever-widening circles.

She died on Nov. 6, 1950, in Eastman, Ga., and is buried there.

Georgia W.C.T.U. Bulletin, Nov.-Dec., 1950.

Who's Who in the South, 1927. JAMES FREDERICK WILSON

ARMOUR, ANDREW (17?-1828), British lay missionary pioneer, was born near Glasgow, Scotland, and enlisted in the British army, joining a foot regiment, and saw service in IRELAND, GIBRALTAR, and Madras. In 1792 he began the first Methodist society in Gibraltar. among the soldiers, and gained the governor's approval to preach. In Madras in 1798 he gathered Europeans and Indians together for Bible study, and the group continued to meet until the arrival of Methodist missionaries at Royapettah. In Gibraltar he had learned French, Spanish, and Portuguese, and he added Tamil in Madras. Released from the army, he was sent to act as interpreter at the Supreme Court in Colombo, CEYLON; and in 1812 he was licensed to preach in Portuguese and Sinhalese, being by that time headmaster of a government high school. He welcomed the first Methodist missionaries to Ceylon in 1814 (see W. M. Harvard), accompanied them on their first journeys, and interpreted for them. In 1816-17 his name appeared as "Assistant Missionary," but he reverted to his lay status and was ordained in the Church of England in Ceylon in 1821. He was a brilliant linguist, a good preacher, a pioneer of Christian work wherever he was stationed, a staunch supporter of Methodist and other missionary effort, and was deeply mourned when he died in Ceylon in 1828.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921-24. W. M. Harvard, *Ceylon and India*. 1823. CYRIL J. DAVEY

ARMS, GOODSIL FILLEY (1854-1932), one of the founders of Methodist work in CHILE and for forty years a missionary in that country, was born Jan. 22, 1854, in Sutton, Can. A graduate of WESLEYAN UNIVERSITY, he became an elder in the VERMONT CONFERENCE. In 1888 he was sent to South America by the Transit and Building Fund Society, a group gathering support for the WILLIAM TAYLOR missions on the East Coast of South America. Arms and his wife, Ida Taggard Arms, were sent to CONCEPCION to reorganize the foundering schools for boys and girls which had been started ten years earlier. Though Arms devoted much time to evangelistic work, both he and Mrs. Arms were for twenty-eight years associated with the schools, which became Colegio Americano (for boys) and Concepcion College (for girls). He was also a pastor and spent two terms as presiding elder. He was president of Union Theological Seminary, SANTIAGO, 1923-27.

G. F. Arms, *Missions in South America*. 1921.

W. C. Barclay, *History of Missions*. 1949-57.

EDWIN H. MAYNARD

ARMSTRONG, ARTHUR JAMES (1924-), bishop of the UNITED METHODIST CHURCH, was born at Marion, Ind., Sept. 17, 1924, the son of Arthur J. and Frances G. Armstrong. He was educated at FLORIDA SOUTHERN COLLEGE, A.B., 1948, and EMORY UNIVERSITY, B.D., 1952,

and received honorary degrees from Florida Southern and DePAUW. He married Phyllis Jeanne Shaeffer of San Bernardino, Calif., and their children are James, Teresa, John, Rebecca, and Lesley.

His pastorates were in FLORIDA until he went from Vero Beach, Fla. in 1958 to the 3,200-member Broadway Church in INDIANAPOLIS, Ind. He became known as a radio and television personality in Indianapolis, was voted the city's "outstanding young man" in 1959, was on the Mayor's Task Forces on Community Relations and Housing, director of the Urban League, the Community Services Council, and the Greater Indianapolis Progress Committee. His involvement in community life led *The Indianapolis News* to cite him as one of the city's twelve "movers and shakers" in 1966—the only clergyman on that list.

He was a delegate to the 1964 and 1968 GENERAL CONFERENCES and also the WORLD COUNCIL OF CHURCHES meeting in UPPSALA, SWEDEN, a month before he was elected bishop. He was a preacher on the "Protestant Hour" in 1966 and 1967.

The North Central Jurisdictional Conference, meeting in Peoria, Ill., in July, 1968, elected him bishop on its twelfth ballot. Newspapers noted that he was one of the youngest men to be elected to the Methodist episcopacy, being but forty-three years of age. He was assigned to the Dakotas Area.

Who's Who in America.

N. B. H.

ARMSTRONG, AUGUSTINE W. (1855-1940), American circuit rider and historian, was born April 23, 1855, near Newark, Ohio, and graduated from SIMPSON COLLEGE, INDIANOLA, IOWA. While teaching school in 1871 he joined the M. E. CHURCH. After receiving a preacher's license in 1875, he was admitted to the DES MOINES CONFERENCE in 1878 and ordained deacon in 1879. He was ordained elder in 1883 after completing the Methodist ministerial training course. He married Mary Carpenter at Elliott, Iowa, on Nov. 2, 1881.

From 1878 to 1897 Armstrong ministered to fourteen charges: Macedonia, Audubon, Waukee, Iowa Center, Rippee, Fontanelle, Silver City, Villisca, Lenox-Clearfield, Greenfield, Randolph, Afton, Russell, and Garden Grove. From 1892 to 1895 he served as secretary of the Des Moines Conference. He was associate editor of the *Omaha Christian Advocate* for one year, 1897-98, and was again an itinerant, serving at Weldon, Bayard, Paton, Churdan, Ogden, Ellston, Derby, St. Charles, Norwalk, Farragut, Missouri Valley, Lanesboro, and Minburn. He retired from the active ministry in 1919 and lived at Perry, Iowa.

Having served as conference historian for fifty years, he completed in 1924 a history of the Des Moines Conference, covering a sixty-four year period. He also spent ten years writing a history of the Bishops of the M. E. Church. He died Sept. 26, 1940, and was buried at Perry, Iowa.

Minutes of the Des Moines and Iowa-Des Moines Conferences.
MARTIN L. GREER

ARMSTRONG, CLEVELAND ARTHUR (1886-), American minister and conference historian, was born Dec. 29, 1886, at Harvey, N. D., the son of Charles E. and Jessie A. (Vary) Armstrong. He studied at WESLEY COL-

LEGE, GRAND FORKS, N. D., 1909-11, and was awarded the D.D. degree by that institution in 1936. He married Katherine M. Bridges, June 14, 1911, and they have one son, Richard C.

Armstrong joined the NORTH DAKOTA CONFERENCE in 1909, was received into full connection in 1912, and was ordained elder in 1914. In 1919, he became executive secretary of the North Dakota Council of Churches and served until retirement in 1959. He was treasurer of his conference, 1954-57, and served as a trustee, 1930-59. He wrote *The History of the Methodist Church in North Dakota*, volume I (1945) and volume II (1960). He resides in North Fargo, N. D.

Minutes of the North Dakota Conference.

Who's Who in The Methodist Church, 1966.

N. B. H.

ARMSTRONG, JAMES (1787-1834), American preacher and administrator, was a native of IRELAND who came to America as a lad with his parents. He was converted when seventeen, joined the M. E. CHURCH in PHILADELPHIA, and was licensed to preach at BALTIMORE in 1812. He went to INDIANA in 1821 and was admitted into the MISSOURI CONFERENCE, being appointed to the Charlestown Circuit. He was presiding elder of the Indiana District of the ILLINOIS CONFERENCE in 1824, and of the Charlestown District, 1825-27. He was appointed to INDIANAPOLIS in 1828 and laid the foundations of Methodism there. In 1830 he was presiding elder of the new Indianapolis District; in 1831 the new Crawfordsville District; in 1832 the new Missionary District in the new INDIANA CONFERENCE. He led in building the first church north of the Wabash River at Door Village.

Armstrong was a man of immense power, strong, logical, and conclusive. He laid deep and well the foundation of the church in this new and growing state.

He died at his home in LaPorte County, Sept. 12, 1834.

William P. Hargrave, ed. *Sacred Poems of Rev. Richard Hargrave with a Biography of Himself, and Biographical Sketches of Some of His Coadjutors*. N.p.: the author, 1890.
F. C. Holliday, *Indiana*. 1873.

M. Simpson, *Cyclopedia*. 1878.

W. D. ARCHIBALD

ARMSTRONG, JAMES EDWARD (1830-1908), American minister and historian of the Old BALTIMORE CONFERENCE, was born in Alexandria, Va., Oct. 15, 1830. His family moved to BALTIMORE when he was a child. As a youth he gave himself to God, soon expressing a desire to become a Methodist preacher. In 1853 the Baltimore Conference, without the usual recommendation, and in his absence, admitted young Armstrong on trial and gave him an appointment.

He was ordained deacon by Bishop LEVI SCOTT in 1855. His diary contains this entry: "May its solemn vows be ever fresh in my memory." He was ordained elder by Bishop BEVERLY WAUGH in 1857. He served fourteen pastorates and six terms as presiding elder.

He married Margaret Hickman of Woodstock, Va.

As a pastor he sought the poor and lowly and ministered to them with genuine courtesy.

Armstrong received the D.D. degree from RANDOLPH-MACON COLLEGE, of which he was a trustee from 1895 until his death. He was twice a member of the GENERAL CONFERENCE (MES), in 1894 and 1898. He wrote *History of the Old Baltimore Conference* at the request of that conference.



JAMES E. ARMSTRONG

When the Baltimore Conference met in Roanoke, Va., in March, 1908, Armstrong acted as one of the secretaries for the fiftieth time; for twenty years he was chief secretary. At the conference love feast he gave this testimony: "I have no worth or merit in myself. All to Christ I owe. If I am saved I will be a sinner saved by grace."

He was not able to attend the last day of the conference, but for several days he kept busy preparing conference records for publication. He died on April 7, 1908.

Minutes of the Baltimore Conference, MES, 1909.

REMBERT D. MCNEER

ARMSTRONG, JOSIAH HAYNES (1842-1898), an American bishop of the A. M. E. CHURCH, was born in Lancaster Co., Pa., on May 30, 1842. He was converted in 1868 in Jacksonville, Fla. and licensed to preach in that same year. He was ordained a deacon about 1869 and elder in 1870. He became a member of the Florida Annual Conference. He was a pastor and a presiding elder in FLORIDA and served a term in the Florida State Legislature. He was elected to the episcopacy in 1896 and assigned to the Tenth Episcopal District of his church in TEXAS, taking him out of Florida as a resident for the first time in his ministry.

He died in 1898 at Galveston, Texas.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

ARNETT, BENJAMIN WILLIAM (1838-1906), American bishop of the A. M. E. CHURCH, was born in Brownsville, Pa., on March 6, 1838. He was converted in 1856, licensed to preach in 1865, ordained deacon in 1868, and elder in 1870. Arnett was an outstanding churchman and civic leader. He rose to the positions of secretary (1876-1884) and financial secretary (1884-1888) of his church's Gen-

eral Conference. In connection with the latter post he published notable "Budget" volumes containing statistical and vital A.M.E. as well as Methodist data and history from 1884-1904.

In 1879 he was chaplain of the OHIO State Legislature, and in 1886 was elected a member of it. Arnett was elected to the episcopacy in 1888 from the financial secretaryship of the denomination. He served the Seventh, Fourth, Third, and First Episcopal Districts. Following a distinguished career as an orator, author, administrator, and civic leader, he died on Oct. 7, 1906.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

ARNOLD, JOHN M. (1824-1884), American minister, was born in the Catskill Mountains, N. Y., on Oct. 15, 1824. His father, a poor Baptist minister with eleven children, died when John was one year old. In 1839 John moved to the frontier in MICHIGAN. Sickly in childhood, he fashioned a strong body by will and determination.

He entered the MICHIGAN CONFERENCE on trial in 1849, and completed the course of studies in one year, receiving perfect marks. He served frontier appointments and then became presiding elder of the Owosso District, 1856-59. While pastor at the Woodward Avenue Church, DETROIT, then the largest church in Michigan, mission giving and attendance increased notably.

Through his years as a pastor Arnold kept on hand a supply of books from the Book Concern, which he continually sold. Later he opened a Methodist book store in Detroit which did a large business. In 1864 this became an official depository, specializing in Sunday school literature.

After serving as correspondent for the New York *Christian Advocate*, he promoted at the conference in 1863 the idea of a state Methodist paper. In December, 1873, he was one of the founders of the MICHIGAN CHRISTIAN ADVOCATE, which began publication in January, 1874. Arnold put \$1,100 into this stock company, was vice-president, business manager, associate editor, and then editor. He gained increasing influence in his editorials and saw the subscriptions rise to 10,000.

In 1877 John Arnold was one of the leaders who re-established the Detroit Methodist Alliance, providing for mutual cooperation and help among the city's churches. In 1879-80 the Alliance made a mighty and successful effort to raise the debts on all the Detroit Methodist churches.

In 1875 Arnold was one of the leaders who determined the site and established the Bay View Camp Ground. He promoted it vigorously in the *Advocate*. In 1884 it was said that he held "four of the most arduous offices of the Detroit Conference" and was serving on six committees. He was a leader in the Centenary celebration and campaign to raise \$500,000 in Michigan. His untimely death in Detroit on Dec. 5, 1884, seemed to sound the death knell to this drive.

M. A. Boughton, ed., *Selections from the Autobiography of Rev. J. M. Arnold, D.D.* Ann Arbor, Mich.: Index Publishing House, 1885.

M. B. Macmillan, *Michigan*. 1967.

Minutes of the Detroit Annual Conference, 1885.

E. H. Pfeifer, *Michigan*. 1878.

RONALD A. BRUNGER

ARNOLD, WILLIAM ERASTUS (1862-1938), American writer, historian and Conference leader of Kentucky, was

born on Jan. 9, 1862, in Bourbon Co., Ky. He was left an orphan in his early infancy and was brought up by his mother's brother, Frank M. Henkle. He attended KENTUCKY WESLEYAN COLLEGE at Winchester, Ky., and after receiving the A.B. Degree there entered the Methodist ministry on March 23, 1883. He joined the KENTUCKY CONFERENCE (MES) on Sept. 10, 1884, and out of that conference retired in Sept., 1934, after fifty years in active service.

He married Elizabeth Strother on Jan. 4, 1887, and to them were born five children. A man of untiring energy and one who became an interpreter of church law, he early obtained a position of leadership among his brethren. For four years he was editor of the Conference paper, *The Central Methodist*. He served as pastor of Richmond, Highlands, Danville, Stanford (twice), Flemingsburg, and Somerset. Made a presiding elder, he served the Maysville District, the Danville, the Covington, and the Lexington. Kentucky Wesleyan gave him the degree of D.D. J. R. Savage, his biographer and friend, said of him, "He will possibly be best known to posterity through his two able volumes of the *History of Kentucky Methodism*. He was at work on his third and last volume of the series . . . when he was taken ill and died on March 9, 1938 before he could finish the work."

The Kentucky Methodist, June 6, 1938.

C. F. Price, *Who's Who in American Methodism*. 1916.

N. B. H.

ARRAH, India, is a city of some 60,000 in the Shahabad District of Bihar. It is the district headquarters for the government and also a Methodist Church headquarters.

The first Methodist missionaries, the Rev. and Mrs. Arthur Lee Gray, came to Arrah in 1903, representing an independent organization centered in CINCINNATI, OHIO, U.S.A. Gray was then a member of the PENINSULA ANNUAL CONFERENCE. After several years of disappointing work, they asked the M. E. CHURCH to accept responsibility for the area and this request was granted. Arrah was incorporated in the BENGAL Conference. Help was obtained from recent converts in the Ballia District of the United Provinces immediately across the Ganges River, and within a few months several groups of Dhusiya Chamars confessed Christian faith and were baptized.

The movement grew into a church of about 10,000 members, preparatory members, and baptized children in the Shahabad District of Bihar.

An adjustment of conference boundaries in 1913 shifted the Tirhoot Division and the Shahabad District of Bihar and the Ballia District of the United Provinces from the Bengal Conference to the North India Conference. The 1920 General Conference passed an enabling act authorizing the North India and the Northwest India Conferences to divide their territories so that an additional annual conference might be organized. Arrah District was in the territory set apart for the new conference, which at its organizing session chose for itself the name LUCKNOW Conference.

Sawtelle School in Arrah was started in rented property in 1918, with a personal gift of 500 rupees from a woman missionary, and was financed for several years by designated gifts from friends in India and America. It was adopted by the WOMAN'S FOREIGN MISSIONARY SOCIETY, M. E. Church, in 1921. In 1923 the residential estate of a former indigo planter, most conveniently lo-

cated, was purchased after six years of effort, and building plans were laid. In appreciation of gifts from the Sawtelle family of Cincinnati, Ohio, the name "Sawtelle" was given to the school. It is now a coeducational high school with separate dormitories for boys and girls. The first principal was Edna Abbott. She later served very effectively as a village evangelist, identifying herself so sacrificially with the depressed leather workers that the Brahman principal of a government high school, living next door, was helped to accept Christ and to become an active Christian.

Maren Tirsgaard of DENMARK and the United States served as principal for thirty years, and made Sawtelle one of the most successful and popular mission schools in the state. It has powerfully undergirded the church in Arrah-Buxar-Ballia area of India.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

ARTERS, JOHN M. (1877-1943), American minister and secretary of the M. E. GENERAL CONFERENCE, was born at Deals Island, Md., Aug. 13, 1877. He was received on trial in the WILMINGTON CONFERENCE in 1900. In 1899 he received the B.A. degree from DICKINSON COLLEGE, and in 1929 was awarded the D.D. degree by that institution. He served in the pastorate for nine years. His boundless energy, crusading spirit, ability as a public speaker and keen debater attracted attention state-wide, resulting in a call to be superintendent of the Anti-Saloon League of Delaware.

In 1911 Arters transferred to the MAINE CONFERENCE where he served as pastor of Congress Street Church in PORTLAND, 1911-13, and Rumford, 1914-16. In 1917, shortly after his appointment to Waterville, he entered work with the Y.M.C.A. in the first World War. For a time he served as associate secretary of the General Board of Temperance, Prohibition, and Public Morals of his church. Returning to Maine he became presiding elder of the Portland District, 1919-24; pastor of Clark Memorial Church, Portland, 1925-28; at Grace Church, Bangor, 1929-32; and presiding elder of the Bangor District, 1932-38. Because of failing health he took 1939 as a sabbatical year and retired the following year.

Arters was married to Anna Louise Morris of Dillsburg, Del. in 1901.

Arters exerted leadership of a high degree in all of the many boards and commissions on which he served. He was for seventeen years treasurer of the Preachers' Aid Society. He represented the Maine Conference at six successive General Conferences. For many years before the coming of amplifiers, his strong voice boomed forth as he served as secretary of the General Conference. His services in this office continued until 1939, when he was unable to be a part of the Uniting Conference.

He died at his home in Cape Elizabeth, Me., on Feb. 18, 1943, and was buried in Pine Grove Cemetery, Falmouth.

Journal of the Maine Conference, 1943.

ALFRED C. HEMPSTEAD

ARTHUR, WILLIAM (1819-1901), British minister and author, was born at Kells, County Antrim, IRELAND, Feb. 3, 1819. Accepted for the WESLEYAN METHODIST ministry in 1837, he went to Gutti, Mysore, INDIA in 1839, but had to return because of ill health in 1841. His



WILLIAM ARTHUR

eyesight was never fully restored, and later a throat affliction intermittently reduced his voice to a whisper. He was secretary of the WESLEYAN METHODIST MISSIONARY SOCIETY, 1851-68; first principal of BELFAST METHODIST COLLEGE, 1868-71; again at the Mission House, 1871-88, when he superannuated. He afterward lived mostly in the south of FRANCE until his death at Cannes, March 9, 1901. He was president of the Wesleyan Conference of 1866, and played a leading part in the first two ECUMENICAL METHODIST CONFERENCES in 1881 and 1891.

Arthur visited America in 1855-56 and again in 1880, when he was a fraternal delegate to the General Conferences of the M. E. Church. Bishop MATTHEW SIMPSON reflects American esteem for him:

In the Chair of the [British Wesleyan] Conference in 1866, he showed rare administrative ability. A calm and dispassionate speaker, a rich uncton often attending his utterances and a disposition like the beloved disciple, he occupies a high position among his brethren, while his pen richly dispenses widespread influence wherever his works are read. (*Cyclopaedia, in loc.*)

Arthur's book, *The Tongue of Fire*, (1856) had tremendous influence on America as well as over the English-speaking world. For many years and up to the time of Methodist Union, this book was one required in the course of study for young ministers in the M. E. Church, SOUTH. The theme of the book is that all Christianity waits upon and depends upon the power of the Holy Spirit, that God does his work "not by extraordinary people, but by giving ordinary people extraordinary power." It is still being reprinted in both England and the U.S.A.

His other publications include *A Mission to Mysore* (1847); *The Successful Merchant* (1852), which had wide circulation in its time; *The People's Day*, an appeal to Lord Stanley against his advocacy of a French Sunday (1855); *The Modern Jove* (1873), a review of the

speeches of Pio Nono; *The Life of Gideon Ouseley* (1876); *The Pope, the Kings and the People* (1877); and *Religion Without God and God Without Religion* (1885-87), attacks on Frederick Harrison and Herbert Spencer. He wrote the Fernley Lecture of 1883, *On the Difference Between Physical and Moral Law*.

T. B. Stephenson, *William Arthur*. 1907. JOHN KENT

ARTICLES OF RELIGION. In *American Methodism*. The Articles of Religion, as abridged by JOHN WESLEY and sent over with the SUNDAY SERVICE, have always been accepted as standards of doctrine by the American Methodist Churches. The original METHODIST EPISCOPAL CHURCH, organized in 1784, adopted these Articles, and other Methodist Churches stemming from it in time likewise carried them. They have been published in every *Book of Discipline* of American Methodism since 1790, and the *Book of Discipline* itself was until 1968 always entitled the *Doctrines and Discipline of The Methodist Church*. The "doctrine" in this publication was and is largely, if not almost entirely, the Articles of Religion, though certain other material here and there in the *Book of Discipline*, as the GENERAL RULES and certainly the RITUAL, add to and embody the teachings of the Articles, while early inclusion of some Wesley tracts represented more strongly Wesleyan emphases.

Wesley sent over to the American Methodists twenty-four Articles of the Thirty-Nine. He did not feel it proper to send an Article corresponding to Article 38 of the *Prayer Book* which affirmed "the King's supremacy" and dealt also with "the civil majestates." In view of the just-ended American Revolution, Wesley's action in striking out this whole Article is easily understood. However, at the organizing CHRISTMAS CONFERENCE, the American Methodists felt that there ought to be some sort of corresponding Article relating to their Church and government. Thus with the twenty-four which Wesley sent, the American Methodists drew up what has been from that day to this, Article 23 of the Methodist Episcopal Churches. We show this distinctly American Article in its proper place in the Articles below. It has been slightly changed from the original 1784—or 1785—text, to meet the change in the American government that came in 1789.

At the 1808 GENERAL CONFERENCE of the M. E. Church, when the representative General Conference was created, the Articles of Religion were specifically put beyond the reach of any action by such General Conference or succeeding conferences. This was done by the first RESTRICTIVE RULE which stated—and today states: "They (General Conference) shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." This forever placed the Articles of Religion beyond the reach of the statutory action of a General Conference, save that conference's own initiative in recommending a constitutional change which it might do by two-thirds vote; needed also would be subsequent approval by three-fourths of the members of all the Annual Conferences present and voting. To date, there has been no serious proposal to amend the Articles of Religion in any respect, though there has been added to them in the newly organized (1968) United Methodist Church, the Confession of Faith of the former Evangelical United Brethren Church.

(See STANDARDS OF DOCTRINE, CONFESSION OF FAITH, SUNDAY SERVICE, and the GENERAL CONFERENCE for further study here.)

Below we print in the left hand column the text of the Prayer Book of the Church of England as it was in 1784. In the right hand column, in a word for word parallel, will be found Wesley's abridgment. Blank spaces indicate an omission on Wesley's part—and this of course entailed a positive stroke of his pen in striking out material in the *Prayer Book*. New material written in by

Wesley is indicated by italics. No attempt is made here to interpret Wesley's omissions or give possible reasons why he made the changes he did. His position on many matters of doctrine will be discussed or explained in the various doctrinal articles which we carry elsewhere in this work. His omissions and the abridged text which he evidently approved—since he transmitted this to the American Methodists—may be variously interpreted by different persons.

N. B. H.

Articles of Religion of
The Church of England

(Wesley's abridgment)

I. Of Faith in the Holy Trinity.

THERE is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom, and goodness, the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. Of the Word, or Son of God, which was made very Man.

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance, so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

III. Of the going down of Christ into Hell.

As Christ died for us and was buried, so also is it to be believed that he went down into hell.

IV. Of the Resurrection of Christ.

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

V. Of the Holy Ghost.

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

VI. Of the Sufficiency of the Holy Scriptures for salvation.

I. Of Faith in the Holy Trinity

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

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

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

III. Of the Resurrection of Christ

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

IV. Of the Holy Ghost

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

V. Of the Sufficiency of the Holy Scriptures for salvation

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

Of the Names and Number of the Canonical Books.

GENESIS, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica, or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras, The Fourth Book of Esdras, The Book of Tobias, The Book Judith, The Rest of The Book of Esther, The Book of Wisdom, Jesus the Son of Sirach, Baruch the Prophet, the Song of the Three Children, The Story of Susanna, Of Bel and the Dragon, The Prayer of Manasses, The First Book of Maccabees, The Second Book of Maccabees.

All the Books of the New Testament as they are commonly received, we do receive and account them Canonical.

VII. Of the Old Testament.

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

VIII. Of the Three Creeds.

THE three Creeds—Nicene Creed, Athanasius Creed, and that which is com-

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

The names of the canonical books are:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, *The Book of Ezra, The Book of Nehemiah,* The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or the Preacher, Cantica or Song of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

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monly called the Apostles' Creed—ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX. Of Original or Birth-Sin.

ORIGINAL sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. Of Free-Will.

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

XI. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by Faith, and not for our own works or deservings: wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

XII. Of Good Works.

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

XIII. Of Works before Justification.

WORKS done before the grace of Christ, and the inspiration of his Spirit, are

VII. Of Original or Birth Sin

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

VIII. Of Free Will

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

IX. Of the Justification of Man

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

X. Of Good Works

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

not pleasant to God; forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say), deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. Of Works of Supererogation.

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

XV. Of Christ alone without sin.

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin, as St. John saith, was not in him. But all the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. Of Sin after Baptism.

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

XVII. Of Predestination and Election.

PREDESTINATION to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be

XI. Of Works of Supererogation

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

XII. Of Sin after *Justification*

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

justified freely: they be made sons of God by adoption: they be made the image of his only begotten Son Jesus Christ: they walk religiously in good works, and, at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination and our election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh and their earthly members, and drawing up their mind to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil dost thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture: and in our doings that will of God is to be followed which we have expressly declared unto us in the word of God.

XVIII. Of Obtaining Eternal Salvation Only by the Name of Christ.

THEY also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

XIV. Of the Church.

THE visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred; not only in their living and manner of Ceremonies, but also in matters of Faith.

XX. Of the Authority of the Church.

THE Church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written; neither may it expound one place of Scripture, that it be repugnant to another. Wherefore, although

XIII. Of the Church

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the Church be a witness and a keeper of holy writ, yet as it ought not to decree any thing against the same, so, besides the same ought it not to enforce any thing to be believed for necessity of salvation.

XXI. Of the Authority of General Councils.

GENERAL Councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

XXII. Of Purgatory.

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. Of Ministering in the Congregation.

IT is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

XXIV. Of speaking in the Congregation in such a tongue as the people understandeth.

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

XXV. Of the Sacraments.

SACRAMENTS ordained of Christ, be not only badges or tokens of Christian men's profession; but rather they be certain sure witnesses, and effectual signs of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation,

XIV. Of Purgatory

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

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

It is a thing plainly repugnant to the Word of God, and the custom of the primitive Church, to have public prayer in the church, or to administer the Sacraments, in a tongue not *understood by* the people.

XVI. Of the Sacraments

Sacraments ordained of Christ *are* not only badges or tokens of Christian men's profession, but rather they *are* certain signs of grace, and God's good will toward us, by which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism and the Supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation,

Penance, Orders, Matrimony, and Extreme Unction, are not to be accounted for Sacraments of the Gospel, being such as have grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

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

XXXVI. Of the Unworthiness of Ministers, which hinders not the effect of the Sacrament.

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and sacraments: yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offenses: and finally, being found guilty, by just judgment be deposed.

XXXVII. Of Baptism.

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of regeneration, or new birth, whereby as by an instrument, they that receive Baptism rightly, are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

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

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves *condemnation*, as St. Paul saith. *1 Cor. 11:29.*

XVII. Of Baptism

Baptism is not only a sign of profession and mark of difference whereby Christians are *distinguished* from others that *are not baptized*; but it is also a sign of regeneration or *the* new birth.

The baptism of young children is to be retained in the church.

XXVIII. Of the Lord's Supper.

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

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

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

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

XXIX. Of the Wicked, which eat not the body of Christ in the use of the Lord's Supper.

THE wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

XXX. Of both kinds.

THE cup of the Lord is not to be denied to the lay people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. Of the one Oblation of Christ finished upon the cross.

THE offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is no other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which it was commonly said, that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

XXXII. Of the Marriage of Priests.

BISHOPS, priests, and deacons, are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for

XVIII. Of the Lord's Supper

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

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

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

XIX. Of Both Kinds

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

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

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

XXI. Of the Marriage of Ministers

The ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for

them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. Of excommunicate Persons, how they are to be avoided.

THAT person which, by open denunciation of the Church, is rightly cut off from unity of the Church and excommunicated, ought to be taken of the whole multitude of the faithful as an heathen and publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

XXXIV. Of the Traditions of the Church.

IT is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church,

which be not repugnant to the word of God, and be ordained and approved of common authority, ought to be rebuked openly, (that other may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren.

Every particular and national church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

XXXV. Of Homilies.

THE second Book of Homilies, the several titles whereof we have joined under this article, doth contain a goodly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth, and therefore we judge them to be read in Churches by the ministers diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies:

1. Of the Right Use of the Church.
2. Against Peril of Idolatry.
3. Of Repairing and Keeping Clean of Churches.
4. Of Good Works: First of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments Ought to be Ministered in a Known Tongue.
10. Of the reverend Estimation of God's Word.
11. Of Almsdoing.
12. Of the Nativity of Christ.

them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve *best* to godliness.

XXII. Of the Rites and Ceremonies of Churches

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

and woundeth the consciences of weak brethren.

Every particular church *may* ordain, change, or abolish rites and ceremonies,

so that all things *may* be done to *edification*.

13. Of the Passion of Christ. 14. Of the Resurrection of Christ. 15. Of the Worthy Receiving of the Sacrament of the Body and Blood of Christ. 16. Of the Gifts of the Holy Ghost. 17. For the Rogation-days. 18. Of the State of Matrimony. 19. Of Repentance. 20. Against Idleness. 21. Against Rebellion.

XXXVI. Of Consecration of Bishops and Ministers.

THE Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering; neither hath it any thing that of itself is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to the rites of that book, since the second year of the fore-named King Edward, unto this time or hereafter, shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. Of the Civil Magistrates.

THE King's Majesty hath the chief power in this realm of England, and other his dominions, unto whom the chief government of all estates in this realm, whether they be ecclesiastical or civil, in all causes doth appertain; and is not, nor ought to be, subject to any foreign jurisdiction.

Whereas we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not our princes the ministering either of God's word, or of the sacraments; the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify: but that only prerogative, which we see to have been given always to all godly princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The Laws of the realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars.

XXXVIII. Of Christian men's Goods, which are not common.

THE riches and goods of Christians are not common, as touching the right, title,

XXIII. *Of the Rulers of the United States of America*

The President, the Congress, the general assemblies, the governors, and the councils of state as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitution of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

XXIV. Of Christian Men's Goods

The riches and goods of Christians are not common, as touching the right, title,

and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth liberally to give alms to the poor, according to his ability.

XXXIX. Of a Christian Man's Oath.

AS we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle: so we judge that Christian religion doth not prohibit but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

In British Methodism. It should be noted that Wesley never established any Articles of Religion for British Methodism, and this is a mark that he never deliberately set up in Britain a Church polity and discipline separate from the Church of England, as he did for the new American nation. Separation came by a gradual process of unpremeditated drift. The British Conference of 1806 indeed resolved that doctrinal standards be drawn up (Minutes, Q. 32), and the American Articles were adopted, apart from the necessary alteration in XXIII. Though these were printed in the former *WESLEYAN METHODIST Book of Offices*, they never seem to have established themselves in use to any perceptible extent, and examination of candidates for the Local Preachers' Plan and the Ministry was always on the basis of the well-loved and venerable *Standard Sermons and Notes*. The Articles were dropped silently at the union of the churches in 1932, and British Methodism now has no Articles of Religion, though she has been at least as successful as other branches in avoiding doctrinal dispute, and in maintaining orthodoxy.

The Thirty-Nine Articles are for subscription by clergymen of the Church of England on institution into the incumbency of a parish, and in former days on admission to the Universities. They are therefore a distinct element in the doctrinal standards of the Church of John Wesley's upbringing. Wesley never had a parish of his own in England, but he would subscribe to these Articles on becoming a member of his Oxford Colleges, and we cannot doubt that he would do so with complete conscientiousness. Wesley constantly and truly insisted that he had not departed from the doctrine of the Church of England. His characteristic phrase is: "I simply described the plain, old religion of the Church of England, which is now almost everywhere spoken against, under the new name of Methodism" (*Journal*, Oct. 15, 1739). Indeed, his more intelligent opponents were fully aware of this, and when he cites his authorities for this doctrine he customarily includes these Articles.

That Wesley accepted some of these doctrinal positions may come as a surprise to some of his modern followers. And that this should be the situation is, when rightly understood, eloquent for the character of the Church of England, and of Wesley, her characteristic son. At the time when Europe divided between Roman Catholicism and down-the-line Protestantism, the English Reformation seriously attempted a middle way of moderation and comprehension. The Thirty-Nine Articles are

and possession of the same, as *some* do falsely boast. Notwithstanding, every man ought, of such things as he possesseth liberally to give alms to the poor, according to his ability.

XXV. Of a Christian Man's Oath

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James his apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

to be viewed as a part, though only one part, of this middle way. Many of them were drawn up with a good deal of subtlety, and are designedly capable of interpretation in slightly different ways on some points which were at that time the subject of controversy. This was done for the purpose of holding together men of different views. In subscribing to these Articles Wesley would exercise this accepted liberty of interpretation, and we may sometimes see from his own writings how he exercised it.

In viewing Wesley's revision of these historic Articles, it is important to keep one thing in mind: That Wesley omitted some things does not mean that he repudiated them. For instance, he struck out Article III, affirming belief in the descent into hell, but he kept in the creed which he sent to American Methodism the clause affirming belief in the descent into hell (the American Methodists took this clause out of the Apostles' Creed almost immediately). We are upon safe ground by stating that experience had no doubt taught Wesley that some clauses in the Thirty-Nine Articles were not expedient to be made mandatory in the conditions of the new nation. No one has ever claimed that the Articles are a self-sufficient guide to Christian faith and practice, or that all the Articles are equally important, much less that they represent Wesleyan emphases. Wesley has not recorded his reasons for making his revision in the way he did, and so we are left to surmise. Perhaps his long experience in the leadership and controversies of Methodism had taught him that some of these venerable Articles were capable of difficulty or misunderstanding in the then present conditions, and might possibly be more so in America. It is an incontrovertible fact, however, that out of the thirty-nine, he took only twenty-four which he sent to America.

F. Baker, *John Wesley*. 1970. Shows Wesley's early doubts about some of the Thirty-Nine Articles, Fletcher's suggestion that he should purge them, and a comparative study of the results, pp. 235-39, 389-90.

E. Harold Browne, *Exposition of the Thirty-Nine Articles*. London, 1860. Patristic support for the Anglican position.

Gilbert Burnett, Bishop of Sarum, *On the XXXIX Articles*. 1699, and later editions. A classic document of historic interest, written to conciliate the Nonconformists.

E. J. Bicknell, *A Theological Introduction to the 39 Articles of the Church of England*. London, 1919, and later editions. Detailed theological exposition.

Horace M. DuBose, *The Symbol of Methodism, Being an Inquiry into the History, Authority, Inclusions and Uses of the*

Twenty-Five Articles. Nashville: Publishing House of the M. E. Church, South, 1907.

A. A. Jameson, *Notes on the Twenty-Five Articles of Religion as Received and Taught by the Methodists in the United States*. Cincinnati: Applegate & Co., 1854.

H. Wheeler, *Articles of Religion*. 1908. JOHN LAWSON

ARVADA, COLORADO, U.S.A. Arvada Church. "The first religious service ever held in the vicinity of Arvada was in the year 1866, when the Rev. D. W. Scott, Methodist pastor at Golden, preached here," according to Stone's history of Colorado, Vol. I, p. 665. The founding date of the Arvada Church remains obscure in the annals of history. The cornerstone of the present sanctuary, located at 6750 Carr St., reads as follows: "Arvada United Methodist Church founded ca 1870," denoting the obscurity of the founding dates. In 1870, Arvada appears in the conference journal as the "Blackhawk-Arvada" charge, with an enrollment of 30 members. The first church building was erected at a cost of \$1,500. This venture incurred a debt of \$300. In 1880 a parsonage was secured, valued at \$800.

During its century of history the Arvada Church has been relocated twice, with the congregation taking the present location in 1963.

Arvada Church played the role of a small community church until the post war population boom began to transform Arvada from a small town into a thriving suburban community. In 1951 the population was about 2,300. The astronomical growth is reflected in the recent census of approximately 41,000. Church membership has increased from thirty as recorded in the first conference journal to about 2,000.

EARL K. HANNA

of Emanuel Church. He was graduated from the Theological School at Uppsala in 1906 and was received into the Sveriges Årskonferens (Swedish Conference) in full connection in 1909. He served as pastor at Växjö, 1906-09, at Östersund, 1909-15, and at St. Peter Church, STOCKHOLM, 1918-24. He was district superintendent of the Northern District, 1915-18, and of the Western, 1924-31. He was manager and director of the Methodist Book Concern and Methodist headquarters, Stockholm, 1931-46.

Arvidson was elected eight times as a GENERAL CONFERENCE delegate, and in 1942 was appointed to act as superintendent in charge of all Scandinavia because wartime conditions prevented a bishop from coming from the United States. In 1946, the Northern European Central Conference, meeting in Gothenburg, elected him bishop. He served seven years until he retired in 1953.

He was chairman of the Swedish Methodist Youth Organization (Epworth League), 1920-36; chairman of the Conference Board of Education, 1934-46; chairman of the Swedish Free Church Council, 1943-52; chairman of the Evangelical Alliance, Swedish Branch (after Prince Oscar Bernadotte), 1947-53; and a member of the Swedish Bible Society, 1947-57.

Bishop Arvidson was an eminent preacher and pastor, well known and highly esteemed, especially among students, for his sermons and Bible studies, his wide reading, and as a master of language. He wrote several books and translated most of the writings of E. STANLEY JONES and LESLIE WEATHERHEAD. Even after his retirement he was active as a preacher, lecturer and Bible study leader. He helped bridge the gap between Lutherans and Methodists in Scandinavia.

F. D. Leete, *Methodist Bishops*. 1948.
Minutes of Sweden Annual Conference, 1964.
Svenska Folk rörelser. Stockholm, 1937, II, 303.

MANSFIELD HURTIG

ASBURY, DANIEL (1762-1825), early American preacher, was born in Fairfax Co., Va., on Feb. 18, 1762. Though not related to FRANCIS ASBURY, he served under the Bishop for many years and was a close friend.

Daniel Asbury went to KENTUCKY when he was about sixteen years old and was captured there by the Indians and carried to the Far West and then into CANADA. During the Revolutionary War he was taken prisoner by the British and jailed in DETROIT. He finally escaped and found his way back to VIRGINIA after spending five years in captivity.

He was converted and in 1786 was received into the conference and sent to Amelia Circuit in Virginia. Many important appointments followed, including districts in GEORGIA and NORTH CAROLINA. In the year following his admission he was sent to North Carolina, where he spent most of his later life. In 1789 he was sent to form the Lincoln Circuit, which covered three counties and parts of two others.

In 1794 he held the first camp meeting in the region, and WILLIAM MCKENDREE, Nicholas Watters, and other famous men were among the preachers. It was so successful that another camp meeting was held the next year at Bethel in Lincoln County, N. C. The Rock Springs Camp Ground, near Denver, N. C., is the descendant of the first camp meeting at Rehoboth.



THEODOR ARVIDSON

ARVIDSON, AUGUST THEODOR (1883-1964), bishop of the Central Conference of Northern Europe, was born in Järpås, SWEDEN, Oct. 13, 1883. His parents were Lutherans, but as a young man he came into contact with Methodism in GOTHENBURG and became a member

In 1824 Daniel Asbury asked for and was granted the superannuate relation. He settled near the present Terrell in Catawba Co., N. C., where he met and married Nancy Morris. Here, in 1791, he organized Rehoboth Church, the first west of the Catawba. It was housed in a log building with a shed on one side for Negroes, and the congregation flourishes to this day.

In the Rehoboth churchyard, where he was buried, is a marker with this inscription:

Rev. Daniel Asbury, the pioneer preacher of Methodism in Western N. C. was born Feb. 18, 1762, died May 5, 1825. He organized here the first circuit in 1789 and the same year organized the first Methodist Church in the State, west of the Catawba River. The first church building was erected in 1791. The first camp meeting was held here in 1794.

W. L. Crissom, *North Carolina*. 1905.

M. H. Moore, *North Carolina and Virginia*. 1884.

LOUISE L. QUEEN

ASBURY, FRANCIS (1745-1816), first general superintendent or bishop of American Methodism and its greatest figure, was born in the parish of Handsworth, near Birmingham, Eng., on Aug. 20/21, 1745. His parents, Joseph and Elizabeth Asbury, had only one other child, a daughter who died in infancy; and since he himself was never married, the immediate family left no descendants, though Herbert Asbury claimed collateral descent.

Early Years. Young Asbury received little formal education, but he could read the Bible in his seventh year. He became an apprentice blacksmith at the Old Forge, which was owned by a Methodist named Foxall. He became intimate with the son, Henry, who later became a rich iron merchant in America and built the Foundry Methodist Church in Washington, D.C., the name of which was reminiscent of the forge in England. Asbury dedicated the premises in 1810.

Asbury was converted soon after he entered the apprenticeship, became a local preacher, joined the conference, and served five circuits. On August 17, 1771, at the conference in Bristol he responded to JOHN WESLEY'S call for volunteers to go to America, and with RICHARD WRIGHT he sailed almost immediately, landing at Philadelphia on October 27.

Following Wesley's example, he began writing his *Journal* on shipboard. But whereas Wesley said he came to the New World to learn the true sense of the gospel by preaching it to the Indians, Asbury came avowedly as an evangelist. "I am going to live to God," he wrote, "and bring others so to do."

Beginnings in America. After ten days in Philadelphia, Asbury proceeded to New York, where he found RICHARD BOARDMAN, who had arrived in 1769. Boardman believed in a "settled ministry," but Asbury desired "a circulation of preachers" and was distressed because both were present at the same time. "My brethren seem unwilling to leave the cities," he wrote, "but I think I will show them the way." This was a notable decision; it initiated the era of the circuit rider and established itinerancy firmly in American Methodism. The preachers followed the advancing frontier and the fluctuating population, and their movement spread everywhere. Soon the conference adopted a time limit of six months, with three months for the preachers in Philadelphia and New York.

Asbury proceeded to "show them the way" by mounting a horse and riding through the ensuing years more

than a quarter of a million miles, surpassing the traveling record of John Wesley. Until his death forty-five years later he never had a home of any kind. During the Revolution he retired to the home of Judge THOMAS WHITE near Dover, Delaware, for about twenty months, but he continued to preach throughout the state.

The war stimulated the desire of the American Methodists for the ordinances at the hands of their own preachers, none of whom were ordained. This desire was opposed by both Asbury and Wesley. In 1779 the VIRGINIA preachers held a conference at Broken Back Church in Fluvanna County where they ordained each other and decided to administer the ordinances. Asbury rushed to their next conference at Manakintown in Powhatan County and persuaded them to defer their action for a year.

These developments finally forced Wesley to take action. As a result of reading Lord King's book on *The Primitive Church* he had become convinced that bishops and presbyters were of the same order and that he, as a presbyter of the Church of England, was also an "episcopos" and had the right to ordain. Accordingly he set aside by the imposition of his hands and prayer Dr. THOMAS COKE and sent him to America to consecrate similarly Francis Asbury, with the title "general superintendent"—changed by Asbury in 1788 to "bishop," an act which brought opposition in the New World and the denunciation of Wesley, but which, in view of Wesley's own words, the GENERAL CONFERENCE allowed to stand.

Organization of the Methodist Episcopal Church. Asbury refused to accept the appointment of an Englishman so soon after the Revolution and said he would await election by the preachers. At the famous CHRISTMAS CONFERENCE, which assembled at Baltimore on Dec. 24, 1784, and continued until Jan. 3, the Methodist Episcopal Church in America was organized as the world's first independent Methodist denomination. Asbury was unanimously elected and consecrated, the status of Dr. Coke was recognized, COKESBURY COLLEGE in Maryland was established, and all the machinery of the church was set in motion.

Immediately Asbury rode southward to Charleston, S. C. On the return trip he met Coke near Louisburg, N. C., at the home of Major GREEN HILL, a local preacher and Revolutionary officer. There they held an annual conference—the first of the new church, although conferences had been held annually since 1773.

Thereafter Asbury each year rode the rounds from New England to Charleston, usually going one way along the Atlantic coast and the other west of the mountains. More than sixty times he crossed the Appalachian range. In the main he spent the nights in the cabins of the settlers, often crowded in one room with the family, children, and dogs. Once Bishop WHATCOAT slept on the bed while Asbury and a strange lady slept on the floor. Once he slept with sixteen adults and several children in seven beds in one vermin-infested room, and on his first visit to NASHVILLE, TENNESSEE, he slept in the jail. None of these discomforts deterred the man who said, "Live or die, I must ride."

But his accommodations were not always so primitive. GOVERNOR TIFFIN of Ohio and VAN CORTLANDT of New York entertained him. Among his favorite stopping places were the houses of the prominent and wealthy HENRY DORSEY GOUGH of Maryland, James Rembert of South Carolina, Judge Thomas White of Delaware, Colonel Thomas Dorsey of Maryland, PHILIP BARRATT of Dela-



ELIZABETH ASBURY



FRANCIS ASBURY
BY CHARLES REAL POLK



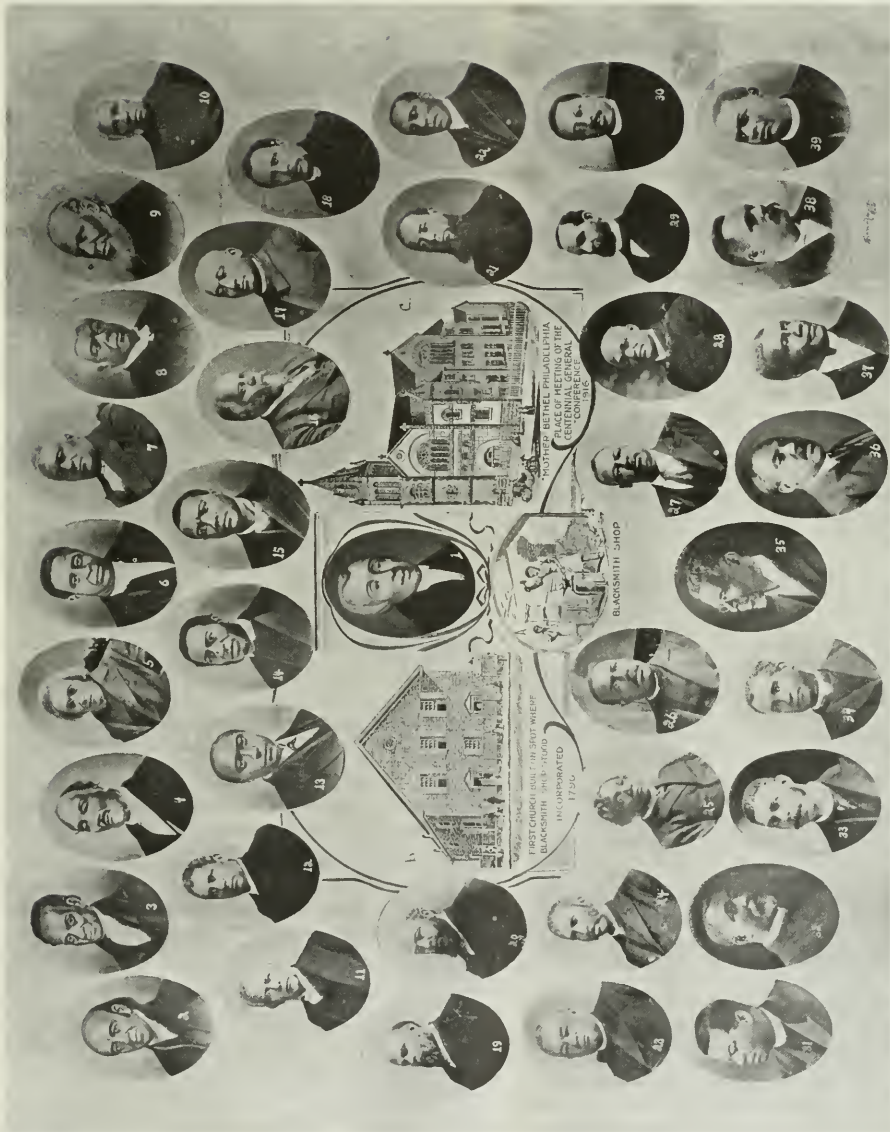
ASBURY'S BOYHOOD HOME



FRANCIS ASBURY,
ENG. BY A. H. RITCHIE



FRANCIS ASBURY
BY FRANK O. SALISBURY



EARLY BISHOPS OF THE AFRICAN METHODIST EPISCOPAL CHURCH IN ORDER OF ELECTION

- 1) Richard Allen, 2) Morris Brown, 3) Edward Waters, 4) William Paul Quinn, 5) Daniel Payne, 6) Willis Nazery, 7) A. W. Wayman, 8) J. P. Campbell, 9) J. P. Shorter, 10) T. M. D. Ward, 11) J. M. Brown, 12) H. M. Turner, 13) W. F. Dickerson, 14) R. H. Cain, 15) R. R. Disney, 16) W. J. Gaines, 17) B. W. Arnett, 18) B. T. Tanner, 19) A. Grant, 20) B. F. Lee, 21) M. B. Salter, 22) J. A. Handy, 23) W. B. Derrick, 24) J. H. Armstrong, 25) J. C. Embry, 26) Evans Tyree, 27) M. M. Moore, 28) C. S. Smith, 29) C. T. Shaffer, 30) L. J. Coppin, 31) E. W. Lampton, 32) H. B. Parks, 33) J. S. Flipper, 34) J. A. Johnson, 35) W. H. Heard, 36) John Hurst, 37) W. D. Chappell, 38) J. H. Jones, 39) J. M. Connor.

ware, and many others. He was once invited to spend the night with George Washington but could not do so because he "must hurry on."

His Last Days. Asbury attended his last conference in October, 1815, at Bethlehem Meeting House, a log chapel near LEBANON, TENNESSEE, in which the Woman's Missionary Society of the M. E. Church, South, was later organized. Because of failing eyesight he turned over to Bishop McKENDREE the stationing of the preachers—the first time he had ever done so. The two bishops separated expecting to meet at the VIRGINIA CONFERENCE at Raleigh, N. C.

Asbury then crossed the mountains into North and South Carolina. The last entry in his *Journal* was made on Dec. 7, 1815, at Granby, S. C. This was at the head of navigation of the Congaree River opposite Columbia. Nothing remains of the community except a marker on a stone in a field, but it was once important enough to be visited by George Washington. The year following Asbury's visit the Granby courthouse was sold and moved across the river to Columbia, where it became a Presbyterian church; the father of Woodrow Wilson was pastor there when the future President was fourteen years old.

From this area the bishop and his traveling companion, JOHN WESLEY BOND, turned northward to Virginia, determined to reach the General Conference at Baltimore. At Richmond the bishop could neither walk nor stand, but he insisted on preaching. He was carried in arms into the church and preached his last sermon sitting on a table and supported by pillows. The travelers pushed on at a snail's pace toward Baltimore, but near Spottsylvania in Virginia he collapsed and was carried into the log cabin home of George Arnold, an old friend. Two days he lingered, and once he tried to preach. On Sunday afternoon, March 31, 1816, he passed away, trying in his last delirium to take up a missionary collection.

There was a funeral attended by a large company from the neighborhood, and he was buried at Arnold's. On the first day of the General Conference John Wesley Bond and a committee were sent to remove the body to Baltimore. "A vast procession," said to have been the largest ever seen in Baltimore up to that time, led by Bishop McKendree, followed the body from Light Street Church to Eutaw Street Church, where McKendree preached the funeral sermon. The body was buried in the church, a noble epitaph being placed over the tomb, and there it rested for forty years. Subsequently, in 1854, it was removed to Mount Olivet Cemetery, in Baltimore, where it rests with the remains of ROBERT STRAWBRIDGE, JESSE LEE, Reuben Ellis, Wilson Lee, John Haggerty, Bishops GEORGE, EMORY and WAUGH, and other leaders of early Methodism.

His Abiding Contribution. Francis Asbury was a foremost creator of the American heritage. Cities, streets, colleges, churches, and individuals bear his name. His blue eyes look out from stained-glass windows on both sides of the Atlantic. In England his boyhood home is a municipally designated shrine. When his feet touched the American shore they never touched another, and because of his devotion and spiritual contribution a celebrated British artist painted as his coat of arms the American shield upheld by angels.

He became the best-known man in America. He traveled more, knew more people, and had a better knowledge of the trails, towns, and villages, than any

other person. In his last letter he told a correspondent in England to address him simply in "America."

Asbury founded at Thomas Crenshaw's in Hanover County, Va., the first SUNDAY SCHOOL in America, just as HANNAH BALL, a Methodist, started in England a Sunday school fourteen years before Robert Raikes started what some historians have called the first in the world. The Christmas Conference instructed the preachers, all unlearned men, to preach annually on education, and to those who insisted that they had no gift for this the reply was, "Gift or no gift, you are to do it." In North Carolina in 1780 he raised the first money ever given for Methodist education in America, and in Virginia he promoted the EBENEZER ACADEMY, which was established in 1784, three years before Cokesbury College opened its doors. "How many institutions of learning, some of them rejoicing in the name of Wesleyan," said President Calvin Coolidge, "all trace their existence to the service and sacrifice of this lone circuit rider." In 1789 in North Carolina he founded the *Arminian Magazine*; it did not long survive, but it reappeared in 1818, and with some lapses and under different names it survives to this day. In 1789 he started the METHODIST PUBLISHING HOUSE, which is now the greatest of its kind in the world.

Asbury sits in bronze on his horse in the nation's capital. In unveiling the great monument President Coolidge declared: "His outposts marched with the pioneers, his missionaries visited the hovels of the poor, that all might be brought to a knowledge of the truth. Who shall say where his influence, written on the immortal souls of men, shall end? He is entitled to rank as one of the builders of our nation."

F. Asbury, *Journal and Letters*. 1958.

H. K. Carroll, *Francis Asbury*. 1923.

W. C. Larrabee, *Asbury and His Collaborers*. 1868.

Jesse Lee, *Short History*. 1810.

W. P. Strickland, *Francis Asbury*. 1858.

E. S. Tipple, *Francis Asbury*. 1916.

ELMER T. CLARK

ASBURY, NEW JERSEY, U.S.A., located in Warren County near the Hunterdon County line, was the first town in the U.S.A. to be named in honor of Bishop FRANCIS ASBURY. The home of Col. WILLIAM McCULLOUGH in Hall's Mills was Asbury's abode on numerous occasions, the scene of his preaching, and the center of itinerant Methodist activity affecting much of New Jersey's northwestern territory. Under McCullough's leadership, a Methodist meeting house was erected in 1796, with Asbury participating in the ceremony of cornerstone laying. The chapel was named for Asbury, and at McCullough's suggestion the village was renamed "Asbury" at the same time. The action was the culmination of more than a decade of Methodist preaching in and around Hall's Mills. McCullough had settled there in 1784, after his Revolutionary War service, and found that the early preaching of JOSEPH EVERETT in the vicinity in 1782 had planted Methodist seed which bore fruit in the formation of a society in 1786. McCullough's mansion on the banks of the Musconetcong River was a preaching place and a home where itinerants were welcomed. It is still standing. EZEKIEL COOPER mentions stopping there in 1787 and meeting the class. Asbury and RICHARD WHATCOAT stopped with McCullough on June 29, 1789.

In 1803, on a visit to the area and to McCullough's, Francis Asbury refers in his *Journal* to "Asbury Town."

The town became the head of an extensive circuit embracing parts of three counties in northern New Jersey. It has been successively in the PHILADELPHIA, NEW JERSEY, and NEWARK CONFERENCES, and is now in the NORTHERN NEW JERSEY CONFERENCE.

The original Asbury meeting house was replaced by a larger, steepled church in 1842. This was destroyed by fire in 1913, when the present brick edifice was erected.

F. Asbury, *Journal and Letters*. 1858.

V. B. Hampton, *Newark Conference*. 1957.

Minutes of the New Jersey and Newark Conferences.

VERNON B. HAMPTON

ASBURY COLLEGE, Baltimore, Md., was begun in 1816 as a stock company under SAMUEL K. JENNINGS, physician, local preacher, and the biographer-designate of FRANCIS ASBURY. BALTIMORE City Station assumed the debt of \$8,500 and took control of the school in 1817. However, financial woes were unabated and an appeal for subscriptions was made by the 1818 BALTIMORE CONFERENCE. Inability to finance a building and the embarrassment of other debts led the male members of the church to divest themselves of the college in 1819, and by the following year its doors were closed permanently. MARTIN RUTER, educator and later pioneer of TEXAS Methodism, was awarded an Asbury M.A. in 1818.

EDWIN A. SCHELL

ASBURY COLLEGE, Wilmore, Ky., was founded in 1890 by John Wesley Hughes, a member of the KENTUCKY CONFERENCE, M. E. CHURCH, SOUTH. Ownership was vested with the founder until 1905 when he transferred the property to a self-perpetuating board of trustees. The board is bound in perpetuity to operate a college according to the doctrinal standards set up by John Wesley and his immediate followers.

The college is known internationally and ranks at the top among liberal arts colleges in the U.S.A. in the number of its graduates who have entered the ministry and other fields of Christian service. The majority of the students it enrolls are members of Methodist churches.

HENRY CLAY MORRISON, distinguished evangelist of the M. E. Church, South, served the college as president for twenty-five years. All of the men who have served as president since 1890 have been Methodist ministers.

JOHN CROSS

ASBURY COTTAGE (England). This tiny cottage of four rooms, which was the boyhood home of FRANCIS ASBURY, is situated in the country borough of West Bromwich which adjoins the city of BIRMINGHAM. It is the property of the Borough Council, and has been registered as a historic building. It was reopened in November 1959 after restoration and furnishing, through the cooperation of the WORLD METHODIST COUNCIL with the Borough Council, and is open for visitors. Methodist services were conducted in the kitchen for many years in the eighteenth century.

E. BENSON PERKINS

ASBURY MANUAL LABOR SCHOOL was authorized by the INDIAN MISSION CONFERENCE on Nov. 4, 1847 at Doaksville, Indian Territory. Bishop WILLIAM CAPERS

presided and appointed Thomas B. Ruble to establish and superintend the work.

A three-story brick building was erected on an 80-acre tract northeast of the present city of EUFAULA, OKLA. Asbury represented for scores of Indian children the only opportunity for any schooling throughout a large area. It planted Methodism solidly in the hearts of the Indian people. Several sessions of the Indian Mission Conference were held within its walls.

During the Civil War the smaller buildings of Asbury were burned and the large building received extensive damage. Thomas Bertholf, superintendent during the entire course of the war, was given the task of rebuilding the school. After his death in 1867, John Harrell took up the work until 1868, when he was relieved by Thomas Ruble. Fire destroyed the main building in 1869. John Harrell returned as superintendent and rebuilt and restarted the school. After another disastrous fire in 1887, the school was not rebuilt. Later Eufaula Boarding School was established to carry on the work so nobly begun.

An imposing memorial has been erected at the outskirts of Eufaula in memory of the school and its leaders. The stones of the memorial are stones rescued from the ruins of the original school and stand today to recall the heroism of those who saw Asbury through its remarkable history.

Babeck and Bryce, *Oklahoma*. 1937.

Minutes of the Oklahoma Indian Mission Conference, 1844-1907.

Quarterly Conference Minutes, First Methodist Church, Eufaula, Okla.

OSCAR FONTAINE

ASBURY THEOLOGICAL SEMINARY is a graduate school of theology, located in Wilmore, Jessamine Co., Ky. It was founded in 1923, on the campus of Asbury College, by HENRY CLAY MORRISON, then president of ASBURY COLLEGE, and his faculty colleagues, as a graduate theological seminary committed to the historic Wesleyan interpretation of evangelical Christianity. The founder, Henry Clay Morrison, became the first president of the Seminary, serving until his death on March 24, 1942.

From 1923 to 1931 the Seminary was an integral part of Asbury College. In 1931 Articles of Incorporation were drawn up and the Seminary became a separate institution. In 1939 the Seminary moved to its own campus (across the street from the College) and the curriculum of each school became independent of the other. In 1941 Asbury Theological Seminary became an independent administrative unit, and has operated as such since that date.

It is an accredited member of the American Association of Theological Schools in the United States and Canada. The Articles of Incorporation of the Seminary declare its objective to be: "To prepare and send forth a well-trained, sanctified, Spirit-filled, evangelistic ministry."

The Seminary offers courses leading to the three degrees of Master of Divinity, Master of Religious Education, and Master of Theology. The present faculty numbers thirty. The current annual enrollment is 409. Alumni with earned degrees total 1,875. These serve in all fifty states of the U.S.A., the District of Columbia, and in forty-three other countries. Among the alumni, 1,263 serve as local pastors, 207 as missionaries, 155 as teachers, 46 as chaplains, 31 as full-time evangelists. Even though approximately eighty percent of the graduates

are in Methodist bodies, more than forty different denominations are served by the alumni.

Asbury Theological Seminary has had three presidents: Henry Clay Morrison (1923-42); JULIAN C. MCPHEETERS (1942-62); FRANK BATEMAN STANGER (1962-); and the following deans: Frank Paul Morris (1923-24); Fred H. Larabee (1924-46); William D. Turkington (1946-63); J. Harold Greenlee (1963-64); Maurice E. Culver (1964-67); and Robert A. Traina (1967-).

The Seminary is engaged in an extensive program of academic and physical expansion.

Paul Frederick Abel, *An Historical Study of the Origin and Development of Asbury Theological Seminary*. (M.A. Thesis, Columbia University, New York, 1951.)

Robert Owen Fraley, *An Historical Survey of Asbury Theological Seminary 1923-1949*. (M.R.E. Thesis, Asbury Theological Seminary, 1950.)

Howard Fenimore Shipp, *A Short History of Asbury Theological Seminary* (published by Asbury Theological Seminary, 1963.) FRANK BATEMAN STANGER

ASBURY TRAIL. FRANCIS ASBURY crossed the Appalachian Mountains about sixty times, using different routes. In 1810 he took "the new route" and followed the old aboriginal Cataloochee Trail, along which the Cherokee Indians crossed the mountains. In 1799 the trail was mentioned in literature and called a "turnpike." By that time the Indians had abandoned their settlements along the trail, although the area remained within their hunting grounds and was protected by law. The old trail runs from Cove Creek, N. C., to the area around Cosby, Tenn. In general it parallels present Highway 284 and coincides with that road at several points. It is still possible to identify parts of the trail where it leaves the highway.

In 1955 the Boy Scouts of America and the Western North Carolina Historical Society, with the help of the American ASSOCIATION OF METHODIST HISTORICAL SOCIETIES, sponsored the Asbury Trail Award for Explorer Scouts and their fathers. The Award consists of a medal and a certificate, and the requirements are: hiking the old Cataloochee Trail, reading one of the recommended biographies of Asbury, and submitting an essay of not less

than 1,000 words on Asbury and his contribution to America. The official hike covers approximately 23 miles. The Award is non-denominational.

LOUISE L. QUEEN

ASHBY, DORIS MAY (?-1955), New Zealand laywoman, was a granddaughter of J. W. Worboys, an honored Methodist minister. She was associated in young womanhood with the Thorndon Methodist Church, WELLINGTON, and served on the national executive committee of the Young Women's Bible Class Union.

Following her marriage to E. W. Ashby, she was associated successively with Invercargill Central Church and Wesley Church, DUNEDIN. While in Dunedin she served a term as national secretary of the Methodist Women's Missionary Union. She died in Dunedin on April 18, 1955.

New Zealand Methodist Times, July 9, 1955.

L. R. M. GILMORE

ASHBY, JOSEPH (1859-1919), British Methodist, was born at Tysoe, Warwickshire, in June 1859. He was a shepherd boy at ten, a convert to Wesleyan Methodism at sixteen; he became a successful farmer, a justice of the peace, and a leader of agricultural workers in their struggle for self-betterment. His daughter's biography of him is an important source for the influence of Methodism on the Victorian countryside.

Mabel Kathleen Ashby, *Joseph Ashby of Tysoe*. Cambridge University Press, 1961. JOHN KENT

ASHCRAFT, EDWIN PERRY (1879-1961), American missionary of the FREE METHODIST CHURCH IN CHINA, 1916-47. He was born in Proctor, Texas, Sept. 28, 1879. He received the A.B. and M.A. degrees at the University of Southern California, Los Angeles. He married Harriet Coyner in 1904.

Ashcraft joined the Southern California Conference of the Free Methodist Church, and was a professor in the Free Methodist Seminary at Los Angeles, 1909-16. Appointed missionary to China in 1916, he was made the superintendent there in 1920. Preeminently a man of prayer, he was a Christlike missionary, a wise and tactful administrator. He served the China mission until 1947. He made a special trip to China following the second World War to assist the conference leaders in reestablishing the mission. After retirement he rejoined the faculty of Los Angeles Pacific College, 1952-55.

He died in Altadena, Calif. on Oct. 2, 1961, one of the best-loved persons in Free Methodism.

The Free Methodist, Oct. 28, 1961.

B. S. Lamson, *Venture*. 1960.

BYRON S. LAMSON

ASHEVILLE, NORTH CAROLINA, U.S.A., is a city of over 60,000 in western NORTH CAROLINA, and from early days a place hospitable to Methodism. The first settlers in Asheville and Buncombe County were Methodists, Baptists, and Presbyterians. For some time the only preaching they had was by traveling ministers. When FRANCIS ASBURY crossed the mountains from TENNESSEE in 1800 and followed the French Broad River through Hot Springs (then known as Warm Springs) to Killians in Beaverdam, and to Buncombe Courthouse, he found



ASBURY TRAIL AWARD

Methodists waiting for him. He wrote in his *Journal*: "TOBIAS GIBSON had given notice to some of my being at Buncombe County Courthouse and the Society at Killions." After that and from 1801 through 1813, with the exception only of 1804 and 1811, Asbury made annual visitations to Asheville. Asbury Memorial Church is the successor to the society which met at Killians in that early date.

F. A. Sondley in his *History of Buncombe County* states that the first church building in Asheville was the old log church used by Baptists which stood at the Melke place. It was built about 1829 and stood until 1842. "Apparently," wrote Sondley, "the next church after that at Melke place built in Asheville was an inferior frame structure of the Methodists."

Asheville has located near it some important denominational summer assembly grounds. LAKE JUNALUSKA, an assembly of Southeastern Jurisdiction United Methodists, is located twenty-five miles west of Asheville. This assembly, together with the Presbyterian assembly at Montreat, the Baptist assembly at Ridgecrest, the Episcopal assembly at Kanuga, the Lutheran assembly at Lutheridge, the Christian assembly at Christmont, the Associated Reformed Presbyterian assembly, Bonclarken, at Flat Rock, and the Blue Ridge Y.M.C.A. assembly, bring to Asheville during the year many of the religious leaders of the world.

Asheville was host to the GENERAL CONFERENCE of the M. E. CHURCH, SOUTH, in 1910, and after unification the first conference of the Southeastern Jurisdiction was held in the Asheville Civic Auditorium in 1940.

Within the city limits of Asheville there are now fourteen Methodist churches with a membership of 7,660 and property valued at \$3,500,000.

Allen High School, a secondary school for Negro girls located at Asheville, was founded in October, 1887, by the WOMAN'S HOME MISSIONARY SOCIETY of the M. E. Church. In 1941 it came under the supervision of the Women's Division of Christian Service of the Board of Missions, The Methodist Church. The school was named for Mrs. Marriage Allen of London, England, who gave money for the construction of a dormitory building. The land was given by Dr. and Mrs. L. M. Pease of New York City.

In the beginning only elementary work was provided. Later one year of high school work was added and gradually the curriculum was extended until Allen became a four-year accredited high school in 1924. Since January, 1940 it has been a member of the Southern Association of Colleges and Secondary Schools.

The original buildings were replaced in 1952 by a dormitory known as the Muriel Day Residence Hall, and a school building, including an auditorium with a seating capacity of 288, was completed in May, 1956 Enrollment averages about 150 students, two-thirds of whom are dormitory students.

The **Brooks-Howell Home** for retired deaconesses and missionaries was started in Asheville in 1957, the location having been chosen because of its climate, churches, medical facilities, and cultural opportunities. The home was named for Mrs. Frank G. Brooks, then president of the Woman's Division of Christian Service, and MABEL K. HOWELL, a resident of Asheville who had taught for many years at SCARRITT COLLEGE and had been an inspiration to many young women going into full-time Christian service. The home in 1970 has a capacity for

ninety residents, with adequate infirmary, library, crafts, and recreational facilities. The residents are making significant contributions to the various churches and to the religious life of the community.

Central Methodist Church. In 1837 there were three congregations in the town: Presbyterians, Baptists and Methodists, but all worshipped in the old wooden Methodist church. On July 20, 1830, two years after the structure was erected, James A. Alexander gave title to the land on which this building was located, including the building erected "for a female academy and Methodist Episcopal Church and Sunday school . . . as a gift for the use of the M. E. Church, and when the same is not in the occupancy of the said church, ministers of any other regular orthodox denomination of Christians who shall come duly authorized by their respective Churches, and whose moral and religious character and habits are unexceptionable, may be authorized to occupy as transient visitors."

In 1848 this church had a membership of 65 whites and 59 colored people. About 1857 the old building was superseded by a brick building which in turn was replaced in 1903 by a stone edifice which is known as Central Church, and one which has traditionally been considered one of the commanding churches of North Carolina Methodism and the WESTERN NORTH CAROLINA CONFERENCE. The 1970 membership was 2,440, and the total value of the church's property was \$1,650,000.

Asheville Citizen, 90th Anniversary Edition, July 17, 1960. E. T. Clark, *Western North Carolina*. 1966.

William Thrower Fitts, *A History of Central Methodist Church, Asheville, North Carolina, 1837-1967*. Asheville: the church, 1968.

General Minutes, ME, MES, TMC. EMBREE H. BLACKARD

ASHGROVE and CAMBRIDGE, NEW YORK, U.S.A.

PHILIP EMBURY left NEW YORK CITY about 1770, along with other relatives and friends, to take up residence in upper New York State. They settled in the Camden Valley, some forty miles above what is now the city of Troy. J. E. Bowen states that Embury moved for several reasons. "First, to attend to land interests held in common with two brothers and five other individuals, each holding patent titles to one thousand acres of land. Second, to build a permanent home for himself and family away from the wild excitements and growing immorality of the city. Third, possibly to escape the shock of Revolutionary conflict, already impending. Fourth and lastly, but not least, to institute a colony and organize a Methodist Society, the beginning of a church enterprise for all time."

Whatever the reasons, it is certain that Embury organized a Methodist society at Ashgrove in 1770 or 1771. He was given encouragement and support by Thomas Ashton, a Methodist layman who had emigrated from Ireland and who had preceded Embury to the Camden Valley. Ashton was the first member of the new society and for many years thereafter was the leading layman. He organized many classes in the surrounding countryside in later years.

Embury's life in his new surroundings was brief. Three years after his arrival, in August of 1773, he fell ill and died. Abraham Bininger, an aged Moravian missionary who was part of Embury's emigrant colony, cared for him in his last illness and preached his funeral sermon.

For a number of years Embury's remains were buried in an unmarked grave. About sixty years after his death,

his remains were taken from the unmarked grave and reinterred in the burial ground next to the Ashgrove church. Above his grave a marble tablet was erected bearing the following inscription:

PHILIP EMBURY

The earliest American Minister of the Methodist Episcopal Church here found his last earthly resting place.

Precious in the sight of the Lord is the death of his saints. Born in Ireland, an emigrant to New York, Embury was the first to gather a little class in that city, and to set in motion a train of measures which resulted in the founding of the John Street Church, the cradle of American Methodism, and the introduction of a system which has beautified the earth with salvation and increased the joys of heaven.

Thirty years later, during the CENTENNIAL OF AMERICAN METHODISM in 1866, Embury's remains were again moved, this time to Woodland Cemetery in the nearby village of Cambridge. There his remains rest today upon a hill. His grave is marked by the marble tablet referred to above and by a tall memorial shaft erected in 1873 at a cost of \$2,000. The shaft was given by the local preachers of the M. E. Church.

Although the society was organized in 1770 or 1771, it was not until 1788 that the first church building was erected in Ashgrove. Quite probably the lack of pastoral oversight by an ordained minister and the uncertain conditions existing prior to, during, and after the Revolutionary War account for the delay in the building of a church edifice. By the early 1830's the society decided to build a larger place of worship. The first building was given to the Methodist society at Sandgate, Vt. They took it down, moved it, and erected it again in Sandgate. It was used for a number of years as a church and, after the society there disbanded, the building was sold to the town and is today used as the Town Hall.

A second church building was erected at Ashgrove in 1833. It was set on fire and destroyed on Nov. 6, 1835, by one Jonathan Curtis, a member of the congregation. A somewhat singular character, he had come to the conclusion that the building was an object of pride to many of the Methodists who worshipped there. Feeling they were in danger of becoming idolators, and so losing their souls, he decided to destroy the building.

In 1836 the quarterly conference set in motion plans for the building of a new church. Since the population center had shifted to what is now the village of Cambridge, it was voted to build the new church there. The building was started in 1836 and finished in 1837. A replica of the original building at Ashgrove can be seen in the Cambridge Church today.

Not everyone was satisfied with the move to Cambridge, and to mollify those who felt there should still be a church at Ashgrove, a chapel was built at the old site in 1839. This was used until 1858, when it was sold and moved to West Hebron, N. Y., to be used as a church.

Nothing remains at Ashgrove of a once flourishing church but the graveyard in which are the remains of Methodist stalwarts like Thomas Ashton and John Baker, and the foundation stones of one of the early church buildings. The site was designated as a Methodist Landmark by the TROY CONFERENCE at its 1966 session.

However, at Cambridge the Methodist society established by Philip Embury in 1770 or 1771 continues to witness and to serve the cause of Christ. This society

was recognized at the Bicentennial Conference observance in 1966 as the oldest continuing congregation in the Troy Conference.

J. E. Bowen, "Memorials of Ashgrove and Ashgrove-Cambridge," first printed in the *Washington County Post*, Cambridge, N. Y., 1887. Reprinted, 1924.

C. WESLEY CHRISTMAN, JR.

ASHLAND, KENTUCKY, U.S.A., First Church has a history which is really that of two strong churches, the former First M. E. Church, South and the former First M. E. Church.

When Ashland was laid out in town lots in 1854, the Kentucky Iron, Coal and Manufacturing Co. offered free sites to churches capable of erecting suitable buildings. Among the six congregations taking advantage of this offer were the First M. E. Church, whose lot was at 15th St. and Carter Ave., and the M. E. Church, South, whose lot was at 13th St. and Winchester Ave. These two churches flourished. Antedating them is authentic documentation outlining the beginnings of organized Methodism in the area.

In 1919 the First M. E. congregation built the present red sandstone church at 18th St. and Carter Ave., and in 1927 the First M. E. South erected the activities building which is now occupied by the Ashland Community College of the University of Kentucky. The completed plan, which would have included a cathedral-like sanctuary, was never finished.

National depression years forced these faithful congregations into dire circumstances, but dedication to high Christian purpose prevailed within the two congregations. A plan of successful unification, developed in 1937, was a forerunner of the final unification of these two branches of The Methodist Church in 1939.

At the time of merger Guy Coffman was the pastor of the First M. E. Church, South, and Carl E. Vogel was pastor of First M. E. On Sunday, Jan. 30, 1938, at the first service of the merged churches, Coffman preached the sermon on the text, "They were all with one accord in one place" (Acts 2:1). On alternate Sundays each of these ministers preached—one in the morning, the other in the evening.

Out of First Church have come at least six ministers serving in the KENTUCKY CONFERENCE: Eugene P. Barbour, Jr., W. B. Gamett, Jr., William R. Jennings, William L. Stratton, George Van Home, Jr., Robert W. Van Home, and Robert Rise who is in the LOUISVILLE CONFERENCE. A strong missionary program, including for more than thirty-five years the support of Dr. and Mrs. Alexander J. Reid in the CONGO, and presently Mrs. and Mrs. William J. Funk in SARAWAK, has been maintained.

A church expansion program adopted in 1954 was accelerated and reached fruition with a \$360,000 addition to the church on May 19, 1968, under the leadership of Edward L. Tullis.

In 1970 the church membership was 2,072, and the value of all property exceeded \$1,600,000.

MRS. THOMAS BURCHETT

ASSISTANT. A term used in early English Methodism to designate a preacher superintending a circuit under the supervision of JOHN WESLEY. In later years the term came to be applied in American Methodism in the usual

sense in which it is used regarding anyone who assists—as a minister appointed to assist the regularly appointed pastor in any particular charge or appointment.

Bishop MATTHEW SIMPSON explains that in Wesley's LARGE MINUTES, which formed the early Discipline of the Methodists, the question is asked, "Who is the assistant?" The answer is given, "That preacher in each circuit who is appointed from time to time to take charge of the societies and the other preachers therein." Another question was, "What is the office of an assistant?" The answer was, "To see that the other preachers in his circuit behave well and consistently; to visit the classes quarterly, regulate the bands, and deliver tickets, and take in and put out of the society or the bands; to keep the watchnights and love-feasts," etc. In the early history of the Methodist societies in the U.S.A. this term remained in use. It was afterwards substituted by the phrase, "preacher in charge," whose duties are of a similar character.

In the United States the preacher to whom Wesley assigned the general superintendence of the societies prior to the organization of the church was called the general assistant. Prior to 1769 the societies were managed by the local preachers, by whom they had been formed. In that year RICHARD BOARDMAN and JOSEPH PILMORE were sent by Wesley, at the request of these societies, to act as pastors, and Wesley constituted Richard Boardman his general assistant. In 1771 FRANCIS ASBURY came to America, and in the following year Wesley made him his general assistant; but in less than a year he was superseded by THOMAS RANKIN, who had been sent out by Wesley, and who was Asbury's senior.

The preachers from England, after the commencement of the Revolutionary War, returned to that country, and in 1779 the ministers requested Asbury to act as the general assistant. This position he held by the request of the conference until 1784, when at the organization of the M. E. CHURCH he was elected general superintendent or bishop. The term then dropped out of use. JESSE LEE says, "The general assistant was the preacher who had the charge of all the circuits and of all the preachers, and appointed all the preachers, and their several circuits, and changed them. His being called a general assistant signified that he was to assist Wesley in carrying on the work of God in a general way."

In the development of the Methodist Church in the United States and the growth of large churches, more than one minister has often been needed. Thus in time the office of assistant minister or assistant pastor came to be, and the name of such appointee was placed in the conference minutes as "assistant." At times and in many churches today, the assistant came to be known also as the "associate minister." This was for the sake of euphony and to add a bit more of dignity to the office. If the assistant minister is a member of the conference, he is appointed as "assistant" or "associate" by the bishop and his name is so listed in the conference appointments. If the helping minister is not an annual conference member, his name does not appear in the regular list of conference appointments, the local church alone being considered his employer. Regulations now in the *Book of Discipline*, especially in the provisions dealing with pension legislation, provide how the years of service for each assistant or associate are to be counted toward a final pension return.

An amendment to the Constitution of The Methodist Church adopted in the 1960-64 quadrennium provided

that where a local church had more than one conference member appointed to it, that church should be allowed lay delegates in the annual conference equal to the number of associate or assistant ministers which the church might have. This amendment of the 1964 *Discipline* is now continued in the Constitution of The United Methodist Church. Every church in the annual conference must have at least one lay delegate, and this provision recognizes the right of a large church to have more representation than does a small one. (See also MINISTRY and HELPER.)

N. B. H.

ASSOCIATED GOSPEL CHURCHES, U.S.A., are a group of approximately twenty-five congregations of the former M. P. CHURCH that declined to participate in the 1939 Methodist merger. They were originally known as the American Bible Fellowship. They had about 3,000 members in 1953 and were located in MICHIGAN, in and around DETROIT. They are listed in the *Yearbook of American Churches* through 1965. No statistics are given and the notation, "information declined," follows the entry.

Ralph Lord Roy: *Apostles of Discord*. Boston: Beacon Press, 1953.
J. GORDON MELTON

ASSURANCE, CHRISTIAN, is a firm persuasion or conviction of our being in a state of SALVATION. The early Methodists strongly insisted upon this conviction as essential to a Christian experience, and maintained that it must be the privilege of every true believer. In his later writings, JOHN WESLEY admitted that, perhaps, his early expressions were too strong, and that he believed one might be a Christian without having so positive a conviction as would exclude all doubt and fear; and yet at the same time, he vigorously maintained that a deep assured certainty was the privilege and duty of every believer.

In no other point did the early Methodists differ so widely from those around them as in insisting upon this experience. It was this which gave life and power to their ministrations. They had personally experienced this gracious state, and were living in its constant enjoyment, and they testified frequently and forcibly of the peace and joy which accompanied it. At that period of time, the doctrine of assurance was not generally preached in other pulpits, and many ministers, as well as private Christians, denied the possibility of its attainment; yet it was by no means a new doctrine. Wesley remarks, "I apprehend that the whole Christian church in the first centuries enjoyed it, for though we have few points of doctrine explicitly taught in the small remains of the anti-Nicene fathers, yet I think none that carefully read Clemens, Romanus, Ignatius, Polycarp, Origen, or any other of them, can doubt whether either the writer himself possessed it, or all whom he mentions as real Christians; and I readily conceive, both from the 'Harmonia Confessionum,' and whatever else I have occasionally read, that all Reformed churches in Europe did once believe 'every true Christian has the divine evidence of his being in favor with God.' I know likewise that Luther, Melancthon, and many others, if not all, of the Reformers, frequently and strongly asserted, that every believer is conscious of his own acceptance with God, and that by a supernatural evidence."

Thomas Aquinas taught that God sometimes gave to Christians direct knowledge on this subject, but that such cases were but few, and that Christians generally had not a satisfactory assurance. In the Reformation, Luther strongly asserted the privilege of this personal knowledge, and it is taught in the Augsburg Confession as involved in saving faith.

The Westminster Confession, in its eighteenth article, says, "Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnal presumptions of being in the favor of God, and state of salvation (which hope of theirs shall perish), yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavoring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of GRACE, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed. This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope, but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces upon which these promises are made, the testimony of the spirit of adoption witnessing with our spirit that we are the children of God, which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, in conflict with many difficulties, before he can be a partaker of it; yet being enabled by the spirit to know the things that are freely given him of God, he may without extraordinary revelation, in the right use of ordinary means, attain thereunto; and therefore it is the duty of every one to give all diligence to make his calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance, so far as it from inclining men to looseness. True believers may have the assurance of their salvation in divers ways shaken, diminished, and interrupted, as by negligence in preserving it, by falling into some special sin which woundeth the conscience and grieveth the spirit, by some sudden and vehement temptation, by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness and have no light; yet are they never utterly destitute of that fear of God and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which by the operation of the spirit this assurance may in due time be revived, and by which in the meantime they are supported from utter despair."

Sir William Hamilton, in his "Discussions on Philosophy," says, "Personal assurance, the feeling of certainty that God is propitious to me, that my sins are forgiven, *fiducia, plerophoria fidei*, was long universally held in the Protestant communities to be the criterion or condition of a true or saving faith. Luther declares that he who hath not assurance wipes faith out; and Melancthon makes assurance the discriminating line of Christianity from heathenism. It was maintained by Calvin, nay, even by ARMINIUS, and is part and parcel of all the confessions of all the churches of the Reformation down to the Westminster Assembly."

Some Calvinistic writers who taught the doctrine of assurance, maintained that it is an assurance, not only of personal salvation, but of final salvation also: their theory

very naturally followed from the doctrine of predestination. But Wesley, and the Methodist writers generally, advocate the doctrine of assurance as confined to a personal salvation, and as connected with the WITNESS OF THE SPIRIT. This assurance arises, first, from an observation upon our conduct as compared with the word of God. St. John declares, "Hereby we know that we do know him, if we keep his commandments." "Whosoever keepeth his word, in him is, verily, the love of God perfected: hereby know we that we are in him." "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

Secondly, it proceeds more directly from an examination of our thoughts, tempers, and impulses. The believer feels in his own consciousness that he loves God, that he loves his brethren, and that he loves the exercises of holy worship. The Apostle says, "We know that we have passed from death unto life, because we love the brethren." And, "Hereby we know that we are of the truth, and shall assure our hearts before him." Because we "love one another, not in word, neither in tongue, but in deed and in truth." So, also, we are conscious whether we are moved by impulses of pride, envy, and selfishness: or whether we have abiding faith and love. All these evidences we have from the testimony of our own spirits.

Thirdly, in addition to those marks, God gives by his Spirit a clear, inward conviction, whereby we feel that we are the sons of God. (See WITNESS OF THE SPIRIT.) The assurance which arises from the examination of our conduct and of our inward emotions is the result of careful reflection; and it depends for its steadfastness upon a conscious conviction that our walk and spirit are in perfect harmony with the word of God. The assurance that comes from the witness of the Spirit brings with it calmness and peace; not the result of reasoning, but a state of joyous consciousness that we are walking in the light, and that a gracious, divine influence rests sweetly upon us. It is accompanied by emotions of gratitude, and by simple, filial trust, which relies upon God as a gracious, forgiving, and indulgent father. It is strengthened and confirmed by the self-examination and reasoning to which we have referred. It exalts the scriptural characteristics, and the believer realizes that the Spirit of God bears witness with his spirit, that he is born of Him. (See also DOCTRINAL STANDARDS and WITNESS OF THE SPIRIT.)

R. H. Strachan, *The Authority of Christian Experience*. Nashville: Cokesbury Press, 1931.

J. Wesley, *Letters*. 1931.

MACK B. STOKES

ATHEARN, WALTER SCOTT (1872-1934), though not a Methodist (he belonged to the Disciples of Christ), founded the School of Religious Education and Social Service at BOSTON UNIVERSITY and later was president of OKLAHOMA CITY UNIVERSITY, a Methodist institution. He was born at Marengo, Iowa, July 25, 1872, the son of Elisha and Susan E. (Longstreth) Athearn. He was educated at Drake University, the State University of Iowa, and the University of Chicago. On June 15, 1894, he married Florence Royalty.

After five years as a public school principal, 1894-99, Athearn held several academic positions, and then taught religious education at Drake, 1909-16. He became professor of religious education at Boston University in 1916, and in 1918 was made dean of that institution's newly-formed School of Religious Education and Social Service.

Resigning at Boston in 1929, he traveled abroad, and in 1931 assumed the presidency of Butler University, Indianapolis. In the next three years, he reorganized Butler's college of education, established a graduate college of religion, and expanded the evening and extension courses. He was dismissed from Butler in 1934, following an administrative controversy with the trustees. That same year he accepted the presidency of Oklahoma City University, but died in St. Louis, November 13, 1934.

Atheam wrote numerous books and articles. The volume entitled *An Adventure In Religious Education* (1930), gives an account of his work among the Methodists at Boston University.

Christian Advocate, October 15, 1931, November 19, 1934. White, *National Cyclopedia of American Biography*, Vol. 27. *Who's Who in America*, Volume 16, 1930-31. *Zion's Herald*, May 17, 1926; June 15, 1927.

ERNEST R. CASE

ATHENS, GEORGIA, U.S.A., with a population of 41,059, county seat of Clarke County, located on the Oconee River, some sixty-six miles east of ATLANTA, was settled in 1801. The oldest state chartered university in America, the University of Georgia, was established in 1785, but its opening was deferred due to lack of funds. HOPE HULL, close friend of FRANCIS ASBURY and often called "father of Georgia Methodism," was instrumental in arousing public enthusiasm for the institution, which opened its doors in Athens in 1801. Hull served as a very active trustee.

In 1803 Hull and his brother-in-law, General David Meriwether, moved from Washington, Ga., in Wilkes County, to Athens, and opened Methodist work. A log cabin, "23 by 24 feet," was built in 1804 for worship. That same year the large Apalachee Circuit was organized. Asbury noted in his *Journal*, Mon., Dec 15, 1806, "Reaching Athens on Tuesday, we had an evening lecture at Hope Hull's."

Hull raised funds for a chapel at the college in 1807-08. Sunday, Dec. 11, 1814, Asbury "preached in the college chapel; the people were very attentive in that open penance house." Asbury went on to speak of the college, "the state of things is strangely changed since Doctor Brown [John Brown, Presbyterian minister, president 1811-16] has had the presidency: he is a man of piety and order, . . ."

First Church. "Hull's Meeting House" was built "in the environs of Athens" in 1810 and used until Hull's death in 1818. For a time thereafter Methodism in Athens almost perished. In 1825 First Church was established and a frame structure "forty feet square with a gallery on three sides" was erected. The gallery was to accommodate the Negro membership. LOVICK PIERCE was appointed pastor in 1826 and reported the membership: 107 white, 70 colored. A revival for college and community was conducted in 1827 by Thomas Stanley, STEPHEN OLIN, Thomas Stamford, and Pierce.

First Church was incorporated in 1828 by an act of the GEORGIA Legislature, granting it a charter and naming a self-perpetuating board of trustees. A noted revival in 1846 saw 163 white and ninety colored members received. Following the revival "the colored membership had become so large" it requested its own church building and pastor. John M. Bonnell, a white preacher, was assigned in this capacity.

In 1852 the present structure, known as the "Brick Church," was erected. It was enlarged and remodeled many times in succeeding years. The old wooden building was moved and given to the Negro membership. About 1858, in a revival under J. N. Turner, a young slave, LUCIUS HOLSEY, was converted and received into First Church. He later became one of the first bishops of the C.M.E. CHURCH.

Other Churches. Additional Methodist churches appeared in Athens. The founding dates are often uncertain. Princeton Church was begun as a mission Sunday school, sponsored by the Watkinsville Church in 1835. Meetings were held in a warehouse of the Princeton Manufacturing Company. Oconee Street Church was organized July 2, 1871, with sixteen members, located on Oconee Street near Broad. Richard Boggs provided land and Ferdinand Phinizy financed the establishing of Boggs Chapel, dedicated by Bishop GEORGE F. PIERCE, June 30, 1876. Beginning as a Sunday school in 1889, Tuckston Church was established in 1895. Young Harris Memorial Church, named for a prominent Athenian, Young L. C. Harris (benefactor of Young Harris College), was organized Jan. 3, 1909, with a membership of 112.

Largely through the efforts of First Church, Methodism's ministry to the academic community assumed added impetus with the establishment of the WESLEY FOUNDATION in 1927, with C. B. Harbour as director. No new Methodist churches were built in Athens until Oct. 7, 1956, when sixty-seven people joined the newly formed St. James Church. Chapelwood Church was established June 18, 1961.

In 1970 the above mentioned churches in Athens have a total membership of 5,158, and property valued at \$3,064,167.

F. Asbury, *Journal and Letters*. 1958.

A. L. Hull, *The Hulls of Georgia*. Athens, Ga., 1904.

Minutes of the Board of Trustees of the University of Georgia, 1797-1817, Vol. 1, Library, Univ. of Georgia.

A. M. Pierce, *Georgia*. 1956.

G. C. Smith, *Georgia*. 1913.

_____, *Georgia and Florida*. 1877.

Robert G. Wilson, *Methodism in Athens*. Athens, Ga.: First Methodist Church, 1953. W. THOMAS SMITH

ATHENS COLLEGE, Athens, Ala., was founded in 1822, three years after the admission of ALABAMA as a state. It is the state's oldest chartered institution of higher learning. At its beginning, the citizens of Athens purchased five acres of land, erected a building, and established the Athens Female Academy. Twenty years later, the people of Athens raised an endowment and expanded the academy into a four-year college.

In January, 1843, the legislature of the state granted a charter incorporating the college as the Athens Female Institute of the TENNESSEE ANNUAL CONFERENCE. When the NORTH ALABAMA CONFERENCE was organized in 1870, the property was transferred to it and has remained so affiliated.

The institution became coeducational in 1931 and subsequently the name was changed to Athens College. It grants the B.A., B.S., and B.S. in Education degrees. The governing board has twenty-one members, nine ministers and twelve laymen, elected by the North Alabama Conference.

JOHN O. CROSS



WILLIAM ATHERTON

ATHERTON, WILLIAM (1775-1850), British minister, father of the first Methodist attorney-general, was born at Lamberhead Green, Lancashire. He became a Wesleyan itinerant in 1797 and president of the Conference in 1846. An early advocate of Methodist day schools, he served on the committee of 1836 which helped to establish a connectional system of elementary education. He was considered one of the leaders of the Conference of those opposed to the dominance of JABEZ BUNTING. He was the author of *The Life of Darcy*, *Lady Maxwell* (1838). He died on Sept. 26, 1850.

B. Gregory, *Side Lights*, 1898.
Minutes of the Conference, 1851.
 Townsend, Workman and Eays, *New History*, 1909.

G. ERNEST LONG

ATKINS, ARTHUR GEORGE (1888-), prepared for missionary service at Hartley College, LONDON, Eng. After being ordained and commissioned for service in INDIA, he went to Motihari in Bihar late in 1915. He was an appointee of the international and interdenominational Regions Beyond Mission. He acquired a scholarly mastery of Hindi. He was secretary of the Bihar and Orissa Missionary Council, 1920-22.

In 1921 he married Lois Rockey, eldest daughter of the Methodist missionary, NOBLE LEE ROCKEY, and sister of CLEMENT DANIEL ROCKEY, later bishop. She had been a missionary of the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. CHURCH for eight years.

In 1922 Atkins became secretary of the India Sunday School Union, organized in 1874, with T. J. SCOTT, pioneer M. E. missionary as its first president. In 1927 he and Mrs. Atkins were appointed as missionaries of the M. E. Board of Missions and began a distinguished new career. Atkins' appointments included Ballia, United Provinces, 1927; Jabalpur and Narsinghpur, Central Provinces, 1928-34; Bareilly Theological Seminary, 1934-38 and 1945-48; the Naini Tal English Church pastorale, 1935-36 and 1942-48. He was superintendent of the Al-mora District, 1940-44; of the Bareilly District, 1944-45;

of the Garhwal District, 1949-53; and of Lee Memorial Mission, Calcutta, 1955-56.

In all of these appointments Mrs. Atkins carried heavy responsibility. She was awarded the Beaver Medal by the Girl Guides Association and the Kaiser-i-Hind Medal by King George VI for social service.

Atkins received the B.D. degree as an external student of Serampore College in India, and the M.A. degree from DREW UNIVERSITY for study in residence. Despite his heavy administrative duties he edited Sunday school notes for eighteen years, edited the Hindi edition of a young people's magazine for three years, a children's page of the *Indian Witness* for several years, and the Hindi edition of *The Upper Room* for six years. He wrote numerous articles for English and Hindi periodicals. He prepared courses of study for candidates for baptism and for church membership and wrote booklets on ethics, *The Making of a Christian Home*, and *The Leading of Worship Services*.

He also translated into English the Ramayan of Tulsī Das, Rama-Charita-Manasa. It was published by the *Hindustan Times*, New Delhi, and has been accepted by Indian scholars and national leaders as a contribution to scholarship and to international understanding.

J. WASKOM PICKETT



JAMES ATKINS

ATKINS, JAMES (1850-1923), American bishop, was born at Knoxville, Tenn., on April 18, 1850. He was educated at EMORY AND HENRY COLLEGE, and received a D.D. degree from Trinity College. He was ordained to the ministry of the M. E. CHURCH, SOUTH, in 1872, and served until 1879 in the HOLSTON CONFERENCE. He was president of the Asheville Female College, 1879-89, and then became the president of Emory and Henry College, where he served until 1893. He returned then to the Asheville Female College and served three years.

In 1896, Atkins became the editor of *SUNDAY-SCHOOL* literature, with headquarters at NASHVILLE, Tenn. During this period he wrote a book entitled *The Kingdom in the Cradle*, in which he advocated gradual development, by an educational process, in the Christian life. This volume, along with Bushnell's *Christian Nurture*, had a profound influence on Christian education and evangelism in an age when a sudden conversion experience was highly valued. He started the system of teacher training, which reached the peak of its effectiveness under the administration of his son-in-law, JOHN W. SHACKFORD.

Atkins was elected a bishop in 1906. He was chairman of the Centenary Commission, which raised around \$50 million for home and foreign missions in 1918-19. Immediately thereafter Southern Methodist Missions were organized in BELGIUM, POLAND and CZECHOSLOVAKIA, and for four years Bishop Atkins presided in these fields.

During the whole of his episcopal career, he made his home at Waynesville, N. C. He was one of the founders of the Southern Methodist Assembly, and was largely responsible for locating it at LAKE JUNALUSKA, N. C. He was the first chairman of the board of trustees of the assembly, and, in 1913, he built one of the 13 original homes on the assembly grounds. Later he built a second home on the assembly grounds, and after his death his widow presented it to the Assembly as a home for the superintendent.

Bishop Atkins died on Dec. 5, 1923, three days after reading the appointments at the LITTLE ROCK CONFERENCE, and was buried at Waynesville, N. C.

Journal, General Conference, MES.
Who's Who in America.

ELMER T. CLARK

ATKINSON, GEORGE WESLEY (1845-1925), local preacher, churchman, author, judge, congressman, and governor, was born in Kanawha Co., W. Va., June 29, 1845. Educated at OHIO WESLEYAN (A.B.) and Howard University (LL.B.), he was awarded six honorary degrees. He was twice married, first to Ellen Eagan in 1868, and following her death in 1893, to Myta H. Camden in 1897. He was governor of WEST VIRGINIA, 1897-1901. A loyal churchman, Atkinson was a member of the 1876 and 1888 GENERAL CONFERENCES, was one of the founders of WEST VIRGINIA WESLEYAN COLLEGE, and served as a trustee of the college for 28 years. The chapel at the college was named for him. A prolific writer, he published *History of Kanawha* in 1876, *West Virginia Pulpit* in 1878, *Prominent Men of West Virginia* in 1895, along with five other books on various subjects, and a number of poems and addresses. He died April 4, 1925.

Thomas William Haight, *West Virginia Wesleyan College: First Fifty Years, 1890-1940*.
Who Was Who in America, 1897-1942.

JESSE A. EARL
ALBEA GODBOLD

ATKINSON, JOHN (1833-1899), British PRIMITIVE METHODIST itinerant preacher, was born at Kirby Lonsdale, Westmorland, in Oct., 1833. He became president of the Primitive Methodist Conference in 1886, and was general missionary secretary, 1883-89, during which period he inaugurated important changes of policy. In 1894 he became the first secretary of the combined INSURANCE COMPANY and CHAPEL AID ASSOCIATION at YORK. A keen student of theology and philosophy, he was a regular

contributor to the *Christian Ambassador*, and to its successor, the *Primitive Methodist Quarterly Review*. He was the author of the *Life of Colin C. McKechnie*. He died on Aug. 6, 1899.

H. B. Kendall, *Primitive Methodist Church*, 1905.
Ms. "Journal" (1854-99), in Hartley Victoria College Library, Manchester; also volumes of sermons in ms.
Primitive Methodist Magazine, 1884. JOHN T. WILKINSON

ATLANTA, GEORGIA, U.S.A., is the key city of southeastern United States. In 1969 Greater Atlanta, a five-county area, had a population of 1,250,000. Atlanta serves as the hub of the southeastern region in religion, education, government, sports, commerce, industry, and transportation. She has many church administrative offices and some 700 local congregations representing forty creeds and denominations with an aggregate membership of more than 382,000. Many of these churches have large congregations; at least forty have a membership of more than 1,000 each. The two strongest communions in the city are the Methodists and the Southern Baptists.

Methodism first came to Atlanta when it was a village called Marthasville, about 1840. In 1847 Samuel Mitchell gave lots to several churches in town, and the Methodists later exchanged their lot for one on Peachtree Street. At this time Atlanta was on the Decatur Circuit, and services were held in a little schoolhouse which stood on their lot. During the summer of 1847, Bishop JAMES O. ANDREW, George W. Lane, Alexander Means, and the circuit pastors held a five-day meeting in a warehouse. In June a union SUNDAY SCHOOL was organized. Later the shell of a house, with a floor and puncheons for seats, was erected. Here the first service was conducted that was held in any regular preaching place in town. The church prospered. In 1849 the house was provided with pews and services were held regularly. During the same year a notable revival took place and the membership of the church increased to several hundred. In 1850 what is now First Methodist Church became a station.

Atlanta serves as the episcopal headquarters for the GEORGIA, NORTH GEORGIA, and SOUTH GEORGIA CONFERENCES of THE UNITED METHODIST CHURCH, the Sixth District of the A.M.E. CHURCH, and of the C.M.E. CHURCH. The four Methodist bishops presiding over these areas have their residences in Atlanta. Two offices of the Southeastern Jurisdiction and the Jurisdictional Council of The United Methodist Church are also in Atlanta, housed in the new Methodist Center which was completed in 1966. For many years these offices were housed in the Wesley Memorial Methodist Church, which was built in 1904 and razed in 1964. It was a Methodist landmark and public auditorium for sixty years.

Greater Atlanta has nineteen degree-granting colleges and institutions of higher learning. Among these is a complex of five colleges and universities and one seminary that together comprise the largest center of higher education for Negroes in the world. Total enrollment of all nineteen colleges and universities is more than 30,000 each year.

Several of these nineteen institutions are Methodist, namely: CLARK COLLEGE, a Negro college belonging to The United Methodist Church; MORRIS BROWN COLLEGE, belonging to the A.M.E. Church; EMORY UNIVERSITY, belonging to the Southeastern Jurisdiction of The United Methodist Church; Candler School of Theology, a part of

Emory University, which educates more ministers than any other Methodist seminary in the world; GAMMON THEOLOGICAL SEMINARY, belonging to The United Methodist Church at large, and since 1959 a member of the Interdenominational Theological Center. Two other Methodist schools of theology also cooperate in the Center, namely: Phillips School of Theology, belonging to the C.M.E. Church, and Turner Theological Seminary, belonging to the A.M.E. Church. The Morehouse School of Religion is the fourth school comprising the Center and is affiliated with Morehouse College, a Baptist institution primarily for Negroes. The Center was established in 1959 with Dr. HARRY V. RICHARDSON serving as the first president. It is a cooperative venture in theological education and educates nearly one-half of the Negro ministers in the United States who receive theological degrees.

Greater Atlanta has the Methodist Children's Home, which belongs to the North Georgia Conference, and Wesley Woods, a modern home for the aged. Within Atlanta's confines are also The Protestant Radio and Television Center, an interdenominational agency in which the Southeastern Jurisdiction of The United Methodist Church has a vital stake, and Emory University Hospital, which serves as the training station for the university's School of Nursing.

Some well-known churches in Atlanta include Allen Temple, Bethel A.M.E., First Church, Glenn Memorial, Grace, Martha Brown, and Trinity. The FREE METHODIST, WESLEYAN, and A.M.E. ZION churches also have a few congregations in the city.

J. EDWARD LANTZ

Allen Temple A.M.E. Church sponsors a \$7,000,000 housing project in Atlanta. The church celebrated its one hundredth anniversary in 1966.

Bethel A.M.E. Church. Negro Methodists held separate services in Atlanta for at least a decade before the organization of Bethel Church. They worshipped in a church building which had been placed on lots donated by benevolent whites. The first minister of this "African" church was a white man named Payne. Later Negro lay preachers served. By 1859 the church was known as "the African M. E. Church." During the Civil War years Bethel was presided over by Joseph Woods. Following the war, A.M.E. missionaries invited the congregation to unite with their denomination, with union taking place at the 1866 conference. In 1867 WESLEY J. GAINES relocated Bethel near the corner of Butler and Old Wheat Sts. A large new structure was erected in 1868. In 1890 the present structure was begun, but was not completed until 1899. It is a strong and influential church today, and has presented the musical morality pageant, "Heaven Bound," annually since 1930.

GRANT S. SHOCKLEY

Emory University Hospital is a (335 beds, 18 bassinets) general hospital for private patients. A well-known and familiar institution to Atlantans and many people in the southeast, it is a continuation of Wesley Memorial Hospital, first built in 1905 as a joint project of the NORTH and SOUTH GEORGIA CONFERENCES of the M. E. Church. South. Eighteen years later, in December, 1922, a new hospital on the campus of Emory University in the Druid Hills section of Atlanta opened its doors. A fleet of ambulances loaned by Atlanta morticians delivered twenty-five patients from the older hospital in downtown Atlanta to the new one on the campus.

Wesley Memorial ceased its separate legal existence in 1925, and in that same year the name of the hospital was changed to Emory University Hospital.

The year before the Lucy Elizabeth Memorial Maternity Pavilion, erected by the children of the late Mrs. ASA G. CANDLER, SR., in memory of her mother, was opened. The nationally-known Robert Winship Clinic for the study of neoplastic diseases was opened in June, 1937, and the Conkey Pate Whitehead Memorial Surgical Pavilion, erected by Mrs. Lettie Pate Evans in memory of her son, was completed in 1946.

In the fall of 1958 a renovation program got underway. It was completed nearly six years later at a cost of \$4,500,000.

The first in-patient unit for psychiatric patients in a general hospital in Atlanta was opened in January, 1960, and in 1961 Emory University Hospital became one of the first hospitals in the nation to establish extensive clinical research facilities with the aid of grants from the United States Public Health Service. The Clinical Research Center has made possible controlled study of many patients suffering from complex diseases.

Emory University Hospital developed the first post-anesthetic recovery room in Atlanta. It opened about 1950. The hospital's intensive care unit, a ten-bed facility which was opened in September, 1963, was one of the first in Atlanta. For the year ending Aug. 31, 1968, the hospital admitted 10,571 adult patients. The present administrator is Burwell W. Humphrey.

EDWINA B. DAVIS

First Church is the central Methodist church in Atlanta. It was begun by a group of Methodists in 1848 who bought a piece of property at a cost of \$150, on the eastern side of Peachtree Street, running from what is known as the Candler Building to Luckie Street. The first church was a frame building called Wesley Chapel. Its tower contained the only church bell in Atlanta that was not melted down during the Civil War, and it is still used in the present church. The little church was first on a circuit, but by 1850 it had regular preaching services each Sunday. Entrances were separate for the men and women, and Negro slaves sat in a balcony at the rear. By 1858 it had 419 white and 192 colored members, and it raised \$700, which was given to the Negroes to build their own church. In 1870 a new building, the finest in town, was erected where the Candler Building now stands, and its name was changed to First M. E. Church, South. Due to losses during the War, and the Reconstruction period, great sacrifices were made in order to build this structure. Among its members were a number of important political figures and also HENRY W. GRADY, the spokesman of the new South, whose name a Sunday school class still bears.

In 1903 the present church was built at Peachtree and Porter Place. It is made of Stone Mountain heart granite with Gothic lines and stained glass windows.

Following union in 1939, the name was changed to First Methodist Church. Since Atlanta had expanded, it was a suburban type church in a downtown location. There was thought of moving, but it was decided to make it a great downtown church. An education building was erected and paid for in 1953; and an additional story

was added in 1962. Numerous adjoining parcels of land have been purchased for parking areas.

The first WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church, South was organized at First Church. Six foreign missionaries are now supported by the church. The ECUMENICAL METHODIST CONFERENCE met in the United States for the second time in 1931 at First Church, Atlanta.

Four of the church's pastors have been elected bishop: H. M. DuBOSE, H. C. MORRISON, J. E. DICKEY, and C. J. HARRELL. Two college presidents have come from its membership: I. S. Hopkins of the Georgia Institute of Technology, and C. E. Dowman of Emory at Oxford. PIERCE HARRIS was pastor of the church from 1940 to 1967, and over 6,000 persons joined the church during his ministry. Its Sunday night services are known far and wide. Membership in 1970 was 2,467.

ALLEN POST

Glenn Memorial is the University Church located at the main entrance to the campus of EMORY UNIVERSITY. The sanctuary of Glenn Memorial, seating 1490 people, is the largest in Georgia Methodism and a striking example of Georgian architecture in the United States. Its architectural style is distinctively in the Christopher Wren tradition. The exterior body of the church follows closely that of the St. Michael's Episcopal Church in Charleston, S. C., built in 1760 and considered the finest of its kind in America. The colonnaded portico at the base of the Glenn tower is fashioned after King's Chapel near the Boston Commons, the first Protestant Episcopal Church edifice erected in America. Perhaps the outstanding feature of Glenn Memorial is its tower and steeple which rise to a height of 170 feet. Both tower and steeple are modeled after All Saints, BRISTOL, England.

The Church was actually organized as the Emory Methodist Church on Jan. 11, 1920, by Bishop WARREN A. CANDLER in the Theology Building on the Emory Campus. There services of worship were held until 1931 when the sanctuary was constructed. It was named in memory of W. F. Glenn (1839-1919), a leading Georgia Methodist minister. His daughter, Mrs. Howard Candler, whose husband was for ten years Chairman of the Board of Trustees of Emory, contributed most of the funds for the new sanctuary.

The educational building, erected in 1939, is separated from the sanctuary by a large amphitheater, scene of college graduations, concerts, and plays. In the educational building is located the Glenn Chapel, an almost exact small replica of one of Christopher Wren's most beautiful churches, St. Stephen's, Walbrook, near London, built in 1672-79.

At its fortieth anniversary celebration in 1959 an extensive remodeling and building program was launched. In addition to remodeling the sanctuary and educational building, a large youth building was constructed which can minister to 250 young people. The program was completed in 1965 at a cost of \$700,000.

Glenn Memorial occupies a strategic place in Methodism in the Southeastern United States as it has an unusual congregation made up of a large number of college students, professors, and community residents and leaders. In its congregation are also several ministers and theologians. To its pulpit frequently come outstanding preachers and theologians of all denominations. One of

its ministers, WILLIAM T. WATKINS (1928-30) later became a bishop of The Methodist Church.

The 2,100 member church has sponsored many varied ministries, particularly in church extension, missions, drama, and education. In the 1950's and 60's six new churches were sponsored by Glenn in the greater Atlanta area. In 1956 the Church constructed on the campus of the Methodist Children's Home in Decatur, Georgia, an \$80,000 cottage for girls who were orphans or from broken families. It was the first church in Methodism to do this. In 1951 Glenn began the first week-day church kindergarten in Georgia Methodism. It has long maintained drama groups and presented productions in numerous other churches as well as its own. Since 1951 it has supported a full-time missionary in CALCUTTA, INDIA.

Ministers who have served the Church are: Thomas Lipscomb (1920); H. C. Howard (1920-23); WAIGHTS C. HENRY (1923-24); Joseph A. Smith (1924-25); Robert Z. Tyler (1925-28); William T. Watkins (1928-30); Wallace Rogers (1930-33); Nat G. Long (1933-42); Joseph A. Smith (1942-44); Edward G. Mackay (1944-50); W. Candler Budd (1950-59); Eugene T. Drinkard (1959-69).

William Landiss, *A History of Glenn Memorial Church, 1920-1959*. (unpublished); located in the Glenn Memorial Library. *The Spire*, Information Bulletin of Glenn Memorial Church, Vol. 5, No. 2; Vol. 5, No. 3, 1959. Vol. 7, No. 3, 1961. Vol. 5, No. 7, 1960. Vol. 8, No. 2, 1963. EUGENE T. DRINKARD

Grace Church, located at 458 Ponce de Leon Avenue, N.E., was organized Nov. 18, 1871. The church has occupied three locations other than the present one. It came to its present site after being destroyed in the great Atlanta fire in 1917. The church has had phenomenal growth since 1947, when Charles L. Allen became pastor, with its membership increasing from 1,800 to 4,105 in 1970. This growth has taken place even though Grace is an inner city, downtown church, serving metropolitan Atlanta. Members come from eight counties regularly. During the past six years, seven men have gone out from Grace to the active ministry. One distinctive feature is the Sunday evening service. Its members claim that it has probably the largest Sunday night service in American Methodism. Grace is currently spending \$1,374,000 on expansion of facilities, and is engaged in a great program in missions, education, and evangelism. The Sunday morning service is televised.

T. CECIL MYERS

Martha Brown Memorial Church celebrated its 50th anniversary on April 7, 1968 at its present location. Its history dates back to the spring of 1892, when a group of spiritual-minded citizens of East Atlanta holding a union SUNDAY SCHOOL decided to organize a church to be known as East Atlanta Methodist Church.

In 1894 a lot was donated on Metropolitan Avenue, but actually the building of the church was begun in 1896 and the services were finally started in 1898, with an enrollment of 56 members.

J. F. Brown donated the present corner lot at Moreland and Metropolitan Avenues in 1914. It was during the building of the present sanctuary (1916-18) that it was suggested that the name, Martha Brown Memorial, should be given the new church in memory of Mr. Brown's deceased wife.

Additional land was purchased and the educational

building was erected in 1928. A new parsonage was built on land purchased and a lot donated across Metropolitan on Moreland during 1946-47.

More land was acquired and additional educational facilities were built in 1951. In 1959 the present parsonage was purchased on Greenleaf Road and the old parsonage became the Youth Center.

Recent pastoral leadership includes Buren Hancock, Gordon C. Thompson, Dumas Shelnutt, J. Walker Childsey, and J. W. Veatch, retired, Associate.

In recent years this church has furnished to the Methodist ministry Wilton Moulder, William Floyd, Harry Alderman—all members of the NORTH GEORGIA CONFERENCE.

The membership is approximately 1,400.

J. WALKER CHIDSEY

Morris Brown College is a four-year accredited liberal arts college with a theological department. It was founded in 1881 by the North Georgia and Georgia Annual Conferences of the A.M.E. CHURCH. Its charter was granted in 1885 and later that same year it received its first students. The first class was graduated in 1890. Liberal arts courses were instituted in 1894 and Turner Theological Seminary was opened the same year. Since 1959 the Seminary has been affiliated with the Interdenominational Theological Center, a cooperative ecumenical venture in theological education among several Negro schools in the Atlanta area.

In 1906 Morris Brown was rechartered as a university. This was later changed to its original and present college designation. In 1932 the institution was reorganized and relocated near Atlanta University.

GRANT S. SHOCKLEY

Peachtree Road Church is one of the largest Methodist churches in southeastern U.S.A. It was founded April 28, 1925, in the home of Dr. and Mrs. M. T. Salter at 3221 Peachtree Road, N.E., with nineteen charter members. By giving notes for \$15,000 to certain individuals, a lot was purchased in May at 3122 Peachtree Road, N.E., and on Sunday, June 7, 1925, the first public worship was held in a temporary wooden chapel.

In 1941 the lot on which the church now stands was purchased at a cost of \$18,000. The temporary buildings were moved from the original lot. In 1942 a recreation building with a kitchen and dining-room facilities, known as the Great Hall, was erected. This building was used for all services of public worship until 1949 when the beautiful white colonial-type buildings were erected at a cost of \$485,000. In 1958 the members were again inspired to build and plan ahead. A building committee directed the construction of a chapel, a children's building, and an activities building where thousands of people come each month for Christian recreation which includes a variety of activities, a real ministry to the community as well as the church.

Peachtree Road Church is known for its wide ranging program. In addition to the chancel choir, there are seven youth and children's choirs. There is a Sunday school enrollment of about 2,500, with an average attendance of 1,250. The Sunday evening program is varied, with an active program for children, youth and young adults, and study groups for adults. The mid-week church night supper meeting is one of the most meaningful services in the

church. Missionary giving amounts to over \$100,000 a year.

The church has grown in membership to a present total of 4,500, with a budget nearing \$600,000. The church property is valued at \$2,000,000. Since 1925 there have been twelve pastors, each having made a strong and vital contribution to the spiritual and physical growth of the church.

Phillips School of Theology, of the C.M.E. CHURCH, was established as a separate institution at LANE COLLEGE, Jackson, Tenn., in 1944. The board of trustees of Lane College created the school by a special resolution authorizing the new school to be located on or near the campus of Lane College.

In 1946, the General Conference of the C.M.E. Church enacted legislation which made the Phillips School of Theology a connexional school. The General Conference of 1950 adopted a special resolution in which Phillips School of Theology was named as one of the schools of the C.M.E. Church, to share equally with the other schools in the distribution of educational funds.

Phillips School of Theology moved to Atlanta, Ga. in 1959 to form the Interdenominational Theological Center—a cooperative venture in theological education. Phillips School of Theology became one of the four participating schools in the Center. It is housed in a modern building on the campus of the Interdenominational Theological Center.

St. Mark Church was organized in 1872 as a mission of First Church in a little community of North Atlanta then known as Tight Squeeze. In 1878 the mission became self-sustaining and moved to Merritts Avenue, with Bishop WARREN A. CANDLER, then a junior preacher, as its first pastor. It was known as Sixth Methodist Church. A few years later the name was changed to Merritts Avenue Church.

In 1901, with a membership of 391, Merritts Avenue Church erected a new sanctuary at the corner of Peachtree and Fifth Streets, to be known as St. Mark Church. The first service of worship was conducted March 22, 1903.

The following ministers have been appointed to this church: Alonzo Monk, Charles O. Jones, S. R. Belk, A. M. Hughlett, W. R. Hendrix, Walter Anthony, S. E. Wasson, J. B. Mitchell, W. L. DUREN, S. H. C. Burgin, J. W. Johnson, Lester Rumble, Joseph Owen, John L. Horton, John B. Tate, DOW KIRKPATRICK, Harry Lee Smith, Bevel Jones, William A. Tyson, and Melton McNeill.

Despite the change from a residential church to a great cosmopolitan congregation in the heart of the city, its membership has held its own. It reports 1,784 members.

Through the years twelve beautiful stained glass windows have been added to the sanctuary. These windows, executed during a half century period by German glass workers, demonstrate excellence in art and craftsmanship and are highly valued in church architecture. In 1948 the Frances Winship Walters Chapel was erected and a new educational building was dedicated in 1956.

St. Mark continues to serve the metropolitan area with its vital inner city program. The highlight of its mission is a ministry to the night people. Cab drivers, night club entertainers, bartenders, and night police comprise the night parishioners. St. Mark ministers today to a changed and changing city, proclaiming the gospel to people where they are.

Trinity Church lifts a red brick tower amid a complex

of marble buildings of state, county, and city governments on one side, and the concrete and bridges that make up the intricate highway interchange on the other. Organized in 1854 it now occupies its third location in a massive brick gothic structure.

Green B. Haygood and others from Wesley Chapel (now First Church) organized an outpost Sunday school in 1853. Trinity Church was organized in September, 1854. The first building was the only one other than the Shrine of the Immaculate Conception which was not burned by General Sherman when Atlanta was taken late in the Civil War. When the pastor, ATTICUS HAYGOOD, returned in 1864 he found the building filled with furniture. A new sanctuary was erected on a different site in 1872. The present sanctuary and educational building were completed in 1912.

Many renowned Methodist leaders have come from Trinity: Atticus G. Haygood, pastor, bishop, and president of Emory College; LAURA HAYGOOD, missionary in CHINA; Eva Foreman; Julia Gaither; Anna Muse; YOUNG J. ALLEN; David L. Anderson, president of Fochow University, and Vivian P. Patterson.

Missionary concern comes to be for foreign fields. Between 1871 and 1895 eight new churches were organized: St. Paul, Mary Branan, Asbury, Grace, Park Street, Lakewood Heights, St. John's, and Nellie Dodd. J. W. Lee organized a boys' club in 1906 which later became the first Boy Scout troop in Atlanta. Miss Mollie Stephens organized an "industrial home" in 1884 which later became Wesley House, before the National Board of Missions was organizing such settlement houses.

As the city of Atlanta has changed, so has the program of Trinity's work. Now an inner city church, its service is not only to those who drive many miles to attend, but also to the residents in low rent housing nearby and to the nearly 20,000 government office workers within two blocks of the church.

NORMAN P. MANNING, JR.



WESLEY WOODS, ATLANTA, GEORGIA

Wesley Woods Retirement Community, sponsored by the NORTH GEORGIA CONFERENCE OF THE UNITED METHODIST CHURCH, offers a variety of facilities and services for persons sixty-two years of age or older. It is located on an eighteen acre campus at 1825 Clifton Road, N.E., At-

lanta, Georgia, on the northern edge of the EMORY UNIVERSITY campus.

One of its buildings, "The Towers," represents a new architectural approach in housing for the elderly. It consists of two cylinder towers, one ten stories and one thirteen stories. It contains 202 rooms and apartments, a central dining room, a beauty shop, and recreation areas. Every residential room in the building has an outside exposure and long corridors are virtually eliminated. The building was completed and occupied in February, 1965, and within a year was almost completely filled.

The medical services of the Community are offered in a 160-bed Health Center which is available not only to residents of Wesley Woods, but to persons from any geographical area. Admission to this facility is made by the patient's own personal physician.

Financial arrangements at Wesley Woods are flexible. There is a monthly charge in the Towers depending upon the type of accommodation and services requested. The rates set include rent, all utilities, maid service, laundry allowance, and all meals and a limited amount of health care. Accommodations include a room with a private bath, efficiency apartments and one bedroom apartments. There is no entrance fee required, and residents can terminate their rental agreement on thirty days' notice. Daily rates at the Health Center may also be arranged for semi-private rooms with three persons, or private rooms with private bath. The total value of the Wesley Woods facilities is approximately \$5,500,000.

Hiram Park Bell, *Men and Things*. Foote & Davis Co., 1907.
Atticus C. Haygood, *Cry of One Half Million of Georgia's Children*. Constitution Pub. Co., 1888.

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Nat C. Long, *The Story of Peachtree Road Methodist Church, 1925-1953*. Franklin Printing Co., n.d.

H. W. Mann, *Atticus Greene Haygood*. 1965.

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C. G. Smith, *Georgia*. 1913.

ATLANTA CONFERENCE (CJ). (See GEORGIA CONFERENCE (CJ).)

ATLAY, JOHN (1736-??), was JOHN WESLEY's book steward from 1773 to 1788. He was born at Sheriff-Hutton in the County of York in December, 1736. Little is known of his early life; he seems to have become an itinerant about 1763; he was stationed at Haworth in 1765, when certain knowledge of him begins. He was stationed in London from 1773, and in the Minutes for 1776 the list of stations begins with the statement: "JOSEPH BRADFORD travels with Mr. Wesley. John Atlay keeps his accounts. THOMAS OLIVERS corrects the press."

Atlay was offended when John Wesley did not include his name in the DEED OF DECLARATION in 1784, and was already talking of leaving the BOOK ROOM in 1785; in 1785 he was doing business on the side as a coal merchant. In the meantime he involved himself in the dispute at DEWSBURY, where he supported the trustees in their demand that they be allowed to appoint their own preachers. At the Conference of 1788 he admitted that he had promised the trustees that he would if necessary become their minister, and so when the Conference de-

ced to abandon the Dewsbury Chapel, he left the Book Room and settled there in September 1788.

It is noteworthy that in a letter to Wesley, dated Sept. 20, 1788, Atlay stated that the stock of the Book Room was worth £13,751/18/5d, according to the prices given in the catalog, but that when Wesley had the stock valued by two booksellers, they suggested a figure of £4,827/10/3½d. Atlay tried to set up a circuit of his own, meeting with some success in Shields and Newcastle. It seems likely, however, that he had quarreled with the Dewsbury trustees by 1791, when he was certainly in London. JOHN PAWSON alleged that he had adopted the views of Nicholas Manners (an itinerant between 1759 and 1784), who taught that as a result of the work of Christ all men are born in the same state as Adam's before the Fall. The exact date of Atlay's death is unknown.

F. Cumbers, *Book Room*. 1956.

L. Tyerman, *John Wesley*, 1870-71.

HENRY RACK



CHARLES ATMORE

ATMORE, CHARLES (1759-1826). British preacher, was born at Heacham, Norfolk, in 1759. He became a Methodist in 1779, and was accepted by JOHN WESLEY as an itinerant preacher in 1781. In 1787 he was responsible for opening the new preaching house at Glasgow, and in 1790 Wesley commended him for starting SUNDAY SCHOOLS at Newcastle, "one of the best institutions which have been seen in Europe for centuries." Atmore was elected president of the WESLEYAN METHODIST Conference in 1811, retired from the ministry in 1825, and died on June 30, 1826. His published writings include: *The Methodist Memorial* (Bristol, 1801), which gave "an impartial sketch of the Lives and Characters of the Preachers who have departed this Life since the commencement of the work of God, among the people called Methodists"; an *Appendix to the Methodist Memorial, Containing a Concise History of the Introduction of Methodism on the Continent of America and Short Memoirs*

of the Preachers (Manchester, 1802); and an edition of Oliver Heywood's *Family Altar* (Liverpool, 1807).

JOHN NEWTON

ATONEMENT. Atonement in Christian theology designates centrally the at-one-ment or reconciliation of sinful men to God through divine action in the life, passion, and resurrection of Jesus Christ. It is the re-establishment of the God-man relation which has been fractured by sin, and, in consequence, the restoration of personal wholeness and right human relations.

I. The New Testament presents no systematic atonement theory, but declares that in Christ God acted to reconcile the world to himself, and to call into being a new community charged with a reconciling ministry among men. The saving event is interpreted in a variety of metaphors drawn from the law court, the slave market, the sheepfold, the home, temple worship, and men's experience of death and life, defeat and victory. Jesus apparently conceived his messianic role in terms of the suffering servant passages of Isaiah. Uppermost in Paul is the notion, cast in legal terms, that God, unlike a judge who decrees the punishment demanded by strict justice, acquits the guilty. In forgiving love God in Christ identifies Himself with and endures vicariously the consequences of men's sin, accepting the repentant sinner. In Hebrews Christ as our High Priest brings to a climax the Jewish sacrificial system by offering his own life. The Johannine view, mystical and ethical, portrays Jesus' self-sacrifice as proceeding from and revealing the love of God, who seeks the loving response of men and their eternal fellowship with himself.

II. Post-biblical Christian thought has produced three main types of atonement theory. 1. Greek patristic thought (Irenaeus, Origen, Athanasius, Gregory of Nyssa) (c. 120-400) portrays Christ as imparting to men enlightenment, incorruption, and victorious deliverance from sin and death. His life and sacrificial death provided knowledge of God and his will and gave men an example. As the incarnate Logos who united God's immortal nature with man's mortal, he purged humanity from corruption and mortality, and made possible the elevation of man to renewed union with God. His death on the cross—pictured as a supreme act of obedience, a recapitulation in reverse of Adam's fall, and a ransom paid to Satan for man's release—was crowned by his resurrection, which demonstrated his supremacy over death and sin, which destroyed their power. This many-sided view has been influential in Methodist thought, but never dominant.

The Greek conception suffers from a substantialistic understanding of divinity and humanity, and of their union, as well as at times from a crude notion of the deception of Satan and a false ascription to him of a claim to the human race which even God must respect. However, it expresses enduring truths: that the life, teachings, and resurrection of Christ no less than his death have saving value; that Christ imparts healing as well as rescue, sanctification as well as forgiveness; and that in him God decisively conquered evil and freed men from its power. As CHARLES WESLEY sings: "He breaks the power of canceled sin, He sets the prisoner free."

2. Medieval Latin and orthodox Protestant thought brought forth various theories which, though differing widely, agree in viewing the atonement as an objective transaction centering in satisfaction, or in penal substitu-

tion. According to Anselm (c. 1033-1109), Christ satisfied the honor of God which man's sin had offended. Reparation had to be made by man, the sinner, yet also by God himself, since finite man could not make amends for an offense against the Infinite. Hence the need for the God-man, whose vicarious death, completing a perfect life, provided superabundant satisfaction. This view reflects the penitential praxis of the medieval Roman Church. Thomas Aquinas (c. 1225-1274), adopted this view in essence, though he regarded the passion of Christ as the "fittest" mode of salvation rather than as necessary, utilized Abelard's (c. 1079-1142) emphasis on the love kindled in man by Christ's sacrifice, and related the atonement to the ever-renewed mediation of GRACE in the SACRAMENTS. In Calvin's (1509-1564) penal view, sin is a violation of the law of the divine Judge. By his death Christ in love took on himself the punishment required of men by divine justice, thus appeasing God's wrath, procuring his favor, and making his benevolence possible when Christ's work is accepted in faith. The Augsburg Confession (1530) also interprets Christ's suffering and death as a sacrifice offered for sin to "propitiate God's wrath" (Art. III, Ger. ed.) or to "reconcile the Father to us" (Latin ed.).

This theme is reiterated in both the Anglican and the American Methodist ARTICLES OF RELIGION. Rooted in this tradition, the thought of JOHN and Charles WESLEY describes Christ's work primarily as a vicarious, substitutionary act which satisfies divine justice by offering a ransom and sacrifice for the sins of the whole world. However, for the Wesleys the atonement ultimately springs from and proclaims God's boundless love. Moreover, its benefits are universally available, rather than limited to a special class of the predestined. In RICHARD WATSON, the most influential Methodist theologian of the early nineteenth century, the satisfaction theory was uppermost. (Theological Institutes, London, 1832. Part II. xix-xxii.) JOHN MILEY espoused essentially the governmental theory of Hugo Grotius (1583-1645), regarding the death of Christ chiefly as a penal example which demonstrates the stern righteousness of God and the disastrous consequences of sin; here the punishment borne by Christ is necessary to safeguard the sacredness of the divine law and the human interests it aims to conserve in the divine economy. A similar line was taken by J. SCOTT LIDGETT, *The Spiritual Principle of the Atonement*, London, 1897, a most respected scholar representing British Methodist thought. EDWIN LEWIS maintained in his later years a basically penal substitutionary view.

Many Methodist theologians have felt that these conceptions largely fail to recognize the redemptive significance of the entire life of Jesus and his resurrection. It has been argued that they reflect abstract, legalistic, mechanical ideas of guilt, punishment, and merit, which are not literally transferable. For the most part, they tend to regard justice or honor rather than love as determinative in God, to separate the mercy of the Son too sharply from the righteousness of the Father, and to imply a change wrought by Jesus' death in God's effective attitude toward men. They also fail to emphasize sufficiently the importance of the sinner's repentant, trustful, obedient response. Nevertheless, this group of Methodist theologians dramatize the depth of human wickedness, accent clearly the holiness of God, who cannot tolerate rebellion in those created for fellowship with himself, and sense the extreme costliness of the divine mercy.

3. The moral or personal theory classically formulated by Abelard finds the barrier to redemption not in God but in man, and locates the central meaning of Christ's death in its supreme disclosure of God's self-sacrificing love which moves men to repentance, love, and obedience. Jesus' life and teachings provide men with their perfect example, while contemplation of his cross arouses in them the desire to serve the loving God there disclosed. Elements of this view appear frequently in the thought of the Wesleys, as when Charles exclaims: "O Love divine, what hast Thou done! Th' immortal God hath died for me!" It is dominant in Schleiermacher, Ritschl, Bushnell, and liberal evangelical theology in general. In the twentieth century it has found vigorous expression in the thought of Methodists like HARRIS F. RALL and ALBERT C. KNUDSON.

This conception may tend to overlook the objective triumph of God over evil dramatized in the resurrection, lacks an awesome awareness of the holy righteousness of God and the enormity of human sin, and often overestimates the willingness of men to respond to the divine love. However, it clearly recognizes the saving meaning of both the life and the death of Christ, the centrality of the love of God proclaimed by the gospel, and the sinner's need of inner transformation if salvation is to be realized.

III. Today there is wide recognition among Methodist theologians, as among others, that none of the historic views is sufficient in itself. All express true insights which can be conserved if they are synthesized and reformulated. Adequate understanding of the New Testament witness and the experience of the historic Christian community require recognition of both objective and subjective factors, divine deed and human response. Reconciliation is wrought through the action of God, who in Jesus Christ reveals his righteous love, condemns sin, and offers to men his forgiving and renewing grace. To this redemptive activity men must respond in repentance, trust, and love, thankfully and obediently embracing the new life of sonship with God. This two-fold movement takes mainly four forms.

1. In Jesus Christ God manifests to men a completely God-centered life of self-forgetful love, offering them the new relation with him that enables them to live in this spirit. To the degree that they respond positively and as followers of Christ devote themselves to God and neighbor, they are saved from self-centeredness, "made one with the goodness of God himself" (11 Cor. 5:21; New English Bible), and given the true freedom which is found in the service of God alone.

2. God discloses to men in Christ his victorious power over evil. He who in his temptations had triumphed over sin put both sin and death to rout in his cross and resurrection. Thus God has demonstrated objectively his supremacy over all that hinders fullness of life, and opened the door to freedom and joy in the Holy Spirit. Witnessing the triumphant power of God, the victims of injustice, vice and hate, the weary and heavy laden are delivered from fear and find courage to go on in faith, knowing that light is lord over darkness, love over hate, life over death, and that nothing can separate them from the love of God in Christ Jesus their Lord. Yielding their lives to him in love and trust, they share his victory.

3. In the cross of Christ God reveals in sharp contrast to his own holiness the heinous wickedness of human sin. A prerequisite of our forgiveness is a consciousness of our need of it. Through the cross God jars us out of

our self-righteousness and complacency, making us aware of the depth of our spiritual need and of our often cruel treatment of others. Human evil, he declares here, is so great that highly religious men are capable of leaguering themselves with the most cynical and unscrupulous to murder the Son of God himself. God's perfect righteousness cannot condone such iniquity. Hence man, standing under self-indictment and the divine judgment, is helpless and lost apart from the amazing grace of God. The result of the death of Christ is thus not the mechanical discharge of a debt or the legalistic payment of a penalty, but a change in the heart of the sinner; he is awakened to a realization of his own sinfulness, and remorsefully seeks the forgiveness of the God and the neighbors his sin has wronged. This penitent spirit, elicited by the action of God in Christ, opens the way to restoration.

4. In the life and death of Christ God manifests to men in matchless fashion his sacrificial, forgiving love. The God revealed in the cross is One who bears in his own heart the sins of those he loves. Precisely because he loves us, he endures unspeakable anguish through the disobedience of his own who receive him not, and compassionately gives his all to win them back to himself. Such love has power to break man's sinful will and to evoke his shame and repentance. Receptively contemplated, it calls forth man's answering love and the grateful commitment of his life. This perspective may be especially noted in recent publications by Methodist scholars and evangelists. (Among such are L. Harold DeWolf, *A Hard Rain and a Cross*, Nashville, 1966; Alan Walker, *The Many Sided Cross*, Nashville, 1962; and Don S. Browning, *Atonement and Psychotherapy*, Philadelphia, 1966.)

Thus utilizing the truths of the historic theories, we may say that men are redeemed through Jesus Christ in at least four interrelated and converging ways. On each of them may occur the divine-human encounter through which men are made new creatures in Christ. Atonement comes through revelation-and-response. God acts in Christ to reveal to men (1) the pattern of a perfect life, (2) his victorious power over evil, (3) the wickedness of sin in contrast to the divine holiness, and (4) his suffering, forgiving love. As men respond to God's redemptive activity, they experience (1) joyous endeavor to follow Christ, (2) victory over evil through trust in divine power, (3) conviction of sin, repentance, and obedience, and (4) self-giving love and devotion to God.

[The leading British Methodist thought on the Atonement in the modern period is that of the New Testament scholar VINCENT TAYLOR: see bibliography. He has restated the New Testament doctrine of the life and death of Christ as a representative sacrifice. God's Son as man offered the sacrifice of sinless obedience, which opens the way for man to come to God. Those who by faith make themselves one with Christ can share in the benefit of what He then did. Ed.]

As seen by Christian faith, however, the atonement is far more than a particular event or series of events in human history. Truly understood, on the divine side it is an eternal reality. A cross in the innermost nature of God preceded and follows the cross erected between two thieves on Golgotha. That is to say, there is within the nature of God a principle of redemptive spiritual self-sacrifice analogous to that seen in the sufferings of the incarnate Son in the days of his flesh. The redemptive activity of God in Christ is best viewed, as D. M. Baillie

has suggested, as "the point in human history where we find the actual outcropping of the divine Atonement," which calls us individually back to God. (*God Was in Christ*, Charles Scribner's Son, 1948, p. 201.) The historical atonement occurred because at the heart of the universe, "eternal in the heavens," is One whose deepest nature is invincible, holy, sacrificial love. Jesus Christ saves because he is Mediator of that Love to sinful, finite men.

G. E. H. Aulen, *Christus Victor*, 1930. English trans. by A. G. Hebert, London, 1945.

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J. Scott Lidgett, *The Spiritual Principle of the Atonement*. London, 1897.

H. W. Robinson, *Redemption and Revelation in the Actuality of History*. London and New York, 1942.

———, *Suffering, Human and Divine*. London, 1939.

Vincent Taylor, *The Atonement in New Testament Teaching*. London, 1940.

———, *Forgiveness and Reconciliation*. London, 1948.

———, *Jesus and His Sacrifice*. London, 1937.

S. PAUL SCHILLING

AUBREY, THOMAS (1808-1867), Welsh minister, was born on May 13, 1808, at Cefn-Coed-y-Cymer, South Wales. He entered the Wesleyan Ministry in 1826, and was soon recognized as one of the foremost preachers of his generation. It has been said of him that his eloquence in public debate was overpowering; and as a defender of the Methodist constitution he had no equal in Wales. He was chairman of the North Wales District from 1854-65, and was mainly responsible for the formation of the District Home Mission Fund and the District Chapel Fund, which, unlike the corresponding connectional funds, are administered by the district itself. His critics regarded him as an autocrat, which was probably not entirely unfair, but his policies were progressive and enterprising. A breakdown in health, probably caused by overwork, compelled him to become a supernumerary in 1865; he died in Rhyl, Nov. 16, 1867.

GRIFFITH ROBERTS

AUBURN, ALABAMA, U.S.A. From 1836 until 1937 Methodism in Auburn was virtually synonymous with the Auburn Methodist Church. On Jan. 13, 1937, a WESLEY FOUNDATION was organized to serve the students of Alabama Polytechnic Institute. Franklin Shackelford Moseley was its first director. However, there had been student ministers working with Methodist students and teaching religious education courses in the college since 1916. From 1916 to the present time student pastors and Foundation directors have been Albert E. Barnett, Arlie B. Davidson, Franklin S. Moseley, Griffin Lloyd, Everett Barnes, Mary Kirkman Holsambach, Norwood Jones, Walter H. Bozeman, Joe Neal Blair, Ashland Shaw, and G. Maxwell Hale, Jr. In recent years the Wesley Foundation has served as a Christian social conscience in the community and state.

Methodism expanded further in Auburn in 1958 when **Grace Church** was organized with the help of Auburn Church. This congregation now numbers 478 members (1970). Pastors who have served the church are Sterling Whitley, Garland Emmons, Jake B. Brown, O. C. Brown III, and J. Thomas Carr.

Auburn Church, founded in 1835 or 1836, was one of the first buildings erected in Auburn, Ala. It was built for a church school on land provided by the town's founder, John J. Harper. The roll of Methodist ministers begins in 1836, and lists Morgan Turrentine, 1836-37, as the first. Records indicate that a large Methodist society was organized as early as 1837. Family names of the first Auburn settlers include Harper, Scott, Williams, Hill, Eady, Nunn, Clowers, Perry, Yancy, Clark, Shorter, and Owsley. Many of these original residents were undoubtedly in the Methodist society.

At the instigation of the quarterly conference of the Auburn Church, in session on Nov. 26, 1855, the ALABAMA CONFERENCE of the M. E. CHURCH, SOUTH founded the East Alabama Male College in Auburn. This school formally opened in 1858, but closed during the Civil War. When it reopened, finances were so depleted that the conference transferred the institution to the State of Alabama in 1872, when it was reorganized and named the Agricultural and Mechanical College of Alabama. In 1899 it became Alabama Polytechnic Institute, and because it was universally called "Auburn," the name became Auburn University in 1959.

The Auburn Church early showed an interest in missions as well as in education. In 1861 Mrs. E. C. Dowdell, a member of this church, wrote Bishop JAMES O. ANDREW urging him to take the lead in organizing a women's missionary society. As a result of her concern and the concern of others in the years immediately following, women's work was begun in the M. E. Church, South in 1878. In 1879 Mrs. Dowdell was elected president of the Alabama Foreign Missionary Society, which had also been organized in 1878. She held this position for thirty years until her death. In 1912 there were four missionary societies in the Auburn Church: Foreign, Home, Young People's, and Juvenile. The Foreign and Home societies merged that year to become the Woman's Missionary Society. The Young People's society became the EPWORTH LEAGUE, and the Juvenile society was absorbed in the Junior Sunday School Department. In 1940, following unification of the major branches of American Methodism, women's work was organized locally as the WOMAN'S SOCIETY OF CHRISTIAN SERVICE in accordance with the action of the General Conference. Today the church provides full support for a missionary couple in JAPAN, in addition to its regular World Service giving.

In 1850 the original log church-school building was replaced by a handsome frame structure during the pastorate of S. F. Pilley. In 1899, when J. B. K. Spain was pastor, this building was remodeled and expanded, and it continued in use until 1955 when a new and larger structure of Georgian design was completed during the ministry of Joel D. McDavid.

Forty-seven ministers have served the church during its existence. Four of these served repeat pastorates after an interval of service elsewhere. Membership in 1970 was 1,562.

M. E. Lazenby, *Alabama and West Florida*. 1960.
 Official Records, Auburn and Grace Methodist Churches.
 Ross and Hollifield, *A History of The Methodist Church, Auburn, Alabama, 1836-1944, and Supplementary Material* added, 1944-1954. N.p., nd.
 A. West, *Alabama*. 1893.

DANIEL JONES

AUCKLAND, NEW ZEALAND. Central Mission. The Central Mission in Auckland, New Zealand, follows on the

work of both PRIMITIVE and WESLEYAN METHODIST churches. The first Primitive Methodist church in Auckland was opened on Sunday, March 16, 1851, on a site in Alexandra Street (later renamed Airedale Street) granted by the government through the good offices of Governor George Grey. ROBERT WARD was the first minister.

On the Wesleyan side, the story goes back to 1884, when two zealous laymen of the Pitt Street Church persuaded the quarterly meeting to start a mission in a needy part of the city. This was known as the Helping Hand Mission. In 1895 the mission became a separate circuit.

From the time of Methodist Union in 1913, the former Primitive Methodist work at Airedale Street was worked within the Auckland Central Circuit under the direction of the superintendent. In 1927, the former Wesleyan work, by that time carried on at two centers, France Street and East Street, was amalgamated with Airedale Street. The unified work, which became known as Methodist Central Mission, Auckland, has since been carried on from the Airedale Street site. Superintendent A. Everil Orr was appointed there in 1933.

In 1964, a nine-story office building was opened fronting on Civic Square, with a new church, seating 320, and the mission offices and other facilities alongside. In cooperation with sister churches, the mission developed a counseling center and a Samaritan Life-Line telephone counseling service.

Over the years, a number of important institutions were developed under the auspices of the mission.

Campbells Bay Health Camp was purchased on Oct. 19, 1934. The first building was erected in one day, July 23, 1935. Later buildings were opened in December, 1937. For a time the camp was used by the New Zealand Federation of Health Camps, and was the first of its kind in the Auckland District. Since 1954, the buildings have been used extensively for camps and retreats by Methodist and other church groups and for summer holiday accommodation of church families.

Wesley Geriatric Hospital, Mt. Eden. A large residence was purchased from the late S. A. Bull and opened as a convalescent hospital on Sept. 30, 1950. From 1957 onward, additional land was acquired; and in 1964, a modern forty-bed hospital (later extended to forty-six) was opened on the site. A well-equipped occupational therapy unit was started in 1966.

Astley House, Mt. Albert, housing sixty-two elderly women, was originally owned by the late William Astley and was officially opened by him on May 2, 1942. Later additions were partly subsidized by the state.

Tyler House, Mt. Albert (adjacent to Astley House), was purchased in 1954. With the Thomas Ashby Memorial Hospital wing, added in November, 1959, it now houses twenty-four elderly men.

Leigh Haven Cottages, Mt. Albert (adjoining Astley and Tyler House), was opened in June, 1960, to provide residences for single and married people. Here a total of thirty-two people are housed.

Winstone Lodge, Remuera. Opened in 1956, as a hostel for young women, this lodge provides accommodation for thirty business girls and university students.

A. EVERIL ORR

Dunholme Theological College, Remuera, Auckland, was the fifth institution for the training of theological students in New Zealand. The fourth—following PUKE-

KAWA—was located in Ponsonby, where a house was rented for the year 1911 only. Students moved into residence in 1912, and Dunholme was in use from 1912 to 1928. The first principal was C. H. GARLAND and the second C. H. LAWS. During that period, seventy-eight men were trained, one of them a Maori, Matarae Tauroa.

R. E. Fordyce, *Dunholme Methodist Theological College*. Wesley Historical Society, New Zealand, 1951.

W. J. Williams, *New Zealand*. 1922. ROBERT E. FORDYCE



PITT STREET CHURCH, AUCKLAND, NEW ZEALAND

Pitt Street Church is the "mother church" in the country's largest city. It was opened in 1866 and was described as "the noblest and most ecclesiastical building in the city." The opening services covered two Sundays, and of the six services, three were taken by a Presbyterian, a Baptist, and a Congregational minister respectively.

The first Methodist Church in Auckland had been built in 1843, in High Street. It was a weatherboard building forty by twenty-five feet, with a vestry twelve by eight feet. Before this church was erected, Methodist services had been held in a saw pit, in private homes and later in the courthouse.

In 1845, an addition of sixteen feet was made to the length of the High Street Church. Three years later a new brick church was built, which in turn had to be lengthened by sixteen feet a little later, and a gallery was built around three sides. It was then the largest church in Auckland, and today forms part of the magistrate's court.

With the growth of the city it became necessary to build a still larger central church. About an acre of land was purchased a mile farther out, at the corner of Pitt Street and Karangahape Road, and the present brick church was built. Because the ground fell away sharply toward the back of the section, massive walls of scoria were first built which now enclose the Sunday school hall beneath the church. Labor and materials were costly. Following the Maori Wars there was a trade recession in the colony, and as a result the trustees had to borrow more than £5,000 of a total cost of £11,000. Interest rates were high, and the debt was not cleared until 1882.

The church was opened in 1866. Congregations and the Sunday school were large. A gallery was built at the back of the church and in 1877, a wooden structure was erected as a Sunday school hall. The following year an

organ was imported, and the galleries were completed at a cost of £800.

A substantial addition was made at the back of the church in 1887. On the lower floor a lecture hall and eight classrooms were built, while on the church level, a church parlor and four classrooms were added, these additions greatly improving the proportions and the appearance of the building.

In 1935, the separate Sunday school building was removed to a nearby suburb, where it forms the Christian Education block of Wesley Church, Mission Bay. In its place the Wesley Bi-Centenary Hall of three stories was built at a cost of £17,000.

With the approach of the Pitt Street Church Centenary, the trustees, early in the 1960s, planned and carried through a complete renovation of the church interior, and the addition of a commodious porch. The side galleries were removed, revealing the full beauty of the stained-glass windows; and the organ, one of the finest in New Zealand, was entirely rebuilt.

E. W. Hames, *One Hundred Years in Pitt Street*. Pitt Street Methodist Church Trustees, 1966.

W. Morley, *New Zealand*. 1900.

Pitt Street Methodist Church Trust, *Minute Books*.

R. FREDERICK CLEMENT

Prince Albert College is described elsewhere under its earlier name of Wesley College and Seminary. Here reference is made only to the affairs of the trustees who, in the name of the church, took the property over in 1858, paying the owners, who were ministers and missionaries, the sum of £3,720.

In 1868, Wesley College and Seminary closed. The property was leased by the trustees to other educationists, until in 1895 it was again opened by the trustees under the name of Prince Albert College. But on Dec. 28, 1906, the board of governors told the trustees that they were no longer financially able to continue the work of the college; so it was closed again.

The Methodist Conference of 1907 gave the trustees leave either "to sell or lease for a lengthened term." The trustees then offered the property for sale, but the highest offer was only £12,500. As the mortgage and overdraft amounted to £8,743, there would have been just under £4,000 in hand, and the property would have gone from the connexion forever. Therefore, the Conference of 1908 agreed to the leasing of the property for fifty years to a firm of land agents at £696 per annum, subject to valuation for all buildings and improvements being paid at the end of the term, less the sum of £5,000, the value of the buildings on Jan. 1, 1908. This firm of land agents, acting under the terms of their lease, erected on the Queen Street frontage a total of seventeen shops, and the rental from these and the original school buildings became the principal source of income when the trustees took direct control again in 1948.

Not until 1940 was the debt of £8,743 finally cleared, because in the meantime the trustees had most generously assisted both Trinity College and Wesley College with grants.

In 1937, the lessees offered to sell to the trustees their interest in the property for £33,000. The trustees declined, as they considered the price asked too high. But in 1948, the trustees purchased the lease for £24,000, and this meant a mortgage liability to the Bank of New Zealand of £20,000. However, substantial rents of nearly

£4,000 a year (later rising to £6,500) gave the trustees confidence to proceed.

It was at this point that J. W. Shackelford resigned as secretary of the trust, and Conference paid him a well-deserved tribute for his consistent safeguarding of the interests of the church throughout his long term of nearly forty years.

Since the trustees entered into possession of the property in 1946, they have been able to pay off the mortgage to the bank, and to show in their balance sheet (for the year ending June 30, 1966) assets valued at £170,000.

Ambitious plans for the development of the site have already begun with the construction of a block of office buildings on the Turner Street frontage of the property (opened in 1965). Later developments will include a motel and a conference center.

Minutes of the New Zealand Methodist Conference. Prince Albert College Trust Minute Books. PERCY DELLOW

Pukekawa Methodist Theological College, in Auckland, was the third of five temporary institutions for the training of theological students prior to the erection of Trinity College. Students moved into residence following the closing of Prince Albert College in 1906 and continued there until 1910.

ARTHUR H. SCRIVEN



TRINITY THEOLOGICAL COLLEGE, AUCKLAND, NEW ZEALAND

Trinity Theological College is an institution of the Methodist Church of New Zealand. In the early days of the colony, ministerial recruits were placed on probation directly in circuits. In 1875, a modest beginning was made at Wesley College, Three Kings. In 1911, a property was leased in Dunholme, suburb of Remuera, and under C. H. GARLAND and C. H. LAWS, a separate ministerial training was built up.

In 1929, the institution was transferred to new buildings on a commanding site near the University of Auckland, and named Trinity College. It accommodates sixty men, just over half of whom are divinity students, and the rest, boarders attending the University of Auckland.

The college curriculum has always been designed to preserve a high standard of biblical scholarship. Trinity has had four principals: LAWS (1929-30), HARRY RANSON (1931-41), Eric W. HAMES (1941-62), and David O. Williams (1963-).

There are three other professors and some visiting lecturers. The college is responsible for a school for Christian workers, which gives an elementary one-year course of training for laymen. The library contains early mission records and some valuable Wesleyana.

ERIC W. HAMES

Wesley College, Paerata, twenty-seven miles south of Auckland, established in 1922, inherits the traditions of the Wesleyan Native Institution and of Wesley College, Three Kings, and seeks to offer a sound Christian education to Maoris, Europeans, and Pacific islanders, thus providing an interesting experiment in multiracial communal life. Situated amid beautiful, rolling farmlands, it has a traditional emphasis on agriculture, but it also offers the usual academic courses. In 1966 there was accommodation for 210 boys, but the board has plans for extension by steps to a maximum of 300.

Possessing useful endowments, the school is able to maintain good standards at a moderate fee. It has been served by only three principals: R. C. Clark, E. M. Marshall, and C. A. Neate. The chairman of the board is J. Stuart Caughey, a leading Auckland businessman.

E. W. HAMES, *Wesley College—A Centenary Survey*. Wesley Historical Society, New Zealand, 1944. ERIC W. HAMES

Wesley College, Three Kings, Auckland, was opened in 1876. After the Maori Wars, and in view of European settlement, an attempt was made to combine training of potential Maori leaders with theological education for Europeans. The property of the Wesleyan Native Institution was resumed, and the name Wesley College was taken. For twenty years, the dual arrangement continued. In 1895, the theological department was detached, and Wesley College continued as a training school for Maori boys, under the guidance of J. H. SIMMONDS. Many of these young men qualified and were ordained to the ministry among their own people. In 1922, the school was moved to new buildings on a farm of 680 acres at Paerata, twenty-seven miles south of Auckland. The Three Kings property was sold to the government for development as a housing estate.

ERIC W. HAMES

Wesley College and Seminary (later Prince Albert College), Auckland, was opened on an eight-acre site, as a coeducational school for the children of Wesleyan missionaries on Jan. 1, 1850, with a roll of forty drawn from mission stations in FIJI, TONGA, AUSTRALIA, and NEW ZEALAND. The college was owned by the missionaries themselves, £20 shares having been bought by them in proportion to the number of children in each family. At the request of the missionaries, Joseph H. Fletcher was appointed the first headmaster.

In 1858, the owners sold their interest in the property to trustees, who thereafter conducted the college as a connexional school. About four acres of the land was sold in 1865 to pay off mortgage debts; and three years later, economic hardship forced the college to close, and the buildings were leased for use as a private school.

The buildings were again utilized for a Methodist school with the opening of Prince Albert College for boys in 1895. There was an enrollment of thirty-six. A department for girls was added a year later. The work of the college prospered for some years under the principalship of Thomas Jackson, and it became Auckland's leading secondary school. During the period 1895 to 1906, accommodation was provided at the college for a total of thirty-eight theological students undergoing training for the ministry.

In 1906, moved by fears for the future of private schools with the introduction of free state secondary education, the trustees closed the college and two years

later leased the property for fifty years. During the greater part of that period, the buildings were used as a private hotel operated by the Salvation Army.

With the old building still leased as a boardinghouse to a private operator, the property is being developed as a commercial building site, which (as the official entry in the 1966 *Minute Book* has it) "will endow a school in perpetuity." However, it may be some years before such a school can be reestablished.

Arthur and Buttle, *A Tale of Two Colleges*. Wesley Historical Society, New Zealand, 1950. L. R. M. GILMORE

Wesleyan Native Institution, Auckland, came into being because the success of the Wesleyan Mission to the Maori people led to a demand for a school suitable for training teacher-pastors to reside in the scattered Maori villages. On October 7, 1844, the governor made a grant of six acres of land on what was then the outskirts of the town of Auckland, and here a modest beginning was made under THOMAS BUDDLE. In 1849, the institution moved to a farm property a few miles out at Three Kings, where the students could live off the land, and ALEXANDER REID came from England to take charge. For several years the institution flourished, catering to young men in training for the native ministry and to younger pupils; but the disputes of the next two decades led to a change of temper among the Maoris. The institution declined and was forced to close in 1869. It was reopened in 1876 under the name of Wesley College, Three Kings. The original grant of land now in the city of Auckland is held as an educational endowment, part being occupied by Trinity College.

E. W. HAMES, *Wesley College—A Centenary Survey*. Wesley Historical Society, New Zealand, 1944. ERIC W. HAMES

Wesleydale Children's Home, Mount Roskill, Auckland, carries on the work of several earlier homes. In 1913, a well-known Methodist layman, A. C. CAUCHEY, and his sister, Mrs. W. H. Smith, gave a house of twenty rooms at Mount Albert, Auckland, to serve as an orphanage for needy children, irrespective of creed. The building was enlarged, renovated and modernized for use as a church orphanage, as intended by the donors.

It was opened on Nov. 13, 1913, with Joseph Blight and his wife as manager and matron. Later, a second home was bought nearby from Mr. and Mrs. Percy Winstone, and still later a third home in Buckland Road, Epsom. This last was used as a home for girls.

The need for a new building became urgent, and a site of eleven acres was purchased on the slopes of Mount Roskill. It was decided that one home should be built there for both girls and boys, and the foundation stone was laid on May 2, 1954. The completed building was officially opened, and named "Wesleydale" on Oct. 29, 1955. In 1961, there were fifty-one children in residence.

In 1966, with only nineteen enrolled, the work was reorganized, part of the buildings being developed as a family home and the remainder as a reception center from which children would move to foster homes or dispersed family homes.

PERCY DELLOW

AUGUSTA, GEORGIA, U.S.A., population 70,626, the first city into which Methodism was introduced in GEORGIA, was established as Fort Augusta by General JAMES OGLETHORPE in 1735. Located on the Savannah

River, it owes its growth to industry and agriculture. In 1789 the former St. Paul's Episcopal Church was rebuilt as a place of worship for all denominations. FRANCIS ASBURY preached there in 1796.

Augusta was then the gay capital of Georgia, and the plain preachers who gathered huge crowds in the rural areas had no success with the pleasure loving people of the city. In 1798 STITH MEAD came to Augusta to visit relatives and preached such a fiery sermon in St. Paul's that he was forbidden to preach there again. "Augusta," he wrote, "had then about 4,000 people, not one of whom knew his right hand from the left in religious matters." However, Rachel Doughty invited him to preach in her house, and the first Methodist society was organized.

The Methodist meetinghouse, later called St. John, was built in 1801, and John Carvin was appointed to one of the few one-station charges in America. When Asbury saw the bell in the tower he was horrified: "It is the first I have seen on any of our meeting houses, and I hope it will be the last." He first observed, "It is cracked and I hope it will break." (*Journal*, Nov. 16, 1806.) Bishops COKE and Asbury came to Augusta when the SOUTH CAROLINA CONFERENCE met there in 1804.

Augusta became the largest inland cotton port in the world, and because of its industry, it was known as the "Connecticut of the South." In 1856 another church was needed to serve the eastern part of the city, and St. James was established by some members of St. John. Five men who served St. John were elected to the episcopacy: J. O. ANDREW, G. F. PIERCE, J. S. KEY, W. A. CANDLER, and H. M. DUBOSE.

In 1857 Asbury Church was begun in the factory area of the city, and in 1875 St. Luke was begun in the mill section. A congregation was organized in the Woodlawn area in 1889, and in 1890 Mann was founded. As the boundaries of Augusta expanded, so did Methodism. In 1925 Mize was begun, and Trinity-on-the-Hill was started in 1926.

Some of the oldest churches in Methodism surround the city. Liberty was begun in 1785, Pierce in 1800, and Philadelphia in 1821. As a result of the coming of Fort Gordon in the second World War, and the Savannah River Plant in 1950, the city mushroomed in size. Several churches were already near the military areas, such as Lewis, founded in 1901, Grovetown begun in 1883, and Marvin started in 1891, but even though these churches grew as well as the downtown churches, new congregations were organized to care for the influx. Accordingly, Burns and Riverview were begun in 1948, St. Mark in 1949, and Martinez in 1956. Aldersgate was established in 1962 and Cokesbury in 1963. It should be said also that North Augusta, just across the river and belonging to the South Carolina Conference, has a very strong church serving that large community.

Other branches of Methodism are also represented in the city. There is a WESLEYAN CHURCH, and a SOUTHERN METHODIST CHURCH was begun in 1965. Among the Negro Methodists the C.M.E. CHURCH is the strongest. Trinity was established in 1840. Williams was begun in 1873, Miles in 1888, Rock of Ages in 1890, and Hudson Grove in 1945. PAINE COLLEGE was established in 1884 by the M. E. CHURCH, SOUTH and the C.M.E. Church. Paine has been instrumental in training Negro preachers, social workers, and teachers. An A.M.E. ZION church and a large A.M.E. church are also located in Augusta.

Trinity Church was organized in 1840, thirty years before the C.M.E. Church. The General Conferences of 1873, 1886, and 1910 met at Trinity. Bishops JOSEPH A. BEEBE, ISAAC LANE, LUCIUS H. HOLSEY, M. F. JAMISON, and GEORGE W. STEWART were elected at General Conferences held at Trinity.

More than half of the members of St. John M. E. Church, South were colored when Trinity was organized. The members purchased the freedom of the first colored pastor, James Harris of Athens, Ga., to fill the pulpit. He began his ministry in 1850 and was followed by Ned West, a native of Augusta. Three former pastors have been made bishops and three have been general officers.

Trinity Church has a heritage and reputation based upon a background of more than a hundred years of unbroken service from its present location.

F. Asbury, *Journal and Letters*. 1958.

Harris and Craig, *CME Church*. 1949.

A. M. Pierce, *Georgia*. 1956.

St. John Church, *A Chronicle of Christian Stewardship*. N.d. George Gilman Smith, *A Hundred Years of Methodism in Augusta, Georgia*. Augusta, Ga.: Richards & Shaver, 1898.

DONALD J. WEST

AUGUSTA COLLEGE was located at Augusta, Ky., and was the first Methodist college organized after COKESBURY had been destroyed. A county academy had been in operation for several years, when, learning that the OHIO and KENTUCKY CONFERENCES desired to found an institution of learning, the citizens of Augusta tendered it for the purpose of organizing a college. One of the reasons which made for its acceptance was the fact that Augusta was on the Ohio River and thus accessible by boat in that day when roads were almost nonexistent and the railroad had not yet appeared.

In 1822 John P. Finley was appointed as principal, in which office he remained until 1825. In 1823 Jonathan Stamper was appointed missionary to collect funds for Augusta College. In 1825 JOHN P. DURBIN was appointed professor of languages and Joseph S. Tomlinson professor of mathematics, in which chairs they remained until the spring of 1832. In 1828 MARTIN RUTER, who had been book agent in CINCINNATI, was elected president. In 1831 H. B. BASCOM and Burr H. McKown were added as professors. In 1832 Ruter resigned the presidency and took charge of a church in PITTSBURGH, and Durbin was elected editor of the *Christian Advocate* in New York. Tomlinson was then elected president and J. H. Fielding professor of mathematics. Tomlinson remained president until 1844, when a proposition was made to place the Transylvania University at Lexington under the care of the Kentucky Conference, and to accomplish that purpose Augusta College was abandoned. The enterprise at Lexington was unsuccessful, and in a few years an attempt was made to resuscitate Augusta College. Owing to the division which had taken place in the church, and the difficulties in the border states, and the Ohio Conference having transferred its patronage to the OHIO UNIVERSITY at DELAWARE, but little was accomplished and the institution was for the second time abandoned.

During the period of its existence this college was of great service in the West. In its halls were educated many young men who became prominent both in the ministry and in the various professions of life. The impulse which it gave to the cause of education led, directly or

indirectly, to the establishment of other institutions which are still enjoying prosperity.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

AULT, JAMES MASE (1918-), American seminary dean, was born at Sayre, Pa., Aug. 24, 1918. Following work in tool engineering and service in World War II as a first lieutenant, he won *magna cum laude* the A.B. at Colgate in 1949, and the B.D. at Union Theological Seminary in 1952. He earned the S.T.M. degree at Union in 1964, and studied at St. Andrews University, Scotland in 1966. He was ordained deacon in 1950 and elder in 1952. His pastorates include Carlton Hill, Rutherford, N. J., 1951-53; Leonia, N. J., 1953-58; and First Church, Pittsfield, Mass., 1958-61. He became dean of students and associate professor of practical theology at Union Seminary in 1961 and director of field education and full professor in 1964. He was made dean and professor of pastoral theology at DREW UNIVERSITY, July 1, 1968. Ault published a Methodist study book, *Responsible Adults for Tomorrow's World*, in 1962. He is a member of the NORTHERN NEW JERSEY CONFERENCE and serves on the commission on church and economic life of the NATIONAL COUNCIL OF CHURCHES. He married Dorothy Mae Barnhart, Dec. 22, 1943, and they have three children.

The Drew Gateway, Autumn, 1968.

JESSE A. EARL
ALBEA GODBOLD

AULT, WILLIAM (17?-1815), was a British Methodist pioneer missionary to Asia. Nothing is known of his early life, but he deserves remembrance as one of those who accompanied THOMAS COKE on the first mission to Asia. Ault's wife died at sea on the five-month voyage. He was appointed to Batticaloa on arrival in 1814, preached to soldiers and civilians, and began language study but was stricken with fever and died, the first Methodist missionary to do so in Asia, on April 1, 1815.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1924. W. M. Harvard, *Ceylon and India*. 1823. W. Moister, *Wesleyan Missionaries*. 1878. CYRIL J. DAVEY

AUSTIN, MINNESOTA, U.S.A. **First Church** has been for several generations one of the strongest churches in the Methodist connection in the state. The first Methodist class in Austin was organized in 1854 by several early settlers, and the first quarterly conference was held in October of 1856. In 1861 the first building was erected, following a ministry by a circuit-riding pastor who came from Iowa. This building has been succeeded by four others. The present sanctuary, which seats one thousand, was erected after a city-wide revival in 1906. An extensive education wing was added in 1956.

In 1952 the church assumed the full support of a missionary family sent out by the Methodist Mission Board to the PHILIPPINES, and has carried that support since. The mission and benevolence giving of the church has been unusually generous.

The church is notable for having within its membership a cross-section of the life both of the city and countryside—business and professional people, rank and file of labor unions, a large group of farm families, and an unusual group of professional women being in its member-

ship. Austin First was one of the first churches of the state to accept on its staff a fully ordained woman minister. Its youth work has been particularly strong. In 1960 the church sponsored a "daughter-church" in a new section of the city of Austin, providing two hundred and fifty of the charter members of the new body, and giving extensive financial support for a dozen years. This new church is called Fellowship Methodist Church. The tradition of lay preaching has been strong in the church for many years. Such pulpit leadership has strengthened the church, and has been extended to many other churches in the vicinity. In the mid-1960's the church became a leader in the ecumenical movement, and played a vital role in bringing about a new climate among the various churches of the city. Present membership is approximately 2,000.

AUSTIN, TEXAS, U.S.A., the capital of that state and a city of both historic and national import, has a population of 275,000. It was founded by Stephen F. Austin in 1821. Between 1836 and 1839 the seat of government shifted several times. The TEXAS Congress at length authorized a commission to select a location for the capital. By a vote of three to two the commission recommended "Waterloo," on the banks of the Colorado River; Congress accepted the report but ordered the town to be called "Austin."

A generation later a DETROIT architect drew plans for the capital, and a CHICAGO firm accepted 3,000,000 acres of land as price of construction. In recent years this land has produced oil wells and rich minerals.

The capitol building is second in size to the national capitol at WASHINGTON, D. C. Half a mile north of the capitol is the campus of the University of Texas, set aside for this purpose by Congress in 1839. The Declaration of Independence, March 2, 1836, recalled that MEXICO had failed to establish any system of public education, and reaffirmed the conviction "that unless a people are educated . . . it is idle to expect the continuance of civil liberty, or the capacity for self-government." The University opened in 1883 with thirteen professors and 218 students. Today it is the largest state university in the South, with an enrollment of 32,000 students in the main branch located at Austin.

Methodism has been noted in Austin for its ministry to the University of Texas students. Succession of strong campus pastors and work of the students as well as an organization of an EPWORTH LEAGUE in 1891 eventually made possible in 1914 the Daniel Fund. This financed the family of J. W. DANIEL for mission work in BRAZIL and inspired the students of Southern Methodist University to start their EARL MORELAND Fund. Moreland was also a missionary in Brazil. There is at present a new WESLEY FOUNDATION building across the street from the University Church. This Foundation, with a full staff of trained workers under the leadership of Robert Breihan, ministers to one of the two largest concentrations of Methodist students in the entire nation, with about 5,000 of the 32,000-student body of the University being either Methodist or of Methodist preference. C. W. Hall, "dean" of Methodist Student Work in Texas, served as director for 1933-1956.

In the Bible Chair part of the Foundation, courses are offered in Bible and Religion for which degree credit is given by the University. Guilds of Lay Theologians are sponsored, and regular classes on Sunday are conducted.

All the avenues over which students can be reached for the Christian faith are explored.

Many leaders in church and state have come from the Methodist students on the University of Texas campus, including MOTOZA AKAZAWA of JAPAN, who attended the University in 1908. He went to VANDERBILT for his theological training and was later elected the first bishop of the Methodist Church in Japan.

The population of Austin in 1840 was 856; by 1970 it had grown to 275,000.

In January, 1840, a census of Austin showed "seventeen Methodists, twelve Presbyterians, eleven Episcopalians, ten Baptists and ten Roman Catholics; two organized churches—one Methodist and one Presbyterian." Methodism was introduced by John Haynie "at the residence of David Thomas The next minister to pioneer in the 'capital in the wilderness' was the Rev. HOMER THRALL . . . under whose supervision a Methodist church was reared." In 1970 there were about 17,000 Methodists in Austin, divided as follows: 14,660 members in fourteen congregations in the South Central Jurisdiction, UNITED METHODIST CHURCH; 500 members in the two Latin American congregations; 1,650 members in the five A.M.E. congregations; and one small C.M.E. church. Three of these congregations have a history of more than one hundred years each.

On Aug. 17, 1835, William B. Travis, the Texas hero, wrote the New York *Christian Advocate*: "I wish you would do me and the good cause the favor to publish such remarks as will call the attention of the reverend Bishops . . . and the Board of Missions, to the subject of spreading the Gospel in Texas. . . . Texas is composed of the shrewdest and most intelligent population of any new country on earth; therefore a preacher to do good must be respectable and talented. In sending your heralds in the four corners of the Earth, remember Texas." Six months later, Travis, a Texas immortal, lay dead in the Alamo!

The next year a letter was sent from Austin to Bishop JAMES O. ANDREW, presiding at NATCHEZ, Miss., asking that he send them a missionary. The Bishop read the letter to the conference and inquired if anyone was willing to volunteer. ROBERT ALEXANDER accepted the challenge, and thus began forty-four years of service in Texas. At the same time MARTIN RUTER and LITTLETON FOWLER joined Alexander as the first official missionaries to Texas.

Edmund Heinsohn writes, "When a student in the University of Texas . . . in 1905, [I] saw Negroes who were attempting to walk across the campus of the University rocked off by white students. This same campus . . . has . . . become integrated during the last few years, and has also witnessed the reception of Negro students into the membership of white churches around the campus. The reception of Negro students into the University Church did not cause the loss of a single member."

Schools in Austin are: University of Texas; Austin Presbyterian Seminary; Episcopal Theological Seminary; Concordia College (Lutheran); St. Edwards University (Catholic); and HUSTON-TILLOTSON COLLEGE (for Negroes).

Eugene Campbell Barker, *Life of Stephen F. Austin*. Nashville, Dallas: Cokesbury Press, 1925.

O. W. Nail, *Texas Methodism*. 1961.

M. Phelan, *Texas*. 1924.

R. W. GOODLOE
EDMUND HEINSOHN

First Church. As narrated above, Methodism came to Central Texas through the ministry of John Haynie in 1840, and he was assigned to the Austin Circuit which included the areas now in Travis and Bastrop Counties. After holding his first service at the residence of David Thomas, the little group moved later to a log house built by the men of the community and located south of what is now known as Woolridge Park, just west of the city library. Indian raids and uprising in the Republic of Texas made it impossible for the church to continue during the two years from 1843 to 1845. However, the congregation reorganized again in 1846 and began to hold preaching services in the House of Congress of the Republic of Texas with HOMER S. TURALL as pastor. After that, the First Church was moved in 1854 to a little red brick church on East Mulberry (10th Street) when Dr. Phillips became pastor. In 1883, Central M. E. Church, South, was constructed on the corner of East Tenth Street under the leadership of E. A. Goodwyn. Later the name was changed to Tenth Street Church, and later still to the First Methodist Church, which name it has held since that date.

The church moved to its present location on the Corner of Twelfth and Lavaca and Colorado Streets in 1922, where the first unit of the present sanctuary was constructed. The congregation completed the present church building in 1928 under the leadership of E. R. Barcus and W. F. Bryan. The education building located just north of the main building was constructed in 1953. Ministering in the shadow of the Capitol of the state, the services of First Church reach hundreds of students of the University of Texas, visitors to the capital city, and officials of the State.

Listed among former pastors are KENNETH POPE, presently Bishop of the Dallas-Fort Worth Area of The United Methodist Church. He served as pastor at First Church, 1940-49.

The community is rapidly growing and First Church at present has a membership of 2,155.

ROBERT S. TATE, JR.

University Church was constituted a church in the M. E. CHURCH, SOUTH in the latter part of 1887. An early minister in his report to the quarterly conference stated that the membership consisted of "thirteen souls, good spirited and willing." The church in time came to have more than 3,000 communicants. New suburban churches have been built, and the membership is now in excess of 2,500. The church began holding services in an abandoned chapel and now has physical properties valued at over \$1,200,000.

The genesis of University Church was the desire of Austin Methodism to minister to the University of Texas. At the present time 148 faculty and staff members and their families are on the membership roll. But enrolled too are many from the state government and from the business and professional classes of Austin. At one time sixty-seven lawyers and an actual quorum of the Texas State Supreme Court of nine members were affiliated with University Church. The church is located north across the street from the main campus of the University and east across the street from the Wesley Foundation, and together they minister to a student body in excess of 32,000.

University Church has had both long and short pas-

torates. The writer of this article served for twenty-five years (1934-59), and his successor, James William Morgan, served for ten years. Across the years the church has had a great laity, and from this church great numbers have gone into the ministry, government, business, and the various professions. It presently has two full-time missionaries in BOLIVIA. When the membership of the local church was integrated in 1957, the official board by a unanimous and standing vote gave its approval. When there came a change in pastors, the chairman of the pastoral relations committee said: "There is one thing sure, this church does not want to back-track on any of the positions it has taken on the great social issues." The University Church pulpit is held to be one of the prophetic pulpits of American Methodism.

EDMUND HEINSOHN

AUSTIN CONFERENCE. (See WEST TEXAS CONFERENCE.)

AUSTRALASIAN METHODIST HISTORICAL SOCIETY. This Society was organized in a meeting called for that purpose on Oct. 27, 1932. The sponsors of the Society were F. R. Swynny, C. J. MacAulay, and S. C. Roberts and the meeting was called for by H. C. Foreman, president then of the Conference.

The objects of the Society are: 1) Australasian Methodist historical research, and 2) to promote the study of Methodist history, biography and literature. In this the Society has been successful and is recognized by the General Conference. From its inception it has published the *Journal and Proceedings*. Many have given the Society distinguished service, and included among its officers have been F. R. Swynny, F. H. McGowan, R. H. Doust, V. S. Little, Miss Emily Pickering, L. Deall, H. Rabone, C. O'Reilly, G. J. Pitt, G. B. Minns, and Major Cook. The present president is S. G. Cloughton, and the general secretary is Wesley Tredinnick.

STANLEY C. CLAUGHTON

AUSTRALIA. The eastern seaboard of Australia was discovered by Captain Cook in 1770. The first colony, New South Wales, was established at SYDNEY in 1788; the next, the island of Tasmania, at Hobart in 1804. Population spread from New South Wales along the east coast and, later, to the south and west.

The area is 7,686,843 sq. km. A large part of the continent, mainly in the north, center and west, is infertile and still very sparsely settled.

On account of distances and poor communications, Victoria separated from New South Wales in 1851, followed by Queensland, Tasmania, Western Australia and South Australia were colonized independently. In 1901 these six separate colonies were reunited by federation and became States of the Commonwealth of Australia. The federal capital is Canberra.

The population in 1969 was 12,099,100. Forty percent of the people live in two cities, Sydney and MELBOURNE, capitals of New South Wales and Victoria respectively. Approximately ninety percent is of British origin. The original inhabitants, known as Aborigines, one of the world's oldest races, number 120,000, including part-Aborigines.

Australia has developed a nationalist attitude and real-

izes its geographical position in the Asian and Pacific region.

The British Wesleyan Conference in 1814 appointed a minister, SAMUEL LEIGH, to labor in the new colony of New South Wales. Leigh landed in Sydney in 1815. At that time New Zealand and the Pacific Islands were included in the area in which British Methodism was establishing operations.

In 1854 the Missions in the Australian region were constituted by the British Wesleyan Conference as "a distinct connexion, to be denominated the Australasian Wesleyan-Methodist Connexion."

The first Australasian Conference was held in Sydney in 1855. In 1873 this conference determined on the division of annual conferences in the colonies, together with a General Conference for the whole connexion which met every three years. This was consequent upon the political division of the country into separate colonies.

The following annual conferences were set up: NEW SOUTH WALES and Queensland in 1874, with QUEENSLAND becoming a separate Conference in 1893; VICTORIA AND TASMANIA in 1874; SOUTH AUSTRALIA, including Western Australia in 1874, WESTERN AUSTRALIA being constituted a separate Conference in 1900; NEW ZEALAND in 1874. TONGA, FIJI and other Pacific Islands districts were attached to the New South Wales Conference. (Although Tasmania is a separate state, Victoria and Tasmania remain as one Conference.)

In 1902, as the result of the union of the Wesleyans with the smaller Methodist bodies, the Methodist Church of Australasia was formed, with its General Conference and Annual Conferences as before. The first General Conference after Methodist union met in Melbourne in 1904.

The Methodist Church of New Zealand was established by separation from the Methodist Church of Australasia, in 1913, by the declaration of the General Conference of which it had been a part. The name "Australasia" was retained by the parent body for legal reasons and also because the Pacific Islands Mission Districts attached to it are included in the geographical term "Australasia." All these Mission Districts continued under the control of the Church in Australia, with the exception of the Solomon Islands transferred to the Methodist Church of New Zealand in 1922.

The President-General of the Methodist Church of Australasia is elected by the General Conference meeting by rotation of the capital cities of the States every three years; the administrative office is situated at the Methodist Church Centre, 130 Little Collins Street, Melbourne, Victoria, 3000.

Methodism in Australia follows the Anglican and Roman Catholic Churches as the third largest religious denomination in Australia, closely followed by the Presbyterian Church.

Sunday Schools	2,576	1,033
Sunday School Scholars	192,501	51,151
Colleges	27	31
Hospitals	10	2

*Statistics for Papua, New Guinea (New Britain, etc.) and Solomon Islands are omitted because these districts are now part of the United Church of Papua, New Guinea and the Solomon Islands.

The 1966 Census in Australia numbered 1,124,310 Methodists, or 9.8 percent of the population.

C. I. Benson, *Victorian Methodism*. 1935.
 Blamires and Smith, *Wes. Meth. Church in Victoria*. 1886.
 J. Colwell, *Century in the Pacific*. 1914.
 ———, *Illustrated History*. 1904.
 R. C. S. Dingle, *Queensland*. 1947.
 George A. Jenkins, *A Century of Methodism in Western Australia*, Perth, 1929.
Minutes of General and Annual Conferences.

Inland Mission. Following on several visits to Queensland and Western Australia by A. T. HOLDEN, Victorian Home Mission Secretary, who had been invited to confer with the Home Mission Committees in those states regarding their tremendous problems, the Victorian Committee gave substantial money grants over a period of years.

The inadequacy of this method soon became apparent. The entire Northern Territory and almost half the areas of QUEENSLAND, SOUTH AUSTRALIA, and WESTERN AUSTRALIA called for attention.

As a result of conversations between Holden and A. J. BARCLAY of Western Australia, the proposal to establish the Inland Mission was moved and seconded by these ministers in the General Conference held at Brisbane in 1926, and was carried with much enthusiasm. The Federal Methodist Inland Mission was to reach out to the most distant frontiers and this great project was to be shared by the Home Mission Departments of the five annual conferences. In the following year the work commenced.

All the territory west of the 137th degree of longitude was excised from the Queensland Conference, and all the territory north of the 28th parallel of latitude from the West Australian Conference. To these was added the whole of the Northern Territory, approximately six times as big as Victoria, making a total area for the new Mission of 1,500,000 square miles—half the size of Europe.

The Mission is controlled by a board representative of all state conferences, the cost of the Mission being borne proportionately by them.

Victoria was central to the states involved and as it had no "outback" country comparable to NEW SOUTH WALES, Queensland, South Australia and Western Australia, its Home Mission Department was requested to make the general superintendent, A. T. Holden, available to become the honorary director of the Federal Methodist Inland Mission and its executive to carry the administrative responsibilities of the Board between annual meetings. Thus MELBOURNE became the administrative center of the Mission and the venue of the annual meetings of the Board. The general superintendents of Victoria Home Missions, A. T. Holden, T. C. RENTOUL and A. W. PEDERICK, have carried the responsibilities of leadership as its directors, with the exception of one period of five years after the second World War when H. Griffiths was director residing on the field. Victoria has borne a very

STATISTICS, 1969

	Australia	Pacific Islands*
Ministers (including Super-numeraries)	1,291	410
Deaconesses	60	2
Home Missionaries	66	746
Local Preachers	3,252	9,537
Adult Church Members	173,938	53,767
Churches	2,624	1,046

responsible part in this continent-wide outreach, in financial assistance and in the provision of staff.

Two Victorian home missionaries, W. J. Ormandy and Athol D. McGregor, were among the first five agents to be appointed. They were followed later by others. The Mission has succeeded beyond expectation and has carried the Gospel, both in word and deed, to places where previously there had not been any religious agencies.

Movements for Church Union. Many Methodists in 1902 hoped that the consummation of Methodist Union would be the prelude to further Protestant unity. Actually, the Presbyterians were the first to make practical proposals to this effect at that very time. Methodists and Congregationalists agreed to confer with the Presbyterians; after some hesitation, Anglicans and others declined to negotiate.

During the early years of this century negotiations among three denominations continued, only delayed by the first World War. A Basis of Union was framed and the title, "The United Church of Australia," was proposed. In 1920 the question of union was submitted to a vote of the membership, the result being approximately ninety percent Methodists and eighty-five percent Congregationalists, but only sixty percent Presbyterians, in favor. The strength of the Presbyterian opposition lay in VICTORIA. This opposition was so firm, with the possibility of legal action, that the Presbyterian General Assembly of Australia in 1924 decided to suspend all negotiations, adding significantly that there was no barrier in principle to union and it was only because of the size of the opposition that the Presbyterians felt that no further action should be taken by their Church.

At the time when these three denominations united in CANADA, Australia failed to take the same step and wandered in the wilderness of ecclesiastical disunity for forty years.

Later, there were suggestions of a dual union between the Methodist and Congregational Churches. Partly because of the right of individual Congregational churches not to enter into union, and also because of the disparity in the size of the two denominations, this effort did not receive great support. Another suggestion was a federal union, allowing each denomination to have control over membership and property, but uniting in other fields such as home missions, overseas missions, Christian education and evangelism. This half-union was not strongly supported. Through these years Victoria was the focal point in promoting plans for unity.

In 1954 the Methodist General Conference decided not to proceed with the effort to unite with the Congregationalists only, but to renew an approach to the Presbyterians for the resumption of negotiations for an organic union of the three churches. The Presbyterian General Assembly of Australia, after a large majority of the membership of their denomination had voted to resume negotiations, sanctioned the formation of a Joint Commission on Church Union, with seven representatives from each of the three denominations.

After some years of discussions, a Basis of Union was submitted to the three churches and, in general, accepted, but with the deletion of the proposal of the Basis for episcopacy to be instituted through a concordat with the CHURCH OF SOUTH INDIA. The Methodist General Conference in 1966 declared that it did not object to episcopacy but resolved not to urge it if one of the other churches opposed. The Presbyterian General Assembly of

Australia in 1967 deleted the proposal for episcopacy. Both denominations deleted the proposal for a concordat restricted to the Church of South India.

A new Basis of Union, without episcopacy, is being drawn up and will be submitted to the three churches in 1969-70. There is a general expectation that the new Basis will be accepted, that a Constitution also will be adopted, that legal requirements will be submitted to Parliaments and fully met, and that the united church may come into being, say, about 1973. The name proposed is, "The Uniting Church in Australia."

As even the title for the church indicates, there is a general desire that the uniting of the three denominations will be the first step towards further union. Observers from the Anglican Church and the Churches of Christ have been present at the meetings of the Joint Commission for several years past.

Leading Victorians in the negotiations for union have been C. CALVERT BARBER, H. G. Secomb and A. HAROLD WOOD.

Meantime, practical steps towards union have been taken. Among these are the following: Local unions have taken place in many country Presbyterian parishes and Methodist circuits. Some of the outer-suburban areas, with new housing estates, also have come into the scheme which is supported by the Joint Advisory Council for Cooperation. A deed has been provided for joint ownership of property. In recent years the Congregationalists have come into this partnership. Throughout Victoria, at the end of 1966, there were at least 89 joint congregations.

As the work of cooperation in most places is in areas requiring Home Mission enterprise, the responsibility of administering these joint undertakings has been accepted by the Home Mission Departments of the member denominations.

In TASMANIA there are also joint Congregational-Methodist causes. In one new township in Victoria, Anglicans and Churches of Christ are cooperating in a united charge with Presbyterians and Methodists.

The training of the theological students in Victoria has been combined as far as Presbyterians and Methodists are concerned, with the cooperation of the faculties of the Theological Halls at Ormond and Queen's Colleges respectively.

An Australian hymnbook is being prepared with a committee of Presbyterians and Methodists, and with the likelihood of the cooperation of other denominations who are already using observers. There is every prospect of a modern hymnbook being ready when the Uniting Church in Australia comes into being.

The ecumenical movement is gaining strength in Australia. The Australian Council of Churches (as part of the WORLD COUNCIL OF CHURCHES) is receiving growing support. Methodism, with its history of progress, holds itself ready to serve the wider interests of the Kingdom of God in Australia.

A. HAROLD WOOD

Overseas Missions. In 1875 the Australian Methodist Church began missionary work in New Britain and the adjacent islands. This work commenced before any part of the territory had been occupied by European nations.

The mission in New Britain and New Ireland was the pioneer missionary effort of the Australian Church, the first after it became independent of British Methodism in 1855. Later, while GERMANY governed these islands,

German Methodist missionaries joined the staff. After the first World War these islands were a League of Nations mandate under Australian administration. In the second World War this entire region was occupied by the Japanese. After peace came in 1945 there followed the arduous task of rebuilding and rehabilitation. In 1968 the Methodist mission in this area became part of the UNITED CHURCH OF PAPUA, NEW GUINEA AND THE SOLOMON ISLANDS.

GEORGE BROWN'S name is revered by the indigenous people as the founder of the mission. He had been a missionary in SAMOA for fourteen years and was evangelistic and adventurous to a degree. Before 1875 no missionary society had entered into New Britain and New Ireland, where the people were notoriously savage and truculent and the climate inimical to Europeans. The transformation in the lives of the people is a tribute to the devotion of Brown and those who followed him.

The rigors of the climate and prevalent diseases militated against long terms of service in most cases, but W. H. Cox, with thirty years' service, and J. H. Margetts, with twenty-two years, were successively leaders of the mission and were conspicuous exceptions. Nor can any praise be too high for the South Sea Islands teachers (Fijians, Samoans and Tongans) who carried the heavy burdens of the mission and developed a loyal church, soon to be tested by war.

In the second World War the Japanese captured the seat of administration, Rabaul, and then the rest of the area. All mission property was destroyed. Worship continued only in secret. The indigenous people suffered almost incredible cruelty at the hands of the Japanese. Ten Australians, the entire male mission staff, lost their lives (see NEW GUINEA, MISSIONARY MARTYRS). When the Allies recaptured the territory it was necessary to rebuild churches, schools, and mission residences.

It is in this area that Methodist missions have recently embarked upon progressive policies, such as the central theological college at Rsrongo and the youth training center at Malmaluan.

In 1855 complete responsibility for the support and administration of Methodist missions in the South Pacific Islands was taken over by the Methodist Church in Australia from the METHODIST MISSIONARY SOCIETY of Great Britain. At that time the only areas involved were NEW ZEALAND, with its Maori work, the Friendly Islands (TONGA), and FIJI. In the course of time the Australian Church became responsible for work in Samoa, New Guinea, PAPUA, among the Indian immigrants on Fiji, the SOLOMON ISLANDS, among Australian Aborigines in North and West Australia, INDIA, and the New Guinea Highlands. Fraternal workers and their financial support are also provided to churches in INDONESIA, SARAWAK, and India.

In 1926 the Tongan Church became an independent conference within the Methodist Church of Australasia. In 1964 the Samoan and Fijian churches also established independent conferences within the General Conference of Australasia, the Fijian Conference including both Indian and Fijian districts.

Two hundred and fifty missionaries with their wives and families are appointed to work with the churches in these areas, serving in more than twenty different occupations and in some cases serving under indigenous leadership. The Board of Missions of the Australian Church is a member of the Division of Mission of the Australian Council

of Churches and also of the EAST ASIA CHRISTIAN CONFERENCE.

AUSTRALIAN EDITORIAL COMMITTEE

AUSTRIA, a federal republic in the southeastern part of central Europe, was formed in 1918 after the collapse of the Hapsburg monarchy, out of the German-speaking provinces of the Alps and the Danube Valley. Austria is bordered on the west by SWITZERLAND and Liechtenstein; on the north by GERMANY; on the east by CZECHOSLOVAKIA and HUNGARY; and on the south by YUGOSLAVIA and ITALY. In 1955 Austria was elected to membership in the United Nations.

In 1968 the population was 7,349,000, with one quarter of it in Vienna, the capital city. Other large cities are Graz, Linz, Salzburg, Innsbruck, and Klagenfurt. Almost ninety-four percent of the population belong to the Roman Catholic church. There are nearly 500,000 Protestants, or six percent of the population, and about ninety-five percent of them are Lutherans. Nearly all the population speaks German.

In 1867 the Roman Catholic Austrian government granted full religious liberty to all officially recognized churches. Any other religious society could meet only for "family devotions." The Wesleyan Methodist Church in Germany saw there an opportunity and sent a minister, Christian Dieterle, to Vienna. He and his successors faced many difficulties. The whole work could only be done in private quarters. And even these small meetings were often dissolved by the police forces. These difficulties remained until 1920.

The conditions became a little better when a lady of the imperial court, the Baroness Amalie von Langenau, joined the church. First, she invited the minister to hold his services in her private house. In 1891 she bought a house in the city and donated it to the church. A meeting room was installed, but a sign had to be placed on the door, "For invited guests only." The outbreak of the first World War made the continuance of the work nearly impossible.

After the war the new government decreed full religious liberty. Because of the falling apart of the Austrian monarchy, the Methodist mission, which had extended to Hungary and Serbia, had to be divided into three parts: Austria, Hungary, and Yugoslavia. In Austria only three churches remained, two in Vienna and one in Graz. But the first years after the war gave new hope. Helped by American and Swedish Methodists, great aid was given to the population. New churches were opened in Krems, St. Pölten, and Linz/Danube. In Türitz an estate was bought which became a vacation center. For more than thirty years Heinrich Bargmann was the efficient leader and superintendent.

After 1925 the work became more difficult again, the Roman Catholic party taking over power. Those who wanted to leave the Roman Catholic church had to undergo a psychiatric examination. The Methodist Church was happy to keep its acquired position. In 1938 Nazi Germany occupied Austria. The Provisional Annual Conference had to merge with the South Germany Annual Conference. By action of the government, the conference center, Auhof, at Türitz was sold.

In 1945 the work had to be started again from the bottom. The country was divided into four occupation zones. First only scarce contacts from one church to the other

were possible. Austria was full of refugees from the east. The aid given to them led to the opening of new churches. Out of the youth movement came candidates for the ministry. Never in its history had Austrian Methodism had so many pastors coming from its own ranks.

In 1951 the Methodist Church in Austria got official recognition by the state. After the Hungarian revolt the church did all she could for the incoming refugees. In 1966 the statistical report of the Provisional Annual Conference of the Methodist Church in Austria showed ten active ministers, 894 members, ten circuits, three homes for vacation and conferences, a kindergarten, a home for girls and one for women students, and three houses for elderly people. It seems that the efforts of a hundred years of labor bear fruit. A new generation of pastors is at work. The Methodist voice is heard in ecumenical talks. The relations with the governmental offices are good. The church looks forward to working in the strength given to her by her Lord.

Austria Provisional Annual Conference. Methodist work in Austria, although begun by the WESLEYAN METHODIST CHURCH in England and working via its German work, was all transferred in the summer of 1897 to the Board of Missions of the M. E. CHURCH, U.S.A. For administrative purposes the mission in Austria was attached by that church to the North Germany Annual Conference. After years of hindrances and prohibitions on the part of the Austro-Hungarian government, after that government fell in 1918 and the Republic was established, the M. E. Church mission was granted full recognition as a church, thus putting it on a par with the Roman Catholic, Lutheran, and Reformed bodies. In 1956 the GENERAL CONFERENCE OF THE METHODIST CHURCH passed an enabling act, empowering the Austrian Mission to organize as a Provisional Annual Conference and this was done on Nov. 1, 1956. This status has continued. The conference is part of the GENEVA Area and the Central and Southern Europe Central Conference.

Last reports indicate that there are four Methodist churches in Vienna, two in Linz, one each in Graz, St. Pölten, Ried, and Salzburg.

Discipline, TMC, 1964.

Discipline, UMC, 1968.

Barbara H. Lewis, ed., *Methodist Overseas Missions, Gazetteer and Statistics*. New York: Board of Missions, 1960.

Minutes of the Provisional Annual Conference of the Methodist Church in Austria.

Nuelsen, Mann and Sommer, *Kurzgefasste Geschichte des Methodismus*. 1920.

HERMAN SCHAAD

AUXILIARY FUND, British. (See CONNEXIONAL FUNDS DEPARTMENT.)

AVERELL, ADAM (1754-1847), leader of the PRIMITIVE WESLEYAN METHODISTS IN IRELAND, was born and brought up in Co. Tyrone, went to Trinity College, DUBLIN, and after a career as a private tutor was ordained a deacon in the Established (Anglican) Church in 1777. When in Athlone in 1787 he was asked to preach against Methodism, but on examining its position he found he approved. He developed fellowship meetings on the lines of class meetings without any official connection with Methodism, and resigned his curacy in 1791 to leave himself more free for an independent itinerant ministry.

His first actual experience of a Methodist CLASS MEET-

ING was on June 17, 1792, by the invitation of Thomas Shillington, Sr., of Portadown (see SHILLINGTON, THOMAS AVERELL) and more and more in his evangelistic preaching he became associated with the Methodists, until in 1796 he was admitted to full connexion.

Though his original ordination had been only as a deacon, his clerical status gave him leadership in Irish Methodism, and many came to depend on him for the administration of the SACRAMENTS. He was the chief representative of Ireland at the British Conference for most of the period 1798-1814.

He opposed the proposal of the 1816 Irish Conference to allow limited permission for the Methodist preachers to administer the Sacraments themselves, but at first accepted the decision so to do. Then he was approached by the dissentients to become their leader; he renounced all connection with the official Conference, opened a separate place of worship in Dublin in Dec., 1817, and was elected president of the first Primitive Wesleyan Methodist Conference in July, 1818.

He was annually re-elected President for the remainder of his life, and continued his fervent evangelistic preaching throughout the land, until ill-health overtook him. From 1841 onwards he could not even attend the Primitive Wesleyan Conference, and a vice-president had to take his place. His last public acts were to assist in a small way at the opening of a new preaching house in Donegal Place, BELFAST, in 1841, and one in Portadown in 1842. Today a memorial tablet from that former Belfast preaching house is to be found in the present Thomas Street Methodist Church in Portadown.

C. H. Crookshank, *Methodism in Ireland*. Vols. II and III, 1886, 1888.

Stewart and Revington, *Adam Averell*, 1843.

FREDERICK JEFFERY

AVERY, CHARLES (1784-1858), American layman, and one of the first wealthy benefactors of Methodism. Born in West Chester Co., N. Y., on Dec. 10, 1784, he became a druggist, carrying on his business in NEW YORK, PHILADELPHIA, and PITTSBURGH. In 1812 he married Martha Bryan of Pittsburgh, and after 1814 he made his home in that city. Charles Avery proved a devoted churchman. Converted in his youth, he was a Methodist LOCAL PREACHER most of his life. An active participant in the reform movement of the 1820's he was one of the leaders in the formation of the M. P. CHURCH. An astute businessman, Avery amassed a fortune of more than one and one-half million dollars, chiefly in cotton manufacture and copper mining. He devoted his wealth to religious purposes, aiding churches, retired ministers, colleges, and missions. He was especially concerned for the welfare of the Negro people. He established Avery College for Negroes in Allegheny City, Pa. in 1849, and his will divided over four hundred thousand dollars, half of it for missionary work in Africa and the other half for "the education and elevation of the Colored people of the United States and CANADA." His portrait is in the library of the Historical Society of Western Pennsylvania in Pittsburgh, and his imposing monument is in the Allegheny cemetery in the same city.

T. H. Colhouer, *Sketches of the Founders*. 1880.

Minutes, Pittsburgh Conference, M.P., 1908.

W. G. Smeltzer, *Headwaters of the Ohio*. 1951.

WALLACE GUY SMELTZER



SIXTO AVILA

AVILA, SIXTO (1884-1951), the second bishop of the autonomous Methodist Church of Mexico, was born in Charcas, San Luis Potosí. He studied at the Benjamin N. Velasco School in Querétaro, and graduated from the Instituto Metodista Mexicano in Puebla, where he took his ministerial training. He entered the conference in 1914, and was appointed to be pastor in Oaxaca in 1916. He was assistant pastor in Puebla, 1918-20, pastor in Pachuca, 1921-24, executive secretary of EPWORTH LEAGUES and SUNDAY SCHOOLS, 1925-34, presiding elder for the northern district, 1935-38. He was elected bishop (the church had term episcopacy) for the period of 1938-42. He then became district superintendent, Mexico District, 1943-46; pastor at Balderas Church, 1947; district superintendent again, 1948-51, and then ceased to travel due to illness. His death came in 1951.

Sixto Avila was an enthusiastic pastor and loving teacher. He was very meticulous and careful in selecting and classifying materials. He gave much attention to the training of Sunday school teachers and youth leaders. He focused the Epworth Leagues on missionary interest.

During his four years of episcopal service he traveled much, visiting all his churches, both urban and rural, in spite of the difficulty of transportation. He endeavored to make the congregations conscious of the autonomy of the church, and the value of a Mexican bishop.

GUSTAVO A. VELASCO

AXLEY, JAMES (1776-1838), American pioneer preacher, was one of the most colorful and controversial figures ever to serve in the M. E. CHURCH. His early history is not clear. Some sources name NORTH CAROLINA as his birthplace; others give it as Cumberland County, VIRGINIA. He was admitted to the HOLSTON CONFERENCE on trial in 1800 and began regular service as a circuit rider in 1804. One of his closest friends in those early days was PETER CARTWRIGHT.

Most of Axley's years were spent in the Holston Conference, but he also served as presiding elder of the Wabash District in INDIANA (1812-13) and of the Green River District in KENTUCKY (1816-17), as well as in LOUISIANA and North Carolina. He built Louisiana's first church, Axley's Chapel, almost single-handedly, spending money on lumber which his friends gave him for clothes.

His power as a preacher was unquestioned. His sermons were delivered with such quaintness of expression, dramatic manner, and unusual means of submitting his thoughts that his hearers usually remembered what he had said. His severity of manner; inflexible views; his furious tirades against slavery, hypocrisy, liquor, and smoking; and a total indifference to what people thought of him, contributed to his reputation for being eccentric.

He was a rugged individualist, presenting an odd appearance in the pulpit—his six-foot muscular frame clothed in ill-fitting homespun material. He frequently would take off his coat, revealing a long vest or waistcoat with deep pockets and made to button close to the chin. A broad-brimmed, low-crowned hat and coarse, stout shoes were always associated with Axley.

For all his peculiarity of personality, James Axley was acknowledged to be a preacher of spellbinding power and of deep conviction, as well as a man of noble character and devotion to Christ. His knowledge of the Bible provided him with a constant source of sermons based on specific texts. When he located in 1823, Axley ended his long and tireless service to Methodism. Until his death in 1838, he operated a farm near Madisonville, Tenn.

I. P. Martin, *Holston*. 1945.J. B. M'Ferrin, *Tennessee*. 1869-1873.M. Simpson, *Cyclopaedia*. 1878.

H. D. WATTS

AYLIFF, JOHN (1797-1862), South African Wesleyan Methodist minister, pioneer missionary, Xhosa linguist, writer and founder of HEALDTOWN MISSIONARY INSTITUTION, was born in LONDON, England, on Nov. 7, 1797, and became a Wesleyan LOCAL PREACHER. Emigrating to SOUTH AFRICA as one of the 1820 Settlers, he married Jane Dold in Port Elizabeth, and worked at Beaufort Vale and Somerset East before entering the service of the Wesleyan mission in Grahamstown in 1825. Accepted as an assistant-missionary by the Wesleyan Conference in 1827, he worked first with WILLIAM SHAW in Grahams-town, then at Salem and Somerset East. He was then given his first missionary appointment at Butterworth with Hints's Gcaleka tribe in 1830. Here he came to know the Fingo people who were then in a state of servitude to Hints, and identified himself with their interests. He went with them on their emancipation trek when Governor Sir Benjamin D'Urban received them as British subjects, and located them on the border of the Cape Colony during the frontier war of 1834-35. He always remained a faithful advocate of the Fingo cause.

After terms of Butterworth (1835-36) and Wesleyville (1836-37), he was sent in 1839 to take charge of a new station at Haslope Hills on the northern base of the Winterberg range. This mission was intended as an experiment in social rehabilitation of emancipated slaves and displaced Tswana, Tembu and Fingo people.

In 1845 he moved to pastoral care of white Methodists at Bathurst, and then to Fort Beaufort in 1848, where he resumed his close association with the Fingo people. In 1853 he established a mission among them on the

Birklands site, from which grew one of Governor Sir George Grey's industrial institutions in 1855. Thus Ayliff became the founder and builder of Healdtown. Failing health, which was not restored by a visit to England in 1860, caused his retirement to Fauresmith, Orange Free State, where he died in the home of his son on May 17, 1862.

During three successive wars, Ayliff and his family were in exposed and perilous situations. He was closely identified with the white settler community by kinship and sympathy; yet he never lost his original sense of missionary vocation, and bequeathed to his family a fine tradition of public service. Every one of his five sons took a prominent part in public life either in the Cape Colony or in Natal.

His writings include *A Vocabulary of the Kaffir Language* (1843); translations of Judges, the Johannine Epistles, James and Jude for J. W. APLEYARD'S *Xhosa Bible*; and *Memorials of the British Settlers* (Grahamstown, 1845). Ayliff's manuscript narrative of Fingo history formed the basis of J. Whiteside's *History of the Abambo* (1912). In another manuscript, the *Journal of Harry Hastings*, he vividly recounted many experiences during the early days of the 1820 Settlers.

L. A. Hewson and F. J. van der Riet, eds., *The Journal of Harry Hastings*. Grahamstown, 1963.
Journal of the Methodist Historical Society of South Africa, Vol. II, No. 6 (Sept. 1957) and Vol. III, No. 1 (April 1958).
LESLIE A. HEWSON

AYRES, DAVID (1793-1881), American layman and pioneer of Texas Methodism, was born Aug. 10, 1793, near Morristown, N. J., but the family soon moved to NEW YORK CITY where young Ayres became a member of JOHN STREET CHURCH. In 1832 he made a trip to Texas and moved his family there in 1834. He was active in distributing Bibles for the AMERICAN BIBLE SOCIETY, both in Spanish and English, started SUNDAY SCHOOLS wherever he lived, conducted worship services and PRAYER MEETINGS, and became the most prominent layman in Texas Methodism during the mid-nineteenth century. He was a close friend of William B. Travis (hero of the Alamo), and his daughter, Eliza, married ROBERT ALEXANDER, one of the three official missionaries sent to Texas in 1837 by the M. E. CHURCH. On his return to Texas from the east in 1837 he served as the traveling companion of MARTIN RUTER, on his way by boat down the Mississippi River to become superintendent of the Texas Mission.

Ayres took "Sunday school books" with him from New York to Texas in 1834 and started a Sunday school in his home at Washington-on-the-Brazos—at least by 1836, and perhaps earlier. An example of his strong support for the church was his contribution of \$12,000 toward building St. James Church in GALVESTON. He purchased a printing plant for the *Texas Christian Advocate* in 1855, and also opened a book depository. He served at one time as a United States Marshall. He was an important contact between Methodist leaders in New York and the struggling church of the Texas Republic and later of the state of Texas. Ayres seems to be the correct spelling of the name, though members of the family sometimes spelled it Ayers.

Handbook of Texas, Vol. I.
O. W. Nail, *Texas Centennial Yearbook*. 1934.

Norman W. Spellman, "Leaders in Early Texas Methodism," *Forever Beginning, 1766-1966*. Lake Junaluska, N. C.: Assoc. of Methodist Historical Societies, 1966.
The Texas Christian Advocate.
H. S. Thrall, *Texas*. 1872.

WALTER N. VERNON

AYRES, ROBERT (1761-1845), early American preacher, was born near Carlisle, Pa. He was first a schoolteacher and was admitted on trial as a Methodist preacher in 1785, and in the next four years he rode four Methodist circuits. In 1789 he entered the ministry of the Episcopal Church and served churches of that denomination near Brownsville, Pa. for several years. Ayres' importance derives from the fact that he kept an almost daily journal for the four years that he served as a Methodist preacher. His first year was on the Dorchester Circuit in MARYLAND and DELAWARE; his second year was on the original REDSTONE CIRCUIT in western PENNSYLVANIA and western VIRGINIA; his third year was spent on the Bath Circuit, just east of the mountains in Pennsylvania, Maryland, and Virginia; and his last year was on the Berkeley Circuit, adjoining Bath. The journal provides an incontrovertible documentary record of the preaching places and personalities on these early circuits. The original manuscript is the property of the Historical Society of Western Pennsylvania in Pittsburgh, Pa.

Robert Ayres, manuscript journal.
W. C. Smeltzer, *Headwaters of the Ohio*. 1951.
_____, *The Story of Methodism in the Pittsburgh Region*. Pittsburgh: Historical Society of the Pittsburgh Conference, The Methodist Church, 1958. WALLACE GUY SMELTZER

AYRES, SAMUEL GARDINER (1865-1942), American librarian, historian, and bibliographic authority, was born on April 25, 1865, in Peru, N. Y. He was the son of David Clough Ayres, clergyman, and Katherine Cochran Moore Ayres. He was educated at TROY CONFERENCE ACADEMY, DREW THEOLOGICAL SEMINARY (B.D., 1893), GARRETT BIBLICAL INSTITUTE (D.D., 1931). He married Olive C. Reynolds of Keesville, N. J., April 25, 1889, and they had one daughter. While a student at Drew Seminary, he acted as assistant librarian.

Ayres continued as assistant librarian at Drew from 1888 to 1891, and as librarian from 1891 to 1911. During his tenure the library collection grew from 32,000 volumes to over 117,000. It was acclaimed the largest theological collection in the country and included the DAVID CREAMER collection of hymnology. He also conducted a voluntary course in hymnology at Drew from 1894 to 1899. From 1912 to 1931, he served as librarian at Garrett Biblical Institute, retiring in 1931 with the title Librarian Emeritus and being awarded the D.D. honorary degree in recognition of the contributions he had made to that institution.

Ayres was himself a prolific writer. He also edited eight books, wrote several pamphlets and nearly 900 articles in six encyclopedias. After his retirement in 1931 and until his death in 1942, he served as historian for the Troy Conference, of which he had been a member since 1899. He was a member of the American Library Association and of other learned organizations, including the American Church History Society.

His most important writings include: *Jesus Christ, Our Lord: An English Bibliography of Christology, 1889-1900*, 1907; *Methodist Heroes of Other Days*, 1916; editor and indexer of the *Expositor's Bible*, 1905; co-author, *History*

AZUSA PACIFIC COLLEGE

of the *English Bible*, 1898; assistant reviser, McClintock and Strong's *Encyclopedia*, 1890; contributor, *New International Encyclopedia*, 1903-04 and 1917-19, and the *Americana*. After his retirement in 1931, he returned to live within the bounds of Troy Conference, and devoted his time to study of the history of the church in that area, leaving behind a typescript collection of obituaries and local church histories.

He died at his home in Burlington, Vt., on Dec. 29, 1942, and is buried at Keeseville, N. Y.

Journal of the Troy Annual Conference, 1943.

J. R. Joy, *Teachers of Drew*. 1942.

William Pearson Tolley, ed., *Alumni Record of Drew Theological Seminary, 1867-1925*. Madison, N.J.: the university, n.d.

ARTHUR E. JONES, JR.

AZUSA PACIFIC COLLEGE, Azusa, Calif., U.S.A., a FREE METHODIST institution, was formed in 1965 by the merger of Azusa College and Los Angeles Pacific College. Azusa College, formerly the Training School

for Christian Workers, was founded in Huntington Park in 1899. It moved to a new campus near Azusa in 1946, and its name was changed to Pacific Bible College. In 1957 the name became Azusa College.

Los Angeles Pacific College was founded in 1903 by the Free Methodist Church as the Los Angeles Seminary, offering elementary and high school work until 1911, when it became "California's Pioneer Junior College." Upper division work was added in 1938, offering a major in Religion. The full four-year program was established in 1954.

Azusa Pacific College is accredited by the Western Association of Schools and Colleges and the Accrediting Association of Bible Colleges. It is a member of the Council for the Advancement of Small Colleges and the Association of Independent California Colleges and Universities.

The present enrollment is about 700.

BYRON S. LAMSON

B

BABB HOUSE. The William Babb house in Wilson Co., Tenn., U.S.A., near LEBANON, is historically significant as a haven used by Bishop FRANCIS ASBURY during one of the many illnesses of the last tortured year of his life.

Given to the TENNESSEE CONFERENCE Historical Society in June 1968, and scheduled for restoration as a shrine of early Methodism, the Babb house originally stood adjacent to Bethlehem Meeting House where in October, 1815, Bishop Asbury held his last annual conference. It was here that, although he ordained the deacons and preached several times, he could not preside over the conference or make the appointments, and had to admit that the demands of the episcopacy were beyond his strength. Tradition has it that he took to his bed in an upstairs room of the Babb house while the conference was in session, and was cared for by Mrs. Babb. He could watch the activities of the conference from the bedroom window, since some of the sessions were held outdoors beneath three giant oak trees which still stand.

The old house, built of large, hand-hewn logs and resting on rectangular stones, was given to the Tennessee Conference by the descendants of the Babbs, Mr. and Mrs. Bill Waters and their two daughters. It was moved about two miles from the original site to the present Bethlehem Church yard, the church having been relocated earlier. The house is being restored by the Commission on Archives and History of the Tennessee Conference.

F. Asbury, *Journal and Letters*, 1958.

Horace M. DuBose, *Francis Asbury: A Biographical Study*. Nashville: Publishing House of the M. E. Church, South; Smith & Lamar, Agents, 1909, p. 234.

C. H. Jones, *Guidebook*, 1966, p. 227. W. T. STEELE

BABCOCK, SIDNEY HENRY (1877-1957), American church historian and leader of OKLAHOMA Methodism, was born Oct. 19, 1877, in Greenwood, Ark. Coming from a long line of Methodist ministers and educators, he decided early in life for the ministry and was educated in Batesville College, Batesville, Ark., VANDERBILT UNIVERSITY, and the University of Chicago. He joined the White River Conference in 1899, and in 1905 transferred to the MISSOURI CONFERENCE. After a three-year pastorate in St. Joseph, Mo., he was transferred to the OKLAHOMA CONFERENCE (MES). In Oklahoma he served important pastorates at Muskogee, Shawnee and Lawton, and was also presiding elder four times. He was a chaplain in the first World War, stationed at General Pershing's headquarters, and was later vice-president of OKLAHOMA CITY UNIVERSITY.

Babcock was a man of strong intellect, wide scholarship and a warm evangelistic heart. He was a member of the GENERAL CONFERENCE of his church seven times, and a member of the UNITING CONFERENCE in 1939. He was one of the founding trustees of SOUTHERN METHODIST UNIVERSITY, and served for many years as a member and

also as chairman of the board of trustees of Oklahoma City University. He was a member of the General Board of EDUCATION of the M. E. CHURCH, SOUTH, and of the General BOARD OF PENSIONS of The Methodist Church.

In the field of church history Babcock was at his best, and in his *History of Oklahoma Methodism* he made an important contribution.

He died Oct. 24, 1957.

Minutes of the Oklahoma Conference, 1958.

OSCAR L. FONTAINE



GEORGE W. BABER

BABER, GEORGE WILBUR (1898-1970), a bishop of the A. M. E. CHURCH, was the son of Canadian-born parents, William and Emma Effie (Griffin) Baber. He was born in CLEVELAND, OHIO, on Aug. 29, 1898. He was a graduate of Payne Theological Seminary, WILBERFORCE UNIVERSITY, and the Chicago Theological Seminary. He was ordained a deacon in 1922 and elder in 1924. He served as pastor at LaPorte, Ind., 1924-27; Michigan City, Ind., 1927-29; Benton Harbor, Mich., 1928-31; FLINT, MICH., 1931-34; Ebenezer Church, DETROIT, 1934-44. In the latter church the membership increased from 500 to over 6,000 during his pastorate. He enjoyed the reputation of being one of the few men who either built, rebuilt, or bought a new church at every charge he served.

Elected bishop in 1944, he was assigned to the Seventeenth Episcopal District of his church in SOUTH AFRICA. Thereafter, he served areas in the U.S.A. Eventually he moved into the superintendency of the First Area of his church, with the episcopal residence in PHILADELPHIA, and with the cities of BUFFALO, TRENTON, Atlantic City, and adjacent regions in his area.

Bishop Baber married twice. His first wife was Mrs. Alma Maria (Wims) Baber of Michigan, who died in 1955. He then married Mrs. Elvira Mayfield Derrick of

LOUISIANA. To his first marriage five children were born.

Bishop Baber was a vigorous and friendly man, and had the reputation of being an evenly balanced leader. Bishop Wright said of him, "He is a 'middle of the roader,' a peace-maker, and an effective preacher. He often said to his preachers, 'Enjoy your ministry.'"

Bishop Baber died in Washington, D. C., on Dec. 26, 1970.

"Methodists Make News," Jan. 15, 1971.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

BADLEY, BRENTON HAMLINE (1849-1891), American missionary to INDIA, was born at Monmouth, Ind., on April 27, 1849. His father, Arthur Badley, served in the DES MOINES CONFERENCE. Brenton Badley was educated at SIMPSON COLLEGE and GARRETT BIBLICAL INSTITUTE. He married Mary A. Scott on Aug. 8, 1872. He joined the Des Moines Conference in September, 1872, and was transferred to the North India Conference. He and his wife reached India in December, 1872, and were appointed to LUCKNOW.

Badley began at once to study the Hindustani language, and within six months preached his first vernacular sermon in the Lucknow bazaar. The next year he was engaged in rural evangelism. After four years he returned to Lucknow, where he served the remainder of his life. His crowning work was the development of the Centennial Boys' School into the Reid Christian College, now called LUCKNOW CHRISTIAN COLLEGE.

He wrote several books and articles on India missions for American periodicals. He prepared the *Indian Missionary Directory* in 1876, and made three revisions of it. For five years he edited the *Kaukab-i-Hind*, and was secretary of the conference for fourteen years. In 1876 he helped found the India Sunday School Union, and was its first secretary. Bishop Thoburn characterized him as: "Blameless in life, gentle in spirit, immovable in purpose."

B. H. Badley, *Indian Missionary Directory*. 1892.
Journal of the North India Conference, 1891.

JOHN N. HOLLISTER

BADLEY, BRENTON THOBURN (1876-1949), American bishop, was born of missionary parents at Gonda, United Provinces, INDIA, on May 29, 1876. His father was BRENTON HAMLINE BADLEY.

Brenton Thoburn Badley studied at SIMPSON COLLEGE, and graduated from OHIO WESLEYAN and Columbia Universities in the United States, and received honorary degrees from Ohio Wesleyan and Simpson. He went as a Methodist missionary to India in 1900, and was a professor at LUCKNOW for ten years. He then became secretary of the EPWORTH LEAGUE for India and BURMA, and was associate secretary of the Board of Foreign Missions of the M. E. Church, 1917-19. In the latter year he became the executive secretary of the Missionary Centenary in India. In January, 1924, the Central Conference of Southern Asia elected him editor of the *Indian Witness*, its official weekly periodical, but before assuming that office he went to the GENERAL CONFERENCE in Springfield, Mass., where in May of that year he was elected bishop.

His first assignment was to Bombay Area, where he supervised the Bombay, Gujarat, Hyderabad, and South India Annual Conferences. Midway in his second quadrennium there came a world-wide economic depression.



BRENTON T. BADLEY

This made necessary severe reductions in staff and program, and caused extreme privation for pastors and other church employees in India, as in many other places.

In 1936, he was moved to DELHI and for four years supervised the Delhi, North India, and Indus River Conferences. In 1940 the Indus River Conference was put into the Bombay Area.

In his childhood Bishop Badley mastered three languages. As a missionary he diligently pursued studies in Urdu and Hindi. He was an eloquent and popular speaker in both of those languages. He preached often in interdenominational conventions in many parts of India. He contributed to periodicals in India and America, and wrote twelve books, among the best known of which are *A History of the Lucknow Christian College*, *Visions and Victories*, *India Making and Forsaking Gods*, biographies of Bishop J. R. Chitambar and Mahatma M. K. Gandhi, and a controversial booklet contrasting statements of Jesus with statements made by Mr. Gandhi.

He died at Mirzapore on Feb. 1, 1949.

J. WASKOM PICKETT

BADLEY, THEODORE CHARLES (1879-1965), second generation missionary in INDIA, son of the pioneer BRENTON HAMLINE BADLEY and brother of Bishop BRENTON THOBURN BADLEY, was born in LUCKNOW. He was graduated from OHIO WESLEYAN UNIVERSITY. He married Clara Nelson, and in 1904 he and Mrs. Badley arrived in Lucknow, where he became a teacher in LUCKNOW CHRISTIAN COLLEGE. After taking his M.A. degree at Columbia University in 1914, he began a seven-year term as principal of the college. He added to the land owned by the school, erected two new science blocks, and established the related high school. After furlough Badley became secretary of the Council of Christian Education and proceeded to upgrade Methodist educational institutions all over India. Later he became Delhi

District superintendent. He and Mrs. Badley returned to America upon retirement, and he died at Claremont, Calif. in 1965.

J. WASKOM PICKETT

BAEZ-CAMARGO, GONZALO (1899-), seminary professor, Methodist leader and third-generation Protestant in MEXICO, was born at Oaxaca, Mexico, Nov. 13, 1899. While studying in Puebla during the days of the Mexican Revolution, he joined the army and fought along with Venustiano Carranza in defense of the country and its new constitution. On returning from military service, he entered Union Evangelical Seminary, and after graduation he served several churches as pastor.

In view of the needs of the times, he soon went to Puebla as a teacher in the Instituto Metodista and later became director of the school. He has taught for a number of years at Union Seminary, and has also served as manager of the Union Publishing House. In 1927 he was called to interdenominational service as General Secretary of Christian Education and Executive Secretary of the Mexican Council of Churches. Dr. Báez-Camargo is now connected with the translation department of the AMERICAN BIBLE SOCIETY.

He is the author of a number of books, having spent more than half a century writing in Spanish and English. He has been honored as a poet, as a newspaperman from Mexico and BOLIVIA, by foreign governments for his cultural contributions, and with the degree of Doctor of Humanities from St. Paul University, TOKYO, JAPAN.

GUSTAVO A. VELASCO

BAGBY, GROVER CLEVELAND (1916-), American minister, was born at Fresno, Calif., March 28, 1916 to Grover Cleveland and Mabel (Bennett) Bagby. Educated at DREW UNIVERSITY, he received the following degrees from this school: A.B., 1938; B.D., 1941; and Ph.D., 1947. He and Dorothy Waters were married Nov. 24, 1938.

Mr. Bagby was on trial in the NEW YORK CONFERENCE and ordained DEACON by that conference in 1942. The NEWARK CONFERENCE ordained him elder in 1944. He served pastorates in both conferences until 1950, when he transferred to the SOUTHERN CALIFORNIA-ARIZONA CONFERENCE. Following pastorates at Belmont Heights Church, Long Beach, and Huntington Park, Dr. Bagby became the Associate General Secretary, COORDINATING COUNCIL, of his conference, 1958-63. At that time he was elected Associate General Secretary, Division of Human Relations and Economic Affairs, GENERAL BOARD OF CHRISTIAN SOCIAL CONCERNS. Since 1968, he has served as the Associate General Secretary, Division of General Welfare, for the same board.

Who's Who in The Methodist Church, 1966.

JOHN H. NESS, JR.

BAGLEY, DANIEL (1818-1905), American minister and western pioneer, was born in Crawford Co., Pa., Sept. 7, 1818. He was married to Susanna Rogers Whipple, in PENNSYLVANIA, Aug. 15, 1840. He immediately moved with his bride to ILLINOIS, where he entered the ministry of the M. P. CHURCH in 1842. For ten years he traveled

circuits from near Springfield to the northern boundary of the state. He was an advocate of the anti-slavery cause all his life.

In 1852 Bagley was sent to OREGON by the Board of Missions of his church, where for eight years he established congregations for his denomination. He went to SEATTLE, Wash., in 1860, where he taught school for two years, served as interim pastor of the First M. E. Church in 1863, and in 1864 organized the First M. P. Church of which he remained pastor until 1885. During the remaining years of his life he promoted new churches in the area adjacent to Seattle.

In 1861 Bagley became chairman of the board appointed by the Territorial Legislature to establish the University of Washington. Largely through his efforts and the cooperation of A. A. Denny, a member of the Legislature, the institution became a reality in Seattle.

Bagley exercised a strong influence in the business growth of his adopted city. In 1870, with three associates including his son, he pioneered coal mining in King County, opening the Newcastle Mines, which contributed greatly to industrial expansion of the region.

He died April 26, 1905, in the home of his son, Clarence B. Bagley, and was buried in Mt. Pleasant Cemetery, on Queen Anne Hill, Seattle.

C. B. Bagley, *History of King County, Washington*, Vol. II, manuscript.

Charles M. Gates, *The First Century of the University of Washington, 1861-1961*. Univ. of Washington Press, 1961.
Dillis B. Ward, "History of First Methodist Protestant Church, Seattle," in manuscript. ERLE HOWELL

BAHAMAS, THE, constitute a British colony occupying the northwest sector of the Caribbean Sea. There are 3,000 limestone islands, cays and reefs in the archipelago which is forty miles south of FLORIDA. The land area is 4,404 square miles, the islands being scattered throughout 100,000 square miles of ocean. Less than half the islands are inhabited, the population being 170,000. The capital is Nassau, on New Providence Island.

Christopher Columbus on Oct. 12, 1492, made his first landfall on an island of this group which he called San Salvador. It is now known as Watling Island, the Columbus Monument standing at the traditionally accepted spot of his landing. The intricate waterways later made the area a base for pirates. The islands were included in the original Charter of the Carolinas, receiving the first European settlers in 1649. Local government was established in 1729. The Islands are a Mecca for tourists, attracting more than 200,000 annually.

The British Methodist Conference in 1799 appointed WILLIAM TURTON to the Bahamas, one who had previously served on TOBAGO as a lay preacher. He went by way of New York to reach Nassau from ANTIQUA. He arrived in October, 1800, finding a small society that had been organized about 1760-70 by NATHANIEL GILBERT, and later strengthened by JOHN BAXTER and WILLIAM HAMMETT from the U.S.A. By 1802, Turton had increased the membership to over 100. Property for a chapel was provided by one of the members, Anthony Wallace. The work spread to other islands, including Eleuthera where a former Irish preacher, John Rutledge, organized a society of British people. In 1806 the Bahamas District was established, with Turton as its first chairman. A hurricane in 1806 damaged Eleuthera, and the chapel at Nassau

was destroyed in July 1813. In 1824 nearly all the chapels on Eleuthera were levelled.

First envisaged by HENRY BLEBY in the 1860's, Queen's College at Nassau finally opened in 1890 and played an important part in Bahamian Methodism. Henry Rivers still further advanced it as a training center. A Women's League was started in 1937, and in 1941 there appeared the first issue of a Methodist women's magazine which later developed into the *Methodist Quarterly*. In 1951 the first deaconess, Sister Mary Morton, was appointed to the district, and in 1952 the first colored minister. In 1954 the first colored Bahamian candidate for the ministry was accepted. In 1961 Queen's College, Nassau, moved to new buildings and became racially integrated. In 1968 the district became part of the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS. It then had forty places of worship, 3,449 members, and a constituency of 6,282.

Findlay and Hloldsworth, *Wesleyan Meth. Miss. Soc.* 1921-24. *The Methodist Quarterly*, Bahamas.

A. Dean Peggs, ed., *A Mission to the West India Islands*, Dowson's *Journal* for 1810-17. Nassau, 1960. A. B. Moss

BAHAMONDE, WENCESLAO (1915-), is a pastor, educator, and bishop in PERU. His service has included pastorate of First Church, LIMA, and superintendence of the Coastal District. He helped to develop social service work in Pedregal and other squatters' slum areas. He was a member of the "Mission to America" team in 1961.

He was educated at schools in Peru and the University of Buenos Aires, ARGENTINA. He studied at Facultad Evangelica de Teologia in BUENOS AIRES, and in 1938 returned to Peru to serve as a pastor. His postgraduate studies were in the United States at DREW UNIVERSITY and Hartford Seminary Foundation. The Union Theological Seminary of TOKYO, JAPAN, gave him an honorary doctorate in 1958. In addition to serving as a pastor, he has taught religion at several Methodist secondary schools of Peru, and in 1949 he was director of Colegio Andino in Huancayo. He also served as executive secretary of the Peru Conference Board of Education.

Under a Laubach Foundation scholarship he spent a year (1964-65) at SYRACUSE UNIVERSITY in NEW YORK, studying journalism, methods of literacy teaching, and techniques of writing for new literates. Upon his return he was appointed to the Commission on Publications and Literature of the Peru Annual Conference and pastor of La Florida Church in Lima.

When the autonomous Methodist Church of Peru was organized on January 19, 1970, in Lima, Bahamonde was elected its first bishop. He is the first Peruvian to be elected to the Methodist episcopacy. His wife was Geneviva Rios of Lima, and they have three grown sons. He will, of course, continue to reside in Lima, which will be the headquarters of the Peruvian Methodist Church.

EDWIN H. MAYNARD

BAILEY, ANDREW McKENDREE (1821-1903), American pioneer preacher in CALIFORNIA, was born April 15, 1821, in Overton County, Tenn.

He began his ministerial career in 1839, when he was received on trial by the KENTUCKY CONFERENCE. In 1851, while presiding elder of the Irvin District, he was appointed a missionary to California territory. He was one

of the organizers of the PACIFIC CONFERENCE (MES) in 1852. He served that conference ably and with great success as presiding elder of the SAN FRANCISCO and SACRAMENTO Districts, and as a revivalist and camp meeting leader, just as he had been in Kentucky. He was elected President of the Conference in 1862.

In 1868 he located. In 1869 he was re-admitted into the Pacific Conference, but in 1871 he withdrew and joined the CALIFORNIA CONFERENCE of the M. E. Church, spending the remainder of his highly productive life in that conference.

Bailey died Nov. 29, 1903 in College Park, Calif. He is buried in the Protestant Cemetery, Santa Clara, Calif.

J. C. Simmons, *Pacific Coast*. 1886. HOWARD W. DERBY

BAILEY, MURIEL (1886-), was born in Calcutta, India, Sept. 22, 1886. Her parents were of British and Indian origin. She proudly called herself an Anglo-Indian. In her childhood she attended a Wesleyan Methodist school at Mangalore in South India.

In 1902 she responded to the call for volunteers to work in famine relief camps in Gujarat. Her work was so effective and her spirit so Christian that she was invited to become a colleague of the missionaries in promoting village evangelism. In 1923 she was appointed as a local missionary of the WOMAN'S FOREIGN MISSIONARY SOCIETY. On furloughs she studied in the Mathura Training School, in the London Bible College, and BOSTON UNIVERSITY. Except for three years in evangelistic work among Moslems in HYDERABAD, she spent the whole of her service through fifty-one years in Gujarat. After official retirement in 1953 she continued six years longer in emergency appointments, until arthritis compelled her to leave Gujarat for the more congenial climate of BANGALORE.

J. WASKOM PICKETT

BAILEY, THOMAS L. (1888-1946), Methodist layman and governor of Mississippi, was born at Maben, Miss. Jan. 6, 1888, the son of Anderson B. and Rosa (Powell) Bailey. He won the A.B. degree at MILLSAPS COLLEGE in 1909 and the LL.B. in 1912. He married Nellah Massey, Aug. 23, 1917, and they had a son and a daughter. Admitted to the bar in 1913, he practiced law in Meridian. He served in the Mississippi Legislature, 1916-40, and was speaker, 1924-36. Elected governor in 1943, Bailey was inaugurated Jan. 18, 1944. His administration was characterized by harmony and cooperation. He initiated moves which retired the entire bonded indebtedness of the state. Also, he was given credit for legislation pertaining to teacher retirement, old age pensions, and re-organization of the penitentiary and penal system in the state.

For twenty-four years prior to his election as governor, Bailey taught the Men's Bible Class in his home city of Meridian. He was a delegate to the 1944 GENERAL CONFERENCE where as a member of the committee on the state of the church, he emphasized the need of better support for the rural churches. Impressed, ERNEST FREMONT TITTLE, the committee chairman, asked Bailey to speak to the committee report when it came before the General Conference for adoption, and Bailey delivered a memorable address on the importance and the needs of the rural churches of Methodism.

Bailey had a keen understanding of men and their

motives, and he was a master in the field of politics. His untimely death, Nov. 2, 1946, when in the prime of life and while still governor of his state, was felt as a great loss by both the commonwealth and the church.

C. T. Howell, *Prominent Personalities*. 1945.

Proceedings, Forty-First General Conference of The Methodist Church, 1944, pp. 48-49.

Who's Who in America, Vol. 24.

N. B. H.

BAILOR-CAULKER, HONORIA (1922-), E. U. B. laywoman of SIERRA LEONE, West Africa, was born May 15, 1922. She was educated in the church schools at Shenge, Harford School for Girls, and the Women's Teacher Training College. She married A. Max Bailor, June 14, 1945. She served as president of the WOMEN'S SOCIETY OF WORLD SERVICE for her conference for five years. On Dec. 18, 1961, she was elected Paramount Chief with installation May 6, 1962.

Dr. Bailor-Caulker represented her country as head of the delegations to the Seminar on Women Community Leaders in Israel, 1962; to the Pan African Women's Congress in Abidjan, 1963, and Liberia, 1964; and as a delegate to the United Nations in 1963. She has recently completed a four-year term as president of the Sierra Leone Women's Federation. She has served and is serving on numerous national and regional committees and still has found time to be SUNDAY SCHOOL superintendent of the Shenge congregation.

ESTHER L. MEGILL

BAKER, BENSON (1873-1944), prominent M. E. missionary in INDIA, was born in INDIANA, educated at BAKER UNIVERSITY and DREW THEOLOGICAL SEMINARY, and arrived in India Jan. 11, 1905. He served as principal of a boys' school in Ajmer and as district superintendent of the Meerut and Roorkee Districts. He purchased land and supervised construction for the initial buildings of the Ingham Institute at Ghaziabad. For seven years, 1929-36, he served with the Board of MISSIONS of the M. E. CHURCH, speaking in churches all across the U.S.A.

J. WASKOM PICKETT

BAKER, DANIEL (1858-1921), M. P. layman, was born in Buckeystown, Frederick Co., Md., March 23, 1858, the son of Daniel and Ann Catherine Baker. He was educated at WESTERN MARYLAND COLLEGE, and later served as one of its trustees. On Nov. 10, 1880, he married Elizabeth Bratt; they had three sons and two daughters. He began his business career as a clerk in the country store at Buckeystown and later entered the lime and stone business, serving as president of a company which included his two brothers.

Joining the Buckeystown M. P. Church as a youth, Baker moved to Baltimore in 1893 and belonged first to the West Baltimore and later to the North Baltimore Church. He served as Sunday school superintendent many years. With his brothers he founded the Buckingham School for Boys in Frederick Co., Md. The MARYLAND CONFERENCE elected Baker as a delegate to seven General Conferences, 1896-1920. Also, he was a delegate to the 1891 and 1901 ECUMENICAL METHODIST CONFERENCES, delivering an address at the latter on "Practical Methods of Dealing With The Liquor Traffic." Believing in interdenominational cooperation, he served as one of the rep-

resentatives of thirty-one denominations which met at PHILADELPHIA, December 2-8, 1908, and completed the organization of the FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA. He assisted in bringing both Gypsy Smith and Billy Sunday to Baltimore for revivals, and served as general chairman for Sunday's campaign. In 1920 Baker toured the country with other leaders on behalf of the Interchurch World Movement. He died in Baltimore, Aug. 8, 1921, and was buried there.

General Conference Journals, MP.

The Methodist Protestant, December 28, 1921.

RALPH HARDEE RIVES
ALBEA GODBOLD

BAKER, ERIC WILFRED (1899-), British minister, was born in BIRMINGHAM on Feb. 17, 1899. He was educated at King Edward's School, Birmingham, and at Christ's College, CAMBRIDGE. He entered the WESLEYAN METHODIST ministry in 1922, and was trained at Wesley House, Cambridge. He served on several circuits: Moseley Road, Birmingham, 1923-27; King Street, DERBY, 1927-31; Harrow, LONDON, 1931-35; Edinburgh Mission, 1935-44; and Finsbury Park, London, 1944-46. His administrative abilities were then recognized in his appointment as Connexional Education Secretary, a post which he filled from 1946 to 1951. In 1951 he succeeded Edwin Finch as secretary of the Methodist Conference. He remained in this office until 1970, and in 1959 was also elected as president of the Methodist Conference.

He holds an M.A. (Cantab.), an honorary D.D. of RANDOLPH-MACON COLLEGE, and a Ph.D. of Edinburgh University. He has taken a leading part in the British Methodist share in the ecumenical movement and in the WORLD METHODIST COUNCIL. He has written several books, including *He Shall Suffice Me* (1947), *A Herald of the Evangelical Revival* (1948), *Belief and Behaviour* (1950), *Preaching Theology* (1954), *The Faith of a Methodist* (1958), and *The Neglected Factor: The Ethical Element in the Gospel* (1963). He has visited the U.S.A. a number of times and is well known among Methodists there.

JOHN KENT

BAKER, FRANK (1910-), English and American minister, educator, and historian, was born at HULL, Yorkshire, England, on April 15, 1910, the son of Frank and Annie Elizabeth (Moore) Baker. He received the B.A. degree with honors in English at the University of London through the University College of Hull in 1931; the B.D. from the University of Manchester, 1934; the Ph.D. from the University of Nottingham, 1952. His wife was Ellen Eliza Levitt whom he married on Aug. 11, 1937, and their children are Margaret (Mrs. Alan H. Whitehead), Enid (Mrs. Dyson Hickingbotham), and Peter.

Dr. Baker was ordained to the ministry of the Methodist Church in 1937 and served various British circuits from 1934-59; was a lecturer in charge of religious education at the Municipal Training College of Hull from 1958-59; the assistant master, South Holderness County Secondary Schools, Yorkshire, 1959-60; and on coming to America in 1960 became the associate professor (now professor) of English Church History at DUKE DIVINITY SCHOOL, DURHAM, N. C.

He was a member of the WORLD METHODIST COUNCIL,

1944-60; a delegate to that Council in 1951, 1956 and 1961; served as Joint Secretary of the INTERNATIONAL METHODIST HISTORICAL SOCIETY, 1947-60; a fellow of Methodist History, 1956; secretary of the ARCHIVES Commission of the British Methodist Church, 1955-60; a member of the management committee of the EPWORTH Old Rectory, 1945-60; a trustee of John Wesley's Chapel, Broadmead, BRISTOL, 1945-60; of Susanna Wesley's House, London, 1946-60. He was the recipient of the EAYRS ESSAY Prize in Methodist History, 1936, 1941, 1942, 1947, and 1948; a member of the WESLEY HISTORICAL SOCIETY (its registrar, 1943-49, and secretary, 1946-61); a member of the American Society of Church History, of the Royal Historical Society for life, of the Hymn Society of Great Britain, and of the AUSTRALASIAN METHODIST HISTORICAL SOCIETY. He was given the ST. GEORGE'S Gold Medal Award for an outstanding Methodist minister at a banquet in PHILADELPHIA on Oct. 6, 1969.

He is the author of fifteen books, the latest being *John Wesley and the Church of England*, published in 1970. He also wrote *Representative Verse of Charles Wesley*, 1962, and *William Grimshaw, 1708-63*, 1963. He was the editor, with George W. Williams, of *John Wesley's First Hymn-Book*, 1964. He is on the sponsoring and editorial committee of the Encyclopedia of World Methodism, and is Editor-in-Chief of the *Oxford Edition of John Wesley's Works*.

Who's Who in The Methodist Church, 1966.

N. B. H.

BAKER, HUBERT W. (1874-19?), American missionary to CUBA, was born in Key West, Fla., where he became a licensed preacher. In childhood he learned Spanish from his schoolmates and this knowledge was to serve him well in later years. His wife was Marian M. Baker.

He was the traveling companion of Bishop W. A. CANDLER, CHARLES FULWOOD, and W. R. LAMBUTH in their pioneering travels in Cuba, and he acted as their interpreter. He was one of the first to receive an official appointment in 1898 to the church at MATANZAS, where he preached his first service in the street. He was also the Secretary of Missions (MES) in Cuba.

Hubert Baker was the youngest of the missionaries, being only twenty-four years of age. Yet for a generation he was at the forefront of the pioneering and evangelistic efforts. For many years a large number of the young ministers and many of the lay members attributed their conversion to his leadership. He held almost every ecclesiastical office in Cuba, his last being that of district superintendent.

The choice of locations for churches and parsonages throughout the island was due to his good judgment. His last appointment was in CAMAGUEY, from which he retired in 1915. His last years were spent in Caracas, Venezuela, where he passed to his reward.

S. A. Neblett, *Methodism in Cuba*. Macon, Ga., 1966.

GARFIELD EVANS

BAKER, JAMES CHAMBERLAIN (1879-1969), American bishop, was born at Sheldon, Ill., on June 2, 1879, the son of Benjamin Webb and Martha Frances (Henry) Baker. He graduated from ILLINOIS WESLEYAN (A.B., 1898; D.D., 1913; LL.D., 1928) and BOSTON UNIVERSITY (S.T.B., 1905; L.H.D., 1943) and received the LL.D.



JAMES C. BAKER

from CORNELL COLLEGE (Mount Vernon, Iowa) in 1930; from OHIO WESLEYAN UNIVERSITY in 1931; from the UNIVERSITY OF THE PACIFIC in 1934; and from the University of Southern California in 1940. On June 12, 1901, he married Lena Sarah Benson.

He was professor of Greek at Missouri Wesleyan College from 1898 to 1902, admitted on trial in the ILLINOIS CONFERENCE in 1900, ordained deacon in 1903, and taken into full connection and ordained elder in 1905. He was minister in Ashland, Mass., 1903-05; McLean, Ill., 1905-07; and Trinity (later renamed Wesley) Church, URBANA, Ill., 1907-28. He organized the first WESLEY FOUNDATION in the country at the University of Illinois in 1913, and was its director until he was elected bishop in 1928. He was always looked to for guidance in the general direction of Wesley Foundation work.

In connection with his work with students at Urbana, he came to be officially related to the University Y.M.C.A. and to the State and the National Student Y.M.C.A. He was chairman of the late Geneva Big Ten Student Conference for ten years.

Bishop Baker was a member of the committee at Westfield College which brought forward the first scheme for the WORLD COUNCIL OF CHURCHES of which Archbishop William Temple was chairman. He was also a member of the Continuing Committee, 1939-48, which finally resulted in the World Council organization at Amsterdam in 1948.

While serving as bishop in CALIFORNIA, Bishop Baker was a privileged consultant at the organization of the United Nations in SAN FRANCISCO.

James C. Baker was elected bishop of the M. E. CHURCH in 1928, and had episcopal supervision of Methodism in JAPAN, KOREA and Manchuria from 1928 to 1932. He was then sent to California (San Francisco Area, 1932-48; LOS ANGELES Area, 1948-52), retiring in 1952. He was

visiting professor at the University of Southern California from 1952-56.

He was made responsible for the administration of the Shanghai Area, 1933-34, due to the illness of Bishop BIRNEY. He was also for a time associated with Bishop LEE in his conference in the PHILIPPINES, SINGAPORE, Medan, and SUMATRA. He and RALPH DIFFENDORFER, the missionary executive, visited Japan in the early months of 1941, and the two of them called back the American missionaries to that country before the hostilities between Japan and the U.S.A. broke out.

Bishop Baker, before his election, was a member of all GENERAL CONFERENCES from 1916 to 1928. He was a member of the Board of Foreign Missions of the M. E. Church from 1916 to 1920, and of the Board of Education from 1920 to 1928. He was chairman of the INTERNATIONAL MISSIONARY COUNCIL, 1941-47; president of the COUNCIL OF BISHOPS, 1948-49; member of the Central Committee, World Council of Churches, 1948-54. He was a member of the missionary conferences at OXFORD in 1937 and at Madras in 1938, and chairman of the Whitby Conference in 1947. In 1945 he was a member of the delegation from the Protestant Churches of America to Japan after the war. He attended the Conference on Church and International Affairs at CAMBRIDGE, England in 1949. He was a trustee of the College of the Pacific and the University of Southern California. At retirement he lived at Claremont, Calif. He died Sept. 26, 1969.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966. N. B. H.

BAKER, JOHN HENRY (1869-1954), American layman and prominent businessman, was born in Buckeystown, Md., Nov. 24, 1869. His father, William C. Baker, and his brothers were well known for their interest in a great variety of charitable activities in the Buckeystown area, particularly the Buckingham School for Boys which they founded and supported.

John Baker continued his family's close association with the church. He became a member of the board of trustees of WESTERN MARYLAND COLLEGE, the board of governors of WESTMINSTER THEOLOGICAL SEMINARY, and of the Board of Publications of the M. P. CHURCH. He was one of the architects of Methodist union, serving on the Commission on Methodist Union, and was a delegate to the UNITING CONFERENCE in 1939. He was named as a delegate to many meetings of the MARYLAND ANNUAL CONFERENCE of the M. P. Church.

After union in 1939, Baker was called on many times for leadership in the church. He was a delegate to the GENERAL CONFERENCE in 1940 and 1944, and to the JURISDICTIONAL CONFERENCE in 1944.

He died Aug. 27, 1954.

E. T. Clark, *Who's Who in Methodism*. 1952.

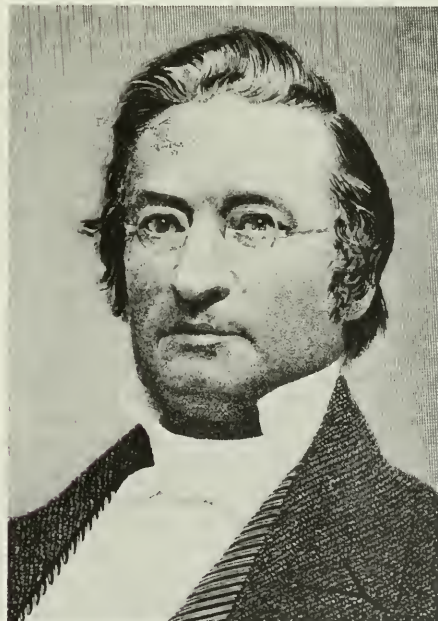
JAMES H. STRAUGHN

BAKER, MARION LOUISE (1915-), executive secretary, Women's Division, Board of Missions of the former E. U. B. CHURCH, was born at Webster, N. Y., Sept. 13, 1915, the daughter of Everett L. and Ida (Miller) Baker. In 1937, she graduated from Brockport Normal School, Brockport, N. Y. She won the degree of B. of Ed. from Brockport State Teacher's College in 1946. Also, she attended Buffalo State Teachers' College, and pursued the

study of rural sociology at Cornell University. She taught six years in New York State elementary schools, and for three years was a member of the National Migrant Staff of the Home Missions Council of North America, doing community work and child care center supervision in New York State and Florida.

Miss Baker became executive secretary of the Woman's Missionary Society, THE EVANGELICAL CHURCH, in 1946, and was named associate secretary, WOMEN'S SOCIETY OF WORLD SERVICE, The E. U. B. Church in 1947. In the latter position she had responsibility for young people's work and missionary education and finance. In 1958, she was elected executive secretary by the General Conference and was reelected in 1962 and 1966. When the Methodist and E. U. B. Churches merged in 1968, Miss Baker became functional secretary for employed women, including the WESLEYAN SERVICE GUILD, in the Women's Division, General Board of Missions. She was a delegate to the Third Assembly of the WORLD COUNCIL OF CHURCHES, New Delhi, in 1961, and she made official visits in Asia, Africa and Europe in 1961-62 and 1967.

MARY McLANACHAN



OSMON C. BAKER

BAKER, OSMON CLEANDER (1812-1871), American educator and bishop, was born on July 30, 1812, at Marlow, N. H. He attended WILBRAHAM ACADEMY in MASSACHUSETTS, where he was converted, joined the church, and was licensed to preach. In 1830 he entered WESLEYAN UNIVERSITY, but after three years of study he was forced by ill health to give up his studies.

In 1834 he became a teacher in the seminary at Newbury, Vt., and four years later he was made principal. In 1839 a movement was started to organize a Methodist

theological institute at Newbury. Osmon Baker and his associates opened theological classes two years later and when, in 1843, a portion of the theological building was dedicated and the classes were transferred, he became the first theological professor of American Methodism, although Hebrew had been taught previously at Wesleyan University.

He resigned the professorship in 1844 to become a pastor in the NEW HAMPSHIRE CONFERENCE and served Rochester, MANCHESTER, and the Dover District. When the Methodist General Biblical Institute was established at CONCORD, N. H., in 1846, he became professor of Homiletics and Methodist Discipline. He was elected to the episcopacy at the GENERAL CONFERENCE of 1852.

Bishop Baker was well versed in Methodist law. In 1855 he published his *Guidebook in the Administration of the Discipline of the Methodist Episcopal Church*, which was revised in 1867, in 1877, and in 1881.

In 1866 he suffered a paralytic stroke but was able to travel to the COLORADO CONFERENCE. He attended a few other conferences and meetings until a fatal stroke occurred and he died Dec. 20, 1871. He was buried in Blossom Hill Cemetery at Concord, N. H.

Dictionary of American Biography.

F. D. Leete, *Methodist Bishops*. 1948.

M. Simpson, *Cyclopaedia*. 1878.

ELMER T. CLARK

BAKER UNIVERSITY, Baldwin City, Kan., was founded in 1858, four years after the opening of the KANSAS Territory. It was named for Bishop OSMON C. BAKER, first bishop of the Kansas-Nebraska area. The town bears the name of John Baldwin, one of the founders of BALDWIN-WALLACE COLLEGE, Berea, Ohio, and of CENTENARY COLLEGE in Shreveport, Louisiana. Abraham Lincoln is reported to have contributed \$100 to help start Baker College.

Many of Baker's distinguished graduates have made contributions to the life of the church, to education, and to other professions. Bishop WILLIAM A. QUAYLE was graduated in 1885 and was elected president in 1890. His collection of Bibles is preserved in fitting surroundings. Included in the list of distinguished graduates who served Methodism was Bishop SCHUYLER E. GARTH.

In 1930 Missouri Wesleyan College, Cameron, Mo., was merged with Baker University. Degrees granted are B.A., B.S., B.M.E. (Bachelor of Music Education). The governing board has thirty-two members, elected by the Kansas Annual Conference.

JOHN O. GROSS

BAKETEL, OLIVER SHERMAN (1849-1937), American clergyman and editor, was born in Greentown, Ohio, Oct. 18, 1849. He was educated at MOUNT UNION COLLEGE, Alliance, Ohio, from which he also received the honorary D.D. degree in 1898. He was ordained to the ministry of the M. E. Church in 1870, and joined the PITTSBURGH CONFERENCE in which he served pastorates for seven years.

In 1877 he went to New England and served at churches in South Newmarket and MANCHESTER, N. H.; Methuen, Mass.; and Greenland and Portsmouth, N. H. He was a PRESIDING ELDER from 1891 to 1903, and was active in the area of SUNDAY SCHOOL work from 1903 to 1910. He was editor of the *Methodist Year Book* and

Minutes of the Annual Conferences from 1910 to 1930, when he became librarian of the Methodist Historical Society.

Baketel was a member of the GENERAL CONFERENCES of 1892 and 1896. He prepared a *Concordance to the Methodist Hymnal* in 1907 and was the editor of the *History of the New Hampshire Conference of the Methodist Episcopal Church*, published in 1929.

He died Feb. 4, 1937 in Maplewood, N. J.

Who's Who in America; Who Was Who in America, 1897-1942.

ELMER T. CLARK



P. C. B. BALARAM

BALARAM, PRABHAKAR CHRISTOPHER BENJAMIN (1906-1968), bishop of the Methodist Church in INDIA, was born on July 10, 1906, in HYDERABAD, India, the son of P. Benjamin and Stayakanti (Abraham) Balaram. His mother was only sixteen years of age at his birth, and his father died when he was less than four months old. The mother returned to the Stanley Girls School in Hyderabad and resumed her studies, and later taught in the primary school at Vikarabad. She secured nurse's training and medical instruction and eventually became superintendent of nurses in major government hospitals. After retirement from government service, she worked for ten years as superintendent of nurses in a mission hospital.

She gave her son every possible educational opportunity. He studied in the Crawford Memorial Boys' School at Vikarabad, in the Centennial School associated with the LUCKNOW CHRISTIAN COLLEGE, and in Edinburgh University where he spent two years in engineering. Returning to India, he worked for short periods with the Y.M.C.A. in Travancore State, and in a rural extension project of the American Board of Missions in Western India before undertaking work with the Methodist Church in a coeducational school at Puntamba. He was admitted to the Bombay Annual Conference and won a scholarship for study in America. He was graduated with a bachelor's degree from ALBION COLLEGE and an M.A. from the University of Pittsburgh.

He married Janaki John Panikar of Travancore on

April 5, 1934, and they had three children. His appointments included principal of the Methodist Coeducational High School, Puntamba; executive secretary, Methodist Centenary Celebration; secretary of the Delhi Area Office; associate secretary, Board of MISSIONS, NEW YORK.

In 1965 the Central Conference of Southern Asia elected him a bishop and he was assigned as the episcopal leader of 20,836 Methodists in the Bengal and Lucknow Conferences. He did not live to fill out his first quadrennium, dying of a heart attack on Jan. 17, 1968.

Journals of the Bombay and Delhi Annual Conferences. Report, Board of Missions. Who's Who in The Methodist Church, 1966.

J. WASKOM PICKETT

BALCKE, FRIEDRICH WILHEIM (1847-1926), German-American Methodist minister and educator, was born in Ulotho, Westphalia, Germany, on Nov. 13, 1847. He came to Davenport, Iowa in 1857 and attended CENTRAL WESLEYAN COLLEGE, Warrington, Mo., from which he was one of the first two graduates in 1870. Admitted to the newly organized Southwest German Annual Conference of the M. E. CHURCH in 1870, he served pastorates in Marshalltown, Iowa; Geneseo, Ill., and Central Avenue, Burlington, Iowa (1870-1876). In 1876 he accepted a faculty position at the recently founded MOUNT PLEASANT GERMAN COLLEGE, Iowa, where he served as professor and president, 1876-1891, establishing the work on a sure footing and influencing many German Methodist ministers. Returning to pastoral work, he served at Mount Olive, Ill.; First German, Peoria and Bloomington, Ill. From 1899 to his retirement he was superintendent of the Altenheim or Home for the Aged in Quincy, Ill., an institution of the ST. LOUIS GERMAN CONFERENCE. He died in Pekin, Ill., in 1926. Central Wesleyan College bestowed the honorary D.D. upon him in 1914. His *Lebenserinnerungen und Tagebuch* is an important source for German work in America, as well as a moving document of German pietistic spirituality.

L. A. Haselmayer, *Friedrich Wilhelm Balcke*. 1963. *Minutes of the Annual Conferences, 1870-1926.*

LOUIS A. HASELMAYER

BALDWIN, CHARLES WINTERFIELD (1840-1935), American minister and member for seventy-one years of the BALTIMORE CONFERENCE of the M. E. Church, was born March 23, 1840, at Severn Cross Roads, Millersville, Md., the son of William Henry Baldwin, a farmer in Anne Arundel County, and Jane Maria (Woodward) Baldwin. After graduating from Yale University (A.B. 1861, M.A. 1864), he studied law for two years in Baltimore, attended Yale Divinity School and Union Theological Seminary (New York), graduating from Union in 1866. He was admitted to the Baltimore Conference in 1866, served fourteen pastorates in that Conference, was Superintendent of the West Baltimore District (1897-1902), Superintendent of the City Missionary Society (1903-1915), president of the Baltimore Conference Board of Education for many years, delegate to the Third ECUMENICAL CONFERENCE in London in 1901, and a delegate to the GENERAL CONFERENCE in 1908. He was active in the founding of COUCHER COLLEGE, Baltimore; and of AMERICAN UNIVERSITY, WASHINGTON D. C., and a trustee of both these institutions. He was also president of the

board of trustees of Morgan College, Baltimore, and president of "Mountain Chautauqua," Mountain Lake Park, Md., from 1887 to about 1915. He received the D.D. degree from St. John's College (Annapolis) in 1898; and the L.H.D. degree from Morgan College in 1937.

Baldwin was a man of unusual sagacity, and greatly depended upon by his brethren. He was married twice; in 1868 to Miss Annie Campbell Hopkins who died in 1872, and in 1876 to Miss Annie Maria Thomas who died in 1930. Baldwin died in Baltimore, July 15, 1938, and was buried in the cemetery of the Methodist Church at Severn Cross Roads, Md.

Christian Advocate, July 28, 1938.

Minutes of the Baltimore Conference, 1939.

Yale University Obituary Record. DOUGLAS R. CHANDLER

BALDWIN, JOSEPHINE L. (1859-1931), American SUNDAY SCHOOL leader, was born of missionary parents in Foochow, CHINA. Her father, STEPHEN L. BALDWIN of the NEWARK CONFERENCE, later served as recording secretary of the Missionary Society of the M. E. CHURCH. Josephine returned to the U.S.A. before she was three and did not go back to China. Her mother had died on the voyage from China, and the Newark Conference officially adopted her as a daughter of the conference. She graduated from the Centenary Collegiate Institute (now CENTENARY COLLEGE FOR WOMEN), Hackettstown, N. J., in 1879 as valedictorian. She taught school for several years, and in 1886 became secretary to the editor of the New York *Christian Advocate*. She was in charge of elementary Sunday school work in Newark for twenty-four years, giving particular attention to Sunday school music, the Newark Sunday School Union, and the International Sunday School Union. She pioneered in developing graded Sunday school lessons. By her contributions to Sunday school publications and as a member of the faculty of the New Jersey School of Primary Methods at Asbury Park, she became widely known as a promoter of graded lesson materials. She died in September, 1931.

V. B. Hampton, *Newark Conference*. 1897.

Erna Hardt, *Christian Education in New Jersey*. N.p., n.d.

VERNON B. HAMPTON

BALDWIN, STEPHEN LIVINGSTONE (1835-1902), pioneer missionary and administrator, was born in Somerville, N. J. With his wife he went to Foochow in 1858, but her health failed three years afterwards and they started back to America. She died at sea, but despite his loss, he was back in Foochow the following year and served there until 1882, when he resigned because of ill health. In 1873 he was superintendent of the mission, succeeding R. S. MACLAY, who had been transferred to Japan. In 1869 he founded *The Chinese Recorder*, and was editor of it as long as he remained in CHINA.

He was firmly convinced that Methodist polity was appropriate for the mission situation, so he translated relevant sections of the *Discipline* as early as 1869. He also shared in the translation of the whole Bible into the Foochow dialect.

From 1882 on he was pastor of several churches in the New York area, and in 1889 became recording secretary of missions, a position auxiliary to that of the three corresponding secretaries, McCabe, Peck and Leonard. He showed himself to be one of the leading missionary statesmen of his time.

Ecumenically minded, Baldwin helped prepare for the Ecumenical Missionary Conference in New York in 1900, and published its proceedings in the volume *Foreign Missions of the Protestant Churches*.

He died of typhoid fever on July 28, 1902.

W. C. Barclay, *History of Missions*. Vol. III, 1957.

W. N. Lacy, *China*. 1948.

MacGillivray, *A Century of Protestant Missions in China*. Shanghai, 1907.

Missionary Review of the World, Sept. and Nov., 1902.

FRANCIS P. JONES

BALDWIN BROTHERS, donors of \$1,500,000 for the founding of Brothers College, a part of **DREW UNIVERSITY**, in 1928. Two brothers, **Arthur J. Baldwin** (1868-1939) and **Leonard D. Baldwin** (1869-1933) were born on a farm near Cortland, N. Y. Both were graduates of Cornell University in 1892. In 1894 they began the practice of law in North Tonawanda, near **BUFFALO**. In 1897 they moved to **NEW YORK CITY** where the firm of Griggs, Baldwin, and Baldwin was formed in 1902. The firm came to represent many clients of prominence.

The Baldwin brothers enjoyed a remarkable fraternal harmony throughout their lives. They worked their way through college together, began the practice of law together, lived as two families in a single large house where the domestic arrangements alternated responsibility week by week, experienced financial success together, worshiped in the Calvary Methodist Church in **EAST ORANGE, N. J.** together, and together made the gift that founded a college in **Madison, N. J.**, bearing the name "Brothers College," to commemorate their happy, harmonious relationship.

Both were active in church and community affairs, Leonard Baldwin serving for twenty-five years as president of the Y.M.C.A. of the Oranges. Their friendship with **EZRA SQUIER TIPPLE**, later president of Drew, dated from the time of their coming to New York. The name of the college, Brothers College, has recently been changed to The College of Drew University. A son of Arthur J. Baldwin, Donald, is the donor of the Baldwin Gymnasium, and currently president of the board of trustees of Drew University.

HENRY L. LAMBDIN

BALDWIN-WALLACE College, **BEREA, Ohio**, was founded in 1845 as Baldwin Institute and chartered as Baldwin University in 1855. The German department became a separate institution in 1864; it was known as German Wallace College. These two merged in 1913 to become Baldwin-Wallace College.

John Baldwin gave fifty acres of land (which included grindstone quarries) and erected the first building. Always an idealist, he started Berea as a village where all, like the early Christians, held everything in common. Although this plan failed, he was able through the manufacture of grindstones to get out of debt and start the college. Berea became one of Ohio's earliest educational centers.

German Wallace College had for its first president **WILLIAM NAST**, founder of German Methodism. For a number of years, Nast Theological School was one of Methodism's important schools of theology. Later Baldwin-Wallace developed a distinguished college of music. Under Albert Riemenschneider as director, it became one

of the great centers for the study and interpretation of Bach's compositions. In 1963, the Cleveland-Marshall Law School was affiliated with Baldwin-Wallace College, restoring a pact that had been in existence between 1897 and 1926. Degrees granted are the B.A., B.S., B.S. in Education, B.M. (Bachelor of Music), and B.M.E. (Bachelor of Music Education). The governing board has forty-three members, fourteen elected by the **NORTH-EAST OHIO CONFERENCE** and five by the **OHIO CONFERENCE**.

JOHN O. CROSS

BALL, HANNAH (1733-1792), British Methodist pioneer in **SUNDAY SCHOOL** work, was born on March 13, 1733, was converted through **JOHN WESLEY**, and became a leading member of the Methodist society in High Wycombe, Buckinghamshire. Here she started a Sunday school, one of the first in Methodism, in 1769. She met the children on Sundays and Mondays, desiring, as she said in her journal, "to spend the remaining part of my life in a closer walking with God, and in labours of love to my fellow creatures, . . . instructing a few of the rising generation in the principles of religion, and in every possible way I am capable, ministering to them that shall be heirs of salvation." She became one of John Wesley's favorite correspondents.

She died on Aug. 16, 1792.

J. Cole, *Hannah Ball*. 1796.

N. P. GOLDHAWK



WILLIAM F. BALL

BALL, WILLIAM FRANKLIN (1906-), bishop of the A. M. E. Church, was born in Mount Pleasant, S. C., on Aug. 3, 1906. He was educated at **EDWARD WATERS COLLEGE** and **WILBERFORCE UNIVERSITY**, receiving the A.B. degree from the former and the B.D. degree from the theological school of the latter institution. He was later honored with the D.D. degree by Edward Waters College and the LL.D. degree by Wilberforce.

He was ordained deacon in 1926 and elder in 1928, serving as pastor in **FLORIDA, TENNESSEE**, and **KENTUCKY**, and presiding elder in Florida. In 1956 he was elected to the episcopacy from the pastorate of the Bethel Church in Miami, Fla. He resides in Miami and supervises the

work of the Eighth Episcopal District, covering the states of MISSISSIPPI and LOUISIANA.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

BALLARD, FRANK (1851-1931), British WESLEYAN METHODIST, was born in Chelsea, LONDON, in Feb., 1851, and entered the Wesleyan ministry in 1873. A double-prizeman in Hebrew and New Testament in the University of London, he later specialized in languages, science, and philosophy. A Christian apologist, he was author of some thirty books, including *The Miracles of Unbelief* (1900), which was translated into several languages. In 1907 he was appointed Christian Evidence Missioner against rationalism and agnosticism, and toured widely lecturing and debating. The same year saw the publication of his D.D. thesis, *The True God*; and in 1916 he was FERNLEY LECTURER on *Christian Reality in Modern Light*. He died on Dec. 21, 1931.

Minutes of the Wesleyan Methodist Conference, 1932.

H. MORLEY RATTENBURY

BALLIA is a city and civil district in Uttar Pradesh, INDIA, and a district in the LUCKNOW Annual Conference. An independent Canadian Mission, after some years of work in Ballia, asked Bishop EDWARD ROBINSON to take over the work. In 1905 the Bishop sent as his first appointees to Ballia the Rev. and Mrs. J. Ilahi Baksh. Baksh was a convert from Islam and an able preacher. Mrs. Baksh was from the Jewish community of Western India, and was a graduate in medicine. They worked in and around the town of Rasra. The people were Dhusiya Chamars, a large community in Ballia and adjacent districts in the United Provinces and Bihar.

Ilahi Baksh took a group of these converts across the Ganges River and, working with them, won many of their relatives to Christianity in Dumraon. A revival resulted in the Shahabad District of Bihar, and a stable Christian community emerged. A Dhusiya Chamar who came under the influence of the church in Shahabad District, though he stopped short of baptism, was so stimulated that he entered political life and became a member of the Union Cabinet of the Republic under Prime Minister Nehru.

J. WASKOM PICKETT

BALLINGARRY, Roscrea, County Tipperary, Ireland, **Gurteen Agricultural College**. The establishment of this Agricultural College at Ballingarry, Roscrea, County Tipperary, in the Republic of IRELAND, in 1947, followed an investigation into the drift of population from rural areas. This work was undertaken by the Council on Social Welfare of the Methodist Church in Ireland at the close of World War II. A Methodist layman, William H. Hadden, a businessman of Carlow, took a prominent part in the negotiations which secured the site for the College. A leader in the work of first establishing the institution was the Rev. J. Wesley McKinney, whom the Conference appointed as first Principal. Fully recognized by the Government of the Republic of Ireland, Gurteen is the only Protestant-controlled agricultural college in the country. There are now about fifty-four students in residence (43 men and 11 women).

Principals have been J. Wesley McKinney, 1947-59;

Robert C. Livingstone, 1959-63; and Oscar H. Loane, 1963-

R. L. Cole, *Methodism in Ireland*. 1960.

F. Jeffrey, *Irish Methodism*. 1964. FREDERICK JEFFERY

BALLOCH, ENRIQUE CARLOS (1885-), bishop in South America, was born in MONTEVIDEO, of Scottish parents. He grew up on a farm at the geographical center of URUGUAY, and was called to the ministry of the gospel at an early age. As a youth he was so bashful that the first time he stood up to preach he sat down without saying a word, and another had to preach. This timid youth, however, became one of the outstanding preachers in all Latin America. For more than forty years he stood out as a leading thinker on the social implications of the Gospel.

Elected bishop by the Latin America Central Conference when he was not much of a believer in the office (since he had refused time and again to be a candidate, or to accept election), he finally in 1941, accepted after a night of prayer. His episcopal assignment was to the Pacific Area of the Central Conference with residence in SANTIAGO, CHILE. Forthwith, he went on to do a difficult but important work up and down the Pacific Coast of South and Central America. He retired in 1952, broken in health. However, in time he recovered his health and as a retired bishop continues to serve in many ways.

EARL M. SMITH

BALTIC STATES. After the Russian Revolution in 1917-18, the three Baltic States, Estonia, Latvia, and Lithuania, got their freedom. It cost them great hardships—renewed in a still more dreadful way during the second World War, when wave after wave of foreign armies occupied and devastated these lands. Thousands of people were killed, others deported to the interior of RUSSIA; thousands tried to escape, fleeing from their homesteads, seeking refuge in FINLAND, SWEDEN, GERMANY, and America.

During the decade from 1907 to 1917 Methodism had settled in all three countries under the auspices of the Finland and St. Petersburg Mission Conference and after 1911, the Russia Mission. With the political separation a separate Baltic Mission was established which in 1924 became the Baltic and Slavic Mission Conference, still listed in the Northern Europe Central Conference. During and after the second World War, Methodist bishops have had no opportunity to exercise any official supervision in these lands.

The Baltic States have an old history. Many of the towns and cities date back to the thirteenth century, and they have also had a high culture, not the least apparent during the years of national liberty and independence. In 1920 Estonia embraced 60,000 square kilometers (17,413 square miles) with 1,750,000 inhabitants; Latvia 65,000 square kilometers (24,695 square miles) with 2,500,000 inhabitants; and Lithuania, 95,000 square kilometers (26,173 square miles) with 4,650,000 inhabitants. Latest figures (1965) for the three republics, incorporated in USSR—the Soviet Union—are respectively Estonia, 1,250,000 inhabitants; Latvia, 2,200,000; and Lithuania, 2,800,000. The dominant church was the Lutheran in Estonia and Latvia, the Roman Catholic in Lithuania.

The first Methodist churches were founded in Lithuania

near the German border, in 1904 and 1905, George R. Durdis worked in Kaunas (Kovno), Virballis, Wirballen, and later also in Riga, the old important city and capital of Latvia. Most of the churches in Estonia were founded in 1910-13—Tallinn (Reval), Tartu (Dorpat) and Kuresaare (Arensburg) on Saaremaa (Oesel) Island in 1910. The last became a stronghold for Methodism in Estonia, as did Riga in Latvia with five churches, including a headquarters.

The birth date of Latvian Methodism is April 17, 1921. A Moravian minister then joined the Methodist Church with his little congregation of 120 members in Liepaja (Libau). After the return of GEORGE A. SIMONS to the United States, the leader as superintendent was Hans Soete, followed in 1931 by Fricis Timbers. In 1934 the Methodist Church was recognized by the Latvian government, and in 1938 the Constitution of the Methodist Church in Latvia was approved, and the first National Church Board was elected. At the time of the All-European Methodist Conference in COPENHAGEN in August, 1939, Methodism in Latvia had sixteen preachers, twenty-seven local preachers, thirty congregations, and a total membership of three thousand. Then came the war. The rest is silence.

Methodists were forced to unite with the Lutherans, as they were with the Baptists in the Soviet Republic.

In July, 1939, Bishop RAYMOND J. WADE held the annual conference in Tallinn, and this proved to be the last before the great overthrowing in the following years. The appointment list divided the conference into three districts: Estonia with Martin Prikask as superintendent and fifteen charges; Latvia, Fricis Timbers, superintendent, nineteen charges; and Lithuania, Sergei Mosienko, superintendent with seven charges.

Martin Prikask was sent to prison and was probably drowned during his transportation in a ship disaster in 1942. But the work of Methodism in Estonia is still carried on with great courage despite all difficulties and dangers.

In July, 1962, Bishop Wade invited Baltic and Slavic refugee pastors of the Methodist Church living in the United States to a reunion in Bay View, Mich. Thirteen pastors were present with their families. Several could not come because of sickness, funerals, distance, etc.

Estonian Methodism is recognized by the Soviet government as a self-supporting national church (*World Outlook*, Jan., 1966). During the last years Bishop ODD HAGEN of STOCKHOLM was permitted to visit Estonia twice, in 1961 and in Sept., 1965. He was accompanied by Sergei Dubrovin of HELSINKI, Finland, who speaks fluently several languages, including Russian.

The Methodist community there during the last years has more than doubled its constituency, from about two thousand to over four thousand. In Tallinn, the capital, one congregation has grown from two hundred members in 1940 to a total of eleven hundred.

Latest reports from Estonia indicate that the Methodist Church of Estonia received 133 new members in 1965, including 59 in the Estonian capital of Tallinn, according to reports reaching Arne-Jacob Kristoffersen of Sweden, Methodist news correspondent for Scandinavia. The reports also tell of offerings totaling 23,300 rubles, which is described as a "good offering by the Methodists of Estonia."

Methodists are not permitted to have church schools or youth work, but all Methodist ministers are permitted

to preach. There is a shortage of Bibles and hymnals and a shortage of men, but Bishop Hagen had presented to him six young men who had decided for the ministry.

Private letters tell of crowds of people eagerly listening to the Word of God, and of new members coming in. There is also a better understanding and closer cooperation between religious people of different denominations.

The present superintendent is Aleksander Kuum, and work is carried on in at least seven places.

R. E. Diffendorfer, *World Service*. 1923.

K. J. Hurtig, *Metodismen i Finland*. 1925.

Journal of the European Central Conference of the M. E. Church, 1911, 1922.

Leslie A. Marshall, *The Romance of a Tract and Its Sequel*. Riga, 1928.

Methodism in the Amberland of Latvia. Riga, 1939.

Minutes of the Finland Conference, 1908-23.

Raymond J. Wade, *Reunion of Baltic and Slavic Refugee Pastors of the Methodist Church in the United States*. Bay View, Mich., 1962.

MANSFIELD HURTIG

BALTIMORE, MARYLAND, U.S.A. (population 939,024), was founded in 1729, and gained importance as a port during the Revolutionary War, 1776-83. Methodism was first preached there in 1771 by JOHN KING, and on June 22, 1772 JOSEPH PILMORE formed two societies. That in town built LOVELY LANE Meeting House in 1774, while Strawberry Alley Meeting House was completed at Fells Point in 1776. FRANCIS ASBURY was the preacher under whom was converted a wealthy Baltimorean, HENRY DORSEY GOUGH, who with William Moore, and most other Maryland preachers, refused in 1778 to take the oath of fidelity and was indicted. Despite wartime difficulties, membership grew to one thousand on Baltimore Circuit by 1781. Soon after housing the CHRISTMAS CONFERENCE in 1784, Lovely Lane Meeting House was outgrown and replaced by Light Street Church in 1786. Other early forerunners of more than 125 congregations organized by the year 1920 included Green Street (Exeter), 1792; Sharp Street, 1792; Wilk Street, 1801 and Eutaw Street, 1808. Asbury made the city somewhat his headquarters and outfitting station, although in 1810 he complained, "If we want plenty of good eating and new suits of clothes, let us come to Baltimore, but we want souls." (*Journal* II, 632.) In this desire some of the GENERAL CONFERENCES, as that of 1800, gratified him with great revivals. Despite the MUTUAL RIGHTS controversy and resultant split forming the M. P. CHURCH in 1830, by 1840 one-tenth the population were Methodist church members and many thousands, in addition, attended Sunday schools which had been begun in 1816. Soon thereafter Catholic and Lutheran immigration and the Civil War were to weaken the hold of Methodism.

Methodist fervor also established schools—second COKESBURY COLLEGE, 1796; Male Free School and Colvin Institute, 1801; ASBURY COLLEGE, 1816; Baltimore Female College, 1851; Woman's College (now GOUCHER), 1885; besides in 1867 assisting the FREEDMEN'S AID SOCIETY in opening Centenary Biblical Institute (later called MORGAN COLLEGE). Numbers of its local preachers cured bodies as well as souls and assisted in establishing the world's first dental school and Washington Medical College. Among the most eminent physician-preachers were two father-son teams, GEORGE ROBERTS and GEORGE C. M. ROBERTS, THOMAS E. BOND, Sr. and Jr., and SAMUEL K. JENNINGS. Subsequently, LUTHER B. WILSON, a young

Methodist physician, was called to the ministry and in 1904 elected to the episcopacy.

ISAAC P. COOK, a bookseller, who was a local preacher for fifty-one years, was a founder and first president of the National Local Preachers Association of the M. E. Church. Also founded in Baltimore were the Asbury Historical Society, 1840, and the American Methodist Historical Society, 1856. Under the lead of George C. M. Roberts, the latter Society gathered valuable materials now housed in Lovely Lane Museum.

Passage of the "New Chapter" on slaveholding by the 1860 General Conference excited much opposition in Baltimore Methodism, although few of the white members were slaveholders and several thousand respected members were free Negroes. At a mass meeting held in December, 1860, the General Conference was solicited to hold a special session and repeal the New Chapter, and secession was delayed to await an answer. Following the outbreak of the Civil War in April, 1861, most Baltimore churches remained in the conference, but during the hostilities Frederick Avenue and Chatsworth became independent, and several southern sympathizing congregations were organized. In 1866 these were officially received into the M. E. Church, South together with a portion of the BALTIMORE CONFERENCE of the M. E. Church, thus leading to the formation of a separate Baltimore Conference of the M. E. Church, South.

Baltimore never regained its former commercial position after the war, nor Methodism its pre-eminence. However, such churches as First, Grace, Mt. Vernon Place and Sharp Street; Trinity and Central M. E. South; and St. John's M. P. (after it gave up independence in 1905) were influential in both conference and denomination. Churches of these branches of Methodism tripled their membership 1870-1930. In the latter year it totaled 44,000 in almost 125 congregations. By 1954 it reached a peak of 54,285 in 94 congregations. Baltimore then ranked third among U. S. A. cities in Methodist church membership, topped only by New York and Chicago.

While no important board of the M. E. Church, South was located in Baltimore, the city housed an M. P. Publishing House and their Board of Missions. Baltimore is unique in having been the site of the General Conferences of all three churches—twenty-two out of 103 held through 1970. Among the most important were the founding Christmas Conference in 1784; that of 1808 when the RESTRICTIVE RULES and delegated conference were adopted; also the founding M. P. Conferences of 1828 and 1830, their Uniting Conference of 1877; and the 1908 M. E. Conference where the SOCIAL CREED—the first of any American church—was adopted. Special celebrations held in Baltimore included the 1884 CENTENNIAL, 1934 SESQUICENTENNIAL, and 1966 BICENTENNIAL OF AMERICAN METHODISM.

Notable to both Methodists and E. U. B.'s is old OTTERBEIN CHURCH, the oldest occupied church in the city, built by PHILIP WILLIAM OTTERBEIN in 1785. There in 1813 Bishop Asbury preached the funeral of his friend, Otterbein, who with MARTIN BOEHM had founded the UNITED BRETHREN.

Underway at present is an extensive Inner Harbor redevelopment which will make this last mentioned church a focal point. Other Methodist landmarks include Mt. Olivet Cemetery, 2930 Frederick Avenue, begun in 1849 by Lovely Lane Church, with graves of Bishops Asbury, EMORY, WAUGH and GEORGE, also of the pioneers

ROBERT STRAWBRIDGE and JESSE LEE. In 2066 a Bicentennial TIME CAPSULE in the Bishops' Lot is to be disinterred.

EDWIN A. SCHELL

Bethel A.M.E. Church. About 1780 racial discrimination by the members of several white M. E. churches in Baltimore caused the Negro membership of these churches to withdraw. In 1782 an independent PRAYER MEETING began, culminating in a Colored Methodist Society. In 1801 Daniel Coker, Negro protégé of ROBERT STRAWBRIDGE, became the leader of the group and by 1812 he had organized a society. This "African Methodist Bethel Society of the City of Baltimore," after becoming an independent body, voted to affiliate with the A.M.E. Church which it later helped to form in 1816. In 1842 Bethel built a \$16,000 stone edifice which was finally dedicated in 1848. Bethel has remained one of the leading appointments in the denomination through the years. Fourteen of its pastors have been elected to the episcopacy: EDWARD WATERS, DANIEL A. PAYNE, ALEXANDER W. WAYMAN, JABEZ P. CAMPBELL, JAMES A. SHORTER, JOHN M. BROWN, BENJAMIN T. TANNER, JAMES A. HANDY, CORNELIUS T. SHAFFER, LEVI J. COPPIN, JOHN HURST, WILLIAM S. BROOKS, ABRAHAM L. GAINES, and HARRISON J. BRYANT.

Benjamin W. Arnett, *The Centennial Budget*. 1887.

D. A. Payne, *History (AME)*. 1891. GRANT S. SHOCKLEY

Board of Child Care, is a child caring agency offering group care services to children from broken homes in Baltimore County. It operates a foster care program, and provides counseling to unwed parents and a complete adoption service. An agency of the BALTIMORE ANNUAL CONFERENCE OF THE UNITED METHODIST CHURCH, the Board also serves the PENINSULA ANNUAL CONFERENCE.

It originated in 1953 with the administrative merger of three children's institutions. THOMAS KELSO began the Kelso Home for Girls in 1873, in Baltimore City. A Methodist, he early obtained contributions from local Methodist churches and eventually the Conference adopted this home.

George Swartzell began the Swartzell Methodist Home for Children in WASHINGTON, D. C., in 1912. He received help from the WOMAN'S HOME MISSIONARY SOCIETY of the M. E. Church. Later the WOMAN'S SOCIETY OF CHRISTIAN SERVICE of The Methodist Church assumed this responsibility but discontinued operations in 1960, made a contribution to the building fund, and released the eligible children to the Board of Child Care.

The Strawbridge Home for Boys began in 1923 with the gift of a farm by Mr. George W. and Mrs. Ella E. Albaugh to the M. E. Church. The Kelso Home, the Swartzell Home for Children, and the Strawbridge Home for Boys united administratively in 1953.

The eight modern buildings of the Board of Child Care are located in Baltimore County northwest of Baltimore City. Each of five children's cottages houses twelve children, with an apartment for a houseparent couple. A multi-purpose building provides indoor recreation for the children and a meeting place for church groups.

The Board of Child Care is recognized as an outstanding child caring agency in its concept of program and its modern facilities.

CLAUDE F. LIBIS

Grace Church is an old church of Baltimore now housed in a commodious edifice of Georgian architecture on the northern end of the city's famed Charles Street. The original Grace Church was organized in the western section of the city in 1868, and soon became one of its leading congregations. Among the outstanding preachers who have served Grace have been Richard Harcourt, Don Colt, GEORGE R. GROSE (later elected bishop) and M. H. Lichtler. In 1928, because of population mobility, Grace Church merged with the Roland Park congregation (organized in 1896) and moved to share the latter's building. In 1946 the North Baltimore Church, which before church union in 1939 had been M. P. (organized in 1893), merged also with Grace.

The present building on Charles Street was dedicated in December, 1951, during the pastorate of Dr. William A. Keese (1941-). In 1961 additional space was added to provide more educational facilities. The complete plant, including the large and stately parsonage, is valued at one and one-quarter million dollars. An unusual choir system, under a full-time director, with six choirs involves about 180 people.

A distinctive feature of Grace Church is what is called its Outreach Program. When the debt was liquidated in 1964, the OFFICIAL BOARD voted to maintain its budget at the same level and to use the funds no longer required for debt reduction for other helpful work. This program presently augments the salary of a professor at the WESLEY THEOLOGICAL SEMINARY, has given generously toward the new dormitory at that institution, assists annually at two inner city projects to the extent of over \$12,000, and to date has contributed \$10,000 to establish a new congregation in one of the suburbs. Grace supports two missionaries in RHODESIA and helps another in JAPAN. The present membership is 2,200.

George W. Dexter, *A History of Grace Methodist Church, 1868-1957*. N.p., George W. King Printing Co., 1957.

WILLIAM A. KEESE

Hiss Church had its beginning sometime during the year of 1839, growing out of a religious service that was held in the home of William Hiss, a physician who lived in this area. The first house of worship erected by the Hiss congregation was begun in 1842 and completed in March, 1843. It was a little stone building known as "Hysses Chapel." It is still standing and is used for religious services and special meetings. It is believed that David Steele, known as the "weeping prophet," presided at the dedicatory service. Hiss was one of eighteen churches at this time on what was called the Great Falls Circuit, extending from Baltimore City to the PENNSYLVANIA line.

The church continued to make progress over the years and in 1893 a quarterly conference was held and the members of Hiss decided to build a new church. The cornerstone was laid Sept. 12, 1894, and the building was dedicated Feb. 10, 1895. The minister at that time was Joseph P. Wilson. Hiss Church continued to make rapid strides. In 1937 it was decided that a social hall should be erected and the cornerstone for this building was laid April 18, 1937 and dedicated on Oct. 30, 1937. The minister at this time was John R. Esaias.

In 1942 the church membership was reported at 640 and in 1949 it was decided that plans should be made for a new sanctuary. The cornerstone was laid on Sept. 20, 1953 and on Sept. 5, 1954 the members of Hiss moved into the new sanctuary. The consecration service was held

on Sunday afternoon, Oct. 3, 1954 with Bishop C. BROMLEY OXNAM preaching and presiding. The minister at this time was Clarence L. Fossett.

The community of Parkville continued to make rapid growth and this, of course, was reflected in the life and membership of Hiss Methodist Church. In November, 1955 a third building committee was formed. This resulted in the erection of the educational building. The cornerstone was laid in March, 1960 and was open for use in September of 1960. At this time membership of the church was 2,145 and the minister was William Wesley Dodge. The 1970 membership is 1,869, and property is valued at \$814,500.

CHARLES E. NINER

Mt. Olivet Cemetery is the burial ground for more than 150 Methodist ministers and bishops, including Bishop FRANCIS ASBURY. In 1966 the Maryland Historical Society recognized the historical significance of the cemetery by erecting the following marker which reads:

Mt. Olivet Cemetery, the burial place of Methodist pioneers including Bishops Francis Asbury, Enoch George, John Emory and Beverly Waugh; Also Robert Strawbridge, first preacher in Maryland. And Jesse Lee, founder in New England. Site of 1966 Methodist Bicentennial Time Capsule to be opened in 2066.

The first cemetery for Methodists in Baltimore, called God's Acre, was established in 1791. As the Methodist Church grew rapidly, a larger burial ground became a necessity. Therefore, in 1845 the General Assembly of the State of MARYLAND authorized the trustees of the M. E. CHURCH, now known as Lovely Lane Methodist Church, to incorporate a tract of land for the purpose of sepulture under the name of Mt. Olivet Cemetery. The main entrance of the approximately fifty-acre cemetery is located at 2930 Frederick Avenue. The remains of those buried in the old burial ground at Lombard and Poca Streets were removed to the new Mt. Olivet.

In 1850 a resolution was presented to the BALTIMORE ANNUAL CONFERENCE to create a preachers' lot in the cemetery for interment of the bishops and other itinerant ministers of the M. E. Church. By 1852 such stalwart Methodists as ISAAC P. COOK, GEORGE C. M. ROBERTS, and Bishop BEVERLY WAUGH began procedures to have Bishops ASBURY and EMORY moved from the vault of Eutaw Street Church, and Bishop ENOCH GEORGE from Staunton, Va., to Mt. Olivet. With concurrence of the Lovely Lane Trustees, the Baltimore Annual Conference and the GENERAL CONFERENCE of 1852, Bishops ASBURY, Emory, and George were reinterred and a dedication of the Bishops' Monument was held on June 16, 1854.

The Bishops' Monument is a monolith, made of Italian marble and measures 18 feet. High upon the shaft is an escutcheon with the inscription "Soli Deo Gloria" which is the closing inscription on the tablet in LONDON to the memory of JOHN WESLEY.

A hundred years of American Methodism are revealed through the epitaphs written on the monuments in the Bishops' Lot.

Bishop Asbury died in the home of George Arnold at 4 o'clock Sunday, March 31, 1816 at Spotsylvania, Va. He was first laid to rest in the Arnold's family cemetery. Subsequently the General Conference meeting in Baltimore in 1816 approved a petition to have Asbury's body moved to Baltimore. On May 10, 1816, Asbury was re-

interred in the vault of Eutaw Street Church and remained there until his remains were removed to the Mt. Olivet Cemetery, June 16, 1854. On the north side of the base of the Bishops' Monument is an inscription to Bishop Asbury as follows:

Rev. FRANCIS ASBURY, born in England, Aug. 20, 1745; entered the ministry at the age of 17; came a missionary to America, 1774; ordained Bishop in Baltimore, Dec. 27, 1784; annually visited the conferences in the United States; with much zeal continued to preach the word for more than half a century, and ended his labors with his life, near Fredericksburg, Va., in the full triumph of faith, March 31, 1816.

An inscription to Enoch George reads:

Rev. ENOCH GEORGE, born in Lancaster County, Va., in 1747 or 1748, admitted into the itinerant connection 1790, and fulfilled his ministry to the end. At the General Conference held in Baltimore, May, 1816, was elected and ordained Bishop; died at Staunton, Va., August 23, 1828, in the peace and triumph of gospel faith, and with his latest breath giving 'Glory to God.' His remains were removed to this spot June 16, 1854. A man of deep piety, of great simplicity of manners; a very pathetic, powerful and successful preacher, greatly beloved in life, and extensively lamented in death. 'A faithful man and feared God above many.'

On the south side of the monument appear those to Bishops Emory and Waugh:

Rev. JOHN EMORY, D.D., born April 12, 1789, Eastern Shore of Maryland; thrown from his carriage on the morning of Dec. 16, 1835, and died on the evening of the same day. Aged 46 years, 8 months and 4 days. He was converted to God in the 17th year of his age, being at the time a student of law; entered the itinerant ministry, 1810; in 1820 went as a representative to The Wesleyan Methodist Conference in Great Britain; in 1824 was elected assistant editor of the Methodist Book Concern in New York; editor in 1828; elected and ordained Bishop in 1832. Distinguished alike for his great talents, his piety and usefulness. He was thus prematurely cut down in the mysterious dispensation of an all-wise Providence.

Rev. BEVERLY WAUGH, D.D., born in Fairfax County, Virginia, October 25, 1789; entered the ministry in the Baltimore Conference 1809; Book Agent 1828-1836; chosen and set apart Bishop 1836; Senior Superintendent 1852-1858; died February 9, 1858. He was true to every trust committed to him by the church; in her pulpits, earnest and effective; as her book agent, accurate and laborious; as her chief minister, dignified, wise, and without partiality.

Of the four bishops, Bishop Waugh is the only one who was not buried in another location before being interred in Mt. Olivet.

The Robert Strawbridge Monument was erected to commemorate the first local preacher in Maryland in the 1860's. He was first buried in Joseph Wheeler's orchard in Towson in 1781. The body of Jesse Lee, "the prophet of Methodism to New England," rests beneath a flat-topped vault covered with a marble slab.

Other prominent Methodists interred here are Reuben Ellis, one of the elders ordained at the Christmas Conference of 1784; WILSON LEE from Delaware who was one of the first Methodist pioneers who traveled to the west; Leonard Cassell, a close friend of Strawbridge who died with yellow fever after six years. There are Henry B. Furlong, John A. Collins and Lyttleton F. Morgan, for whom MORGAN STATE COLLEGE was named.

Among those buried in other sections of Mt. Olivet are: William Prettyman, who had two sons and a grandson in the ministry of the M. E. Church, South; Dabney Ball; Samuel Regester; Isaac W. Canter; and GEORGE C. M. ROBERTS, the founder of the Home for the Aged.

Of the 5,000 lots still available in 1968, one has been reserved by E. STANLEY JONES, one of Methodism's outstanding world missionaries. His body is to be interred in the Bishops' Lot.

On April 24, 1966, delegates of American Methodism to the Bicentennial meeting in Baltimore met in the cemetery, at which time a capsule was placed in the Bishops' Lot. The plaque reads:

Beneath this marker is buried A TIME CAPSULE, placed here during the Bicentennial Celebration of American Methodism. This capsule, containing items of historic significance, is to be raised in the year 2066. Methodism 'Forever Beginning' April 25, 1966.

Edison M. Amos, ed. *American Methodist Bicentennial 1776-1966*, "A Tour of Methodist Shrines in the Baltimore Conference," by Asbury Smith. Baltimore: Waverly Press, Inc., 1966, p. 57.

N. Bangs, *History of the M. E. Church*. 1838-41.

Journal of the Baltimore Conference, ME, 1847-1855.

Frank M. Liggett, ed. *Methodist Sesqui-Centennial*. Baltimore: Waverly Press, Inc., 1934.

Frank G. Porter, "Bishops and Ministers of the Methodist Episcopal Church, buried in Mt. Olivet Cemetery, Baltimore, Maryland, up to May 1st, 1921."

Records of the Trustees, Baltimore City Station, Vol. II, 1851-1870, pp. 43, 47.

George C. M. Roberts, *Centenary Pictorial Album—Being Contribution of the Early History of Methodism in the State of Maryland*. Baltimore: J. W. Woods, 1866.

EDISON M. AMOS



MT. VERNON PLACE CHURCH, BALTIMORE

Mt. Vernon Place Church is a downtown congregation whose elegant Gothic edifice since 1872 has graced Baltimore's cultural center at the Washington Monument. A daughter of LOVELY LANE, its introduction of pew rents at the original Charles and Fayette Streets location in 1843, and of organ music in 1850 both aroused controversy. Pulpit greats who have served as pastors include THOMAS M. EDDY, who led in building the present serpentine stone structure on the spot where Francis Scott Key's mansion had stood; Thomas B. Sargent, 1848-49; LYNN HAROLD HOUGH, 1912-14; OSCAR T. OLSON, 1921-32; ALBERT E. DAY, 1932-37 and 1948-57; and HAROLD A. BOSLEY, 1937-48. Since 1925 a varied ministry, aided by the Asbury Foundation and lately ecumenical, has focused on young adults, the aged, students, and healing. Of interest are Asbury house, an adjoining mansion acquired in 1962, Bosley Chapel in 1947, the Asbury pulpit and the foyer-mounted cover of Bishop Asbury's burial vault at Eutaw Street.

The church had a membership of 646 in 1970, and property valued at \$1,800,000.

EDWIN A. SCHELL

Northwood-Appold Church is an outgrowth of four downtown Methodist churches—Monument Street, founded in 1833; Mt. Lebanon, founded in 1829; Columbia Avenue, founded in 1840; Appold, founded in 1871. The first services were held in the Northwood area of Baltimore in 1941 with three ministers serving for short periods of time—Charles W. Baer, William H. Best, and J. Franklin Bryan. They were followed by Robert H. Parker, who served for the next fourteen years. During this period growth was rapid. Dr. Parker was followed by Edward H. Porter, Clarence L. Fossett, and Owen E. Osborne.

Northwood-Appold is housed in two buildings and has two parsonages. The property is valued at more than a million dollars. It is rated as a progressive church and was one of the first congregations in the city to establish a day nursery school. Its "Festival of Religion and the Arts," held biennially, attracts wide attention; other activities serving people of all ages keep the doors open seven days each week. Northwood area has people of many races and Northwood-Appold reports members from all five races on its rolls. Membership in 1970 was reported as 2,091.

CLARENCE L. FOSSETT

Old Otterbein Church (See OTTERBEIN CHURCH, "The Old Otterbein," Baltimore, Maryland.)

St. John's Church is the historic mother church of Methodist Protestantism, and was host to the notable anniversary sessions of the GENERAL CONFERENCE of the M. P. CHURCH. The church was organized Dec. 23, 1827, by twenty-two Reformers lately expelled from the M. E. CHURCH. Aided by John Clark (not to be confused with John Clark, the western missionary) they soon purchased St. John's Protestant Episcopal Church in Liberty Street. Here they were hosts to the 1828 and 1830 founding conventions of the M. P. Church and to the 1829 MARYLAND CONFERENCE organizing sessions.

In 1843, however, desiring to retain Augustus Webster beyond his pastoral limit, they withdrew from the M. P. Church and were variously known as St. John's Independent Methodist, and as Clark Memorial until 1908

when they reentered the Maryland Conference. The Board of Beneficence endowed in 1864 with a \$500,000 legacy from John Clark, aided various churches as a self-perpetuating corporation. Relocated to 27th and St. Paul Streets in 1900, the church was the host to the centennial M. P. General Conference in 1928. An extensive neighborhood ministry is now carried on.

Historical Record of the Maryland Annual Conference, 1829-1939, pp. 10, 19-23.

EDWIN A. SCHELL

Sharp Street Church originated in Baltimore City during the slave era in the closing days of the eighteenth century.

Maryland had about 19,500 free Negroes in 1800 and the majority of them lived in Baltimore City. Negroes were included in the Methodist Church almost from the beginning and worshiped along with white members. But inevitably, free Negroes desired their own churches and Maryland granted such privilege. Sharp Street was among those churches in MARYLAND for which the BALTIMORE CONFERENCE licensed Negro local preachers and pastors of Negro churches. During the slavery period, the church generated hope in both the slave and the free Negro.

Sharp Street Church was established in 1802 on Sharp Street between Lombard and Pratt Streets and the deed to the property was recorded on May 5, 1802. This humble church served the colored community, both free and slave. It was a meeting place to discuss and plan strategy, raise money to purchase the freedom of slaves, to serve as a school where deprived and exploited people could learn to read and write, to plan the Liberian Colonization, to discuss the effectiveness of slavery abolitionist movement and to hear their advocates speak.

In addition to the routine functions of the church, there was an intense urge for learning to read the Bible and to write. Schools for free colored people were forbidden in nearly all slave states. However, such schools were never abolished in Maryland.

A school was sponsored by the Sharp Street Church in 1853. The students became the nucleus for the first colored public school in Baltimore following the abolition of slavery.

In 1848 Sharp Street along with Asbury Station sent a memorial to the General Conference of the M. E. Church requesting the formation of an annual conference for Negroes. This was referred to the Committee on Memorials. In 1856 this request was renewed but it was not until Oct. 27, 1864 that the WASHINGTON CONFERENCE was organized in Sharp Street Church with Bishop ISAIAH SCOTT presiding.

Other interests in the City of Baltimore included the organizing of a school for the training of Negro ministers which ultimately became the Centenary Biblical Institute. This school still later became MORGAN COLLEGE, under the direction of the Washington Conference. This church also purchased a plot of ground in 1872 for a burial ground which later was known as Mt. Auburn Cemetery. In 1876 Sharp Street established a mission church on the edge of the cemetery. This is now one of our thriving suburban churches.

In 1870 the church established a home for aged men and women, which is now operated under the name of N. M. CARROLL Home and is directed by the Board of HEALTH AND WELFARE MINISTRIES (UMC).

In 1898, following the large migration of Negroes from

south Baltimore to northwest Baltimore, the church, under the leadership of D. W. Hayes, purchased a lot on the corner of Dolphin and Etting Streets and built a magnificent edifice of granite lined on the inside with brick. The sanctuary is arranged in amphitheatre style.

In 1921 a Community House was built, containing a chapel, dormitories, and recreational facilities. Since that time a seven-day weekly program serves the inner city community.

N. B. CARRINGTON

BALTIMORE CONFERENCE (ME), formed territorially in 1796, was one of the original conferences. Beginning in 1776, annual conferences were held in or near Baltimore every year except 1779.

From 1796 to 1804 the Baltimore Conference included the portions of PENNSYLVANIA, MARYLAND, and VIRGINIA west of the Susquehanna River and Chesapeake Bay as far south as the Rappahannock River, as well as most of present WEST VIRGINIA. In 1808 the upper Susquehanna region became a part of the PHILADELPHIA CONFERENCE. Western Pennsylvania went to the OHIO and PITTSBURGH CONFERENCES after 1824. The circuits between the Potomac and Rappahannock Rivers were lost to the VIRGINIA CONFERENCE of the M. E. Church, South after 1846.

The Baltimore Conference was divided in 1857 to form the East Baltimore Conference which included northern Maryland and some Pennsylvania territory. In 1864 the Negro ministers and churches of the Baltimore Conference went into the newly created WASHINGTON CONFERENCE. In 1868 the GENERAL CONFERENCE abolished the East Baltimore Conference, designating its Pennsylvania territory as the CENTRAL PENNSYLVANIA CONFERENCE, and returning northern Maryland to the Baltimore Conference.

The boundaries of the Baltimore Conference of THE METHODIST CHURCH in 1939 included the District of Columbia, Maryland west of Chesapeake Bay (except Garrett County), three counties in West Virginia, and, until 1960, a few churches in Pennsylvania.

Since Baltimore was the seat of the founding CHRISTMAS CONFERENCE and of every General Conference from 1792 through 1824, except 1812, and since the membership of the Baltimore Conference was relatively large, it was preponderantly influential in American Methodism for several decades. One effective argument for the adoption of the delegated General Conference in 1808 was that the practice of seating as delegates all preachers in attendance who had traveled four years, gave Baltimore, as one of the big centrally located conferences, a disproportionately large representation and influence in the quadrennial General Conference.

Prior to the organization of the East Baltimore Conference in 1857, the Baltimore Conference had 363 traveling and 371 local preachers, 781 churches, and 73,000 members, making it the largest of the forty-six conferences in the M. E. Church at the time. However, the Civil War and its aftermath caused tremendous losses in the conference. In 1869, after it had received northern Maryland back from the East Baltimore Conference, the Baltimore Conference (ME) still had only 185 traveling preachers, 335 churches, and 25,382 members. Thirty-five years later there were 243 traveling preachers, 411 churches, and 50,502 members. It was not until 1926 that the conference again equaled or surpassed the 73,000

membership figure of 1857. Unification in 1939 lifted the membership to 139,348.

In 1965 when the Washington Conference was merged with the appropriate conferences of the Northeastern Jurisdiction, a little more than two-thirds of its membership came into the Baltimore Conference, bringing the latter's strength to 639 ministers, 719 churches, and 241,000 members.

During its history the Baltimore Conference has produced many leaders in the church. STEPHEN C. ROSZEL, NELSON REED, JOSHUA WELLS, DANIEL HITT, and EZEKIEL COOPER stood out in the early years. ROBERT R. ROBERTS, ENOCH GEORGE, BEVERLY WAUGH, JOHN EMORY, WILLIAM TAYLOR, FRANK M. BRISTOL, LUTHER B. WILSON, J. P. NEWMAN, and THOMAS BOWMAN were elected bishops. W. VERNON MIDDLETON, later bishop, grew up in Howard Park Church, Baltimore, and E. STANLEY JONES, who in 1928 was elected to but declined the episcopacy, was also reared and converted in the city. F. R. BAYLEY was the first president of the JUDICIAL COUNCIL in The Methodist Church.

The conference has had outstanding laymen, such as HENRY FOXALL, iron founder who in 1815 gave money to establish Foundry Church, WASHINGTON, D. C.; SAMUEL K. JENNINGS who served as head of ASBURY COLLEGE and was a founder of the world's first dental school in Baltimore; ROBERT G. ARMSTRONG, Isaac Toy and ISAAC P. COOK, publishers and booksellers; GEORGE C. M. ROBERTS who established the Home for the Aged; THOMAS E. BOND, editor of the New York *Christian Advocate*; D. STEWART PATTERSON, general secretary of the Commission on Camp Activities; and HURST R. ANDERSON who came from INDIANA to serve as president of AMERICAN UNIVERSITY.

The two issues which most seriously affected the Baltimore Conference during its history were "Reform" and slavery. After the death of Bishop ASBURY in 1816, there arose a delayed reaction against episcopal authority, and the discontent centered in Baltimore. A group of Reformers were expelled from the Baltimore Conference in 1827. ALEXANDER McCAINE, a located Baltimore Conference preacher, went on the attack with his *History and Mystery of Methodist Episcopacy*. JOHN EMORY replied with *A Defense of Our Fathers*. Three conventions of the Reformers were held in Baltimore—1827, 1828, and 1830—and they culminated in the formation of the METHODIST PROTESTANT CHURCH.

From the beginning the "great evil of slavery" was a major concern of the Baltimore Conference. Slavery was on the agenda of every General Conference down to 1860, and few if any sessions of the Baltimore Conference passed without some discussion of the subject. In 1800 the General Conference favored the gradual abolition of slavery. Later it supported African colonization, and still later it opposed modern abolitionism.

Though slavery was legal and was practiced in much of its territory, the Baltimore Conference adhered North following the division of the church in 1844. As a border conference, Baltimore sought to follow a course advocated by STEPHEN C. ROSZEL, namely, that traveling preachers and local preachers who desired ordination must free their slaves if they owned any, and that church members be required to fix years of servitude for slaves. That many slaves were freed in Maryland is attested by the fact that in 1860 the number of free Negroes in the state almost equaled the number of slaves. True to its position,

the Baltimore Conference suspended one of its preachers, F. A. Harding, for holding slaves. Harding appealed his case to the General Conference of 1844 and lost. The General Conference then in effect suspended Bishop JAMES O. ANDREW because he too owned slaves, and as a result the M. E. Church divided into northern and southern branches.

The Baltimore Conference delegates to the 1860 General Conference unanimously opposed the so-called "new chapter" on slavery which was adopted. They claimed that the resolution, in calling on preachers and laymen to seek the extirpation of slavery by all lawful and Christian means, would in effect exclude slaveholders from membership in the M. E. Church. The General Conference legislation evoked prolonged protest in the Baltimore Conference. At the March, 1861 session of the conference, Bishop LEVI SCOTT was deposed from the chair, and the conference voted eighty-seven to one to disown the General Conference. The eruption of the Civil War four months later forced the preachers to choose between civil and ecclesiastical loyalties. This resulted in two rival Baltimore Conferences from 1861 to 1865, one favoring the North and the other the South. During the war N. J. B. Morgan, presiding elder in Washington, D. C., held together the conference which supported the Union. The southern sympathizing conference became the Baltimore Conference of the M. E. Church, South in 1866.

During its history the Baltimore Conference was also concerned about other matters. Prior to 1815 the principal interests were preaching and higher education. In the 1820's the conference promoted home missions and the distribution of Bibles and tracts, while opposing free masonry and lotteries. In the 1830's, it opposed alcohol, tobacco, and theological schools. In the 1840's it sought to raise money for women's colleges and superannuated preachers, while opposing memorized sermons and pew rents. After the Civil War the aims of the FREEDMEN'S AID SOCIETY and the need for church extension posed challenges, as did the CENTENNIAL OF AMERICAN METHODISM (1866). At that time the Baltimore and East Baltimore Conferences raised some \$182,000 for a number of special causes, about one-half of the total going to DICKINSON COLLEGE and the Metropolitan Methodist Church in Washington, D. C. Earlier opposition to the theological seminaries notwithstanding, a few graduates of DREW SEMINARY were received into the Baltimore Conference during the last third of the nineteenth century.

COKESBURY, the first Methodist college in the world, was within the bounds of what came to be the Baltimore Conference; the school functioned at Abingdon, Md., from 1787 to 1795 when it was destroyed by fire. The Baltimore and Philadelphia Conferences jointly acquired Dickinson College, Carlisle, Pa., in 1835. Beginning in 1848, the Baltimore Conference gave support to one or more academies for women, and in 1888 it established the Woman's College of Baltimore. JOHN F. GOUCHER, a conference member, rendered outstanding service as president from 1890 to 1908, and in 1910 the school was renamed for him. Unfortunately the conference lost Goucher College in 1922. Bishop JOHN F. HURST began raising money for a Methodist university in the national capital in 1890, and 24 years later AMERICAN UNIVERSITY opened for students; it has since become a first-rate institution. The former M. P. Church had two educational institutions within the bounds of the Baltimore Conference—WESTERN MARYLAND COLLEGE and WESTMINSTER THEOLOG-

ICAL SEMINARY. At unification in 1939, Western Maryland became a college of the Baltimore Conference, and Westminster was recognized as one of the theological schools of The Methodist Church. Westminster's name was changed to WESLEY, and in 1958 it was moved to new quarters adjacent to American University in Washington.

The Baltimore Conference Historical Society is one of the strongest, most active and efficient in the connection. The society maintains a part-time curator at its Lovely Lane Museum in Baltimore. The museum contains one of the largest and most important collections of Methodistica and Wesleyana in the denomination.

In 1968, the Baltimore Conference had 636 ministers, 487 pastoral charges, 242,257 members, and churches, parsonages, and other property valued at \$137,289,913

J. E. Armstrong, *Old Baltimore Conference*. 1907.

Discipline, ME and TMC.

Minutes of the Baltimore Conference. EDWIN A. SCHELL

BALTIMORE CONFERENCE (MES) was organized at Alexandria, Va., Feb. 7, 1866 with Bishop JOHN EARLY presiding. For the preceding five years it had been an independent conference.

In March, 1861 the then Baltimore Conference (ME) disowned the 1860 General Conference for its enactment of the "new chapter" on slavery, which was interpreted in slave territory as requiring the expulsion of slaveholding members of the church. At the tumultuous conference session held at Staunton, Va., March 13-25, 1861, the presiding officer, Bishop LEVI SCOTT, refused so to interpret the new rule, and in a general uprising he was voted from the chair and independence was proclaimed by a vote of eighty-seven to one, some forty-one preachers not voting. Thirty of the nonvoting preachers then ineffectually protested the action as a resort to revolution "before the constitutional means have been tried."

The next month the Civil War broke out and orderly church work was interrupted. Battle lines soon divided the Baltimore Conference territory and communication between VIRGINIA and MARYLAND became practically impossible. Preachers found themselves where they did not want to be; several were in intolerable situations. One such was JOHN S. MARTIN, conference secretary since 1853, who was stationed in Baltimore. He went to Virginia, taking the conference records with him. On the other hand, a group of five Southern sympathizing pastors remained in Baltimore throughout the war and formed several churches despite the suspicions and occasional harassment by Federal forces occupying the city.

In 1862 the breach of the conference made by the Civil War became an ecclesiastical division, and rival sessions of the Baltimore Conference (ME) were held, one in Light Street Church, Baltimore, and the other at Harrisonburg, Va. a few days later. The group at Light Street voted thirty-eight to twenty-four to repudiate the separation enacted at the 1861 conference session, and at the same time formally recorded the withdrawal of the brethren who sided with the Confederacy. The group meeting at Harrisonburg in 1862 went on to become the Baltimore Conference (MES) in 1866, and they had the records of the "Old Baltimore Conference" by John S. Martin's possession of them. They kept the records until unification in 1939, when they were returned to the Baltimore Conference of The Methodist Church.

When Bishop EARLY received the conference into the

M. E. Church, South, it reported 11,189 white and 627 colored members. Due to aggressive missionary work and much southern sympathy in MARYLAND, the conference membership doubled in five years. While the population of the area, apart from Baltimore and Washington, grew slowly, the membership of the conference continued to climb and by unification in 1939 it was nearly 100,000. From 1871 to 1939 the conference territory included northern VIRGINIA, Virginia west of the Blue Ridge down to the New River, most of Maryland, most of DELAWARE, eleven counties in WEST VIRGINIA, and a fringe of PENNSYLVANIA.

Property litigation and recrimination marred the early years, but after the CAPE MAY agreement in 1876, relations with the Baltimore Conference (ME) were mostly amiable. However, some of the southern brethren continued to feel that their church's course of noninvolvement in political and social matters was superior.

The conference produced able leaders in the church such as JOHN A. KERN, professor at RANDOLPH-MACON and later at VANDERBILT; ALPHEUS W. WILSON, missionary secretary and later bishop; COLLINS DENNY, educator and bishop; P. H. WHISNER, church extension secretary; FORREST J. PRETTYMAN, chaplain of the U. S. Senate; H. H. SHERMAN, secretary of the board of education; C. D. BULLA, a church editor for sixteen years; and NOLAN B. HARMON, book editor and later bishop. B. W. Bond served twenty years as presiding elder, while JAMES E. ARMSTRONG, JOHN S. MARTIN, and P. H. WHISNER served nineteen years in the office. T. J. Magruder and Daniel C. Roper, who was in the cabinet of President Franklin D. Roosevelt, were prominent laymen.

Missionaries who went to the foreign field from the conference included J. T. Myers, J. C. C. Newton, and B. W., H. M., and G. L. Waters to JAPAN; GATHER WARFIELD to POLAND; G. D. NAYLOR to CUBA; C. C. Bush to AFRICA; and WILLIAM THOMAS to BELGIUM.

Beginning in 1868 the conference shared in the support of Randolph-Macon College, electing four men as trustees. Later scholarships were provided for ministerial students at the college. Wesleyan Female Institute at Staunton, Va. was patronized during its existence (1865-95). In the 1890's small amounts of money were appropriated for SCARRITT COLLEGE in Kansas City, PAINE COLLEGE at AUGUSTA, Ga., and LANE Institute in JACKSON, Tenn.

The conference published *The Baltimore Episcopal Methodist* from 1865 to 1883, when the name was changed to *The Episcopal Methodist*, 1883-1894. In 1894 it became the *Baltimore Christian Advocate* and continued until 1901, when the paper was merged with the *Richmond Christian Advocate* to become the *Baltimore and Richmond Christian Advocate* (published in Baltimore and Richmond). The conference also published the *Baltimore Southern Methodist* from 1904 to 1939, when at unification it, with the *Baltimore and Richmond Christian Advocate*, became the *Virginia Methodist Advocate*.

Conference concern for the aged led to the establishment of the Asbury Home at Gaithersburg, Md. in 1926. Under the leadership of Herman M. Wilson as superintendent (1928-62) it became one of the foremost Christian homes for the aged in the nation. Plans for an orphanage at Gaithersburg and a secondary school in the mountains near Roanoke, Va. resulted only in the creation of the Francis Asbury Education Fund of some \$50,000, the income from which was used for scholarships.

The Baltimore Conference had a good record in contributions to church causes. It gave nearly \$800,000 to the CENTENARY FUND for Missions, heading the list of the larger conferences of the denomination. The campaigns for Christian education and pension endowment in the 1920's yielded some \$277,000 and \$190,000 respectively. The grand total given for the three causes was more than \$1,262,000. In 1931 the Baltimore Conference with 3.1 percent of the membership gave 10.6 percent of the total amount contributed to missions by the M. E. Church, South.

The idea of Methodist unification was approved by the conference in 1917, but in 1925 the roll call vote went 141 to 138 against the proposed plan of union amid charges of presiding elder pressure and with Bishop W. A. CANDLER, bitterly opposed to union, in the chair. However, in 1937 the conference voted 218 to 99 for Methodist union, knowing that in the process its own territory, preachers and churches would be divided among the VIRGINIA, BALTIMORE, WEST VIRGINIA and PENINSULA CONFERENCES of the united church.

At its final session in 1939 the "Old" Baltimore Conference reported 168 ministers, seven districts, 211 pastoral charges, 98,640 members, and 640 churches, 206 parsonages, and other property valued at \$9,601,840.

J. E. Armstrong, *Old Baltimore Conference*. 1907.

General Minutes, MES.

Minutes of the Baltimore Conference, MES.

REMBERT D. MCNEER

BALTZELL, ISAIAH (1832-1893), American E.U.B. preacher and songwriter, was born Nov. 26, 1832, in Thurmont, Md. and died Jan. 16, 1893, in Annville, Pa. He once described his education as "Common English education, received in Common School, but principally at New Windsor Academy in Carrol Co., M'd." On Feb. 17, 1859, he was married to Cecelia C. James.

"The month was August" was all he could recall about the date in 1847 when he was converted and joined the Church of the UNITED BRETHREN IN CHRIST. In 1854 he was licensed to preach by the VIRGINIA CONFERENCE of his church. Two years later this same conference ordained him. He ranked as one of the best preachers in the three conferences he served: Virginia, 1854-61; Pennsylvania, 1862-67; and East Pennsylvania, 1868 until his death. He served as presiding elder in the East Pennsylvania Conference, 1874-80 and 1883-89. He was a delegate to the General Conferences of 1877, 1881, and 1889.

His main impact upon the church in his day came from his writing of songs and hymns for the church and Sunday school. A contemporary wrote of him, "Bro. Baltzell wrote music for the best reason in the world—because he could not help it." Such songs as "The Evergreen Shore," "Shall We Meet?" "No Room in Heaven," "Sailing O'er the Sea," and "Some Mother's Child" came from his pen in constant stream. He served as joint editor with E. S. LORENZ for nine volumes of songs, two of which are *Notes of Triumph* and *Heavenly Carols for the Sunday School*. Many of his compositions were published in the song books of other denominations.

He assisted in founding and editing *The Itinerant*, a liberal, independent periodical supporting the revision of the United Brethren Constitution.

P. B. GIBBLE, *East Pennsylvania Conference* (UB). 1951. *The Religious Telescope*, Jan. 25, 1893, p. 51.

HOWARD H. SMITH

BANCROFT, ELWOOD DOW (1871-1963), American lay leader, was born in Columbus, Ohio, in 1871. He was General Secretary of Columbus Railway Young Men's Christian Association for 27 years, and also Y.M.C.A. secretary with American forces in France in the first World War. For several years before Church union, he was connected with the Commission on Men's Work of the Board of Education of the M. E. Church. He then became Associate Secretary of the General Board of Lay Activities of The Methodist Church at the time of church union until his semi-retirement in 1946 and full retirement in 1948.

He was genial and optimistic, a layman who could inspire other laymen by his forth-right, and popular addresses. His wide acquaintance and leadership in the field of lay activities put him in constant demand as a speaker before huge conference and local church gatherings. He lived in his home town of Urbana, Ohio, after retirement until his death in 1963.

C. T. Howell, *Prominent Personalities*. 1945. N. B. H.

BAND ROOM METHODISTS. Within the early Methodist societies were "bands," each with not fewer than five or more than ten members, meeting weekly and constituting an inner fellowship. To the members of these bands JOHN WESLEY felt he could speak intimately on spiritual things. Members received quarterly TICKETS, distinctly marked with the letter "B," and many Methodist chapels had a separate band room. In MANCHESTER the members of such a meeting declined to have their affairs brought under the authority of the LEADERS' MEETING and the circuit preachers, and so at the beginning of 1806 they withdrew and began a new connection under the name of Band Room Methodists. In 1808 they numbered sixteen congregations, all in Lancashire and Cheshire, with some twenty-eight preachers. Eventually the best of the movement probably gradually coalesced with congregations of the PRIMITIVE METHODISTS.

T. P. Bunting, *Jabez Bunting*, i, 1859. JOHN T. WILKINSON

BANDS in early Methodism were groups smaller than classes and the rules for Bands were prepared by JOHN WESLEY in 1738 and were inserted in the *Discipline* of 1791 of the M. E. CHURCH as follows: "Two, three, or four true believers who have full confidence in each other, form a Band. Only it is to be observed that in one of these Bands all must be men, or all women, and all married, or all single." This last word "single" was changed in *The Discipline* of 1812 to "unmarried."

The rules for the Band Societies called for a searching examination of each by the other. They were personal and almost inquisitorial in the nature of the examination each must undergo by the others concerning particular temptations, and whether or not "known sins" were committed since the last meeting.

The Classes—CLASS MEETINGS—rather than Bands, seem to have been more useful in American Methodism, and finally in 1856 the section on Band Societies was omitted from the *Discipline* of the M. E. Church. The M. E. CHURCH, SOUTH, omitted these references two years earlier, or in 1854. For devotional worship in the Bands and Classes, see under WORSHIP.

R. Emory, *History of the Discipline*. 1844. N. B. H.

BANE, ADAM CLARKE (1860-1940), American clergyman and theologian, was born June 21, 1860, in Gilroy, Calif.

Bane attended Pacific Methodist College, Santa Rosa, Calif., and the UNIVERSITY OF THE PACIFIC, San Jose, Calif., where he graduated in 1881.

Prior to making his decision to enter the ministry, Bane was news editor of the *Daily Herald*, San Jose; Santa Clara County Treasurer; and prepared for the practice of law, even passing the state bar examinations.

In 1886, however, he joined the Pacific Conference of the M. E. CHURCH, SOUTH, serving churches in STOCKTON and SACRAMENTO. In 1899 he joined the California Conference of the M. E. CHURCH, serving SAN FRANCISCO churches until 1909.

For eleven years, 1909-1920, Bane was Anti-Saloon League Superintendent, and was instrumental in persuading William Jennings Bryan to support the work of the League.

Through Bane's efforts, the University of the Pacific was relocated in Stockton. It was he who obtained the land for the college from one of his former parishioners at Stockton's Grace Church, where he had started his ministry. He later served as vice-president of the college.

Bane served as Superintendent of the OAKLAND District, 1924-29; as Anti-Saloon League Education Superintendent; and as pastor at Colfax, Calif. until 1940.

Two great projects were of major interest to Bane: the training of the church's youth, and the unification of all churches within Methodism. He directed many memorable youth institutes.

Bane died in Berkeley, Calif., July 25, 1940, having lived to see the Unification of American Methodism the previous year. He was buried in Park View Cemetery, Stockton, Calif.

Journal of the California Conference, 1899-1940, 1941.

Journal, Los Angeles Conference, 1890-1898.

Leon L. Loofbourov, *Cross in the Sunset*. Historical Society of the California-Nevada Conference, The Methodist Church, 1961.

PEARL S. SWEET

BANGALORE, long known throughout INDIA as "pen-sioners' paradise," has become an industrial metropolis, a center of motor and airplane manufacturing. An equable climate, due to its situation on the plateau of Mysore, three thousand feet above sea level, has given it a reputation as a health resort. It is in the South India Annual Conference.

Methodism in Bangalore was born in a seven-weeks series of meetings conducted by WILLIAM TAYLOR. Reports tell of 140 converts, and an even 100 accepted the invitation to be charter members of a Methodist church. Four fellowship bands were organized, to meet in different parts of the sprawling city. For several decades, Bangalore's population was twenty percent Christian, larger than any other city of India.

WILLIAM F. OLDHAM, later bishop, early in his ministry served the Bangalore church and organized a small co-educational school. Mrs. Oldham was the first teacher and the principal. Out of that school have grown two illustrious institutions, the Baldwin Boys' and Girls' high schools. The first student admitted to the boarding department, Charles B. Hill, became a distinguished Methodist minister. Other students of these schools have served with integrity, devotion, and effectiveness as ministers, educators, government officials, and in many other ca-

pacities in India, Britain, the British Commonwealth nations, and in the U.S.A. One is now prominent among consulting psychologists in America; another is the superintendent of Bombay District. The principals of both schools are former CRUSADE SCHOLARS from North India, Sarah Kashi Ram and Eugene Finch.

For twenty-four years (1904-28), Bangalore was designated as an official residence for a Methodist bishop.

The city is the home of a United Theological College and of the Christian Institute for the Study of Religion and Society. The Methodist Church in Southern Asia has received valuable help from both.

Brenton Thoburn Badley, *Visions and Victories in Hindustan*. Diamond Jubilee Edition. Madras: Methodist Publishing House, 1931.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

BANGS, HEMAN (1790-1869), American minister, eminent in the M. E. Church, during its formative years, was born in Fairfield, Conn., in April, 1790. He united with the NEW YORK CONFERENCE in 1815, and served in the work of the ministry for fifty-four consecutive years. Thirty-three of these were in the pastorate; three years he was agent of the WESLEYAN UNIVERSITY of Middletown, Conn.; and eighteen years he was presiding elder. Most of his life was spent in or about NEW YORK CITY and NEW HAVEN. He was among the first to advocate and to assist in the organization of the Missionary Society of the M. E. Church. He also was a strong protagonist of education in the church and temperance reform engaged much of his time and effort.

Bishop EDMUND JANES, who conducted the funeral of Heman Bangs said: "In every position he filled he was equal to the responsibilities imposed upon him. As a preacher he was peculiar to himself, he imitated no one; nobody could anticipate his sermons; they were original, always connected, short, and eminently practical. At times he would seem to bring the whole heavens down, overwhelming his audience with an emotion and power, altogether superhuman. As a pastor he excelled."

Heman Bangs died in New Haven, Conn., on Nov. 2, 1869, and his death is recorded as "Having been one of great peace and triumph."

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

BANGS, JOHN (1781-1849), son of Lemuel Bangs and Rebecca Keeler, was born in Stratford, Conn. As a boy of eleven he moved with his family to Stamford, Delaware Co., N. Y. He became apprenticed to a blacksmith and followed this trade until his children were well grown. He married twice: Mary Rickey, of Harpersfield, N. Y., Jan. 2, 1804, and, following her death, Mrs. Arethusa Palmer, of Maryland, Otsego Co., N. Y., Oct. 6, 1845.

Ordained a deacon in 1815 in Albany by Bishop ASBURY, Bangs did not seek admission to the NEW YORK CONFERENCE until 1819; in 1821, he was granted full membership and ordained elder. Assigned first to the Sharon (N. Y.) Circuit, then to the Jefferson Circuit, he continued throughout the following quarter of a century to serve circuits in the northwestern portion of the New York Conference.

John Bangs's contribution to Methodism is impressive. While he did not achieve the notice accorded his famous

brothers, NATHAN and HEMAN, he made an imprint upon the upper end of the New York and lower end of the TROY CONFERENCES which considerably exceeded theirs.

At least seven presently existing churches can trace their origins to societies which John Bangs formed, and as many more claim him as their founder. He contributed three sons to the ministry: John D. Bangs, Nathan H. Bangs, and one other. For forty years he was an active promoter of CAMP MEETINGS. It was while dealing with a company of rowdies at such a meeting that he suffered a blow on the head which nearly cost him his life, necessitating a supernumerary relationship in the conference for most of his remaining years.

Autobiography of Rev. John Bangs. New York: the author, 1846.

William R. Phinney, "Apostle to the Mountains." Essay submitted in the Bicentennial Contest, 1966, on file with the Commission on Archives and History, Lake Junaluska, N. C.

WILLIAM R. PHINNEY



NATHAN BANGS

BANGS, NATHAN (1778-1862), distinguished American editor and author, was born in Stratford, Conn., on May 2, 1778, the son of Lemuel Bangs and Rebecca Keeler Bangs. He was almost entirely self-educated. In 1799 he went to CANADA where for three years he was a teacher and land surveyor. He became an itinerant Methodist minister and spent six years in the Canadian provinces. He was licensed to preach in 1801 and rode horseback through the Canadian woods in order to preach. He is regarded as the founder of Methodism in the Quebec Conference of the Methodist Church. On April 23, 1806, he married Mary Bolton of Edwardsburg, Upper Canada.

Upon his return to NEW YORK in 1820 he became the head of the Methodist BOOK CONCERN in NEW YORK

CITY and put it on a paying basis. He was the editor of *The Methodist Magazine* which in 1832 became *The Methodist Quarterly Review*. In 1828 he also became the editor of *The New York Christian Advocate*. He is credited with starting the system of maintaining official church journals. He was one of the founders of the Methodist MISSIONARY SOCIETY and in 1836 he was appointed to serve as its secretary, a position he held for many years. In 1841 he became the acting president of WESLEYAN UNIVERSITY at Middletown, Conn. In the following year he resumed his pastoral work in New York. Upon his retirement in 1852 he devoted much of his time to literary endeavors. His most important work was *The History of the Methodist Episcopal Church From Its Origin In 1776 To The General Conference Of 1840*, which was published in four volumes in New York from 1839-1842. His numerous published editorials, sermons, addresses and other works include: *Predestination Examined* (1817); *Methodist Episcopacy* (1820); *Letters To A Young Preacher* (1835); *Essay On Emancipation* (1840); *Letters On Sanctification* (1851).

Abel Stevens of New York published *The Life and Times of Nathan Bangs, D. D.*, in 1863. Three of Bangs' brothers were also Methodist ministers. Nathan Bangs died on May 3, 1862.

Appleton's *Cyclopaedia of American Biography*. New York, 1888.

Dictionary of American Biography. RALPH HARDEE RIVES

BANKHEAD, JOHN HOLLIS, JR. (1872-1946), American legislator and U. S. Senator, was born July 8, 1872 in Lamar Co., Ala., son of John Hollis and Tallulah Brockman Bankhead.

He received the A.B. degree from the University of Alabama and LL.B. degree from Georgetown University in 1893. He began law practice in Jasper, Ala., Aug. 1, 1893. He married Musa Harkins Dec. 26, 1894.

Bankhead was selected to the Alabama Legislature in 1903. There he was author of the state election law. From 1931 to 1946 he served his state and nation as U. S. Senator.

As a Methodist layman and delegate to the NORTH ALABAMA ANNUAL CONFERENCE, he prepared the memorial to the GENERAL CONFERENCE of the M. E. CHURCH, SOUTH for a better pension plan for retired ministers and their wives. He was member of the first Hospital Board of the North Alabama Conference and was a forceful teacher of Methodist adult church school classes. For many years he was a trustee of the University of Alabama.

This prominent Methodist layman died June 12, 1946 and was buried in Jasper, Ala.

Who Was Who in America, 1943-1950. FOSTER K. CAMBLE

BANKS, JOHN SHAW (1835-1917), British Methodist, was born at Sheffield, Yorkshire, Oct. 8, 1835. He entered the Wesleyan Methodist ministry in 1854 and served as a missionary in Mysore, 1856-65. After his return to England, he was appointed theological tutor at Headingley College, Leeds, in 1880. He translated a number of German theological works; he also published *A Manual of Christian Doctrine* (1887; 8th ed., 1903) used in the ministerial course of study in America as well as Britain, and *The Tendencies of Modern Theology* (1897). He was president of the WESLEYAN METHODIST

Conference in 1902. Like most Wesleyan tutors of his period, he was strongly conservative theologically. He died in Leeds, March 17, 1917.

JOHN KENT

BANKS, LOUIS ALBERT (1855-1933), American clergyman and author, was born Nov. 12, 1855 in Corvallis, Ore.

He was educated at Philomath College, Oregon, and BOSTON UNIVERSITY. His outstanding work on behalf of temperance was recognized by MOUNT UNION COLLEGE, Alliance, Ohio, which awarded him a D.D. degree in 1891; and Philomath College, which presented him with a LL.D. degree in 1918.

In 1879 Banks entered the ministry of the M. E. Church, and continued his pastoral work for twenty-two years, when he became an evangelist. He spoke in union evangelistic campaigns and lectured for the Anti-Saloon League, spending much of his later life in temperance work. In a brief entry into politics, Banks was the Prohibition candidate for governor of Massachusetts in 1893.

He was widely famed for his writings which were devotional in spirit and helpful in content. One of the most prolific authors of his time, he often published as many as three books a year. *The People's Christ*, published in 1891, was the first of about 50 widely read and influential books. His main themes were popular biblical studies, such as *Seven Times Around Jericho* (1897) and *The Great Sinners of the Bible* (1899); inspirational stories, such as *Hero Tales from Sacred Story* (1897) and *Hidden Wells of Comfort* (1901); instruction for ministers, such as *Thirty-one Revival Sermons* (1904) and *Sermons for Reviving* (1928); and temperance, the best known of which was *Ammunition for the Final Drive on Booze* (1917).

Banks died in Roseburg, Ore., June 17, 1933.

Who's Who in America; Who Was Who in America, 1897-1942.

ELMER T. CLARK

BANNISTER, EDWARD (1814-1871), American college president and clergyman, was an 1838 graduate of WESLEYAN UNIVERSITY (Conn.), and also studied medicine but did not practice. He joined the GENESEE CONFERENCE of the M. E. Church in 1838 and mingled teaching with preaching throughout his career.

Soon after gold was found in CALIFORNIA in 1848, the Mission Board envisioned an institution of learning there under Methodist auspices, and sent Edward Bannister west to found it. Impressed by the prospects for a permanent population south of the the SAN FRANCISCO Bay area, he established in 1850 the independent San Jose Academy, a classical school at SAN JOSE, and became its principal. Two years later at nearby Santa Clara he opened the preparatory department of the UNIVERSITY OF THE PACIFIC, of which he is regarded as a founder along with WILLIAM TAYLOR and ISAAC OWEN. In 1855 he opened the Oak Grove Institute at Alameda, across the Bay from San Francisco, but returned to pastoral work in 1856 and continued in it until 1860. Then as Civil War dissensions spread to California, he was called to take the presidency of the struggling University of the Pacific. It was an especially trying time. Among the school's supporters were Southern Methodists who soon were in an invidious position as California swung to the support of the North and President Lincoln. In June,

1861, President Bannister reported to his trustees, "I have nothing to recommend in respect to buildings, faculty, etc., because we have no funds for improvements." Faculty salaries were already six months in arrears. Bannister was successful in bringing the school through the trying period and in 1867 his trustees, having twice declined to accept his resignation, reluctantly voted to release him so that he might return to the ministry. After four years as presiding elder of the San Francisco District, he was stationed at Marysville.

Born at Phelps, N. Y., Dec. 14, 1814, Edward Bannister died at Marysville on Sept. 27, 1871.

Rockwell D. Hunt, *California Firsts*. San Francisco: Fearon Publishers, 1957.

—, *College of the Pacific*. 1951.

L. L. Loofbrouw, *In Search of God's Gold*. 1950.

M. Simpson, *Cyclopaedia*. 1878. LELAND D. CASE

BAPTISM. Holy Baptism in Wesley. This is a subject perplexing in minor detail, but straightforward in general principle, and characteristically after the manner of JOHN WESLEY in method. All the statements in Wesley on Holy Baptism, and his actions from which opinions may perhaps be drawn by implication, have been ably brought together by J. H. Parris in *John Wesley's Doctrine of the Sacraments*, pp. 35-61. From this we see that it is not possible to bring all the evidence into a logical consistency, with the consequence that different scholars have placed differing constructions upon it, (pp. 45-6), the chief point at issue being the extent to which Wesley may be supposed to have moved in conviction away from his original standpoint in the Church of England.

The perplexity is illustrated from the circumstance that the leading piece of evidence that the mature Wesley was unhappy over the Book of Common Prayer doctrine of baptismal regeneration of the infant is that he omitted the most pointed reference to baptismal regeneration in the Office for Baptism in the *Sunday Service* which in 1784 he sent over for the use of the newly-formed Methodist Episcopal Church in America. This historic Methodist prayer-book is set out in parallel with its chief sources, and with forms of service which have been derived from it in later American Methodism, in a clear and concise manner very useful for the careful student by Bishop N. B. Harmon in his *Rites and Ritual of Episcopal Methodism*. Here we see that before the actual rite the minister is to pray for the infant "that he coming to thy holy Baptism may receive remission of his sins by spiritual regeneration" (p. 170). After the sacramental act there is an interesting token that whatever prompted Wesley to his emendations of the Office it was not, as some have claimed, a desire to carry into effect the frustrated ecclesiastical programme of the old English Puritans, for after the baptismal act the minister is to make the sign of the cross upon the infant's forehead, a ritual particularly offensive to the stiffer Puritans (p. 182). However, the Church of England at this point continues: "Then shall the Priest say, 'Seeing now, dearly beloved brethren, that this Child is regenerate and grafted into the body of Christ's Church—,'" while Wesley made this read: "Then shall the Minister say, Seeing now, dearly beloved brethren, that this Child is grafted into the body of Christ's Church—" (p. 184). Wesley can thus pray that the infant may be born again in Baptism, but apparently avoids the clear implication of the Anglican Office that

the sacrament is a sacramental *operative symbol*, by which act the infant is in a true sense regenerated there and then. We are left to surmise what Wesley actually thought.

The irony is that in the two passages where Wesley expressly states that it is possible to receive the sacrament, and yet not be regenerate, are in connection with the Baptism of an adult. In this case he declares that defective faith partially or wholly vitiates the benefit of the sacrament (though it certainly does not follow from this that Wesley would have had such an unbeliever "baptized again" had he later been truly converted to Christ) (*Sermon XXXIX* iv 1, *Journal* Jan. 25, 1739). On the other hand, Wesley's most considered and explicit statements on Baptism refer to Infant Baptism, and specifically defend the traditional catholic and Anglican doctrine of baptismal regeneration. These are in his authoritative doctrinal *Standard Sermons*, XIV 1, and XXXIX iv 2, and in his *Treatise on Baptism* of 1756, (*Works* X, pp. 188-201). As if to point the fact that he had not moved from his Anglican root the latter is an abridgment of his father's *Short Discourse on Baptism*.

This apparent confusion will not surprise the student of Wesley who has read him on other matters. The fact is that, though his was a powerful intellect and a constructive intellect, Wesley was not a systematic theologian. This is not to say that he was a mere pragmatist, interested only in what teaching would make the Society function as a going concern.

Wesley's determinative principle with regard to Baptism is that of ecclesiastical loyalty coupled with evangelistic fervour and pastoral faithfulness. He loves the Church of his upbringing and allegiance, and its liturgy likewise, which he believes to be in accord with Scripture, and which has been imposed by due authority, and which he has dutifully and personally accepted. This is binding upon his intellect and his conscience. Though the average modern "liberal" Protestant may not find it easy to understand how a man of complete intellectual integrity can adopt such an attitude, it nevertheless remains that Wesley's leading question is not the individualist's "What is my opinion?" but the disciplined catholic Churchman's "What do we teach?" The prayer-book teaches baptismal regeneration, and this he will uphold. Nevertheless, the practical evangelist is also aware that many will try to find a cave of refuge from the searching challenge for conversion and holiness in the weak and evasive plea that one was made "a good Churchman" and a Christian by Holy Baptism, and therefore one does not need to be evangelically "converted." And this Wesley will not allow.

The clue to his attitude comes out explicitly in what he has to say in his *Standard Sermons*. "But perhaps the sinner himself, to whom in real charity we say, 'You must be born again,' has been taught to say, 'I defy your new doctrine: I need not to be born again; I was born again when I was baptized.' What! Would you have me deny my baptism?" (XXXIX iv 4.) "I ask not, whether you *were* born of water and the Spirit; but are you *now* the temple of the Holy Ghost which dwelleth in you?" (XIV iv 1.) "Lean no more on the staff of that broken reed, that you *were* born again in baptism. Who denies that ye were then made children of God, and heirs of the kingdom of heaven? But, notwithstanding this, ye are now children of the devil. Therefore ye must be born again. And let not Satan put it into your heart to cavil at a word, when the thing is clear." (XXXIX iv 5.) The systematist, who may make it his business "to cavil at a word," may not be able

to understand how an infant can be born again in Baptism, grow up into what Wesley cuttingly describes as "a baptized whoremonger," and then a second time be "born again" (though not baptized again!). But in real life "the thing is clear." Wesley's teaching answers exactly to his remembered experience. His own Baptism as an infant, and nurture in a Christian congregation and home, was for him by no means an amiable social ceremony. It was an instrumental means of GRACE. Yet this did not preclude either the need or the possibility of "the heart strangely warmed" (*Journal*, May 24th., 1738, (1)). And this doctrine likewise answers exactly to the situation of Methodism as a disciplined Society for the pursuit of personal evangelism and holiness, set within the body of a communal Church which practises Infant Baptism, and the Christianity of sacramental nurture associated with it. The catholic mission of the Church is not denied, but the evangelistic mission of the Society is affirmed.

"Baptismal regeneration" has become among Methodists a word often charged with emotion, upon the assumption that it involves the vain and unspiritual hope of salvation by priestly magic, which is the negation of true spiritual religion. Needless to say, this is a complete misrepresentation of the doctrine of the prayer-book and Articles of the Church of England, and of Wesley's doctrine, though one is not concerned to deny that the doctrine has at times been misunderstood in this way. Wesley's catholic and essentially Anglican position may be traced out in his *Treatise on Baptism* (*Works* X pp. 188-201). It is God's plan for man that the Christian life of grace be lived within the disciplined fellowship of the visible Church. Therefore He has promised to give His saving grace to man by means of sacramental rites which presuppose actual and visible incorporation into the body of the Church. So to be joined to the Church in Baptism is a covenant that man is placed in the promised sphere of operation of the Holy Spirit (*Treatise*, II 2), joined to Christ (II 3), and made the regenerate child of God (II 4). There is indeed a clear distinction to be drawn between the outward ecclesiastical rite, which is the occasion of actual, formal, and permanent union with the Church, and the inward work of spiritual regeneration which God has promised to attach to this rite (III 2 and more explicitly, *Sermon* XXXIX iv 1). It is not the ecclesiastical act of union with the visible Church which saves, but the attached act of divine grace. Nevertheless, God has promised to do what only He can do through the channel of what the Church does. Thus the sacrament is in the proper sense of the word a *means* of grace.

It is at this point that confusion arises around the question-begging traditional formula *ex opere operato*—"from out of the work actually performed." In the sense that by Baptism the child is granted the formal status of incorporation into the Church, with the divine promise of the saving work of the Spirit of grace, something is actually done in the rite. As the change of status is permanent the Baptism cannot be repeated. Wesley plainly teaches that he who has "sinned away his baptism" has not reverted to the formal status of a non-Christian. He stands under the more severe judgment reserved for an apostate Christian, the circumstance of his Baptism bringing added condemnation (*Sermon* XXXIX iv 4). And if he repent he is certainly not to be "re-baptized," for this would deny the *opus operatum*. Yet the sacrament of Baptism is not an *opus operatum* in the sense that it may be supposed to convey a divine blessing of such

character that it automatically and permanently inheres in the baptized person, no matter what sort of life he later lives (cf. *Roman Catechism and Reply*, Q. 54, *Works* X p. 113). So "Baptism doth now save us if we live answerable thereto," (*Treatise* II 5). So in the "baptized whoremonger" the status remains, but the blessing is withdrawn. The standing and general benefit of Baptism is that God has promised to remit the guilt of original sin to those infants who are baptized, and give to them the indwelling Spirit (II 1). This is what is meant by "baptismal regeneration," and is the doctrine of the Articles and prayer-book of the Church of England, and Wesley's doctrine. (We need not go into the enquiry as to the sense in which "baptismal regeneration" may be upheld even if the admittedly difficult conception of original *guilt* be called in question.)

However, Wesley is fully aware of the standing catholic principle that while the Church is bound by God's ordinance, the sovereign Lord is not. God has covenanted to give grace to those who reverently use the means of grace, but He has not promised to deny grace to those who do not use them (IV 2). Thus, though incorporation in the Church is God's general, stated, and reliably-covenanted method of granting the new birth and adoption ("these privileges, by the mercy of God, are *ordinarily* annexed to baptism," *Sermon* XIV 1), the God of universal justice and mercy can, if He see fit, forgive and save some of those who have neglected to carry out the terms of the covenant. It is the standing business of the Christian teacher, therefore, plainly to declare God's stated terms of salvation, but not to enter into impious speculation as to whether particular individuals are or are not in a state of salvation. Only God knows this. The mature and evangelical Wesley, liberated by his experience from timid ecclesiasticism, is prepared to press this catholic principle boldly. In particular, we have the salient case of the upright and Christ-loving but unbaptized Quaker. Wesley declares that it is perilous to call in question his eternal salvation (*Letters*, Standard Ed., III 36). Nevertheless, Wesley counts it very necessary to seek to persuade the Quaker to accept the ordinance of God, and be formally incorporated into the Church by Baptism (eg. *Journal*, April 6th, 1748).

If "baptismal regeneration" is a phrase capable of misunderstanding, and is the subject of ecclesiastical prejudice, the formula can be dropped in the American baptismal office, if this will make it easier to launch in the troubled conditions of America an office containing the substance of Anglican baptismal doctrine. But it does not follow, we judge, that Wesley had necessarily changed his convictions. It may only be his prudential discipline which he had changed. The mature Wesley is less concerned with the shadow than the bone.

Holy Baptism in Developing Methodism. We are familiar with the circumstance that the current of events swept away much of the churchly, sacramental, and liturgical heritage which Wesley sought to pass on to his followers. It is interesting that though social circumstances were so different in Britain and in America the effect was much the same, though the change took place if anything more rapidly and more completely in America. Ecclesiastical separation inevitably produced ecclesiastical rivalry, and this in turn naturally generated a growing divergence of custom and ethos, and finally of thought. The common idea that the antithesis was between sacramental salvation and "conversion" is a partial and misleading explana-

tion. The presence in America of Baptists, and other denominations insisting on Believer's Baptism, shows that a union of punctilious observance of the sacrament and revivalist evangelism is quite possible. The real divergence is between the Christianity of nurture in the Christian community, and the Christianity of individual "decision."

In Britain Methodism found herself in the decades following Wesley's death, in the position of a growing, confident, and well-organized minority group, yet largely excluded from social and political privilege. A main concern, as she faced the outside world, was that of vindicating her right to exist, and the dignity of her institutions and ministry, in face of a state-established Church which by-and-large still regarded the existence of denominations outside the national Church as an unfortunate anomaly. The effect of this was to make it natural for Methodists to de-emphasize customs emphasised by the Church of England, to avoid ways of thought or worship which seemed "churchy," and to fear "clericalism." Particularly among the laity of the more proletarian Methodist groups there was a great reluctance to admit the spiritual necessity of anything in the religious life for which an ordained and separated minister was by tradition requisite. One very natural focus for all these feelings was the phrase "baptismal regeneration," and the ritual actions prescribed by the Book of Common Prayer. In particular, the early Anglo-Catholic movement was the object of great opprobrium among Methodists, as it was viewed as a disloyal group engaged in disingenuously subverting the Protestant character of the national Church. That the "Puseyites" produced a strong new emphasis upon the doctrine of baptismal regeneration was sufficient to make it natural for most Methodists to examine the baptismal Office they had inherited from Wesley, to make quite sure it taught no such thing! Thus in the various Victorian revisions of the office the sign of the cross disappeared, references to the new birth were reduced, even to the point in 1882 of eliminating the citation of John iii 5, the questions to the Godparents were eliminated, and their place taken by a prayer for the parents, and the short prayers before the rite placed afterwards, to avoid the implication that the intercessions were to be answered there and then in the Baptism (see *Standard Sermons*, ed. by Sugden, I. pp. 280-82).

In the final baptismal Office of the WESLEYAN METHODIST CHURCH (the most ecclesiastical of the British Methodist denominations), the Book of Common Prayer intercession, "Give thy Holy Spirit to *this infant*, that he may be born again, and be made an *heir* of everlasting salvation" still preceded the sacramental action. This could be read in the sense that the infant was in some way born again in Baptism, but the general impression of the whole service is that this sense was not intended, and such an idea was rare among Methodists. The process was completed in the new Book of Offices authorized following the Methodist Union of 1932. This service, the present British baptismal office, is a dignified and very fitting order of service, which has brought spiritual blessing to multitudes who have used it. However, it can be criticised theologically in that the whole practical weight of the emphasis is upon the promise of the parents, and of the congregation present, to bring up the child as a Christian. This is of course a most important and helpful practical element, but it is not left too apparent what is done for the child in the Baptism. However, prayer is still made that Christ will in Baptism receive the child,

and the declaration made after the Baptism that the child is now incorporated into the Church. Theologically this implies the catholic position, but in a veiled manner. It has to be accepted that the great majority of Methodist parents, and doubtless many ministers, would most naturally express themselves by declaring that Infant Baptism is essentially an occasion for giving thanks to God for the gift of a child, for solemn resolve to bring up the child as a Christian, and for prayer of dedication on behalf of the parents and their home. The idea that Baptism effects incorporation into the Church is also present, particularly to the more instructed minds. The idea that incorporation into the Church brings incorporation into Christ, and into the sphere of God's saving activity, is less familiar to the average Methodist.

The social and ecclesiastical position of American Methodism has been very different from that in Britain. In the practical absence of a Church of England the well-organized and influential Methodist Episcopal Church did not feel under pressure to defend its position against the priestly pretensions of sacramentarianism, except in so far as anything savouring of the undemocratic and therefore un-American Church of Rome was an object of suspicion. A factor characteristic of the American scene, however, was frequent institutional competition with, and consequent theological controversy with, Baptists, and other denominations which insist on Believer's Baptism, and on Immersion. This produced a vast but chiefly ephemeral literature arguing the validity of Infant Baptism, and of sprinkling. Here is a controversy almost unknown in Britain, where in bygone years the small Baptist Church appeared more in the guise of an ally against the predominant Church of England rather than as a rival. This confrontation with Baptists has in some places produced Methodists with an inclination towards immersion, but it is arguable that in other quarters rivalry may have stimulated the instinct to decry the significance of Baptism. Certainly, however, a more potent influence was that the confidence of a new pioneering nation did not encourage men to look with affection upon Church traditions reminding them of continuity with the past of mediaeval Europe, while rough-and-ready and free-and-easy frontier conditions did not provide the facilities or precise ritual, or breed men careful in carrying out the rubrics imposed by ecclesiastical authority.

We are not therefore surprised to find that in 1786 the prayer in Wesley's baptismal office, "Give thy Holy Spirit to this Infant, that he may be born again—" disappears, as does the signing with the sign of the cross, and the accompanying prayer (Harmon, pp. 177, 183). In 1792 are likewise omitted Wesley's reduced declaration "this Child is grafted into the body of Christ's Church—," as well as the final prayer "receive this Infant for thine own Child by adoption, to incorporate him into thy holy Church" (Harmon, p. 185). An interesting feature in later revisions is that an Address to "the Parents or other Sponsors" appeared in 1864 in the office of the Methodist Episcopal Church (the Book of Common Prayer Exhortation to the Godfathers and Godmothers having been removed by Wesley himself), and a similar one to "the parents, or others presenting the child" in 1866, in the office of the Methodist Episcopal Church, South (Harmon, pp. 173, 177, cf. p. 187). A mark of this usage is carried through into the present baptismal office of the American Methodist Church, where the rubric states, "Then the minister shall address the parents or sponsors—

etc." The British service, by interesting contrast, assumes the presence of parents or guardians only, and leaves the Godfathers and Godmothers with nothing to say, though by custom they are almost invariably present. There is also a theological difference possibly to be discerned between the British declaration at Baptism, "We receive *this child* into the congregation of Christ's flock" and its American parallel: "*—this child*, whom we this day recognize as a member of the family of God." The latter would appear to be one stage further removed from the theology that Holy Baptism actually incorporates into the Church.

It will be seen that since the time of Wesley there has in general been in Methodism a decline of theological conviction that in Baptism God performs an act for and in the child. It is not that this conception has been officially denied, for many responsible statements could be cited affirming it in general terms. However, fear of "ceremonial religion," and suspicion of any phrase which could be read as implying "baptismal regeneration" has shifted the practical emphasis of the authorized baptismal office in the other direction. It is significant that despite this the rite itself has maintained its hold firmly upon the affections of the general body of the Methodist people.

Modern British Thought and Statements Regarding Holy Baptism. It may first be stated that one of the most important modern books on Baptism has been written by a Methodist, W. H. Flemington, *The New Testament Doctrine of Baptism*. As the title indicates, this work is not directly concerned with later doctrine or ritual. Nevertheless, it has a powerful implication, for an expert examination in detail of the New Testament evidence is employed to show that Holy Baptism, a sacrament of dying and rising with Christ, and of incorporation into Christ and His Church, is a central part of original Christianity, and an element plainly going back to the purpose of our Lord. A similar witness comes from the section on Baptism in C. Ryder Smith's *The Sacramental Society*. Thus Methodist theology has been in no doubt about the spiritual dignity of this sacrament, or the rightness of Infant Baptism, when administered with proper discipline.

As Methodism has found herself confronting other parts of the Church in the ecumenical movement, and in particular, in the long discussions of Church unity with the Church of England, Methodists have been compelled to evaluate anew their own heritage. There has therefore been a turn away from the old habit of defining what is to be accounted erroneous or superstitious in the customs of others, to the positive attempt to discover what is of worth to ourselves. The effect of this has been to produce a number of statements enhancing the dignity of Baptism, satisfying to the mind of careful thinkers, honestly accepted as our position by the Conference, and yet tending somewhat to go beyond the sentiments which come naturally to the expression of "grass-roots" Methodists. The official *Statement on Holy Baptism* approved by the British Methodist Conference in 1952 is concerned, as is to be expected from a British statement, primarily with what our people do in Christian devotion and pastoral care, rather than with theological theories. In this the *Statement* follows Wesley, as we have seen above, and indeed, the prayer-book itself, and general Anglican tradition. The Preamble states that the purpose is not to impose one particular interpretation of Baptism upon our people, but to secure that the sacrament is valued and observed, and that it is administered with loving pastoral care, and with due discipline to guard against slovenliness and abuse. On

(1) *The Obligation of Baptism for the Methodist People* reference is first made to the fundamental statement in the doctrinal clauses of the *Deed of Union of 1932*, where it is stated that "The Methodist Church recognizes two sacraments namely Baptism and the Lord's Supper as of Divine Appointment and of perpetual obligation of which it is the privilege and duty of Members of the Methodist Church to avail themselves" (*Constitutional Practice and Discipline of the Methodist Church*, ed. Spencer and Finch, 3rd, ed., 1958 p. 265). Reference is also made to an earlier Conference Statement on Infant Baptism in 1936, and to the contents of the *Book of Offices*, where Baptism is declared to be reception into the universal Church. The practical problems, and evangelistic opportunity, presented by those many parents who have no living connection with the Church, yet who bring their children for Baptism, are then noted as a pressing concern.

(2) *The New Testament Doctrine of Baptism and its vital connexion with justifying faith*. This and the next section seek to show that care for the spiritual dignity of Baptism is an integral part of original New Testament Christianity, and authentic evangelical Christianity. The document cautiously falls a little short of declaring categorically that our Lord expressly ordained this sacrament, but inclines strongly to this view. In the New Testament Baptism signifies our dying to sin and rising again to the life of righteousness, is related to the new birth of the Holy Spirit, is a sign of incorporation into the Church, which is the Body of Christ, and is a seal of the New Covenant. The initiative of divine justifying grace is seen in Baptism, and the gift of faith is to be followed by Baptism.

(3) *Infant Baptism and the Grace of God*. It is allowed that the New Testament doctrine of Baptism is argued with Believer's Baptism primarily in view. Yet Christ received the children: they can belong to Him, and so are rightly incorporated into His Church. The Baptism of a helpless infant is a compelling token of the prevenient GRACE which comes before faith, and which awakens it. Yet this initial gift of grace in Infant Baptism needs to be personally appropriated by the growing disciple, through the influence of the Holy Spirit, and should end in evangelical conversion, either sudden or gradual.

(4) *Practical Conclusions and Recommendations*. Baptism is the obligation of everyone desiring to become a Church member. Care must be taken not to baptize twice. It is the joint responsibility of the parents and of the Church to see that the pledges of Christian nurture entered into at Infant Baptism are carried out, so that Baptism shall not sink to the level of a social custom. Therefore, particularly in view of the many parents who have no vital relationship with the Church, notice should be required of intended Baptisms, to give the minister or other pastor opportunity for pastoral visitation and careful instruction. Private Baptisms are to be avoided unless there is pressing reason, and every effort is to be made to secure the presence of both parents in Church, to make the promises. The Church must keep a baptismal roll, and visit the homes of infants who have been baptized. The authorized baptismal office should normally be used, with recital of our Lord's words in reception of the children, and of the promises to be made by the parents and congregation, and with care taken invariably to use the Tri-une formula with the water.

It is worthy of note that the 1963 Report, *Conversations between the Church of England and the Methodist*

Church, contains a section on Holy Baptism (pp. 30-1). As this Report was accepted by Conference at least some measure of indirect approval was in consequence given to this baptismal statement. A joint Anglican-Methodist declaration of this sort is naturally under some pressure to establish the measure of harmony which exists between the standards of the Church of England and the Methodist Church, and therefore it inevitably carries a proportion of emphasis somewhat different from the Conference Statement of 1952, which was phrased to secure the maximum degree of consensus among Methodists of every school of thought. Apart from one clause the 1963 statement does not appear to differ in substance from the Conference Statement of 1952, save that it is phrased more scripturally and theologically, and less pastorally and practically. It declares that the sacrament of Baptism "goes back to Christ." Baptism is (a) a sacrament of cleansing and repentance. (c) Baptism means union with Christ. (d) Baptism means admission into the Church. (e) Baptism is the seal of the Spirit. (f) Baptism is a response to the gospel, and involves a confession of Christ as Saviour and Lord. This interpretation can be applied to infants on the ground of the solidarity of the Church in faith, and because the basis alike of Believer's and Infant Baptism is the objective work of grace performed on the Cross, and not merely the human confession.

Article (b) however raises more difficulty, and may be cited. "Baptism is a sacrament of regeneration, for it is a sacrament of the gospel which has brought a new birth to the universe and to the individual.—To be initiated into the Body of Christ is to share in the life of the new age." And in a later paragraph: "Baptism, then, is the sign and seal of the new life in Christ. The child baptised is *regenerate*. That term has given rise to considerable controversy. If *regenerate* means the mature experience of a Christian believer, clearly it cannot be applied to infants. If, however, it refers to the initiation of the Christian life or to the fact that every child in baptism is given the status of a child of God within the family of the redeemed, is it not a right and proper word to use?" It is clear from this that the Anglican members of the commission felt bound to insist, in loyalty to their tradition, that the formula "baptismal regeneration," as enshrined in the Book of Common Prayer, must be allowed as part of the basis of union. However, they are well prepared to give explanation and assurance that the formula does not in fact for them bear those unfortunate connotations which have been offensive to Methodists.

Certainly this mention of the doctrine of "baptismal regeneration" as a part of the scheme of union will strike a somewhat unwelcome note to the great majority of Methodists, chiefly because it comes down to us through two hundred years of history as a word charged with emotion. It is not easy to gauge the mind of modern British Methodism in this matter. We judge that among theologically instructed Methodists those who are nearer in mind to Anglican formularies, and to Wesley, will largely be prepared to accept this clause, on the strength of the explanation given that "baptismal regeneration" does not imply salvation by "magic", apart from a moral and spiritual change in the heart, but expresses the conception of the status of one initiated into the Body of Christ. However, many of these will not like the word on account of its common associations, and the way in which it can be misunderstood. They might acknowledge it in scholarly discussion, but not use it before the congregation.

Other Methodist scholars will have greater reserve. In token of this type of opinion we may consider the statement of the four dissentients, representing the more distinctly "nonconformist" school of Methodism, who signed the minority report. "Some disquiet may be felt over the doctrines of baptismal regeneration and eucharistic sacrifice as they are referred to in the report. It is true that these terms call for careful definition before they can be either approved or disapproved; but such definition should be given, and some interpretations of the terms should be excluded" (p. 61). In fact, informed and scholarly dissentients do not reject the phrase "baptismal regeneration" outright, but they do greatly fear that *ex opere operato* and sacramentarian notions which they do reject lurk under the surface in many Anglican minds, reasoned explanations notwithstanding. They wish to be fully assured that in a scheme of union these latter unevangelical ideas are excluded. And it is to be admitted that "grass-roots" Methodists, having less comprehension of the technical theological terms used, will find this clause even less welcome. However, it is only candid to record that divergences about Baptism are not in fact an important difficulty in Anglican-Methodist relations, compared to questions of ministerial order.

JOHN LAWSON

In American Methodism. Holy Baptism, according to the Articles of Religion (*XVI of the Sacraments*), is one of the two dominical sacraments instituted by Christ at the earliest beginnings of the Church. It is the grand initiatory rite by which membership in the whole of Christ's Church is established. It is not denominational in character or implication, but catholic and universal. Methodists offer baptism freely to all, understanding that the Church is for all. However, Methodist pastors are encouraged by the rubrics of *The Order for the Administration of the Sacrament of Baptism* to instruct youth and adults prior to their baptism, and in some mission fields a preparatory period of probation is required before baptism is administered.

Baptism is defined by the Articles of Religion (*XVII Of Baptism*), as, among other things, a *sign* symbolizing a profession of faith. This is not the faith of the candidate alone, however, but the faith of the whole Church. In the baptism of infants particularly, the Church expresses the faith that what in sincerity it prays God to do, He has promised to do in gracious response. What God has promised and what the Church asks in faith is that unknown infants who are the products of human reproduction shall be accepted as children of God Himself, "subjects of the saving grace of the Holy Spirit," and "heirs of life eternal." This is a very great faith, for the young of the human genus are not physically of different substance from the young of any species. The spiritual transaction which makes human babies more than animals is a profound mystery, though an equally profound reality. In Holy Baptism the Church hallows human parenthood as a sharing with God in creation, and acknowledges gratefully the unique grace which God has bestowed upon the human race, even the most infant members of it.

Baptism is also defined by the Articles of Religion as a *mark* which distinguishes Christians. Though not some kind of physical insignature this is spiritually indelible and permanently affixed. Baptism is not to be repeated, but is a once-in-a-lifetime sacrament. It is intended to implant a self-consciousness in the awareness of each

Christian that he is individually, eternally, and especially related to God as his Father and to Christ's family the Church. This is most clearly symbolized by that component of baptism which is commonly called "christening," or the giving of a Christian name. A baptized person is not simply a digit in population figures, a number to be counted in a census, a cog in a mechanized society. The God who takes notice of a sparrow's fall can and does know each single child of His *by name*. Each is precious in His sight. Baptism expresses this Christian faith in the imperishable worth of each personality. The redemption of the human race is God's ageless purpose, for which Christ died. This redemption is very personal, and each person is subject not only to physical birth but is promised in the gospels a renewal or regeneration of personality. Thus the Articles of Religion conclude that baptism symbolizes not only the blessedness of birth but the availability of a new birth for each of God's children.

Mode of Baptism. Methodists make use of all the traditional ways baptism is administered: sprinkling, pouring, or immersion. A candidate for Holy Baptism or his sponsors may choose the mode. By far the most common practice among Methodists, however, is sprinkling. Almost all Methodist churches are furnished with a stone or wooden baptismal font, or at least with a bowl, usually of silver. In administering Holy Baptism, a minister is directed to take a child into his arms; adults and youth usually kneel to receive baptism. The most frequent Methodist procedure is that a minister will dip his right hand into the font or bowl and lightly sprinkle water on the head of the person being baptized, though in some churches a small silver shell is provided for dipping the water. A square of linen, called a *lavabo towel*, is often placed near a font for the use of a minister in drying his hands. A ewer containing a supply of water should be placed near a font so that a baptism may take place at any time. The sentimental custom of dipping a flower into a font and using it to sprinkle water in baptism is frowned upon by most Methodist liturgical authorities.

Baptism among Methodists is administered by the Trinitarian formula. Using the Christian name of the candidate, the officiating minister says, ". . . I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." This is catholic practice and New Testament teaching.

No particular rubrics are provided for sponsors, though this term is used in Methodist rituals rather than the phrase "godparents." By ancient tradition godparents are usually three in number, two of the same sex as the child to be baptized, and one of the opposite sex. Since one of the original purposes for having sponsors was to enlarge the circle of adults who would be expected to assume a spiritual and even practical responsibility for a child it became a tradition in earlier times when plagues and misfortunes left children orphaned more often than is now the case, to select at least three sponsors who were not kin to each other or to the child being baptized. This was calculated to add three additional possible families to which an orphan might be received. Methodist rubrics advise but do not require that parents or sponsors presenting a child for baptism should be members of Christ's Holy Church. No denominational membership is specified, however.

Baptism among Methodists normally is expected to be administered in a church, in the presence of a congregation, and at a stated hour of public worship, but ministers

are granted discretion in this respect. *In extremis*, as in a sickroom or on a battlefield, it has been catholic practice to recognize that any Christian may baptize another person but the normal procedure among American Methodists is to restrict the administration of Holy Baptism to ordained deacons or elders, or to any minister serving as pastor of a congregation. Ministers are directed to enroll the names of all baptized persons in parish records and to give a certificate to each person baptized. In many states this establishes a legal record recognized as proof of age by civil law.

Closely related to Holy Baptism is the rite of confirmation or reception into church membership. The distinction should be kept clearly in mind, however, that in baptism a person is made a member of the holy catholic Church, whereas in confirmation denominational and congregational membership is established. At the baptism of an infant the sponsors or parents are asked to promise that the child being baptized will be kept "under the ministry and guidance of the Church" until confirmed. Usually this means twelve or thirteen years of age, though this is not specified. At some such age, however, each baptized person is expected to "accept for himself the gift of salvation, and be confirmed as a full and responsible member of Christ's holy Church." Sometimes a probationary period separates the baptism and confirmation of adult converts, but more frequently in Methodist usage an adult is baptized and received into Methodist membership at the same time, though the two rituals are different. Commonly the ritual for reception into membership immediately follows the ritual for baptism when adults are received.

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W. F. DUNKLE, JR.

BAPTIZED CHILDREN in The United Methodist Church. The *Discipline* of the M. E. CHURCH in 1856, following an order of the GENERAL CONFERENCE, endeavored to define the close relation to the church which Baptized Children should have, and used these words: "We hold that all children, by virtue of the unconditional benefits of the atonement, are members of the kingdom of God; and, therefore, graciously entitled to baptism; but as infant baptism contemplates a course of religious instruc-

tion and discipline, it is expected of all parents or guardians who present their children for baptism, that they use all diligence in bringing them up in conformity to the word of God; and they should be solemnly admonished of this obligation, and earnestly exhorted to faithfulness therein. We regard all children who have been baptized as placed in visible covenant relation to God, and under the special care and supervision of the church. The preacher in charge shall preserve a full and accurate register of the names of all the baptized children within his pastoral care; the dates of their birth, baptism, their parentage, and places of residence. The preacher in charge shall organize the baptized children of the church at the age of ten years or younger into classes, and appoint suitable leaders (male or female), whose duty it shall be to meet them in class once a week, and instruct them in the nature, design, and obligations of baptism, and the truths of religion necessary to make them "wise unto salvation"; urge them to give regular attendance upon the means of grace, advise, exhort, and encourage them to an immediate consecration of their hearts and lives to God, and inquire into the state of their religious experience; provided, that children unbaptized are not to be excluded from these classes. Whenever baptized children shall have attained an age sufficient to understand the obligations of religion, and shall give evidence of piety, they may be admitted into full membership in our church, on the recommendation of a leader with whom they have met at least six months in class, by publicly assenting before the church to the baptismal covenant, and also to the usual questions on doctrines and disciplines.

"Whenever a baptized child shall, by orphanage or otherwise, become deprived of Christian guardianship, the preacher in charge shall ascertain and report to the leaders' and stewards' meeting the facts in the case, and such provisions shall be made for the Christian training of the child as the circumstances of the case admit and require."

As JOHN WESLEY did not send to American Methodism any form for the reception of members, nor any resemblance of anything like the Confirmation office as it was in the Church of England, Methodist preachers of an older generation felt that baptism itself, being the gateway of the church, admitted children to all its beneficial privileges, with the possible exception of the Sacrament of the Lord's Supper which for psychological, if not spiritual reasons, is held to be the privilege of members who have been formally received and confirmed in the Church.

It was however clear that such children were to be nurtured and guided in Christian living and in due time, following the provisions of the *Discipline* of the M. E. Church which have above been cited—and similar provisions in the *Disciplines* of other Methodist Church bodies—further directions were always given in many official ways for the bringing together of baptized children for training in church membership, and forming classes of these.

Ministers likewise have always been ordered by the *Discipline* to keep a roll of the baptized and this roll, sometimes called the "Roll of Preparatory Members," has proved to be a great reservoir out of which church members are drawn when children came to the age of accountability.

The baptismal office itself, as Methodism has had and now has it, lays an obligation upon parents whose children are being baptized to "see that they be taught

the precepts and principles" of our holy religion. Ministers when taken into full connection in a Methodist annual conference must promise that they "will diligently instruct the children in every place." In the early Methodist *Disciplines*, ministers were directed to pay particular attention to the young children in every household which they visited. The rite of baptism is yet considered to be the entrance into the Christian Church whether it be of infants or of adults. However, the Methodist Churches, as other Christian Churches everywhere, recognize that each person baptized in infancy should of his or her own account take vows on their own behalf when they come to the age of accountability and so be "received and confirmed" in the church.

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N. B. H.

BARBEE, JAMES D. (1832-1904), American preacher and Publishing House Agent, was born in Laurence Co., Ala., March 16, 1832, of Huguenot ancestors. He died in Nashville, Tenn., Dec. 5, 1904.

Early hunger for knowledge spurred him to hard farm labor to earn money in order to buy books. Two years after finishing his local school, he became principal. He referred to this school as "Bark Log College, my Alma Mata." Few men had a greater hunger for knowledge, dedication, energy and conviction. He was licensed to preach in 1852 and ordained an elder in the TENNESSEE CONFERENCE of the M. E. Church, South in 1856.

Barbee was a gifted preacher and dynamic leader. He held the larger pastorates in Tennessee before being elected Publishing Agent of the Publishing House of the M. E. Church, South in 1889. In recognition of his limited business experience, he requested that a layman of business ability be named his Associate Agent. This was done.

Barbee's was the first successful financial administration of the Southern Methodist Publishing House. A large portion of bonded indebtedness was retired; the assets were almost trebled and payments from the profits to the preachers' retirement fund were first begun.

However, Barbee's settlement of the claims for the military use and damage to the Publishing House by the Union Army of occupation, during the Civil War, created a notable controversy. (See PUBLISHING HOUSE CONTROVERSY.)

The General Conference of 1902 exonerated Barbee. However, he declined to be considered for re-election. His salary was continued for six months, until the next session of the Tennessee Conference, when he was appointed presiding elder of the Nashville District. The loyalty and affection of the Publishing House employees and many friends was expressed by a large purse of gold coins and many tears, on the occasion of his official farewell as agent.

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J. RICHARD SPANN

BARBER, GEORGE CALVERT (1893-1967), Australian minister and church leader, a son of the parsonage, entered the ministry after the first World War (in which he

served and from which he later suffered considerably). He became an outstanding name in the history of Australian Methodism and in the Australian ecumenical movement. His qualities were recognized far beyond the bounds of his own country.

He was a theologian, preacher and pastor, a clear thinker, a keen debater and a great fighter. His wide ranging vision embraced not only Methodism, but the whole ecumenical movement. A man of tremendous ability and versatility, he had a deep concern for people, a complete dedication to Christ and a profound understanding of contemporary issues.

His range of experience and responsibilities was unusually varied. He had country and city appointments, he was a district chairman, hospital chaplain, a prison chaplain, a chaplain to the armed forces, President of Wesley College Council and President of the Australian Council of Churches; Registrar of the Melbourne College of Divinity; a delegate to the WORLD COUNCIL OF CHURCHES and to the WORLD METHODIST CONFERENCE; and President of Conference, Secretary-General and President-General. Few men in Australia have carried such a wide diversity of responsibilities and he fulfilled them with outstanding ability.

He was both a good theologian and an excellent administrator. Not long before he died he remarked to his wife, "I really wanted to be a theologian but they made me an administrator." He knew in whom he believed, but he also knew what he believed and he expressed himself with unusual clarity and penetrating zeal. He was a powerful preacher, and his challenging voice both in the pulpit and on the Conference platform will not be forgotten.

During the closing years of his life physical suffering deprived the whole Church of the full fruitage of his mind and spirit.

Spectator, Victoria, 1967.

AUSTRALIAN EDITORIAL COMMITTEE

BARBER, WILLIAM THEODORE AQUILA (1858-1945), British Methodist, was born in CEYLON on Jan. 4, 1858, the son of William Barber, a Wesleyan Methodist missionary. He was educated at KINGSWOOD SCHOOL and at Gonville and Caius College, Cambridge, and later was awarded the D.D. of the University of Dublin. He entered the ministry of the WESLEYAN METHODIST CHURCH in 1882, and served mainly in teaching posts. He was assistant tutor at Richmond Theological College, LONDON, 1882-84; principal of a high school at Wuchang, CHINA, 1885-93; in circuit in Leeds, England, 1893-96; a secretary of the Wesleyan Methodist Missionary Society, 1896-98; headmaster of the Leys School, Cambridge (originally a Methodist foundation), 1898-1920; and principal of Richmond College, 1920-29. He was elected president of the Wesleyan Methodist Conference in 1919. Having served with DAVID HILL in China, he published *David Hill, Missionary and Saint* (1898) as well as the FERNLEY LECTURE of 1917, *The Unfolding of Life*. He died in Cambridge on Oct. 18, 1945.

F. Cumbers, *Richmond College*. 1944.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921-24.

JOHN NEWTON

BARBIERI, SANTE UBERTO (1902-), South American bishop, was born in Due Ville, Vicenza, Italy, to Catholic parents, on Aug. 2, 1902. At the age of eight



SANTE U. BARBIERI

his parents brought him with them to BRAZIL. There, in the state of PORTO ALEGRE, after going through primary school, he had to work to help his widowed mother. As an assistant to an itinerant jewelry salesman, he traveled horseback through the Brazilian jungles visiting the frontier towns. At twenty-one he was established in Paso Fundo, Brazil, both working and studying to enter the law school. It was then that he was converted to the evangelical faith and joined the Methodist Church.

This experience proved a turning point in his life. He decided to become a minister. In 1924 he married Odette de Oliveira, a young Brazilian school teacher who had been partly instrumental in putting him in contact with the Methodist Church. He then entered the Methodist Seminary in Porto Alegre and after graduation was sent to study in SOUTHERN METHODIST UNIVERSITY, Dallas, Texas, and EMORY UNIVERSITY, Atlanta, Ga., both in the U.S.A. From there he went back to Brazil, entered the Methodist ministry, and began a teaching career at his alma mater in Porto Alegre, of which he became president.

At the invitation of B. FOSTER STOCKWELL, he moved with his family in 1939 to BUENOS AIRES, ARGENTINA, to join the faculty of the Union Seminary there (Facultad Evangelica de Teologia) and be a pastor in the Eastern South America Annual Conference. He served several small churches around Buenos Aires until in 1942 he was appointed pastor of the Buenos Aires Central Church.

In 1947 he went full time into theological education and was made director of the Seminary. In January 1949, however, the Latin America Central Conference elected him a bishop, thus putting an end to what he had considered his life career. He was assigned to the River Plate episcopal area (Argentina, URUGUAY and BOLIVIA). The year 1949 was also the beginning of his ecumenical career. This year he was elected chairman of the First

Latin American Evangelical Conference, held in Buenos Aires, and soon began participating in several commissions of the newly organized WORLD COUNCIL OF CHURCHES. He attended the Evanston Assembly in 1954 and was elected one of its presidents, serving until 1961. Since then he has been a member of the Central and Executive Committees of the same. He has served as vice president of the World Council on Christian Education and Sunday School Association.

Besides preaching and teaching, Bishop Barbieri has done much writing. In Brazil he was made a member of the Literary Academy of the State of Rio Grande do Sul. He writes prose and poetry, textbooks and novels, in Spanish, Italian, Portuguese, and English.

As an administrator Bishop Barbieri is credited with giving strong leadership in the World Council of Churches during the critical years of that organization, 1954-61. Also as a bishop he helped to open up mission frontiers in PATAGONIA and in Bolivia, which was then called a "land of decision." He retired officially in 1968, but was continued on in charge of the work in Argentina until the Methodist Church there organized in the summer of 1969.

Of the four children of Bishop and Mrs. Barbieri, the youngest, Flavio, is a Methodist pastor in Bolivia.

Since retirement Bishop Barbieri continues to reside in Buenos Aires.

Who's Who in The Methodist Church, 1966. ADAM F. SOSA

BARCLAY, ARTHUR JOHNSTONE (1868-1953), Australian minister and administrator, was received into the ministry of the Methodist Church in 1893 by the SOUTH AUSTRALIAN CONFERENCE, of which Western Australia was then a district. He served in several Australian circuits where he showed himself to be a devoted pastor with some talent for preaching. It was as an administrator, however, that he made his most significant contribution to the developing church. In 1907 he was released from circuit work for twelve months to raise funds for, and to assist in the establishment of the Methodist Ladies' College, Claremont, and he remained as its Secretary for twenty-one years. In 1913 he was appointed General Superintendent of Home Missions and Connexional Secretary for the WESTERN AUSTRALIA CONFERENCE. He held the former office for twenty-three years and the latter until his retirement.

He was elected President of the Western Australia Conference in 1911 and again in 1929, the only minister of the Conference to have won this double distinction. In 1928 he visited England and secured financial assistance for the establishment of a Theological Institution for Western Australia. It was largely through his advocacy that the Methodist Federal Inland Mission was created at the General Conference of 1926. This placed the burden of bringing the Church to the lonely people of the vast Australian outback on the shoulders of the whole Church. In 1935 he was elected President General of the Methodist Church of Australasia, and he retired from the ministry at the end of his three-year term of office. He died in Perth in 1953.

AUSTRALIAN EDITORIAL COMMITTEE

BARCLAY, WADE CRAWFORD (1874-1965), American minister, educator, and historian, was born Aug. 8, 1874 in West Liberty, Iowa. He was a direct descendant of



WADE C. BARCLAY

Janes Barkley, who had settled in Walkill Valley, N. Y. in 1729.

Reared in a vital Christian home, Wade Barclay began to preach in his late teens in nearby rural churches. He was ordained when he was twenty years old.

In 1899 he graduated from the University of Iowa, and completed work for his B.D. degree at University of Chicago in 1906. In recognition for his work as an educational leader and historian, SIMPSON COLLEGE, Indianola, Iowa, bestowed its D.D. degree upon him.

Barclay's major interest was the field of religious education. He is credited with developing the first system of religious education geared to the various age levels of children. He also prepared training materials for teachers of religious education. This was accomplished while he was editorial director of the Board of Sunday Schools of the M. E. Church, a post he accepted in 1909. He served from 1914 to 1926 as associate editor of teacher and adult publications for the Methodist Book Concern, editing the *Sunday School Journal* and *Adult Class Monthly*. In this area he was a leader of the liberals, along with such men as HARRY F. WARD, Bishop FRANCIS J. MCCONNELL, and RALPH DIFFENDORFER.

From 1927 to 1944, Barclay was executive secretary of the Joint Commission on Religious Education in Foreign Fields. His personal knowledge of the work in the field and his constant correspondence laid the groundwork for his major work, the *History of Methodist Missions*, which was designed to "present a comprehensive, detailed, and accurate history of American Methodism in its character as a Christian missionary movement."

Volume I appeared in 1949, followed promptly by Volumes II and III, before he relinquished the task of preparing the last three volumes. Barclay was a man endowed with tireless energy, an ever-alert mind, literary charm and grace, and his part in this monumental work was completed near the close of his more than fifty years of active service to the Methodist Church. Barclay was the author of twenty other books, but his three vol-

umes are considered the definitive history of American Methodist missions available today.

Methodism's outstanding mission historian of his time, Barclay died Jan. 15, 1965 at his home in Haworth, N. J.

W. C. Barclay, *History of Missions*, 1949-1957.

New York Times, Jan. 16, 1965. (Obituary)

Who's Who in America, 1948-49. ARTHUR BRUCE MOSS

BARDSLEY, SAMUEL (?-1818), British Methodist, one of JOHN WESLEY'S itinerant preachers from 1768 to 1818. For some time he was the senior preacher of the connection. He was a man of fine Christian character and lovable disposition. His sermons were couched in simple, easily understood language, and were blessed to great numbers of people. John Wesley held him in very high and affectionate regard, and frequently corresponded with him. He was one of the small group of preachers on whom Wesley relied during his latest years for advice and support. He was also one of the hundred preachers named in Wesley's DEED OF DECLARATION, who formed the legal Conference after Wesley's death. He died very suddenly after attending the Leeds Conference on Aug. 19, 1818.

W. L. DOUGHTY

BARDWELL, HARRY BROWN (1879-1956), American missionary to CUBA. Born at Talbotton, Ga., March 21, 1879, he was converted in March 1892 and at that time joined the church. His education was in the public school system of Talbotton and at EMORY COLLEGE, which latter granted him the Ph.B. degree in 1899. It was while studying at Emory College that he decided to abandon his previous plans of becoming a physician, as was his father, and to devote his life to the preaching of the Gospel. In August, 1899, he was licensed to preach. For three years he served as pastor of Centenary Church, Macon, Ga. In 1903 he and his wife (the former Addie Abney of Leesburg, Fla.) offered themselves as missionaries to Cuba. Their first pastoral church was in Guantánamo, where he served for five years. His prestige was such that, at a time when the Roman Catholic Church and Protestant leaders were in bitter conflict, the local Roman Catholic priest entrusted Bardwell with the distribution of his personal inheritance. In 1908 Bardwell was transferred to Havana, and one year later was appointed director of Candler College. His work there was the most remarkable aspect of his ministry. For forty years (1909-1949), he gave this school such leadership that it became one of the outstanding educational institutions in Cuba. At the same time he was pastor of the local church, "Leland Memorial." In 1934 he became blind, one of the greatest trials of his life, but it was taken by him as an opportunity to witness to the depths of Christian overcoming. At the time of his retirement in 1949 his former students and other friends made it possible for him to remain in Cuba for the remainder of his days. He passed away on Nov. 4, 1956.

Ernesto Vasseur, "Dr. Harry Brown Bardwell," *Cuba Annual Conference Report*, 1957, pp. 57-8. JUSTO L. GONZALEZ

BARE, CHARLES LYSANDER (1849-1924), was born in Bethlehem, Ind., on July 7, 1849, the oldest in a family of several children. His father was a soldier in the Civil War, and died in a Confederate prison of battle wounds. The boy had the responsibility of taking the place of

father to the younger children, and assisting his mother.

He was educated at SIMPSON COLLEGE and DREW SEMINARY. He married Susan Winchell in 1879, and the two sailed for INDIA, arriving there Jan. 1, 1880. His first appointment was to the Boys' Orphanage in Shahjahanpur, including evangelistic work in the district. This position he held for nine years. In 1890 he succeeded E. W. PARKER in charge of the Rohilkhand District. The burden was too heavy and his health broke, so he returned to America on furlough. After four years he was able to return to the land and people he loved.

For two years he served as professor in the BAREILLY Theological Seminary, then as principal of LUCKNOW CHRISTIAN COLLEGE, where he continued until 1914. Although he filled important places on the mission field and was successful, it was in the college that he made the greatest impression. Through Bare's efforts many deficiencies were remedied, and he lived to see the college established on a firm basis, and enjoying the confidence both of the government and of the people.

After another period of two years as district superintendent and a year as principal of Bareilly Theological Seminary, he had furlough and was retired by the Board of Missions, but returned to India and continued to teach in the seminary until his death in January, 1924, at Bareilly.

Memoir, North India Conference *Minutes*, 1924.

JOHN N. HOLLISTER

BAREILLY, India, has long been a headquarters of both civil and military administration in its region. It is situated on the Ramganga River, 812 miles from Calcutta and 1,031 from Bombay. Furniture making and carpeting, rosin, bobbin, and match factories are the chief industries. It is the strong center of the North India Annual Conference.

Methodist work was begun in Bareilly by WILLIAM BUTLER in 1856 when he found it impossible to begin missionary work in LUCKNOW. Among the pioneer missionaries who shared in the work in this area were JAMES L. HUMPHREY, JAMES M. THOBURN, JAMES W. WAUGH, C. W. JUDD, JAMES H. MESSMORE, E. W. PARKER, HENRY MANSELL, T. J. SCOTT, Robert Hoskins, and CLARA SWAIN. In 1861 the first Methodist press was established in Bareilly, but this was later moved to Lucknow.

At present there are three self-supporting Methodist churches in the city with Bareilly Central having a membership of 3,031. The entire Bareilly district of the conference has 16,803 Methodists served by twenty-one ordained men and twenty-one other workers.

Among institutions in Bareilly are Bishop Mondol Inter College, a junior college for boys; a Methodist Girls' High School and Hostel, which is a primary, middle and high school for girls, though coeducational in the primary classes.

There is also the Clara Swain Hospital and School of Nursing, which was the first hospital in all Asia for women and children. This was begun in 1870 by Clara Swain, for whom it is named and who left a remarkable impress on that region. It was made a general hospital in 1940 and more than 3,000 patients are treated yearly.

The Warno Baby Fold in Bareilly is an inter-conference orphanage for children under six years of age. Except for occasional small gifts through Advance Specials, the institution is fully supported by The United Methodist Church in India.



CLARA SWAIN HOSPITAL, BAREILLY

North India Theological College in Bareilly is a union project which is carried on in cooperation with the British and Australian Methodists, the English Baptists, the United Church of North India, and the Church of England. Its most recent formal announcement declares that it is sponsored by (1) The Methodist Church in Southern Asia of American United Methodist Church connection, (2) The United Church of Northern India—(i) The North India Synod of the United Presbyterian Church in the U.S.A. connection, (ii) The Punjab Synod of the United Presbyterian Church in the U.S.A. connection, (iii) Malwa Church Council of United Church of Canada connection, and (iv) Vindhya Satpura Church Council of Canadian Presbyterian Church connection—and (3) The Church of India, Pakistan, Burma, and Ceylon. It began in 1872 as a Methodist institution, the first of its kind opened by any agency in India. It offers a three-year course in the Hindi medium to graduates of middle school and a diploma to high school and junior graduates for the L.Th. degree. The latest report indicates an enrollment of thirty-eight.

D. Patla, *North India Theological College, Bareilly, U.P.*
Bareilly: Fine Printers, Ayub Khan Chowraha, n.d.
Project Handbook: Overseas Missions, 1969. N. B. H.

BARILOCHE, Argentina or San Carlos de Bariloche, as it should properly be called, is a rather small resort area situated in Rio Negro Province of Southern Argentina in a region of mountains and lakes sometimes termed the Switzerland of South America. The city is a popular resort for a great many tourists from over all South America and distant lands. Methodists for some years had a congregation in Bariloche, but their place of worship was a small, simple room, unpainted and barn-like in its appearance, not at all comfortable with what Methodist visitors who came to Bariloche expected to find. Fortunately, however, a devoted and sacrificial congregation found means to construct in 1964 a new Methodist church of modern design, with adequate facilities situated on a



SAN CARLOS CHURCH, BARILOCHE

commanding site above the town and overlooking waters of the lake. This was done in part with strong assistance from the WESTERN NORTH CAROLINA CONFERENCE of THE METHODIST CHURCH. William C. Stokes, a layman of that conference, with his wife made a special trip to Bariloche at the request of his bishop, surveyed the need,

and helped to arouse the conference itself to support the building project.

KARL SIEGFRIED TROMMER, who has for some years been pastor at this church, oversaw and directed the building of the new edifice. It was formally opened early in 1965 with Bishop SANTE UBERTO BARBIERI, in charge of the area, and Bishop NOLAN B. HARMON with a delegation from the Western North Carolina Conference, including Mr. and Mrs. Stokes, being present for the opening ceremonies.

Trommer preaches in German, Spanish, and English to three different audiences each Sunday in the new church. A feature of the new edifice is a tower with three church bells, one bearing an English inscription, one a Spanish, and the other a German.

Bariloche is headquarters of the PATAGONIA PROVISIONAL ANNUAL CONFERENCE.

Discipline, TMC, 1964.

Barbara Lewis, ed., *Methodist Overseas Missions, Gazetteer and Statistics*. New York: Board of Missions, 1960. N. B. H.

BARKER, JOHN and **WILSON, HARKUA**, were the first and second persons baptized by JAMES MILLS THOBURN during his remarkable missionary career in INDIA. Both were born in the Himalayan Mountain region known as Kumaun. Barker, the first convert, a student in a mission school, was baptized Nov. 3, 1861, and Wilson, an orphan boy, was baptized soon afterwards. Two years later, after Thoburn's wife had died and he went to America to put his baby in the care of relatives, he took Wilson with him.

These un-Indian names were given to the converts because the missionaries of the day thought it necessary that there be no suggestion of non-Christian beliefs in names. Those chosen frequently honored friends in America who were interested in the missions. Both of these young men became catechists and eventually were admitted to annual conference membership and ordained, Wilson in 1887 and Barker in 1890.

While serving as catechists they were both admitted to a class of medical training taught by James L. Humphrey for ten women and six men. Their examining committee declared they had acquired "a practical knowledge of medicine and surgery quite equal to the generality of locally trained native doctors." Both men throughout their ministry sought to combine service to the sick with the preaching of the Gospel. "Dr." Wilson conducted a clinic in Bhot on the border of NEPAL, close to Tibet, and occasionally went on tours in both of those lands in which missionaries were not allowed to reside. It is reported that a number of people of both countries to whom he had ministered in his clinic and on tours became believers in Christ and that he baptized a score or more of them. He was the first evangelist resident in Bhot.

B. H. Badley, *Indian Missionary Directory*. 1892.

J. N. Hollister, *Southern Asia*. 1956.

J. E. Scott, *Southern Asia*. 1906.

J. WASKOM PICKETT

BARKER, JOSEPH (1806-1875), erratic British Methodist, was born in Bramley, Leeds, May 11, 1806. He joined the METHODIST NEW CONNEXION in his youth and became a minister in 1829. He quickly gained popularity as a preacher, but constantly slighted authority. At the 1841 conference he was expelled for denying the validity of BAPTISM and the LORD'S SUPPER, and for seeking to estab-

lish a book room in competition with the denominational BOOK ROOM. His popularity caused a loss to the connection in the next year of 29 societies and 4,348 members. He became a Unitarian, and entered Radical politics in 1846. He was tried for sedition and acquitted in 1848. He went to America in 1851, where he became an atheist. He returned to England in 1860, was reconverted in 1863, and worked with the PRIMITIVE METHODISTS until his return to America shortly before his death on Sept. 15, 1875. His incomplete autobiography edited by his nephew is of great interest.

John Thomas Barker, ed., *The Life of Joseph Barker, Written by Himself*. 1880.

OLIVER A. BECKERLEGE

BARNABY, HORACE T. (1823-1917), American bishop of the UNITED BRETHREN IN CHRIST (OLD CONSTITUTION), was born in Allegheny Co., N. Y., April 26, 1823. His parents died when he was young and he drifted about among relatives. His formal education was slight, but he made good use of his intellectual faculties, serving as school teacher for fourteen years, studying law and serving in a justice court.

At the age of nineteen, in Hillsdale Co., Mich., he was converted in a M. P. CHURCH, joined the church, and was licensed to preach. Moving to Gratiot Co., Mich., he became acquainted with the Church of the United Brethren in Christ and after affiliating, he filled appointments in schoolhouses and private homes. When weather permitted he held grove meetings. In this pioneer work he traveled long distances on foot, forded streams, followed Indian trails and often carried a gun for protection from bears and wolves. Later he moved to Gaines Township, Kent Co., Mich. where he purchased a timbered tract, cleared away the forest and built his home. He resided there the remainder of his life.

He was married four times: Lydia Ann Williams; Jane Franklin; Susan Franklin; and Sophia J. Abbey. He was the father of six sons and four daughters.

He served missions, circuits and pastorates for a total of fifteen years, and was presiding elder at intervals for another fifteen years. He was a member of every GENERAL CONFERENCE from 1869 to and including 1905. He was elected bishop in 1889, when he was 66 years of age, serving sixteen years in that capacity.

He was assistant to Bishop MILTON WRIGHT in the legal litigation to control church property. It was through the leadership and wisdom of Bishop Barnaby that the courts awarded the church property in the state of MICHIGAN to the Church of the United Brethren in Christ (Old Constitution). He selected the attorney and instructed him respecting the fine points of the case, so that a favorable decision was rendered in spite of the decisions in other states. His leadership in the period of reconstruction following the division of 1889 was noteworthy.

He loved children and made friends readily. As a preacher, his sermons were biblical, informational, inspirational, and theological. The illustrations he used were numerous, drawn from the common scenes of life out of his broad background. Frequently he was involved in debates on biblical and theological themes, but always seems to have come out ahead.

He died at the Barnaby homestead at Gaines, Mich., March 1, 1917, when he was nearly 94 years old. The

funeral was in the Gaines Church near his home, and burial was in the cemetery near the church.

Christian Conservator, March 21, 1917.

Contact, Aug. 27, 1967.

General Conference Proceedings, 1917. J. RALPH PFISTER

BARNES, ISAAC A. (1857-1944), American preacher and conference historian, was born in Marion County, W. Va., Aug. 28, 1857, the son of Isaac N. and Margaret (Holland) Barnes. He was educated at Fairmont State College, West Virginia University (B.A.), WESTMINSTER THEOLOGICAL SEMINARY, and KANSAS CITY UNIVERSITY. The latter school awarded him the D.D. degree. He married Margaret A. Linn, June 16, 1880, and they had three sons and two daughters. He joined the WEST VIRGINIA CONFERENCE (MP) about 1880 and over the next twenty-two years served eight charges, including Morgantown, Newburg, and Grafton. A leader in the conference, he served as secretary five years and president one year. In 1902 he transferred to the Pittsburgh Conference (MP) and was stationed at Second Church, PITTSBURGH. About 1917 he retired, moved back to West Virginia, and entered public school work, first as a teacher, then as a member of the board of education, and later as superintendent of schools. In 1928 his name reappeared in the minutes of the West Virginia Conference (MP), and after unification in 1939, he was a retired member of the West Virginia Conference, The Methodist Church. Barnes was the author of several books of sermons, and in 1926 he published *The Methodist Protestant Church in West Virginia*. During the last several years of his life he was a weekly contributor to church publications and to his home town newspaper in Fairmont. He died Sept. 26, 1944, and was buried in Bentons Ferry, W. Va.

Minutes of the Pittsburgh Conference, MP.

Minutes of the West Virginia Conference, MP.

Minutes of the West Virginia Conference, TMC, 1945.

FRANK L. SHAFFER

BARNETT, EUGENE E. (1888-1970), American minister and long-time head of the International Y.M.C.A., was born in Leesburg, Fla., a member of the well-known Barnett Methodist family of that state. He was one of the first Y.M.C.A. missionaries who journeyed to CHINA in the early part of the century, and served as general secretary of that organization there for a number of years. In 1941 he became the executive secretary of the Y.M.C.A. International Committee with headquarters in New York, retiring from this post in 1953. He is survived by three sons, each of whom has taken a prominent part in commercial and political dealings with East Asian matters; and by one daughter, Mrs. Fred S. Chultheis. Dr. Barnett made his home in White Plains, N. Y., during his long and effective tenure of the general secretaryship of the International Y.M.C.A.

Who's Who in Methodism, 1952.

N. B. H.

BARRATT, PHILLIP (1730-1784), American landowner and colonial leader, was the youngest son of Phillip Barratt, planter of BOHEMIA MANOR, Cecil Co., Md. Barratt's birth is recorded by Richard Sewell of the Church of England, rector of St. Stephens Parish Church, Cecil Co., Md., as Oct. 12, 1730. His father died in Aug., 1733, and later his mother married Joseph Price, a farmer

of Kent Co., Del. She and her two sons, Phillip and Roger, subsequently resided on the tract of land upon which BARRATT'S CHAPEL was erected. It was in this manner that Phillip Barratt became a Delawarean.

In 1775, Phillip Barratt married Marian Sipple, daughter of Waitman Sipple. Barratt was commissioned High Sheriff of Kent Co., Oct. 6, 1775 and served until Sept., 1779, when he was elected a member of the State Assembly, representing Kent Co., where he served until 1782. His land holdings consisted of some 800 acres. He also owned two sloops, the "Friendship" of twenty tons and the "Dolphin" of fifteen tons. In 1780, Phillip Barratt, in cooperation with his father-in-law, Waitman Sipple, took the lead in erecting Barratt's Chapel. Barratt contributed the land upon which the Chapel stands.

WILLIAM O. HACKETT

BARRATT'S CHAPEL, "The Cradle of Methodism" in America, is located ten miles south of Dover, the capital city of DELAWARE, on state route 113. The brick church exterior remains the same as when constructed in 1780, and sits back among the trees a little distance from the road. Minor changes have been made in the interior.

A society of Methodists, who were instrumental in building the chapel, was organized in 1778 under the influence of FREEBORN GARRETTSON. In May of 1780 PHILLIP BARRATT, a member of this first society, contributed a plot of ground to the society with the understanding that they would build a preaching house thereon. A two-story brick church was started immediately. Suspicion attached to the patriotism of the Methodists during the Revolution caused considerable opposition to the erection of the church within the neighborhood. When the church was under construction, a gentleman of the region predicted it was much too big for the Methodists: "It is unnecessary to build such a house, for by the time the war is over, a corn-crib will hold them all."

That same Fall the church building was ready for occupancy and was dedicated as Barratt's Chapel. It was the first church built in Kent County by the Methodists, and one of the first erected in Delaware. For two generations it remained in an unfinished condition—with dirt floors and no heat; yet, with all its limitations, at its completion it was recognized as the Cathedral of Methodism because it was the best "meeting house" in America belonging to the Methodists.

On Nov. 14, 1784 a quarterly meeting was held at Barratt's Chapel. THOMAS COKE and RICHARD WHATCOAT, who had just arrived from England, proceeded to conduct services, Asbury arriving after the service began. Among the preachers present were Samuel McGAW, a clergyman of the Church of England; FRANCIS ASBURY, Caleb B. Pedicord, Joseph Hartley, Freeborn Garrettson, JAMES CROMWELL, JOHN DICKINS. Coke, assisted by Whatcoat, administered the sacrament of the LORD'S SUPPER to five or six hundred communicants, the first such observance conducted by authorized Methodist ministers in North America. On this same date, Coke and Asbury together made plans for the now historic CHRISTMAS CONFERENCE. Freeborn Garrettson was sent "like an arrow" to call the conference together for a meeting at LOVELY LANE Meeting House in Baltimore, Md., on Dec. 24, 1784.

EZEKIEL COOPER says of the November meeting, "While Coke was preaching, Asbury came into the congregation. A solemn pause and deep silence took place at the close of



BARRATT'S CHAPEL

the sermon as an interval for introduction and salutation. Asbury and Coke, with hearts full of brotherly love, approached, embraced, and saluted each other. The other preachers at the same time were melted into sympathy and tears. The congregation caught the glowing emotion, and the whole assembly, as if struck with a shock of heavenly electricity, burst into a flood of tears. Every heart appeared overflowing with love and fellowship, and an ecstasy of joy and gladness ensued. I can never forget the affecting scene."

Long after, in 1815, Bishop Asbury for the last time, in great feebleness, preached in that chapel. Judge Andrew Barratt, the son of Phillip, was present and invited the bishop to dine, remarking, "Oh, I know that my father and mother thought more of him than any man upon earth, and well does it become their son to respect him."

Today, Barratt's Chapel is owned and maintained by the PENINSULA CONFERENCE Historical Society. In 1964 a museum and curator's residence was constructed. A full-time curator is assigned to this work.

- F. Asbury, *Journal and Letters*. 1958.
- J. M. Buckley, *History of Methodists*. 1896.
- J. Lednum, *Rise of Methodism*. 1859.
- M. Simpson, *Cyclopaedia*. 1878. WILLIAM O. HACKETT

BARRETT, ALFRED (1808-1876), British theologian, was born at Attercliffe, Yorkshire, Oct. 17, 1808. He entered the Wesleyan ministry in 1832, and was appointed governor of the Richmond branch of the theological institution in 1858 (see Theological Colleges). He was the author of a number of works, biographical and doctrinal,

including *The Ministry and Polity of the Christian Church*. He died at Clapton, London, on Oct. 26, 1876.

- F. Cumbers, *Richmond College*. 1944.
 - H. Barrett, *Memoir of the Rev. A. Barrett*. London, n.d.
- C. ERNEST LONG



JOSEPH P. BARTÁK

BARTÁK, JOSEPH PAUL (1887-1964), superintendent of CZECHOSLOVAKIA, was born in Sedlon, Bohemia, on

Dec. 25, 1887. During his youth he came to the U.S.A. and studied theology in Georgetown, Tex., and also in VANDERBILT UNIVERSITY. Later he received the honorary Th.D. from SOUTHWESTERN UNIVERSITY, Georgetown, Texas. From 1914-21 he was pastor of a Czech congregation in CHICAGO.

After the first World War he returned to Czechoslovakia as a missionary, evangelist, and cofounder of the Methodist Church in Czechoslovakia. After a few interruptions from 1941 to 1946, when he was forced by the Germans to leave the country, he worked again in Czechoslovakia up to 1950 as a leader of the church. Bishop Harmon writes: "When Bishop PAUL N. GARBER, in charge of the Geneva Area, appointed Barták to go back and take up again the work in Czechoslovakia—at that time under heavy anti-Christian threat because of the post-war troubles, and because he had suffered imprisonment for his faith—and when we who were with him expressed our concern, he straightened up and said simply: 'Well, they can never take sixty-two years of my life from me.' He went to his station utterly unafraid." He also served the church in a Czech congregation in Vienna. He retired in due time and died in 1964 at his daughter's home in Georgia. He is the author of *John Huss at Constance* (Nashville: Cokesbury Press, 1935).

VACLAV VANCURA

BARTON, JOHN WYNNE (1892-1936), American layman, publisher and educator, was born at Overton, Texas, on Oct. 25, 1892, and earned degrees at Trinity College, Texas, and Columbia University. He was awarded the honorary LL.D. by Trinity College in 1927.

He was professor of history and economics at Trinity in 1914-15 and was in the same department and acting dean of SOUTHERN METHODIST UNIVERSITY at Dallas from 1915 to 1917. He was for six months the assistant director of the Bureau of War Risk Insurance during World War I. He was in the wholesale mercantile business in Dallas in 1919, and organized and was the first dean of the Dallas School of Commerce.

In 1922 he became a Publishing Agent of the M. E. CHURCH, SOUTH, at Nashville, Tenn. He resigned in 1926 and became vice president of Ward Belmont School for Girls, becoming president after 1933.

Barton was a private and then captain in the U. S. Army in 1917-18 and spent one year in France with the American Expeditionary Force. After returning and moving to Nashville, he was trustee of SCARRITT COLLEGE, MEHARRY MEDICAL COLLEGE, and Vanderbilt University Hospital, president of the Community Chest, and the American Association of Junior Colleges. He was a lay delegate to the GENERAL CONFERENCE of 1922 when thirty years old; later at the 1930 Conference he served on its Committee on Episcopacy. That Committee, having before it Bishop JAMES CANNON, JR., under accusation for having dealt improperly in the stock market, was beset by reporters endeavoring to get news bearing on the nationally watched "Cannon Case." John Barton was made the Committee's guard at the door, and those present will always remember his big figure seated firmly in the doorway and making all reporters stay out of earshot. He died in the prime of life at Nashville on Sept. 2, 1936.

Who Was Who in America, 1897-1942. ELMER T. CLARK

BARTON, LOUIS S. (1869-1953), American minister, was born June 30, 1869 near Falcon, Ark. His father having died in 1872, the family made several moves before young Barton reached manhood. In the fall of 1888 he went to Celeste, Texas to attend school and the following summer he and his mother moved to Kingston, Texas where he taught school at rural Prosperity. In 1891 he attended the University of Texas to study law. Passing the bar examination he went to NEW MEXICO to practice law but soon returned to Texas. Attending a camp meeting at Harrel's Camp-ground he was so profoundly moved that he determined to give up the law and become a Methodist preacher.

He was received on trial in 1893 at the NORTH TEXAS ANNUAL CONFERENCE and served several small charges. On Dec. 28, 1893 he married Miss Maude Spaulding of Kingston, Texas. In 1898 he moved to Nashville, Tenn. to attend VANDERBILT UNIVERSITY. In 1899 he returned to his Conference in Texas and served successfully four appointments. He was Conference Evangelist, then PRESIDING ELDER of the Decatur District, 1907-12, then Commissioner of Education for the North Texas Conference.

In 1914 he came to Boston Avenue Church in TULSA where he served eight years. His wife died July 4, 1918. In November, 1919, he was appointed Chaplain in the U.S. Army and served a year in France before returning to Tulsa in September, 1920, in the East Oklahoma Conference. On March 8, 1921, he was married to Mrs. Jane Murray at San Antonio, Texas.

In 1922 he was appointed to McFarlin Memorial Church in Norman, Okla., where he served five years, and then was presiding elder of the Tulsa District. He was a delegate to STOCKHOLM, SWEDEN in 1925 to the Universal Conference on Life and Work. He led the delegation to GENERAL CONFERENCE from the East Oklahoma Conference in 1926. In 1929 the D.D. degree was conferred upon him by SOUTHERN METHODIST UNIVERSITY. In 1930 he was appointed to St. Paul's Church in Muskogee. While here he was a delegate to the Universal Conference on Life and Work at Oxford and the important Conference on Faith and Order in Edinburgh. In 1938 he was made vice-president of Oklahoma City University. He retired in the fall of 1940, and died in Tulsa in 1953.

OSCAR L. FONTAINE

BASCOM, HENRY BIDLEMAN (1796-1850), American educator, author, and bishop, was born May 27, 1796 in Hancock, N. Y.

Converted when he was fifteen years old, he was licensed to preach by the OHIO CONFERENCE in 1813. His early ministry was spent in the Ohio, TENNESSEE, and KENTUCKY CONFERENCES.

In 1823 he was elected chaplain of the U. S. Congress, by nomination of Henry Clay. During his chaplaincy in 1823-1826, he preached in MARYLAND, VIRGINIA, and PENNSYLVANIA, and became regarded as Methodism's outstanding pulpit orator.

In 1827, after serving pastorates in Pittsburgh and Uniontown, Pa., he was chosen president of Madison College, Uniontown. He served until he became agent for the American Colonization Society in 1829.

Returning to the educational field in 1832, he was named professor of moral science at AUGUSTA COLLEGE in Kentucky. Ten years later he became president of Transylvania University, Lexington. In the last year of

his presidency he was elected editor of the newly formed *Southern Methodist Quarterly Review*. Election was by the GENERAL CONFERENCE of 1846, at which conference the M. E. CHURCH, SOUTH was formally organized.



HENRY B. BASCOM

Henry Bascom took an active part in the struggle between Northern and Southern delegates in the General Conference of 1844, presenting the South's arguments in his well-known forensic and colorful manner.

His writings revealed his ability as an ecclesiastical statesman. His leadership during the trying period of division was recognized with his election in 1850 as a bishop of the church. He lived to preside over only one annual conference, held in St. Louis, Mo., in 1850.

While serving as editor of the *Southern Methodist Quarterly*, he published two works: *Methodism and Slavery*, and *Sermons* in two volumes. A four-volume set of his *Works* was published posthumously in 1855.

He died Sept. 8, 1850, having left an indelible mark on Methodism as a teacher, administrator, and orator.

W. C. Barclay, *History of Missions*. 1949-1957. *Dictionary of American Biography*, Vol. II.

Moses Montgomery Henkle, *The Life of Henry Bidleman Bascom, D.D., LL.D., Late Bishop of the Methodist Episcopal Church, South*. Louisville: Morton & Griswood, 1854.

M. Simpson, *Cyclopaedia*. 1878. ELMER T. CLARK

BASEL (or Basle), Switzerland, the second largest city of the country, with a population of 212,800, of whom 58.8 percent are Protestant and 36.7 percent Roman Catholic, is situated close to the French and German frontiers. Erasmus of Rotterdam (1466-1536) lived in Basel for several years and lies buried in the cathedral. Under Erasmus the University of Basel, the oldest in Switzerland, became one of the great European centers of humanism.

The first Methodist services here were held by LOUIS NIFFERT in 1860, in the house of an Englishman, Dr. Marriott. Soon a congregation was organized and a church built at the Wall-Strasse. The first Quarterly Meeting, held in 1862, reported 140 members and two Sunday

schools, with twenty teachers and 180 children. In spite of many difficulties, and even some persecution, the work expanded. A new church was erected in 1963 at the General Guisan-Strasse. In 1964 a new church building was completed at Kleinbasel, a section of the city, in connection with an important home for about eighty old people, the Wesley House. The Allschwilerplatz Church includes another home for about sixteen elderly persons. By 1966 there were five churches reported, having a total membership of more than a thousand members. Many sessions of the Switzerland Annual Conference have been held in this beautiful city, which was also the birthplace of Bishop FRANZ SCHIAFER.

HERMANN SCHAAD

BASHFORD, JAMES WHITFORD (1849-1919), American bishop and foreign missionary administrator, was born at Fayette, Wis., on May 29, 1849. He was graduated from the University of Wisconsin with the B.A. and M.A. degrees. He received the Ph.D. from BOSTON UNIVERSITY. His honorary doctorates came from NORTHWESTERN, WESLEYAN, and Wisconsin Universities.

He was ordained to the ministry of the M. E. CHURCH in 1878 and served pastorates at Harrison Square in BOSTON, Jamaica Plain and Auburndale in MASSACHUSETTS; PORTLAND, Me.; and BUFFALO, N. Y. In 1904 he became president of OHIO WESLEYAN UNIVERSITY and was elected bishop in the same year. He held conferences in the United States until 1906 and after that date he was identified with CHINA and became an outstanding bishop in that vast mission field.

He directed the China Centennial Thank-offering in 1907 and 1908 and raised \$600,000 for missionary work in China. He assisted in organizing famine relief measures there. He was a delegate to the WORLD MISSIONARY CONFERENCE at Edinburgh in 1918. He was the author of *Outline of the Science of Religion*, *The Awakening of China*, *China and Methodism*, *God's Missionary Plan for the World*, *China, an Interpretation*, and *Oregon Missions*. He died at Pasadena, Calif., on March 18, 1919 and was buried in Delaware, Ohio.

F. D. Leete, *Methodist Bishops*. 1948.

C. F. Price, *Who's Who in American Methodism*. 1916.

ELMER T. CLARK

BASS, WILLIAM CAPERS (1831-1894), American college president, was born in Augusta, Ga., Jan. 13, 1831, the son of Henry and Amelia (Love) Bass. He was educated in Cokesbury School in South Carolina and EMORY COLLEGE in Georgia. He abandoned plans to become a lawyer in order to enter the ministry, but to pay school debts he became a teacher, in which profession he remained until his death. He married Octavia Nickelson of Greensboro, Ga. in July, 1854.

In 1859 he left his professorship of natural science at the Female College in Madison, Ga. to become professor in that field at WESLEYAN in Macon, Ga. In 1874 he became Wesleyan's president, which position he held until his resignation in 1894.

Bass was not officially connected with the church until he was admitted on trial in the SOUTH GEORGIA CONFERENCE of the M. E. CHURCH, SOUTH in 1867, but he had preached with regularity since 1852 on a license to preach granted him by the quarterly conference of the Greensboro Circuit in Greene Co., Ga. During his tenure

at Wesleyan he preached once a month at each of three rural churches near his home.

A biographer writes of him that he was "universally recognized not only as one of the best educators in the South, but as an eloquent preacher and a finished gentleman."

He died in Macon, Ga., Nov. 15, 1894.

Dictionary of American Biography.

Minutes of the South Georgia Conference (MES).

ELMER T. CLARK



ANCEL H. BASSETT

BASSETT, ANCEL H. (1809-1886), American minister, editor, book agent and historian, was one of the founders of the Western Book Concern of the M. P. CHURCH. For over forty years he was a member of every general conference except one and of the M. P. historic Union Convention held in Baltimore in 1877.

Ansel Bassett was born in Massachusetts, on July 1, 1809, the son of Elihu and Abigail Bassett. When he was one year old his parents moved to CINCINNATI, Ohio. In 1821 he joined the M. E. CHURCH and joined the forces within this church that were advocating more lay representation in the church government. In 1828 he withdrew from the M. E. Church to join the newly-organized M. P. Church and in 1830 he joined the OHIO ANNUAL CONFERENCE of that church. He then served as assistant preacher on the Muskingum Circuit with William Reeves (see HANNAH PEARCE REEVES). He was for seven successive years secretary of the Ohio Conference, and in the 1840's he served for five years as president. He took charge of *The Western Recorder*, a M. P. publication at Zanesville, Ohio, in 1845, and for ten years he conducted this paper as an individual enterprise under the patronage of the various western conferences. In 1854 the *Recorder* became the official organ of the entire north and west and Bassett was unanimously elected both editor and book agent. He

was publishing agent from 1860-64 and again from 1871-72, when he retired.

In 1842 Bassett prepared an account of the growth of the M. P. Church in the west for *The Methodist Protestant*, the official denominational publication. Because of his strong opposition to slavery, he favored the split of the denomination which occurred at the GENERAL CONFERENCE of 1858 at Lynchburg, Va. He then served as a delegate from the Ohio Conference to the convention of delegates from the northern and western conferences which met in Springfield, Ohio, in 1858, and delivered the address at the laying of the cornerstone of the Book Concern Building in Springfield in 1860. He helped compile a *Hymn Book* which was published in 1860 by authority of the northern and western conferences of the M. P. Church. At the request of the General Conference of 1875 he wrote *A Concise History of the Methodist Protestant Church*, a valuable contribution to ecclesiastical history. This work was published in 1877 and revised editions appeared in 1882 and 1887. He was appointed by the General Conference of 1880 to serve on a committee to prepare *The Tribute of Praise*, a new hymnal.

On Aug. 27, 1837, he married Priscilla White, daughter of Robert White. Ansel Bassett died on Aug. 30, 1886, in Springfield, Ohio, and was buried in Fern Cliff Cemetery in Springfield.

A. H. Bassett, *Concise History*. 1877.

T. H. Colhouer, *Sketches of the Founders*. 1880.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

RALPH HARDEE RIVES

BASSETT, RICHARD (1754-1815), American layman, prominent governmental and judicial figure, and long-time friend of Bishop FRANCIS ASBURY, was born in Cecil Co., Md., April 2, 1745. He was one of the most able leaders of the Revolutionary era, and did much to further the work of the early Methodist Church.

He first met Bishop Asbury in 1778. There was some coolness at first, but the two men later came to be close friends. The conversion of Mrs. Bassett influenced Bassett also to unite with the Methodist Church. Wesley Chapel, first Methodist church in Dover, Del., built in 1784, was made possible by Bassett's generous pledge to underwrite half the cost.

The Bassett home, BOHEMIA MANOR, was always open to itinerant Methodist preachers. Bishop WHATCOAT died there in 1806. Many early circuit riders preached at the log chapel Bassett built on his estate.

Beginning with his service as a Captain with the Dover Light Horse during the Revolution, Bassett devoted a lifetime to service in state and national government. He served DELAWARE as governor, legislator, and judge. He helped draft the Delaware constitution. On the national level, Bassett was a U. S. Senator from 1789 to 1793; an elector in 1797; and a delegate to the 1787 Constitutional Convention. As Senator, Bassett cast the first vote favoring making Washington the nation's capital.

From 1801 until his death Sept. 15, 1815, Bassett was judge of the Third District U. S. Circuit Court.

Appleton's Cyclopaedia of American Biography.

Dictionary of American Biography.

M. Simpson, *Cyclopaedia*. 1878.

Who Was Who in America, 1607-1898. ELMER T. CLARK

BAST, ANTON (1867-1937), Danish minister, social worker, and bishop, was born at Lokken, Denmark, on

Sept. 8, 1867. His parents were the cobbler, Nicolai Thommesen Bast, and his wife, Dorthea Marie Kjeldsen. Originally Anton Bast was a fisherman, but very soon the church became aware of his talents for leadership. He was one of two young men who became students at the newly erected theological school at COPENHAGEN in 1888. In 1890 he was sent to Vejle, where he rebuilt and enlarged the church. He was ordained deacon in 1892, and elder in 1894, by Bishop J. P. NEWMAN.

After six rich years at Vejle, Anton Bast was appointed to Odense where except for a single year (1904-05) at Randers, he remained until 1906. The Methodist work grew greatly during those years. Another church was built so that there were two large churches when, in 1906, Anton Bast took over the Jerusalem Church in Copenhagen.

In Copenhagen he founded, in 1910, the Central Mission, a social-philanthropic project to which several institutions, especially for children, were later attached. He was known across Denmark as "the minister of the poor." His worship services and meetings were crowded.

At the GENERAL CONFERENCE of the M. E. CHURCH in 1920 Bast was elected bishop—the first Scandinavian to be so elected. The General Conference allowed him to continue as leader of the Central Mission in Copenhagen. His name was exposed to criticism within Jerusalem Church when a small group charged him with being dishonest in money matters. The police brought an action against him, and on March 19, 1926, he was convicted on the widely questioned proof of one of the counts of indictment. A jury pronounced him guilty.

Previously he had been released from his services as a bishop, and his work taken over by Bishops EDGAR BLAKE and JOHN E. NUELSEN, who divided the episcopal supervision between them.

A trial committee was appointed at the General Conference in 1928 to look into the Bast Case, as it came to be called, and of this Bishop FRANCIS J. MCCONNELL was presiding officer. Fred D. Stone represented the Church and Dorr F. Diefendorf represented the defendant. Anton Bast was permanently suspended from the episcopacy, but not deposed from the ministry, and the General Conference ordered the payment of \$800 to him to cover his expenses to and from the Conference, and also \$75 per month until he should receive an appointment in his own annual conference or enter other employment. At the Danish Annual Conference the same year, he withdrew from the conference and from the Methodist Church.

In 1892, Anton Bast married Marie Dorthea Micheelsen from Vejle. She died on May 15, 1920. On March 1, 1932, he married Signe Jensen from Copenhagen. He died in Copenhagen on April 23, 1937, and was buried in the Vestre Kirkegaard Cemetery there.

Journal, General Conference, M. E. Church, 1928.

F. D. Leete, *Methodist Bishops*. 1948.

P. Rosenkrantz, *Bishop Bast and the Poor People's Money*. 1928.

ELMER T. CLARK
NEILS MANN

BASTAR, India, is a large district in the Southeastern part of Madhya Pradesh. During British rule it was a state governed by a Rajah under treaty arrangement with the British government. The Rajahs are said to be descended from a Kshatriya prince who, in the fourteenth century, fled from Warangul in the area of Hyderabad to escape

from Moslem conquerors and established himself among the aboriginal tribesmen of the territory. In 1892 Charles B. Ward, a missionary of the M. E. CHURCH, received permission to open the first Christian mission in the state. Ward had been a pioneer Methodist missionary in the Telugu-speaking area of Hyderabad State, in Secunderabad and Yellandu, and earlier had organized an English-speaking congregation at Bellary farther south.

At Yellandu, while helping to support an orphanage by supervising construction jobs for the Nizam's state railways, he came into contact with aboriginal laborers from Bastar State and learned of their extreme poverty, illiteracy, superstition, and idolatry. He became eager to visit Bastar and learn more about them and their country. Selecting several colleagues to accompany him he went to Bastar, walking over 700 miles on the round trip. He visited the capital, Jagdalpur, and met a number of state officials. The state was then under the court of wards, the Rajah had died and the heir apparent was only eight years old. Before leaving the state, he met A. H. L. Fraser, who was supervising the court of wards administration of Bastar, and told of his desire to open a mission in the state.

With Fraser's help, Ward obtained a free grant of 1,300 acres of land adjoining the capital for the work of the mission. He proposed to establish a church, homes for a superintendent and several ministers, schools for boys and girls, homes for teachers, farms for growing food, and such other institutions or efforts as he thought would be helpful to the people.

On May 14, 1893, Dr. and Mrs. W. H. Batstone, Canadians, arrived in Jagdalpur as the first resident missionaries in the state. Ward had personally led in constructing a humble temporary home for them. It was 300 miles from the nearest other Methodist missionary home. It burned two years later.

There are two main aboriginal tribes in Bastar State. They have been given various names, but are now commonly designated as Muria and Maria Gonds. The Murias live in the mountainous regions of the state, the Marias in the plains. Both groups call themselves Kois or Koiwars.

Various American missionaries and Indians have served as superintendents or educators in Bastar State, residing in Jagdalpur and extending their service to all parts of the state. The Christian community numbered 6,103 in 1964. The Jagdalpur schools for boys and girls have been combined in one co-educational school. The enrollment in 1964 was 301 boys and 290 girls.

An Anglo-Indian veteran, C. K. Gilder, was the first district superintendent. He lived in Raipur. The next superintendent was Charles Ward, resident at Yellandu. Raipur was separated. Another Anglo-Indian, William Plumley, served helpfully, first as a lay missionary, and later as an official of the state government.

Among missionaries from abroad who have rendered especially effective service were three unmarried women, Ethel Ruggles, ardent evangelist; Helen Fehr, noted educator now serving in PAKISTAN; and S. Stumpf, the first representative of the WOMAN'S FOREIGN MISSIONARY SOCIETY, who in December, 1905, after three years of pleading, was appointed to Jagdalpur. She died in Jagdalpur thirteen months later. Among the men, there was William Taylor Ward, then unmarried, son of C. B. Ward, founder of Methodism in the area. Other men who were ably assisted by their wives were: Frank R. Felt,

Frank D. Campbell, J. W. and Ray Lanham, father and son, and O. M. Auner.

Of Indian men and women there were Gandu Chandayya, an orphan brought in by C. B. Ward from Yelland; J. C. Bhan Singh, a graduate of the Leonard Theological College; Miss L. Bose, an educator of Bengali background; Bin Bhajit, one of the aboriginal inhabitants; and Maria Gond, who had been a leader in animistic religious rites and found reality and transforming grace in Christ.

Another missionary was Mrs. Benjamin Chew, who remained in India after the death of her husband and served as companion to the Rani Sahiba and tutor to her children. She helped the church in every possible way.

J. N. Hollister, *Southern Asia*. 1956.

Minutes of the South India, Central Provinces, and Madhya Pradesh Annual Conferences.

Charles B. Ward, *Our Work*. Chicago: E. J. Decker Co., 1894.

J. WASKOM PICKETT

BASTIAN, DONALD N. (1926-), an ordained elder, Central Illinois Conference, FREE METHODIST CHURCH, is presently pastor of the Free Methodist Church, Greenville, Ill. He was born at Estevan, Saskatchewan, Can., and received the A.B. degree at GREENVILLE COLLEGE, and the B.D. at ASBURY THEOLOGICAL SEMINARY. Seattle Pacific College conferred upon him the D.D. degree. He has been a pastor in KENTUCKY, British Columbia, and ILLINOIS. Dr. Bastian was elected a bishop in 1964 but resigned in favor of the pastoral ministry. He is the author of *The Mature Church Member* as well as numerous magazine articles and the Aldersgate Study Guide on Galatians.

BYRON S. LAMSON

BASTION, NICHOLAS S., American minister and a founder of Iowa Methodism, joined the ILLINOIS ANNUAL CONFERENCE of the M. E. CHURCH on trial in 1832 and served the Lebanon and Sangamon Circuit. Admitted to full connection in 1834, he was appointed to the first regular pastoral charge in Iowa at Dubuque. Here he labored against opposition, and dealt realistically with tough, drunken frontiersmen. He organized not only a Sunday school, but also opened a day school in a log cabin. In 1835 he gave up pastoral work and moved his school to Catfish Gap where he had great influence upon the Indians, who called him "Big Father." Readmitted to the Conference in 1838, he started a new mission in Burlington. A "begging tour" of the east to finance the work was a failure, but he helped plan the construction of "Old Zion" Church, Burlington. In 1838 he became principal of the Preparatory Department of MCKENDREE COLLEGE, founded in 1828. From 1839-48, he filled various appointments in Illinois, particularly as presiding elder of the Danville District (1844-48). Transferred to the LIBERIA Missionary Conference in Africa in 1849, he acted as presiding officer of its 1850 annual conference. In 1851 he returned to Illinois.

However, Waring, an historian of Iowa Methodism, states that Bastion became dissatisfied with his baptism, and as a further account has it: "Dissatisfied with the Methodists, he joined the Baptist group. He served the congregation in Dubuque, Iowa and was at the First Baptist Church, Davenport 1856-58 when he was appointed Financial Agent of the Iowa Baptist State Con-

ference. He then disappeared from the ecclesiastical scene." "Fair talents, but eccentric and given to change" was the contemporary summary of his personality.

Centennial History of the First Methodist Church, Burlington, Iowa. 1934.

S. N. Fellows, *Upper Iowa Conference*. 1907.

Harvey, "Under Two Flags for the Church," *Annals of Iowa*, 23:25-50, January, 1941.

Minutes of the Annual Conferences, 1838-1852.

E. H. Waring, *Iowa Conference*. 1910.

LOUIS A. HASELMAYER

BASTROP MILITARY INSTITUTE, founded in 1857 at Bastrop, Texas, was incorporated on Jan. 19, 1858, by the TEXAS CONFERENCE of the M. E. CHURCH, SOUTH. Earlier, in 1851, Bastrop Academy had opened its first session under the jurisdiction of the Methodist Church also. In 1857 the Academy was divided, the female department being designated as Bastrop Female Academy, and the male department as the Bastrop Military Institute. R. T. P. Allen, educator from KENTUCKY, was chosen by the board of trustees which had been appointed by the Texas Conference. The school had two divisions, preparatory and collegiate, the latter being a course of four years. Sam Houston, Jr. was one of the many distinguished students who attended the Institute. His studies were, however, interrupted by the outbreak of the War between the States, and he entered the Confederate Army in 1861, as did Superintendent Allen, who became a Colonel of the 17th Texas Infantry.

Texas pioneers considered the Bastrop Military Institute an educational oasis in the desert, where students came from Texas colonies to the south, east, and west, and also from many other states. Closed during the Civil War, it was reopened in September 1867, under the superintendency of Major J. G. James.

In September 1868, the name was changed to the Texas Military Institute and it was moved to Austin, Tex., on June 10, 1870, where it became nonsectarian, although religious in nature, and the private property of J. W. Whipple. It operated successfully until 1879 when John Garland James, the president, and faculty were all employed by the Agricultural and Mechanical College of Texas.

Handbook of Texas, Vol. I, pp. 120-21. Austin: The Texas State Historical Assn., 1952.

M. Phelan, *Texas*. 1924.

Worth S. Ray, *Austin Colony Pioneers*. Austin: the author, 1949.

H. S. Thrall, *Texas*. 1872.

MRS. JOHN H. WARNICK

BATCHELOR, LITTLEBERRY WATTS, M.D. (1823-1885), American physician, planter, local minister and lay leader in the M. P. CHURCH was born Jan. 13, 1823, and lived at Brinkleyville and later Enfield, Halifax Co., N. C. He was the son of James Watts Batchelor and Mary Lane Batchelor and he attended the Bingham School, Hillsboro, N. C., and afterwards studied medicine in PHILADELPHIA. He located in his native county where he was actively identified with the Democratic Party, served for many years as a justice of the peace and as a member of the old County Court. He was for many years an active member of the Bethesda M. P. Church at Brinkleyville, and many of the students enrolled at ELBA FEMALE SEMINARY, operated by WILLIAM HENRY WILLS and

JESSE H. PACE, roomed and boarded at Batchelor's home.

Batchelor served as treasurer of the North Carolina Conference Superannuated Fund Society which was organized in 1848, and for a while was agent of MADISON COLLEGE and served as a trustee of Logan Female Seminary, later JAMESTOWN FEMALE COLLEGE. He was appointed to serve on the Conference Committee on Publishing Interests in 1862. He was a delegate to the (M.P.) GENERAL CONFERENCES of 1862, 1866, 1874, and 1880 and the Uniting Conference of the M. P. Church which was held in Baltimore in May, 1877. He represented Halifax in the North Carolina Secession Convention which assembled in Raleigh on May 20, 1861. A handwritten tribute to Batchelor by W. C. Whitaker, found among the minutes of the old Roanoke Circuit of the North Carolina Conference, reads, in part: "He was true to every trust committed to his care . . . all who knew him called him good. . . . Financially he suffered much from his liberality . . . As a member of Zion he was true to our doctrine and discipline both as a private and an official member." He was cited as "an incorruptible, pure, and upright Christian citizen."

He died Jan. 4, 1885.

Kemp P. Battle, "Legislation of the Convention of 1861," and John G. McCormick, "Personnel of the Convention of 1861," *James Sprunt Historical Monographs*. Chapel Hill, N. C., 1900.

J. Elwood Carroll, *History of the North Carolina Conference of the Methodist Protestant Church*. N.p., 1939.

E. J. Drinkhouse, *History of Methodist Reform*. 1899. Minutes of the Roanoke Circuit, North Carolina Annual Conference of the Methodist Protestant Church, 1848-1885.

RALPH HARDEE RIVES

BATDORF, GRANT D. (1874-1954). American E.U.B. bishop, son of William and Amelia (Sattazahn) Batdorf, was born April 30, 1874, at Lickdale, Pa., and died Sept. 21, 1954, at Dayton, Ohio. Following public school, he attended Schuylkill Seminary; Millersville State Teacher's College (B.E., 1893); Bonebrake (now UNITED) THEOLOGICAL SEMINARY (B.D., 1898); ILLINOIS WESLEYAN UNIVERSITY (Ph.B., 1902; Ph.D., 1910). He received an honorary D.D. from OTTERBEIN COLLEGE (1921) and an honorary LL.D. from LEBANON VALLEY COLLEGE (1936).

On April 25, 1894, having been converted as a youth, he joined Union Salem Church, United Brethren in Christ, north of Fredericksburg, Pa. Licensed to preach in 1896, he was received into the East Pennsylvania Conference in 1897 and ordained Oct. 5, 1898. He served several East Pennsylvania pastorates before going to First Church, DAYTON, OHIO, in 1920. Nine years later he was elected bishop and was thrice re-elected to four year terms. The church's age limit for bishops made him ineligible for re-election in 1945. Prior to becoming a bishop, he had been a member of the GENERAL CONFERENCES of 1917, 1921, 1925.

His election as bishop in 1929 kept him from becoming president of Bonebrake Theological Seminary where he lectured in homiletics and was business manager while pastor of First Church.

His interests went beyond his denomination. He took active roles in the FEDERAL COUNCIL OF CHURCHES and after 1941 in the WORLD COUNCIL OF CHURCHES. He served long terms as president of the Pennsylvania Coun-

cil of Churches, the Anti-Saloon League of Pennsylvania, and the Temperance League of America.

The author of two books, *The Pastor, the Pivotal Man and Jesus' Money Gospel*, he co-authored a *Progressive Teacher-Training Text* and wrote numerous articles and sermons for Protestant journals.

A. W. Drury, *History* (UB). 1924.

P. B. Gible, *East Pennsylvania Conference* (UB). 1951.

Koontz and Roush, *The Bishops*. 1950. HOWARD H. SMITH

BATEMAN, THOMAS (1799-1897), British PRIMITIVE METHODIST layman, was born at Wrenbury, Cheshire, on Oct. 29, 1799. Farmer and later land surveyor, he served the church in almost every capacity, and was for fifty years a local preacher. Possessing a store of legal knowledge, he was instrumental in drawing up the Deed Poll of the Primitive Methodist Connexion, and was appointed one of its members in 1851. He was twice president of the Primitive Methodist Conference (1857 and 1865). A man of wide social and ecclesiastical interests and of liberal outlook, he was author of *Memoir of the Life and Labours of Mr. John Wedgwood* (1870), and his *Journals* contain valuable material for a study of early Primitive Methodist history. He died Feb. 2, 1897.

H. B. Kendall, *Primitive Methodist Church*. 1905.

Primitive Methodist Magazine, 1882, 1883, 1884, 1904.

Primitive Methodist Minutes, 1897. JOHN T. WILKINSON

BATES, CUTHBERT WARNER (1884-1957), American preacher and long-time conference secretary, was born in Brooklyn, N. Y., July 29, 1884, the son of George Washington and Mary Priscilla (Warner) Bates. He was educated at WESTERN MARYLAND COLLEGE (A.B., 1909) and WESTMINSTER THEOLOGICAL SEMINARY (S.T.B., 1912) and received the honorary D.D. from HIGH POINT COLLEGE in 1932. He married Myrtle Pickens of Weaverville, N. C. on June 29, 1910.

He was admitted on trial into the NORTH CAROLINA CONFERENCE of the M. P. CHURCH in 1909, and was ordained ELDER and admitted into full connection in 1913. He then served the following pastoral appointments: ASHEVILLE (now St. Paul's Church), 1912-17; GREENSBORO, Grace, 1917-19; Granville Circuit, 1919-24; Asheville, 1924-27; Greensboro, Calvary, 1927-33; WINSTON-SALEM, First 1933-36; Haw River Circuit 1936-41. IN THE METHODIST CHURCH after unification, in the WESTERN NORTH CAROLINA CONFERENCE he was appointed to Candler Circuit, 1941-45; High Point, Lebanon, 1945-47; Mount Pleasant Circuit, 1947-52; Swannanoa, 1952-56; and retired at the annual conference session at Winston-Salem, October 1956. He then moved to Weaverville, N. C., but in retirement served the Newdale Circuit from 1956 until his death.

In the larger connectional Church he served as Secretary of the North Carolina Annual Conference of the M. P. Church from 1915 to 1939; Secretary of the General Conference of the M. P. Church, 1928-39, Secretary of the Executive Committee of the M. P. Church, 1928-56 (this Executive Committee was extended beyond unification to handle legal matters such as wills, etc.).

Bates was a member of the General Conferences of the M. P. Church in 1916, 1920, 1924, 1928, 1932, 1936, and of the Uniting Conference (an Associate Secretary of the Uniting Conference) in 1939; of the Southeastern

Jurisdictional Conference of The Methodist Church in 1944; of the Board of EDUCATION of his Conference from 1915 to 1939; of the Board of Trustees of the North Carolina Annual Conference (M.P.), and after union, of the Western North Carolina Conference from 1937 to 1956. He was a man greatly depended upon by his brethren, and of large value to the Church.

He died Jan. 24, 1957, and was buried in the Weaver-ville, N. C., cemetery.

Journal of the Western North Carolina Conference, 1957.

J. ELWOOD CARROLL

BATES, LAWRENCE WEBSTER (1819-1901), distinguished M. P. clergyman, administrator and editor, held all the prominent appointments in the MARYLAND ANNUAL CONFERENCE of his denomination, served as president of the Annual Conference in 1860-1861, president of the GENERAL CONFERENCE in 1874 and of the General Convention of 1877, which last consummated the union of the Methodist (a M. P. body) and the M. P. CHURCHES. He also served as the first president of the Christian Endeavor of the M. P. Church.

He was born in Burlington Co., N. J., on Nov. 10, 1819, converted in June, 1830, licensed to preach on Jan. 18, 1840, and joined the Maryland Conference (MP) in April of that year. Two years later he was ordained as deacon and in 1844 as elder. Bates was the editor of the METHODIST PROTESTANT in 1862-63 and 1872-73. He wrote a popular tract entitled *Old Moses*, which was published by the Tract Society. In 1868 he received the D.D. degree from Pennsylvania College, Gettysburg. Bates was elected as an alternate delegate to the General Conference of 1854 and was an official representative at the General Conferences of 1862, 1864, 1866, 1870, and 1874. He was a member of the General Conventions of 1867 and 1877. He was chosen to serve as president of the General Conference of 1874 and was elected by that body to serve as one of the commissioners on church union and chairman of the commission of the M. P. and Methodist Churches. On May 17, 1877, he was chosen to serve as the president of the General Convention which met in Baltimore to reunite the M. P. and Methodist Churches. In an address given at this historic convention, Bates prophetically declared: "As it was our mission to take the initiative in establishing the doctrine of lay representation among Methodists, so today in reuniting our several members, we take the initiative in the glorious work of unification among such Churches of the land. They have followed us in that, may they also imitate us in this." Bates' greatest contribution to Methodism was the active role he played in uniting these two wings of Methodist Protestantism.

He died Jan. 17, 1901 and was buried at Nassawange Church, Worcester Co., Md.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

The Methodist Protestant, May 16, 1928.

M. Simpson, *Cyclopaedia*. 1878. RALPH HARDEE RIVES

BATES, LEWIS BENTON (1829-1909), American preacher and evangelist, was born at North Easton, Mass., on Nov. 26, 1829, the son of Lewis and Elizabeth (Webster) Bates. He was a descendant of martyr John Rogers, first white man to land at Hingham, Mass. His father, whose pastorate at one time covered all of Cape Cod, was an

influential Methodist, ordained by ASBURY, and responsible for the conversion of fisher-boy ISAAC RICH, a founder of BOSTON UNIVERSITY.

Bates, a young shoemaker, began preaching at the age of seventeen; he joined the NEW ENGLAND CONFERENCE in 1851. During his lifetime he preached in all the New England states and in eighteen other states. For twenty-four years he was pastor of the Seaman's Bethel in East Boston. He was a popular evangelistic speaker. President ULYSSES S. GRANT stated that an address by Lewis Bates at MARTHA'S VINEYARD CAMPGROUND changed his life. Bates was one-time president of Asbury Grove Camp Meeting Association. He preached at South Hamilton, Mass. for forty consecutive years. In temperance reform he gave service. In addition, he was for five years chaplain of the Third Regiment of the Massachusetts Militia, and for one year chaplain of Bristol County Jail.

On June 12, 1851 he married Louisa D. Field. One of their five children, John Lewis Bates, became governor of Massachusetts (1904-1905) and president of the trustees of Boston University.

Lewis Benton Bates died on Aug. 27, 1909.

Emma May (Bates) Harvey, *My Wonder Book*. Boston: Chapple Publishing Co., 1909.

Minutes of the New England Conference, 1910.

J. Mudge, *New England Conference*. 1910. ERNEST R. CASE

BATH, HENRY (1839-1916), Australian preacher of great power and superintendent of many circuits, was born near Truro in Cornwall on Sept. 25, 1839. His parents were Tristram and Susanna Bath, who came to Australia with Henry and two other children shortly afterwards. We know nothing of the boyhood of Henry Bath, except that he was converted at the age of fourteen, and became a carpenter until he was accepted as a candidate for the ministry by the SOUTH AUSTRALIAN CONFERENCE in 1859. There is no information concerning his school days, and there was no training given to him as a candidate for the ministry. Yet, his knowledge of the English language and his appreciation of English literature indicate that he learned to read widely. At the age of seventeen he was placed on trial as a LOCAL PREACHER in the ADELAIDE South Circuit. He served as a minister of the Wesleyan Conference of South Australia in Port Adelaide, Yankalilla, Strathalbyn, Mintaro and Kapunda, these last two appointments being in the region of the Burra mines, where there had been a great revival.

Apart from his first year at Port Adelaide he was always the superintendent of a circuit. In 1870 he was transferred to the VICTORIAN CONFERENCE and was appointed to Castlemaine. His subsequent circuits were Richmond, Sandhurst, Ballarat (Lydiard St.), Geelong (Yarra Street), Wesley Church (Melbourne), South Melbourne (Cecil Street), Williamstown, Hawthron, Auburn, Launceston, Clifton Hill, Bendigo (Forrest Street). In 1903 he returned to Richmond for a second term and in 1907 went to Lydiard Street, Ballarat, for his final appointment. He was president of the Conference in 1884, and in 1888 was absent for six months on a visit to England.

The importance of Henry Bath and his influence is everywhere related to his effectiveness as a preacher. He was a most dramatic preacher. The philosophy of life which underlay his preaching was that which sees the power of God and love of God working through all the manifold variety of the universe. He was a great reader

and an energetic thinker. He knew the Bible, and Christ for him was central.

Highly endowed with natural gifts, he disciplined his mind and toiled as though he had no gift at all. To secure breadth as well as depth he made frequent excursions into the realms of science, history and art. Early in his ministry he put himself through a stiff course of theology and philosophy. He had a noble presence, a commanding voice, a look which drew attention, and a singularly rich imagination. He was deeply concerned about the problems of human destiny, with the nature of the Church, and with the centrality of Jesus Christ.

The personality of Henry Bath was overpowering. He had a great influence upon the life and preaching experience of A. E. ALBISTON who has been referred to as "The Prince of Preachers."

He died in 1916 at Auburn and is buried in the Melbourne General Cemetery.

AUSTRALIAN EDITORIAL COMMITTEE

BATHAFARN, the Journal of the Historical Society of the Methodist Church in Wales, i.e. the Welsh descendants of Wesley's followers as opposed to the WELSH CALVINISTIC METHODISTS. *Bathafarn* has been published annually from 1946, each issue including a miscellany of articles in both Welsh and English, though the subject matter is almost exclusively Welsh Methodist history. The name of the journal comes from the home of the early leader of Welsh Wesleyan Methodism, EDWARD JONES.

FRANK BAKER

BATHURST, New South Wales, Australia. The first service by a Methodist missionary west of the Blue Mountains was conducted by WALTER LAWRY when he journeyed from Parramatta to Bathurst in October, 1820, to pay the first of two visits to this western settlement. Twelve years later, in October, 1832, JOSEPH ORTON, SAMUEL LEIGI's successor as General Superintendent of Missions in Australia, visited Bathurst and set up the nucleus of a Methodist organization in the district. A class meeting was formed at "Springfield" with William Tom as leader. Frederick Lewis was appointed to Bathurst as the first minister in 1836, and a chapel was built the following year. The first Methodist place of worship in the Western District was a temporary structure on a site at "Springfield" (later known as Byng) where open air services had been conducted at "Bethal Rock" by William Tom prior to the coming of Joseph Orton in 1832. A stone church replaced it in 1843. A church was built at ORANGE in 1849 and it became the head of a new circuit when it was separated from Bathurst in 1860. Two new circuits had already been created: Bowenfels (or Hartley) in 1852, and Turon in 1858. In 1855 Mudgee Circuit was formed from portion of the Bowenfels Circuit, other centers of which became part of Oberon Circuit (or Fish River). Bathurst and Orange are now centres of two important connexional districts of the NEW SOUTH WALES CONFERENCE.

J. Colwell, *Illustrated History*, 1904.

Raymond H. Doust, "After 100 Years," Centenary of Methodism in Bathurst and the West.

AUSTRALIAN EDITORIAL COMMITTEE

BATON ROUGE, LOUISIANA, U.S.A. Methodism was brought to Baton Rouge in 1805 by Elisha D. Bowman. In 1810 the town became a preaching point on the Ope-



FIRST CHURCH, BATON ROUGE

lousas Circuit, Mississippi District, WESTERN CONFERENCE. Made a station in 1834 with CHARLES K. MARSHALL as pastor, it reported ninety-five white and six colored members the next year. In 1836 a church building was erected at Laurel and Church Streets. In 1860 when the church had 133 white and 133 black members, a second story and a spire were added to the building. When Federal troops occupied Baton Rouge in 1862, the Methodist church was closed to worship and the ground floor was used as a stable. The pastor, W. A. Croden, was arrested for praying for the Southern cause, taken to NEW ORLEANS as a prisoner of war, and was never heard of again. No more Southern Methodist preachers were appointed to Baton Rouge until 1866, when W. E. M. Linnfield came and led in renovating the church building and reviving the congregation. In that year the church reported only 76 white and no black members. The latter group withdrew to form what became Wesley M. E. Church, which in its first year reported 294 members, 241 probationers, and six local preachers. The MISSISSIPPI MISSION CONFERENCE (MEC), organized at New Orleans in December, 1865, appointed a preacher to Baton Rouge. The LOUISIANA CONFERENCE (MEC) which superseded the Mission Conference, had in Baton Rouge in 1939 four Negro churches with a total of 1,093 members.

Prior to 1895 the M. E. Church, South had only one church in Baton Rouge. In that year it reported 353 members. Keener Memorial Church, organized in 1895, merged with First Church in 1935. First Church began rapid growth during World War I and had 2,792 members by 1939. Istrouma Church, the only other Southern congregation in the city, reported 543 members in 1939.

Baton Rouge's population increased during and after World War II, and by 1950 The Methodist Church had six white and four black congregations in the city with a total of 8,157 members. By 1969 there were 12 white and five black churches with aggregate memberships of 12,462 and 1,534, respectively. First Church (4,002), Broadmoor (2,418), and University (1,572) were the largest white congregations. Wesley, the largest Negro church, had about 500 members. The property value of the 17 churches in 1969 was \$5,880,000, and they raised for all purposes during the year about \$947,000.

Broadmoor Church was organized in 1955 with fifty-five members, J. P. Woodland pastor. The congregation

grew rapidly—675 members in 1960; 1,583 in 1965; and 2,097 in 1967. Located in the largest suburban area of Baton Rouge, the church maintains a varied program of services and activities. The sanctuary, completed in 1967, is noted for its forty-five foot high chancel window of sculptured glass which was made in Chartres, France and depicts the crucifixion and resurrection. In 1970 Broadmoor Church reported 2,728 members, property valued at \$1,057,140, and \$117,173 raised for all purposes during the year.

First Church traces its history back to 1805. The congregation took the name of First Church in 1895 when a second Southern Methodist church was organized in the city. The church's first building was erected in 1836 at Laurel and Church Streets. In 1926, First Church relocated at the corner of North and East Boulevards. In 1950 a three-story youth building was completed, and in 1963 an adult center was added. In 1970 First Church reported 4,017 members, a plant valued at \$1,537,418, an endowment of \$2,250,000, and a total of \$346,432 raised for all purposes during the year.

General Minutes, ME, MES, and TMC.
World Book Encyclopedia, 1964.

JESSE A. EARL
DANA DAWSON, JR.

BATSTO, NEW JERSEY, U.S.A. Pleasant Mills Church, located between Batsto and Pleasant Mills, is one of the very old original Methodist buildings in the SOUTHERN NEW JERSEY CONFERENCE.

The history of the site of the building can be traced as far back as 1707 when Scottish exiles living at Pleasant Mills erected a chapel of hewn logs, clay, and dried grass in a sunrise-to-sunset-span of one day. This was replaced in 1760 by a log cabin erected under the leadership of a Captain Elijah Clark, a Presbyterian and an officer in the English Army in the French and Indian War. It was widely known as "Clark's Little Log Cabin Meeting House," and many prominent Presbyterians preached here including John Brainerd and his brother, David, and Philip V. Fithian.

The chief industry of the area was centered in the Iron Furnace conducted by the Richards family, who were prominent Methodists; and in 1799 Elizabeth Richards married THOMAS HASKINS, a leading Methodist of PHILADELPHIA and a close friend of FRANCIS ASBURY. By 1808 Methodists evidently dominated the area, for in that year Clark's Cabin was replaced by the present structure and in the following year it was dedicated by Francis Asbury.

From 1820 to 1830 Charles Pitman, presiding elder of West New Jersey, held quarterly conferences at Batsto-Pleasant Mills Church and often preached from an open wagon in the Grove to congregations numbering two to three thousand persons. Three lay ministers, buried in the graveyard of the church, served the church for a total of 150 years: Simon Lucas, Benjamin B. Doughty and Charles F. Green. Through the years, and even today, complications caused by the stipulations of early wills have created some difficulties concerning the supervision of the church.

In 1964 the structure was restored to its original state as nearly as this could be determined. Services are regularly conducted for the small congregation which about three times a year is greatly augmented when historical services are held. The church is somewhat hemmed

in by a state forest on two sides, and a lake that borders the other two sides of the property.

FREDERICK E. MASER

BATTELLE, GORDON (1814-1862), American educator, preacher, and statesman, was born at Newport, Ohio, Nov. 14, 1814. A graduate of ALLEGHENY COLLEGE in 1840, he later received the D.D. degree from Ohio University. He taught in Methodist academies in Parkersburg and Clarksburg, W. Va. from 1840 to 1851, and then entered the pastorate. In the next ten years he served churches at Charleston and Wheeling and was presiding elder of the Clarksburg District four years and of the Wheeling District two years. He led the PITTSBURGH CONFERENCE delegation to the 1856 and 1860 GENERAL CONFERENCES. When VIRGINIA seceded, Battelle used all his powers to hold the western counties of the state loyal to the Union. Eight of the sixty-one members of the first West Virginia constitutional convention were Methodist preachers and three more were exhorters. It was claimed that the Methodists under Battelle's leadership literally "made West Virginia." In the convention Battelle served as chairman of the committee on education, and in that capacity he was responsible for inaugurating the first free school system in West Virginia. While serving as a chaplain in the Union forces, Battelle contracted typhoid fever and died Aug. 7, 1862. The Battelle Memorial Institute, Columbus, Ohio, and the Battelle Memorial building at AMERICAN UNIVERSITY, are named for him.

Ambler, *West Virginia Stories and Biographies*. New York: Rand McNally & Co., 1942.

Lambert, *Pioneer Leaders of West Virginia*. Parkersburg: Scholl Printing Co., 1935.

West Virginia Conference Minutes, 1863. ALBEE GODBOLD

BATTY, THOMAS (1790-1856), British Methodist, was born at Mapleton, East Yorkshire, on Aug. 31, 1790. He became known as "The Apostle of Weardale." Serving on a man-of-war, he was in the Walcheren Expedition of 1809, and at the siege of Flushing had a narrow escape. His conversion took place through reading a Bible given to him by an agent of the BRITISH AND FOREIGN BIBLE SOCIETY. He became a Wesleyan LOCAL PREACHER, but having attended a camp meeting near Driffeld, Yorkshire, he was called to choose between ceasing to attend such meetings and being deprived of his Wesleyan membership. In 1821 he became a PRIMITIVE METHODIST itinerant preacher on a branch of the Hull Circuit, and in 1822 entered Weardale in North Yorkshire. A great revival spread over these northern dales, through Allendale, Nenthead, and the Vale of Eden, in consequence of his labors. He died on April 2, 1856, at Kates Hill, Dudley.

John Petty, *Memoir of the Life and Labours of Thomas Batty*. 1857.

JOHN T. WILKINSON

BATTY, WILLIAM, British evangelical, was an "Inghamite," one of the leading personalities in the group of Moravian societies formed by John Wesley's friend BENJAMIN INGHAM. There were three Batty brothers, Lawrence, William, and Christopher, sons of Giles Batty of Settle, Yorkshire. All studied at Catherine Hall, Cambridge. William Batty's manuscript, "Church History," is in the Methodist Archives, London. It consists of 141 large foolscap pages and gives a valuable account of the

work of Ingham and his followers. A record of their conferences from 1755 to 1761 and 1779 is also given.

F. Baker, *William Grimshaw*. 1963.

L. Tyerman, *Oxford Methodists*. 1873. JOHN C. BOWMER

BAUER, RICHARD HELK (1913-), American minister and son of Samuel B. and Alice (Helck) Bauer, was born May 19, 1913 in Cincinnati, Ohio. He received a Commercial Engineering degree from the University of Cincinnati (1936); B.D., GARRETT BIBLICAL INSTITUTE (1947); D.D., OHIO NORTHERN UNIVERSITY (1962). He married Eleanor G. Nye, July 3, 1941.

Mr. Bauer spent 1932-44 as a purchasing agent for Proctor and Camble in CINCINNATI. He was received on trial by the OHIO CONFERENCE, ordained DEACON in 1946, and ELDER in 1948. Before becoming a DISTRICT SUPERINTENDENT in 1956, he served pastorates in OHIO and INDIANA. He was elected executive secretary, Interboard Committee on Christian Vocations of The Methodist Church, 1960. He has continued in this position in The United Methodist Church, although the agency name was changed to Interboard Committee on Enlistment for Church Occupations.

As a member of the General Assembly, NATIONAL COUNCIL OF CHURCHES since 1963, he has been chairman of the Vocation, Guidance, and Enlistment Committee, Department of Ministry. He has held membership in the WORLD METHODIST COUNCIL; American Personnel and Guidance Association; and trustee of the Methodist Home for the Aged, Cincinnati.

Who's Who in America, 1970.

Who's Who in The Methodist Church, 1966.

JOHN H. NESS, JR.

BAUERNFEIND, SUSAN (1870-1945), American E.U.B. missionary to JAPAN, was born in a log house in Holden, Minn., Nov. 25, 1870. She was the first missionary to be sponsored by the Woman's Missionary Society of the EVANGELICAL ASSOCIATION. She landed in Tokyo, Japan on Oct. 10, 1900, and at once perceived the great need of missionary work among women who, according to native custom, could not be reached by men. It was also obvious that native women needed special training for leadership in the church. Accordingly in 1902 the Mission Board approved the establishment of a Bible Women's Training School which was organized by Miss Bauernfeind in 1904 with six students. The school grew rapidly. In 1922 a new brick building of three stories was erected. In 1925 there were 343 students in the Bible School and its affiliates, the night and music schools. Temporarily a Kindergarten Teacher's Training School was associated with the Bible School.

For many years Miss Bauernfeind published a monthly "Bulletin" promoting the Bible School. This was largely distributed in America. She also organized the Japan branch of the Woman's Missionary Society.

Miss Bauernfeind came to Tokyo when mission work was at low ebb, but her faith and persistent effort gave new impetus to the work. She impressed her hearers by her great vitality and unusual versatility: teaching, speaking, writing and counseling with other missionaries. She was a capable linguist, a successful evangelistic missionary, an effective social service worker and an efficient administrator and organizer. From 1913 she was the senior missionary on the staff and gave effective leadership to

other missionaries coming to Japan. She also graciously relinquished leadership to native workers as they became prepared.

Miss Bauernfeind was highly honored for her distinctive missionary service of forty-three years. She was given an honorary doctorate, and received a citation from the Emperor of Japan. She died at Naperville, Ill., Oct. 27, 1945, and was buried in Kenyon, Minn. at the foot of a pine tree, the Japanese symbol of everlasting life.

P. H. Eller, *Evangelical Missions*. 1942.

The Evangelical Messenger, Nov. 24, 1945.

GEORGE C. COCKER

BAUGHMAN, JOHN (1802-1868), American minister, was born in Harford Co., Md., and was admitted to the OHIO CONFERENCE on trial in 1823. He preached for two years in southern Ohio, and in 1825 became a circuit rider on the DETROIT and Monroe circuits in MICHIGAN. He was a pioneer preacher in Ohio (12 years) and Michigan (32 years), bringing the gospel for the first time to many parts of his circuits. A local historian describes his "thundering voice" which so "echoed through the forests of Washtenaw that he was termed 'John the Methodist crying in the wilderness.'"

In 1838 he transferred to the MICHIGAN CONFERENCE, and was in the DETROIT CONFERENCE at its inception in 1856. He was stationed in Detroit from 1845 to 1847. His work in the Detroit Conference carried him from CINCINNATI, OHIO to the wild and remote area of the copper mines in Michigan's upper peninsula. Later in his career he served many prominent Michigan churches. He was presiding elder of the Detroit District, 1852-54, and agent for the AMERICAN BIBLE SOCIETY for four years and agent for the Conference Tract Society for one year.

In 1844 he was a delegate to the GENERAL CONFERENCE where he supported the anti-slavery sentiments of his Conference.

Baughman was married to Sarah Harvey Kent in May, 1826 at Monroe, Mich. He was superannuated in 1867 and died at his home in Detroit, March 1, 1868.

Atlas of Washtenaw County, 1874.

Michigan Pioneer Collections, Vol. XVII.

Minutes of the Detroit Conference, 1868.

E. H. Pilcher, *Michigan*. 1878.

RONALD A. BRUNGER

BAUGHMAN, LYLE LYNDEN (1889-1960), American E.U.B. minister and bishop, was born at Cuba, Ill., April 5, 1889. He received his first license to preach on Dec. 25, 1916, and was admitted to membership in his annual conference on Sept. 27, 1917. He was ordained a minister in the Church of the UNITED BRETHREN IN CHRIST on Sept. 16, 1923. He was married to Fern Edna Brock, a public school teacher, on June 7, 1922.

He spent twenty-nine years in the pastoral ministry on three charges in the Illinois Conference: Shields-Locust, Saybrook, and First Church, Bloomington. In 1945 he was elected superintendent of the Illinois Conference, and in 1950 the General Conference elected him to the office of executive secretary of the General COUNCIL OF ADMINISTRATION, which he filled for four years.

The GENERAL CONFERENCE of 1954 elected him bishop, and he was assigned to the Southwestern Episcopal area which embraces the states of IOWA, NEBRASKA, KANSAS, TEXAS, OKLAHOMA, and MISSOURI, with residence in KANSAS CITY, Mo. Bishop Baughman was awarded a D.D.



L. L. BAUGHMAN

degree by INDIANA CENTRAL COLLEGE, Indianapolis, Ind., in 1938, and in 1957 he received the LL.D. degree from WESTMAR COLLEGE, LeMars, Iowa. He was the author of "Church Centered Finance System" in 1936, which plan operated in hundreds of churches in twelve denominations.

After presiding over the 105th session of the KANSAS CONFERENCE and while on his way to the Oklahoma Conference, he died at Wellington, Kan., May 15, 1960.

Journal of the Kansas Conference, EUB, 1960.

Religious Leaders in America, Vol. II.

Who's Who in America.

CLAYTON G. LEHMAN

BAUMAN, ERNEST J. (1908-), Argentine educator, was born in Mercedes, ARGENTINA. He was the son of Methodist missionaries, the ERNEST N. BAUMANS. In 1926 he was graduated from Colegio Ward, Methodist secondary school in BUENOS AIRES, and the following year he started work there as an office assistant. He then studied at the University of Buenos Aires, from which he was graduated as a dentist in 1936. In 1935 he had married Fiorina Borghetti.

Bauman returned to Colegio Ward, occupying various positions until 1945, when he was appointed executive secretary. In the academic year 1950-51, he and Mrs. Bauman were CRUSADE SCHOLARS, studying education at SCARRITT COLLEGE and Peabody College in NASHVILLE, Tenn., U.S.A. He then returned to his work at Colegio Ward and in 1955 was appointed president. He holds an honorary degree, doctor of pedagogy, from the University of the Pacific.

Along with his work in education, he holds significant positions in the Argentina Annual Conference of The Methodist Church and in Masonry and the Rotary Club. Two daughters are teachers at Ward.

BAUMAN, ERNEST NICHOLAS (1880-1940), American missionary to ARGENTINA, was born in Henrietta, Ohio, to German-speaking Swiss parents. He was the youngest of a family of seven, of whom four entered the ministry of the M. E. CHURCH.

Soon after his graduation from seminary he married Louise Kessler of the same community. They embarked on an overseas career in 1907, going to Argentina. There he served until his death.

Bauman was minister of the churches of La Boca, Mercedes, Rojas, and Junin. The BUENOS AIRES Methodist Seminary had him as its director soon after his reaching the country. But it was in Junin, a big town in the Province of Buenos Aires, where he spent most of his active life. The city of Junin has honored his memory by giving the name of "Pastor Bauman" to a street and a square.

His eldest son, ERNEST J. BAUMAN, is principal of Colegio Ward in Buenos Aires.

ADAM F. SOSA

BAVIN, FRANCIS (1853-1933), British minister, entered the UNITED METHODIST FREE CHURCH ministry in 1873. He had a distinguished career on the mission field, especially as general superintendent of the United Methodist Free Church missions in JAMAICA and Central America from 1898 to 1907. The formation of the United Methodist Church in England in 1907 led to certain difficulties in Jamaica, and the United Methodist Conference of 1912 permitted many of the Jamaican churches to become identified with the American M. E. CHURCH. Bavin remained in Jamaica for six years after 1907 as a supernumerary, trying to make the Jamaican churches self-supporting. He served on the Legislative Council; and after the withdrawal of the control of the United Methodist Church from Jamaica, he was chiefly responsible for the Enabling Act passed by the Legislative Council which permitted some of the former United Methodist Free Churches in Jamaica to come voluntarily under the jurisdiction of the Jamaican Synod of the WESLEYAN METHODIST CHURCH and so maintain their links with Britain. He returned to England in 1913, and died on April 26, 1933.

O. A. Beckerlegge, *United Methodist Ministers and Their Circuits*, 1968.

Minutes of the Methodist Conference, 1933. JOHN KENT

BAXTER, BRUCE RICHARD (1892-1947), American bishop, was born at Rock Run, Ohio on Aug. 18, 1892. He was graduated from Oberlin College and BOSTON UNIVERSITY SCHOOL OF THEOLOGY. He received honorary doctorates from six colleges and universities, one of these the Los Angeles College of Osteopathic Physicians and Surgeons.

In 1917 Baxter joined the NORTH-EAST OHIO ANNUAL CONFERENCE. He was a field secretary for the Missionary Centenary financial campaign in 1918 and for the similar Interchurch World Movement the following year. From 1920 to 1924 he was professor of English Bible at MOUNT UNION COLLEGE and in 1924 he went to the University of Southern California, first as chaplain and professor of homiletics, then as assistant to the president, and later as dean of the School of Religion. In 1934 he became president of WILLAMETTE UNIVERSITY at Salem, Ore.

He was elected bishop in 1940 and assigned to PORTLAND, Ore., where he died on June 20, 1947.

Bishop Baxter traveled extensively in Europe, Asia, Africa, and the South Seas. He was a delegate to the ECUMENICAL METHODIST CONFERENCE at LONDON in 1921, and a member of the Methodist Boards of EDUCATION, MISSIONS and Church Extension, EVANGELISM, and HOSPITALS and HOMES, as well as the Commission on Chaplains, National Council of Christians and Jews, FEDERAL COUNCIL OF CHURCHES, and other connectional and national organizations. He was a man of cordial and genial charm, extremely popular as a speaker before men's assemblies, and of great value to the church.

F. D. Leete, *Methodist Bishops*. 1948.
Who's Who in America.

ELMER T. CLARK

BAXTER, JOHN (17[?]-1805), was a British missionary lay pioneer. A government shipwright at Chatham, England, he went to English Harbour, Antigua, on John Wesley's advice in 1778. Arriving on April 2, he began to preach to Negro slaves two days later. These were the remnants of the Negro flock gathered by NATHANIEL GILBERT and kept together by Mary Alley and Sophia Campbell. Three years later the society numbered six hundred members, and they built their own chapel at St. John's. THOMAS COKE knew of his work and preached the Christmas sermon in his church, after being driven ashore on a voyage to America in 1786. Baxter agreed to give up his work as a shipwright and become a full-time Methodist preacher, and was appointed to St. Vincent in 1787. In 1788 he and his wife undertook a mission to the aboriginal Carib Indians on Grand Sable and built a schoolhouse, before returning first to Kingston and then to Antigua. He acted as Coke's "agent" in the West Indies until his death. To the end he remained the beloved "Daddy Baxter" of the slave Methodists. He died in Antigua, November 7, 1805.

P. Duncan, *Jamaica*. 1849.
Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921-24.
W. Moister, *Wesleyan Missionaries*. 1878. CYRIL J. DAVEY

BAXTER, MATTHEW (1812-1893), British preacher, was born in Alston, Cumberland, Jan. 1, 1812, and was a local preacher in the PRIMITIVE METHODIST CHURCH. Under the influence of JOHN FLETCHER he was, at the age of seventeen, received as a candidate for the ministry, and became minister of a church in Scarborough. The congregation joined the WESLEYAN METHODIST ASSOCIATION, and became in time a part of the UNITED METHODIST FREE CHURCHES. For nearly ten years Baxter was a missionary of that denomination in JAMAICA. On his return he became successively editor and book steward in 1854, president of the Assembly in 1856, and connexional secretary in 1860. With JAMES EVERETT he edited the United Methodist Free Church hymn book in 1860, and was the author of other works including the valuable *Methodism: Memorials of the United Methodist Free Churches*.

In 1868 he was sent to NEW ZEALAND and was for six years in charge of the CHRISTCHURCH Circuit. He led his denomination in a vigorous policy of church extension, but in 1874, for reasons of health, he had to relinquish the full duties of the ministry. For nineteen years he lived as a supernumerary in the foothills of the Southern

Alps, in Oxford, New Zealand. He died there May 1, 1893.

G. Eayrs, *United Methodist Church*. 1913.
History of the U.M.C., U.M.F.C. Minutes, 1893.
S. G. MacFarlane, *Free Methodism in New Zealand*. Wesley Historical Society, New Zealand, 1958.
W. Morley, *New Zealand*. 1900. OLIVER A. BECKERLEGGE
WILLIAM T. BLIGHT

BAY ST. LOUIS, MISSISSIPPI, U.S.A., is one of the oldest towns on the Gulf Coast, the bay of St. Louis being given that name by Bienville, the French explorer and colonizer, while he was cruising along the coast and before he had founded NEW ORLEANS. It was at first a fishing village due to its good harbor, but more recently has become also a resort town and the summer residence of certain New Orleans families and others. The Roman Catholic Church has always been strong at "The Bay" from the early French and Spanish days.

Main Street Methodist Church was organized in 1852 in the town of Sheildsboro, now Bay St. Louis, by E. D. Pitts, who was a school teacher and local preacher. For a number of years it was on the Cainsville Circuit and then on the Biloxi Circuit. Worship services were held in a small building at the corner of Main and Second Streets on property given by John V. Toulme for a church. In 1892 the parsonage was built behind the church and W. C. Forsythe was the first pastor to occupy it. In 1895 the present church building was erected during the pastorate of N. B. Harmon, the father of Bishop HARMON. It was completed and all debts paid under the pastorate of J. P. Drake, and was dedicated in 1897 by Bishop CHARLES B. CALLOWAY.

In 1936, during the pastorate of J. B. Gray, an annex of six classrooms was erected adjoining the church. In 1949 an adjacent building was purchased and is being used for educational activities. A French provincial parsonage was completed in 1964 at the corner of Second Street and Timberlane. The *Mississippi Methodist Advocate* carried pictures showing Bishop EDWARD J. PENDERGRASS formally opening and consecrating the new parsonage. The Spanish moss hanging from the trees in the yard over the listening congregation provided a typical Gulf Coast setting.

The present congregation of approximately 450 carries on its century-old tradition of loyalty. Unfortunately the great hurricane of 1969 did great damage to the church and almost destroyed the business section of the Bay, but emergency funds from the general church and nation have been expended to good effect.

LAMAR MARTIN

BAYLEY, FRANCIS R. (1877-1960), American minister and first chairman of the JUDICIAL COUNCIL of THE METHODIST CHURCH, was born in Millville, N. J., Oct. 25, 1877, and was educated at DICKINSON COLLEGE where he began to prepare for a law career. He entered the BALTIMORE M. E. CONFERENCE in 1902 and was appointed to important pastorates at Govans, Hagerstown, Walbrook, and Alpheus W. Wilson Memorial, besides twelve years as presiding elder of the Baltimore East District. He served in every GENERAL CONFERENCE from 1920 to 1948, in the last three as a member and president of the newly organized Judicial Council. Widely known

for his knowledge of church law, his judicial decisions were said "always to favor the General Conference over against the episcopacy."

Clark and Staffer, *Who's Who in Methodism*. 1952.
C. T. Howell, *Prominent Personalities*. 1945.

EDWIN A. SCHELL

BEAIRD, PAT (1899-1963), American layman and executive of the METHODIST PUBLISHING HOUSE, was born in Tyler, Texas, May 7, 1899, and educated at SOUTHERN METHODIST UNIVERSITY. Employed by the Publishing House of the M. E. CHURCH, SOUTH in 1922, he was in 1924 placed in charge of the book publishing department, which the year before had been given the name COKESBURY PRESS so that its products might be sold to other denominations. Over the next sixteen years he built the press to a recognized position among religious publishers.

Following Unification the publishing houses of the three denominations were merged in 1940, and Beard became director of the book publishing division, Abingdon-Cokesbury Press. Surveying the combined catalog, he chose for special promotion several older publications of particular value, such as *The Abingdon Bible Commentary* (1929), and succeeded in multiplying their circulation manyfold. At the same time he won wide sale for new books secured in cooperation with the book editor, NOLAN B. HARMON (later a bishop)—including well over a million copies of the wartime devotional compilation *Strength for Service to God and Country* (1942). Within a few years the press, from 1954 called ABINGDON PRESS, became the largest publisher of religious books in the world.

In 1941, in what turned out to be an important after-dinner conversation, Pat Beaird asked the honored guest, George A. Buttrick, an author and Presbyterian pastor of New York, what book he thought most needed to be written. Buttrick instantly answered that he saw great need of a comprehensive commentary on the Bible, as none had been written for many years, and that he wished that Biblical scholars and preachers might cooperate in such a work to show how a scholarly understanding of the Scriptures should be applied to preaching and teaching. He ended, however, by saying that no publisher could afford the long-term investment such a work would require. As the second World War drew to an end, Buttrick was surprised to have Beaird and Harmon call on him with a plan for producing the suggested commentary and an invitation to head its editorial board. The result was THE INTERPRETER'S BIBLE (12 vols., 1951-57). Its success was so immediate and exceeded estimates so much that Beaird was able to initiate work on a successor, which came to be *The Interpreter's Dictionary of the Bible* (4 vols., 1962), before his elevation to become executive vice-president of the Methodist Publishing House in 1956.

Beaird was active in cooperation with other denominational publishers, taking a lead in such organizations as the Department of Publication and Distribution of the National Council of Churches and the Cooperative Publication Association. He was a founder and first president (1951-52) of the Protestant Church-Owned Publishers Association. He died at Nashville, Tenn., March 17, 1963.

GORDON B. DUNCAN

BEARD, THOMAS, British Methodist, was among the first of JOHN WESLEY's lay preachers. Because of his preaching he was impressed as a soldier in Yorkshire. John Wesley records meeting him and JOHN NELSON, who was also impressed, in Durham on June 11, 1744. Beard was sent to SCOTLAND and on Sept. 17, 1744, wrote from Berwick a letter to GEORGE WHITEFIELD, in which he speaks of having preached in his "red coat" at Cowdingham. Soon afterward he contracted a fever and was placed in the hospital at Newcastle; after bloodletting his arm festered and was amputated, and a few days later he died. CHARLES WESLEY wrote "Soldier of Christ, Adieu" in his memory.

J. Wesley, *Journal*, iii, 141. *Proceedings of Wesley Historical Society*, xxxi, 171. V. E. VINE



HAROLD I. BEARDEN

BEARDEN, HAROLD I. (1910-), an American bishop of the A. M. E. CHURCH, was born in Atlanta, Ga., March 6, 1910. He was educated at MORRIS BROWN COLLEGE, where he received the A.B. degree, and at Turner Theological Seminary, which granted him the B.D. degree. Later he received the D.D. and LL.D. degrees from six institutions, including MONROVIA College and WILBERFORCE UNIVERSITY.

Following his ordination as deacon and elder, he was the pastor of churches in GEORGIA for a number of years. He was elected to the episcopacy on May 17, 1964, at the General Conference of his church held in CINCINNATI, Ohio. His assignments have largely been in Africa, and he is the only bishop of the A. M. E. Church to live in ZAMBIA in its rural area with the Zambians. His assignment in 1964-68 was in Central Africa with the annual conferences there—North Zambia, South Zambia, RHODESIA, and Central Africa (Malawi). In 1968 he was assigned to Central Africa and reassigned on Sept. 30, 1968, to West Africa and the annual conferences there in LIBERIA, SIERRA LEONE, GHANA, and NIGERIA.

His wife was Minerva Lois Mathis, whom he married on June 22, 1931; they have six children. He presently resides in Atlanta, Ga.

GRANT S. SHOCKLEY

BEAUCHAMP, WILLIAM (1772-1824), American preacher and editor, was born in Kent Co., Del., April 26, 1772. Largely self-educated, he joined the itinerancy in 1794, served circuits in PENNSYLVANIA for three years, and then appointments of one year each in New York, Boston, Provincetown, and Nantucket. At the latter place he organized a society of seventy-five persons and built a meeting house. For reasons of health, he located in 1801. He then married and moved to Wood Co., W. Va. In 1815 he moved to Chillicothe, Ohio, where for two years he edited the *Western Christian Monitor* which preceded the *Methodist Magazine* and the *Christian Advocates*. Going to Mt. Carmel, Ill., in 1817, he formed a settlement in which he acted as pastor, teacher, lawyer, and engineer. Through the years of his location he was known as an able preacher and a man of exalted character. Re-entering the itinerant ranks in 1822, he was appointed to what became known as First Church, St. Louis, Mo. In 1823 he was made presiding elder of the Indiana District which then embraced most of that state. A delegate to the 1824 GENERAL CONFERENCE, on the first two ballots he came within three votes of being elected bishop. Failure of election was due, it was alleged, to Beauchamp's long period of years out of the itinerancy. He died Oct. 7, 1824 at Paoli, Ind.

M. Simpson, *Cyclopaedia*. 1878.

A. Stevens, *Memorials of Introduction*. 1848. JESSE A. EARL
ALBEA GODBOLD

BEAUCHAMP, WILLIAM BENJAMIN (1869-1931), American bishop and missionary executive, was born at Farnham, Va., March 16, 1869. He was educated at RANDOLPH-MACON COLLEGE and VANDERBILT UNIVERSITY, receiving from the latter the M.A. and B.D. degrees. He held honorary doctorates from Randolph-Macon and FLORIDA SOUTHERN COLLEGE.

Beauchamp entered the VIRGINIA CONFERENCE of the M. E. CHURCH, SOUTH in 1893. He was pastor at Broad Street and St. James Churches in RICHMOND and NEWPORT NEWS, respectively; Fourth Avenue Church in LOUISVILLE, Ky.; and Monumental Church in PORTSMOUTH, Va. In 1917 he became general secretary of the Laymen's Missionary Movement of his church with headquarters at Nashville, Tenn. He served as director-general of the CENTENARY MISSIONARY FUND in 1918-19 and helped obtain pledges of \$50,000,000 for Southern Methodist missions. In 1919 he became the secretary for Europe of the Board of MISSIONS.

Due to the reputation he had made in the Centenary Movement, Beauchamp was elected a bishop in 1922, although he was not a member of the GENERAL CONFERENCE that elected him. He was assigned to an area including the conferences in BELGIUM, POLAND and CZECHOSLOVAKIA. There he served 1922-26, and after that in GEORGIA and MEXICO. While living in Atlanta he was a lecturer on missions at EMORY UNIVERSITY. For the quadrennium during which he died, he was assigned to the Richmond Area.

He was a member of the WORLD MISSIONARY CONFERENCE at Edinburgh in 1906; president of the Board of Missions of the M. E. Church, South in 1926; member of the ECUMENICAL METHODIST CONFERENCE at London in 1921; executive committee member of the FEDERAL COUNCIL OF CHURCHES and of the American section of the Universal Conference of the Churches of Christ on

Life and Work. He was president of the World Brotherhood Federation in London in 1925, and a delegate to the INTERNATIONAL MISSIONARY COUNCIL at Jerusalem in 1928. He served as president of the board of trustees of SCARBITT COLLEGE at Nashville and honorary president of the Ferrum Training School in Virginia.

In 1926 he was elected president of the General Board of Missions, and he held this position until his death in Richmond, Va., June 28, 1931.

F. D. Leete, *Methodist Bishops*. 1948.
Who's Who in America.

ELMER T. CLARK

BEAUMONT, JOHN (1762-1822), British Methodist, has the distinction of being the first Methodist minister who was a musician. He joined the ranks of the Methodists much against the wishes of his father, a staunch defender of the Established Church, who was afraid that his association with Methodism might interfere with his musical activities. As a boy Beaumont had distinguished himself as a vocalist and later became a proficient performer on the bass viol. He published some hymn tunes in 1801, one of which, "St. Ignatius," has remained in use until the present day. When at Newark, he installed an organ in the local chapel, a notable achievement, as JOHN WESLEY very rarely gave permission for the installation of organs in Methodist places of worship. He also wrote an autobiography, but this has not been traced.

FRANCIS B. WESTBROOK

BEAUMONT, JOSEPH (1794-1855), British Methodist, a distinguished preacher and speaker, was born at Castle Donington, Leicestershire, March 19, 1794. He was educated at KINGSWOOD SCHOOL and entered the Methodist ministry in 1813. By private study he obtained a degree in medicine from Edinburgh University in 1836. A man of independent mind, he was one of the leaders of the opposition in Conference to the dominance of JABEZ BUNTING. He had some sympathy with the views of the WESLEYAN REFORMERS, and was censured at the Conference of 1850 for alleged leniency toward them, but he remained loyal to the WESLEYAN METHODIST CHURCH. He died in HULL on January 21, 1855.

Joseph Beaumont, *The Life of the Rev. Joseph Beaumont, M.D.*, by His Son. London: Hamilton, Adams, & Co., 1856.
G. ERNEST LONG

BEAUMONT, TEXAS, U.S.A., is located in Jefferson County on the Gulf of Mexico. It is famous for TEXAS' first big oil producer at Spindletop. The area has a large petrochemical industry, it is a major port with a channel to the Gulf and the intercoastal canals, and it is a leading rice growing and cattle ranching area. The county was organized in 1837 as an original county from Mexican municipality and was named for President Thomas Jefferson.

The story of First Church, which follows, is in essence the history of the development of Methodism in Beaumont. There are presently eleven United Methodist churches in the city of Beaumont, with a total combined membership of 10,000 members. The Negro Methodists are represented in Beaumont by the congregations of St. James and McCabe Churches. These are aggressive congregations and are an asset to the city. Beaumont is a growing city and Methodism in all of its congregations is growing with it.

First Church began as a preaching point on the Alligator Circuit—so called because the salaries were supplemented by shooting and skinning alligators and trading the dried skins for supplies. The first church services on this circuit were held in homes, schools, in brush arbors and in tents, and all denominations met together when there was a minister in the area.

John F. Pipkin, a local preacher, moved to Wiess Bluff about 1852, and later was a resident of Orange County. He married couples, baptized babies, and held worship services in the old courthouse building until the Methodists and Baptists jointly built a church on land donated by Miss Loua Calder.

The first Methodist pastor of record to the Beaumont Mission was Richard A. Wooten in 1858. He was followed by F. C. Dowdy. Beaumont statistics then showed sixteen white members and fourteen colored members.

In 1877, while Lacey Boone was pastor, the first church building was constructed of "rough lumber, shotgun style, one by twelve inch boards set upright with battens nailed over the cracks." It was at first whitewashed and then painted white. According to Mr. Perlstein, who later bought the building, there were two front doors, one for the women and one for the men.

The second church, built in 1894, when Leon Sonfield was pastor, was located on the corner of Main and Forsythe. The Baptists had then been bought out by the Methodists and they had built their own church on Pearl Street.

Following the Spindletop oil boom, the First Church Methodists again decided to relocate and build. The present location on the corner of Pearl Street and Broadway was then purchased. The cornerstone for the present structure was laid under the auspices of the Masons during the pastorate of V. A. Godbey. The original plans called for a dome, but the price seemed prohibitive, so it was decided to omit the dome from the structure. But Bishop HENRY CLAY MORRISON, who was nothing if not sure of himself, came and urged the congregation to raise the necessary \$10,000 in a protracted meeting which he agreed to hold. The dome in the new structure was thus made possible through his efforts (1906-07).

In 1923, while J. W. Mills was pastor, a four-story classroom addition was built. In 1948 a children's building was erected as a centennial gift to the children of the church, during the pastorate of Homer T. Fort.

Before Beaumont had an auditorium, the First Church was host to such events as high school graduations, music week programs, et cetera. Since 1922 the women of the church have supported a foreign missionary each year and since 1953 the congregation has supported a full-time missionary family in Africa.

In 1966 the church, under the leadership of pastor John Wesley Hardt, began the construction of a complete new church plant. The new building was completed and occupied in June, 1968, and was consecrated on June 16 of that year. Bishop PAUL E. MARTIN, unable to be present on the day of consecration, preached the following Sunday, and the entire month of June was given to meetings of celebration and renewal for this historic downtown church.

W. W. Ward and Mrs. Rosa Dieu Crenshaw, comp., *Cornerstone, A History of Beaumont and Methodism, 1840-1968*. Dallas: S.M.U. Printing Department, 1968.

WILLIAM C. JONES
MRS. CUY KEITH

BECK, CHARLES H. (1868-1948), American M. P. leader, was born in Harrisonville, Ohio, Nov. 14, 1868, and died at his home in West View, Pa., March 28, 1948. On Oct. 6, 1891, he married Martha V. Beck.

For fifty-two years he served in the active ministry of the M. P. CHURCH, having united in 1891 with the Muskingum Conference of the church. Later he served as its president for three years. In 1920 the Ohio and Muskingum Conferences united, continuing as the OHIO CONFERENCE, in which he retained his membership until 1928, when he transferred to the PITTSBURGH CONFERENCE, retiring in 1943.

At one time he served as president of the West Lafayette College, West Lafayette, Ohio. He was secretary-treasurer of the M. P. Board of Home Missions, 1910-1925, this being the most conspicuous and dedicated appointment of his ministerial career. He was a delegate to the ECUMENICAL METHODIST CONFERENCE in London in 1921. ADRIAN COLLEGE, in recognition of his service to the church, conferred on him the honorary D.D. degree. From 1908 to 1920 he was the secretary of the GENERAL CONFERENCE.

Beck was a quiet, kindly, sympathetic man, deeply earnest in all of his efforts, completely sincere in his relations with other people and unwaveringly faithful in the work to which he was called.

C. F. Price, *Who's Who in American Methodism*. 1916.

JOHN W. HAWLEY

BECK, FRANK S. (1888-1969) and **BESSIE (DUNN)**, founders of the medical work of The Methodist Church in BOLIVIA. Frank Beck was born in Canton, S. D. He went to Bolivia as a commercial teacher in the COCHABAMBA American Institute in 1912, and a year later married Bessie Dunn. The couple later worked at Colegio Ward in BUENOS AIRES, Argentina, for three years. Then he became director of both American Institutes, first in Cochabamba, then in LA PAZ.

When Beck was thirty-five years old he resolved to attack disease and filth among the country's Aymara Indians. For five years he studied medicine at NORTHWESTERN UNIVERSITY, Evanston, Ill., while his wife worked on her M.A. and Ph.D. degrees at the University of Chicago, teaching Spanish to help support their three children. They later adopted two Bolivian girls.

Returning to Bolivia in 1930, Beck began to visit Altiplano villages on a motorcycle, with NESTOR PEÑARANDA riding behind him. Indians would walk for miles carrying their sick to intercept him or wait at a village he would visit. At the same time he encountered opposition because of superstition and ignorance. One day in ANCORAIMES Beck was vaccinating against smallpox when the mayor jailed him and Nestor Peñaranda overnight "for disturbing the peace of these tranquil villagers."

Beck volunteered his services with the Bolivian forces during the Chaco War (1931-34), and was decorated with the Condor of the Andes, the highest recognition the government gives to a foreigner.

The Becks founded the American Clinic in La Paz, and the first nursing school in Bolivia. He supervised construction of a three-story building for the clinic (Pfeiffer Memorial Hospital) and a nursing-school building. In 1956 he started a clinic, now named for him, in Ancoraimes.

The Becks retired from Bolivia twice because of his health, but returned each time for further service. Beck delivered about 5,000 babies during his years in Bolivia. He was described by many who knew him as an "Unsung Schweitzer." He died Dec. 17, 1969 at his home in Alta Loma, Calif. He was active until the end, and at a clinic in his home he had seen forty patients on the day he died.

Clarence W. Hall, *Adventurers for God*. New York: Harper Bros., 1959.

Highland Echoes, Sept. 10, 1962, and Jan. 1964.

Together, Area News Section, Dakotas Area, March, 1970.
World Outlook, Dec., 1964. NATALIE BARBER

BECKER, HENRY J. (1846-1934), American U.B. minister, author, editor, and lecturer, was born June 19, 1846, at Massillon, Ohio. He worked early in the coal mines, received a primary education, and studied at Heidelberg College (Ohio). Following service in the Civil War, he was converted to Christ and began to study theology. In 1869 he was licensed to preach in the Church of the United Brethren in Christ, Western Reserve Conference. He received his license in 1872, ordination as elder in 1874, and honorary D.D. degree in 1891.

Becker was married Aug. 18, 1870, to Elizabeth Houk. In 1875 the Beckers went to CALIFORNIA under appointment of his church's Board of Missions. There he served ten years as pastor of circuits and stations (twice at Sacramento), evangelist, conference secretary, presiding elder, and pioneer editor and publisher of *The Pacific Telescope* and later *The Philomath Crucible* in OREGON. He also wrote several pamphlets and a short history of early United Brethren in California.

At the division of the church in 1889, Becker was elected by the Church of the UNITED BRETHREN IN CHRIST, OLD CONSTITUTION, as bishop of the Pacific Area, which he served four years. He then resigned and became foreign secretary of the Home, Frontier, and Foreign Missionary Society for many years. During this time he made his home in DAYTON, OHIO. Here their daughter, Miss Alta J. Becker, became a well-known writer and editor of Sunday school lessons for children and materials for teachers through The OTTERREIN PRESS.

Becker died at his Dayton, Ohio home Dec. 1, 1934, and was buried in the Woodland Cemetery of that city.

Frank Conover, ed., *Centennial Biographical Record of Dayton and Montgomery County* (Ohio). 1897.

Lloyd L. Epley, ed., *Seventy-five Years for the Kingdom: A History of the California Conference of the United Brethren in Christ, 1864-1940*. Puente, Calif.: the conference, 1940. Minutes (handwritten), California Conference, United Brethren in Christ, 1876-1884. FLOYD B. LA FAVRE

BECKER, JORGE LUIZ (1873-1942), Brazilian preacher, was born in Juiz de Fora, State of Minas Gerais, BRAZIL, on Jan. 18, 1873, the third of fourteen children. His parents were immigrants from GERMANY, his father a Lutheran, his mother a Roman Catholic. They were among the first converts to the Gospel when the Methodist Church established work in JUIZ DE FORA in 1885, and Jorge became one of the first fourteen students enrolled when Granbery College (now Instituto) opened its doors in 1890. Deciding early to be a preacher, he applied to the Brazil Annual Conference and was licensed to preach and admitted on trial at the age of twenty. Three

years later, 1896, he was ordained elder by Bishop GALLOWAY.

His first appointment in 1893 was with Antonio de Araujo at Uba, Minas Gerais. There, a few months after beginning his ministry, Becker endured his "baptism of persecution." While he and Araujo were preaching, a severe and damaging hailstorm hit the town. A fanatical superstitious mob that had been led to believe that the ministers' presence was responsible for this "punishment," attacked and dragged them through the streets, beating them mercilessly all the while. With Araujo down and presumably dead, the mob returned to Becker and stabbed him twice. Their injuries fortunately did not prove of a permanent nature.

Jorge Becker served as pastor of many important churches; and with the help of his wife, Eugenia Smith—a remarkable woman, descended from Confederate Americans who had settled in Brazil in the mid-1860's—he conducted parochial schools at various stations he served. He also taught at the Bible school connected with Granbery, and later in the United Seminary in Rio de Janeiro.

Becker retired in 1935 and died seven years later, on Sept. 18, 1942, in the city of his birth, Juiz de Fora. He was survived by his widow and several children.

Expositor Cristao, Aug. 20, 1959.

J. L. Kennedy, *Metodismo no Brasil*. 1928. D. A. REILY

BECKER (SAMUEL) HOUSE, located near Kleinfeltersville, Lebanon Co., Pa., was the scene of the first regular annual conference of the EVANGELICAL ASSOCIATION, Nov. 13-15, 1807. A substantial stone farmhouse like many others that dotted the Pennsylvania countryside inhabited by the German settlers, the Becker House had been the center of activity for local followers of JACOB ALBRIGHT for several years.

Samuel Becker, the host to the conference, was the grandson of Peter Becker, an Anabaptist who had fled Europe and taken up residence in the Mühlbach area of Lebanon County. Here he had served as the official baptizer for the Anabaptists, administering the sacrament to a number of persons including Conrad Beissel, founder of a religious community at Ephrata, Pa., which is now a historical landmark known as the Cloister.

The Becker House is located within a few miles of the cemetery where Jacob Albright was buried following his death at the home of George Becker in 1808 and where the ALBRIGHT MEMORIAL CHAPEL was erected in 1850.

R. W. Albright, *Evangelical Church*. 1942.

BRUCE C. SOUDERS

BECKETT, WILLIAM WESLEY (1854-1927), an American bishop of the A.M.E. CHURCH, was born in Edisto Island, S. C., the son of Thomas and Martha Beckett. He received his education at CLARK COLLEGE (A.B.) and GAMMON THEOLOGICAL SEMINARY (B.D.). He was awarded the honorary D.D. degree from ALLEN UNIVERSITY.

Beckett was converted in 1870, licensed to preach in 1878, admitted to the South Carolina Conference (AME) in 1884, ordained deacon in 1886 and elder probably in 1887 or 1888. He was married to Mary Glenn in 1876, and they had eight children.

He served as a pastor and presiding elder in SOUTH

CAROLINA, a member of the State Legislature, and was president of Allen University in South Carolina, 1912-16. He was elected to the episcopacy in 1916 and assigned successively to SOUTH AFRICA (1916-20); the Eighth Episcopal District, MISSISSIPPI (1920-24); and the Seventh Episcopal District, South Carolina (1924-27). Bishop Beckett died in 1927.

During the first World War he braved the submarine-infested waters of the Atlantic to go to his post in Africa.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

BECKLY TRUST provides for the annual delivery of a lecture during the Conference of the British Methodist Church. It was in 1925, at the annual conference of the **WESLEYAN METHODIST CHURCH**, that the late J. H. Beckly, a prominent layman in the Plymouth District, approved the setting up of a lectureship "to set forth the social implications of Christianity and to further the development of a Christian Sociology and the expression of the Christian attitude to social, economic and international subjects." A wide range of subjects has been covered, including *Science, Technology and the Christian*, by C. A. COULSON; *The New Pattern of Education*, by Ronald Gould, the general secretary of the National Union of Teachers; and *The Emancipation of Youth*, by Douglas Hubery. In addition to the annual lecture, the trust has pioneered the publication of six series of Beckly Pamphlets dealing with vital factors in modern society and written by authoritative writers in their own particular field. The present secretary of the trust is MALDVYN EDWARDS.

HENRY RACK

BEDFORD, JOSEPH WILLIAM (1850-1947), American preacher and editor, was born at Whips Cove, Pa., Dec. 5, 1850. Admitted to the **WEST VIRGINIA CONFERENCE** (ME) in 1875, he became known as "Walking Joe" because he traveled on foot during most of his active ministry. Except for six years (1887-93) in the **CENTRAL PENNSYLVANIA CONFERENCE**, he was a lifelong member of the West Virginia Conference, serving a number of the hardest mountain circuits. He had a successful term (1895-1901) as presiding elder of the Huntington District. In 1900 Taylor University honored him with the D.D. degree, and in 1904 the Prohibition Party nominated him for governor. He published the *Mountain State Patriot*, a prohibition paper, for 15 years. During his ministry he built many churches among the hills. He died February 15, 1947.

The Huntington Herald-Advertiser (W. Va.), Feb. 16, 1974. *West Virginia Conference Minutes*, 1947. JESSE A. EARL

BEEBE, JOSEPH A. (1832-1903), a bishop of the C.M.E. CHURCH, was born on June 25, 1832, at Fayetteville, N. C. He was born a slave, the son and grandson of preachers. He learned the trade of a shoemaker.

Beebe joined the M. E. CHURCH, SOUTH and was ordained a DEACON in 1865 and an ELDER in 1866. After the formation of the C.M.E. Church, he became a member of that denomination and was appointed a presiding elder. He was a delegate to the second General Conference of his church in 1873, and it was at that meeting that he was elected to the office of bishop. During the

thirty years of his episcopacy, he served as Senior Bishop for thirteen years.

Bishop Beebe died on June 6, 1903.

Harris and Craig, *CME Church*. 1965.

I. Lane, *Autobiography*. 1916.

RALPH G. GAY

BEECHAM, JOHN (1787-1856), British Methodist, was born in Lincolnshire, at Barnoldby-le-Beck. He became a **WESLEYAN METHODIST** itinerant preacher in 1815. From 1831 to 1855 he served as a general secretary of the **Wesleyan Methodist Missionary Society**. He played a large part in drawing up constitutions for affiliated conferences in FRANCE, CANADA, and Australasia; he visited Canada in 1855.

He was elected president of the Wesleyan Methodist Conference in 1850. He published *An Essay upon the Constitution of Wesleyan Methodism* (1829) at the time of the Leeds Organ Controversy (see **PROTESTANT METHODISTS**), in which he vigorously defended the traditional polity of Wesleyan Methodism. He wrote other works on missionary history and strategy. He died on April 22, 1856.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921. B. Gregory, *Side Lights*. 1898.

C. Osborn, *Outlines of Wesleyan Bibliography*. 1869.

JOHN NEWTON

BEET, JOSEPH AGAR (1840-1924), British **WESLEYAN METHODIST** New Testament scholar and theologian, was born at SHEFFIELD on Sept. 27, 1840, and entered the Wesleyan ministry in 1864. As tutor in theology at **RICHMOND COLLEGE, Surrey** (1885-1905), he achieved an international reputation with a series of commentaries on the Pauline epistles, and gave the **FERNLEY LECTURE** for 1889 on *The Credentials of the Gospel*. In *The Last Things* (1897) he denied that the Bible teaches the permanent existence of the soul and carried this view further in *The Immortality of the Soul* (1901). He retired in 1905 to regain freedom of speech after the Conference of 1902 had reappointed him to Richmond only on condition that he be silent on this disputed question. His *Manual of Theology* appeared in 1906. He died on May 25, 1924.

H. MORLEY RATTENBURY

BELCHER, SAMUEL ADAMS (1876-1956), American preacher and missionary to BRAZIL, was born in Cairo, Ga., Oct. 10, 1876. He was a member of the **SOUTH GEORGIA CONFERENCE**, having been admitted on trial in 1906. On Sept. 12, 1906, he married Goldie Sasser, and they went to Brazil in 1907. He was transferred into the Brazil Annual Conference, ordained deacon by Bishop E. E. Hoss, and elder by Bishop W. R. LAMBUTH in 1908. For thirty years Belcher served the Methodist Church of Brazil as pastor and presiding elder. He wrote two books in Portuguese, *Em Nossos Lares* (In Our Homes), dedicated to his parishioners, and a second book dedicated to his fellow ministers. He built the churches of Campinas, Franca, and Ipiranga (city of SAO PAULO). Through his preaching and example he led at least one young man—the author of these lines—to dedicate his life to the Christian ministry.

Ill health forced Belcher's return to the U.S.A. in 1923,

but he was able to return to Brazil in 1927 and to work there actively until 1935. Again in ill health, he returned to his own country, retiring in 1938. Belcher was known for his kindness and sacrificial devotion to the work.

He died in Arlington, Va., March 28, 1956, and was buried in Cairo, Ga. Mrs. Belcher had preceded him in death. They were survived by two daughters, Paula and Marian, and by a son, Samuel. Another son, Robert, had been killed in the second World War.

Expositor Cristao, Aug. 3, 1944; Feb. 25, 1960.

J. L. Kennedy, *Metodismo no Brasil*. 1928.

JOAO CONÇALVES PACHECO

BELFAST, Ireland. **Aldersgate House**, opened in 1960, provides a center for work among the Methodist students attending Queen's University, Stranmillis Training College for teachers, and other educational or professional courses in Belfast. The Methodist Dean of Residence for the University has his office here. It is closely associated



CHAPEL OF UNITY, METHODIST COLLEGE, BELFAST



ALDERSGATE HOUSE, BELFAST

with University Road Methodist Church, whose trustees made a gift of the site purchased by John McGregor, and whose then superintendent, R. D. ERIC GALLAGHER, guided the whole project. Also housed in the building, part of which is let for commercial purposes, are the offices of the Irish Methodist Youth Department and the WESLEY HISTORICAL SOCIETY'S Irish headquarters, with its collection of unique Wesleyana.

Also located in Belfast are EDGEHILL COLLEGE, established in 1919 to provide theological training for Meth-

odist ministers, and METHODIST COLLEGE, which was opened in 1868.

R. L. Cole, *Methodism in Ireland*. 1960.

J. W. Henderson, *Book of M.C.B., 1868-1938*.

F. Jeffery, *Irish Methodism*. 1964.

R. Marshall, *Centenary Volume*. 1968. FREDERICK JEFFERY

BELGAUM, Mysore State, India, is in the South India Annual Conference. In 1904 the London Missionary Society invited the Methodist Church to take over all its work and properties in Belgaum City and district. The associated church of about 200 members, with six catechists, three colporteurs and Bible women, supported the invitation. The work included a boys' high school and seven grade schools. Beside the school properties, two bungalows and a dozen small houses were given without compensation. The Methodist Church accepted the invitation and sent the Rev. and Mrs. D. O. ERNSBERGER as its first appointees.

Earlier converts had come from the higher Hindu castes. The Methodists decided to pay attention to the less privileged castes and they responded. In 1907, 410 were baptized. In three years the Christian community numbered 3,650. These new converts desperately needed the friendship of privileged people who believed in them and especially in their religious and cultural possibilities. The annual conference provided a hostel for boys from the homes of these new converts. They were soon well integrated in the school, and it became the largest boys' school in Indian Methodism.

A girls' boarding school was opened in 1907. It took over the property of the boys' school, which then obtained a more adequate site and launched a development program which has added strong departments of agricultural, vocational, commercial, and physical education.

In appreciation of the generosity of the London Missionary Society, and of the excellence of the school turned over to them, the Methodists renamed it the Beynon-Smith High School in honor of two former missionary principals.

E. C. Reddy, the first Indian principal, was appointed in 1933 and remained in charge until 1956. He then became secretary of the All-India Council of Christian Education, as a missionary principal of the same school, Earle L. King, had done earlier.

The church built in 1828 remained in use until 1944, when it was replaced by a more commodious structure better adapted to a modern program of religious education, worship, and service.

J. WASKOM PICKETT

BELGIUM, a nation of western Central Europe, is bordered on the north by the North Sea and Holland, on the east by Holland and Germany, on the south and west by Luxembourg and France. It contains 11,779 square miles and is densely populated by 9,630,000 (1968) inhabitants.

There are two national languages: in the north Dutch (Flemish), fifty-five percent; in the south French (Walloon), forty-five percent. The linguistic border line runs east and west through BRUSSELS, the capital. Other main cities are Antwerp, Liege, Ghent, Malines, Courtrai, Tournai, Namur, and Hasselt.

After centuries of Spanish, German, or French rule, Belgium, through revolution in 1830, became an autonomous parliamentary monarchy with a very liberal con-

stitution (1831) drawn up under English influence. The first king was Leopold I (1831-65), who was succeeded by Leopold II (1865-1909), Albert I (1909-34), Leopold III (1934-51), Baudouin (since 1951). In both world wars Belgium suffered German invasion and occupation (August 1914 to October 1918 and May 1940 to September 1944). The striking developments of European communities since the second World War have made Brussels one of the world's key centers for business.

Belgium is predominantly Catholic. In government, as elsewhere, the Roman Church remains a leading power, though it has to take into consideration a strong growing socialistic secularization today stimulated by intense industrialization.

Protestantism. The sixteenth-century Reformation was at first very successful across the entire Lowlands. Nevertheless, in the south (now Belgium) it could not survive the Inquisition during two long centuries of Spanish rule. Evangelical congregations reappeared only with the nineteenth century. Support was received from SWITZERLAND, HOLLAND, FRANCE, and Great Britain. In 1914 Belgian Protestantism included some forty local churches, generally small and mostly French-speaking. Their number increased to about 250 in 1965, with the most rapid growth between the two world wars. They represent several organizations, if not denominations. Many congregations have remained independent. The total Protestant membership can be evaluated at more or less one percent of the population. No exact statistics are available.

Methodism. The Belgium Mission of the M. E. CHURCH, SOUTH was organized in Brussels in August 1922, Bishop WILLIAM B. BEAUCHAMP being in charge. It was the result of wide material and spiritual moves carried out by the Southern Methodist Centenary Movement (U.S.A.) at the close of the first World War. Permanent Belgian Protestant institutions were created: an orphanage, school, and hospital. Main leaders were David Sloan, WILLIAM G. THONGER, and GEORGE W. WILMOT.

In 1923 the Methodist Mission was set up as a legal Belgian A.S.B.L. (state-protected, nonlucrative corporation). Development of work led to the organization of the Belgium Annual Conference (MES) by Bishop U. V. W. DARLINGTON in Brussels, June 28, 1930. There were eighteen preachers, seven missionaries, seventeen charges, 1,756 members, four institutions, and a publishing and Bible colportage department. The superintendent was William G. Thonger.

After 1931, and for several years to follow, the newly organized conference struggled for existence in the grip of the world economic depression. Missionaries were recalled, financial support withdrawn, preachers and workers released, property sold, and institutions closed. However, collapse did not come. Though considerably weakened, the Belgium Methodist Conference survived. After 1934 confidence was gradually regained, helped greatly by the arrival of Bishop ARTHUR J. MOORE. Under his leadership some lost ground was steadily recovered. Unification in 1939 found Belgian Methodism once again in a state of promising vitality, as shown by the strong delegation sent to Copenhagen, August, 1939, for the European Methodist Uniting Conference.

A few days after the close of this great gathering, however, the second World War broke upon Europe. Belgium once again was invaded (May 19, 1940). Ruthless Nazi occupation followed. Belgian Methodism suffered serious

material and moral devastation. Leading preachers and laymen went into exile, labor or death camps; property was destroyed (twenty-five percent) or damaged (forty-five percent). After Liberation (September 1944) much appreciated physical and spiritual assistance was received from U. S. and British Methodist CHAPLAINS and soldiers serving in Belgium. The arrival of Bishop PAUL N. GARBER (June 1945) inaugurated a successful eight-year reconstruction program. Property was restored or rebuilt; preachers, members, and churches increased. New institutions were organized; mainly The Methodist Center at AMOUGIES (1948) and the Protestant Theological Training School (Faculte de Theologie Protestante) in Brussels (1950). In June 1946 the Belgium Conference was able to resume its regular annual sessions. Bishop Garber presided until 1951. He was followed in 1952 by Bishop Arthur J. Moore, who organized the Central and Southern Europe Central Conference (the Geneva Area). At its first session in Brussels, Oct. 14-17, 1954, FERDINAND SIGG of ZURICH became the first elected bishop of the Geneva Area. Following his sudden death in 1965, Bishop Sigg was succeeded by FRANZ SCHAEFER of BASEL, elected bishop by the Central Conference in Lausanne in 1966.

At the time of organization of the Central Conference, the Belgian Conference reported twenty-one traveling preachers, eight local preachers, seventeen charges with twenty-five churches, 3,410 members, and four institutions. The main centers of work were and are Brussels, Uccle, Vilvorde, Antwerp, Hasselt, Liege, Herstal, Ecausines, Ghlin, Amougies, Comines, and Ypres. Statistics, however, do not truly represent the value of Methodist action and influence in the life of Belgian Protestantism. These have been quite out of proportion with the comparatively small numerical Methodist membership. This is very clearly demonstrated by the Methodist leadership given in many of the general Protestant activities, such as Belgian Federation of Protestant Churches, Belgian Bible Society, Protestant Radio and T.V., Protestant Pavilion at the Brussels World Fair (1958), children's summer vacation centers, Brussels Protestant Theological School, et cetera.

Since 1963 six Methodist churches have come into position of receiving subsidies from the Belgian State. About that same time conversations began between the Evangelical Protestant Church and the Methodist Church looking toward their future national unity in Belgium. A Liaison Committee was created by the annual conference at Vilvorde in 1964. Finally, in 1969 there came about a complete unification of the two church bodies who formed The Protestant Church of Belgium on Dec. 14, 1969. This supplanted to a degree the organizational work of the Belgium Annual Conference, which covered Belgium and included Dunkirk, France.

At the organizational meeting and formation of the Evangelical Protestant Church of Belgium, the Methodist Church brought in sixteen ministers and fourteen congregations, and the Evangelical Protestant Church of Belgium brought in fifty ministers and fifty congregations. Although the Protestant Church in Belgium represents a small minority of the people, the united church places Protestants in a much stronger position. The two churches had a common theological faculty in Brussels for some years, and this was under the able leadership of ANDRE PIETERS. Dr. Pieters was elected the first president of the new church, which includes approximately 17,000 members and seventy congregations, including two En-

glish-speaking congregations. The Protestant Church of Belgium will be affiliated with the United Methodist Church in the U.S.A., having the status of a united autonomous church.

P. N. Garber, *Continental Europe*. 1949.
Journals of the Annual Missions and Annual Conference of Belgian Methodist Church, 1923-64.
 William Ward, *Brotherhood and the Churches*. London.
World Parish, April, 1970. WILLIAM C. THONGER

BELIN, JAMES LYNCH (1788-1859), American minister, was born in All Saints' Parish, S. C., in 1788, son of James and Mary Lynch Belin. He came from a wealthy Huguenot family, most of whom were Episcopalians. What led him to embrace Methodism is not known, but quite likely he was converted by one of the traveling preachers of his day.

His education, presumably, was at Harvard College where other members of the family were educated. He was admitted on trial into the SOUTH CAROLINA CONFERENCE in December, 1811.

Belin led the way in preaching to the Negroes. This he did in 1819 by instructing those on the Springfield and Brook Green plantations of Robert Withers and Major Ward. In 1836 he and T. Huggins formed Waccamaw Neck Mission in which he labored devotedly for a number of years, freely contributing his means while living and ultimately bequeathing to it almost the whole of his rather extensive property. For example, he personally paid \$2,500 to the builder of a church structure on the Waccamaw Neck Mission.

The will of this dedicated Christian leader provided, in a society based on slavery, "that no change be made in the treatment of my servants from what they have been accustomed to receive as members of my household . . . What property I have, they assisted in procuring, and it is but just and right, that they be well fed, clothed, and made comfortable." He further ordered in the event it became necessary to remove any of the "servants" from the premises, "that their removal be effected without the separation of husband and wife."

His estate was left "in trust for the Missionary Society of the South Carolina Conference of the Methodist Episcopal Church, South. . .," and it is still used to advance the cause of Christian missions. Through the years it has been one of the substantial contributors to this cause.

James Lynch Belin had four sisters. He married first, Elizabeth Laval, who died in 1821. On May 24, 1831, he was married to Charlotte Withers of Goose Creek. She died in 1893 at the age of ninety-four and is buried in Elmwood Cemetery, Georgetown, S. C.

Belin died May 19, 1859, following injuries sustained in a fall from his buggy. His burial place was at Cedar Hill in what was then the family burial ground. It is today the cemetery of the Belin Memorial Church and the community of Murrells Inlet, S. C.

J. MARVIN RAST

BELIZE. (See HONDURAS, BRITISH.)

BELL, GEORGE (?-1807), British Methodism's classic enthusiast, was born at Boringham, Durham. He served for a time as a corporal in the Life Guard. He was converted in 1758 and became associated with THOMAS MAXFIELD and JOHN WESLEY at the FOUNDRY, gaining a

reputation for holiness and extempore prayers. Bell would deny the Sacrament to the unjustified. He preached perfection free from rule, canon, and guidance. His convictions ran from stillness to philosophical humanism via "entire satisfaction." His leadership in London societies (West Street and Foundry) he ruined by screaming and gesticulation. Wesley believed that Bell possessed authentic healing power, but repudiated his "resurrections," and his widely believed prophecy of the world's end on Feb. 28, 1763. When Wesley expelled Bell in December 1762, Maxfield withdrew, taking away one-fifth of London's Methodists.

Bell died in 1807 in Paddington.

L. Tyerman, *John Wesley*. 1870-71. GEORGE LAWTON



WILLIAM M. BELL

BELL, WILLIAM MELVIN (1860-1933), American U.B. minister, general church officer, and bishop, was born in Whitley County, Ind., Nov. 12, 1860. His great-grandfather, Zephaniah Bell, was a pioneer Methodist circuit rider in Ohio. Converted at the age of fifteen, young Bell became a school teacher at seventeen, and was licensed to preach by the St. Joseph Conference of the UNITED BRETHREN IN CHRIST in 1879. He was ordained in 1882. He received his education in Roanoke Seminary and Columbia City Normal School. The University of Southern California honored him with the LL.D. degree. The spectacular success of William Bell as a pastor and organizer soon resulted in his becoming the head of the Indiana State Sunday School Association, a full-time position. The United Brethren GENERAL CONFERENCE of 1893 chose him to become executive secretary of the Home, Frontier, and Foreign Missionary Society. After twelve fruitful years in this office he was chosen a bishop in 1905, serving the Pacific Coast Area for twelve years, and the Eastern Area for a similar period. Ill health hastened his retirement in 1929. He died Oct. 6, 1933, at his home in La Puente, Calif.

Bishop Bell wrote many books and articles for periodicals. As an orator he frequently appeared on the Chau-

tauqua circuit. William Jennings Bryan once acclaimed him as having no peer on the public platform.

A. W. Drury, *History of the UB*. 1924.
Koonz and Roush, *The Bishops*. 1950.
The Religious Telescope, Oct. 21, 1933. PAUL E. HOLDCRAFT

BELL, WILLIAM W. (1894-), and his wife, Rosetta, served in the M. E. CHURCH in BURMA from 1921 to 1932, and then in INDIA until Methodist union merged that body with the M. E. CHURCH, SOUTH and the M. P. CHURCH. They then continued in India as missionaries of the united church.

In Burma Bell worked with Indians. In India he was agent of the Madras Publishing House and the Lucknow Publishing House; manager of the B. H. Smith Company, Calcutta; in prisoner-of-war work under the Y.M.C.A.; and treasurer for Southern Asia in the World Division of the Board of Missions. He retired in February, 1963. His last eight or nine years were given to the publishing interests of the church.

While treasurer of India accounts for the Board of Missions, he was a top executive of the Inter-Mission business office and a member of the executive board and the interim committee of the Methodist Church in Southern Asia.

While working in prisoner-of-war camps in India, he directed literacy classes for 85,000 men and was highly commended by officers of the camps. On furlough in 1953, he obtained the degree of Master of Business Administration from the Wharton School, Philadelphia. His services as treasurer and as agent of the publishing house in Lucknow reflected his thorough training, and they were dramatically successful. In the Lucknow Publishing House he arrested a downward trend in the volume of printing done and in the financial condition of the institution, paid off accumulated debts, purchased and installed new and up-to-date equipment, and substantially increased the working capital of the institution.

J. N. Hollister, *The Lucknow Publishing House, A Brief History*. Lucknow, 1961. J. WASKOM PICKETT

BELL, WILLIAM YANCY (1887-1962), a bishop of the C.M.E. CHURCH, was born on Feb. 23, 1887, in Memphis, Tenn. He received the A.B. degree from LANE COLLEGE, the M.A. degree from NORTHWESTERN UNIVERSITY, the B.D. degree from GARRETT BIBLICAL INSTITUTE, and the Ph.D. degree from Yale. He was ordained deacon in 1912 and elder in 1915. Pastorates he served were in ILLINOIS, NEW YORK, and TENNESSEE. Bishop Bell was a professor at Lane College in 1916-17; at GAMMON THEOLOGICAL SEMINARY, where he was head of the New Testament department from 1928 to 1932; at MORRIS BROWN COLLEGE in 1932-33; and at Howard University, 1935-39.

At the General Conference in 1938 he was elected to the office of bishop and presided over the state of GEORGIA. During his episcopacy, he revitalized colored Methodism in Georgia. He rejuvenated the Holsey Academy and made it a secondary school for the education of ministers.

Bishop Bell died on April 10, 1962.

Harris and Craig, *CME Church*. 1949.
Religious Leaders of America, 1941-1942. RALPH G. GAY

BELLAIRE, TEXAS, Bellaire Church. (See HOUSTON, TEXAS, Bellaire Church.)

BELLAMY, WILLIAM (1756-1846), pioneer American minister of Edgecombe County, N. C., and leader in the founding of the M. P. CHURCH in eastern Carolina, was admitted into the VIRGINIA CONFERENCE of the M. E. CHURCH in 1791 and appointed to the Bladen Circuit. He had served as a lieutenant of Horse Guards during the Revolutionary War. As president pro-tem of the Roanoke District Conference of local ministers, he sent an "Address to the Bishops and Virginia Annual Conference of the Methodist Episcopal Church" on Dec. 7, 1821, that opposed the action of the 1820 GENERAL CONFERENCE for governing LOCAL PREACHERS without their consent.

In November, 1824, Bellamy joined the Roanoke Union Society as a protest against the authority assumed by the leaders of the M. E. Church, and the next April he was named to an editorial committee authorized "to publish such pieces for this society as . . . will tend to promote a reformation in the Methodist Episcopal Church, or promulgate the wishes and views of this society for that purpose." In August 1828, Bellamy was written by Superintendent William Compton to withdraw from the Roanoke Union Society and cease to patronize THE MUTUAL RIGHTS or prepare for trial.

When Bellamy and six other local ministers failed to appear before Compton two weeks later they were suspended as ministers. On Oct. 25, 1828, Bellamy was brought to trial and "found guilty—expelled (from) the church—the seal of official silence set upon his lips."

Bellamy was present on Dec. 19-20, 1828, at the organizational meeting of the NORTH CAROLINA ANNUAL CONFERENCE of the M. P. Church at WHITAKER'S CHAPEL near Enfield, N. C. He collected material to write a history of reform in the "Old Roanoke District," but his death occurred before the work was completed. He attended the General Conference of the M. P. Church in Cincinnati in May, 1846.

His missionary labors had covered a ministry of over fifty years and took him into most of the southern states. He was noted for his eloquence. His nephew, William Exum Bellamy (c. 1791-1853) was also active in the establishment of the North Carolina Annual Conference of the M. P. Church. JOHN PARIS completed the history of reform which William Bellamy began, and it was published in 1849.

Bellamy "lived to a ripe old age, and died (October 4, 1846) honored and respected by all who knew him."

W. L. Grissom, *North Carolina*. 1905.
The Methodist Protestant, November, 1846.
Minutes of the Methodist Conferences, 1773-1813.
J. Paris, *History* (MP). 1849.
J. Kelly Turner and John L. Bridgers, Jr., *History of Edgecombe County* (N. C.). Raleigh, 1920.

RALPH HARDEE RIVES

BELLHOUSE, HAROLD EDWARD (1869-1948), New Zealand minister, was born in Leeds, Yorkshire, England, of godly parents, with whom he came to AUCKLAND, NEW ZEALAND, when twelve years of age. He early felt the call to preach; became a candidate when twenty-one and in 1894, after training in Wesley Three Kings College, began a distinguished ministry. He stood in the front rank of Methodist preachers. In 1919 he was president of the Conference: for eleven years he edited the *New Zealand Methodist Times*. He was known as a good book-

man, and drew his material as preacher and editor from his wide reading in English literature and books on social and political movements of the times. He died in Auckland on Oct. 4, 1948.

New Zealand Methodist Conference (Executive Committee) Minutes, 1949. WILLIAM T. BLIGHT

BELMONT, ANTIGUA. (See CARIBBEAN AND THE AMERICAS, METHODIST CHURCH IN THE.)

BELO HORIZONTE, BRAZIL, the capital of Minas Gerais, where is located COLEGIO IZABELA HENDRIX.

BEMERSLEY, England, home of HUGH and JAMES BOURNE, and the scene of the first PRIMITIVE METHODIST Book Room (1820). Letters were carried from Bemersley Farm two miles to post, and incoming mail was left at a public house in Norton. Hugh Bourne evidently had a great admiration for JOHN WESLEY and a desire to copy his methods. But Bemersley Farm became much more than a denominational Book Room; it was a vital spiritual center, offering hospitality to the preachers who came for discussions and love feasts. James Bourne acquired a printing press, bookbinders' tools, and materials, establishing these in a farm building near the house. Transport was mainly by canal. There was a disastrous fire in 1833, causing £1,900 damage—equally to James Bourne's assets and those of the church. The church's loss was recompensed by a penny levy throughout the movement, Bourne generously forgoing any compensation. The Book Room remained at Bemersley until 1842, when JOHN FLESHER was the leading spirit in moving the work to London.

FRANK H. CUMBERS

BENEDUM, MICHAEL LATE (1869-1959), American oil magnate and Methodist philanthropist, was born at BRIDGEPORT, W. Va., July 16, 1869. His formal education was meager, but in time he received several honorary degrees. As a youth he worked in the oil fields, began buying leases, and later formed his own company. He became West Virginia's most successful businessman, amassing a fortune estimated at one hundred million dollars. A devout churchman, Benedum gave more than \$1,500,000 in 1953 to build the Methodist church in Bridgeport. He married Sarah Lantz in 1896. Their only child, Claude, died of influenza while serving in World War I. As a memorial to him they formed in 1944 the Claude Worthington Benedum Foundation, the income from which goes to religious, educational, and civic projects in WEST VIRGINIA, PENNSYLVANIA, and OHIO. During its first twenty years the foundation gave some \$12,000,000 to about 150 projects, nearly \$1,000,000 of it going to WEST VIRGINIA WESLEYAN COLLEGE, \$730,000 to the civic center at Bridgeport, and smaller amounts to seventeen other educational institutions in West Virginia. Benedum declared, "I do not think of myself as owning anything. I must be a good steward."

He died in Pittsburgh, Pa., July 30, 1959.

Claude Worthington Benedum Foundation Cumulative Reports, 1944-62 and 1963-65.

Mallison, *The Great Wildcat*. Charleston: Educational Foundation of West Virginia, Inc., 1953. JESSE A. EARL
ALBEA GODBOLD



WITOLD BENEDYKTOWICZ

BENEDYKTOWICZ, WITOLD KAZIMIERZ (1921-), Polish minister, was born in Cracow, POLAND, June 25, 1921. He joined THE METHODIST CHURCH in 1941, and the following year entered the Methodist Theological School in Warsaw. In 1943 he was licensed to preach and was admitted into full connection by the POLAND (Provisional) Annual Conference, November 1945. Bishop PAUL NEFF GARRER ordained him a deacon in February 1946 and an elder in June 1947.

He has served pastorates in Cracow (1943-45, 1946-48), in Poznan and Olsztyn (1945), and Wesley Church, Warsaw (1948-69). From 1945 to 1951 he was secretary of the Poland Annual Conference; from 1956, a vice-president. He taught church history (1947-51) at the Methodist Theological School in Warsaw. In 1969 he became general superintendent of the Methodist Church in Poland and principal of the English Language School in Warsaw.

In 1950 Benedyktowicz completed his undergraduate work at the University of Warsaw with a degree in theology. Four years later he earned the Th.D. degree from the same university. In 1965 he obtained the degree of Doctor at the Christian Theological Academy in Warsaw after publishing a dissertation on the Christian doctrine of peace.

He has written numerous articles for the church and public press. He has served as editor of the Polish Methodist monthly, *Pielgrzym Polski* and the *Polish Ecumenical Review*. He has also been national secretary of the Ecumenical Sunday School Committee, chairman of the Press Committee of the Polish Ecumenical Council, and vice-chairman of the National Committee of the Prague Christian Peace Conference.

In 1943 he married Irena Manska and has two sons, Olgierd and Zbigniew.

GATHER P. WARFIELD

BENGAL, India. British Methodist work in Bengal began in 1830, when the Wesleyan ministers Peter Percival and Thomas Hodson began a mission in CALCUTTA. This work was discontinued after three years, and it was not until 1859 that Daniel Pearson became chaplain to the four hundred Wesleyan soldiers in Bengal, and a catechist was sent to Bankura in 1871. During the 1880s work among Indians developed, under the leadership of Bengali-speaking missionaries. In 1879, Calcutta received the status of a separate district, later known as the Bengal District. The first Bengali minister, Prem Chand Nath, began work in 1885. Elementary education developed rapidly, while secondary education centered on Bankura High School, now Bankura Christian Collegiate School, and Wesleyan College, now Bankura Christian College, which was founded in 1903. At Bankura too, by the beginning of the first world war, the Methodist Church was responsible for two hostels (for Hindus and Christians respectively), and a technical school, which offered training in carpentry and weaving. In the early 1900s, Methodism developed fairly rapidly among the Santal people, but without reaching the proportions of a mass movement. In 1968, the Bengal District had eighty-six places of worship, 2,093 full members, and a community of 4,922. It had eight primary schools with 1,094 pupils, seven secondary schools with 2,993 students, and one teachers' training college with forty students. There is a 73-bed Methodist hospital at Sarenga and a Leprosy Home at Bankura.

Cyril Davey, *Lights that Shine*. London: Corgate Press, n.d.
PAUL ELLINGWORTH

BENGAL CONFERENCE covers all of West Bengal, Pakaur, Birbhum, Dhanbad, and Gomoh in eastern Bihar, India. Methodist work was begun in Bengal itself in 1873 when WILLIAM TAYLOR opened his work in CALCUTTA.

Calcutta is the great city of the Bengal Conference and two Methodist districts are represented there—the Bengali and the English-Hindustani Districts. Another large city of this conference is Asansol, with a population of 103,405. It is 132 miles west of Calcutta and a great industrial area.

In 1888 the Bengal Conference was separated from the SOUTH INDIA CONFERENCE to which it had formerly belonged. At last reporting there were forty-three preachers and fifty-seven supply pastors in the conference, serving 8,985 Methodists.

The Congregational Council for World Mission and the British Methodist Missionary Society, as well as the United Society for the Propagation of the Gospel, are at work in West Bengal. In 1968 British-related Methodism in the Bengal District had eighty-six places of worship, seventeen Indian and nine expatriate ministers, 2,516 full members and members on trial, and a total community of 4,922. It was responsible for a hospital at Sarenga, and for a total of twenty educational institutions, with 2,993 students.

Barbara Lewis, *Methodist Overseas Missions*. 1960.
Project Handbook Overseas Missions. 1969.

J. WASKOM PICKETT

BENDEL, JOHANN ALBRECHT (1687-1752), German Pietist and biblical scholar, was born at Winnenden, Württemberg, June 24, 1687, educated at Tübingen Uni-

versity, and held various offices in the Lutheran Church. He died at Stuttgart, Nov. 2, 1752. Bengel worked on the textual criticism of the New Testament, but it is his *Gnomon* (1742), a critical and exegetical commentary on the New Testament, which is regarded as of lasting value. JOHN WESLEY'S *Explanatory Notes upon the New Testament* (1755) were drawn largely from this work. Wesley did not wholly share Bengel's weakness for apocryphal speculation, although he reproduced Bengel's chronology of "Revelation," including the date of the Millennium as A.D. 1836.

J. A. Bengel, *Gnomon Novi Testamenti*. Tübingen, 1742; Eng. trs. A. R. Fausset, 5 vols., Edinburgh: T. & T. Clark, 1858-59; C. T. Lewis and M. R. Vincent, 2 vols., Philadelphia: Perkinpine & Higgins, 1860, 1862.

J. C. F. Burk, *Memoir of J. A. Bengel*. Eng. tr. London, 1837.
E. Ludwig, *Schriftverständnis und Schriftauslegung bei J. A. Bengel*. 1952.
HENRY RACK

BENNETT, JOHN (1714-1759), British Methodist, became one of JOHN WESLEY'S itinerant preachers in 1747. He traveled mainly in Derbyshire, Cheshire, and Lancashire. On Oct. 3, 1749, he married GRACE MURRAY. Thereafter he entertained Calvinistic views. He formally separated from Wesley on Dec. 26, 1752, accusing him of preaching papist doctrine and of being himself a "pope." A number of people left Methodism with Bennet. He became the pastor of an independent congregation at Warburton, in Cheshire, and died May 24, 1759.

W. L. DOUGHTY

BENNETT'S MINUTES. JOHN BENNETT was one of JOHN WESLEY'S preachers for a time. In common with a few others, including Wesley himself, he made copies of the conference proceedings from the first Conference in 1744 to that of 1748, excluding 1746. His copies largely agree with Wesley's. For the Conference of 1748 Bennet's manuscript alone survives. His Minutes give the fullest account of the proceedings of these early conferences. They were published by the Wesley Historical Society in 1896.

W. L. DOUGHTY

BENNETT, BELLE HARRIS (1852-1922), American missionary administrator and stateswoman, was born on Dec. 3, 1852 near Richmond, Ky. She became active in the cause of missions as a young woman, and gradually was given more and more responsibility. In 1887 she proposed establishing a training school for missionaries, and was authorized by the Woman's Board of Foreign Missions (M. E. CHURCH, SOUTH) to serve as agent to raise funds for such a school. SCARRITT COLLEGE for Christian Workers was the result, located first in Kansas City, Mo. in 1892 and later moved to Nashville, Tenn. A Belle Bennett Bible Chair was endowed at Scarritt in her honor. She served as superintendent of mountain work, and helped to raise funds to establish and endow the SUE BENNETT COLLEGE in the Appalachians at London, Ky., in 1896, named in memory of her sister who had been concerned (before her death in 1892) about such work, as secretary of the Women's Department of the Board of Church Extension.

Belle H. Bennett was elected president of the Woman's Parsonage and Home Mission Society in 1896. She



BELLE H. BENNETT

traveled extensively, and was involved in the beginnings of work with Negroes, students, and immigrants including Mexicans and Cubans; in settlement houses; and for unmarried mothers. She helped establish the DEACONESSE Board in her church, and a dormitory at PAINE COLLEGE was named for her, as was Bennett College in RIO DE JANEIRO, and the Clinical Building at Woman's Christian Medical College in Shanghai. She was elected president of the Woman's Missionary Council of the denomination when it was organized in 1910, and served in this capacity for twelve years during which time the membership tripled and annual giving approached the million dollar mark. Mission work was greatly extended—in AFRICA, JAPAN, and at home. She served as the only woman on the Joint Commission on the Centenary of Methodist Missions for the two episcopal Methodisms, 1919-24. For all her service she never accepted any salary, and made many gifts when budgets were low. KENTUCKY WESLEYAN COLLEGE conferred on her the LL.D. degree in 1916. She was a representative of her denomination at the ECUMENICAL METHODIST CONFERENCE in London, 1901; at the WORLD MISSIONARY CONFERENCE at Edinburgh, 1910; and was one of three women from the United States serving on the planning committee for the INTERNATIONAL MISSIONARY COUNCIL. In 1910 the GENERAL CONFERENCE invited Miss Bennett to speak at its session regarding laity rights for women; hers was the first woman's voice ever heard at a session of the denomination's highest body. When laity rights were finally established, she was elected a lay delegate from her conference on the first ballot but was prevented by her final illness from attending the General Conference of 1922. She died on July 20, 1922. Among the all-time great leaders in the M. E. Church, South, she must be accorded a place.

Mrs. R. W. MacDonnell, *Belle Harris Bennett: Her Life Work*. Nashville: Cokesbury, 1928. WALTER N. VERNON

BENNETT, LESLIE ERNEST (1878-1957), Australian minister and educator, was a son of the parsonage and was born at New Town, Hobart, Tasmania. He graduated with

first class honours in philosophy from Melbourne University.

From 1903 to 1916 he was stationed in Victoria and Tasmania. He was then appointed Master of King's College, BRISBANE University; this position included responsibility for theological education. In 1924 he accepted the Mastership of Wesley College, within the University of Sydney. This position he held with distinction for nineteen years.

Well known in every Australian State for his scholarship, he was extraordinarily gifted as a speaker. A whimsical manner and a disarming wit reflected his contagious humaneness. In 1933 he was appointed President of the NEW SOUTH WALES CONFERENCE.

He was the author of one book, *The Realm of God*.

AUSTRALIAN EDITORIAL COMMITTEE

BENNETT, SARAH EDITH (1910-), American educator and missionary to BRAZIL, was born on June 26, 1910, in Natchez, Miss. She graduated from Whitworth College in 1930; received a B.S. in elementary education from Peabody College in NASHVILLE in 1935. During furloughs, she earned a Master's degree in Christian Education from SCARRITT COLLEGE in 1946. She took post-graduate work at GARRETT BIBLICAL INSTITUTE and Princeton Seminary. She went to Brazil as a missionary in 1940, and taught first in Ribeiras Preto where she started the first courses in Christian education for girls.

She was then appointed to start the Instituto Metodista, a training school for DEACONESSES and Christian workers. From 1942 to 1959, she was principal, and in 1966 was director of courses and professor of Christian education. Since 1951 she has been a member of the General Board of Education of the Methodist Church in Brazil, and of the Conference Board of Christian Education and Social Action. She was a delegate to the General Conference of this church in 1955, when for the first time two young graduates of the Instituto Metodista were consecrated as deaconesses of the Methodist Church in Brazil. She has been a member of all Sunday school curriculum conferences since 1947 and has done some curriculum writing over the years. In 1968, she came to the United States for an extended furlough, during which she studied at Scarritt College and VANDERBILT, and then served under the Woman's Division of the Board of Missions at Blairstown, N. J.

EULA K. LONG

BENNETT COLLEGE, Greensboro, N. C., was founded in 1873 by the FREEDMEN'S AID SOCIETY as a coeducational college of liberal arts of the M. E. Church. It was named for Lyman Bennett of Troy, N. Y., who donated \$10,000 toward its establishment. In 1926, under the leadership of DAVID D. JONES, it was reorganized as a woman's college. A new educational plant was made possible by generous grants from Mr. and Mrs. HENRY PREIFFER, the General Education Board, the WOMAN'S SOCIETY OF CHRISTIAN SERVICE, and the Division of Higher Education, Board of Education.

Bennett was one of the first colleges historically serving Negro youth to meet the established standards of the Southern Association of Schools and Colleges. In 1964 it qualified for a grant from the Ford Foundation for its current operational budget. It grants the B.A. and B.S.

degrees. The governing board has twenty-seven members, nine elected by the Board of Education of The Methodist Church, nine by the Woman's Division of Christian Service of the Board of Missions, and nine at large by the board.

JOHN O. GROSS

BENSON, FRANK THOMAS (1862-1929), American minister and editor, was born in Queen Anne's County, Md., on Aug. 2, 1862. His father was B. F. Benson, of the MARYLAND CONFERENCE of the M. P. CHURCH; his mother, a member of the prominent Thomas family in Maryland. His entire life reflected the wholesome religious training of his home, his convictions, and his devotion to the M. P. Church—its history, doctrine and polity.

He was graduated from WESTERN MARYLAND COLLEGE in 1884, and from the WESTMINSTER THEOLOGICAL SEMINARY in 1886. His gifts and graces were quite apparent when he united with the Maryland Annual Conference in 1886 and was ordained two years later. He married the daughter of J. T. Murray, also a member of the same conference. The eldest son, F. Murray Benson, became a member of the Board of Publication of THE METHODIST CHURCH at unification and later its president.

During Frank Benson's pastoral career he served a number of prominent churches with distinction. His preaching was thoughtful, biblical, evangelical.

The 1916 General Conference elected him as editor of *The Methodist Protestant*, published in Baltimore. In this capacity he found an opportunity for the best expression of his high intellectual gifts. His editorials furnished his readers with religious history, old and new, doctrines, dead and living, church programs, wise and unwise, modern foes and friends of the Gospel, so that no one should be led away from the "faith of the fathers."

He died suddenly April 5, 1929 in Baltimore at the age of sixty-seven.

Almost the last stroke of his pen was, "Your bark will never reach the Heavenly Haven if the Pilot who knows the seas is not at the helm."

JAMES H. STRAUGHN

BENSON, HENRY CLARKE (1816-1897), American minister, who became a charter member of the California Conference, was an able educator and leader of Western Methodism. He was born April 10, 1816, near Xenia, Ohio; educated at Indiana Asbury University, where he received an A.B. in 1842; A.M. in 1843, and D.D. in 1864. He later became a Doctor of Medicine at WILLAMETTE UNIVERSITY in 1874.

He was received on trial in the INDIANA CONFERENCE in 1842; and in his career served in educational work for four years, in administration ten, in editorial sixteen, and in the pastorate twenty. Feeling the call to the California mission field at the mid-century, he reached SAN FRANCISCO on March 14, 1852, where he joined and helped organize the California Conference, in which he served four districts as presiding elder. During one quadrennium he was editor of the *Pacific Christian Advocate* and for twelve years was editor of the *California Christian Advocate*. He was a trustee of the UNIVERSITY OF THE PACIFIC for twenty years, and served for several years as its president. He was elected and served as a delegate to the GENERAL CONFERENCE of the M. E. Church in 1864, 1868, 1876, and 1884.

He married Matilda M. Williamson in 1842, and to them were born eleven children. "Few men, if indeed any, had a larger influence upon the Church for more than half a century," commented C. V. ANTHONY.

Benson died at Santa Clara, Calif., on Jan. 14, 1897.

C. V. ANTHONY, *Fifty Years*. 1901.

LEON L. LOOFBOUROW

BENSON, SIR IRVING (1897-), Australian minister, was born in HULL, England; he migrated to AUSTRALIA and entered the ministry in Victoria in 1918. In 1926 he became second minister and special preacher at Wesley Church, Central Methodist Mission, MELBOURNE and, in 1933, its superintendent minister. For forty-two years he continued at Wesley Church, retiring in December, 1967.

In 1939 he received the honorary D.D. from VICTORIA UNIVERSITY, Toronto. He was lecturer at DREW UNIVERSITY during his visit to America in 1944. He was President of the VICTORIA and TASMANIA CONFERENCE, 1943. For many years he has been President of the Trustees of the State Library of Victoria, and also religious editor of *The Herald* (Melbourne).

The Queen conferred upon him the C.B.E. in 1960 and the honour of knighthood in 1963. He is the only Methodist minister-knight in the world. His books include *The Craft of Prayer* and other devotional writings.

A. HAROLD WOOD



JOSEPH BENSON

BENSON, JOSEPH (1748-1821), British Methodist, was born at Melmerby, Cumberland, and was appointed classical tutor at KINGSWOOD SCHOOL by JOHN WESLEY in 1766. In 1770 he left to take up the post of headmaster of the COUNTESS OF HUNTINGDON'S college at TREVECKA but was discharged in nine months for refusing to disavow Wesley's Arminian theology. After first considering Anglican orders, he became a WESLEYAN METHODIST itinerant in 1771, and proved a forceful and diligent scholar. He was a staunch conservative in both politics and churchmanship. He helped to draw up the PLAN OF PACIFICATION in 1795, was president of the Wesleyan Conference in 1798 and again in 1810, was editor of

the METHODIST MAGAZINE from 1804 to 1821, and was secretary of the Conference in 1805 and 1809. His writings include a biography of JOHN FLETCHER (1804) and a five-volume commentary on the Bible (1815-18). He died Feb. 16, 1821.

J. Macdonald, *Joseph Benson*. 1822.
R. Trefry, *Joseph Benson*. 1840.

JOHN NEWTON

BENTON HARBOR, MICHIGAN, U.S.A. **Methodist Peace Temple** is one of the distinctive churches of MICHIGAN Methodism. In September, 1867, the church was first organized under the leadership of J. I. Buell. Over the 100-year span its history has been one of Christian advance on the foundations of calamity. In 1870 a handsome brick building was constructed and dedicated, only to be destroyed by lightning five years later.

Feeling responsibility for a large debt on the destroyed church, and swindled out of their insurance money, they sold the old brick to meet their obligations and began the task of rebuilding. In 1880 they succeeded in constructing a new church that became a landmark in the community and have since expanded three times its facilities.

In January, 1919, flames devoured the beloved edifice. At midnight, during the fire, vast throngs gathered, and the homeless congregation spontaneously began to sing the great hymns of the church. A new church was begun and it became a memorial and prophecy of peace, and so became the Methodist Peace Temple. While desperately trying to secure \$100,000 for construction, the great "Centenary Call" of the M. E. CHURCH came to Benton Harbor asking for \$24,000. This was subscribed in thirty minutes prior to the church's own campaign for \$100,000.

The Methodist Peace Temple today stands as a tribute to Christian faith in a community that respects and admires her works and quietly and effectively continues her ministry. The buildings of the church are valued at three-quarters of a million, and there are 1,700 members. Peace Temple faces the challenge of an inner-city church with her time-tested hopeful faith.

HOWARD A. LYMAN

BEREA, OHIO, U.S.A. The **Methodist Children's Home** was founded by the German Methodists of the central United States in 1864. The first child was admitted on March 1 of that year. The purpose was to receive orphans and other children who needed a home as a result of the aftermath of the War Between the States. The first building was erected in 1866 and was expanded in 1891. In 1924 another section was added and the name was changed to "The German Methodist Orphan's Home."

In 1933 the CENTRAL GERMAN CONFERENCE merged with the NORTH-EAST OHIO CONFERENCE. The Home assumed its present name at that time. Since the Home began as a German project, all its early records are written in German.

During most of its history custodial care for children has been provided. In 1960 the Home began to treat the special needs of children. It now operates as a residential treatment center for emotionally disturbed children. The staff includes the superintendent, a consulting psychiatrist, two consulting psychologists, four social workers, a chaplain, a nurse, a dietician, recreation director and house-parents, plus a business staff.

Certain teachers in the home are employed by the Berea Board of Education in their Special Education De-

partment. There are presently thirty-four children under treatment, and ten children under care in foster homes. (See also BALDWIN-WALLACE COLLEGE.)

J. MEADE LETTIS

BERGER, DANIEL (1832-1920), American U.B. pastor, editor and author, was born near Reading, Pa., Feb. 14, 1832. He was educated at Ohio Methodist Episcopal High School, Springfield, Ohio, and Ohio University, and was a schoolteacher for several years.

Having joined the Church of the UNITED BRETHREN IN CHRIST in 1844, he was licensed to preach in 1854 and was ordained in 1858 by the MIAMI CONFERENCE, in which he served pastorates from 1858 to 1864, the final year at First Church, DAYTON, Ohio. The next thirty-one years of his life were dedicated to editorial work. He served as editor of the U.B. Sunday school literature from 1869 to 1893 and, upon the death of his successor in 1895, again until 1897. For twelve of those years he was a member of the International Sunday School Lesson Committee. His *History of the Church of the United Brethren in Christ* (1897) was used in courses of study until superseded in 1924 by a later account.

He died Sept. 12, 1920 at his home in Dayton, Ohio.

C. DAVID WRIGHT

BERGIN, JOHN WILLIAM (1872-1947), American preacher and college president, was born near Houston, Texas, April 25, 1872 and died in June, 1947, having served in the ministry fifty consecutive years. Admitted on trial in the TEXAS CONFERENCE in 1897, he transferred to MONTANA, but after four years returned to his homeland, being stationed at Houston, Marlin, Brenham, Longview, and Marshall. In 1915 he moved to the CENTRAL TEXAS CONFERENCE and in that body was pastor at Temple, Fort Worth, and Corsicana. "In the Fort Worth congregation he introduced the use of radio, being the first minister in the state to use the radio as a means of speaking to the unseen audience." As PRESIDING ELDER he was stationed at Waco, Waxahachie, and Georgetown.

In 1935 Bergin became president of SOUTHWESTERN UNIVERSITY, an "institution at the time struggling under heavy debt." Within seven years the bills were all paid, and there had been erected, free of debt, a library and a gymnasium. In recognition of his academic studies, he received three degrees: Ph.B., D.D. and LL.D. Five times his annual conference sent him as a delegate to the General Conference.

C. T. Howell, *Prominent Personalities*. 1945.

Journal of the Texas Conference, 1897.

Journal of the Central Texas Conference, 1948.

Who's Who in America, 1946-1947. ROBERT W. GOODLOE

BERINGTON, JOSEPH (1743-1827), British Roman Catholic apologist, was born at Winsley, Herefordshire, Jan. 16, 1743. He was educated at St. Omer and Douai in FRANCE, became a priest, and on his return to England soon became prominent as one of those who sought greater freedom for English Roman Catholics. He was very liberal in his views, associating with Protestants, including Joseph Priestley, and he never enjoyed the confidence of the English Catholic clergy. When JOHN WESLEY, on Jan. 12, 1780, wrote a public letter (*Letters*, vi, 370)

in which he strongly objected to any further relief for English Roman Catholics, Berington wrote to him what Wesley himself called "a friendly letter." Wesley replied to Berington, and his letter has survived, together with a second letter which he wrote after Berington had answered his first. Unfortunately, both of Berington's letters have disappeared. Wesley's replies to him were not published in the standard edition, but may be found in *Proceedings of the Wesley Historical Society*, xxvi, 38. Berington did not achieve his purpose, which was undoubtedly to persuade Wesley to moderate his anti-Catholic tone. He died in Bucklaw, Berkshire, Dec. 1, 1827.

JOHN KENT

BERKELEY, CALIFORNIA, U.S.A. The M. E. CHURCH began work in Berkeley in 1878, and the M. E. CHURCH, SOUTH held some services there as early as 1881. A congregation of twenty-three members, which became **First M. E. Church**, dedicated its first building in 1883. In 1908 the denomination had four churches in Berkeley with a total of 822 members. In 1939 the total membership was 1,861, some 1,431 of which were in Trinity Church, which started as an outgrowth of First Church in 1883.

Berkeley appeared as an appointment in the minutes of the Pacific Conference of the M. E. Church, South for the first time in 1905. The church then had sixty-three members. At unification in 1939 it had 541 members and was known as **Epworth Church**. In 1952 **Northbrae Church**, with 654 members, a M. E. congregation prior to 1939, merged with Epworth, and the consolidated body continued as Epworth Church.

A Japanese-language church was established in Berkeley. In 1964 when the PACIFIC JAPANESE PROVISIONAL CONFERENCE was absorbed by the English-speaking conferences, the Japanese congregation in Berkeley consisted of 250 members. It is now called United Church.

In 1969 Berkeley had three United Methodist churches with a total of 1,738 members and property valued at \$1,872,000. They raised for all purposes during the year about \$95,000.

General Minutes, ME, MES, and TMC. **JESSE A. EARL**
ALBEA GOBOLD

BERKHEIMER, CHARLES FRANKLIN (1896-1968), a member of the CENTRAL PENNSYLVANIA ANNUAL CONFERENCE, was born in Mechanicsburg, Pa., Aug. 8, 1896. From DICKINSON COLLEGE he received the degrees of A.B. and D.D. He was a delegate to the GENERAL and JURISDICTIONAL CONFERENCES in 1948, 1952, 1956 and 1960. From 1948 to 1960 he served as a member of the Council on WORLD SERVICE AND FINANCE of The Methodist Church.

Dr. Berkheimer was pastor of outstanding churches of his conference and also served as Superintendent of the Sunbury District. From 1957 to 1962 he was president of the Board of Trustees of The Methodist Home for Children of the Central Pennsylvania Conference. He also served as a member of the Board of Governors of WESLEY THEOLOGICAL SEMINARY. Upon retirement from the active ministry in 1962 he became librarian and archivist of the Central Pennsylvania Conference Historical Society. As an authority on the history of Methodism in Central Pennsylvania, he was chairman of the Editorial Committee

preparing a history of Methodism in Central Pennsylvania to be published in 1969 as a feature of the observance of the centennial of the organization of the Central Pennsylvania Annual Conference. He resided in Williamsport, Pa., until his death Dec. 17, 1968.

Who's Who in The Methodist Church, 1966.

LESTER A. WELLIVER

BERLIN is officially still the capital of GERMANY. It has been divided East and West by the Wall since 1961. Population of the Western sectors in 1969 was 2,141,000, and of the Eastern sector, 1,080,000.

LOUIS NIPPERT started Methodist work in Berlin in 1858. The first building was erected on Cross Hill, Junker Street, in 1867, with considerable assistance from the U.S. ambassador. It is now called the Church of the Resurrection. Toward the end of the 1870's the work began to expand both in numbers and area. The organization of the Evangelische Gemeinschaft (E.U.B.) was begun by J. Knapp in 1888. Its first sanctuary, North Berlin's Church of the Redeemer, was dedicated in 1904. The building of the second, Christ Church, was accomplished in 1906.

After the erection of the Wall, the West Berlin districts of both the Methodist Church and the Gemeinschaft continued to be under the jurisdiction of the earlier East German area authorities. At the time of union in 1963, separation from the Eastern jurisdiction took place. The two churches of the Western sectors proceeded to the joint formation of the Annual Conference of West Berlin, comprising eighteen congregations with a total of 4,500 members and associates. In West Berlin the Evangelical Methodist Church owns eleven churches, five parish halls, three old peoples' homes, two youth centers, the Sophien Hospital affiliated with the Hamburg Bethany foundation, and the Bethesda Hospital affiliated with the Wuppertal Elberfeld Deaconesses Institution. Leadership and jurisdiction is in the hands of West Berlin's district superintendent.



EVANGELISCHE METHODISTE CHURCH
TILSITERSTRASSE, EAST BERLIN

In East Berlin the church owns five sanctuaries, with five congregations numbering 1,100 members and associates. Recognition of Berlin's Evangelical Methodist Church with regard to ecumenical status, press and radio publicity, is of considerable and ever rising significance.

HERBERT ECKSTEIN

BERMONDSEY SETTLEMENT, England. (See LIDGETT, JOHN SCOTT.)

BERMUDA ISLANDS, a British crown colony with responsible internal self-government, is a group of over 360 coral islands only 20 of which are inhabited, in the Atlantic Ocean, 580 miles east of the NORTH CAROLINA coast of the United States. It is an atoll, the larger units being St. David's, St. George's, Somerset, Paget, Warwick and Bermuda. The land area is about 20 square miles, and resident population in 1968 was estimated to be about 51,000. Hamilton on Bermuda Island is the capital.

Early in the 15th century, Juan de Bermudez was wrecked on these islands while sailing from Spain to CUBA with a cargo of hogs. Ultimately the British established a settlement which became a half-way house for ships sailing between Britain and the Caribbean or the Southern Colonies of America. Many thousands of tourists visit Bermuda each year. The United States, in cooperation with Great Britain, maintains a naval station on long term lease.

GEORGE WHITEFIELD spent a month in the Bermudas in 1748, but he organized no classes or societies. In 1798 Captain Mackie, a Methodist, Commander of HMS *Thetis*, urged THOMAS COKE in England to send a preacher to the islands. At the same time, Enoch Matson, Presbyterian minister at Warwick, Bermuda, appealed to Coke. Matson had served in American Methodism from 1782 to 1788, having been ordained elder by Coke at the CHRISTMAS CONFERENCE in BALTIMORE when the M. E. CHURCH was organized in December 1784. He had withdrawn in 1788 because of frail health, and then went to Bermuda. Coke sent John Stephenson of the Irish Conference, who reached Bermuda in May 1799. He established societies at St. George's and Hamilton. Others followed, including Joshua Marsden, James Dunbar and William Watson. By 1814 Bermuda was recognized as "a two preachers' station."

About 1830 a revival tripled the church's membership within four years. In 1851 Methodist work on the island, which until then had been associated with the Bahamas District, was transferred to the Nova Scotia District. It thus became successively part of the autonomous CANADA CONFERENCE, formed in 1855; the larger Methodist Church in Canada (1884) and the UNITED CHURCH OF CANADA (1925).

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921. *Minutes of the M. E. Church*, 1793-1826.

ARTHUR BRUCE MOSS

BERRIDGE, JOHN (1716-1793), British evangelical clergyman, was born at Kingston, Nottinghamshire, March 1, 1716, the son of a farmer. Educated at Clare Hall, Cambridge, in 1755 he accepted the living of Everton, in Bedfordshire, which he retained to the end of his life. On June 2, 1758, he first met JOHN WESLEY; a strong friendship sprang up between them, and his religious sentiments gradually changed. His preaching became intensely evangelical, and he engaged in preaching tours in parts of the Midlands. Wesley frequently preached in his church. Later in his life his association with the COUNTESS OF HUNTINGDON and GEORGE WHITEFIELD led him to entertain Calvinistic views, and he bitterly attacked his former friend, Wesley, on theological grounds. In 1760 he published *A Collection of Divine Songs*, in-

cluding hymns by the Wesleys which he had altered to give Calvinistic significance. This the Wesleys naturally resented. He published another such book in 1785. He died on Jan. 22, 1793, at Everton.

C. H. E. Smyth, *Simon and Church Order*. Cambridge University Press, 1940.

Richard Whittingham, *Works of the Rev. J. Berridge: With an Enlarged Memoir*. 1838.

W. L. DOUGHTY

BERRY, JOSEPH FLINTOFT (1856-1931), American bishop, was born in Aylmer, Ont., Can., on May 13, 1856, the son of Francis and Ann (Lawson) Berry. His father was a minister in the PRIMITIVE METHODIST CHURCH. He was one of twelve children; one of his brothers also entered the ministry. Berry's education was received in Canada ending at Milton Academy. He began preaching at the age of seventeen, a "boy preacher" who in 1874 was received on trial by the DETROIT CONFERENCE, M. E. Church, and assigned to the Memphis-Wales charge. Then followed appointments to Ft. Gratiot and Mt. Clemens, a year at Tucson, Ariz., and Mt. Clemens for three years.

Joseph Berry was associate editor of the *Michigan Christian Advocate*, 1886-90, and proved that he had a genuine journalistic instinct. He was named editor of the newly founded *Epworth Herald*, and filled this position with distinction for fourteen years (1890-1904). He extended the circulation beyond that of any publication in Methodism and built up the EPWORTH LEAGUES across the church.

Berry was a member of the GENERAL CONFERENCES of 1892, 1896, 1900, and 1904. He was elected bishop in 1904 and served for twenty-four years. His first assignment was BUFFALO, N. Y., where he remained eight years. He was then transferred to PHILADELPHIA. The 1920 General Conference established the area plan and he was returned to Philadelphia with a specific territory as his special field.

Bishop Berry was uncompromising against the liquor business. With his fellow ministers he was genial, friendly, and approachable.

A gifted writer, he wrote many articles, chiefly along his special interests and convictions. Two books are of note, *The Epworth League* and *Four Wonderful Years*. In 1898 Lawrence College honored him with the D.D. degree, and in 1904 Cornell College with the LL.D. degree, as did SYRACUSE UNIVERSITY in 1905.

In 1876, Bishop Berry married Olive Johnson. After retirement in 1928, the Berrys made their home at Winter Park, Fla., where he died on Feb. 11, 1931. He was buried in the family plot in Mt. Clemens, Mich.

F. D. Leete, *Methodist Bishops*. 1948.

C. F. Price, *Who's Who in American Methodism*. 1916.

FRANK W. STEPHENSON

BERRY, LUCIEN W. (1815-1858), American minister and college president, was born at Alburg, Vt. Educated at Miami University, Oxford, Ohio, he was admitted to the INDIANA ANNUAL CONFERENCE of the M. E. CHURCH in 1838. He served a series of small churches until 1842 when he was assigned to the Western Charge, INDIANAPOLIS. Here he successfully vied for preaching honors with Henry Ward Beecher who was at the Second Presbyterian Church. From 1844-48 he was PRESIDING ELDER in succession of the Indianapolis, Brookville and Comersville Districts. In 1848 he became president of Indiana

Asbury University (now DEPAUW), following MATTHEW SIMPSON. His effective administration included the establishment of a Law Department. Contemporary accounts stress his remarkable pulpit oratory, particularly in revival preaching to the students. In 1854 he returned to pastoral work at New Albany and in May, 1855 was elected president of IOWA WESLEYAN UNIVERSITY, Mount Pleasant, which had just been chartered. He established a sound curriculum, doubled the faculty strength, introduced a Department of Biblical Studies under CHARLES ELLIOTT, and struggled with the completion of and payment for a new university building (Old Main). The first B.A. degree was granted in 1856 on the occasion of Berry's formal inauguration. He resigned on Nov. 25, 1857 to become president of the proposed Jefferson City University, Missouri (1859-61), a project of the Bentonite and free soil parties. However he died of erysipelas in Cincinnati on July 23, 1858. His published sermons are marked by clarity, learning and forceful expression which bear out the obituary tribute that he was "a powerful divine, a good scholar, an orator of power and a holy man."

A. W. Haines, *Makers of Iowa Methodism*. 1900.
Herrick and Sweet, *North Indiana Conference*. 1917.
Minutes of the Annual Conferences, 1838-1858.
M. Simpson, *Cyclopaedia*. 1878. LOUIS A. HASELMAYER

BERRY, THEODORE M. (See JUDICIAL COUNCIL.)

BERRY, WILBUR F. (1851-1945), American minister, educator, and moral reformer, was born in Camden, Me., on Nov. 24, 1851. He was educated at the East Maine Conference Seminary at Bucksport, the Maine Conference Seminary at Kents Hill, and WESLEYAN UNIVERSITY, Middletown, Conn., which institution later conferred upon him the honorary D.D. degree.

Berry was admitted into the MAINE CONFERENCE of the M. E. CHURCH on trial in 1879 and into full membership two years later. He served as pastor of a number of churches, after which followed a period of service to Maine institutions—three years as Secretary of the Christian Civic League, six years as President of the Maine Wesleyan Seminary and Women's College (as it was then known), at Kents Hill, and finally, 1909-18 as superintendent of the Christian Civic League of Maine. Berry took the supernumerary relation in 1919 for two years and retired the following year, 1921.

For several years he was Secretary of the Maine Conference and served on important committees. In retirement he found time to serve the small community in which he lived, Vassalboro, as town treasurer, tax collector, and member of the school board.

Berry was married to Sarah Lavonia French of Vassalboro, Me., who predeceased him on May 27, 1932. He died at Vassalboro, March 4, 1945, and was buried in Pine Grove Cemetery, Waterville.

Journal of the Maine Conference, 1945.

ALFRED G. HEMPSTEAD

BERRYMAN, JEROME CAUSIN (1810-1906), pioneer American preacher, missionary to the INDIANS, educator, and leader of the M. E. CHURCH, SOUTH at the time of division of the Church in 1844, was born Feb. 22, 1810, in Nelson Co., Ky., the son of Gerard Blackstone and

Ailzey Quisenbury Berryman, of Virginia, and of Church of England background.

Berryman's formal schooling covered only seven and one-half months in a primitive log school house. A student and reader of natural inclination, he was prepared for intensive self-education. He wrote ". . . for the first five years of my itinerant life much of my time was devoted to literary studies." In 1828, Berryman was licensed to preach and was recommended by the St. Francois-Saline Circuit to the Missouri Annual Conference. This circuit was his first pastoral appointment. After one year in western ARKANSAS, he was appointed to Palmyra, Mo., to which he took his bride, Sarah Culbertson Cessna, of Kentucky. The next year he spent six months in St. Charles and six months in Centenary Church, St. Louis.

Berryman was sent to establish a mission among the Kickapoo Indians in 1833. His first work was building a schoolhouse. He developed a primitive type of audio-visual instruction, and took Indian children into his home in order to teach them word meanings and the English language. Here he labored until 1840 when he was appointed superintendent of the entire mission and principal of the notable Indian Manual Labor School at Shawnee Mission. Here his wife and two of his children died. He returned to Missouri (1846) and was appointed PRESIDING ELDER of the Cape Girardeau District. He established Arcadia High School, located in the district, and could then supervise the development of the school in an educationally impoverished area.

Changes in Berryman's circumstances, among them his marriage to Mrs. Margaret M. Wells, brought about his acceptance of a partnership with William T. Lucky in Howard Female College, Fayette, Mo. But after one year, he sold his partnership and asked the conference for location in order to settle his family on a farm in Bellevue Valley (1859). It was his intention to resume the itineracy within a year or two, but the outbreak of the Civil War and the occupation of Missouri by Union troops prevented his doing so. He resumed the itineracy in 1866, and served Caledonia, Potosi, Arcadia, and two terms as presiding elder, until 1886 when he superannuated after 58 years of service.

Berryman advocated division of the Church in 1844, but after the heat of the Civil War had cooled, he deplored a divided Methodism and advocated reunion. He died May 3, 1906, the last survivor of the GENERAL CONFERENCE of 1844, and was buried in the Caledonia Cemetery.

Muriel Akers, *History of the Caledonia Methodist Church*. N.p., n.d.

Jerome C. Berryman, "A Circuit Rider's Frontier Experiences," *Collections of the Kansas State Historical Society, 1923-1925*, XVI.

FRANK C. TUCKER

BEST, LOUISE (1892-1966), American missionary to BRAZIL, was born on Nov. 10, 1892, in Mars Bluff, S. C., the daughter of a Methodist preacher. She graduated from Lander College in 1919; then entered Scarritt Bible and Training School in Kansas City. During her first furloughs, she earned a Master's degree at SCARRITT COLLEGE. Miss Best was consecrated in April, 1921, and in July of that year she sailed for Brazil.

In 1922 she was appointed to Colegio Centenario in Santa Maria, state of Rio Grande do Sul, to assist Eunice Andrew, its dedicated founder and principal. When Miss

Andrew retired in 1939, Miss Best was named principal (Reitōra) and served in that capacity until December, 1957.

Before leaving in 1957, Miss Best was showered with honors by a grateful city. At a ceremony attended by the mayor, all city councilmen, and prominent civic and military leaders of the city and state, she was given a gold medal and a "diploma" with the title "Citizen of Santa Maria," the first time this honor had been conferred on anyone. She retired to Spartanburg, S. C., and continued to be active in church work until her sudden death from a heart attack on July 25, 1966.

Expositor Cristao, August, 1966.

EULA K. LONG

BETHEA, NEIL GRAHAM (1872-1957), American evangelist and minister, was born on Oct. 11, 1872, in Little River, near Fayetteville, N. C. He was the son of William Cameron Bethea and Mary Jane Morris Bethea. He attended Catawba College and in 1897 joined the NORTH CAROLINA CONFERENCE of the M. P. CHURCH. He was ordained as ELDER in 1902. He served as Conference Evangelist for a number of years, traveling across the state holding ten-day revivals "wherever people would gather to listen."

Bethea's first pastorate was in Ellenboro, after which he went to Bessemer City, where "Bethea's Chapel" was later built and named in his honor. He also served pastorates at numerous other towns in the state. He served as Conference Missionary Secretary in 1915-16. In 1926 he made an extensive tour of Palestine. HIGH POINT COLLEGE bestowed the honorary D.D. degree on him in 1934.

Bethea was a member of seven General Conferences of the M. P. Church and was an alternate delegate at the UNITING CONFERENCE in 1939. His ministry covered 53 years, during which he preached 20,000 sermons and recorded some 8,061 conversions. He retired in 1949 and died in Greensboro, N. C. on Feb. 24, 1957.

E. T. Clark, *Who's Who in Methodism*. 1952.

RALPH HARDEE RIVES

BETHEL ACADEMY was established in 1790 in the bend of the Kentucky River about three miles from what is now Wilmore, Ky., and it flourished as a Methodist school until 1803.

In 1780 the Virginia Legislature set aside 8,000 acres of land in KENTUCKY for the establishment of schools. In time the few Methodists in the region took steps to secure a part of that land for a school. In 1789, when Bishops ASBURY and COKE were conducting a conference at McKnight's on the Yadkin River in NORTH CAROLINA, there were letters and messengers from the west asking for help in starting a college in Kentucky. The conference debated the request and agreed that Bishop Asbury would visit Kentucky the next year and that if those interested in a school could secure 5,000 acres from the state or from individuals, a college could be completed in a decade.

Asbury sent FRANCIS POYTHRESS from North Carolina to be PRESIDING ELDER in Kentucky in 1789; he himself arrived in 1790, and on May 14 began a conference in the home of Richard Masterson at Lexington. Asbury then wrote in his journal, "We fixed up a plan for a school, and called it Bethel; and obtained, in land and money, a subscription upward of 300 pounds toward its estab-

lishment. . . . We rode to [Captain John] Lewis' on the bend of the Kentucky River. . . . Brother Lewis offered me 100 acres of land for Bethel on a good spot for building material." There were trees for lumber, limestone for a foundation, and clay for brick. Some believed a village would arise there to become the county seat. A committee composed of Asbury, Poythress, Willis Green, Richard Masterson, and one Colonel Hyde was appointed to inaugurate construction of a building. As presiding elder, Poythress superintended the work of construction. Asbury returned to Kentucky in 1792 at which time he "wrote an address on behalf of Bethel School" and found it necessary to "change the plan" of the building so as "to make it more comfortable" in winter.

Bethel Academy opened in 1794, and it was incorporated in 1802. It received a grant of 6,000 acres from the state, but there was so much government land on the market that the school realized nothing from its tract and the land finally reverted to the state. At the request of Asbury, John Metcalf, a Methodist preacher who came to Kentucky in 1790, became the first principal at Bethel and served until 1803. In 1799, VALENTINE COOK, the most distinguished graduate of COKESBURY COLLEGE in Maryland, took charge of the academic department at Bethel. An able preacher and a competent teacher, Cook attracted students and the school achieved its highest enrollment during his time with it. He left in less than two years because, according to one report, some difficulties arose.

In 1800, Asbury complained in his journal about the problems facing Bethel Academy. He noted that the school was "distant from public places," that without a principal "of sterling qualifications," without "trustees and others who should obligate themselves to see" that the principal was paid, and without a "fund and an income of three hundred dollars per year" the school could not carry on and would "be useless." Admitting that he and Poythress chose the wrong location, he nevertheless was rueful about being "blamed by men of slender sense for consequences impossible to foresee" at the time. Bethel is not mentioned in Asbury's journal after 1800. In his own mind he may have written it off as a failure at that time.

Bethel ceased to be a Methodist institution when Metcalf left in 1803, though Nathaniel Harris operated a neighborhood school there for two more years. In time the land reverted to the heirs of John Lewis, and sometime between 1805 and 1810 some of the building materials were removed and used in another school in Nicholasville, the county seat. Metcalf went to Nicholasville when he left Bethel and started another Bethel Academy which continued as such most of the nineteenth century. While not strictly a denominational school, the new Bethel was often under the superintendence of a Methodist teacher.

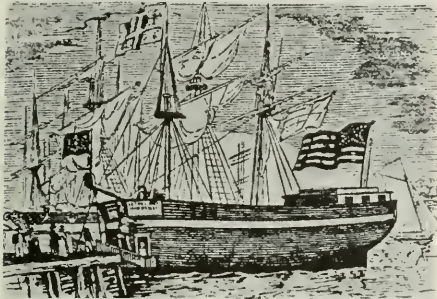
The original Bethel Academy was one of the first, if not the first district school projected west of the Alleghenies by the Methodists. Also, it was a center of church administration as well as of instruction; at least six conferences were held there between 1794 and 1804. That Bethel Academy was launched two years before Kentucky became a state was a tribute to the vision and heroism of the few Methodists in the region at the time.

F. Asbury, *Journal and Letters*. 1958.

A. W. Cummings, *Early Schools of Methodism*. 1886.

A. H. Redford, *Kentucky*. 1868-70.
 Howard F. Shipp, *Old Bethel Shares in Methodism's Two Centuries* (unpublished manuscript), 1966.
 M. Simpson, *Cyclopaedia*. 1878.

ALBEA GODBOLD



BETHEL SHIP "JOHN WESLEY"

BETHEL SHIP (1845-1879), was a ship docked in the harbor of NEW YORK CITY and used as a mission to Swedish immigrants and sailors, and in fact to all Scandinavians, whose ships called at the port. The ship was an important influence in the lives of many of the more than 200,000 Swedish immigrants who spread out from New York all across America. In 1924 it was reported that from the work on Bethel Ship there had grown four annual conferences and two mission conferences, embracing 217 churches, 128 preachers, and 20,000 members. Through the work of converts who re-migrated to their homelands, Bethel Ship was also responsible for the establishment of Methodism throughout Scandinavia.

It was Peter Bergner, himself an immigrant from SWEDEN, who first saw the importance of Swedish mission work on the New York waterfront. He persuaded the Asbury Society to purchase the *Henry Leeds*, a condemned German brig which was tied up at Pier 11 in the North River at the foot of Carlisle Street. She was rechristened the *John Wesley* and repaired enough to make her usable. There the "First North River Bethel Ship Society of the Methodist Episcopal Church" was organized in 1845. OLAF GUSTAV HEDSTROM became the society's first pastor. He was assigned to Bethel Ship in 1845 and preached his first sermon there on May 25. He remained as the pastor until his death, May 5, 1877.

The passage of time brought many changes. The original Bethel Ship became unsafe for use, and a second Bethel Ship was dedicated on May 12, 1857.

The Swedish people who settled in BROOKLYN found that a floating church anchored across the river could not adequately meet their spiritual needs. In 1868 the First North River Bethel Ship Society purchased land on Pacific Street, near Fifth Avenue in Brooklyn, although services in Swedish continued on Bethel Ship until 1876.

Perhaps the most famous of Bethel Ship's converts was Jenny Lind, the "Swedish Nightingale," who attended services there in 1851. Pastor Hedstrom became her trusted confidant, and Miss Lind supported his work generously. But the most enduring influence of Bethel Ship came from her converts who entered the ministry and took Methodism back to the Old World from which they had come. In 1853, OLE PETER PETERSON became the first Methodist missionary to NORWAY. One year later

Peter Larssen was the first to go to Sweden. In 1858 CHRISTIAN WILLERUP went as missionary to DENMARK.

By 1876 the pattern of immigration had shifted from Swedish to Norwegian. In that year the second Bethel Ship was taken over by a Norwegian-Danish mission and moved to a pier in Brooklyn. In 1879 this congregation, too, went ashore, and Bethel Ship was sold for \$800.

A. W. Andersen, *Salt of the Earth*. 1962.

E. B. Lawson, "The Origins of Swedish Religious Organizations in the United States." Unpublished doctoral dissertation, Biblical Seminary, New York City, 1937.

V. L. Nicholson, "Old Bethel," *Together Magazine*, August, 1961.

H. C. Whyman, "The Conflict and Adjustment of Two Religious Cultures." Unpublished doctoral dissertation, New York University, 1937.

ROBERT ROY WRIGHT

BETHESDA is the name given to the "orphan house" at SAVANNAH, Ga., founded by GEORGE WHITEFIELD and patterned after an orphanage built in Germany by August H. Francke. The Council in GEORGIA was impressed by the request of twenty-four-year-old Whitefield, who had come as a member of the Methodist group at OXFORD and successor in Savannah to JOHN WESLEY, recently returned to England. The Council specified that Whitefield should keep it advised of plans and give it an accounting on funds, then granted 450 acres "in trust for the Orphan House, subject to a Quit Rent of 3 pounds per annum." Actual construction began in the spring of 1740; the main building was two stories high and 60 by 40 feet, with separate structures for a work-house and an infirmary. Some thirty orphans soon came under the institution's care. This was marked by lessons and work in fields no less than by rigid Calvinistic discipline. New arrivals were greeted with a special hymn:

What tho' our Parents dear are dead,
 Yet our great God provides,
 Our Bodies here are cloth'd and fed;
 Our Souls have Christian guides.

Whitefield found it "impracticable" to keep up the Orphan House by child labor, and this reinforced his long-held belief that without slaves Georgia "never can nor will be a flourishing province." He joined in the successful campaign to permit slavery, and at the time of his death owned Negroes whom he willed to his patroness, Selina, COUNTESS OF HUNTINGDON, along with school buildings, lands, furniture, and books.

Whitefield's persuasive oratory raised considerable sums for Bethesda and for the college he, in vain, hoped it would become. Benjamin Franklin's *Autobiography* records how, having resolved in advance not to give money for a charity in far-off Georgia, he found his opposition wilting under Whitefield's eloquence and when the plate was passed, emptied his pockets. Franklin noted, "The multitudes of all sects and denominations that attended his sermons were enormous," and was astonished by "the extraordinary influence of his oratory." Bethesda thus became a symbol of an awakening conscience and a consciousness of a moral unity among American colonists from Georgia to MASSACHUSETTS.

Lady Huntingdon died in 1791, and Bethesda was claimed by the State of Georgia. By 1793 it was in ruins and FRANCIS ASBURY rode twelve miles out of his way to

see them; he recorded in his *Journal* for January 29: "I felt very awful," he noted. "The wings are yet standing, though much injured, and the school house still more. It is reported that Mr. Whitefield observed, whilst eating his last dinner in the house, 'This house was built for God; and cursed be the man that puts it to any other use.' The land for the support of the school is of little value, except two rice plantations . . ."

In 1805 fire again gutted the place, and it never was rebuilt. In 1809 Georgia sold the property and distributed the proceeds among Savannah's benevolent institutions. Whitefield's great dream seemingly had disappeared without a trace, but in 1854 the Union Society of Savannah, which since 1805 had cared for orphans, purchased the original Bethesda tract. An orphanage was built on the site, and has since been in continuous operation.

F. Asbury, *Journal and Letters*. 1958.

J. Gillies, *George Whitefield*. 1772.

S. C. Henry, *George Whitefield*. 1957.

George Whitefield, *An Account of the Money Received and Disbursed for the Orphan-House in Georgia*. Philadelphia: B. Franklin, 1741.

_____, *Journals*. 1960.

LELAND D. CASE

BETHESDA, MARYLAND, U.S.A. **Bethesda Church** is a suburban church in the heavily populated Montgomery Co. abutting WASHINGTON, D. C. The National Institutes of Health and National Naval Medical Center are located in Bethesda.

The Church started in 1914 as a Sunday school on a front porch. GAITHER P. WARFIELD, himself a native of Montgomery Co. and for many years director of the METHODIST COMMITTEE FOR OVERSEAS RELIEF, was the first young minister to preach when the members met on Sunday evenings in a tent. In 1916 the small group literally built a one-room church and joined the M. E. CHURCH, SOUTH. Again in 1922 the people built a larger church and then a parsonage in 1936.

After going through a period with the ministry of many young single ministers, the church started to grow in proportion to the growth of Bethesda under the leadership of Francis Cockrell.

When the Methodist Churches united in 1939, the new DISTRICT SUPERINTENDENT, G. Ellis Williams, with financial help from the M. E. Methodist Union in the Washington area made it possible for the church to make plans to move from the Woodmont Triangle. This area became commercial as part of the Bethesda master plan.

A new church was built in 1949 in the area of population growth. Hartwell Chandler was the minister who led in the construction of the new church.

The church in 1969 had a membership of about 1,800. Assisting the minister is a staff that includes a business manager, a minister of visitation, a director of religious education, and a minister of music. The church supports Dr. and Mrs. James Stringham, psychiatrists serving as missionaries, at the Nur Manzil Psychiatric Center in LUCKNOW, INDIA. Bethesda Church is widely known for its library and music by its seven choirs.

The church supports interdenominational projects; also a chaplain and aid to residents in an apartment complex, a family counselling center and a week-day religious education program.

STELLA BIDDISON WERNER



MARY McLEOD BETHUNE

BETHUNE, MARY McLEOD (1875-1955), educator and racial leader, was born July 10, 1875 in a log cabin at Maysville, S. C., one of the 17 children of Samuel and Patsy (McIntosh) McLeod. Her parents were ex-slaves and devout Methodists. She married Albert Bethune in 1899 (died 1919). They had one son, Albert. Though a white girl tried to dissuade Mary from reading, she persevered and was graduated from Scotia Seminary, Concord, N. C., in 1893 and Moody Bible Institute in 1895. She taught in southern mission schools for several years, and then in 1904 founded the Daytona Normal and Industrial Institute for Girls. Starting with \$1.50, she raised \$5 by selling ice cream and sweet potato pies in order to make a small down payment on a lot for the school. Throughout her career much of her time was spent in asking for money in small and large amounts for her school which in 1923 merged with Cookman College to become BETHUNE-COOKMAN COLLEGE with her as president. Her motto for the college was, "Enter to learn; depart to serve." She was president until retirement in 1942. Today Bethune-Cookman is an accredited Methodist college with nearly 1,000 students and an endowment of \$1,372,000.

Mary Bethune received wide recognition and was accorded many honors for service to her race. Among her many honorary degrees was Doctor of Humanities conferred by three institutions, one of them being Rollins College, probably the first white southern college ever to give an honorary degree to a Negro. She was honored with the Spingarn Medal, the Thomas Jefferson Award, the Haitian Medal of Honor and Merit, and the Francis A. Drexel Award, the latter bestowed at the hands of a Roman Catholic archbishop. She was a delegate to four

GENERAL CONFERENCES. Equally at home in Negro cabins or the White House in Washington, Mary Bethune, while serving with the National Youth Administration, 1936-43, evoked a chuckle from President Franklin D. Roosevelt when she, in requesting his cooperation, said, "Mr. President, you've got to do better than that for me!" She died at Daytona Beach, Fla., May 18, 1955. Ida Tarbell selected Mary McLeod Bethune as one of the fifty women who have contributed most to the enrichment of American life.

Christian Advocate, February 5, 1948.

Pearle, *Mary McLeod Bethune*. New York: Vanguard Press, 1951.

Who's Who in America, Vol. 26.

JESSE A. EARL
ALBEA GODBOLD

BETHUNE-COOKMAN COLLEGE, Daytona Beach, Fla., was chartered as Bethune-Cookman Collegiate Institute in 1923. It resulted from a merger of Cookman Institute, founded in 1872 by D. S. Darnell of Jacksonville, Fla., and Daytona Normal and Industrial School for Girls, founded by MARY McLEOD BETHUNE in 1904. The name was changed in 1931, and in 1941 it became a four-year college of liberal arts.

Mary McLeod Bethune, builder of the college, was one of the distinguished Negroes of the twentieth century. During President Franklin D. Roosevelt's administration, she served on his advisory board and was one of the administrators of the National Youth Administration. Eleanor Roosevelt was a member of Bethune-Cookman's board of trustees. Degrees granted are the B.A. and B.S. The governing board has thirty-seven members elected by the board. Ownership of the college and its holdings is vested with the General Board of Education of The United Methodist Church.

JOHN O. GROSS

BETT, HENRY (1876-1953), British Methodist scholar, was born at Maidenwell, Lincolnshire, March 23, 1876. He entered the Wesleyan ministry in 1899. He was tutor in church history at Handsworth College, BIRMINGHAM from 1923 to 1943, being principal, 1940-43. His FERNLEY-HARTLEY LECTURE, *The Spirit of Methodism* (1937), caught its subject brilliantly. He was one of the few Methodist scholars who have shown sustained interest in the Middle Ages: he wrote *Johannes Scotus Erigena* (1925), *Joachim of Flora* (1931), and *Nicholas of Cusa* (1932). His monograph on *The Hymns of Methodism* (1913; 3rd ed., enl., 1945) is still used. He was president of the Methodist Conference in 1940, a difficult time, not the least for him as a lifelong pacifist. He died on April 1, 1953.

JOHN KENT

BETTS, ALBERT DEEMS (1882-1958), American historian of South Carolina Methodism and a public-spirited church leader of his conference and state, was born May 28, 1882, at Shiloh, Sumter Co., S. C. He was the son of William Archibald and Cornelia Evelyn (Wadsworth) Betts. He received his A.B. Degree from WOFFORD COLLEGE in 1905, his A.M. from Princeton in 1907 and the B.D. from DREW THEOLOGICAL SEMINARY in 1909. He married Katherine Elvira Budd of Eatontown, N. J., Sept. 14, 1908. He joined the SOUTH CAROLINA CONFERENCE in 1909, and after supplying a number of pastoral appoint-

ments, was made President of PAINE COLLEGE at Augusta, Ga. in 1917, where he remained for four years. He then returned to his conference and continued to serve in various pastoral and administrative positions.

Betts became known as a strong protagonist of the temperance and prohibition movement, and for a time was a member of the Board of Managers of the Anti-Saloon League of America. He also was on the Board of Managers of the Lord's Day Alliance, making, in his later years, annual visits to New York to serve upon the controlling agency of that Board. His Conference elected him to the GENERAL CONFERENCES (MES) in 1930 and 1934.

Betts undertook the compilation of a history of South Carolina Methodism about 1937, while he was serving as pastor of the College Place Church in COLUMBIA. He states in the preface to his volume that Dr. J. MARVIN RAST, then editor of the *Southern Christian Advocate*, asked him to do some historical research for the centennial edition which was to be June 24, 1937. In going through about seventy-five years of the *Advocate's* files, and making notes upon these, the idea of a complete history of the South Carolina Conference took shape in his mind, and eventually came to fruition. The volume was published in Columbia, in 1952, and dedicated to his second wife, Mary Evelyn (DeMedici) Harvey, of Pinopolis, S. C., whom he married on May 16, 1949. Mrs. Betts was then the President of the Woman's Christian Temperance Union of South Carolina, and she aided and abetted her husband in many of his public representative moves and indeed in all his work.

The Betts *History* is featured by lengthy quotations with notes and annals carefully compiled from all sorts of sources and is a complete work in its coverage of Methodist ministers and laymen, and of the many—and all important—events of South Carolina Methodism.

Betts, although a fierce protagonist of all moral moves and causes, was noted for his courteous and gentlemanly ways, and was always popular with his brethren. He retired Oct. 24, 1954 and died in Columbia Aug. 31, 1958.

A. D. Betts, *South Carolina*, 1952.

C. T. Howell, *Prominent Personalities*, 1945.

Journal of the South Carolina Conference, TMC, 1959.

N. B. H.

BETTS, ALEXANDER DAVIS (1832-1918), was a distinguished and much-beloved member of the NORTH CAROLINA CONFERENCE of the M. E. CHURCH, SOUTH, and an outstanding chaplain in the Confederate Army during the War Between the States. General Robert E. Lee was so greatly impressed with the devotion, fidelity and purity of Alexander Betts that he spoke of him as "that model chaplain."

Betts was the son of William and Tempe Utley Betts and was born in Cumberland (now Hargett) Co., N. C., on Aug. 25, 1832. He studied in a classical school in Summerville, S. C., and at the University of North Carolina where he was graduated in 1855, followed by an M.A. degree later. On Oct. 15, 1853, he was converted and in November of that year he attended the North Carolina Conference. He received his license to preach while he was still a student at the University. He joined the North Carolina Conference in 1856 and served charges in twenty-two North Carolina counties. He be-

came a chaplain for the 30th North Carolina Regiment of the Confederate States Army in 1861. Early in the present century his Civil War diary was published under the title *Experiences of a Confederate Chaplain, 1861-1864*. In 1895 he was given the honorary D.D. degree by his alma mater. He was a trustee of the University from 1879-1889. An Episcopal clergyman was once quoted as saying that he would give any three clergymen of his acquaintance for Betts "and throw in a Bishop extra." T. N. IVEY, editor of the *Raleigh Christian Advocate*, said: "No other man in North Carolina Methodism will leave to the generations a richer bequest than will be left by Dr. Betts." A son, W. A. Betts, was a member of the SOUTH CAROLINA CONFERENCE of the M. E. Church, South, and a daughter, Sallie Potter Betts, was professor of English and "Associate Lady Principal" at LITTLETON FEMALE COLLEGE, a private Methodist college, from 1900-1919, and from 1919-1930 she was Dean of Women at LOUISBURG COLLEGE.

Betts was affectionately known as "Uncle Betts." He died in Greensboro on Dec. 15, 1918, and was buried there.

Experience of a Confederate Chaplain, 1861-1864. Greenville, S. C., 1904.

Calvin D. Jarrett, "A Confederate Chaplain's Dairy," *The Chaplain* (magazine), XXIV (March-April, 1967), pp. 16-20. *Journal of the North Carolina Conference, MES, 1919*.

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RALPH HARDEE RIVES

BETTS, DANIEL LANDER (1887-1965), American preacher and missionary to BRAZIL, was born in Williamston, S. C., on July 7, 1887, son of a Methodist preacher. After graduation from WOFFORD COLLEGE in 1910, he taught for two years in a high school in Bamberg, then for seven years headed the boarding department of Wofford College. He was ordained DEACON and ELDER before leaving for Brazil in September, 1919. On the ship journeying to Brazil, he met Frances Virginia Scott, also going as a missionary of the Woman's Missionary Council. They were married on Nov. 25, 1920. In December, Betts was appointed to Passo Fundo, where he served as pastor and principal (Reitor) of the Instituto Educacional (Methodist School), which had been started a year before by J. W. DANIEL. During a fruitful eight years, Betts expanded the work and supervised the construction of two new buildings.

In the following years Betts served as pastor, district superintendent, and teacher of religious courses in Instituto União, Uruguiana, and for one year served at the Instituto Central do Povo in RIO DE JANEIRO. After returning to the South Brazil Conference, he served as pastor in two churches, and in 1933 was appointed to open work in the states of Santa Catarina and Paraná. He stayed there until 1942, organizing several Methodist congregations. While in Curitiba in 1942, he presided over a committee that organized an evangelical hospital in that city. In 1953, when the Instituto PORTO ALEGRE found itself in serious financial straits, Betts was called to become principal (Reitor), and in three years stabilized the situation.

When retirement came in 1959, the Betts elected to stay in Porto Alegre, where he continued working actively as a pastor. Despite a stroke and severe after effects, he

was able to construct one of the finest Methodist churches in that city (John Wesley Church), plus an educational building and a parsonage. After a long illness and a second stroke, Daniel Betts died on Oct. 5, 1965.

Few missionaries have been as loved and admired as Betts and his wife for their total devotion to the Christian task and their close identification with the Brazilian people. Bishop PINHEIRO, speaking at his funeral service, said: "That man integrated himself in the life of the Brazilians. He was one of ourselves, and nobody would dare accuse him of not being a Brazilian." And a state deputy, Aldo Fagundes, asking for an official record of his death in the legislature, said: "He didn't shine in finances or politics, but gave to his life the meaning of Eternity and guided men to God." Betts was survived by his widow and four children, three of whom have been missionaries in Brazil—JOHN NELSON, Joy, Anita Betts Way—and a fourth, William, an engineer in Pittsburgh.

EULA K. LONG

BETTS, GEORGE HERBERT (1868-1934), American educator, was born at Clarksville, Iowa, April 1, 1868. He was educated at CORNELL COLLEGE, the University of Chicago, and Columbia University, receiving the Ph.D. from the latter. He taught psychology in Cornell and then entered the field of religious education, in which he became a pioneer and an acknowledged authority. He was a professor of that department in BOSTON UNIVERSITY in 1918, NORTHWESTERN UNIVERSITY in 1919, UNIVERSITY OF SOUTHERN CALIFORNIA in 1921, and again at Northwestern in 1922.

Betts was the author of twenty books in his field, several of which were used as text books in colleges, universities, and theological seminaries. The best known were: *Social Principles of Education* (1912), *Class Room Method and Management* (1917), *How to Teach Religion* (1919), *The New Program of Religious Education* (1921), *The Curriculum of Religious Education* (1921), *Method in Teaching Religion* (1925), *The Beliefs of Seven Hundred Ministers* (1925), and *Character Outcome of Present-Day Religion* (1931).

Betts died on Dec. 8, 1934.

Who's Who in America.

ELMER T. CLARK

BETTS, JOHN NELSON (1922-), missionary in BRAZIL, son of the Rev. and Mrs. DANIEL BETTS, pioneer missionaries in that country, and a fourth generation Methodist preacher in the Betts family. He was born in Passo Fundo, state of Rio Grande do Sul, Brazil, on Dec. 4, 1922, and received his early education in the Methodist Instituto Educacional of that city. He graduated from the Methodist Seminary in SÃO PAULO and afterwards studied at SOUTHERN METHODIST UNIVERSITY in Dallas, Texas, from which he received the B.D. and M.R.E. degrees.

On December 27, 1947, he married Gladys Smith, daughter of Methodist missionaries in Brazil. They were commissioned by Bishop W. C. MARTIN and returned to Brazil. Through the years, J. N. Betts has served as pastor in the Second Ecclesiastical Region of Brazil, as teacher in the Theological Seminary in São Paulo, as Second Region director of Christian Education. Since 1964, he has served with success as Secretary of the

General Board of Christian Education of the Methodist Church in Brazil, living in São Paulo.

EULA K. LONG

BETZ, WILLIAM HOWARD (1869-1955), American minister and church leader, was born in a log cabin near Ladora, Iowa, April 25, 1869. He finished his high school work at Drake University, Des Moines, Iowa, from which he later received his degree after teaching school for several years. He was ordained in the M. P. CHURCH'S ministry in 1906.

Betz served various churches in south Iowa for about forty years. He was secretary to the Iowa-Missouri Conference for ten years and its president for seven years. His Conference honored him by electing him as a delegate to four GENERAL CONFERENCES of the M. P. Church. In addition to attending the General Conferences of 1916, 1928, 1932, and 1936, Betz was also present at the UNITING CONFERENCE of 1939.

After his retirement in 1940, Betz continued as supply pastor at Bethel Church near Sigourney, Iowa for five years.

Betz was often called the poet-philosopher of the Iowa-Missouri Conference. He wrote a short history of the last 100 years of the M. P. Church west of the Mississippi River, which in manuscript form provides a valuable source of information.

Betz died March 13, 1955 at the home of his sister, and is buried in the Ohio Cemetery near his birthplace of Ladora, Iowa.

Journal of the Iowa-Des Moines Conference, TMC, 1955.

HUGH E. WILLIAMS

BEWLEY, ANTHONY (1804-1860), American clergyman and martyr for his opposition to slavery, was born in Tennessee, May 22, 1804. He joined the TENNESSEE CONFERENCE in 1829, and later served the Missouri and Arkansas Conferences.

In 1843 he transferred to the MISSOURI CONFERENCE. When his fellow delegates to the GENERAL CONFERENCE of 1844 sided with the Southern states, Bewley refused to support this decision. For several years after that he preached independently, and served as presiding elder of other preachers who felt as he did. In 1848, the M. E. Church re-organized its conference in Missouri, and he returned to the regular work. When Arkansas and North TEXAS were separated from the Missouri Conference, he served in those states.

He was assigned to Texas in 1858, but because of his violently anti-slavery views, he was forced to leave because of threats of violence against him. He returned to Texas in 1860. Through publication of a letter purported to have been written to Bewley and designed to excite mob action against him, Bewley was forced to leave Texas, fleeing to Missouri.

Rewards totalling \$1,000 were offered for his capture. He was overtaken and brought back to Fort Worth, Texas, where a mob hanged him to a tree on Sept. 13, 1860. Bewley's murder terminated the activities of the M. E. Church in Texas until after the war.

Appleton's Cyclopaedia of American Biography. (N.Y.: D. Appleton & Co., 1888).
Dictionary of American Biography, Vol. II.

M. Simpson, *Cyclopaedia.* 1878.

Who Was Who in America, 1607-1898. ELMER T. CLARK

BHURIBAI (?-c.1933) was an illiterate woman of the aboriginal Bhil tribe in Gujarat, INDIA. She held the tribal office of Mukhi, meaning "head woman." She was converted and became a fervent and articulate Christian. Her witness to Christ powerfully influenced the Bhil people for many miles around her home. Through her efforts hundreds were converted. She was acclaimed a saint by her neighbors and by the missionaries and other church representatives who became acquainted with her. Among those who were brought to Christian faith and purpose in part, at least, by her help were a blind man and a one-eyed man of the Bhils. They and a group of their neighbors accompanied her each year for many years to the annual conference, and their presence was a source of encouragement to all who attended the conference. An Anglo-Indian lady wrote of her: "She communed with God. It was a privilege to hear and see her. She would lift up her eyes to heaven, an appearance of rapture would spread across her face; and her words would become charged with power. Others would feel the presence of God. She would pray audibly, then become quiet and still, as though listening carefully and very quietly say 'Yes, Lord Jesus. Thank you.'"

Journals of the Gujarat Annual Conference.

J. WASKOM PICKETT

BIBB, BENIAH S. (1796-1884), distinguished American layman, was often a delegate to the GENERAL CONFERENCES of the M. P. CHURCH and took an active role in the religious life of his state. He was born in Elbert County, Ga., on Sept. 30, 1796, received a liberal education in his native state and began the practice of law. He later moved to Montgomery, Ala., where he served as judge of the Probate Court from February, 1825, until 1844. He was converted in October, 1822, and two years later joined the M. P. Church. He served as a delegate to almost every session of the Church's Alabama Conference from 1830 until his death.

He served as a delegate to the General Conferences of 1842, 1856 and 1874 and the famous Union Convention of 1877. In June, 1855, he was chosen president of a convention of commissioners from the various annual conferences which supported the church periodical, *The Methodist Protestant*, and the denominational Book Concern in Baltimore. He was first elected to the Alabama legislature in 1827 and afterward served as a state representative for many terms. He also served as a state senator. From 1844-1865 he was judge of the city and criminal court of Montgomery. J. L. Mills, a pastor of Judge Bibb, once referred to him as "one of the most spiritual of Christians, most devoted of church members, wisest of counselors." Bibb married Sophia Gilmer, sister of Governor Gilmer of Alabama, in January, 1819.

Beniah S. Bibb died on Feb. 10, 1884.

A. H. Bassett, *Concise History.* 1877.

T. H. Colhouer, *Sketches of the Founders.* 1880.

E. J. Drinkhouse, *History of Methodist Reform.* 1899.

RALPH HARDEE RIVES

BIBLE, AUTHORITY OF. The importance of the Bible for an understanding of Christianity is unquestioned, but its

inspiration and its authority in relation to doctrine have been the subject of prolonged controversy. The ferment of thought about the Bible has continued from the earliest days until the present, because it has been recognized that anyone who attempts to give Christian teaching on matters of belief and conduct has to reckon always with what is said in the Bible.

The Canon. The word "Bible" is derived from the Greek *biblia*, meaning "books," and "Testament" is a translation of the Greek *diatheke*, meaning "covenant." The Old Testament is the collection of books centered around the old covenant, or agreement, between God and men which was based on the Jewish Law, while the New Testament is the collection of books which testify to the new covenant established by Jesus Christ. These collections of books are often described as the *canon*, a Greek word meaning "rule," and for this reason scriptural writings are called "canonical."

There has been disagreement about the actual contents of the Old Testament canon. Protestants have confined the Old Testament to the books contained in the Hebrew Bible, but the Roman Catholics have also included the books known as the Apocrypha, which are part of the Septuagint, the Greek version of the Old Testament, but are absent from the Hebrew canon. Although many early Christians made a distinction between the Old Testament and the Apocrypha, this distinction was largely forgotten in the medieval Church, and in 1546 the Roman Catholic Council of Trent officially decreed that the apocryphal writings should be regarded as part of the Old Testament canon. The leaders of the Protestant Reformation did not regard the Apocrypha as scriptural, and they varied in their treatment of it. The Church of England included portions of it in the lectionary and in the Book of Common Prayer, although refusing to regard it as authoritative in doctrinal matters. The majority of Protestants, however, including the Methodists, have paid little attention to the Apocrypha, and it is frequently not contained in the editions of the Bible which they use. It is interesting to note, however, that excerpts from the Apocrypha are included in the official burial service of British Methodism.

The Text and Its Influence on Translations. One of the most important problems about the Bible is that of establishing an accurate text. Before the invention of printing, copies of the Bible had to be made by scribes who laboriously transcribed the text from other copies. Because of the mistakes which were made in this process, the different manuscripts of the Bible showed numerous minor disagreements. Textual scholars attempt to reconstruct the original text of the Bible by comparing the different manuscripts, and especially the earliest ones.

For many years the Western Church relied on the Vulgate, Jerome's translation of the Bible into Latin, and this translation continues to be authoritative for the Roman Catholic Church. At the time of the Reformation, the Protestant Churches produced translations of the Bible into the language spoken by the people of the different countries of Europe. The most famous English translation was completed in 1611 and is known in Britain as the Authorized Version and in America often as the King James Version. It was based, not on Jerome's Vulgate, but on a study of the Hebrew and Aramaic texts of the Old Testament and the Greek texts of the New Testament which were compared with the translations of the Bible into other ancient languages. This translation con-

tinues to be the most popular in the English-speaking world, but in recent years fresh translations have been produced, partly because of changes which have taken place in the English language and partly because of the inadequacies of the text on which the translation was based. JOHN WESLEY himself prepared a translation of the New Testament, which in many respects anticipated the Revised Version published in 1881.

Although there is agreement about the accurate text of most of the Bible, discussion is likely to continue about a large number of disputed readings, the majority of which are of minor importance. It is therefore becoming ever more widely recognized that no particular translation of the Bible can be regarded as final and definitive.

Scripture, Tradition, Reason, and Personal Experience. The question of the relationship between scripture and tradition has been discussed ever since the Christians began to recognize certain writings as scriptural. Because of the difficulties of interpreting the scriptures, great importance was attached to the Church's tradition, both written and unwritten. In particular the Church gave special priority to the creeds, which were regarded as summaries of essential Christian doctrine. Many writers put tradition on the same level as the scriptures, and this viewpoint was officially confirmed by the Council of Trent which declared that tradition and scripture should be received with equal veneration.

The Council of Trent represented the Roman reaction to the teaching of the Reformers, who had rejected the tradition as being on the same level as scripture. The leaders of the Reformation put the scriptures in central position. Calvin regarded them as the Word of God which proclaimed Christ, but he also gave full recognition to the inner testimony of the Holy Spirit which enables men to recognize the authority of God speaking through the scriptures. Luther, though in many ways his attitude to authority was similar to Calvin's, was more critical than Calvin in his estimate of the Bible. He judged the merits of the books by the way in which he believed them to proclaim Christ, and he regarded James, Hebrews, and Revelation with disfavor. The Articles of the Church of England affirm that the scriptures contained all teaching that is necessary for salvation, and they assert that the Church is "a witness and a keeper of Holy Writ," but they do not affirm the complete inerrancy of the Bible.

Some Protestant theologians of the late sixteenth and the seventeenth centuries developed a doctrine of the verbal inerrancy of the scriptures, which was more rigorous than the teaching of the reformers themselves, and they also attached great importance to the use of reason in the interpretation of the scriptures. While reason was used by the theologians of Protestant orthodoxy in support of their conservative position, reason was also accepted as a source of authority by more liberal thinkers who challenged the traditional understanding of Christian doctrine, and often exalted reason at the expense of scripture. This tendency was clearly manifested in the English Deists, against whom the Wesleys reacted strongly.

From time to time during the history of Christianity, there have arisen influential mystics, some of whom have laid their chief emphasis on the authority of the individual's experience rather than on the testimony of the Bible. The stress on individual experience has also been made by groups who were vastly different from the monastic type of contemplatives, but who claimed a vivid personal experience of the Spirit or of the indwelling Christ. This

type of movement arose in various sections of Protestantism during the sixteenth and seventeenth centuries and has continued ever since. Some of these movements were wide and irrational; others were much more restrained. One of the best known and most respected of these groups is the Society of Friends, with its emphasis on the inner light. A specially influential group was the Pietists who arose in Germany in the seventeenth century. These combined an emphasis on personal religious experience with a high regard for the Bible, the practice of disciplined personal conduct, and a stress on the corporate life of the Church. Pietism proved to be one of the formative influences on the Wesleys.

The Wesleys. Religion was basically scriptural for the Wesleys, and both of them taught, in agreement with the Anglican articles, that no doctrine should be required which was not contained in the Bible. John Wesley, in his dictionary, defined a Methodist as "one who lives according to the method laid down in the Bible." The Early Methodists in Oxford won a reputation for assiduous study of the scriptures and were given the nickname "Bible moths." John Wesley called himself "a man of one book" (*Sermons*, I., p. 32), and Charles Wesley wrote,

"O may the oracles divine
Subject of all my converse be!"

Although neither of the brothers strictly adhered to the sense of these statements, they both based their teaching firmly on the scriptures. Charles' hymns abound in allusions to the Bible. John's sermons are thoroughly scriptural, and it is a selection of these sermons together with his Notes on the New Testament which form the official DOCTRINAL STANDARDS of Methodism.

While John Wesley believed the Bible to be uniquely inspired by the Holy Spirit, he was not a rigid literalist. When he prepared a version of the Prayer Book for American Methodists (the SUNDAY SERVICE), he rejected many of the psalms from the liturgy because he regarded them as "highly improper for the mouths of a Christian congregation" (*Works*, XIV, p. 304). In his interpretation of the scriptures he took the literal sense where it was possible, but if there was confusion between two passages he followed that which was clearest in meaning (*Letters*, III, p. 129). He claimed that passages should be understood in their context and that their meaning should be confirmed by reason, experience and the Christian tradition. In this respect he followed the traditional Anglican pattern, except that he gave added emphasis to experience. The Bible, he argued, must be approached in prayer and it cannot correctly be interpreted unless the reader is guided by the Spirit (*Works*, XIV, p. 328). And though reason is needed to understand the scriptures, it cannot produce faith, and its efficacy is strictly limited (*Works*, VI, p. 354).

Wesley regarded "searching the scriptures" as a "means of grace" (*Sermons*, I, p. 242) and he described them as "the Christian rule of right and wrong" (*Sermons*, I, p. 225), arguing that actions which were not forbidden or enjoined by scripture were of an indifferent nature. He claimed that the inspiration of scriptures could be proved by the evidence of the miracles, the genuineness of its prophecies, the goodness of the doctrines, and "the moral character of the penmen" (*Works*, XI, p. 484).

In spite of his high estimate of reason, Wesley reacted against the rationalism of the Deists, and showed clearly

the influence of Pietism. He described his message as "the true, the Scriptural, experimental religion" (*Sermons*, I, p. 32), since he believed that the Scriptures could not adequately be interpreted without a living personal experience, and that experience could not be relied upon unless it was grounded in a study of the scriptures.

Nineteenth and Twentieth Century Methodism. Methodists have attached great value to personal experience, but they have also stressed the importance of the Bible as a standard of belief and conduct. For example, RICARDO WATSON, the nineteenth century British theologian, argued that revelation was the communication of divine propositions to the mind of man, and that it was confined to the Bible, which was dictated by the Holy Spirit and contained no error. Various traditional arguments were adduced by Watson in support of the inspiration of the Bible. Like Wesley he pointed out the evidence of miracle and prophecy and the excellence of the scriptures themselves. He also mentioned their beneficent tendency to mankind, their consistency with the state of the world and with the historical records of the time. Like Wesley he stressed the importance of reason in deciding the meaning of the scriptures, but warned that reason must always be humble and subordinate to faith. Similar arguments were put forward by W. BURT POPE in Britain, and JOHN MILEY in America. It was admitted that there could be revelation outside the scriptures, but the supreme and perfect revelation was believed to be given in them. Pope admitted that not every single word of the scriptures was directly dictated by God but he argued that the whole was inspired by the Spirit and that there were no serious errors in it. Miley went as far as to say, however, that the scriptures were inspired only "with respect to their higher truths."

Men like Pope and Miley were conservative in outlook, but they were sufficiently flexible in thought to create an atmosphere in which more liberal ideas than theirs would be tolerated, and by the end of the nineteenth century theological liberalism and modern methods of biblical criticism was making its impact on Methodism. Even in the eighteenth century scholars had begun to subject the scriptures to the same kind of critical scrutiny which they gave to other writings, and this process had already been further developed in the nineteenth century. The authorship of the canonical books was widely discussed, and the traditional views were being seriously questioned. The historical accuracy of the Bible was also being disputed. The theory of evolution cast grave doubts upon the accuracy of the early chapters of Genesis and the historical records of the rest of the Old Testament were also subject to searching criticism. In the New Testament the historical reliability of John's gospel was doubted, and scholars engaged in the quest for the historical Jesus, an enterprise which assumed that none of the gospels was completely reliable and that the real facts had to be uncovered by historical criticism. The same treatment was given also to the history of the early Church in the study of the Acts of the Apostles and of the rest of the New Testament writings.

These developments were slow to influence Methodist theologians and scholars, and when they began to make their impact on Methodism, they did not engender as much controversy there as in some other denominations. The great divisions in nineteenth century British Methodism were caused by questions of discipline and organization and by the clash of personalities, but not by the

problem of the inspiration and authority of the scriptures. The same was largely true of America, and where doctrine was a cause of division it was the doctrine of perfection rather than that of biblical inspiration which was the point at issue.

In Britain there was little serious disturbance within Methodism about the new methods of interpretation, although controversy was noticeably bitter in the discussion of the views of GEORGE JACKSON. In America, however, the controversy was lengthier and more publicized. The Old Testament scholar, H. C. MITCHELL, who was a professor at BOSTON UNIVERSITY SCHOOL OF THEOLOGY, was subject to various heresy charges between the years 1895 and 1905. Finally in 1905 the bishops refused to confirm his re-appointment. In 1908 the General Conference of the M. E. Church overruled the bishops' action and by that time Mitchell had obtained a professorship outside Methodism. A heresy charge was also brought against another Boston professor, BORDEN P. BOWNE, in 1904. He was accused of heretical views with respect to most of the main doctrines of the faith, but he was acquitted.

In 1910 the Fundamentalist movement arose in America, asserting that the five "fundamentals" of Christian teaching were the infallibility of the scriptures, the virgin birth, the physical resurrection of Jesus, the substitutionary atonement, and the second advent. The growth of this movement had its effect on Methodism, and in 1916 a prolonged controversy began over the course of study officially prescribed for lay preachers. The "Course of Study" had been revised to include many books of liberal outlook, and an effort was made by conservative leaders to substitute books of a more traditional viewpoint. The chief spokesman of the conservative wing was HAROLD PAUL SLOAN, and the views of this group were published in a journal called *The Essentialist*, indicating that the writers were preserving the essentials of the Christian faith. The "essentialist" movement failed to exclude the liberal views from the course of study and the controversy virtually ended in 1928. By that time Methodism on both sides of the Atlantic had made it plain that its members were allowed liberty of interpretation in doctrinal matters, and the Church refused to insist on any particular view of the Bible's authority.

The new approach was well summarized in England by George Jackson when he said that in reference to the authorship and historical accuracy of the books of the Bible, the only authority is the authority of the facts. And in moral and spiritual matters, the Bible's authority lies in the nature of the truth which it conveys and the response which it evokes. The British scholar, ARTHUR S. PEAKE, claimed that the Bible's authority depends on the collective witness of the writers which is not only self-authenticating but also verified in the experience of the believing Christian. Above all, supreme importance is attached by Peake to the teaching of Jesus himself, of which he believes critical scholarship can discern at least the broad outline.

In America similar views were expressed. Theologians like RALL, KNUDSON and DEWOLF saw the Bible as the chief source of Christian theology because it testified to Christ, but they did not equate the Bible with its message. They claimed that the real authority was in the gospel message which the reader could trace there. And they attached importance also to the authority of tradition, reason, and experience.

During the inter-war period and the Second World War the influence of Continental neo-orthodoxy, as represented by Barth and Brunner, became strong in Britain and America. There was a great emphasis on biblical theology. While British Methodist theologians could not for the most part be classified as Barthians, they agreed with the neo-orthodox emphasis on the centrality of the Bible for Christian thought, and a theology which sought its interpretative categories from the Bible was preferred to a philosophical theology. It could truly be said that the British Methodist Church's contribution to theology was chiefly made through its biblical scholars. And the curriculum of theological education throughout this period was preponderantly biblical. The biblical scholars were not fundamentalist. They accepted the new critical methods but they tended not so much to speak of the Bible as the Word of God as to contend that the Word of God spoke to men uniquely and determinately through the Bible. They differed from the liberals who preceded them by their deliberate attempt to free themselves from philosophical presuppositions.

In American Methodism, while the biblical emphasis was made, there was a greater variety of opinion than in Britain, and the philosophical approach to theology was mingled more readily with the biblical than it was in Britain. The curriculum of the theological seminaries, though it had a substantial biblical section, was not as preponderantly biblical as it was in Britain.

The demythologizing movement which arose during the second World War in Germany under the influence of Rudolf Bultmann has had a strictly limited influence in British Methodism but has been more influential in America. The "new hermeneutic," which has more recently stemmed from Bultmann's disciples, has also influenced some American Methodists. Although both of these movements are very radical in their treatment of the Bible and their interpretation of its essential message, they are undoubtedly Bible-centered, laying great emphasis on the preaching of the word and the response which it evokes.

The official doctrinal standards, the liturgy, and the traditional hymns of Methodism are thoroughly biblical, and from the beginning it was a Bible-centered movement. Although Methodist scholars have participated in biblical theology and biblical scholarship, none of them has initiated a new movement in biblical interpretation. Their function has been to support or to modify the views of others. The comparative ease with which Methodism accepted a variety of viewpoints may be accounted for mainly by four factors. First, John Wesley himself treated the Bible with remarkable flexibility considering his time and his situation. Secondly, Methodists have always laid great emphasis on personal religious experience, and therefore they have not been as bound to the infallibility of the written word as have some Protestants. Thirdly, although the leading theologians of nineteenth century Methodism were conservative, they were not insensitive to new ideas. And, fourthly, the Methodist advocates of the higher criticism in the early twentieth century were cautious and moderate in their views. Although they rejected the infallibility of the scriptures, they believed that the Bible was a unique book because it uniquely pointed to Christ.

The Methodist churches have exercised a large amount of tolerance with regard to the question of the Bible's

authority and inspiration. Methodism includes members whose attitude to the scriptures is conservative and even fundamentalist. It also includes members with extremely liberal points of view. While there is no specially "Methodist" doctrine of the Bible's authority, the main stream of Methodist thought accepts the view that the Bible is inspired not because it was dictated to the writers directly by God, but because the writers wrote under the guidance of the Spirit, and because the Bible's message has the ability to awaken a response of faith.

The Bible is regarded as a standard of doctrine in the sense that no doctrines are required except those contained there. It is not assumed, however, that a doctrine is automatically required because it is found there. Nor do Methodists assume that all biblical rules of conduct apply in the modern situation. The Bible is not regarded as a code of laws or as a doctrinal handbook. It is seen as a testimony to the unique event of the life, death, and resurrection of Jesus Christ. The Old Testament describes the preparation for that event and gives the background of thought against which it can be understood. The New Testament testifies to the event itself, the earliest reactions to it and the earliest proclamation of it, and to the life of the first Christian believers. But the Bible is not merely understood as a testimony to past events. It tells of the new life which the event has made available, and when it is given an imaginative and practical interpretation, it can convey to men a living message which is relevant to their present situation.

Methodism has also laid great emphasis on the importance of the testimony to the living Christ by individual believers and by the Church as a corporate body. The biblical witness cannot be properly understood or made relevant without this contemporary testimony; and this contemporary testimony cannot be relied upon unless it is in harmony with the biblical witness and grounded upon it.

In the light of these observations, it is probably more accurate to speak, not of the Bible's authority, but of God's authority. In this sense of the word, the Bible is a collection of books which has unique value because it testifies to God's activity among men and above all to his activity in Christ, and because in the present as well as in the past, God works through it as it evokes a response in men. Any authority it possesses is ultimately the authority of God himself, to whose activity and purpose it bears witness.

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BIBLE CHRISTIANS, British Methodist denomination (1815-1907). North Devon in 1815 was isolated, backward, spiritually benighted. Methodism had never flourished; Nonconformity was weak; there were few evangelical Anglican clergymen. After the great Cornish revival of 1814, WILLIAM O'BRYAN, hearing of twenty parishes where there was no evangelical preaching, crossed into Devon. He avoided the few places where the gospel was preached until he was persuaded to visit Shebbear, where the curate, Daniel Evans, had awakened many to their need of conversion. On Oct. 9, 1815, O'Bryan preached at Lake Farm, the home of John Thorne, and formed a society of 22 members. By Christmas, 1816, 980 members, including 66 preachers, had joined him and were nicknamed the "Bible Christians" from their practice of constantly consulting the Scriptures for guidance.

In 1817 the first chapel, Ebenezer, was built by John Thorne at Lake. Opposition became fierce, and conversion often cost a "Bryanite" laborer his home and work, but by 1820 the movement was spreading eastward, and JAMES THORNE, one of John's sons, and three others started a mission in Kent. Many women figured among the early itinerants, including Mary Mason in the Brendon Hills of West Somerset, Mary Toms in the Isle of Wight, MARY ANN VERREY in the Scilly Isles, and Mary O'Bryan, William's daughter, in the Channel Islands.

By 1827 there were 8,000 members, but many were growing restive, for O'Bryan, as president since the first conference in 1819, claimed an absolute right of veto. The preachers offered mild but firm resistance; and in 1829, disapproving of the decisions of the conference, O'Bryan adjourned it and left. Nearly all the preachers supported the conference, and their leader for the next forty years came to be James Thorne. Shebbear, already the spiritual home, became the organizational headquarters. James Thorne's younger brother, Samuel, set up a printing press and published an excellent connectional magazine, which James edited. A boarding school for the sons of the itinerant preachers was founded and, many years later, a school for girls at Edgehill, Bideford.

The troubles of 1829 injured but did not destroy the connection. By 1840 it had gained its greatest territorial extent; and while overseas missions were worked, in Canada (1845), Australia (1850), New Zealand (1878), and southwest China (1885), the home ground was plowed more thoroughly. In 1907 the Bible Christians joined with the UNITED METHODIST FREE CHURCHES and the METHODIST NEW CONNEXION to form the UNITED METHODIST CHURCH.

The Bible Christians contributed 220 ministers, 1,500 local preachers, 34,640 members, 628 chapels, 7,440 Sunday school teachers, and 48,100 scholars, and a fund of devotion to Christ which is not yet exhausted. Although the Bible Christians were not originally a Methodist body, they were thoroughly Methodist in spiritual experience and theology. Preaching, and at their best living the doctrines of conviction of sin, conversion, and sanctification, they were continually renewing their ex-

perience of grace in revivals, Bible study, class meetings, and prayer. They were deeply devoted to their own little church, but were no bigots, and gladly preached and worshiped wherever scriptural religion was practised. The feelings of family and equality were strong, and in the church's polity care was taken to safeguard equal representation in the central courts for ministry and laity. They were in the forefront of the battle for social and political reform, total abstinence, and nonsectarian education. Politically, they were Radical or Liberal almost to a man. More fully than any other body except the Friends, to whom their founders probably owed much of their simplicity of speech and grave courtesy of deportment, they honored the particular and comforting ministry of women. Their faith was simple. Probably some ministers erred by obtaining conversions by fear, by vividly depicting the tortures of hell; but they were alive to the unceasing threat of sin, and thousands of their converts proved by their lives the redeeming love of Christ.

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BIBLE CLASS MOVEMENT in New Zealand existed for many years as an autonomous youth movement, said to be without exact parallel in other lands.

At the beginning of this century, there were young women's and young men's groups meeting in many local churches every Sunday. In these classes teen-agers who had been in the Sunday schools met for Bible study and to help each other in their Christian discipleship.

In 1904, the first district organization of these local classes was formed—the North Canterbury Young Women's Union, followed within a few months by the North Canterbury Young Men's Union. In 1906, district organizations led to the formation of national unions. These unions were self-governing youth movements, with national annual conventions and officers.

The Church Conference saw the importance of this development and in 1905 set aside a minister to organize this work. He was Charles Porter. Others who have given distinguished service in that position include A. B. Chapell, C. H. Olds, and E. P. Blamires. Lay traveling secretaries have been employed by the unions to foster the work.

Easter camps, Leadership training schools, guiding Sunday classes, and missionary activity have been prominent features of the programs of the Bible Class Movement.

In 1939 these autonomous Bible Class Movements were coordinated in the CHRISTIAN YOUTH MOVEMENT, METHODIST, administered first by the Youth Department of the Methodist Church of New Zealand and more recently by

the Department of Christian Education, which has superseded the Youth Department.

WILFRED F. FORD

BIBLE MISSIONARY CHURCH in the U.S.A. was formed by a number of holiness people who were dissatisfied with what they considered to be the present day laxness of the holiness churches, especially the CHURCH OF THE NAZARENE. The church was formed under the leadership of Glen Griffith, J. E. Cook, Spencer Johnson and H. B. Huffman, toward the close of a five-week camp meeting near Nampa, Idaho, in September and October, 1955. The first General Conference was held at Denver, Colo., in 1956.

Their doctrine is Wesleyan, with an extreme emphasis on holiness. Entire sanctification, as freedom from original sin and a state of entire devotion to God, is stressed. The belief in the future life, heaven and hell, and the pre-millennial return of Jesus is also central. A noticeable departure from Wesleyan heritage is in the understanding of the church as "composed of all spiritually regenerated persons whose names are written in heaven." The traditional GENERAL RULES of Methodism have also been expanded with the addition of much detail on points of behavior.

The church operates a school, the Bible Missionary Institute, located, along with its headquarters and the Book Store, in Rock Island, Ill. The Book Store publishes the *Missionary Revivalist*, a monthly organ, and the church school literature.

Mission work is carried on in British Guiana, New Guinea, Japan, India, Barbados, Okinawa and Mexico; a home mission project is on the Navaho Reservation at Farmington, N. M. A children's home is operated in Beulah Heights, Ky.

There are twelve districts in the United States covering work in thirty-eight states including Alaska.

Manual of the Bible Missionary Church, Inc.

Issues of the Missionary Revivalist

Journal, General Conference, 1963.

J. GORDON MELTON

BIBLE PROTESTANT CHURCH is the continuing Eastern Conference of the M. P. CHURCH, which, as a body, refused to join in Methodist unification in 1939. They withdrew and organized at Scullville, N. J. in 1940, adopting the name Bible Protestant Church.

The Church, which is extremely conservative, believes in the verbal inspiration of the Bible, the premillennial return of Jesus, the existence of Satan as a person, bodily resurrection of the dead, and eternal conscious punishment of the lost. It has a very strong emphasis on the doctrine of separation from apostasy and unbelief.

The polity is similar to that of the former M. P. Church with the exception that the GENERAL CONFERENCE is no longer in existence. There is one annual conference in which authority is vested. Local congregations are autonomous but freely accept the Bible Protestant standards.

A church periodical, *Bible Protestant Messenger*, was established in 1940. Conference grounds have been located at Port Jervis, N. Y. Bible Protestant Mission, Inc. has work going in Japan, the Philippine Islands, Mexico, and at Seabrook Farm, Bridgeton, N. J. The church is a member of the ultra-fundamental American Council of

Christian Churches and the International Council of Christian Churches.

The denomination has thirty-seven local congregations with a little over 2,500 members.

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Bible Protestant Church Doctrinal Statement and Rules of Order. N.d. J. GORDON MELTON

BIBLE SOCIETY. (See AMERICAN BIBLE SOCIETY.)



BICENTENNIAL MEDALLION

BICENTENNIAL OF AMERICAN METHODISM—1966.

Some 2,300 Methodists from across the United States and Methodist representatives from overseas gathered at BALTIMORE, Md., April 21-24, 1966, to celebrate the 200th Anniversary of Methodist beginnings in America. With multitudes from Baltimore and surrounding areas, the attendance at various sessions at the Lyric Theater and the Civic Center ranged from 2,600 to 9,000. The theme, "Forever Beginning," stemmed from the 1960 GENERAL CONFERENCE action, stressing past history and Methodist involvement in modern secular society through ecumenical participation.

The General Bicentennial Committee, headed by Bishop PAUL N. GARBER, assisted by Bishop JOHN WESLEY LORD, CHARLES C. PARLIN, Bishop T. OTTO NALL, ALBEA GODBOLD, and eighteen others, formed the planning group. Additional assistance was given by twenty-six Council Secretaries and twenty-four other consultants, including the five Presidents of the Jurisdictional Methodist Historical Associations. Eleven standing committees carried out the celebration: Program, Local Arrangements in Baltimore, Publicity, Observance in Annual Conferences, Historical Filmstrip, Historical Booklet, Guidebook, Scholarships, Contests, "Saddlebags East," and Displays.

The "Saddlebags East" part of the Bicentennial was the riding to Baltimore, from various parts of the United States, of ministers on horseback, dressed in the garb of the earliest circuit riders and traveling as circuit riders did. Twelve such riders made their way to Baltimore slowly during the month or six weeks before the celebration and their progress through various cities and localities, preaching and speaking, was much featured by the newspapers of the cities and towns through which they passed. It was necessary to provide police escorts for these men, especially upon the great mechanized highways of the land, but they all managed to reach Baltimore in safety. President Johnson in his address to the Conference noted the presence on the platform of these circuit riders and said that they had been "calling by the White House for the last two weeks or so." This feature enlisted much favorable publicity over the nation.

Bishop GERALD H. KENNEDY of LOS ANGELES gave the

keynote address on opening night. Fraternal messages were brought by W. Walker Lee (British Methodist Conference), Robert A. Nelson (Irish Methodist Conference), and Bishop PAUL N. ELLIS (FREE METHODIST CHURCH).

The Symposium on Friday afternoon, "Vital Issues Facing the Church," saw important persons on the rostrum, including Mayor Theodore R. McKeldin, Baltimore; Martin Luther King, Atlanta; Seymour Melman, Columbia University; and Roger Ortmyer, PERKINS SCHOOL OF THEOLOGY. Nineteen historical papers presented by outstanding scholars on Friday and Saturday mornings made a significant contribution. The papers were classed in three categories— theology, biography, and history—and have been published under the title, *Forever Beginning*, 1766-1966.

The President of the United States, Lyndon B. Johnson, gave the address on Friday night to a packed Lyric Theater audience.

At the Civic Center on Saturday afternoon, the Ecumenical Movement was emphasized, with Bishop ODD HAGEN of STOCKHOLM presiding. The panel participants included Bishop REUBEN H. MUELLER, E.U.B. CHURCH; Bishop RICHARD C. RAINES; EUGENE L. SMITH, WORLD COUNCIL OF CHURCHES; and MRS. PORTER BROWN, Methodist Board of MISSIONS. On Saturday evening "Ecumenical Night" was observed with addresses by Lawrence Cardinal Shehan of Baltimore and CHARLES C. PARLIN of New York.

Sunday morning saw LOVE FEAST services at three historic Baltimore churches with Methodist preachers filling a large number of pulpits in Baltimore and vicinity.

A cylindrical TIME CAPSULE containing sealed tape recordings of messages to and for Methodists of 2066 A.D.—when the capsule is to be opened—was lowered with historic ceremony on Sunday afternoon in the Bishop's Lot at Mount Olivet Cemetery.

The concluding program on Sunday night was "Youth Recognition Night" chaired by youth and introducing descendants of BARBARA HECK, ROBERT STRAWBRIDGE, and PHILLIP CATCH. The historic drama, "Warm Hearts and Saddlebags," by E. Jerry Walker of Duluth, Minn., was the climax to an outstanding historic celebration.

The Bicentennial Celebration was planned to challenge the life of the nation and the world of 1966 to seek a renewal of the Holy Spirit in the affairs of men, and thus Methodism "Forever Beginning" will continue to serve her historic purpose.

JOHN HOON

BICKLEY, GEORGE HARVEY (1868-1924), American bishop, was born at Philadelphia, Pa., on Feb. 25, 1868. He was educated at the University of Pennsylvania, DREW THEOLOGICAL SEMINARY, and Taylor University, from which he received the Ph.D. degree in 1901. DICKINSON COLLEGE conferred on him the D.D. degree in 1919.

He entered the ministry of the M. E. CHURCH in 1890 and held such appointments as Christ Church and Arch Street Church in PHILADELPHIA, and served as DISTRICT SUPERINTENDENT. In 1916 he became secretary of the Philadelphia City Mission Society and in 1917 was again district superintendent. He was elected bishop in 1920 and assigned to SINGAPORE. He died on Dec. 24, 1924, and was buried in St. James Cemetery, Philadelphia.

F. D. Leete, *Methodist Bishops*. 1948.
Who's Who in America.

ELMER T. CLARK

BIDAR, India is a strong center of Methodism in the Kanarese language area of the Deccan. For more than three centuries it was the capital of the Bahmani kings, sometimes called Sultans. During much of that time it boasted of its college, which was founded the year that Columbus discovered America. The ruins of its stately buildings testify to a vast expenditure of labor, and tradition lists it among the foremost educational institutions of INDIA until the fanatical Anrangzeb used it as an arsenal and its central building was shattered in an explosion.

The first M. E. minister to visit Bidar was SIMON PETER JACOBS who went there in 1885. He was accompanied by several converts who were being trained in a peripatetic Bible School. They were stoned and driven away. In 1888 another missionary, J. H. Garden, came with an Indian local preacher who, before his conversion, had been a Sanyasi. They remained several days and encountered no hostility. They spent a number of hours with another Sanyasi, who seemed to hear the gospel gladly. Years later that man was happily converted. His son became a minister and his daughter a teacher in the girls' school. An elderly man who had learned of Christ through a British engineer was converted and used of God to interest relatives and others. His village was Miriampur, a few miles from the city. A local preacher was appointed there as pastor. He opened a primary school. From 1892 through 1895 J. H. Garden visited Bidar once a month from Vikarabad. In 1894 a local preacher, David Marian, moved into Bidar, and the next year he was admitted to the annual conference on trial and appointed to Bidar.

In 1896 the first missionaries were assigned to live in the city. They were the Rev. and Mrs. Albert E. Cook. They remained there for seven years. Cook obtained from the Moslem government of HYDERABAD a document stating clearly that Indian Christians were entitled to equal rights with Moslems and Hindus before the law. A prominent missionary of another society called the document the Magna Charta of Christian Rights in the Nizam's dominions.

It made possible the buying of land and the construction of schools, a hospital, and churches in Bidar. The schools are now high schools. They have made possible the high school education of several hundred young Christian men and women who are rendering service in the Church and in public life. Scores have also graduated from college. The hospital has become a powerful force for good and a deterrent to Communism. Hundreds of Christian families have risen from oppression and dire poverty to influence and economic sufficiency.

An unusual feature of church life in Bidar is a prayer cave in the side of the high tableland on which the city is built. It was originally used by a Hindu ascetic who lived alone in his small cave. He was converted, as were many relatives and neighbors in the village of Mirzapur, below the cave. He and others gradually enlarged the cave. For years it has been extensively used. Every day scores of Christians from the village below and the city above go to the cave for prayer and meditation.

B. T. Badley, *Southern Asia*. 1931.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

BIGLER, REGINA M. (?-1937), American U.B. missionary doctor in CHINA, had a well-established practice in Mitchell, S. D., when she was invited by the Women's

Missionary Association of the UNITED BRETHREN IN CHRIST to go to South China where they had opened a Mission in the city of Canton. She arrived in Canton, China on Dec. 13, 1892, and immediately began to study the language. She died in Canton on Dec. 15, 1937, forty-five years after her first arrival in that city.

In the beginning, winning the confidence of the people was difficult. The Black Plague broke out—as many as one thousand dying in a day—and it was rumored that the missionary had given medicine which started the plague. Dr. Bigler was mobbed and stoned. Her love for the people and her compassion finally won out and in a few years she was in demand day and night. Before the close of her first decade in China her patients numbered 20,000 a year. She added a maternity hospital to her dispensary so that by the close of her years of active service she was ministering to an average of 30,000 a year. A doctor friend estimated that she had tended more than 550,000 patients in China. In addition to a large medical practice, in 1911 she had the oversight of two girls' day schools and the women's school, which she visited once a week. She also conducted a prayer meeting for women, a Saturday Bible study class, and taught a Sunday school class.

Dr. Bigler lived an extremely frugal life in order to take into her home unwanted Chinese children, especially girls. She mothered and educated them—they became nurses, teachers, pastors, homemakers, and one became a doctor.

She was loved by all classes of Chinese and to them was known as "the beloved physician of South China." Her name became one of magical power. On Dec. 15, 1937, she died in the Matilda Hospital, HONG KONG, where she had been placed for treatment of a gangrenous infection.

The Evangel, Feb. 1938, pp. 57 ff.

Religious Telescope, Jan. 29, 1938, p. 16. Mrs. S. S. HOUGH

BILLINGS, BLISS WASHINGTON (1881-1969), missionary educator in KOREA, and the PHILIPPINE ISLANDS, was born in Greenfield, Ohio, Jan. 7, 1881. He received the Ph.B. and M.A. degrees from DEPAUW UNIVERSITY, and was awarded the D.D. degree in 1923. After five years of high school teaching he went to Korea in 1908.

His major assignment was to Union Christian College in Pyenyang. In 1915 he was transferred to the newly organized Chosen Christian College in Seoul. In 1932 he became president of the Methodist Union Theological Seminary in the capital.

In 1941 he was assigned to MANILA, only to be interned at Los Banos. In 1946 he was returned to Korea as Church World Service representative. Due to health reasons he was reassigned to Manila in 1947. He retired in 1951, but in 1952 was recalled to Korea for a year of evangelistic work.

Billings was a member of the Korea and later the NORTHWEST INDIANA Annual Conferences. His missionary career was especially noted for the wide contacts made with Korean young men through his English Bible classes. He retired in Hawaii in 1953, and died on March 8, 1969, at Corvallis, Ore.

CHARLES A. SAUER

BILLINGS, MONTANA, U.S.A. **First Church** is the downtown church in Billings. The membership is 2,300. Or-

ganized by the remarkable early Methodist leader in Montana, W. W. VAN ORSDEL, in 1883 when Billings was little more than a railroad head frequented by Calamity Jane, it sits on land once rejected by other churches because it was considered a muddy hole too far from the center of town. Today it is in the very center of Billings in the beautiful Yellowstone River Valley. Artifacts verify that Indians have lived in this sheltered valley during winters for at least 10,000 years. Sensitive to its heritage, the church has not been too careful to hold to old traditional patterns. It continues doing the unusual, in community service, pre-school children's care, young single adults, youth, family affairs, and acts as a haven to non-profit service groups.

Buildings were erected in 1885, 1900 and 1915. An educational wing was built in 1950. Then in 1963 all the old buildings were removed and a total new facility was erected at a cost of a million dollars. The ancient architectural concept of the flying buttress was used with modern materials to create a unique sanctuary seating 800 persons at worship. Because of its location this is frequently the host-church to annual conference and ecumenical efforts in education and evangelism.

The church has a history of long pastorates. Forrest Werts served sixteen years (1928-44), Andrew C. Caton served fifteen years (1944-59), and Vern L. Klingman began serving in 1959.

VERN L. KLINGMAN

BILOXI, MISSISSIPPI, U.S.A., is the oldest continuously inhabited town in the Mississippi Valley. In 1699 Pere LeMoyné d'Iberville, who had been commissioned to settle the Colony of Louisiana which La Salle had discovered, planted the French flag at the site of the present City of Biloxi. The settlement was named for the Biloxi Indians, a friendly tribe encountered by d'Iberville when he disembarked. Biloxi served as the capital of the Colony of LOUISIANA until NEW ORLEANS became so in 1722. Biloxi was the site of the first landing of the "Casquette Girls," orphans sent by France to be wives of settlers in the new colony. Each girl was given a casquette (small box) with a trousseau. The first group of eighty girls arrived in Biloxi on Jan. 5, 1721. Eight flags have flown over Biloxi in its 270-year history.

The first serious effort at Methodist activity in Biloxi occurred in 1842. In that year a revival was conducted by Joseph Nicholson and C. Y. McNabb, which resulted in seven conversions. For the next fifty years the Biloxi Church was a small and struggling mission appointment. During those years it came under the pastoral leadership of George T. Vickers, J. W. McNeill, T. S. West, M.D., Benjamin Jones, George F. Thompson and others.

The church that is now First Church in Biloxi has been housed in four different buildings. The first was a frame structure at the corner of Division and Lameuse Streets. The second building, located at Main and Washington Streets, was a small two-story brick building purchased in 1891 from the Masonic Order. In 1904, under the leadership of H. W. Van Hook, the old building was torn down and a new one erected. The church was then named Main Street Church. In 1950, when T. A. Caruth was pastor, a new building was erected on Hopkins Blvd., and the name was changed to First Church. During the period of construction the congregation met for worship at the Tabernacle on the SEASHORE CAMP GROUND. There

has always been a very close connection between Methodism in Biloxi and the Seashore Camp Ground, which for many years has served as a gathering place for Methodists from a large part of the South. First Church now has a congregation of about 1,000 members.

Other Methodist churches have been established as the City of Biloxi has grown. North Biloxi Methodist Church was established in 1921, Epworth in 1924, East End in 1939, Leggett Memorial in 1954, and Beauvoir in 1957 (named for the historic home of Jefferson Davis on the beach west of Biloxi). St. Paul Church, a former Central Jurisdiction Church, was established in 1907.

The Daily Herald, Golden Jubilee Number, Biloxi, Miss., October 1934.

The First Methodist Church of Biloxi, a Fund-Raising Brochure, 1950.

Historical Sketch of First Methodist Church in Biloxi, Dedication Booklet, March 28, 1965.

History of Biloxi, 75th anniversary publication of First National Bank of Biloxi, 1968.

J. A. Lindsey, *Mississippi Conference*, 1964.

R. G. McWilliams, *From Fleur de Lys and Calumet*. Baton Rouge: Louisiana State University Press, 1953.

BINGHAM, JOSEPH REID (1861-1933), American layman, was born in Carrollton, Miss., Jan. 26, 1861. He united with the M. E. CHURCH, SOUTH early in life and from that time until his death, never let an opportunity pass without making an effort to advance and establish lofty standards of right. He was superintendent of his church school for twenty-five years, a delegate to many annual and general conferences, as well as to the ECUMENICAL METHODIST CONFERENCE in TORONTO, Can. He was on the board of trustees of Grenada College, MILLSAPS COLLEGE and VANDERBILT UNIVERSITY at the same time.

Reid Bingham was a man of vivid personality, endowed with many rare qualities. His love for his church was truly a passion; intelligent rather than sentimental, he found fruitful expression in a loyalty and service extending over more than fifty years.

He did all he could do to encourage and develop a capable ministry for his church. He sought out those who professed a call to preach and admonished them to make full preparation before entering their sacred trust. Where lack of funds plagued a young ministerial candidate, he generously made it possible to meet the deficiency on terms neither difficult nor embarrassing. He was so generous with his means that he could be called a sacrificial giver.

He loved the literature of the church and was especially moved by the great hymns of the church. It was his custom to spend an hour each morning with his Bible, his *Discipline* and his hymnbook.

He died at Indianola, Miss., Aug. 1, 1933.

S. E. ASHMORE

BINKLEY, JACOB MONROE (1833-1916), American presiding elder and pastor, was born in Robertson County, Tenn., Feb. 26, 1833, and moved to Texas in 1853. He joined the EAST TEXAS CONFERENCE in 1857, going with the Trinity Conference (NORTH TEXAS after 1874) when it was carved from the East Texas body. Though as a conference member Binkley was technically an itinerant for nearly sixty years, he somehow managed to live in

Sherman, Texas, throughout his ministry. He was pastor of the Methodist Church in Sherman four different times for a total of eight years, and he served as PRESIDING ELDER of the Sherman District five times for a total of nineteen years, in addition to ten years on other districts—something of a record even in Southern Methodism. He was a delegate to the 1866 GENERAL CONFERENCE and to four other General Conferences. He served as a trustee of SOUTHWESTERN UNIVERSITY at Georgetown and of North Texas Female College at Sherman. Binkley accumulated a modest fortune, and was generous with a number of Methodist causes. Though Binkley lived to be an octogenarian, he never superannuated; in 1900 he was appointed agent for the college in Sherman, and was reappointed each year until his death. He died Jan. 13, 1916.

General Minutes, MES.

Walter N. Vernon, *Methodism Moves Across North Texas*. Dallas: North Texas Conference Historical Society, 1969.

WALTER N. VERNON

BIRMINGHAM, ALABAMA, U.S.A. Organized Methodism began in what is now Birmingham in 1818, though the city itself was not founded until 1871. (See Walker Memorial Church). First Methodist Church was established in 1872. The next year it reported 122 members. Methodism grew with the city, and in 1969 the NORTH ALABAMA CONFERENCE had ninety churches and the CENTRAL ALABAMA CONFERENCE twelve in the Birmingham metropolitan area. The bishop of the Birmingham Area resides in the city, and BIRMINGHAM-SOUTHERN COLLEGE is located there, as well as MILES COLLEGE. The 1906 and 1938 GENERAL CONFERENCES of the M. E. CHURCH, SOUTH were held in Birmingham. In 1969 the 102 United Methodist churches in greater Birmingham reported approximately 67,000 members, property valued at \$34,000,000, and some \$4,800,000 raised for all purposes during the year.

General Minutes, MES and TMC.

ALBEA GODBOLD

Canterbury Church is located on a 25-acre tract in the Mountain Brook suburb. Organized in the vicinity as Irondale Church in 1867, it moved a little west of Mountain Brook Village in 1873 and changed its name to Union Hill Church. The Union Hill building was replaced in the 1890's, and another was erected in 1928 when the name was changed to Canterbury Church. In 1948 Mountain Brook Church, which had begun as Crestline Church in 1912 and was renamed in 1942, united with Canterbury to form Canterbury-Mountain Brook Church. The property of both churches was then sold and the united congregation of 900 members rebuilt on the present site, the first service at the new location being held Oct. 12, 1952. The name was officially changed to Canterbury Church in 1956. The congregation grew rapidly, and in 1969 the church reported 2,960 members, property valued at \$1,800,000, and \$303,395 raised for all purposes during the year.

East Lake Church, dates from 1887 when a small frame building was erected on the back of the lot now known as 8001 Second Avenue, South. A larger structure was built at the front of the lot in 1889. In 1900 the church had 40 members. In 1909 the congregation of 580 members moved into a brown stone sanctuary at 78th Street

and First Avenue, South. An education building was erected in 1927. On October 10, 1948, when the membership exceeded 2,300, an impressive new church edifice was dedicated. Later a youth center and a new parsonage were purchased, a children's building was erected, a chapel was completed, and the education building was renovated and fireproofed. East Lake Church is known for service to the community, support of missions, emphasis on family life, ministry to young people, and a good music program. In 1969 the church reported 3,245 members, a plant valued at \$1,582,000, and \$234,227 raised for all purposes during the year.

First Church, the big downtown church of Birmingham Methodism, was organized in February, 1872, and its first building, costing \$1,600, was erected in June of that year on land donated by the Elyton Land Company. The church had 122 members in 1873, the number growing to 458 by 1882, when a \$20,000 brick sanctuary was erected. Nine years later the present edifice, with a seating capacity of 1,400, located at 19th Street and 6th Avenue North, was built. The Byzantine structure has 142 stained glass windows, and no two of its pews are exactly the same size or shape. Administration and education buildings were erected in 1950 and 1965, respectively. In addition to classrooms, the latter has dining facilities, a library, gymnasium, fireside room, and rooftop recreation area. Recently the church purchased a parking lot at a cost of \$300,000.

A Woman's Missionary Society was organized in First Church in 1879, the first such local church organization formed after the 1878 GENERAL CONFERENCE of the M. E. CHURCH, SOUTH authorized the Woman's Missionary Council. Prominent preachers have served First Church, among them GEORGE R. STUART (1917-26), Bishop ARTHUR J. MOORE (1926-30), CLOVIS G. CHAPPELL (1933-36), Bishop W. ANGIE SMITH (1936-38), and Bishop PAUL HARDIN, JR. (1949-60). An outstanding layman, HARRY DENMAN, was business manager of First Church (1919-38) before beginning his long term as General Secretary of the BOARD of EVANGELISM at Nashville (1938-65). In 1969 First Church had a paid staff of some twenty people, 4,000 members, and a plant valued at \$3,500,000. During that year it raised for all purposes about \$400,000.

First Methodist Church School Yearbook, 1891-1941.

General Minutes, MES and TMC.

Jenkins, *History of First Methodist Church, Birmingham, Alabama, 1940-50*.

DENSON N. FRANKLIN

Highlands Church, located in the southeastern section of the city, was organized as Five Points Church, December 2, 1903. The next year it reported 254 members. The name was changed to Highlands in 1907. The present Byzantine edifice, containing a carillon of 13 bells, was designed by Stanford White. In recent years the interior of the sanctuary has been reconstructed in cathedral form, and the education facilities of the plant have been remodeled at a total cost of half a million dollars. In 1920 the church had almost 1,000 members, and the number was nearly 2,000 at unification in 1939. Three pastors of Highlands Church became bishops: JAMES H. MCCOY (1910), HOYT M. DOBBS (1922), and MARVIN A. FRANKLIN (1944). Three men served long pastorates at Highlands: W. R. Hendrix (11 years), M. A. Franklin (14 years), and Guy B. McCowan (18 years). In 1969



FIRST CHURCH, BIRMINGHAM

Highlands Church reported 3,642 members, property valued at \$1,096,800, and \$151,947 raised for all purposes.

GUY B. MCGOWAN

Superannuate Homes, a project of the NORTH ALABAMA CONFERENCE, was initiated in 1906 by John E. Morriss, a layman. Concerned because many preachers were retired with no place to live and nothing to live on, Morriss offered to pay an agent's salary (\$600) for one year, if the bishop would appoint one who would try to find ways and means of providing for the retired preachers. The bishop concurred, and John W. Norton served as agent for forty years. Traveling over the conference, Norton collected more than \$75,000 for housing for superannuated preachers. In 1952 the conference abandoned voluntary offerings and began assigning quotas of \$25 to \$2,000 to each charge, thus collecting over \$100,000 per year for the retired men. Seventy percent of the money was applied to new houses and the repair of old ones, while 30 percent of the money was used to supplement the annuities of the claimants. During the years the conference also placed \$700,000 on deposit with the General Board of Pensions. The conference now has some 120 superannuate houses or apartments valued at \$1,250,000 with little or no indebtedness. The super-

annuates pay no rent for the housing, most of which is modern, but they do pay for their utilities. The conference maintains the houses. An allowance is made to retired men who live in their own homes. It is expected that the superannuate homes program will be completed soon, thus permitting the conference to increase the annuity rate which was \$58 in 1968. Of \$424,000 apportioned for pensions in 1968-69, \$35,000 was allocated for "superannuate housing allowance."

W. NELSON GUTHRIE, SR.

Trinity Church. In 1901 F. T. J. Brandon was appointed to Trinity in the Birmingham District. The next year the church reported 45 members. It soon had 200, but thereafter growth was slow for many years. Membership did not pass the 500 mark until 1939. Rapid growth came after World War II—1,446 members in 1950, 2,449 in 1955, and 3,000 by 1960. In 1927 the congregation moved into a new building at Oxmoor Road and Seminole Street, its present location which is near the important University Medical Center. In 1950 a new sanctuary was completed, cruciform in design, with a seating capacity of 750. Two education buildings were erected, one in 1956 and the other in 1965. The three structures are of native pink sandstone. Trinity Church is known for its excellent library which is widely used by children,

youth, and adults. In 1969 Trinity reported the largest membership of any Methodist church in Alabama, 4,061. Its plant is valued at \$1,557,909, and it raised for all purposes during the year \$336,575.

EDWIN KIMBROUGH

Vestavia Hills Church, located in a growing section of the city, was organized with 114 members in 1953. It has grown rapidly—over 800 members by 1958 and over 2,100 in 1968. The church has built an adequate plant and has developed a varied program of services and activities. These include Christian education, theological self-education, teacher-worker training, ministry to youth, music, drama, art, social action community projects, and ministry in the inner city. A corps of committed lay men and women is involved with the ministers and the employed staff in overall planning for the church and its ministry. The church plant, covering a city block, consists of a sanctuary, education facilities, gymnasium, chapel, prayer room, youth fireside room, dining hall, library, parlor, and an inner court or garden of meditation. In 1969 Vestavia Hills Church reported 2,318 members, property valued at \$2,070,000, and \$288,611 raised for all purposes.

NORMAN WESTBROOK

Walker Memorial Church was the first Methodist church to exist in what is now Birmingham. About 1818 Ebenezer Hearn built a one-room log meetinghouse in a settlement known as Frog Level Racing Grounds near the intersection of the Huntsville, Montevallo and Tuscaloosa trails. The name of the community was soon changed to Elyton, and the log church was still standing when Birmingham was founded in 1871. In 1909 the log structure was moved on rollers to Tuscaloosa Avenue and Third Street, and the next year the church was renamed Walker Memorial in honor of Corilla Walker, a member.

The present sanctuary at Tuscaloosa and Third was built soon after World War I. It is noted for the eight heavy but graceful limestone columns on its front. Each column weighs 15,400 pounds and was installed at a cost of more than \$1,000. These are said to be the largest monolithic columns in the world with the exception of certain pillars in a temple in Russia.

A historical marker placed on the church lawn by the Birmingham Historical Society reads: "The Mother Church of Birmingham Methodism. In 1818, before Alabama, Jefferson County, Elyton, or Birmingham existed, Elyton Methodist Church was established on Center Street. It was moved to 14 Second Avenue, and in 1909 to its present site. Renamed in 1910 for Corilla Porter Walker (1824-1908), a member, and dedicated May 14, 1944. Birmingham Historical Society—1948." In 1969 Walker Memorial Church reported 403 members, property valued at \$485,000, and \$34,635 raised for all purposes.

M. E. Lazenby, *Alabama and West Florida*. 1960.

G. FRED COOPER

BIRMINGHAM, England. The Industrial Revolution profoundly affected the British Midlands in the eighteenth century. Birmingham grew from a village to the "Grand Toy Shop of Europe," producing a wide range of manufactured steel goods. Methodism in Birmingham and the

Black Country grew in the prosperous soil of an expanding industrialism.

CHARLES WESLEY created the first Birmingham society of thirteen members on June 26, 1743. It soon faced trouble: Charles preached in the Bull Ring in February 1744 while the mob "rung the bells, and threw dirt and stones all the time." He was repeatedly struck before he reached safety. On May 5, 1745, JOHN WESLEY preached on Gesta Green. "The stones and dirt were flying from every side, almost without intermission, for near an hour." In October, 1751, the pulpit and seats of the first preaching house at the corner of Steelhouse Lane and Whittall Street were burned by "some young and thoughtless persons." Mob violence still lingered in 1764, when John Wesley preached in the second preaching house, an old playhouse between Moor Street and Park Street. He was also constantly troubled in the society by "fierce, unclean, brutish, blasphemous Antinomians," and "mystic foxes." It is not surprising that Wesley called Birmingham "a barren, dry, uncomfortable place," in his *Journal*, April 4, 1755.

Matters had greatly improved years later, however, by July, 1782, when he opened the new chapel in Cherry Street. Although this chapel held a thousand persons, many failed to get in for the evening service. The *Birmingham Gazette* reported that Wesley gave "an excellent discourse to a genteel and numerous congregation." He returned in 1786 and 1787 to administer the Lord's Supper to five hundred and eight hundred people respectively. He opened new chapels at Deritend (Bradford Street) in 1786, and Coleshill Street (Belmont Row) in 1789. He wrote in 1788 that the society had over eight hundred members, and was inferior to none except those at London and Bristol. On his last visit in March, 1790, he was impressed by his congregation's behavior, "so decent, so serious, so devout, from the beginning to the end."

The same pattern of early persecution and later toleration was repeated throughout the Black Country. Fierce persecutions against the Methodists of Wednesbury, Darlaston, Walsall, and West Bromwich raged in 1743. The local magistrates refused their protection as Methodists were physically assaulted and forced to worship in private houses. The climax of the persecution came on Oct. 20, 1743, when John Wesley came to Wednesbury. He was greeted by a mob who took him to the magistrate at Walsall, where a rival mob captured him. He was beaten with an oak club, struck on the mouth, grabbed by the hair, and paraded through the town. Yet his unflinching courage so impressed the mob's leader that he helped him to return to Wednesbury. Five days later Charles Wesley received "Honest Munchin," the mob leader, as a member on trial. When asked what he thought of John Wesley, Munchin replied, "Think of him? That he is a mon of God, and God was on his side, when so many of us could not kill one mon." (T. Jackson, *Charles Wesley*, I, 356).

Among other Methodists who came from this area, FRANCIS ASBURY was born at Great Bart in 1745. ALEXANDER MATHER, THOMAS TAYLOR, WILLIAM THOMPSON, SAMUEL BRADBURN, and JOSEPH BENSON all served as itinerant preachers in eighteenth-century Birmingham. The vicar and curate of St. Mary's Anglican Church were sympathetic toward Wesley, and the Birmingham Methodists sometimes found a refuge there.

Cherry Street Chapel was enlarged in 1823, when Henry Taft complained that Methodism "had not attained the extensive influence in Birmingham which it

had acquired in some other towns" because of "want of chapel room." This was remedied as Islington (1825), Wesley (1828), and Bristol Road (1834) were built. The old Birmingham Circuit of 1781 was divided into the Cherry Street and Belmont Row circuits in 1835, and then in the following year the first of many Wesleyan conferences was held in the town.

The METHODIST NEW CONNEXION opened a room in Needles Alley in 1810 and a chapel in Oxford Street in 1811. Preachers from Birmingham missioned Dudley in 1818, which in its turn became a missionary center for the Black Country. A Birmingham circuit which included Wolverhampton was created in 1828. A secession at Stourbridge during the SAMUEL WARREN controversy in 1836 joined the New Connexion rather than the WESLEYAN METHODIST ASSOCIATION, and this became the center of another circuit.

PRIMITIVE METHODISM came to Birmingham in 1824; James Moss recorded in his journal having preached there on Sept. 5, when a society of "nearly forty" was already in existence. In a rapid expansion the Primitive Methodists overreached their strength, and it was not until 1844 that this society recovered. Under James Graham and his successor, Henry Leech, under whom the new John Street Chapel was opened and the membership increased to 220, the Primitive Methodists consolidated their work. Cooch Street Chapel was built in 1852, and by 1860 there were 750 members and five chapels.

Chapels belonging to the Wesleyan Methodist Association came into being in 1836 at Birmingham and Redditch, and UNITED METHODIST FREE CHURCHES circuits in 1857-60 at Wednesbury, Darlston, and Tamworth. In Birmingham one Association cause began in a house at Nechells, then moved to Cattell's Grove Chapel, and then to Rocky Lane Chapel in 1860. The BIBLE CHRISTIANS established three causes at King's Heath, Bordesley Green, and Farcroft Avenue in 1894. A Bible Christian minister, W. Udy Bassett, was imprisoned for his opposition to the Education Act of 1902.

During the years in which the famous Liberal Party politician and mayor of Birmingham, Joseph Chamberlain, was reconstructing the city, Methodism flourished. The Wesleyans opened Handsworth Theological College in 1881 and the Princess Alice School in 1882. The Cherry Street Chapel was demolished in 1886 when Corporation Street was built; and a Central Hall, a tribute to the FORWARD MOVEMENT, was erected in 1887. The Primitive Methodists built the Conference Hall in 1895, its most distinguished minister being Joseph Odell.

For twenty-five years LUKE WISEMAN exercised an outstanding ministry at the Wesleyan Central Hall; the building was replaced with another having twice the capacity in 1903. In 1931 the Wesleyan Conference Handbook described it as "a free adaptation of Perpendicular Gothic," and praised its beauty, "its preeminence both in stateliness of design and in general suitability for the work of the mission." It is a judgment unlikely to be endorsed by posterity. Under Wiseman and F. H. Benson, the Central Hall became a powerful social and evangelistic agency, the focal point of the life of the Wesleyan district. The famous Conference on Christian Politics, Economics, and Citizenship (COPEC) was held at the Central Hall under the presidency of William Temple in 1924.

The pressures of twentieth-century secularism, however, have affected Birmingham deeply. Inner-belt areas of

the city are depopulated, and the congregations of the Central Hall and other chapels have declined. Huge new estates have sprung up round the city, and these have overtaxed Methodism's limited resources for the provision of new chapel buildings. There is also resistance to changing conditions. In the Methodist Conference Handbook for 1953 RUSSELL SHEARER wrote: "One outstanding instance is an area housing 10,000 people, where we have four centres, two of them merely temporary huts. Both workers and premises are stretched to capacity in magnificent evangelism." Yet the membership of the Wolverhampton and Shrewsbury district has actually gone up since Methodist Union: 23,285 members in 1933 compared with 25,742 in 1965.

W. C. Sheldon, *Birmingham*. 1903.
Wesleyan Methodist Conference Handbook, 1931.

MICHAEL S. EDWARDS

BIRMINGHAM, MICHIGAN, U.S.A. First Church was organized in Willetts Tavern in 1821 with Salmon Steele as the first pastor. The first church building was erected in 1836. It was replaced in 1871 by a new and more commodious sanctuary valued at \$20,000. Prior to 1900 the church membership did not exceed 200. In 1915 there were 308 members and 620 in 1939. In 1951 First Church, under the leadership of Arnold F. Runkel (pastor 1944-62), sold its property in downtown Birmingham and relocated at Maple Road and Pleasant Street. The membership of 898 in 1950 increased to 2,773 by 1960. In 1969 First Church reported 3,781 members, property valued at \$2,273,421, and approximately \$300,000 raised for all purposes during the year over and above the amount paid on debt and improvements.

General Minutes, ME and TMC

JESSE A. EARL
G. ERNEST THOMAS

BIRMINGHAM-SOUTHERN COLLEGE, Birmingham, Ala., is a result of a merger of Southern University, founded in Greensboro, Ala., in 1856 and Birmingham College, opened in 1898 in Birmingham. These two institutions were consolidated on May 30, 1918, under the present name. The college operates under the auspices of the ALABAMA-WEST FLORIDA and NORTH ALABAMA CONFERENCES. It received a challenge grant of \$2,000,000 from the Ford Foundation in 1966. A Phi Beta Kappa chapter was installed in 1937. Degrees granted are the B.A., B.S., B.M. (Bachelor of Music), B.M.E. (Bachelor of Music Education), M.A., M.Ed. (Master of Education), and M.S. The governing board has thirty trustees, twelve each elected from North Alabama and Alabama-West Florida Conferences, six at large.

JOHN O. GROSS

BIRNEY, LAURESS JOHN (1871-1937), American bishop, was born at Dennison, Ohio, on Sept. 11, 1871. He was graduated from Scio College in 1895, from the BOSTON UNIVERSITY SCHOOL OF THEOLOGY in 1899, and was awarded honorary degrees by Scio College and WESLEYAN, Yale, and CHATTANOOGA Universities.

He entered the ministry of the M. E. CHURCH in 1895 and was stationed at Plainfield, Ohio, and in Worcester, Hyde Park, Newton Center, and Malden Center in Massachusetts. He was dean of BOSTON UNIVERSITY from 1911 to 1920, and in the latter year was elected bishop. He

was sent to CHINA where he served for several years until illness forced his return to America. He died at Pasadena, Calif., on May 10, 1937, and was buried in Forest Lawn Cemetery, Glendale.

F. D. Leete, *Methodist Bishops*. 1948.
Who's Who in America.

ELMER T. CLARK

BIRSTALL, Yorkshire, England, is situated between Huddersfield and Leeds, and is noted for its association with JOHN NELSON and a dispute over the trust deed of the chapel, which was opened in 1751 by JOHN WESLEY. There seems to have been no intention on the part of John Nelson to alienate the chapel from the Conference, but when the building was replaced by a larger chapel in 1782, John Wesley refused to sign the deed to which he had been made a party because of the overriding powers given to the trustees in relation to the preachers. The situation was considered by the Conference in 1782, and later Wesley wrote *The Case of the Birstall House*. It appears that the issue was amicably settled, for it was revealed during a law case in 1853 that, in spite of the deed, the trustees had always accepted the preachers appointed by the Conference after the death of Wesley.

E. BENSON PERKINS

BISBEE, ROYAL DANIEL (1886-1960), American missionary in INDIA from 1910 to his retirement in 1951, was born in Winthrop, Me., Aug. 22, 1886, and grew up in the state of Washington. He earned the A.B. and A.M. degrees from WILLAMETTE UNIVERSITY and the S.T.B. degree from BOSTON UNIVERSITY. He went to Baroda in Gujarat as a missionary of the M. E. Church in September, 1910. The next year he was married to Pearl Bertha Gosnell of Everett, Mass., who was a graduate of the New England Deaconess Training School. They served together in the Florence B. Nicholson School of Theology, of which he was for some time principal, and in the Godhra and Baroda Districts of Gujarat Conference and the Roorkee and Delhi Districts of the Delhi Conference, in all of which he was DISTRICT SUPERINTENDENT.

He received the D.D. degree from Willamette University, was twice elected as a delegate to the GENERAL CONFERENCE, and often served on important committees, boards, and commissions and on regional Christian councils. He was successively financial secretary for the Bombay and Delhi Episcopal Areas for a total of fourteen years. He was the author of *Adventures with Christ in Mystic India*.

Mrs. Bisbee died on Aug. 13, 1959, and Bisbee on Jan. 4, 1960.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

BISHOP. (See EPISCOPACY.)

BISHOP, ABRAHAM J. (?-1793), British missionary to CANADA and the WEST INDIES. We know only that he was born in Jersey and was converted at an early age. A fluent preacher in French and English, he served at St. John's, New Brunswick, 1791-93, with great success as a pioneer missionary. In 1793 he was transferred to Grenada. The chapel he built at St. George quickly proved too small. His bilingual gifts and his grace of

character would have done much to build up the church, but he died of fever at Grenada on June 16, 1793.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921.
W. Moister, *Wesleyan Missionaries*. 1878. CYRIL J. DAVEY

BISHOP, WILLIAM H. (1793-1873), an A.M.E. ZION bishop, was born in 1793 at Troy, N. Y. He was converted Jan. 9, 1830. He was licensed to preach at Troy in 1835. He joined the conference June 20, 1837, and was ordained deacon the following year. Two years later in 1840, he was ordained elder. He was elected a bishop or superintendent of his church in 1852. He requested the retired status in 1868 and died May 20, 1873.

DAVID H. BRADLEY

BISHOPS OF THE EVANGELICAL UNITED BRETHREN CHURCH, THE BOARD OF, consisted of the active bishops elected by the General Conference every four years. Retired bishops served as advisory members. The active bishops were elected from among the active itinerant ELDERS of the church who had been itinerant elders for at least ten years. Bishops were eligible for reelection up to seventy-two years of age. A bishop who had served three terms or more could, upon retirement, be given the title, bishop emeritus.

The board was organized with a president, vice-president and secretary. The senior bishop usually served as president. The General Church Treasurer was the treasurer of the Episcopal Fund, which was provided from the denominational Christian Service Fund to pay the housing, salaries and expenses of the bishops, and benefit allowances for retired bishops and bishops' widows.

The Board of Bishops met to review the work of all the areas and departments of the church and had the authority to make such recommendations to the various annual conferences, boards and institutions of the church as the board considered wise and necessary. The Board of Bishops by majority vote decided all questions of church law and discipline that were brought before it. Interpretation of the Church Discipline made by the Board of Bishops was binding upon the entire Evangelical United Brethren Church until the next General Conference, at which time it was studied and presented to the General Conference in the form of petitions to be incorporated in the law of the church through proper clarification of the section or sections involved.

The Board of Bishops had the authority and power to determine what constituted an emergency demanding immediate action within The Evangelical United Brethren Church during a quadrennium. When such an emergency was declared, the GENERAL COUNCIL OF ADMINISTRATION was empowered to act for the denomination in such emergency.

An episcopal message was presented to the General Conference by the Board of Bishops, setting forth the state of The Evangelical United Brethren Church, giving such a review of the work and achievements of the church, and offering such recommendations as it considered expedient and helpful to the church.

The Board of Bishops prepared the agenda and appointed the committees of the General Conference and members of the Board were assigned in turn to preside over the sessions. The bishops were voting members of



BOARD OF BISHOPS, E.U.B. CHURCH, 1946

FRONT: H. H. FOUT, J. S. STAMM, A. R. CLIPPINGER, G. E. EPP, G. D. BATDORF. STANDING: V. O. WEIDLER, E. W. PRAETORIUS, I. D. WARNER, F. L. DENNIS, C. A. STAUFFACHER, J. B. SHOWERS

the General Conference, the highest legislative, judicial and administrative body of the denomination.

The Board of Bishops had supervisory responsibility for the Sierra Leone (Africa) and European Conferences, and each year assigned members of the Board to visit the conferences and preside over the annual conference sessions.

The *Discipline* began the list of a bishop's duties with this statement: "to oversee the spiritual and temporal concerns of The Evangelical United Brethren Church in general, and to take care that everything is done according to the Word of God and the order and Discipline of The Evangelical United Brethren Church."

The episcopacy in The Evangelical United Brethren Church was one of general superintendency. Each bishop was assigned a geographical area of the church. A General Conference committee on the episcopacy made recommendations for assignments. The bishop was required to reside within the boundaries of his assigned area. The denomination provided for the bishop's residence.

A bishop was a bishop of the whole church, however, not only of the area to which he was assigned.

There was no separate ordination for a bishop in The Evangelical United Brethren Church. He was an ordained itinerant elder elected from among the other ordained itinerant elders by the General Conference to a special office and responsibility, with authority and power commensurate with the duties assigned to the office. He was *installed* in the office, but never ordained to it. He was elected to perform a service.

In the early days of the Church of the United Brethren in Christ, provisions were made for the ordination of bishops, but only two men were ever ordained as bishops—ANDREW ZELLER in 1817 and JOSEPH HOFFMAN in 1821. The ritual of such ordination was omitted from later editions of the *Discipline*. The early editions of the EVANGELICAL ASSOCIATION *Discipline* had such pro-

vision for ordination of bishops, but there is no evidence that such an ordination ever took place.

In order that the bishops might be better informed about the work of the church, all were members of all General Boards, except the BOARD OF PUBLICATION. Two bishops served as voting members of this Board. The other bishops were advisory members. All bishops served as trustees on the two seminary trustee boards. Each bishop was also on the board of trustees of the church institutions within the boundaries of his area.

Other duties of the bishops included ordaining ministers, presiding at the sessions of the annual conferences, with the conference superintendents assigning fields of labor to the ministers. If necessary, in the interval of annual conference sessions, the bishop changed the assignments of conference superintendents and pastors. If a vacancy occurred in the office of a conference superintendent in the interval between annual conference sessions, he appointed a superintendent to serve until the next session of the annual conference, after consultation with the conference council of administration.

A bishop was to travel throughout the annual conferences of his area and such other parts of the church as the General Conference or the Board of Bishops directed. He was authorized to call a special session of any annual conference within his area, with a concurrence of a majority of the active members of that conference or with the conference council of administration.

A retired bishop might be called upon to serve in an emergency, and when assignment was made he had full authority as a bishop.

In the beginning, the bishops of the Evangelical and the United Brethren Churches carried on their superintendency largely as individuals, conferring with each other only as they met at conferences. In 1865, the General Conference of the Church of the United Brethren in Christ adopted a recommendation from the Committee

on Superintendency that appeared to be the first step in establishing the bishops of the church as a board, making provisions for them to function as a unit of the church as well as individual leaders. This action provided that "The Bishops shall hold annual meetings, at which they shall determine the time of holding the annual conferences—decide questions of discipline—adopt measures to secure uniformity in their administration—when circumstances demand it, appoint fast and thanksgiving sessions—and to counsel upon the general interest of the church." Sometime later, a similar provision appeared in the Discipline of the Evangelicals, so that their bishops began to function also as a unit as well as individuals.

The early minutes of the Board of Bishops of the former churches, which are available, indicate that much time was given to deciding questions of discipline. Later records, however, showed that more attention was given to coordinating and unifying the work of the church. As early as 1904, Bishop J. S. MILLS proposed that "the heads of the several departments be affiliated with the bishops in a cabinet meeting for yearly conference," to better unify and coordinate the work of the denomination. This was probably the beginning of the definitely expressed concern that culminated in the organization of the Board of Administration in the United Brethren Church in 1917. This was carried into The Evangelical United Brethren Church in 1946 as the General Council of Administration, with responsibility for coordinating and unifying the work of the denomination as one of its duties.

The bishops of both the Evangelical and the United Brethren Churches were functioning as individual leaders and as a Board of Bishops before the union of the denominations in 1946.

Bishops were amenable to the General Conference, but did not make individual reports to it. The minutes of the Board of Bishops' meetings were examined by a committee of the General Conference, which then reported its findings and recommendations to the General Conference.

The Board of Bishops, composed of R. H. MUELLER, J. C. HOWARD, H. W. KAERNICK, W. MAYNARD SPARKS, PAUL M. HERRICK, PAUL W. MILHOUSE, PAUL A. WASHBURN, Bishop Emeriti GEORGE E. EPP and HAROLD R. HEININGER, joined the COUNCIL OF BISHOPS of the United Methodist Church at the time of the union in 1968.

The present Episcopacy: At the UNITING CONFERENCE of The Methodist Church and The Evangelical United Brethren Church, a constitutional provision was certified to as having been written in the constitution of The United Methodist Church as follows:

Division Three—Episcopal Supervision. Article 1.—There shall be a continuance of an episcopacy in The United Methodist Church of like plan, powers, privileges, and duties as now exist in The Methodist Church and in The Evangelical United Brethren Church in all those matters in which they agree and may be considered identical; and the differences between these historic episcopacies are deemed to be reconciled and harmonized by and in this Plan of Union and Constitution of The United Methodist Church and actions taken pursuant thereto so that a unified superintendency and episcopacy is hereby created and established of, in, and by those who now are and shall be bishops of The United Methodist Church.

This recognized the unity in most matters and procedures of these two episcopacies and thus formed them into one for The United Methodist Church. The Board of Bishops, E.U.B., became a part of the Council of Bishops,

U.M.C., and there has been no noticeable difference in the procedures governing the new body over against the old Board of Bishops.

Discipline, EC, various editions.

Discipline, UB.

Discipline, UMC, 1968.

Minutes, Board of Bishops, EC, 1922-46, manuscript.

Minutes, Board of Bishops, EUB, 1947-66, microfilm.

Minutes, Board of Bishops, UB, 1870-1946, manuscript.

H. A. Thompson, *Our Bishops.* 1889.

United Brethren Review. Dayton, O.: U.B. Publishing House, (quarterly), Vol. 5, 1894; Vol. 12, 1901; Vol. 15, 1904.

PAUL W. MILHOUSE

BISHOPS, MISSIONARY. (See Missionary Bishops.)

BISHOPS' ORDINATIONS. For the succession of Ordination given the American Methodist Bishops from the time of Wesley to the present, see Appendix.

BLACK, ROY HERBERT (1914-1969), an American business executive, state legislator, and prominent southern layman, was born in Nettleton, Miss., on Nov. 8, 1914. He was educated at MILLSAPS COLLEGE and served as representative in the state legislature from 1964 to 1968. He also served as mayor of his home town of Nettleton. His wife was Adeline Basham, whom he married on May 29, 1939, and they had one daughter.

Roy Black became Lay Leader of the NORTH MISSISSIPPI CONFERENCE, holding office there from 1956 to 1969, and was a delegate three times to the GENERAL CONFERENCE and of course to his own JURISDICTIONAL CONFERENCE in which he exerted enormous influence. He was a member of the Board of the LAITY for twelve years. In 1967 he was runner-up in the race for lieutenant governor of the state of Mississippi. He died on September 11, 1969, following a lengthy illness. Services were conducted in his home church by Bishop PENDEGRASS, Bishop FINGER, and his pastor, Rev. Kenneth Sissell.

Mississippi Methodist Advocate, Vol. 22, No. 49, September 20, 1969.

Who's Who in The Methodist Church, 1966.

N. B. H.

BLACK, SAMUEL (1813-1899), a pioneer American preacher, was born March 3, 1813 in Rupert, Greenbrier Co., Va. (now W. Va.), the son of Joseph and Abigail Black. In 1832 he was converted in services held in a farm home and from that day felt a call to preach which he did not answer for eight years.

He was licensed to preach in 1840 at a camp meeting held in Nicholas Co., and was recommended for admission to the OHIO CONFERENCE, of which that area was a part. When separation of Episcopal Methodism came he adhered to the M. E. CHURCH, SOUTH and for a while served in the KENTUCKY CONFERENCE which then extended over a large part of what later was WEST VIRGINIA. His assignments, however, were all in Western Virginia.

He had an important role in the organization of the WESTERN VIRGINIA CONFERENCE at Parkersburg in 1850. He prepared the resolutions, adopted at Malden (Va.), which were sent to the GENERAL CONFERENCE, resulting in the organization of a new annual conference in the M. E. Church, South.

He travelled for fifty years and in 1890 asked for a superannuate relation. In speaking to the conference he revealed that he had travelled 75,000 miles, mostly on horseback, and had received \$6,181.28 in salary. Presents or gifts, he said, totaled \$1,182.61 and marriage fees \$400.36, a total of \$7,764.25 or \$155.28 per year.

In both dress and speech he was a plain man. None left a greater mark on the church in rural West Virginia than Sam Black. A community in Greenbrier County today bears his name—Sam Black Church. He died July 13, 1899.

Journal of the Western Virginia Conference, MES, 1899.

J. B. F. YOAK, JR.



WILLIAM BLACK

BLACK, WILLIAM (1760-1834), Canadian preacher, founder and organizer of the first Wesleyan societies in eastern British America, was born in Huddersfield, Yorkshire, England, in 1760—the second son in a large family. About 1775, the Black family emigrated to Cumberland County, NOVA SCOTIA, settling at Amherst, in the Yorkshire community. Less than a year after their arrival, the mother, who had a profound influence on William's religious life, and who had ensured that he had had some education in England, died. Her death brought not only sorrow but discord and hopelessness to the whole family—especially to William. The following years he spent trying to escape reality in pleasure, or to use his own word—"sin."

In 1779, he was converted at a prayer meeting held at Fort Lawrence. Immediately after his conversion Black successfully converted his brothers Richard, John, and Thomas, followed soon by his father and stepmother. Turning next to the community, he preached, prayed, exhorted, throughout his neighborhood. Although he knew little theology, he was a serious student of the Bible. He saturated his mind with WESLEY'S sermons and hymns, in the expectation of becoming a Methodist itinerant.

When Henry Alline, the great New-Light preacher, came to Cumberland County in 1781, there was a fervent response to his teaching. Although Black was swept along by the New-Light Movement, he could not comprehend or endure Alline's mythical theology, his criticism of John

Wesley, or his undisciplined emotionalism. He resolved to resist Alline's influence and to strengthen the Methodist cause in Nova Scotia.

On Nov. 10, 1781, Black set out on his own as an itinerant preacher of Jesus Christ. In the wake of Alline's preaching, Black preached, formed classes, visited the people, and built up a favorable reputation. So great was the opportunity, and so numerous the calls for his service, that he wrote John Wesley asking for helpers. In reply, Wesley commended his work and urged him to look to the American societies for assistance.

In 1783, a substantial number of Loyalists landed at Shelburne, Nova Scotia, among whom were a number of Methodists from JOHN STREET CHURCH, New York. Immediately, William Black hastened to welcome them and help them initiate classes and services, but as the influx continued, it became imperative for him to receive assistance in his work. Hence he attended the famous CHRISTMAS CONFERENCE of 1784 at BALTIMORE and asked for helpers for Nova Scotia. He was fortunate in winning the attention and support of THOMAS COKE who, with FRANCIS ASBURY'S consent, sent two of his best young men—FREEBORN GARRETTSON and JAMES OLIVER CROMWELL. With these colleagues Black was able to travel more widely. In 1786 he moved his family to Halifax.

At the Conference in Philadelphia, May 19, 1789, William Black and his two devoted colleagues, John and James Mann, were ordained by Thomas Coke and Francis Asbury. At the same conference Black was appointed superintendent for Nova Scotia, New Brunswick, and Newfoundland, replacing James Wray, whose short term of office had been marked by unhappiness for him and discontent among the preachers. With Black's appointment another new era had come for Methodism in eastern British America.

In spite of the help given him, Black's energetic program required more itinerants. At the Conference in New York, in 1791, his appeal resulted in six additional preachers for Nova Scotia. That year he visited Newfoundland, initiating a great revival at Carbonear which spread around Conception Bay. More important in the long run was his reorganization of the work in Newfoundland, which had almost come to a standstill.

When William Black was attending the General Conference in Baltimore in October, 1792, he was asked by Coke to be the presiding elder of the St. Kitts district in the West Indies. Fortunately, he accepted this post for only one year because, on returning to Halifax in 1793, he was shocked at the way the societies had deteriorated. His absence had, however, proved the value and need of dynamic leadership in an immature and growing church.

In 1800 Black attended the Wesleyan Conference and was successful in obtaining help from that body. Upon his return he became in effect, chairman of the Nova Scotia district, an office he held with few intermissions until his retirement in 1812. During these years he became affectionately and appropriately known as "Bishop Black."

Beginning as a solitary and voluntary itinerant, he had over the years built up a noble band of Methodist preachers from America and England, with new converts already preparing to take their places. He had organized and extended the cause in Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland, Bermuda, and in the West Indies. In addition to his activity as superin-

tendent and chairman, he read theology extensively and judiciously. He had the capacity to preach in a language understood by the listeners. Though his attitude toward the New-Light Movement was distant, he found close fellowship with the Church of England. On the other hand, his views about the relationship of church and state detrimentally affected Wesleyan Methodism in the Maritimes for some years. The work of the minister was on so high a plane, in his opinion, that it should not be entangled with affairs of state, especially with government.

William Black was a stout man of medium height, who dressed carefully in black clerical garb. His round, rosy face, thin white hair, his benevolent smile and sweet clear voice combined, reflected his integrity and kindness.

In 1812, at the age of fifty-two, William Black requested superannuation, but he continued to preach, to lead classes, and to function as a kind of senior statesman in Maritimes Methodism. He may have recognized that there was a need for a different type of direction and organization in the Nova Scotia district, if it were to meet the standards set by the missionary committee. Certainly, after his retirement a greater degree of order and regularity was achieved. It is a mark of William Black's greatness that he knew when to resign that others might build on the foundations he had laid.

He died on Sept. 7, 1834, at the age of seventy-four, a victim of the cholera epidemic that swept through Halifax. As one of his brethren said, "His ministry was neither declamatory nor rhetorical; but being convincing and persuasive, and generally attended with gracious influence from above, it was at once popular and useful." As a pastor and administrator, he was watchful and judicious in discipline, always avoiding the harsher way when necessary improvements could be effected by more gentle means.

Centennial of Canadian Methodism. Toronto: Briggs, 1891.
G. S. French, *Parsons and Politics.* 1962.
M. Richey, *William Black.* 1839.
T. W. Smith, *Eastern British America. 1877-1890.*

ARTHUR E. KEWLEY

BLACK HILLS COLLEGE at Hot Springs, S. D., was chartered in 1887, hardly eleven years after the catastrophic Custer Battle in Montana, three years before the last clash of U.S. arms and the Sioux at Wounded Knee on the nearby Pine Ridge Reservation. Though Black Hills College was active but a decade, 1890-1900, its memory is a marker for the obsession of Methodists with education.

Black Hills College never enrolled more than 100 students at any one time. With liberal arts courses strong in Greek and Latin, music and mathematics, backed by responsive residents drawn to the pioneer resort community of the Black Hills, the college made Hot Springs a cultural enclave in an area dominated by cattle ranching and mining. The faculty was young, dedicated, enthusiastic, and intensely loyal. But heroic efforts of President JOHN W. HANCHER, who later was to establish records for raising money for Methodist education, could not save the school, nor could those of his successor, Elmer E. Lyman. Its three-story building of native yellow sandstone closed its doors "temporarily" in 1900—but they never reopened as a college. The city used the building as a high school until it burned in 1924, as is recorded

by a bronze plaque erected by the local Kiwanis Club. A stone gateway and memorial scholarships at DAKOTA WESLEYAN UNIVERSITY, at Mitchell, S. D., recall Black Hills College's posthumous merger with it in 1947. Among the school's outstanding alumni were Brigadier General Lawrence H. Hedrick, U.S. Air Force Judge Advocate; John Hall, California pastor; and James G. Bradley, Idaho banker.

"Black Hills College Edition," *The Daily Pioneer-Times*, Deadwood, S. D., Oct. 24, 1898.

Dakota Wesleyan University Bulletin, Feb.-May, 1949.

"Hot Springs Gives Plaque in Honor of Hills College," *Rapid City Journal*, Rapid City, S. D., May 4, 1948.

Minutes of the Black Hills Mission, ME, 1895-1905.

Harry R. Woodward, "History of Black Hills College." Unpublished M.A. thesis, University of South Dakota, Vermillion, 1931.

LELAND D. CASE

BLACK HILLS CONFERENCE. (See SOUTH DAKOTA and SOUTH DAKOTA CONFERENCE.)

BLACK HILLS MISSION. (See SOUTH DAKOTA.)

BLACK RIVER CONFERENCE was organized at Watertown, N. Y., Sept. 1, 1836 with Bishop BEVERLY WAUGH presiding. It was formed by dividing the ONEIDA CONFERENCE. Its territory was a part of northern NEW YORK. The conference began with four districts, 56 charges, 67 preachers, and 13,232 members.

In 1868 a part of the Black River Conference was merged with a part of the Oneida Conference to form the CENTRAL NEW YORK CONFERENCE. This reduced the membership of the Black River Conference from some 22,000 to 10,000.

In 1872 the Black River Conference was merged with most of the territory which had gone from it to the Central New York Conference four years before to form the NORTHERN NEW YORK CONFERENCE. Thus the Northern New York Conference is regarded as the successor of the Black River Conference.

At its last session in 1872 the Black River Conference reported four districts, 84 charges, 80 preachers, and 11,762 members.

Disciplines, ME, 1836 to 1872.

General Minutes, ME.

P. D. Gorrie, *Black River and Northern New York Conference Memorial*, 2nd series. Watertown, New York: C. E. Holbrook, Printer, 1881.

JESSE A. EARL

ALBEA GOBOLD

BLACKBURN, ROBERT THOMAS (1872-1954), American minister, was born Jan. 13, 1872, in Parker Co., Texas. He entered the Southern Methodist ministry in 1895, and served several pastorates in Texas prior to 1897. After a brief leave because of ill health, he became pastor in Checotah, Okla. Later he became presiding elder in the Oklahoma Conference at Hugo and McAlester. In 1918 and 1919 he was in the INDIAN MISSION CONFERENCE, becoming superintendent of the Muskogee, Durant and Shawnee districts.

He was a graduate of Cranberry College and was noted as a Bible lecturer. He was granted an honorary D.D. degree by OKLAHOMA CITY UNIVERSITY. He was a trustee of SOUTHERN METHODIST UNIVERSITY for eighteen years and a delegate to the UNITING CONFERENCE in 1939, also

a delegate to several jurisdictional and general conferences. Few men in Oklahoma Methodism influenced the lives of as many ministers and as many churches as did Blackburn. His life was characterized by an emphasis upon liberal and prophetic preaching, sound Biblical scholarship, and devoted personal commitment. He died in Durant, Okla., Nov. 4, 1954, and was buried there after a service participated in by a large representation of his conference brethren.

Journal of the Oklahoma Conference, 1955.

OSCAR L. FONTAINE

BLACKFOOT, IDAHO, U.S.A. The Jason Lee Memorial Church was named in memory of JASON LEE, "who preached the first Protestant sermon delivered west of the Rocky Mountains, at Fort Hall, July 27, 1834. His text—'Whether therefore ye eat or drink or whatsoever ye do, do all to the Glory of God.' (I. Cor. 10:31)." This is copied from the memorial stained glass window on the west side of the church.

The church was envisioned by THOMAS C. LILF, in charge of Methodist mission work in the Northwest territories, soon after the town's beginning in 1878. Major W. H. Danilson built the first church structure in 1885. The church is located on South University Street, where Mr. Liff also thought of a great university.

The town of Blackfoot came into being as a railroad center serving the mining camps of the "Lost River Country" of Central IDAHO. But as is true of all of Idaho, mining became secondary to agriculture and the railroad and population center developed at Pocatello.

The church now has about 400 members and the town has a population of 10,000. The church now finds its calling to witness for Christ to a community dominated by the Latter Day Saints (Utah Mormons).

O. REX LINDENIÖD

BLACKMAN, LEARNER (1781-1815), American pioneer preacher—called by Bishop Simpson "one of the most eminent of them"—was born in NEW JERSEY about 1781. He entered the Methodist ministry in 1800, joining the PHILADELPHIA CONFERENCE when about nineteen years of age. When sent to his first church in DELAWARE the people thought they were to have a Negro as a preacher, because of the name "Black man." After spending two years in Delaware, he went further west and joined the WESTERN CONFERENCE, as the entire Methodist connection west of the Alleghenies, north and south, was then called.

In 1805 he was sent as a missionary to NATCHEZ, and in order to reach his field of labor, had to travel through a wilderness of nearly eight hundred miles, inhabited mostly by savages and beasts of prey. He was fourteen days and nights making this journey. His biographer states, "At night he would tie his horse to a tree, and taking his saddle-bags for a pillow and his blanket for a covering, and commending himself to God's gracious care, would lie down in the woods to seek the repose which nature demanded."

When he reached the place of his destination, he found that Methodism had scarcely gained a footing, though there were a few who had been converted by the labors of TOBIAS GIBSON, who was "struggling to stand the current of prevailing wickedness." This was in the lower

Mississippi country, where Blackman with Gibson and a few others labored with great success. In 1806 a PRE-SIDING ELDERS' district was organized, and he was appointed its superintendent. He continued in that district during the year of 1807. New laborers arrived and the field extended. When Blackman first entered upon his work, there were but 74 white and 62 colored members; but after laboring for three years there were five circuits and a large increase in the membership. About 1808 he went back to TENNESSEE and was appointed successively to the Holston, Cumberland, and Nashville districts, and finally reappointed to the Cumberland district. He was elected to the GENERAL CONFERENCE of 1808 and to that of 1816. However, before the Conference of 1816 could meet, while Learner Blackman was crossing the Ohio River on a flat boat, his horses plunged into the water, and in an effort to hold them he was dragged over and drowned. His biographer says, "By this fatal casualty the church was deprived of one of its most gifted, and in every way promising young ministers." He left a deep impression upon those places where he had labored.

Appleton's Cyclopaedia of American Biography. New York: D. Appleton and Co., 1887.

M. Simpson, *Cyclopaedia.* 1878.

N. B. H.

BLACKSTOCK, JOHN (1831-1907), missionary to INDIA, was born in Ontario, Can., on Sept. 8, 1831. In early life he moved to the U.S.A. and was educated at DEPAUV UNIVERSITY and Theological School. He entered the ministry of the M. E. CHURCH and was ordained DEACON in 1873 and ELDER in 1875. He answered WILLIAM TAYLOR'S call for self-supporting ministers for congregations Taylor had started. Blackstock reached Bombay in December, 1875. Developing self-supporting English churches was difficult for the new ministers, but John Blackstock persevered in spite of the hardships. During his first term of service of ten years he served congregations as pastor in Bombay, Poona, Nagpur, Madras, and a second term at Poona before he went to America on furlough. While at Nagpur he married Lydia Duncan, who through the years was a helpful companion.

They were recalled in 1888 to take charge of the Lodhipur Orphanage in North India. It was a difficult place to fill, requiring patience and courageous faith; but the eighteen years of success tell how well the work was done. At the time of his death in 1907 at Naini Tal, the orphanage was never in a more flourishing condition. In addition to this work, John Blackstock was manager of the city high school in Shahjahanpur, chaplain of the non-conformist troops stationed there, and preacher-in-charge of one or more circuits beside that in which the orphanage was located. In all these places he took keen interest, and could not rest unless he saw progress and success resulting from his efforts.

His sermons were sound, clear, and spiritual. Perhaps his greatest joy was to see four daughters growing up to be Christian women, two of whom had already entered definitely into mission work.

Minutes of the North India Conference, 1908.

JOHN N. HOLLISTER

BLACKSTOCK, WILLIAM E. (1878-1948), American minister, was born on a farm near Thornton, Ont., Can., Jan. 13, 1878, son of Wesley and Alice Blackstock, and was

received on trial in the NORTHWEST IOWA CONFERENCE of the M. E. CHURCH in 1905. In 1912 he received the S.T.B. degree from GARRETT BIBLICAL INSTITUTE, which institution later honored him with the D.D. degree.

He was engaged in raising funds for the JOHN W. HANCHER organization throughout the middle-western United States from 1916-1918, when he became assistant to the treasurer of the Joint Centenary Committee where he served until 1920, when he was appointed pastor of Trinity Church, Topeka, Kan. Later he served churches in TEXAS and COLORADO, and in 1935 he was appointed superintendent of the UTAH Mission where he served until his death in 1948 at Salt Lake City, Utah. His body rests in Mt. Olivet Cemetery of that city.

William Blackstock was deeply devoted to the church, enthusiastic in his support of higher education in the intermountain West, serving as a trustee of Westminster College in Salt Lake City.

Journals of the Utah Mission, Colorado Conference.

H. M. Merkel, *Utah*. 1938.

WARREN BAINBRIDGE

BLACKWELL, EBENEZER (?-1782), London businessman, was the intimate friend of JOHN WESLEY from 1739 until his death. He was born at Tewkesbury, Gloucestershire, and became a partner in Martin's Bank, Lombard Street, London. Wesley often stayed at his country residence at Lewisham, Kent, from which many of Wesley's sermons and other works are dated. He played an important part in the early history of London Methodism and often helped Wesley financially. He was one of the original trustees of CITY ROAD CHAPEL. Wesley treated him as a confidant in his personal affairs.

N. P. GOLDHAWK

BLACKWELL, EDITH MARY (?-1956), was a Methodist laywoman of AUCKLAND, NEW ZEALAND. Her parents, Mr. and Mrs. George Winstone, Sr., were members of the historic Pitt Street Church, and she became a Bible class leader, choir member, and church official there. After her marriage to J. H. Blackwell, she resided in Kaiapoi, Canterbury, for some years.

Activated by a keen sense of Christian stewardship, she gave many generous gifts to the Methodist Church. With her brothers, she helped to found the Winstone Memorial Trust to insure that all ministers received the minimum stipend. The Edith Blackwell Trust was created in 1942 to support the work of home missions, and in 1951, the Edith Winstone Blackwell Foundation of £40,000 was established for educational and religious purposes. In addition she made gifts to many public charities. She was made a member of the Order of the British Empire in 1953.

New Zealand Methodist Times, Oct. 13, 1956.

L. R. M. GILMORE

BLACKWELL, ROBERT EMORY (1854-1938), American educator and prominent lay leader, was born Nov. 14, 1854, in Warrenton, Va. He was educated at RANDOLPH-MACON COLLEGE in Virginia, graduating in 1874. He took a degree in 1876 from the University of Leipzig in Germany. Four American colleges and universities bestowed LL.D. degrees upon him for his educational and religious work.

Blackwell's entire career in higher education was spent



R. E. BLACKWELL

at his alma mater, Randolph-Macon College. He became a professor in 1876, and was chosen vice-president and acting president in 1900. He was formally named president of the college in 1902. Blackwell was co-author of a college French text and a teaching aid in French.

A familiar and popular figure on the campus of Randolph-Macon College, he was affectionately known as "Old Black" by the students. He was a dignified man who was said to "look every inch like a college president."

He gave distinguished service to the M. E. Church, South, participating in the work of the Joint Commission on Unification, the General Inter-racial Commission, and the Virginia Inter-racial Commission.

Blackwell was an able classicist, and this was reflected in his distinctively courteous manner.

Under his leadership, Randolph-Macon College attained general recognition for excellence in the caliber of its faculty and students.

Blackwell died in Ashland, Va., on July 17, 1938.

Who's Who in America; Who Was Who in America, 1897-1942.

ELMER T. CLARK

BLACKWELL TRUST, EDITH WINSTONE, a foundation, was established by the gift of a property in Parnell, AUCKLAND, NEW ZEALAND, by Mrs. Edith Winstone Blackwell in 1948. After providing for capital reserves and maintenance, the net rents are available for assisting in special development work, both Maori and European, and in the general work of the HOME AND MAORI MISSION DEPARTMENT.

GEORGE I. LAURENSON

BLAINE, DAVID E. (1824-1900), American minister and western pioneer, was born at Vareck, Seneca Co., N. Y., March 5, 1824. He was converted at the age of nineteen and united with the M. E. CHURCH. He was educated at Hamilton College and Auburn Theological Seminary. He was married to Catharine V. Paine, Aug. 11, 1853, and was admitted to the GENESEE CONFERENCE the same

month. Ordained DEACON under the Missionary Rule, he was transferred to the OREGON CONFERENCE and assigned to SEATTLE. He and Catharine Blaine began their ministry in Seattle in November, 1853. He organized First Church, the pioneer congregation in Seattle, Dec. 4, 1853, with four members, of which Catharine was one. The next month Catharine became the first school teacher in Seattle.

Subsequently Blaine served as pastor at PORTLAND, Oregon City and Corvallis in Oregon. He was principal of the Santiam Academy, Lebanon, Ore., and presiding elder of the Salem District. In 1866 he returned to NEW YORK and in 1871 became a member of the CENTRAL NEW YORK CONFERENCE. In 1883 he went back to Seattle and was transferred to the Puget Sound Conference in 1884. He died at Seattle, Nov. 26, 1900.

Journal of Puget Sound Conference, 1901.

Letters of David and Catharine Blaine, in manuscript, Library of University of Puget Sound, Tacoma, Wash. ERLE HOWELL

BLAKE, EDGAR (1869-1943), American bishop, was born at Gorham, Me., on Dec. 8, 1869. He was graduated from the BOSTON UNIVERSITY SCHOOL OF THEOLOGY in 1898 and received honorary doctorates from NEBRASKA WESLEYAN UNIVERSITY, WESLEYAN UNIVERSITY in Connecticut and DEPAUW UNIVERSITY.

He was admitted on trial to the ministry of the M. E. CHURCH, NEW HAMPSHIRE CONFERENCE, in 1899, and served pastorates in Salem, Lebanon, and Manchester. In 1908 he became assistant secretary of the Board of Sunday Schools of the M. E. Church and in 1912 was elected corresponding secretary. He served in this capacity until he was elected bishop in 1920. He was assigned to the Paris area where he served for eight years and did a great evangelistic work in Europe. The succeeding years were spent at INDIANAPOLIS and DETROIT, and he retired in 1940. After his retirement he lived in Coral Gables, Fla. He died on May 26, 1943.

F. D. Leete, *Methodist Bishops, 1948.*
Who's Who in America.

ELMER T. CLARK



G. WAYMAN BLAKELY

BLAKELY, G. WAYMAN (1905-), an American bishop of the A. M. E. CHURCH, was born in Ashley Co., Ark., on Aug. 30, 1905. He was educated at Western University (Kansas) where he took the A.B. degree and at the ILIFF SCHOOL OF THEOLOGY, where he graduated with the B.D. degree in 1928. He later received the honorary D.D. degree. He was ordained DEACON and ELDER and was the pastor of churches in MISSOURI, WYOMING, COLORADO and KANSAS. He served a term as presiding elder in ARKANSAS and was elected to the episcopacy in 1964 from the pastorate of St. Paul's Church in St. Louis, Mo. He resides in St. Louis, and supervises the work of the Sixteenth Episcopal Area District which comprises six annual conferences in Latin America.

GRANT S. SHOCKLEY

BLANCO, RAMON (1853-1901), Argentine minister and founder of social services in the Boca section of BUENOS AIRES, was born to a poor family in Finisterre, Galicia, Spain. He emigrated to the ARGENTINE Republic at the age of fifteen. Arriving during a time of financial crisis and political strife, he took work of any kind in order to make a living. He served for a time in the national army, earning the rank of sergeant, and then joined the Buenos Aires police as a street watchman. A fellow policeman who was a Methodist invited Blanco to hear JOHN F. THOMSON. He was converted and became a member of the church.

Moved by the condition of children who went through the streets without schooling, he began gathering as many as he could to teach them reading, writing, and Bible lessons after hours. For a time he held his school in a vegetable store in the market, seating children on bags of carrots and cabbages. An English gentleman heard about it and helped him rent a room for his after-hours classes. As the school grew, Blanco left his police work and leased a bigger house, where he had about two hundred pupils. This was the beginning of an arts-and-trades school. For his living he went to work with the AMERICAN BIBLE SOCIETY as a colporteur. Some friends and the Methodist BOARD OF MISSIONS helped him pay the rent at the new site.

Blanco joined the ministry of the Methodist Church in 1889, being ordained in 1893. He was sent to the church in Mendoza, where he started two schools for poor children, founded a Society for the Protection of Animals, and was able to put an end to a long railroad strike. There, too, a diphtheria epidemic took his three children from him within a few hours.

In 1897 he was appointed to the Boca Church in Buenos Aires. There he continued the same kind of work, starting small schools for destitute children and night schools for workers, many of whom were illiterate. At the same time he was pastor of the church and director of the mission school with almost 400 pupils.

On Jan. 6, 1901, while looking for materials needed for a celebration in one of his schools, he was fatally injured as his bicycle was struck by a horse cart. A large crowd accompanied his remains to the Buenos Aires Protestant Cemetery, and the whole Boca Section of the city mourned him.

El Estandarte Evangelico de Sud America (220-page special issue on 75th anniversary of Methodist Mission), Buenos Aires, 1911. ISMAEL A. VAGO

BLAND, SALEM GOLDSWORTH (1859-1950), Canadian preacher, professor of church history, and journalist, sometimes described as the philosopher of the Social Gospel in Canada, was born in Lachute, Quebec, youngest of four sons of Henry Flesher Bland, a recently immigrated British Wesleyan lay preacher. Bland graduated from Morrill College, McGill University (1877), attended WESLEYAN THEOLOGICAL COLLEGE, MONTREAL, and was ordained in 1884. Until 1903 he served a number of circuits in the Ottawa and St. Lawrence valleys, soon gaining a reputation as a public speaker. After 1893, attendance at the newly founded and select Queen's Theological Alumni Conferences (Presbyterian) provided regular contact with distinguished academics, religious and public figures. Supported by unusually wide reading in modern biblical criticism, idealist philosophy, social Darwinism, and the literature of transcendentalists and social critics, he won a second education and his "third birth," as he put it. His liberal theology and ethical socialism aroused the bitter opposition that attended his election to General Conference in 1898, but his ability was further recognized in 1903 by a doctorate of divinity from Queen's and appointment as professor of church history at WESLEYAN COLLEGE, WINNIPEG, MANITOBA.

The West, then undergoing rapid expansion, gave Bland a ready outlet for his newly adopted progressivism. In addition to prominence in the older causes of Prohibition and political morality, he was frequently to be found on the executives of organizations promoting free trade, the single tax, public ownership, woman suffrage, direct legislation, and civic reform. Many students found him their most exciting professor and adopted his interests.

Under strong demand as a preacher, he was also prominently figured at grain-growers' conventions; and after 1913, he urged them to form the nucleus of a third party. These activities elicited the hostility of wealthy and conservative Methodists, which may have influenced his dismissal during a college financial crisis in 1917, creating a *cause célèbre* among Western progressives. Without station for two years, Bland moved closer to the agrarian and labor movements, contributing a regular column to the *Grain Growers' Guide*, campaigning for national non-partisan government, speaking on the Chautauqua circuit, and promoting farmer-labor political action. Church union and the opening of the ministry to women were but part of the general liberalizing of Methodist theological and social attitudes he sought. The 1918 resolution on "Church Leadership in the Nation" (then called the "Bland resolution") was widely recognized as the most radical statement of church social aims accepted by the governing body of any major denomination.

When he left the West in early 1919, to become minister of Broadway Methodist Tabernacle and TORONTO Methodism's most controversial preacher, his continued advocacy of Labor's cause and attacks upon fundamentalism brought bitter opposition from members of his new charge. Although he won general congregational support after a protracted struggle, the stationing committee could find no new station for him in 1923. However, for three years after church union (1925) he served Western United Church in Toronto. Superannuation in 1928 found him embarking on a twenty-year journalistic career with the progressive *Toronto Daily Star*, Canada's largest newspaper.

In the 1930's, still influential in the upper courts of the church, he became something of a grand old man of social

reform in Canada—an outspoken defender of civil liberties, a leading spokesman of the new Socialist party, the Co-operative Commonwealth Federation, and an initiator of the Fellowship for a Christian Social Order. As war clouds gathered, he espoused several popular front movements, a children's home in Barcelona being named after him in recognition of his efforts for the League for Defence of Spanish Democracy. During the war years and thereafter, Bland was a person of little active influence. He died in Toronto, Feb. 6, 1950.

The record of Bland's thought lies in a large collection of sermons (United Church Archives), his many newspaper articles, and in two books, *The New Christianity* (1920) and *James Henderson, D.D.* (1926). His writing does not reveal any new contribution to Methodist or Social Gospel conceptions in general, but rather a catholic mind and an exceptionally able apologist and controversialist. Severely crippled and possessed of an engaging manner and voice, he was an arresting figure, whose impact was probably greater on the platform and in the pulpit than in the press. A prominent, well-traveled Canadian scholar, C. B. Sissons, ranked him with the best preachers of the time. Bland appears as the stern, prophetic preacher and not as the gentle person known to his friends, in the striking Lawren Harris portrait hanging in the Toronto Art Gallery. Bland's long career is prominent among the evidence for the observation by the eminent Canadian historian, A. R. M. Lower, that Methodism fathered much of the movement for social justice in twentieth-century Canada.

A. R. Allen, "Salem Bland and the Social Gospel in Canada" (M. A. Thesis, University of Saskatchewan, 1961).

G. H. Cornish, *Cyclopaedia of Methodism in Canada*, ii, 1903.

A. R. ALLEN

BLANTON, JEPHTHA WALLIS, SR. (1866-1962), American lay leader and philanthropist, was born in Bell Buckle, Tenn., April 26, 1866, son of Mr. and Mrs. Elisha Blanton. The family moved to TEXAS soon after the Civil War closed. Apparently his education ended at about the elementary level. He became a leader in the church at Gainesville, Texas, and was a delegate to the M. E. CHURCH, SOUTH annual conference of 1910; at that session he was named on the state-wide commission that established SOUTHERN METHODIST UNIVERSITY and located it in DALLAS. Moving to Dallas in 1914, he continued active in local, annual, and state-wide activities of the church. He was a loyal and generous contributor to the university he helped to establish, especially in the early days of struggle, and eventually probably gave close to \$100,000. A second major Methodist concern to which he gave many years of volunteer service was the C. C. Young home for older women which expanded later into Blanton Gardens, home for both men and women. He guided it through the desperate years of the depression in the early thirties and accumulated slowly endowment and properties which now are valued at about \$3,000,000. He died in Dallas on Jan. 10, 1962.

WALTER N. VERNON

BLASDEL, HENRY GOODE (1825-1900), American layman, was a quiet, deeply religious man who was a strange contrast to the raucous, turbulent state of NEVADA, whose first governor he was from 1865 to 1870.

Henry Blasdel left an INDIANA farm for CHICAGO and the CALIFORNIA gold fields, and then went to the Comstock Mines. In business he was modestly successful.

The first property of record in Nevada for Christian worship was in Virginia City, purchased by Blasdel and seven others "for a house of worship for the M. E. CHURCH." When statehood was proclaimed in 1864, an election was held. Blasdel, nominated by the Republicans for governor, had a clear majority. He was reelected two years later. The first legislature passed a statute permitting gambling, which Blasdel vetoed.

In the capital, Carson City, he and his wife were active in the Methodist Church, as they had been in Virginia City. He insisted that the Methodist pastor live with him in the Executive Mansion. He was strictly temperate and honest in a bibulous and morally careless society. He had a watch inscribed: "Presented by a few friends who can appreciate true Christian integrity."

He was a member of the GENERAL CONFERENCE of 1872. In 1845 he was married to a childhood friend, Sarah Jane Cox.

C. V. Anthony, *Fifty Years*. 1901.

L. L. Loofbourow, *Steeple Among the Sage*. 1964.

National Cyclopdia of American Biography, Vol. XI.

Nevada Historical Society Papers, 1913-1916, p. 155.

LEON L. LOOFBOUROW



LOUIS BLAYLOCK

BLAYLOCK, LOUIS (1849-1932), American publisher and churchman, was born in Sevier County, Ark., on Oct. 21, 1849, but moved to TEXAS with his family the next year. He started to work as a printer in the office of the *Texas Christian Advocate* in 1866 when seventeen years old. Eventually he became a partner in the publishing firm printing the *Advocate*, and by 1874 was sole owner of the company. From this time until 1924 he poured his life—and money—into keeping the *Advocate*

going into the Methodist homes of Texas. Against great initial odds, he helped increase the circulation, the amount of advertising, and paid the editor's salary. By 1887 the circulation reached 18,000; in this year the offices were moved from GALVESTON to DALLAS.

During these years he proved himself to be a devoted churchman; at First Church, Dallas, he was prominent in many areas of the church's life including the chairmanship of the Board of Trustees and of the Board of Stewards. He was a delegate to the GENERAL CONFERENCE (MES) in 1906, 1910, 1918. He was twice elected mayor of the city of Dallas, and also served the city as Police, Fire, and Finance Commissioner. His length of service as a church publisher is perhaps unique in Methodist circles. On the occasion of his death (Dec. 8, 1932) he was, his church colleagues declared, "for a generation one of the most distinguished citizens of Dallas and Texas."

M. Phelan, *Expansion in Texas*, 1937.

The Texas Christian Advocate.

Werry, *History of the First Methodist Church, Dallas, Texas*.

N.p., n.d.

WALTER N. VERNON

BLEBY, HENRY (1809-1882), distinguished British missionary to the WEST INDIES, was born at Winchcombe, England, on March 16, 1809, and entered the ministry in 1830. He served in the West Indies from 1832-48 and 1856-82, forty-three years longer than any other minister in the field during the century. Arriving at Falmouth, JAMAICA, just before emancipation, he was attacked, tarred and feathered, and just escaped death. Throughout his ministry he was the champion of full rights for Negroes. Much of his ministry was in Jamaica, but he served widely throughout the West Indies, notably in Antigua, Barbados, Demerara, and the BAHAMAS, where he was chairman. A wise leader and brilliant administrator, he knew the whole area intimately and wrote prolifically about it. His *Death Struggles of Slavery* (1853) is of great importance. He founded a great missionary family and one of his sons, John L. Bleby, served for many years in the West Indies. Henry Bleby died at Bristol on May 2, 1882.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921.

William Moister, *Memorials of Missionary Labours in Africa and the West Indies*. London, 1866. CYRIL J. DAVEY

BLEDSOE, ALBERT TAYLOR (1809-1877), a strong-minded philosopher, editor and protagonist of the Confederate States of America during the third quarter of the nineteenth century. He was born on Nov. 9, 1809, the son of Moses Onsley and Sophia (Childress) Bledsoe. He became editor of a Kentucky paper, the *Commonwealth*, in 1830. Then he was a cadet in West Point with Robert E. Lee and Jefferson Davis, whose friendship and patronage later stood him in good stead. He married Harriet Coxé of Burlington, N. J., in 1838. His first serious writing was in 1845, when he made a careful examination of Jonathan Edwards' *Inquiry into the Freedom of the Will*. He began to manifest at this time his great theme which was insistence upon the absence of compulsion upon the human will if there were to be any freedom at all in its functioning.

In 1848-54 he was at the University of Virginia where he taught mathematics, and then at the University of Mississippi where he also taught mathematics. Later he

moved again to take the same chair at the University of Virginia, serving there from 1854-61.

An intense southerner, he always defended slavery, both before and after the Civil War. In 1861, he entered the Confederate Army with the rank of Colonel, but Jefferson Davis said that his brains would be of more service to the Confederacy than his arm, and made him assistant Secretary of War. He was sent to London in an endeavor to enlist British support for the southern Confederacy, but failing in that, returned in 1865 to his native land. An intense protagonist of southern rights, he published *Is Datis a Traitor* and always proudly remembered that General Lee once said to him that all depended on him to maintain the principles of the southern cause.

Although a Baptist, Bledsoe founded in 1867 the *Southern Review*, and by the strong championship of this publication in upholding the freedom of the will, and by reason of the failure of the *Quarterly Review* of the impoverished M. E. Church, South, the General Conference of that body in 1870 adopted Bledsoe's *Southern Review* as its official organ.

Subsequently, the separate quarterly issues of *The Southern Review* were found to contain articles and material of the highest interest, and Bledsoe's own striking writings were not least of the journal's attractions. Extant sets of the *Southern Review*—47 or 48 volumes in all—are held today in a few libraries among their rare and precious possessions.

The great and striking work of Bledsoe was his *A Theodicy or Vindication of the Divine Glory as Manifested in the Constitution and Government of the Moral World*, published in New York by Carlton and Phillips in 1854. This book, somewhat before the time of Whedon and Pope, was considered by American Methodists to be the answer to predestination, and in its cogent reasoning and in its systematic analysis of the freedom of the will gave to Methodism in its time a much needed antidote to the logic of the Presbyterians. Bledsoe's thesis was that *morality cannot be compelled*; that Almighty God, sovereign as He is, cannot compel a human will without destroying that which He is after—namely, personal goodness and holiness which cannot be the product of any compulsion.

It was Bledsoe's stand in this ethical battle which then gained him the support of Methodists, and in time the patronage of the M. E. Church, South, for his magazine. Upon the death of Bledsoe in 1877, the Southern Church shortly resumed again its publication of its own journal, *The Methodist Quarterly Review*.

Bledsoe was a typical child of genius, not being able and perhaps not greatly caring to support himself, but depending upon his daughter who taught school for their mutual support. His daughter said of him, "When a piece of work was completed in his mind it was done; and he lost all interest in it. He would then let it lie indefinitely, unfinished; and could press eagerly on to the next thing which was to be a bonanza." He belonged in many respects to the regime which was "gone with the wind" at the close of the Civil War. His last days were spent in Charlottesville, Va.

Dictionary of American Biography. Library of Southern Literature. 1907. Vol. I. An article by Sophia Bledsoe Herrick.
Edwin Mims, *The South in the Building of the Nation*. Vol. 7. 1909. N. B. H.

BLINN, VERA B. (1890-1920), American U.B. leader in women's work, was born into a parsonage home Feb. 12, 1890, at Penalosa, Kan. A brilliant child, she graduated early from high school and college, took graduate work at the University of Chicago and for several years taught in YORK COLLEGE.

In 1912 she was called to be the national secretary of young women's work of the UNITED BRETHREN IN CHRIST. She reorganized the department under the name Otterbein Guild, and for many years this organization had great enthusiasm and influence.

In 1917 she became editor of the *Woman's Evangel* (later *The World Evangel*), and then the General Secretary of the Women's Missionary Association.

She was a dynamic speaker—one of the bishops said of her messages, "she impressed the Church as few men and women have done in the last century"; she was deeply understanding in her discernment of the total task of the church.

It has been said of her that she carried the whole world on her heart and joyously laid down her life at the age of thirty to help meet its need. She died in Dayton, Ohio, Sept. 28, 1920, and was laid to rest in the Pleasant Valley Churchyard near Wichita, Kan.

The Women's Missionary Association, on their fiftieth anniversary, established the Vera Blinn Chair of Missions at Bonebrake (now UNITED) THEOLOGICAL SEMINARY in her honor.

Mrs. J. Hal Smith, *The Radiant Life of Vera B. Blinn*. Dayton, O.: The Otterbein Press, 1921. Mrs. S. S. Hough

BLOOMINGTON, ILLINOIS, U.S.A. **Wesley Church**. Two pioneer "god-fearing" families from Ohio, the John Hendrix and J. W. Dawson, became in 1822 the first white settlers in what is now McLean County, Ill. Friendly Indians helped them build their log cabins at what was called "Blooming Grove," just south of the present city. To the Hendrix cabin came JESSE WALKER, Methodist minister from ST. LOUIS, on one wintry day. He had heard of a white family among the Indians there, and had come to find them. A PRAYER MEETING was held, and Walker made Hendrix a CLASS LEADER in anticipation of other families settling here. "Thus was born the First Methodist Church," as we read in the 1936 Centennial booklet.

James Stringfield arrived in 1824 and formed a class of seven members, and preaching services were held in the Hendrix home until 1831. McLean County had been formed, and its small frame courthouse was rented for church services for four years. Zadoc Hall, in charge of the Bloomington Circuit (24 preaching points), in 1835 built with help the "first church building between Chicago and Springfield," costing \$1,000, being 32 by 44 feet, as the booklet states. It was located at the southwest corner of Olive and Main Streets, and was dedicated in August, 1836. This was the church home until 1851, when it became too small to hold the congregation which had greatly increased because of revivals and immigration. The building was sold, taken down, shipped and rebuilt at Rutland, for the Methodists there.

The names of early members and attendants live on in the street names in Bloomington: James Allin, who built the first house here; Judge John E. McClun, who was superintendent of the Sunday school three terms totaling 25 years; Jesse Fell; James Miller.

A new two-story church was built in 1851 at the south-

west corner of East and Washington Streets at a cost of \$8,000. This was used until 1874. During this period Normal (1865) and Grace (1867) churches were formed from its membership, and yet the church grew until a new building and location were needed.

An imposing structure with a tall steeple was then erected on the southwest corner of Grove and East Streets, costing \$60,000, and was dedicated in October, 1875. The list of members in its cornerstone showed 703 full members and 209 probationers. The church entertained the Annual Conference sessions often, including the 1924 Centennial session.

Grace Church was organized in 1867 with about one hundred members, and was first known as "University Charge." W. H. Webster was the first pastor. Services were held for five years in "Old North" on the ILLINOIS WESLEYAN campus, and then in Amie Chapel of "Old Main." The property of the Third Presbyterian Church on Locust near Main was purchased in 1877, and used for ten years. The name "Grace" was adopted for this church in 1880. A new church was built and dedicated in 1889, with a pipe organ installed later. About 1929 a cathedral-like building nearer the campus was planned, but this did not materialize since plans were under way to merge First and Grace congregations. This was done in 1944 with Edgar E. Atherton as pastor, and "Wesley" became the new name. Loyal M. Thompson had been pastor at First Church since 1937, and Frank Marston at Grace since 1936.

Services were first held in both churches, then later only in Grace Church building until the new **Wesley** was built, and consecrated in 1952. It is located at Washington, McLean and Front Streets. The new addition and chapel were erected in 1958, the chapel named in honor of E. E. Atherton, who served as pastor for fourteen years, 1944-57. Charles M. Smith became pastor in 1958. The new Wesley Church has become the Conference center with many annual sessions and other events held there. Its architecture is modern, and a far cry from the first church building back in 1836. In 1970 the property was valued at \$2,000,000, and a membership of 2,185 was reported.

General Minutes, UMC, 1970.

"This Week at Wesley," published by the church, April 16-22, 1966.

HENRY G. NYLIN

BLUE, ROBERT DONALD (1898-), American attorney, legislator, governor and lay leader, was born in Eagle Grove, Iowa, on Sept. 24, 1898. After attending Iowa State College at Ames, he was graduated from the Drake University School of Law in 1922. He practiced law in Eagle Grove and served as both county and city attorney. He entered the Iowa Legislature in 1935 and was Speaker of the House, 1941-1943. Elected governor on the Republican ticket in 1943, he served two terms as governor, 1945-1949. He is active in his local church and in the affairs of the NORTH IOWA ANNUAL CONFERENCE, and was a delegate to the GENERAL CONFERENCE OF THE METHODIST CHURCH in 1948, 1952, 1956, and 1960.

Iowa Official Registers, 1945-1949.

Minutes of the North Iowa and Northwest Iowa Conferences. Who's Who in The Methodist Church, 1966.

LOUIS A. HASELMAYER

BLUE LAKE CAMP in Covington County, Ala., U.S.A., is an assembly ground owned by the ALABAMA-WEST FLORIDA CONFERENCE of the United Methodist Church. It is located eighteen miles south of Andalusia, and is in the heart of the Conecuh National Forest. The Alabama-West Florida Conference purchased 304 acres on the east, south and west shores of Blue Lake.

Construction of the facilities under Conference sponsorship began in 1951, and growth and development has continued to date. The Conference has an investment of three quarters of a million dollars in the property and this will probably be increased to a million dollars upon the completion of a present building program. There are three complete units of camping facilities: Pinewood Camp, Dogwood Camp and Oakwood Lodge, which is the most recent development and is under the auspices of the Conference Woman's Society of Christian Service.

In 1965 Blue Lake Camp served more than twelve thousand Methodists within the bounds of the Alabama-West Florida Conference with an operating budget of more than \$75,000. Blue Lake Camp provides facilities for all conference and district agencies of the Alabama-West Florida Conference and for many local church activities, such as camps, retreats, and assemblies.

Journal of the Alabama-West Florida Conference, 1950.

SELMAN D. BRADLEY

BLUE RIDGE-ATLANTIC CONFERENCE was a descendant of the NORTH CAROLINA and HOLSTON CONFERENCES which the M. E. Church organized in 1869 and 1865, respectively. In 1879 the North Carolina part of the Asheville District of the Holston Conference and the white work in the North Carolina Conference were merged to form the Southern Central Conference (called Blue Ridge Conference beginning in 1881). The Southern Central Conference was organized at Greensboro, N. C. during the session of the North Carolina Conference, Jan. 30 to Feb. 3, 1879, with Bishop JESSE T. PECK presiding. The Blue Ridge Conference was organized at Leicester, N. C., Jan. 20, 1881 with Bishop HENRY W. WARREN presiding. The Blue Ridge Conference began with four districts, Asheville, Blue Ridge, Greensboro, and Eastern; 28 charges, and 4,575 members.

In 1896 the Blue Ridge Conference was divided to form the Atlantic Mission Conference, the latter being organized during the session of the former in Asheville on Sept. 27, 1896, Bishop WILLARD F. MALLALIEU presiding. In 1897 the Atlantic Mission Conference reported 12 charges and 957 members. Failing to grow into a full conference, the Mission Conference was merged with the Blue Ridge Conference in 1912 to form the Blue Ridge-Atlantic Conference. The organizing session of the Blue Ridge-Atlantic Conference was held at Marshallberg, N. C., Nov. 20, 1912, with Bishop THEODORE S. HENDERSON presiding.

At its last session in 1911, the Atlantic Mission Conference had 12 charges and 1,706 members. As it began in 1912, the Blue Ridge-Atlantic Conference had four districts, 51 charges, and 10,467 members.

After reentering North Carolina following the Civil War, the M. E. Church started some twelve institutions of learning (see North Carolina Conference for Negro schools). Nearly all of the schools were in the western part of the state. Apparently most of the institutions were

short-lived, and little is known about them. Only one school for white youths, PFEIFFER COLLEGE at Misenheimer, has survived. What is now Pfeiffer College began as a primary school near Lenoir in 1885 with support from the WOMAN'S HOME MISSIONARY SOCIETY of the M. E. Church. It was moved to Misenheimer in 1909, achieved recognition as Mitchell Junior College in 1932, was renamed Pfeiffer College in 1935, received large donations from HENRY PFEIFFER and his wife, became a four-year college with full accreditation in 1953, and achieved affiliation with and support from the WESTERN NORTH CAROLINA CONFERENCE in 1961. Today Pfeiffer College has a plant valued at nearly \$8,000,000, an endowment of \$2,000,000, and an enrollment of more than 1,100.

The Blue Ridge-Atlantic Conference had a net growth of 3,969 members between the time of its organization in 1912 and unification in 1939. Throughout the period the work of the Northern Church in North Carolina was overshadowed by that of the stronger Southern conferences. Between 1912 and 1939 the North Carolina Conference (ME) and the Blue Ridge-Atlantic Conference together had an increase of about 6,000 members, while in the same period the two North Carolina conferences of the M. E. Church, South had a net growth of some 114,000 members.

In 1939 the Blue Ridge-Atlantic Conference reported two districts, Asheville and Statesville, about 50 ministers, 57 charges, 14,436 members, and property valued at \$544,562. Thirty-one of the ministers were appointed to charges in the Western North Carolina Conference of The Methodist Church and eight to charges in the North Carolina Conference.

E. T. Clark, *Western North Carolina*. 1966.

General Minutes, ME and TMC.

Minutes of the Blue Ridge-Atlantic Conference.

ALBEA GODBOLD

BOADEN, EDWARD (1827-1913), outstanding British minister of the UNITED METHODIST FREE CHURCHES, was born at Cury, Helston, Cornwall, on May 1, 1827. Trained as a lawyer, he entered the ministry of the WESLEYAN METHODIST ASSOCIATION in 1849, and his gifts were recognized by his appointment as chapel secretary in 1864, which office he held until 1902. He produced the first draft upon which the Act of Union of 1907 was framed, and he guided the fashioning of the Model Deed of the UNITED METHODIST CHURCH. He had a hand in almost every important development of the United Methodist Free Churches—in the establishment of the Theological Institution (Victoria Park College), of Ashville College in Harrogate, and the Silver Wedding, or Thanksgiving Fund of 1882. He was also a powerful evangelical preacher and a composer of hymns. He was president of the U.M.F.C. Assembly in 1871, and the first president of the United Methodist Church in 1907. He died at Leamington Spa on June 2, 1913.

United Methodist Minutes, 1913. OLIVER A. BECKERLEGGE

BOARD, the common name for a major and usually incorporated agency of the UNITED METHODIST CHURCH. (See AGENCY.) Other Methodist churches use the same terms for their major agencies.

BOARD OF ADMINISTRATION (E.U.B.). (See COUNCIL OF ADMINISTRATION OF THE EVANGELICAL UNITED BRETHREN CHURCH, THE GENERAL.)

BOARD OF THE LAITY. (See LAY MOVEMENT IN AMERICAN METHODISM.)



RICHARD BOARDMAN

BOARDMAN, RICHARD (1738-1782), early itinerant preacher in England, and one of the first two volunteers commissioned by JOHN WESLEY at the 1769 Leeds Conference to travel to America. This commissioning, following the appeal from the first American Methodists, has been described as the conscious undertaking of world responsibility by Methodism. With his companion, JOSEPH PILMORE, he landed at GLOUCESTER POINT, N. J., Oct. 20, 1769. NEW YORK became the center for his preaching and pastoral work, and he was an important member of the first American Conference of 1773.

In 1774 he returned to the British Isles because of the political changes, and his subsequent ministry, except for one year, was in IRELAND. He died in Cork and was buried there in the graveyard of St. Fin Barre's Cathedral. American Methodism in 1969 celebrated at Gloucester Point, N. J. the bicentennial of Boardman's and Pilmore's arrival.

J. P. Lockwood, *Western Pioneers*. 1881.

FREDERICK JEFFERY

BOAZ, HIRAM ABIFF (1866-1962), American bishop, was born at Murray, Ky., on Dec. 18, 1866. He was educated at SOUTHWESTERN and Kentucky universities and held an honorary degree from SOUTHERN METHODIST UNIVERSITY. He joined the NORTHWEST TEXAS CONFERENCE on trial in 1889 and served several circuits and churches in Georgetown, Fort Worth, Abilene, and Dublin, all in TEXAS.

In 1902 he became president of Polytechnic College in

Fort Worth; in 1911 he was vice-president of Southern Methodist University in DALLAS, and in 1913 returned to the Fort Worth school, renamed Texas Woman's College. In 1918 he became secretary of the Board of Church Extension of the M. E. CHURCH, SOUTH, and in 1920 was made President of Southern Methodist University.

A leader in the church, he was a member of various GENERAL CONFERENCES and was elected bishop in 1922. His episcopal assignments were in JAPAN, KOREA, LIBERIA, and CHINA; and in the United States he served the conferences in ARKANSAS, OKLAHOMA and Texas.

He retired in 1938 but remained active in various social and religious capacities, publishing three books, one of them being a history of the Boaz family. He died in Dallas, Texas on Jan. 2, 1962.

H. A. Boaz, *The Thomas Boaz Family in America, with Related Families*. N.p., 1949.

Clark and Stafford, *Who's Who in Methodism*. 1952.

ELMER T. CLARK

BOCOBO, JORGE C. (1886-1965), Filipino layman, jurist, and public servant, was born in Gerona, Tarlac, on Oct. 19, 1886. He finished his law course at Indiana University and was three times awarded the LL.D. degree *honoris causa*. He was married to Felisa Z. de Castro and they had seven children: Elvira, Florante, Celia, Ariel, Dalisay, Israel, and Malaya. He started his public career as law clerk in the Executive Bureau in 1907. When the University of the Philippines College of Law was founded in 1911, he was appointed lecturer to teach civil law. Among his first students three became President of the PHILIPPINES—Manuel A. Roxas, Jose P. Laurel, and Elpidio Quirino. In 1917 he became Dean of the College. From 1927 to 1928 he was acting President of the University and was permanent President from 1934 to 1939. He was Chairman ex-officio of the U.P. Board of Regents when he was elevated to the position of Secretary of Public Instruction in 1939. In 1942 he was appointed Associate Justice of the Supreme Court. In 1947 he was designated Chairman of the Code Commission which drafted the Civil Code of the Philippines. It was primarily through his efforts that provisions giving more rights to married women, implanting the principle of equity in Philippine jurisprudence, promoting the solidarity of the Filipino family, elevating Filipino customs to the category of law, and exalting the human personality were incorporated in the code.

He was a distinguished member of the International Commission created to draft a common penal code for all Spanish- and Portuguese-speaking peoples. Bocobo had a complete mastery of the English and Spanish languages, wrote the first Filipino novel in English, became an honorary member of the *Academia de la Lengua Espanola*, and translated from Spanish to English Rizal's novels and letters.

He was an outstanding Methodist layman, who won a place in the social and educational life of the country. Aside from being an active member of Central Church, where he taught a Sunday school class and served on the board for many years, he was also a member of the Hospital Board for several terms. He was the delegate from the Philippines to the Jerusalem Conference in 1928. From 1929 until the outbreak of World War II, he served as president of the cooperating evangelical churches, whose organizational name changed from The Evangelical Union

to the National Christian Council and finally to the Philippine Federation of Christian Churches.

Bocobo left a deep impress on his church and country.

BYRON W. CLARK

BODIE, CALIFORNIA, U.S.A., is a lonely collection of 168 abandoned buildings in mideastern California and is considered so picturesquely typical of ghost towns it has been made a state historical park. It is named for Waterman S. Bodie, one of the prospectors who came in following discovery of gold in 1852. He died of exposure in 1859, having found gold on the site where later the settlement would bear his misspelled name. Bodie reached its peak in the 1870's with a population of 10,000 and an output of high-grade ore valued at \$100 million. By 1900 it had declined to 2,000 and had been abandoned in 1932 when a fire broke out and destroyed most of the buildings.

The town had had two churches, Roman Catholic and Methodist, neither strong, for Bodie was a mining camp not given to churchly ways. The Methodist building was erected in 1879, and the weatherbeaten frame structure was the first restoration project which began in 1964. Vandals had wrecked its interior, even purloining the "Thou Shalt Not Steal" sign from the altar. By making Bodie a state historical park, these earlier days—California Methodism among them—have been brought into focus for present-day people.

Ella M. Cain, *The Story of Bodie*. San Francisco: Fearon Publishers, 1956.

"Gold-Rush Ghost Town," *Together Magazine*, August, 1964. Lawrence R. McDonnell, *California's Historical Monuments*. San Francisco: Pacific Gas and Electric Co., 1965.

LELAND D. CAE

BOEHLER, PETER. (See BÖHLER, PETER.)



HENRY BOEHM

BOEHM, HENRY (1775-1875), American itinerant preacher, was born in Lancaster County, Pa., June 8, 1775, the son of MARTIN BOEHM, who was expelled from

the Mennonites for his "too evangelical opinions" and became a bishop of the UNITED BRETHREN IN CHRIST. The family home at Conestoga sheltered many of the itinerant preachers of the pioneer period of Methodism. Henry Boehm's boyhood was passed under frontier conditions and amid these religious influences. He was a self-trained man of twenty-five when he became an itinerant preacher of the M. E. CHURCH, traveling circuits in MARYLAND, VIRGINIA, and the regions beyond. Later he served in PENNSYLVANIA, introducing Methodism into Harrisburg and Reading.

Boehm was able to preach in both English and German. Before 1810 he had preached in German in fourteen different states. At FRANCIS ASBURY'S request he superintended the translation of the 1805 Methodist *Discipline* into the German language, printed in 1808 at Lancaster, Pa. As traveling companion of Bishop Asbury for five years he visited annually not only all the states along the Atlantic coast, but all the frontier settlements and many of the isolated homes. After he ceased to travel with Bishop Asbury he was appointed to various important districts of the rapidly growing denomination needing skilled leadership, and then to pulpits of commanding influence in Pennsylvania and NEW JERSEY until old age compelled him to ask release from regular ministerial duties. After his one hundredth birthday he preached several times, and only a few days before his death on Dec. 28, 1875, he gave a formal address.

H. Boehm, *Reminiscences*. 1875.
Dictionary of American Biography.

ELMER T. CLARK

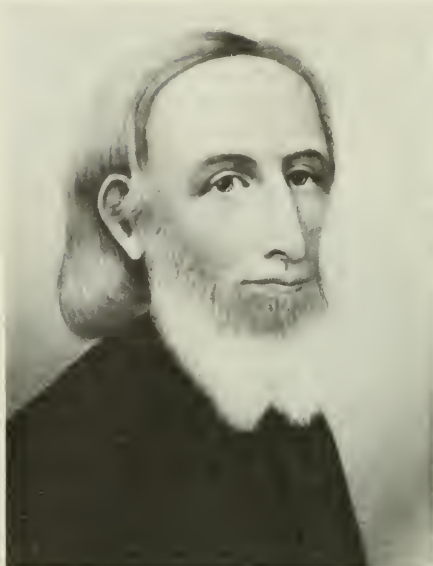
BOEHM, JACOB, was one of the eight children of MARTIN BOEHM, and the brother of HENRY BOEHM. There is little known of him, and the usual historical sources of early American Methodism record neither the dates of his birth nor of his death. He may have been the eldest son of Martin Boehm, since he was named after his grandfather and later was given charge of the family farm so that Martin could travel more widely as a preacher. Henry Boehm says that Jacob gave the ground for BOEHM'S CHAPEL but the original deed reads, "From Martin Boehm to a Society of Christians calling themselves Methodists." FRANCIS ASBURY speaks well of Jacob Boehm in his *Journal*, stating in 1799 that Jacob had "followed us nearly the space of twenty years," mentioning also that "God hath begun to bless the children of his family." Henry Boehm spoke highly of a John Boehm, who he said was his nephew. The boy was probably a son of Jacob. In 1812 and again in 1813 Asbury records in his *Journal* that he not only visited Jacob but preached at his house.

F. Asbury, *Journal and Letters*. 1958. Vol. II, 200, 697, 740.
H. Boehm, *Reminiscences*. 1875.
Koontz and Roush, *The Bishops*. 1950.

FREDERICK E. MASER

BOEHM, MARTIN (1725-1812), American U.B. bishop, was born Nov. 30, 1725 in Lancaster Co., Pa., to Mennonite parents who had come from Germany. He married Eve Steiner in 1753 and they became parents of eight children. Youngest of these was Henry who attained much prominence as a Methodist preacher and traveling companion of Bishop FRANCIS ASBURY.

In 1756, Martin Boehm was chosen by lot to be one of the preachers of the German-speaking Mennonite So-



MARTIN BOEHM

ciety to which he belonged. Since formalism characterized the Mennonite Church, his preaching task proved difficult. Although he attempted to preach as required, he felt unqualified to teach others the way of salvation. His own salvation seemed questionable to him. One day, probably in 1758, while plowing, he became so wrought with his lost state that he cried out to God for help. A stream of joy poured over him as he received God's assurance. From then on he became a truly evangelical speaker. The next year he was advanced to full pastoral standing among the Mennonites with the designation of bishop.

Martin Boehm became attracted to the Methodist preaching of GEORGE WHITEFIELD because it was along the line of his own spiritual awakening. He began to share in "great" meetings with other evangelical ministers. At one of these, probably on Pentecost Day, 1767, on the farm of ISAAC LONG, Boehm's preaching so warmed the heart of PHILIP WILLIAM OTTERBEIN, a clergyman of the Dutch Reformed Church of York, Pa., that he hurried forward at the close of the sermon to embrace the preacher and exclaim, "Wir sind brüder (We are brethren)." From this occasion spiritual roots were being formed that ultimately were to bring these two men together as co-founders of the Church of the UNITED BRETHREN IN CHRIST.

A formal break between Martin Boehm and the Mennonites took place around 1777 when Boehm was censured for his doctrine, manner of preaching, and associating with men of other denominations. Turning his farm over to his son JACOB, Martin Boehm gave himself entirely to traveling and preaching. He associated with Otterbein, in giving guidance to their co-laborers among the German-speaking people of MARYLAND and PENNSYLVANIA. In 1789 a conference of their followers was held in Otterbein's parsonage in BALTIMORE, Md., to plan for the

means of carrying on their work. Subsequent meetings were held until in 1800 a formal organization of the Church of the United Brethren in Christ was effected, with Otterbein and Boehm being chosen by their associates to serve as superintendents or bishops. They were recognized in this relationship until their death; though neither, on account of advanced age, could give effective leadership after 1805.

Methodists formed a class at Martin Boehm's home about 1775, and his wife was one of the first to join. In 1791, a chapel was built on land which had belonged to the Boehms. In 1802 Martin Boehm joined the M. E. Church at BOEHM'S CHAPEL, although this did not interfere with his relationship to the United Brethren. The fellowship between English-speaking Methodists and German-speaking United Brethren was very cordial and they frequently shared in one another's services.

After fifty-five years of preaching, Martin Boehm died at his home March 23, 1812. A few days following the burial in the cemetery at Boehm's Chapel his son Henry and Bishop Francis Asbury arrived at the home. A fitting sermon was preached the following Sunday by Asbury in tribute of his deceased friend who was "greatly beloved in life, and deeply lamented in death."

H. Boehm, *Reminiscences*. 1875.

Koontz and Roush, *The Bishops*. 1950.

H. A. Thompson, *Our Bishops*. 1889. JOHN H. NESS, JR.

BOEHM'S CHAPEL, Lancaster County, Pa., U.S.A. Built in 1791 on property given by "MARTIN BOEHM to a Society of Christians calling themselves Methodists" and according to a plan furnished by RICHARD WHATCOAT, it was the first Methodist church in Lancaster County, Pa. Martin Boehm later was one of the founders of the UNITED BRETHREN IN CHRIST, being elected one of their bishops in 1800. In his old age, however, he also joined the M. E. CHURCH. His son, HENRY BOEHM, who became a Methodist minister and a traveling companion of FRANCIS ASBURY, is often mistakenly mentioned as the founder of Boehm's Methodist Church; but an older son, JACOB BOEHM, was far more influential in its erection and organization, Henry being only sixteen years old when the church was built. Henry refers to the church in his *Reminiscences*, recalling that various Boehm families aided in its establishment, and adding that his brother, Jacob, gave the ground, a statement contradicted by the original deed.

A pamphlet issued by the Willow Street Church, under whose care the building has been placed, describes it as "forty feet long and thirty-two feet wide . . . It had a gallery on each side and at the entrance end. The pulpit was directly opposite the door and sufficiently high to enable the preacher to see all the movements of the hearers who occupied the gallery." The building was modernized in 1883, the old pulpit and galleries being removed and the windows enlarged. Henry Boehm in his autobiography speaks of the many bishops and great men of Methodism who preached at Boehm's Chapel in the early days of Methodism, and also adds that his parents are buried in its little churchyard. Unfortunately the present church records date back only to the year 1897.

H. Boehm, *Reminiscences*. 1875. FREDERICK E. MASER

BOHEMIA MANOR, Cecil County, Maryland, U.S.A. Here at the home of Solomon Hersey in 1771 or January

1772, RICHARD WRIGHT organized the first Wesleyan Methodist Society on the Delmarva Peninsula. It included individuals awakened by GEORGE WHITEFIELD in 1739. The manor, granted in 1660 to Augustine Hergen by Lord Baltimore, soon had a second Society at Thompson's schoolhouse. This group in 1780 built Bethel Church at Back Creek, where in 1799 it is claimed Dr. Chandler gave the first altar call in the world. Prominent among early Manor Methodists were the Bassetts and Bayards.

F. Asbury, *Journal and Letters*. 1958.

E. C. Hallman, "Feudal Estate of Bohemia, Cradle of M. E. Conference," *Evening Journal*, Wilmington, Del., April 6, 1932. ———, *Garden of Methodism*. 1948.

EDWIN A. SCHELL



PETER BOHLER

BÖHLER, PETER (1712-1775), probably the most influential of the Moravians in the conversion of the WESLEYS, was born at Frankfurt am Main on Dec. 31, 1712. He was brought up a Lutheran, but was attracted by Pietism and was persuaded by Count ZINZENDORF and SPANGENBERG in 1737 to become a Moravian. He was largely instrumental in the formation of the FETTER LANE SOCIETY on May 1, 1738, and was highly regarded by the Wesley brothers during the many years in which Moravians and Methodists were at variance. CHARLES WESLEY called him "a better physician" than his own medical attendant. The hymn, "O for a thousand tongues to sing," is said to have been inspired by some words of his. He died in London on April 27, 1775.

J. E. Hutton, *History of the Moravian Church*. London: Moravian Publication Office, 1909.

J. P. Lockwood, *Peter Bohler*. 1868.

C. Wesley, *Journal*. 1849.

J. Wesley, *Journal*. 1909-16.

C. W. TOWLSON

BOISE, IDAHO, U.S.A. First Methodist Cathedral of the Rockies is a strong, well-known church. The Gothic structure of sixty-four rooms is constructed of Arizona rosestone and Indian limestone. It is surrounded by landscaped gardens and patios covering a downtown city block. The 153-foot tower houses the Schulmerich carillon on which recitals of well-loved hymns and melodies are often played. Stained glass windows add beauty to the dignity of the sanctuary and Cana Chapel. The Holy Scriptures Window at the sanctuary altar is of vivid color by day but is gold, because of an overlay, when spotlighted at

night. The edifice was completed in 1961 at an approximate cost of \$2,400,000 and is debt free.

The staff of First Methodist carries on an extensive program of worship services; an educational system for all ages including an active Golden Years organization and week-day kindergartens—one for four-year-olds and a second for five-year-old children. About 650 children and adults participate in the graduated choir system in which twelve choirs function. Several weekly radio and television programs are presented by staff members.

BOLIVIA, an inland republic of west central South America, was named in honor of Simon Bolivar, liberator of Spanish colonies in South America. About one-third of the area consists of high mountains which are home to three-quarters of the population, the other two-thirds of the area being tropical lowlands of the Amazon basin. The population is about 3,596,000, and of these between fifty and sixty percent are indigenous Indian tribes. The actual seat of government is at LA PAZ, whose elevation of 12,-300 feet makes it the world's highest capital.

In the pre-Spanish epoch, Bolivia was a part of the Inca Empire, which began about A.D. 1400. Remains of this civilization are found, as are pre-Inca ruins and artifacts. After defeating the Incas, Spain included this region in the Vice-royalty of PERU. Much wealth was derived from the silver mines, particularly those in Potosi Province. Independence was declared in August, 1825.

Never a powerful nation, Bolivia has been weakened by a series of wars. While a republic in form, the country has often found her democratic theories subverted by caudillos, or chieftains. A succession of strong men have ruled through most of Bolivian history, each depending upon the army for support. The revolution of 1952 nationalized the mines, provided a sweeping program of land reform, and vastly improved the social and economic status of the Indians. Economic problems are rooted in the fact that there simply is not enough to go around. Per capita income in 1961 was \$122 a year, lowest of any country in Latin America.

The illiteracy rate is one of the worst in all Latin America, with sixty-nine percent of adults estimated as unable to read and write. Approximately one percent of the population is Protestant. The Roman Catholic religion was introduced to nearly all of the population in colonial times, but animistic religions are still practiced in tribal areas. In many instances Indians have preserved their primitive religious beliefs within a nominal Christianity.

The first Methodist contact with Bolivia was the tour in 1877 by WILLIAM TAYLOR, later bishop, who dreamed of a chain of self-supporting missions on the west coast of South America. He visited Peru, Bolivia, and CHILE, but most of the area in which he started work—including the port city of Antofagasta—was soon to become Chilean territory in the War of the Pacific.

In 1879 Jose Mongiardino, a colporteur, took Bibles into Bolivia, but he was murdered and his stock of Scriptures burned. In 1883 the noted Methodist team of Bible agents, ANDREW M. MILNE and FRANCISCO PENZOTTI, succeeded in entering Bolivia and worked in Tupiza, Potosi, Sucre, Oruro, and La Paz, as well as country villages. Penzotti was the evangelist and Milne the colporteur. The next year Penzotti returned with two other colporteurs, holding public services and establishing one Sunday school.

In 1890 JOHN F. THOMSON arrived from ARGENTINA and found a Bible Society agent selling Bibles and holding services in La Paz. Thomson joined him in services for a time and helped to organize Sunday schools for the Indians.

The beginning of permanent Methodist work in Bolivia is dated from 1906, when FRANCIS M. HARRINGTON rode a donkey across the mountains from Chile, where he had worked in the Iquique school. He organized the first Methodist church in the country at La Paz in August, 1906, and in 1907 launched the American Institute (now Colegio Evangelico Metodista). By February of 1908 Harrington was dead of tuberculosis, but his work prospered, and in 1912 a second American Institute was established in COCHABAMBA by government invitation. Later medical work was added. In 1916 Bolivia became a mission conference. Church development was slow, however; and thirty-four years after its founding, Methodism could boast only one congregation, two schools, and a clinic.

The Revolution of 1952, with its deep social ferment, brought changes in religious attitudes and a new openness to the Protestant witness. Mission leaders recognized this change by declaring Bolivia to be a "Land of Decision" in 1956, and for four years Methodist resources were concentrated upon Bolivia on a scale hardly matched at any time in the history of the church's missions. At the start of the Land of Decision program there were two districts in the BOLIVIA Provisional ANNUAL CONFERENCE, with eight organized churches enrolling just over 500 members. At its 1965 session the conference (now a full annual conference) counted 3,100 full and preparatory members, a gain of fifteen percent in just one year. In 1965 the church had forty-three ministers as members of the conference, forty-four supply pastors, and 151 lay preachers. An outstanding leader of the Land of Decision program was MURRAY S. DICKSON.

Among present centers of activity are La Paz, Cochabamba, and SUCRE. ANCORAIMES, site of a medical mission, is the center for work among Aymara Indians, and there are churches for worship in the Aymara Tongue in a number of villages and also in cities where the Aymaras have migrated—especially La Paz. In Ancoraimes there are boarding schools for boys and girls, and in the vicinity there are eighteen Methodist primary schools for Indian children. The Alta Beni region is the site of new work in the *selva* or jungle region of eastern Bolivia. A school, Panamericana in Trinidad, serves 130 students. MONTERO, in southeastern Bolivia, is another center of lowland work. Here the mission is not only to the established Bolivian population but also to Indians and foreign immigrants who are opening new lands. Here the United Church of Christ in JAPAN has sent three missionaries to work among Japanese and Okinawan colonists.

Major institutions of the church in 1969 were the American Clinic (also known as Pfeiffer Memorial Hospital), La Paz, probably the leading private hospital of the country; a school of nursing related to it; Colegio Evangelico Metodista in La Paz, a primary and secondary school with 1,500 students and ninety-two teachers; American Institute in Cochabamba, a primary and secondary school with 1,025 students and seventy-one teachers; the Paul Harris Home (for crippled children) in Cochabamba; Wesley Seminary in Montero, which trains ministers for all Bolivia; and the school and Rural Instituto at Montero, headquarters of an ambitious community development program. The church administers a hospital in Montero

under contract with the Ministry of Health. A publishing venture, Icthus Press, is supplying religious books in Spanish, many of them by Bolivian authors.

Methodist work is in a unique position in Bolivia because of the absence of most of the Protestant denominations with which the church commonly cooperates. The only such group is the Canadian Baptist mission, with whom Methodists work in a radio ministry, "Southern Cross," and a few other projects. Other Protestant missions represent extremely conservative theological positions. At the same time, the United Methodist mission itself is an international enterprise. The Argentina Conference has supported a missionary in Bolivia for a number of years, and workers have come from URUGUAY, Chile, BRAZIL, PUERTO RICO, and other countries. Financial support has come also from SWITZERLAND and sister republics of South America.

In its early years, the Methodist movement in Bolivia relied heavily upon foreign leadership—most of it from North America. The middle 1960's saw a breakthrough in the development of national leadership. The two principal schools now have Bolivians as directors, and an increasing number of Bolivian pastors are assuming positions of leadership. The training of leaders has been aided substantially by the Crusade Scholarship program.

Icthus Press is the Methodist literature center for Bolivia, located in Cochabamba. Icthus Press functions under the Commission of Literature and Literacy of the Bolivia Annual Conference to produce and distribute literature. Booklets written by Bolivian and missionary church workers are edited by a committee, printed by the press, and sent to bookstore outlets in Cochabamba, La Paz, Santa Cruz, Sucre, and Trinidad in Bolivia, and also to Peru, Chile, Paraguay, Nicaragua, and other Latin American countries.

Several collections of booklets are published. The *Popular Collection* includes booklets on the fourth-grade reading level on subjects such as religion or health. The *Select Collection* is at the high school or college level and deals with social questions, Bible and doctrine, faith and culture, inspirational literature, and personal testimonies. Another series is the *Bible Study Collection*. An easy-to-read series of personal experiences is *Entrance Into Life*.

In 1965 the booklets and books sold by Icthus numbered 5,973 in Bolivia and 5,790 in other countries. Sales were valued at \$1,200.

W. C. Barclay, *History of Missions*. 1957.

Mary R. Harrington, *Adventuring with God*. Stockton, Calif.: privately published by Vivian W. Perry, 1954.

Barbara H. Lewis, *Methodist Overseas Missions Gazetteer and Statistics*. New York: Board of Missions, The Methodist Church, 1960.

Paul McCleary, *Bolivia—Land of Opportunity*. New York: Board of Missions, The Methodist Church, 1964.

The Methodist Church in Bolivia. Historical Society of The Methodist Church in Bolivia, 1962.

W. Stanley Rycroft and Myrtle M. Clemmer, *A Factual Study of Latin America*. New York: Commission on Ecumenical Mission and Relations, United Presbyterian Church, U.S.A., 1963.

World Methodist Council, *Handbook*. 1966.

ARTHUR BRUCE MOSS
EDWIN H. MAYNARD
MIGUEL MARTINEZ

above. The 1960 GENERAL CONFERENCE of THE METHODIST CHURCH granted permission to the Bolivian Provisional Annual Conference to become an Annual Conference in its own right when and if twenty-five ministers in full connection could be reported. This condition was met in 1964, and the conference took its place with the other regular conferences in Methodism.

It organized with a Central District in which COCHABAMBA, MONTERO, Santa Cruz, Trinidad, and Eucaliptus are located; a Southern District about SUCRE, the capital and perhaps the cultural center of Bolivia; and a Northern District based upon LA PAZ and Santa Fe. There was also a Lake Titicaca District with ANCORAIMES its center. The conference supported the Icthus Press and carried on other conference-wide institutions and missionary work as it could.

Bolivian Methodists had the advantage of being supported by wide cooperation from many sections of world Methodism. The Argentine church maintained a missionary in Bolivia, and other Latin American Methodists also supported work in this land.

In 1968 the Bolivia Annual Conference joined Methodist churches of other countries of Latin America in requesting autonomy of the General Conference (the UNITING CONFERENCE of the UNITED METHODIST CHURCH). The request was granted, subject to the fulfillment of certain conditions by the Bolivian church.

The **Evangelical Methodist Church of Bolivia**. Conditions were fulfilled and the autonomous Methodist Church of Bolivia, Iglesia Evangelica Metodista en Bolivia, was inaugurated at the constituting conference Nov. 30-Dec. 3, 1969, in Cochabamba, Bolivia. The Rev. MORTIMER ARIAS, executive secretary of Bolivian Methodism, was elected by the conference on its sixth ballot as bishop of the autonomous church.

It was formed, as is stated above, from the former Bolivia Annual Conference of the United Methodist Church and reported 3,150 members (full and preparatory), 45 organized churches, 170 preaching places, and 4,320 Sunday school members. There are presently 63 ordained and lay ministers. The Bolivian Church will continue in close relationship with the United Methodist Church as do the other autonomous churches which have been formed in the South American countries.

The bylaws of this church give almost full autonomy to the districts of the former conference—now of the Church. These districts have the appointive power over certain ministers and laymen who are not under supervision of the whole church. There is a general committee in charge of all the ministers in full connection, however, and these are assigned in a block to their respective districts and these districts make their appointments within their geographical limits. This, of course, greatly curtails what had been the complete appointive power of bishops, as had been the case formerly. The bishop serves for a term of four years, though he may be reelected once or possibly twice. After a bishop has served a tenure of eight or twelve years, however, he may not be reelected again unless a period of four years has elapsed since he left his episcopal supervision.

N. B. H.

BOLIVIA ANNUAL CONFERENCE. The growth and organization of Methodist work in BOLIVIA is narrated

BOLTON, ALBERT EDWARD (1862-1914), Canadian medical missionary, was born Sept. 9, 1862, at Newboro, Ont., and died Dec. 28, 1914, in Vancouver, B. C. He

was educated at Queen's University (Kingston), and New York University, from which he secured a doctorate of medicine in 1888.

Bolton was deeply interested in church work, and twice offered himself to the missionary society of the Methodist Church for work in the Canadian field. His offers were refused for lack of funds. Hearing the appeal of THOMAS CROSBY, pioneer minister on the West Coast, for a medical doctor, and being both consecrated and determined, Mrs. Bolton and he set out for British Columbia at their own expense, arriving at Port Simpson on Nov. 17, 1889. At that time he was the only doctor within a radius of 500 miles. In his first year he treated over 5,400 patients. In a letter published in the *Christian Guardian*, Dec. 24, 1890, he wrote:

To instruct in hygiene, to check the progress and alleviate the suffering of seated disease, to soothe the dying agonies, and at the same time to point to Jesus, the Savior, as the healer of the soul, have been my work, together with preaching occasionally, and helping with class meetings, Sabbath School, Day School and Boys' Home. Under Providence, I hope I have done some good.

He soon realized the necessity of a hospital, so he turned to industry and government for assistance. With donations from Indians, white residents and personal friends, he financed the building of a hospital at Port Simpson, opened in 1892. It was operated as a general public hospital, owned and directed by a hospital association incorporated under a special act of the legislature. Thus he became the first (although self-appointed) medical missionary of Canadian Methodism. "His name must ever stand high in the annals of his Church as the man who pioneered the establishment of Medical Home Missions, a branch of Christian service which later blossomed out into one of the principal efforts of the Methodist Church," wrote R. G. Large.

In 1902 he returned to private practice in VICTORIA, and in 1905 moved to Vancouver. The hardships and privations he endured while at Port Simpson undoubtedly contributed, in no small degree, to his early death at the age of fifty-two.

R. C. Large, *Skeena: River of Destiny*. Vancouver: Mitchell, 1958.

Mrs. F. C. Stephenson, *Canadian Methodist Missions*. 1925.

W. P. BUNT

BOMBAY, India, is a city on the island of Bombay, connected with the mainland by causeways. In recent years a part of the mainland was brought within the municipal limits, and the civil district, now extended to a distance of twenty miles, is known as Greater Bombay. It is the capital of the state of Maharashtra formed by the bifurcation of the bilingual stage of Bombay into two unilingual states of Maharashtra and Gujarat. Bombay is the principal seaport of western India, and has a population of almost 5,000,000.

Methodist work in Bombay began in 1869 under WILLIAM TAYLOR, after earlier attempts failed. There are nine Methodist churches, including six in the city proper, one of which is a joint project of The Methodist Church in Southern Asia, the American Marathi Mission, the Church of Scotland Mission, United Church of North India, and the Church of India, Burma and Ceylon (Anglican) with

a combined membership of over 500, of whom 249 are Methodists.

Robinson Memorial Church, erected in 1926, is now headquarters of Bombay Methodist work and provides residential quarters for the pastors and the resident bishop.

Friendship Center and Nursery School is located in a slum area of Bombay, and has a library, a sewing class, guidance for women, and a day nursery for sixty children.

There are eighteen Women's Societies of Christian Service with 701 members. Adult Literacy projects are among the finest, joining with evangelistic and church development programs in the poverty stricken areas of refuge communities.

The Inter-Mission Business Office is used by ninety-nine mission boards and societies to handle exchange, insurance, and transportation, as well as the treasurers' offices of the four cooperating boards.

Other institutions in the city include the Club Back Road Guest House, maintained for church leaders and other guests and which serves as headquarters of the city evangelistic work; Wicke Building, named for Bishop LOYD WICKE, which contains apartments for residents and a social hall for Methodists in the city; and the Christian Bookshop, which is an interdenominational project.

Project Handbook: Overseas Missions. 1969.

LOUISE L. QUEEN

BOMBAY, BENGAL AND MADRAS MISSION became the first connective organization of Methodist churches outside the original chosen field of the M. E. Mission in INDIA. This mission was organized by drawing together the ministers of the churches which had been created as a result of the evangelistic meetings conducted by WILLIAM TAYLOR, who was known generally in India at that time as "California" Taylor. When the GENERAL CONFERENCE of the M. E. Church gave permission for the organization of a second annual conference, the name of the Bombay, Bengal and Madras Mission was changed to the "South India Annual Conference," and the India Conference was renamed the "North India Conference." These geographical names were open to criticism, because the South India Conference actually extended further to the north than did the other conference.

There is now a BENGAL CONFERENCE and a BOMBAY CONFERENCE, but instead of a Madras Conference there are now two conferences—HYDERABAD and SOUTH INDIA. Out of other areas that were contained in the Bombay, Bengal and Madras Mission, have been carved the Indus River Conference, and the Sindh Mission Conference in PAKISTAN, as well as the Madhya Pradesh and the Gujarat Conferences in India.

J. WASKOM PICKETT

BOMBAY CONFERENCE of The United Methodist Church covers all Maharashtra in INDIA except environs of Sironcha. BOMBAY, of course, is the principal city of the conference, though Poona, 119 miles east of Bombay, becomes the capital of the Bombay state during the rainy season. Poona is a healthful city of 793,016. Nagpur is the leading commercial city of central India, with a population of 729,712, and Dhulia, a town of 100,000, is also in the Bombay Conference.

The Bombay Conference came out of the South India Conference. Its districts are Bombay, Poona, Dhulia,

Puntamba-Sangammer, Nagpur, Udgir, and Nanded. Statistics of the conference include fifty-eight Methodist congregations with a membership (including baptized children) of 19,598. Bombay is the seat of an episcopal area. (See also BOMBAY, BENGAL AND MADRAS MISSION.)

N. B. H.

BOND, GEORGE JOHN (1850-1933), the son of a native of Torquay, England, who became a merchant in Newfoundland. He was born in St. John's, July 1, 1850. Educated at the General Protestant Academy in that city, he was received on probation for the ministry in 1871, and entered MOUNT ALLISON UNIVERSITY.

After graduation in 1874, Bond returned to Newfoundland, where he was ordained in 1876, and labored on different circuits, including some in St. John's. In 1891 he was transferred to the Nova Scotia Conference, and became editor of *The Wesleyan* in 1895. At the 1902 General Conference he was appointed editor of *The Christian Guardian*. Failing health and the death of his wife forced him to resign in 1906. Later, he traveled extensively in CHINA and JAPAN. From 1909 to 1923 he was again active, serving churches in the Maritime Provinces, until he retired to Halifax.

He wrote a number of articles on missionary work, the book *Our Share in China*, and the novel *Skipper George Netman*, which deals with Methodism in Newfoundland outports.

Bond held a number of offices within the church. With him the idea of the Twentieth Century Thanksgiving Fund originated, and he was on the committee to promote it. For many years he was a member of the Board of Regents of Mount Allison University, and was honored with a D.D. degree in 1912.

During his last visit to Mount Allison, he fell ill and returned to Halifax to die, June 22, 1933.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.

D. W. Johnson, *Eastern British America*. 1924.

T. W. Smith, *Eastern British America*. 1877, 1890.

E. A. BETTS

BOND, JOHN WESLEY (1784-1819), an American minister of pioneer days who was the traveling companion of Bishop Asbury when Asbury died in 1816 in northern VIRGINIA. John Wesley Bond was born in Baltimore on Dec. 11, 1784, and joined the BALTIMORE CONFERENCE in 1810, and thereafter was sent to the Calvert, Fairfax, and Great Falls circuits. He seems to have dropped out of the conference for a year or so, for he was "readmitted to the Baltimore Conference" on March 16, 1814. Thereafter, he traveled with Asbury as a sort of chaplain to the bishop, the companion of his travels. In 1816—this must have been just after the death of Asbury on March 31—he was appointed to the Severn circuit in southern MARYLAND, and in 1817 to Harford, above Baltimore. During this year he contracted a fever, which was the cause of his untimely death. He was said to be a man of clear and sound judgment, faithful in his ministerial and Christian duties.

J. E. Armstrong, *Old Baltimore Conference*. 1907.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

BOND, ROBERT (1870-1952), British Methodist, was born at Willington, Durham. He entered the Wesleyan

ministry in 1894, and soon made his mark as an administrator. In 1928 he became secretary of the Wesleyan Methodist Conference; he remained as secretary of the Methodist Conference from 1932 to 1936. In 1937 he was elected president of the Methodist Conference, and from 1937 to 1942 he had charge of the Department of Connexional Funds. He died at Penarth on Oct. 24, 1952.

JOHN KENT



THOMAS E. BOND

BOND, THOMAS EMERSON, SR. (1782-1856), American physician and editor, was born Feb., 1782 in Baltimore, of Methodist parents. Following medical studies at the University of Pennsylvania, he enjoyed a large practice in BALTIMORE. In 1807 he was appointed a Professor of Medicine at the new University of Maryland, but declined due to illness. Subsequently, he occupied numerous public offices.

Licensed to preach in 1824, he soon became involved in religious journalism and in 1827 penned an *Appeal to the Methodists* against the reform movement. Later he briefly edited *The Itinerant*, an anti-reform paper. Elected editor of the New York *Christian Advocate* (1840-48 and 1852-56), for a time he refused to admit discussion of slaveholding but vigorously advocated African colonization. When he died, Bishop WAUGH said, "No one rendered more valued service to Methodism in the last half century," while a later editor, J. M. BUCKLEY, wrote that Bond "left a reputation for ability as an editor unequalled before and unsurpassed since." E. J. DRINKHOUSE, the METHODIST PROTESTANT historian, thought him devious and almost spiteful.

A son, Thomas E. Jr. (1813-1872), followed his footsteps as both physician and editor, organizing a dental college in 1839 and editing the *Baltimore Christian Advocate* (1859-61) and several Southern Methodist papers after the Civil War.

Appleton's Cyclopaedia of American Biography.
National Cyclopaedia of American Biography.

EDWIN A. SCHELL

BONEBRAKE THEOLOGICAL SEMINARY, Dayton, Ohio.
(See UNITED THEOLOGICAL SEMINARY.)



ISAIAH H. BONNER

BONNER, ISAIAH HAMILTON (1890-), an American bishop of the A.M.E. CHURCH, was born in Camden, Ala., on July 27, 1890. He was educated at Knoxville College (Tennessee) from which he received the degrees A.B., and B.D. in 1912 and 1914, respectively. In 1942 he received the honorary D.D. degree from Payne College (Alabama). He was ordained DEACON in 1913 and ELDER in 1920, was pastor of churches in TENNESSEE and ALABAMA, served as a presiding elder in Alabama and was elected to the episcopacy in 1948 from the pastorate of Bethel Church in Mobile, Ala.

GRANT S. SHOCKLEY

BONNET SCHOOL-HOUSE, Mt. Pleasant, Pa., was the site of the first session of the GENERAL CONFERENCE OF THE UNITED BRETHREN IN CHRIST. On June 6, 1815, fourteen of eighteen delegates met in this log structure situated along the Old Glade Road one mile east of Mt. Pleasant on the Abraham Draksel (TUXAL) farm. It was named for John Bonnet, a farmer, who erected it at his own expense so children could be educated. The schoolhouse was built in 1810 and was used for both school and church purposes. A granite marker now stands at the site.

Spayth and Hanby, *History of the UB Church*. 1851.

WILLIAM C. BEAL, JR.

BOOK AGENTS. The title of the executive officers of the METHODIST PUBLISHING HOUSE, or BOOK CONCERN, of the Methodist Church in its developing years. The title of "Book Steward" was the original name. In the GENERAL CONFERENCE of 1792, the question was asked, "Who is employed to manage the printing business? Answer: JOHN DICKINS. Question 2—What allowance to be paid him annually for his services? Answer: \$200 for

dwelling house and for a book room." Certain other allowances were given John Dickins, who thus became the first Book Steward and whose own personal contribution had begun the Book Concern itself.

In 1820 in certain regulations having to do with the Book Concern the title of Book Agent appeared in connection with the legislation having to do with the editors and general managers of the Book Concern in New York, and the title of Book Steward seems to have become that of Book Agents from that time on. Eventually there were chosen two Publishing Agents, or Book Agents (the terms were sometimes interchangeably used in the M. E. Church, South), one a clerical agent, the other a lay; in the M. E. Church, with the great growth of the CINCINNATI and the CHICAGO branches of the Book Concern, there came about in time three Book Agents, or Publishing Agents. This was how it was at the time of church union in 1939.

At UNIFICATION of the three Methodisms, a clerical and a lay publishing agent were decided upon and under their supervision all the publishing interests of the three uniting churches were put. These Agents were elected by the BOARD OF PUBLICATION of the united Church. Two agents continued until the reorganization of many administrative offices of THE METHODIST CHURCH was effected in 1952, when a single executive was established for the Methodist Publishing House and given the title of **Publisher of The Methodist Church** (Discipline, 1964, paragraph 1123). This officer is also declared to be the president of each corporation under the direction of the Board of Publication. He is sometimes referred to as "publisher," sometimes as "president" interchangeably in the *Discipline* (paragraph 1138, 1140). He is elected by and is under the general supervision of the Board of Publication of The Methodist Church (now the UNITED METHODIST CHURCH). (Discipline, 1964, paragraphs 1123, 1138, 1140-1142; 1968, paragraph 956-959).

N. B. H.

BOOK COMMITTEE. For the origin of this Office in early American Methodism and its development, see PUBLICATION, BOARD OF.

BOOK CONCERN. (See METHODIST PUBLISHING HOUSE.)

BOOK EDITOR. In the UNITED METHODIST CHURCH, U.S.A., the Book Editor is an executive officer of the METHODIST PUBLISHING HOUSE, directed to edit "all the books of our publication." The title Book Editor supplanted that of the old Book Steward of the beginning days of American Methodism, when JOHN DICKINS, as Book Steward, was both publisher and editor and general manager of the BOOK CONCERN itself—later the Methodist Publishing House. As the Book Concern and the publishing interests of the Church grew enormously through the years, BOOK AGENTS were in time elected to oversee the general managerial work of the Publishing House. While for a time these also were responsible for the general editorial work of the House, it came about that eventually an editor was elected who should have sole responsibility for the editorial content of all books put out by the House. Thus came about the office of Book Editor in both the M. E. Church and the M. E. Church, South.

THOMAS O. SUMMERS of the ALABAMA CONFERENCE

seems to have been the first Book Editor of the M. E. Church, South, elected in 1850; the M. E. Church in time also put the general editorship of its books under a Book Editor who was elected by the GENERAL CONFERENCE. The *Discipline* of 1876 refers to Book Editors but in 1904 one person came to hold this title in the M. E. Church.

Under the editorship of the Book Editor the *Methodist Quarterly Review* was published in the M. E. Church, and the *Methodist Review* in the M. E. Church, South. Within recent years the responsibility for editing the journal, *Religion in Life*—which supplanted the old *Reviews*—has been made the responsibility of the Book Editor. (*Discipline*, 1968, paragraph 962).

A trade name for the publication of general books was adopted by both Episcopal Methodists in the earlier years of the twentieth century. The ABINGDON PRESS was the trade name adopted by the M. E. Church for this part of its work, and the M. E. Church, South, adopted COKEBURY PRESS as its trade name. The Book Editor in each church became the editor of these respective presses. With the combination of the two presses at union in 1939-40, there came about the Abingdon-Cokesbury Press; later the name was shortened to Abingdon Press. Editorial responsibility for this Press continues to devolve upon the Book Editor.

The Book Editor is always named to edit the *Book of Discipline* and is the chief of its editorial committee as set up by the General Conference. He is also tacitly assumed to have the responsibility for the textual correctness of the *Hymnal*, *Ritual*, and all official documents of The United Methodist Church.

Discipline, 1968, Paragraph 962.

N. B. Harmon, *Organization*. 1953.

P. A. Peterson, *Revisions of the Discipline*. 1889. N. B. H.

BOOK OF OFFICES, THE. In 1784 JOHN WESLEY published his adaptation of the Anglican *Book of Common Prayer* under the title of *The Sunday Service of the Methodists*. Although this did not meet with the use for which he had hoped in America, it continued to be reprinted for use in England. Editions were published every year or two until 1882, when it was drastically revised and appeared with a new title, *The Book of Public Prayers and Services*. This remained in print until about 1910.

By resolution of the WESLEYAN METHODIST CONFERENCE of 1839 "Mr. Wesley's Abridgment of the Order for the Administration of Baptism and the Lord's Supper [was] published in one convenient volume, distinct from the other parts of the Liturgy." This much smaller book was entitled *Order of Administration of the Lord's Supper and Baptism*. Later this was enlarged by the addition of orders for the Solemnization of Matrimony, the BURIAL OF THE DEAD, and ORDINATION. To these, apparently in 1879, was added an adaptation of Wesley's COVENANT SERVICE.

Although both books had progressively undergone revision in minor details through the years, the Conference of 1874 called for a major overhaul of both "the Liturgy and Book of Offices" so as to remove "all expressions which are susceptible of a sense contrary to the principles of our evangelical Protestantism." In 1882 this thorough revision issued in a new *Sunday Service* entitled *The Book of Public Prayers and Services*, and also in a revised *Order of Administration of the Sacraments and other Services*. In one locality or another all these books continued in

regular or occasional use, as in fact did the *Book of Common Prayer*.

With the approach of METHODIST UNION the Wesleyan Methodist Conference of 1929 appointed a committee "to consider the question of the revision of the Book of Offices, and to consult with the representatives of the other Methodist Churches." The convener was the BOOK STEWARD, who at that time was J. Alfred Sharp, later succeeded by Edgar C. Barton. The strong united committee thus inaugurated was not able to prepare an agreed book before the Uniting Conference of 1932, and that body agreed that the forms customary in the uniting denominations should continue in use until the new Book of Offices was ready. By order of the 1935 Conference a new book was issued on an experimental basis, and with some minor alterations this was authorized by the Conference of 1936, with the title *The Book of Offices, being the Orders of Service authorized for use in the Methodist Church*. Although by no means in universal use within the British Methodist Church, this book has largely displaced earlier books, and at least some of its sixteen sections are in occasional use even in many congregations which had previously avoided all set forms of prayer.

The *Book of Offices* continues the tradition of Wesley's *Sunday Service* by opening with an "Office for Morning Prayer," followed by "The Collects, Epistles, and Gospels to be used throughout the Year." Neither of these sections, however, appear to be used very widely. Two Orders are provided for the Lord's Supper; the briefer alternative one, although distasteful to most liturgical purists, served to break the liturgical ice for many who were more familiar with the extemporaneous ordering of Holy Communion. The Book of Common Prayer is followed in adding to the Baptism of Infants an Order of Baptism for Adults, as well as a modernized "Churching of Women" entitled "Thanksgiving of Mothers on the Occasion of the Birth of a Child." Anglican Confirmation is paralleled by "The Public Reception of New Members." The more familiar Solemnization of Matrimony and Burial of the Dead are supplemented by an additional Order for the Burial of a Child. "The Order of Service for the Ordination of Candidates for the Ministry" demonstrates a belief in one ministry to both Word and Sacrament, rather than a two-fold or three-fold ministry.

Other commissioning services are included: for the "Ordination of Deaconesses," the "Public Recognition of Local Preachers," and the "Dedication of Sunday School Teachers." One service is even more peculiarly Methodist: "For such as would enter into or renew their Covenant with God." Contrary to popular belief, however, this particular form carries only vestigial remnants of that introduced by Wesley, being in large measure based upon one prepared for twentieth century use by a Wesleyan minister who served on the Book of Offices Committee, George B. Robson. British Methodism's *Book of Offices* seeks an ecumenical blending of ancient and modern, east and west, the formal and the extemporaneous, and on the whole seeks it successfully. At the time of writing a further revision of the *Book of Offices* is in the experimental stage.

FRANK BAKER

BOOK ROOMS. The name "Book Room" has become the generic title for the publishing houses of the British Methodist churches.

JOHN WESLEY, whose father had tried his hand at a

Young Students' Library in 1692, conceived that his task must include the production of short, incisive tracts, together with abridgments from learned, devotional, and useful volumes. PHILIP DODDRIDGE supplied him with a list of such books in 1746, and in 1749 he began to issue his "CHRISTIAN LIBRARY," which grew to fifty volumes. His first publication had been *A Collection of Forms of Prayer* (1733).

Wesley's early printers included William Strahan of LONDON and Felix Farley of BRISTOL. Between 1760 and 1777 William Pine of Bristol was used, but Pine displeased Wesley by his enthusiasm for the American "rebels." He used Robert Hawes of London between 1773 and 1780. After the *Arminian Magazine* (now the *Methodist Magazine*) began, Wesley bought type and a printing press and put John Paramore in charge of them. The work was done on this press from the latter part of 1779 until 1825. It was installed first in the *FOUNDRY*, which had been left vacant by the removal to *CITY ROAD CHAPEL*, but in 1787 was transferred to North Green, Moorfields. After 1825 Methodist printing was put out to commercial undertakings, except that the UNITED METHODIST CHURCH had the Magnet Press from 1901 until the Union in 1932. After the first World War the Wesleyan Book Room started a bindery for paperbacks, but this was short-lived.

It is significant that each of the Methodist churches, as it arose, gave great importance to publishing. The sixth question on the agenda of the first METHODIST NEW CONNEXION Conference (1797) was, "What shall we do respecting books this year?"

Wesley's original Book Room was at the Foundry chapel, where one end of the Bandroom was fitted with shelves. Other preaching houses were similarly fitted. When Wesley's City Road Chapel was opened in 1778, the Book Room removed there. In 1808, with increased business, the work was removed to 14 City Road; to this were added in 1838 other premises on Windmill Street (now Worship Street) and Castle Street (now Epworth Street). The present building was based on a reconstruction in the 1930's.

Each constituent of the United Methodist Church commenced its publishing work in the provinces and later moved to London. After they came together the former UNITED METHODIST FREE CHURCHES premises on Farrington Avenue were used from 1907 until 1932. The PRIMITIVE METHODISTS began in 1820 at BEMERSLEY, but JOHN FLESHER effected a removal to London in 1843, where the Sutton Street Church premises (Commercial Road) were progressively annexed to the work. After a period at Aldersgate, the business was transferred to Holborn Hall, built in 1875 and acquired by Sir WILLIAM P. HARTLEY for occupation from 1910. At the time of METHODIST UNION in 1932 the three Book Rooms came together in the new building at City Road.

It is impossible to detail the widespread activities of the present Book Room on both the wholesale and the retail sides. The declared policy is to provide everything that a church requires for its varied work. In addition, much business is done today with the general book trade (see also BOOK STEWARD, CONNEXIONAL EDITOR, JOHN TELFORD, THOMAS JACKSON, JOHN MASON).

F. H. Cumbers, *Book Room*. 1956.

C. J. Stevenson, *City Road Chapel*. 1872.

FRANK H. CUMBERS

BOOK STEWARD (British). John Wesley says in his *Journal*, Feb. 8, 1753, that "a proposal was made for devolving all temporal business, books and all, entirely on the stewards, so that I might have no care upon me (in London at least) but that of the souls committed to my charge. Oh when shall it once be?" THOMAS BUTTS and JOHN ATLAY served Wesley in this capacity. After Wesley's death the idea of a book steward was adopted by all the Methodist denominations, though the METHODIST NEW CONNEXION abolished the office in 1893. The PRIMITIVE METHODISTS rigidly maintained a principle of five-years' service only. Well-known WESLEYAN METHODIST book stewards were JOHN MASON, F. J. JOHNSON, and CHARLES H. KELLY. F. W. BOURNE was prominent among the BIBLE CHRISTIANS, and ROBERT ECKETT in the UNITED METHODIST FREE CHURCHES. The Wesleyan Conference of 1904 defined the steward's job as to "have control of the general business of the House, and in particular of its finances, subject always to the decisions of the Board of Management; and . . . be in regular consultation with the [CONNEXIONAL] EDITOR." This system still exists in the present Methodist Church.

(In the United States the title Book Steward was given in a few early instances to JOHN DICKINS and EZEKIEL COOPER who first managed the Book Concern, but the title was changed to BOOK AGENT.)

F. H. Cumbers, *Book Room*. London, 1956.

FRANK H. CUMBERS

BOOK OF WORSHIP, THE, is an official publication of The United Methodist Church first adopted by the 1944 GENERAL CONFERENCE (TMC), and later revised at the order of the General Conference of 1956. In it are the orders and offices for the Ritual and official rites of the Church, as well as an anthology of scripture, prayers, and other liturgical material denominated "Aids for the Ordering of Worship." Some of these aids are arranged according to the Christian year; while others are arranged according to their sequence in the prescribed ORDER OF WORSHIP. These aids, in the nature of prayers, graces, and so forth, are available equally for the ordering of special services, as well as for family and private devotions.

"*The Book of Worship* for Church and Home with orders of worship services for the administration of Sacraments, and aid to worship according to the usages of The Methodist Church," as it is officially named, was first prepared by the official Commission on Worship of The Methodist Church, 1940-44, under the leadership of Bishop IVAN LEE HOLT. Since no formal prayer book had been known in American Methodism since the original SUNDAY SERVICE of JOHN WESLEY was discarded in 1792, there was some discussion in the Commission as to whether or not The Methodist Church was "ready for" a formal book of prayers and offices of this nature. However, the manuscript was compiled and presented to the General Conference with the understanding that it was to be published for "optional and voluntary use."

The book however won such wide acceptance that the Church came to use it more and more. It served as a convenient volume in which to publish certain of the minor offices of the ritual, thus taking these out of the *Book of Discipline* where various minor offices were being increasingly published along with the more stately and ancient forms of the actual ritual itself. The book proved

popular with the ministry of the church as a reservoir of devotional material, not only for private devotions but for prayers, etc., which might be published in the local church's Sunday bulletin.

The Book of Worship as revised and made ready for the union of The Methodist Church and the E.U.B. connection in 1968 is now the sole publication in which is to be found the entire ritual of The United Methodist Church and all matters having to do with worship. The ancient offices of the Ritual (always published in the *Discipline* from 1792 to 1968) have now been omitted from the 1968 *Discipline*, in part because that book has grown very large, and *The Book of Worship* seemed to be a convenient place in which to publish all the forms for worship, thus leaving the *Discipline* to become entirely a book of law.

A new lectionary of scriptural readings has been created for the 1968 *Book of Worship* and there are invocations, calls to worship, collects, prayers of petition and intercession, canticles, and versicles of the Church both ancient and modern, all providing a rich reservoir of devotional material. There are also litanies, table graces, specific prayers and acts of praise, and readings for use in public or private devotions.

The preface of the volume states: "*The Book of Worship* is designed to provide significant structure for the worship of the Church. It is not intended in any way to fetter the spontaneity or reject the reliance upon the Holy Spirit which have characterized Methodist worship throughout its history. Rather *The Book of Worship* seeks to claim for the Church and its people the total Methodist heritage in worship. John Wesley himself, by his devotion to the Book of Common Prayer and his ordering of the 'Sunday Service of the Methodists in America,' has made us heirs of the deeply meaningful historic forms of devotion of the universal Church. As we make these our own we shall find that the Holy Spirit will move among us with mighty power." (See also WORSHIP in AMERICAN METHODISM).

N. B. H.

BOOT, JOHN F. (?-1853), a Cherokee Indian, and charter member of the INDIAN MISSION CONFERENCE of OKLAHOMA. He was converted and joined the church in his eastern home on Gunter circuit in ALABAMA in 1824. Of his conversion he himself said:

I had a bad heart;
I knew I was a great sinner;
But God loved me.
I prayed to him;
In my sorrow and despair
He forgave me,
And gave me a new heart.
I am happy in his love.

He was licensed to preach and was ordained elder before coming to the Indian Territory. He came west with the Cherokees at the time of their removal. He was an eloquent preacher, and always effective among his own Cherokee people. When his name was called at the annual conference of 1853 the brief but eloquent response of his presiding elder was, "Brother Boot died at his post in great peace."

OSCAR FONTAINE

BOOTH, NEWELL SNOW (1903-1968), missionary to AFRICA and bishop, was born on June 14, 1903, at Belchertown, Mass., the son of Charles Edwin and Elizabeth M. (Snow) Booth. He was educated at BOSTON UNIVERSITY with the S.T.B. degree in 1927, and the S.T.M. in 1930. He received his Ph.D. from Hartford Seminary Foundation in 1936. In 1925 he married Esma Rideout, and to them were born two children: a son, Newell S. Booth, Jr., and a daughter, Esma Booth Ferre. He served appointments in Bryantville, West Duxbury, Wesley Church in New Bedford and Freetown, all in Massachusetts. He went to Africa to become the principal of the Congo Training Institute in 1937 and was appointed superintendent of the Belgian Congo Mission Conference of the M. E. CHURCH, and he served until 1944. He was the CONGO representative at the sessions of the World Sunday School Association in OSLO, NORWAY in 1946, and was sent as a delegate from his conference to the General Conference and the Northeastern Jurisdictional Conference in 1944. On a special ballot ordered for the Congo, the Conference elected him a bishop. There he served until strife in all Central Africa made it necessary for him to be assigned another superintendency in the Northeastern Jurisdiction.

Throughout his service in the Congo, as school principal, superintendent, and bishop, he was noted for the training of able young laymen as pastor-teacher-agriculturalists to serve out in their villages, and also for the training of their wives for practical community service. Much of the rapid growth of Methodism in the Congo has been attributed to this plan.

The Northeastern Jurisdiction, in 1964, assigned him to the Harrisburg Area, where he served until his death. He wrote *Serving God in the Sunday School, Educating a Bantu Community, and The Cross Over Africa*.

Bishop Booth died on May 17, 1968 in Harrisburg, Pa., after a prolonged illness. Funeral services were held in Grace Church, Harrisburg, with Bishop LLOYD C. WICKE giving the memorial address. Interment was in Belchertown, Mass., his birthplace.

Who's Who in The Methodist Church, 1966.

N. B. H.

BOOTH, WILLIAM (1829-1912), the founder of the Salvation Army, was born on April 10, 1829, and died on August 20, 1912. He was born in Nottingham, where he was apprenticed at the age of thirteen to a pawnbroker. He experienced conversion in 1844 and became a local preacher in the WESLEYAN METHODIST CHURCH. In these early years something of the pattern of his later life began to show itself, when he resigned his position as a local preacher to give himself to open-air preaching and evangelistic work. Associating himself with the WESLEYAN REFORMERS, he ministered to one of their congregations in London for a period of three months, and then in Spalding, Lincolnshire; but he found himself attracted to the METHODIST NEW CONNEXION and offered himself as a candidate for its ministry. In 1854 he was appointed to the New Connexion London Circuit, a note being added that he was to reside near the new chapel near Stockwell.

It was in this chapel that he married on June 16, 1855, Catherine Mumford (1829-90), who came from a Devonshire family. Catherine was of exceedingly firm mind, was outspoken about the equality of the sexes, published a pamphlet on the ministry of women, and in her in-



WILLIAM BOOTH

sistence that her husband should not be tied down to circuit work by the conference played a vital role in his resignation and in the creation of the Salvation Army.

In 1855 William Booth was stationed in the Manchester North Circuit, and again a special note followed his name: "For special Connexional services, under the direction of the Annual Committee." He was obviously more suited for special evangelistic work than for the routine of the circuit ministry, and tension arose between the connexional officials and himself. There was no thought that he could be allowed to have a position as connexional evangelist without circuit appointment; but it was difficult to define the conditions under which he could act within a circuit and at the same time exercise a wider ministry. In 1857, when he was at Brighthouse in the Halifax South Circuit, the following directions were appended to his name in the *Minutes*:

Who shall have liberty to visit two or three circuits during the year, but not to be absent from his circuit more than four weeks in succession. The Circuits visited shall send satisfactory supplies for him, and pay all expenses connected with the exchange. Applications for his services may be addressed to Mr. Booth, but no arrangements shall be concluded without the consent of his circuit; but should the applications exceed two or three, and a satisfactory arrangement cannot be made with the circuits, the cases shall be referred to the Annual Committee.

In 1858 Booth removed to Gateshead, where he continued to follow his calling as an evangelist. He kept pressing to be allowed to spend his whole time in wider work, and the matter came to a crisis at the New Connexion Conference in 1861. He was given an appointment in the Newcastle-upon-Tyne circuit. When this was confirmed by the conference, despite protests from Booth and many of his friends, Catherine rose from her seat in the gallery to cry out her famous "Never." The Booths now left

Methodism and began the work that eventually led to the formation of the Salvation Army in the 1870's. An important Methodist element in the teaching of the army was the Booths' emphasis on the doctrine of "CHRISTIAN PERFECTION," though they drew their version of this from American rather than English Methodist sources.

JOHN KENT

BORDER WAR. When the Methodist Episcopal Church in America split into Northern and Southern branches in 1844, the PLAN OF SEPARATION permitted annual conferences to decide upon their allegiance to either of the parts. Also districts, and later circuits and local churches, which found themselves "on the border" might decide upon the transfer of their affiliation. As this privilege was denied to "interior societies," churches *not* on the border sometimes agitated for action in neighboring congregations, hoping for a chain of events which would bring the border to them, and permit them to switch. The resulting Border War affected Methodism chiefly in the northern tier of slave states—VIRGINIA, KENTUCKY, MISSOURI, and later MARYLAND.

A main area of contention was the Virginia portions of the BALTIMORE and PHILADELPHIA CONFERENCES. Both conferences had large areas of slave-holding territory, but both had remained in the M. E. Church in 1844.

Throughout this section there was much agitation for adherence to the VIRGINIA CONFERENCE, and to Southern Methodism (the M. E. Church, South). This was marked by close votes, locked churches, court action, and, in a few cases, by armed conflict.

Methodist historian W. W. Sweet tells of the 1847 visits to the border country made by Bishop WILLIAM CAPERS of the Southern Church, who "visited churches such as those of the Northern Neck (Virginia), which had already voted to adhere to the South, cementing the affection of that area to the Virginia Conference and to the Southern Church. But in other cases Bishop Capers visited societies still loyal to the M. E. Church. It would be difficult to prove that the Bishop did anything to persuade these churches to leave that church and to throw in their lot with the Southern Church, but it will be noted that their decision to do so in many cases followed shortly the Bishop's visit" (*Virginia Methodism—A History*, p. 249).

Elsewhere in such Northern Virginia towns as LEESBURG, Winchester, Fredericksburg and Alexandria congregations split. By 1848 the Virginia Conference organized a Fredericksburg District in old Baltimore Conference territory, and in 1852 it further added a Washington (D. C.) district, which extended into Maryland, into what is now WEST VIRGINIA, and eventually even to Maryland's Eastern Shore.

When the Civil War broke out, the ecclesiastical Border War entered a new phase. The Baltimore Conference then split, one section remaining loyal to the M. E. Church and its GENERAL CONFERENCE, while the other in one breath claimed to be part of the M. E. Church but refused allegiance to any General Conference, North or South. The latter section continued work in Virginia as best it could throughout the war years, and in 1866 joined with Maryland Methodists of Southern sympathy, and with the Virginia Conference churches in Baltimore Conference territory—those above the Rappahannock River—to form the BALTIMORE CONFERENCE of the M. E. Church,

South. This action was at first opposed by the Virginia Conference, and it seemed as if one of the battles of the Border War would be between the two Annual Conferences of the M. E. Church, South.

During the Civil War the Northern Church took the offensive in the Methodist Border War. Methodist "missionaries" had followed Federal troops to RICHMOND, NORFOLK, and Hampton, and in 1869 the Northern Church organized a Virginia Conference in the hope of further advance. Its position gradually weakened however, and the Virginia Conference (ME) in 1907 was merged with its stronger (ME) neighbors such as the Baltimore and Holston conferences.

After this an attempt was made through exchange of churches to bring the Border War to a close, but as late as 1915 the two denominations were organizing competitive churches in the Border area. With the appointment of the Commission on Unification in 1916, the aggressive stage of the Border War ceased, but as late as 1955 district superintendents in Northern Virginia were trying to unsmarl questions of parsonage equity which had arisen out of the Border War.

RAYMOND FITZHUGH WRENN

BORELLI, ENRICO (1815- ?), the first Italian minister to be ordained in the American M. E. mission to ITALY. His story is typical of the first generation of Italian Methodist ministers. He was born at Albenga, Italy, in 1815, and became a Passionist Father. At twenty-five when he was a tutor in the Order at Rome, Bible-reading made him critical of contemporary Roman religion. Thereupon he was sent to Recanati under suspicion. To escape arrest and the Inquisition he took sanctuary with the British consul at Naples. He went to Malta, joining with other similarly placed ex-priests, and thence to England. There he was offered and refused Anglican ordination, but enlisted under the Nice Committee in the service of the Waldensians. He married in 1854 into a famous continental Protestant family of Milan. He served in Nice until 1856, when with others he separated from the Waldensians over questions of status. After fifteen years as keeper of a pensione, he retired (after a fire) to near Torre Pellice. M. LEROY VERNON sought him out and used him as minister and writer following ordination by Bishop HARRIS in September, 1874, in Borelli's residence in Bologna. His son Emilio, born at Torre Pellice, July 25, 1855, also entered into the ministry of the M. E. Church in 1878. Enrico retired in 1887 to Torre Pellice.

REGINALD KISSACK

BORGEN, OLE EDVARD (1925-), bishop of the United Methodist Church, Northern Europe Area, was born in Lillestrom, Norway, Nov. 8, 1925. Studying in the U.S.A., he received the B.A. from GREENSBORO COLLEGE; the B.D. from DUKE DIVINITY SCHOOL; and the Ph.D. from DREW UNIVERSITY. While in America he served as minister of music and assistant minister at the Edgemont Baptist Church in Durham, N. C.; as pastor in charge of West Side Avenue Methodist Church in Jersey City, N. J.; and as interim pastor in First Presbyterian Church, Stirling, N. Y. In 1966 he became administrative assistant to Bishop ODD HAGEN, and he served as pastor of Bollmora Ecumenical Church in SWEDEN in 1969.

Bishop Borgen was ordained elder in 1963 and was a member of the WESTERN NORTH CAROLINA CONFERENCE (TMC) until 1966, when he transferred his membership to the NORWAY CONFERENCE. He was a delegate to the WORLD METHODIST CONFERENCE in OSLO, 1961; has lectured and taught throughout Scandinavia and Continental Europe; and has written numerous articles and recently published two books in English and German. His wife was the former Matha Rygge and they have a daughter and a son.

Dr. Borgen was elected a bishop at a special session of the Northern Europe Central Conference on Sept. 24-27, 1970, and succeeds Bishop Hagen, who died in January 1970. At the special session, which was held in COPENHAGEN, an effort was made to withhold electing a bishop until the regular Central Conference session in 1972, but the motion lost overwhelmingly and Bishop Borgen was elected for a life term on the second ballot and subsequently was consecrated in the Jerusalem United Methodist Church, Copenhagen. Bishops FRIEDRICH WUNDERLICH, GERALD H. KENNEDY, FRANZ SCHAEFFER, ARMIN HAERTEL (East Germany), and C. ERNST SOMMER participated in the consecration. Bishop Borgen preached the sermon which was carried on television in Sweden, DENMARK and Norway. His episcopal residence is in STOCKHOLM.

His publications include *John Wesley, The Man and His Thought* (Holland: Brills, 1966) and *John Wesley on the Sacraments, A Theological Study* (Zurich: Gott-helf-Verlag; Nashville: Abingdon Press, 1971).

N. B. H.

BORING, JESSE (1807-1890), American pioneer minister and administrator, was born in Georgia, Dec. 4, 1807. He lived in Shiloh, Jackson County, the son of the first superintendent of the first county (day) school and the second Sunday school in Georgia.

At fifteen, Jesse served Gwinnett Mission; at eighteen, Chattahoochie Circuit; later, Milledgeville, all in the GEORGIA CONFERENCE. He was presiding elder at Mobile in the ALABAMA CONFERENCE in 1844. It is said that Boring "discovered" HOLLAND McTYRE (later bishop) at Demopolis.

He returned to Athens, Ga., but Bishop ROBERT PAINE chose him to establish Southern Methodist churches in CALIFORNIA. He sailed March 1, 1850 from NEW ORLEANS to SAN FRANCISCO where he erected Wesley Chapel. He dedicated churches in San Jose and Stockton, edited the *Christian Observer*, and organized the Pacific Conference, the first Methodist annual conference in California, April 15, 1852.

He remained in Georgia after attending the GENERAL CONFERENCE there in 1854. He studied medicine, and then transferred to TEXAS in 1858, where he presided at the first session of the RIO GRANDE CONFERENCE at San Antonio in 1859.

Boring served as medical purveyor to Gen. McCullough's Division of the Confederate Army. He was appointed to Coliad in the Texas Conference in 1865. He headed the Medical Department at Soule University in Galveston, co-edited the *Galveston Medical Journal*, and was a delegate to the General Conference of the M. E. Church, South at New Orleans in 1866. His preacher son was accidentally killed at Chappell Hill, seat of the Literary Department of Soule University.

In 1868 Boring became presiding elder of the Griffin, Atlanta, La Grange, and Augusta Districts in Georgia. He died in Dixie, Ga. in 1890 and is buried in Atlanta. He founded the North Georgia Orphan's Home at Decatur; the South Georgia Orphan's Home near Macon; and the San Antonio Female College in Texas.

H. M. DuBose, *History*. 1916.

Minutes of the Pacific Conference, MES, 1852-55.

M. Phelan, *Texas*. 1924.

J. C. Simmons, *Pacific Coast*. 1886.

G. C. Smith, *Georgia and Florida*. 1877.

Texas Methodist Historical Quarterly, "Great Men of Early Texas Days," Vol. I.

Cleo Aubrey West, ed., *Texas Conference Methodism on the March, 1814-1960*. N.p.: the conference, 1960.

PEARL S. SWEET

BORLASE, WALTER (1694-1776), Anglican vicar of Madron, vice-warden of the Stannaries, Cornwall. As a magistrate, he issued warrants for the arrest of JOHN WESLEY and several of his early preachers. The arrests were made under the vagrancy laws and were prompted by genuine suspicions that Wesley and his helpers were secret agents of the Jacobite Pretender. Borlase was a good man and, for the times, a good parish priest. Wesley's surprise that Borlase, "a person of unquestioned sense and learning, could speak evil of this way," may have contributed to the subsequent common confusion between Walter Borlase and his brother, WILLIAM BORLASE.

W. C. Borlase, *Borlase of Borlase*. Exeter, 1888.

THOMAS SHAW

BORLASE, WILLIAM (1695-1772), rector of Ludgvan and vicar of St. Just in Penwith, Cornwall, historian and archaeologist. His *Observations on the Antiquities, Historical and Monumental, of the County of Cornwall* (1754) is still of some importance. Wesley read it with interest when in Cornwall in 1757. William Borlase has often been confused by historians with his brother WALTER BORLASE.

W. C. Borlase, *Borlase of Borlase*. Exeter, 1888.

THOMAS SHAW

BORNEO. As a geographical expression, the name Borneo designates a large island in Southeast Asia, the southern and larger part of which, known politically as Borneo, forms part of the unitary state of INDONESIA. The northern third of the island consists of Sabah in the extreme north, and SARAWAK to the northwest, which are states of MALAYSIA, together known as East Malaysia, and the tiny British Protected State of Brunei (estimated population 1969, 112,000). There are only a very few Methodists in Brunei, which is a strongly Muslim State.

PAUL ELLINGWORTH

BOSANQUET, MARY. (See FLETCHER, MARY.)

BOSLEY, HAROLD AUGUSTUS (1907-), American minister, theological dean, and church leader, was born at Burchard, Neb., on Feb. 19, 1907, the son of Augustus and Effie (Sinclair) Bosley. He received the A.B. degree from NEBRASKA WESLEYAN in 1930; the D.D. there in 1943; the B.D. from the University of Chicago in 1932,

and the Ph.D. in 1933. He also holds honorary degrees from NORTHWESTERN UNIVERSITY, Ripon College, CORNELL COLLEGE, and the D.D. degree from Manchester College in 1964.

He was licensed as local preacher in 1924, and ordained elder in the NEBRASKA CONFERENCE in 1933. He became minister of Mt. Vernon Place Methodist Church, BALTIMORE, Md., 1938-47; the dean of the DIVINITY SCHOOL OF DUKE UNIVERSITY at Durham, N. C., 1947-50; minister of the First Methodist Church, EVANSTON, Ill., from 1950-62; and the minister of Christ Church Methodist, NEW YORK CITY, since 1962.

Dr. Bosley has been the lecturer at various conferences and religious emphasis weeks in various colleges and universities, among them the Earl Foundation of the Pacific School of Religion in 1942; the Ayer Foundation at Rochester Colgate Divinity School in 1944; the Russell Foundation at Tufts College in 1948; the Carnahan Seminary and schools in Latin America in 1951; and lecturer in JAPAN and KOREA in 1955. He was the Mendenhall lecturer at DEPAUW UNIVERSITY, 1957; the Willson lecturer at McMURRAY COLLEGE, Abilene, Texas, in 1959. He is a member of the American Philosophical Association. He has written numerous books.

Dr. Bosley was a member of all the GENERAL CONFERENCES from 1960 to 1970, serving as chairman of the powerful Committee on CHRISTIAN SOCIAL CONCERNS at the latter Conferences.

Who's Who in America.

Who's Who in the Methodist Church. 1966.

N. B. H.

BOSS, CHARLES FREDERICK, JR. (1888-1965), an American minister and peace leader, was born in Washington, D. C., on July 22, 1888. He was the son of Charles Frederick and Katie V. Boss. He was educated at George Washington University (1915-16); Harvard Graduate School (1921); BOSTON UNIVERSITY (1920-22) receiving the B.R.E. degree; AMERICAN UNIVERSITY (1923-24); and NORTHWESTERN UNIVERSITY (1928-29). He was awarded an honorary LL.D. by ADRIAN COLLEGE in Michigan in 1946.

On June 3, 1920, he married Hazel Stuart Price.

Boss entered the BALTIMORE CONFERENCE, M. E. CHURCH, in 1916 and served several pastorates in MARYLAND. He then became Director of Religious Education of the Baltimore Conference, 1922-26; Superintendent of Church School Administration of the General Board of Education, 1926-28, and Director of the Bureau of Research of the same board, 1928-33. Boss was elected Executive Secretary of the Board of WORLD PEACE of the M. E. Church, serving there from 1926 until his retirement in 1960, by which time it had become the Board of World Peace of The Methodist Church.

The second World War broke during the opening years of his tenure. He was active in the development of alternate civilian service for conscientious objectors and served for many years as a member of the National Service Board for Religious Objectors. Under his leadership the Board assisted and defended conscientious objectors and succeeded in raising funds to cover ninety percent of the costs of Methodist objectors serving in projects of the Quakers, Mennonites, and Brethren.

He served as a leader at the World Conferences of Christian Youth at Amsterdam in 1939 and Oslo in 1947; was a member of the Department of International Affairs,

NATIONAL COUNCIL OF CHURCHES, for many years. He pioneered in the convening of European Methodist leaders to consider international issues. He was a non-governmental organization observer at the United Nations Charter Conference at SAN FRANCISCO in 1945. His interest in the United Nations continued, and he established the first Methodist office at the United Nations in the Carnegie Peace Center in 1953. He led many seminars on the United Nations in New York. After retirement he entered the Methodist Hermitage home in Alexandria, Va., where he and his wife resided until his death in 1965.

BOSS was passionately devoted to the cause of peace and yet kept a balanced viewpoint in the midst of the intense failings which surrounded issues of war and peace. The Boss Room in the Church Center for the United Nations is named in his honor.

C. T. Howell, *Prominent Personalities*. 1945.
Who's Who in the Methodist Church. 1966. HERMAN WILL

BOSTON, MASSACHUSETTS, U.S.A., state capital and hub of New England transportation routes, has a total metropolitan population of some two and a half million. It is a center of medicine, culture, and scientific research. Methodism struggled for a foothold here; in spite of opposition its influence has always exceeded its numbers.

CHARLES WESLEY in 1736, en route to England, preached in "Old North" Church and King's Chapel. Four years later, and in some subsequent years, GEORGE WHITEFIELD preached in Boston. RICHARD BOARDMAN formed a small society in 1772, which, without supervision, ceased. The father of Nova Scotia Methodism, WILLIAM BLACK, preached for six months in 1784 in homes and halls. During the early summer of 1790 FREEBORN GARRETTSON preached and planned for Methodism, but formed no society. Immediately thereafter, on July 9, 1790, JESSE LEE, New England Methodist organizer, arrived. Lee preached July 11, under "the Great Elm" on the Common. Later in 1790 he twice attempted unsuccessfully to establish a preaching place here. ASBURY came preaching June 23, 1791; not well received, he left discouraged. Not until the summer of 1792 was a society of twelve members formed in the home of Samuel Burrill. Unconquered by difficulties, this group four years later erected a building on "Methodist Alley" (Hanover Avenue) and met there until 1828. Then the congregation relocated on North Bennett Street. During the nineteenth century other congregations were formed; the most noted was the Mariner's Bethel served by "Father" EDWARD T. TAYLOR for forty-three years (1829-72). Bethel Chapel (now the building of the Sacred Heart Church) had a seaman's residence, store, and school.

In 1871 the Wesleyan Association of Methodist Laymen, publishers from 1823 until the present of the independent journal *Zions Herald*, built a center for Methodist activities. This headquarters, housing the Boston area episcopal office, is now located in Copley Square.

Mergers and relocations of churches have frequently occurred in Boston. Tremont Street Church, where the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church was founded in 1869, has an inter-racial program; Union Church has an influential Negro congregation; the Church of All Nations, where Morgan Memorial GOODWILL INDUSTRIES was established by Edgar E. Helms in 1912, ministers to all ethnic groups; and "Old West" Church serves a government and a medical-center area.

The aggregate membership of these churches in 1969 was 2,426.

Also related to Boston Methodism is Cooper Community Center, BOSTON UNIVERSITY, and the New England Deaconess Hospital.

C. H. Jones, *Guidebook*. 1966.
Minutes of the New England Conference, 1965.
M. Simpson, *Cyclopaedia*. 1878. ERNEST R. CASE

Charles Street A.M.E. Church, the "Mother Church" of New England African Methodism, was organized in 1839 by Noah C. W. Cannon on Belknap Street in Boston's West End district, and was known as the "First African Church" or "First A.M.E. Society of Boston." Its other locations have been West Cedar Street, Cambridge Street, North Russell Street, and Anderson Street. In December, 1876, the pastor, William H. Hunter, led the people in the purchase of the famous Charles Street Baptist Church in the fashionable Back Bay Section of Boston, at a cost of \$40,000. This feat was attempted with a membership of less than 200. In 1881 John T. Jenifer was appointed to the church, now popularly referred to as "Charles Street." Jenifer's wise and vigorous leadership liquidated the huge indebtedness on the church and secured its place in the religious life of Boston. The names of more prominent Boston pastors who aided in the effort to save the church financially were Edward Everett Hale and Phillips Brooks. In the 1930's, due to the shift of the Negro population in Boston from "Beacon Hill" to the "South End," Charles Street found it necessary to move again. This was accomplished under the leadership of Oliver W. H. Childers, who in 1939 moved the congregation to its present location on Warren Street and Elm Hill Avenue. Four pastors of Charles Street Church have been elected to the episcopacy of the A.M.E. Church: JABEZ P. CAMPBELL (1864), THOMAS M. D. WARD (1868), WILLIAM F. DICKERSON (1880), and REVERDY C. RANSON (1924).

J. T. Jenifer, *Centennial Retrospect* (AME). 1916.
GRANT S. SHOCKLEY

New England Deaconess Hospital was first established in 1896 in a red brick residence at 691 Massachusetts Avenue. There were five floors, and beds for fourteen patients, with no elevator. Nurses and doctors had to carry patients up and down a steep, narrow staircase. There was only one clinical thermometer. A bell rung once, twice, four times, indicated the floor upon which it was needed. In answer to these calls, the thermometer traveled up and down in a basket on a pulley.

Difficult and dangerous operations were made more so by the limited dimensions of the operating room and by the Welsbach gas burners that furnished the only light. But there were plate glass shelves and an operating table of the "very latest design and finish" which cost \$250.

The new hospital proved immediately popular, and after the first few months it was necessary to turn away many patients for lack of room. The Superintendent of Nurses often slept on chairs in her office in order that a patient might have her bed. This popularity was strikingly significant since in those days hospitals were objects of dread, the final refuge for those for whom there was little hope of recovery.

The cornerstone of a new hospital building, nucleus of the present plant, was laid in 1903, but not until four years later were funds available to complete the 44-bed

building, then planned as the surgical wing of a 100-bed hospital.

A new 125-bed wing was added to the Deaconess building in 1923; the Palmer Memorial building was erected in 1927, and in 1935 the George F. Baker Clinic was opened for the study, treatment, and care of chronic diseases. In 1951 a Cancer Research Institute was opened—the first of its kind in New England.

With the opening in March, 1957, of the Hospital Teaching Unit, a new concept in nursing care for ambulatory patients was put into practice. With this building the bed capacity was increased to 370—making this hospital one of the largest voluntary hospital services in Massachusetts. Later came another floor for the Cancer Research Institute, Norwich House, a psychiatric unit, and the Deaconess Medical Office. The Shields Warren Radiation Laboratory was dedicated in October, 1965.

Trustees approved plans in 1965 to add six floors to the Central Building, increasing the hospital capacity to 460 beds. The next several years will continue to prove exciting in this latest chapter of the Hospital's distinguished history.

Tremont Street Church is not only noted for its distinguished history begun in 1847, but more especially as the place where the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church was organized. This was through the leadership of the Women's Benevolent Society of the church. "The Founders' Room" of the Missionary Society can still be seen in the church and contains memorabilia of missionaries supported by the organization.

The church had its beginnings when a class meeting was organized in 1847 in the then newly settled South End of Boston. This section of the city had, for the most part, been reclaimed from marshland that was overflowed by the sea at high tide.

In 1848 the church was incorporated and the Trustees held their first meeting Oct. 30, 1848. On December 2 of that year the President of the Board was authorized to sign a contract for a church building, which was erected on Suffolk Street, now West Newton Street. Subscriptions of money were slow, and the progress of the church lagged until the Honorable LEE CLAFLIN, ISAAC RICH and JACOB SLEEPER assumed the leadership of the project, providing substantial gifts and a loan. In 1852 the church was named after Bishop ELIJAH HEDDING, and from then onward its growth was little short of phenomenal.

Not many years later it was decided that a new location should be found and property on West Newton Street was offered by the city. The site was later exchanged for one on Tremont Street where, through the leadership of BISHOP W. F. WARREN, an entire block was purchased for the new building. The cornerstone was laid July 30, 1860, and the church became known as the Tremont Street M. E. Church.

The new structure was pure Gothic, and created a tremendous sensation not only in the city but throughout Methodism. The church became influential also as the recognized church to BOSTON UNIVERSITY, an enviable distinction it no longer possesses.

The Woman's Foreign Missionary Society was organized here in 1869. Two women, Mrs. WILLIAM BUTLER and Mrs. E. J. Parker strongly felt a need for a society which would minister to children and women in countries not accessible to male missionaries. Mrs. Butler and her husband had been missionaries to INDIA in 1847 and had

miraculously escaped the dangers and ravages of the Sepoy Rebellion. The two women brought the challenge to leaders of the Women's Benevolent Society of Tremont Church. The Society sent an invitation to women of other Methodist churches in Boston to discuss the matter. The day announced for the meeting was stormy and few attended, but the small group decided to go forward, and another meeting was scheduled for March 30 (1869), when a constitution was adopted and officers elected.

The Woman's Foreign Missionary Society spread throughout Methodism and continued to grow until the time of the union of the three branches of Methodism in 1939 when it became a part of the WOMAN'S DIVISION OF CHRISTIAN SERVICE. At that time it had nearly a million members and had spent over \$63,000,000 for missionary work. Today the room where these first organizational meetings of the society were held is called "The Founders' Room" and attracts visitors from all over the world.

From 1862 to 1942 little was done for the Tremont Church building by way of rebuilding beyond the usual maintenance programs. In 1942, however, the congregation determined to place the entire building in perfect repair and restore it to its original Gothic beauty. The windows in the sanctuary, it was decided, should be a permanent memorial to the eleven former branches of the Woman's Foreign Missionary Society. Enthusiastic response came from the former branches: New England, New York, Philadelphia, Baltimore, Cincinnati, Northwestern, Des Moines, Minneapolis, Topeka, Pacific, and Columbia River. A twelfth window was placed in honor of the achievements of the Society in its seventy years.

Today the Tremont Street Church is no longer in a wealthy residential area, but it carries on a needed ministry of social service to a changing, inner city population.

The Boston Herald, Sunday, June 22, 1941, Section B. Azariah Reimer, "History of Tremont Street Methodist Episcopal Church," in *Church Directory and Constituency*, Tremont Street M. E. Church, Boston, 1937.

FREDERICK E. MASER

BOSTON UNIVERSITY. Since its founding in 1869, Boston University in Boston, Mass., has enjoyed an historic, mutually supportive, and often creative relationship with The Methodist Church. Three Methodist laymen—ISAAC RICH, LEE CLAFLIN, and JACOB SLEEPER—secured the charter and contributed their influence and personal fortunes to launching the institution. The Methodist General Biblical Institute (formerly Newbury Seminary) became the first academic unit of the university, designated as the School of Theology. The BOSTON UNIVERSITY SCHOOL OF THEOLOGY is an official seminary of The United Methodist Church, and is supported in part by funds voted by the General Conference. The annual deficit of the school, over and above total income including contributions by Methodist annual conferences and by The United Methodist Church through World Service and other funds, is underwritten by the university. Through the years, The Methodist Church has continued as a vital presence in the life and works of Boston University.

In 1966, a thirty year project of consolidation was completed, and all schools and colleges except the School of Medicine now occupy the Charles River Campus. The School of Medicine is located in the south end of Boston, a most advantageous site both for its instructional pro-

grams and for its considerable clinical and visiting services to the people of Boston.

The administration of Boston University is conducted under the direction of a self-perpetuating board of trustees, with chief executive responsibilities charged to the president, who is aided and supported by an executive council and two special assistants (public affairs and planning). The first five presidents were all Methodist ministers: WILLIAM FAIRFIELD WARREN (1873-1903), WILLIAM EDWARDS HUNTINGTON (1903-11), LEMUEL H. MURLIN (1911-24), DANIEL L. MARSH (1926-51), and HAROLD C. CASE (1951-67).

The student body is national and international, coming from all sections of the United States and from seventy-four countries. One of the nation's largest urban institutions of higher education, the university serves some ten thousand Greater Boston residents in a broad range of adult education courses offered in the Metropolitan College. Overseas, Boston University operates two pioneer programs of graduate education in Germany for personnel of the United States armed forces: a sequence leading to the M.A. in government is available in Heidelberg and West Berlin, and another for the M. Ed. is offered in Stuttgart and Munich.

Boston University is distinctive for its broad-scale commitment to education for metropolitan living at all levels of university work, and for a large and rapidly growing number of multidisciplinary enterprises. In recent years, it has pioneered in general integrated under-graduate curricula, graduate nursing, public communication, engineering science, six-year medical education, and graduate dentistry. Also distinguishing are such interdisciplinary research and service groups as the Human Relations Center, the African Studies Center, and Metrocenter.

Boston University's diversified programs attract support from a broad range of resources: research, scholarship, and building aid from the federal government, bequests and annual gifts from alumni, research grants from foundations, and general funds from corporations to assist the university in its current operations and contribute to its growth.

Its schools are the College of Basic Studies, College of Business Administration, School of Education, College of Engineering, School of Fine and Applied Arts, College of Liberal Arts, School of Nursing, School of Public Communication, Sargent College, School of Social Work, School of Law, School of Medicine, School of Graduate Dentistry, School of Theology, and Metropolitan College.

JOHN O. GROSS

BOSTON UNIVERSITY SCHOOL OF THEOLOGY, developed from the first institution for theological education of ministers in American Methodism, dates from April 24, 1839, when a convention was called for the purpose of organizing a school. The school was named The Wesleyan Theological Institute. It was formed in 1840, in connection with the Academy in Newbury, Vt. The first professor (later dean) was OSMAN C. BAKER, who taught sacred theology and oratory.

In 1847, the institute was moved to Concord, N. H., where the Congregational church, with a new building, turned over its first parish church for the school. The name was changed to the Methodist General Biblical Institute; the faculty was enlarged; the curriculum was ex-



MARSH CHAPEL, BOSTON UNIVERSITY

panded; and the enrollment was increased. JOHN DEMPSTER, engaged as financial agent, obtained enough money to meet the pressing emergency.

In 1859, the alumni urged the trustees to move the institute to Boston. The move from rural Newbury to the town of Concord had been beneficial; a move to a city like Boston promised even more.

The celebrations of centennials of American Methodism in 1866 and 1869 fired the church with fresh zeal that produced lasting results. The moving of the Methodist General Biblical Institute to Boston in 1867 was one. It was renamed The Boston Theological Seminary. Chairman ISAAC RICH, Vice-Chairman LEE CLAFLIN, and Treasurer JACOB SLEEPER obtained from the State of Massachusetts a charter which enabled them to establish BOSTON UNIVERSITY, and the seminary became the Boston University School of Theology. In 1867, the trustees appointed WILLIAM FAIRFIELD WARREN as professor and president, first of the seminary and then in 1873 of the university.

Since 1950 the theological school has occupied a seven-story educational building adjacent to Marsh Chapel, at the center of the university on its Charles River campus. The CRUSADE FOR CHRIST, the first church-wide movement after UNIFICATION in 1939, made possible a gift of \$333,333 to the university toward its multimillion-dollar development (see BOSTON UNIVERSITY).

The School of Theology has consistently held to high educational standards. It grants the Bachelor of Sacred Theology, Master of Religious Education, Master of Sacred Music, Master of Sacred Theology, and Doctor of Theology degrees. The degrees of M.A. and Ph.D. are granted through Boston University's graduate school.

A new degree program leading to the Master of Theology was inaugurated in 1966.

JOHN O. GROSS

BOSWELL, CHARLES M. (1858-1934), American minister and well-known GENERAL CONFERENCE figure, was born at Toms River, N. J., Dec. 26, 1858. Becoming a minister, he joined the PHILADELPHIA CONFERENCE of the M. E. CHURCH in 1880. In 1894 he was appointed Secretary of the City Missionary Society of PHILADELPHIA serving until 1906 when he became Secretary of the Board of HOME MISSIONS AND CHURCH EXTENSION. In 1917 he became Corresponding Secretary of the Methodist Hospital. He was seven times elected to the General Conference where his bulky figure, smiling face, and piercing black eyes became a familiar sight. His interests at the Conference were centered for the most part in missions. A camp meeting evangelist, he was president at various times of the Island Heights Camp Meeting, the Chester Heights Camp Meeting and the Ocean Grove Camp Meeting. He died Dec. 20, 1934.

Journal of the Philadelphia Conference, ME, 1935.

FREDERICK E. MASER

BOUDET ARANDA, MOISES (1908-1958), Cuban leader and college president, was born in Aguada de Pasajeros, Matanzas Province, Cuba, May 11, 1908, in the home of Jorge W. Boudet Shepherd and Rosa Aranda Jimaranes. His father had been a member of the CUBA Methodist conference for a number of years.

His secondary and collegiate education was in the city of Matanzas where he also studied surveying. Later he graduated from the University of Habana with the doctorate degree in Education. For two years he worked in the department of civil engineering in Central Moron, Pina. But from 1928 to 1945 he was employed by the church as a welfare director in the Christian Social Center of Matanzas. At the same time for eight years he was a teacher in Colegio Irene Toland.

He was the founder of the Boy Scouts of Cuba and an officer in the Red Cross and a member of the National Council of Boy Scouts. He was a 32nd degree Mason. He was admitted into full connection in the Cuba Conference in 1950 after having been a local preacher for twenty years. His major work was as the first president of the Field Committee, and President of Colegio Pinson, CAMAGUEY, 1945 to 1958.

He was married to Ofelia Vazquez Gonzalez in 1928 to whom were born Otoniel Moises, Ela Herminia, and Isia Rosa.

His death was a great loss to the work in Cuba.

Anuario Cubano de la Iglesia Metodista. GARFIELD EVANS

BOULDER, COLORADO, U.S.A., is a city of 37,718 inhabitants, the fourth largest city in the state, approximately twenty miles northwest of DENVER. Located at the foot of the Rocky Mountains, the city is the site of the University of Colorado, and has the fourth existing Methodist congregation to be established in the state.

Methodism began in Boulder when JACOB ADRIANCE, father of COLORADO Methodism, preached the first sermon in the county on Aug. 14, 1859. November 27 of that year he organized a class of six or seven members. Supervision of the Methodist Church in Colorado was at

first under the direction of the NEBRASKA ANNUAL CONFERENCE, and the minutes of 1860 list Boulder as an appointment. Adriance rode to Boulder to hold services on alternate Sundays in order to serve Golden City also. The present **First Church** is the successor to that early congregation, having functioned continuously since 1859. The first church building was constructed in 1872, at the site still occupied by the church. This first building was replaced by a larger structure in 1892, at the cost of \$22,500. The shell of the building of 1892 was incorporated into a much larger plant constructed in 1959 at a cost of \$358,000. It serves a congregation of over 2,500 members.

The need for a WESLEY FOUNDATION at the University of Colorado in Boulder was recognized by FRED E. ADEN, a professor at the University and member of First Church. Dr. Aden started a Sunday school class and Wesley Foundation for college students in 1919. In 1923 the church made possible the purchase of a Wesley Foundation Student Center at Twelfth and Broadway. When this unit proved much too small by 1945, First Church again purchased property, this time at 1313 University Ave., and adapted it for use as a student center. More recently the property acquired in 1945 was sold and a fine Wesley Foundation Center was constructed at 2400 University Heights Ave.

Frasier Meadows Manor. A third major Methodist institution became a reality in Boulder when this home for retired people, built on a twenty-acre site, opened its doors in 1960. Under the direction of Ben H. Christner as executive director the home has made good progress. It is financed by a plan whereby occupants become founders by paying for the cost of their unit. A new wing was added in 1965 which brought this building to 188 living quarters and dining hall. The building boasts a chapel, several lounges and recreation areas, a shop, other rooms where hobbies may be pursued, individual garages, and a health unit for ill residents. In 1967 the value of the property was \$3,581,375.

Mountain View Church was built across the street from the site of Frasier Meadows Manor in 1959. The new congregation was sponsored by the First Church and was organized Feb. 2, 1958 with 200 charter members. By 1967, the congregation reported nearly 1,300 members.

St. Paul Church is the newest of the Methodist churches in Boulder. Begun in 1965 in the southern section of the city, the congregation reported 402 members in 1969.

Centennial Booklet, First Methodist Church, Boulder, Colo. *Journals of the Rocky Mountain Conference.*

Kenneth E. Metcalf, *Beginnings of Methodism in Colorado*. Unpublished dissertation, Iliff School of Theology.

WALTER J. BOIGRAIN

BOUNDARIES OF ANNUAL CONFERENCES. In American Methodism the Annual Conferences from 1773 to 1796 really had no definite boundaries. The ministers attended whichever conferences—really assemblies of preachers—which were most convenient to them, as they were notified where these would be held by the bishops. At one time a conference was held in almost every presiding elder's district, the chief conference being in BALTIMORE. These gatherings were sometimes known as district conferences rather than annual. However, in 1796 the General Conference determined to assign to the Conferences definite geographical boundaries and divided the terri-

tory into six "Annual Conferences" as they began to be called at that time.

In 1804 a separate section in the *Discipline* was devoted to the subject of boundaries. These boundaries were changed from time to time by the GENERAL CONFERENCE as seemed wise, and as it created new conferences and sometimes divided older ones. As the church grew, there came to be more difficulty in realigning boundaries, especially where joint property rights were involved, or where great loyalties had been established to a particular region or name.

The General Conference of the M. E. Church (and later that of the M. E. Church, South) usually constituted a "committee on boundaries." In the M. E. Church, this consisted of one member from each annual conference. At several quadrennial sessions this committee reported for the consideration of the General Conference its recommendations for boundary changes, but in 1872 the committee was given power to make its decisions final in the matter of boundaries. However, in order to avoid trouble, the Conference of 1876 (ME) resolved that no change should be made until the plan should have been submitted to the annual conferences interested. It also provided that adjacent Conferences might settle and alter boundary lines between themselves should they agree through their respective committees as to how this should be done. (Consult *Disciplines* referred to and *Journals* of the respective Conferences.) The General Conference itself reserved the right to determine and approve all such adjustments.

The General Conference of the M. E. Church, South pursued something of this same course, having full power to establish new conferences, divide old, or otherwise order any realignment of conference lines which seemed desirable. Naturally, the General Conference followed the wishes and directions of the particular annual conferences involved, and where there was any conflict endeavored to see that this was reconciled by the interested parties. Sovereignty over conference boundaries, however, always inhered in the General Conference of both the large Episcopal Methodisms.

Under the PLAN OF UNION establishing THE METHODIST CHURCH in 1939, the determination of conference boundaries was placed in hands of the respective Jurisdictions, which were given the right to determine all such matters *in re* the annual conferences composing them. Such actions as were taken by the respective Jurisdictions were made following the report of its Committee on Conferences, or as was sometimes the case, that of a special committee empowered to study and report on particular matters of boundary realignment. The Northeastern Jurisdictional Conference of 1960 made certain territorial adjustments affecting Methodists in western Massachusetts—Berkshire County was taken from the TROY CONFERENCE and put into the NEW ENGLAND—a move which was strongly opposed by some of those involved.

The Constitution of 1968 of The United Methodist Church continues the above plan and gives the right to the Jurisdictional Conferences "to determine the boundaries of their Annual Conferences; provided that there shall be no Annual Conference with fewer than fifty ministers in full connection except by the consent of the General Conference; and provided further that this provision shall not apply to Annual Conferences of the former The Evangelical United Brethren Church during the first three quadrenniums after union." (Constitution of The United

Methodist Church, Section Four, Article Five, page 14, *The Constitution of The United Methodist Church*.)

Discipline of the M. E. Church, 1796.

N. B. H.

BOURNE, FREDERICK WILLIAM (1830-1905), British BIBLE CHRISTIAN minister, was born at Woodchurch, Kent, on July 25, 1830, and entered the itinerancy in 1850. After JAMES THORNE's death in 1872 he became preeminent in the denomination, being thrice president of the Conference (1867, 1875, 1891), and for long periods treasurer, connexional editor, book steward, and missionary secretary. Fervently evangelical and antisacerdotal, he was a writer of distinction; and his books include biographies, a denominational history (1905), and most notably his early account of the colorful local preacher BILLY BRAY, *The King's Son* (1869), which went through numerous printings during his lifetime and is still in print. He tirelessly advocated Methodist union and the Free Church Council movement. Politically he was Liberal, democratic, and anti-imperialist. His character was an admirable blend of strength, dignity, and sweetness. He died in London on July 25, 1905, and was buried at Lake, Devon.

"In Memoriam: Frederic William Bourne," *Bible Christian Magazine*, Sept., 1905.

W. B. Luke, *Memorials of Frederick William Bourne*. London: Bible Christian Book Room, 1906.

Minutes of the Bible Christian Conference, 1905.

A. W. G. COURT

BOURNE, HUGH (1772-1852), British Methodist, co-founder with WILLIAM CLOWES of PRIMITIVE METHODISM, was born at Ford Hays Farm, Stoke-on-Trent, Staffordshire, on April 3, 1772. The family moved to BEMERSLEY in 1788. There during several years he sought for spiritual light and was greatly influenced through reading in particular JOHN FLETCHER'S *Six Letters on the Spiritual Manifestation of the Son of God*, and was converted in 1799. A moorland carpenter by profession, he was instrumental in a revival of religion in the Harseahead society in the Burslem Circuit, where by his own hands he built a chapel. As a result of preaching by an American evangelist, LORENZO DOW, he became the main figure behind the first CAMP MEETING held on Mow Cop, May 31, 1807; and despite the criticism of such evangelistic enterprises by the Liverpool Wesleyan Conference of 1807 he continued in his conviction. For this he was excluded from membership by the Burslem Circuit in 1808. Going forward quietly with his spiritual labors, he conducted pastoral work over a large area, traveling on foot throughout Cheshire and Staffordshire, later extending his ministrations throughout the whole country.

Hugh Bourne was chief architect of the new Primitive Methodist denomination, becoming its chief administrator and its first connectional editor. Numerous tracts and larger works came from his pen, in particular his *History of the Primitive Methodists* (1823; 2nd ed., 1835); *Ecclesiastical History* (1825); *Studies of Language* (1832)—he was self-taught in Hebrew, Greek, Latin, and French—and a small *Commentary on St. John's Gospel* (published posthumously in 1866). He was responsible for the compilation of three hymn book collections (1809, 1821, 1824), in which were some hymns of his own composition. His later years were given to the advocacy of tee-

totalism, and he became known as "the man who fought the serpent." After his superannuation in 1842 he went on a mission to America (1844-46). He died Oct. 11, 1852, and is buried at Englesea Brook, Cheshire. Part of his manuscript journal, which he kept for nearly fifty years, is in the library of Hartley Victoria College, Manchester.

W. Antliff, *Hugh Bourne*. 1872.

J. Walford, *Hugh Bourne*. 1855-56.

J. T. Wilkinson, *Hugh Bourne*. 1952. JOHN T. WILKINSON

BOURNE, JAMES (1781-1860), British Methodist, was born Feb., 1781, the younger brother of HUGH BOURNE, and co-founder with him of PRIMITIVE METHODISM. Like his older brother, James obtained a preacher's LICENSE under the Toleration Act on July 16, 1807, in preparation for the second CAMP MEETING on MOW COP. For their participation in this both were excluded from the WESLEYAN METHODIST SOCIETY. Two years later they jointly undertook financial responsibility for Primitive Methodism's first paid preacher, JAMES CRAWFOOT, in 1810 assumed joint control of the first Primitive Methodist society at Stanley, and in 1811 built (again jointly) the first Primitive Methodist chapel at TUNSTALL. From the beginning of the Primitive Methodist BOOK ROOM in 1821 they shared full responsibility for its operation in their jointly-owned farmstead at BEMERSLEY near Tunstall, Hugh as editor, James as BOOK STEWARD. Bemersley also served as the connexional headquarters until 1843, when James Bourne, submerged by bad debts, was declared bankrupt. Nevertheless James was more levelheaded and businesslike than Hugh, who throughout his life remained something of a dreamer. Hugh re-established himself in the eyes of Primitive Methodism, but James remained aloof and almost forgotten, dying Jan. 15, 1860.

Wesley Historical Soc. *Proceedings*. Vol. XXX. FRANK BAKER

BOVARD is the name of a remarkable family in the M. E. Church whose members made notable contributions between the 1870's and 1930's as pastors, presiding elders, district superintendents, missionaries, educators, editors, and board secretaries. **James Bovard** (1823-1889) and **Sarah Young Bovard** (1828-1888), who lived on a farm at Alpha, Scott County, Ind., had eleven sons and one daughter. They regularly read the Bible and conducted family prayers in the home. Sarah kept a "quaint, interesting, and informing" diary from 1861 to 1863. She hoped that all of her sons would enter the Methodist ministry, and six of the nine who reached maturity did.

Marion McKinley Bovard (1847-1891), oldest of the minister sons, served as a physician, pastor, and chief founder of the UNIVERSITY OF SOUTHERN CALIFORNIA. As a youth he taught school two years, studied medicine, and settled briefly in Cincinnati. In 1873 he was admitted to the NORTH INDIANA CONFERENCE and appointed to a circuit. Volunteering as a missionary to CHINA, he was unable to go because of his wife's health. In 1874 he transferred to the CALIFORNIA CONFERENCE, served as a missionary to ARIZONA, and then as a pastor in San Diego and LOS ANGELES. While in the latter city he launched the University of Southern California and served as its first president. Beginning with fifty-three students and one wooden building, at his death eleven years later the school had 700 students and an endowment of \$3,500,000. It is

claimed that he exerted a commanding influence in the educational and religious life of southern California.

Freeman Daily Bovard (1851-1920) served as a pastor, presiding elder, professor of mathematics, editor, and board secretary. Educated at DEPAUW (B.A., 1875 and M.A., 1878), ILLINOIS WESLEYAN later awarded him the D.D. (1890) and Ph.D. (1891) degrees. He was admitted on trial in the California Conference in 1875 and appointed to Riverside. He served five years (1880-85) as vice-president and professor of mathematics at the University of Southern California, six years (1887-93) as presiding elder of the San Francisco District, 13 years (1900-13) as editor of the *California Christian Advocate*, (he made it "gleam with light"), and three years as corresponding secretary of the Board of Home Missions and Church Extension (ME). He was a member of five General Conferences (1900-16), and a delegate to the 1911 ECUMENICAL METHODIST CONFERENCE at TORONTO. Bishop EDWIN H. HUGHES said F. D. Bovard was "a wise master builder" and the "most influential" Methodist preacher in northern California.

Melville Young Bovard (1852-1938) served briefly as a foreign missionary and then as a pastor. Graduating from Moore's Hill College in INDIANA, he sailed in 1878 as a missionary to West Africa. The next year he went to INDIA where he met and married a missionary, M. J. Edna Taylor. After four years, Bovard returned to the United States and in 1884 was received by transfer into the NEW YORK EAST CONFERENCE. During the next thirty-nine years he served pastorates in that conference and in the NORTHERN NEW YORK and NEWARK CONFERENCES. Retiring in 1923, he made two trips to the Orient, serving a year as pastor of an English-speaking church in Bangalore, India and six months in a church at Rangoon, BURMA. He did supply work in the Newark Conference until his death at 85 in 1938.

George Finley Bovard (1856-1932), pastor, presiding elder, and university president, was admitted on trial in the SOUTHERN CALIFORNIA CONFERENCE in 1883 and immediately appointed a teacher in the University of Southern California where one of his brothers was president and another a professor. Then came three years as pastor at Orange, after which he was appointed PRESIDING ELDER of the PASADENA DISTRICT. He superintended the Arizona Mission seven years and built First Church in PHOENIX. Then came six years (1897-1903) on the Los Angeles District and eighteen years (1903-21) as president of the University of Southern California. During his presidency enrolment increased from 628 to 4,861. He was a member of the UNIVERSITY SENATE and a delegate to the 1900, 1904, and 1916 General Conferences.

Charles Lincoln Bovard, pastor, district superintendent, and educator, studied at two Indiana colleges and received the Ph.B. degree from ILLINOIS WESLEYAN. He was admitted to the Southeastern Indiana Conference in 1884. In 1889 he went as a missionary to ARIZONA, and served seven years as superintendent of the NEW MEXICO English Mission. During the next twenty-eight years he held pastorates in Indiana, OHIO, NORTH DAKOTA, and MONTANA, was president of MONTANA WESLEYAN UNIVERSITY (1911-16), served eight years in two terms as district superintendent in Montana, and was executive secretary of the Helena Area for four years. He was a delegate to the 1916 General Conference and was a member of the Board of Foreign Missions. In considering him

for the district superintendency, one bishop said, "As long as it is a Bovard, it is all right."

William Sherman Bovard (1864-1936), pastor, educator, and board secretary, was educated at the University of Southern California (A.B., A.M.) and BOSTON UNIVERSITY (S.T.B.). He held pastorates at San Francisco and San Jose, Calif., and at York and Portland, Me. He served four years (1904-08) as dean of the School of Theology, UNIVERSITY OF CHATTANOOGA. From 1913 until his death in 1936 he served with several of the general boards of the church, his most important assignment being corresponding secretary of the Board of Education (1924-32). He was considered a talented preacher and an able executive.

General Minutes, MEC.

E. L. Mills, *Plains, Peaks, and Pioneers*. 1947.

National Cyclopaedia of American Biography.

J. C. Schwartz, editor, *Who's Who in the Clergy*, Vol. I, 1935-36.

Who Was Who in America, Vol. I, 1897-1942. JESSE A. EARL
ALBEA GODBOLD

BOWEN, ARTHUR J. (1873-1940), American missionary and college president, was born in Neponset, Ill., on Jan. 12, 1873. He was educated at NORTHWESTERN and Columbia Universities. He went to CHINA in 1897; and most of his active life there, with the exception of a few years when he was a district superintendent in Kiangsi Province, was spent in the University of Nanking. He was president from 1910 to 1927, and under his administration the university became one of the leading educational institutions in China.

Who's Who in America, 1920-21.

FRANCIS P. JONES

BOWEN, CAWTHON ASBURY (1885-), minister and editor of church school publications, was born at Holly Springs, Miss., Dec. 25, 1885, son of James Asbury and Alice (Cawthon) Bowen.

He was a student at MILLSAPS COLLEGE, 1902-04; he received the B.A. degree from EMORY COLLEGE in 1906, the M.A. degree from VANDERBILT UNIVERSITY in 1908, and he was awarded the D.D. degree by Millsaps College in 1928.

He was admitted on trial into the NORTH ALABAMA CONFERENCE, M. E. CHURCH, SOUTH, in 1908, received in full connection and ordained deacon in 1910, and ordained elder in 1912.

He was a pastor in the North Alabama Conference from 1908 to 1914; then professor of religious education in Woman's College, Alabama, 1914-21; and in Millsaps College, 1921-24. He became associate editor of church school publications, M. E. Church, South, 1925-30, and editor-in-chief, 1930-39. At church union in 1940 he was made associate editor of church school publications, 1940-44, and editor-in-chief, 1944-52. Dr. Bowen has written *Lesson Materials in Church School*, 1929; *Literature and Church Life*, 1934; *Child and Church*, 1960. He was a leader in many interdenominational educational activities, especially through the International Council of Christian Education and its curriculum activities.

He was married to Nell Virginia Sloss on June 16, 1910. Dr. Bowen retired in 1948 and continues to reside in Nashville.

Who's Who in The Methodist Church, 1966.

J. MARVIN RAST

BOWEN, ELIAS (?-1870), American early FREE METHODIST leader. He was pastor and presiding elder in the ONEIDA CONFERENCE of the M. E. Church and seven times a delegate to the M. E. general conference. He joined the Free Methodist Church in 1869. He was author of *The History of the Origin of the Free Methodist Church*. All agree that Bowen was an able administrator, a strong doctrinal preacher, an effective servant of Christ and the church. He died Oct. 25, 1870.

BOWEN, GEORGE (1816-1888), saintly missionary to INDIA, was born in Middleburg, Vt., but at the age of twelve his parents took him to New York City where he worked in his father's counting house. He studied French, Italian, and Spanish under a tutor and read widely. At seventeen he settled on Deism as a rational explanation of the universe, and held that position for eleven years. In his youth, he had an opportunity of traveling and living abroad for three years and began to lead a full active life.

At the age of twenty-six he met a young woman with whom he fell in love, but her untimely death caused him to begin to read the Bible for consolation. From that he proceeded to Paley's *Evidences of Christianity*, and on Good Friday in 1844, he entered in his diary, "The Christianity of the Bible is true." He then went into the Union Theological Seminary and at graduation offered himself to the American Board of Commissioners for Foreign Missions in India and was accepted. On Jan. 19, 1848, he landed in Bombay.

A year later his conscience led him to renounce his salary and live in poverty that he might "exhibit to the heathen self-denial and indifference to the world." Bananas and bread sufficed for food; he wore old, but clean clothing, and lived in one room furnished with only a table from which he ate, and on which he slept. For five years he continued as a member of the American Mission Board without salary, but in May, 1855, he severed connections entirely. However, ten years later his relationship was reestablished for six years. In 1874, influenced by the evangelistic spirit and method of WILLIAM TAYLOR, he became a member of the South India Conference.

Bowen made a great contribution by his writing. For many years he edited the *Bombay Guardian*, which was widely read and much appreciated. Among his many books were *The Amens of Christ* and *Daily Meditations*. These were so highly appreciated by Queen Victoria, that, on the occasion of the visit to India of the Prince of Wales, later King Edward, she charged him to call on George Bowen and express to him her thanks. This he did. His carriage was stopped in front of the single room in the bazaar, and Bowen stepped out to receive the royal message.

He continued until his death a self-supporting worker, honored and beloved alike by missionaries and Indian Christians. In the words of Dennis Osborne, "The life of George Bowen has been an open book, every line of which has portrayed godliness and truth. Christ lived in that life and shone from it at every point."

Robert Speer, *George Bowen of Bombay, Missionary Scholar, Mystic Saint, A Memoir* (Sold by the Missionary Review of the World, New York City; printed privately, 1938).

JOHN N. HOLLISTER

BOWEN, JOHN WESLEY EDWARD (1889-1962), American bishop, was born at Baltimore, Md., Sept. 24, 1889,



J. W. E. BOWEN

the son of John W. E. and Ariel Serena (Hedges) Bowen. He studied at Philips Exeter Academy (1904-07), WESLEYAN UNIVERSITY (A.B., 1911), and Harvard (A.M., 1913), and held the honorary D.D. and LL.D. degrees. He married Margaret L. Davis, Aug. 31, 1921; they had one son, J. W. E. Bowen, III. Admitted to the Atlanta Conference (ME) in 1917, he was ordained deacon that year by Bishop F. D. LEETE and elder by Bishop W. F. McDOWELL in 1918. He served as a U. S. Army chaplain, 1918-19. A student of world history, Bowen taught at Tuskegee, 1916-17; Walden College, Nashville, Tenn., 1917-18; CLAFLIN COLLEGE, 1922-24; and was an instructor at GAMMON at the time of his death. He was field agent for the Board of Sunday Schools, 1919-22, and editor of the *Central Christian Advocate*, 1944-48. His pastorates were: Jackson, Miss., 1925-29; Trinity Church, New Orleans, 1929-31; Shreveport, 1931-35; Grace Church, New Orleans, 1935-36; the New Orleans District, 1936-42; and First Street Church, New Orleans, 1942-44. He was a member of the 1939 UNITING CONFERENCE and of the 1940, '44, '48 GENERAL CONFERENCES. Elected bishop by the 1948 Central Jurisdictional Conference, he was assigned to the Atlantic Coast Area where he served until retirement in 1960. A delightful and witty companion, Bowen loved young people and was esteemed by them. Strength of character, sharpness of intellect, and depth of spiritual fervor combined to make him a positive and forceful preacher. He visited the Holy Land and traveled to Africa in 1951, representing the COUNCIL OF BISHOPS. A similar mission took him to INDIA and PAKISTAN in 1954. He died suddenly July 12, 1962 in Atlanta, Ga.

Who's Who in Methodism, 1954.

JESSE A. EARL

BOWEN, SR., NICHOLAS TALLEY (1842-1930), American Negro preacher and conference leader, was born in Sumter County, S. C., March 15, 1842. He was re-

ceived on trial in the SOUTH CAROLINA CONFERENCE of the M. E. CHURCH in 1870. In 1871 he married Rachel Anna Coleman, sister of Andrew Coleman of Camden, S. C.

He was appointed to and served all the prominent appointments of his conference—among them Spartanburg, Orangeburg, and Sumter—after which he was appointed presiding elder, 1894-99, of the Spartanburg District. He was then appointed to West Orangeburg and served nine years, after which he was appointed to Camden Circuit, Kershaw Co., S. C. Later on he was appointed to West Sumter, serving this appointment two successive terms through 1926, at which time he retired because of ill health.

He was known as "the thunderbolt of the South Carolina Conference." He died in 1930 at his home in Sumter. His sons, N. T. Bowen, Jr. and Thomas W. Bowen, were Methodist preachers, and several grandsons are in the itinerancy.

GILBERT HAVEN BOWEN

BOWLES, RICHARD PINCH (1864-1960), Canadian minister and educator, was born near Brampton, Ontario. He was educated at Brampton High School and VICTORIA UNIVERSITY, from which he graduated in 1885. Ordained in 1888, he subsequently held important pastorates in Toronto, Montreal, and Winnipeg.

Richard Bowles made his greatest contribution to his church and to society in education rather than in the pulpit. In 1905 he was appointed professor of homiletics at Victoria, where he quickly added to the reputation he had gained as a student. He was held in esteem by his colleagues, and his generous, genial personality earned him the regard of the students. Not surprisingly, therefore, in 1913 he was appointed president and chancellor in succession to NATHANAEL BURWASH.

The period from 1913 until Bowles' retirement in 1930 was one of the most difficult in Victoria's history, marked as it was by the first World War, church union, and the subsequent reorganization of Victoria. The new president, a shrewd and cautious man, moved carefully through the many pitfalls presented by new circumstances, to preserve and enhance the college's reputation. At his instance, the governing statute of the college was clarified in 1915. His efforts to strengthen its financial position were rewarded by a substantial increase in the endowment. Most important, however, was the adjustment he helped effect between Victoria and Knox College, the Presbyterian theological institution. The building of the latter was awarded to the continuing Presbyterians; in 1928 its staff became the faculty of theology in Victoria under the title of Emmanuel College. Henceforth, Victoria consisted of two colleges, for arts and theology respectively. Once again, Bowles' vision and charity had resolved a difficult and contentious situation.

In 1930, Chancellor Bowles, who had long chafed at administrative duties and financial stringency, announced his retirement. His last official comments stressed the need for a spontaneous approach to intellectual endeavor, and for a close connection between religion and learning. He left the college, as he put it, to return to the farm after an interval away from it. Happily he enjoyed thirty years of peace before his death on June 16, 1960. It was then said of him: "We rejoice in the gift of his life and are grateful to Almighty God for this man of faith and knowl-

edge who gave of himself so generously that the truth which makes men free might prevail."

Minutes of the Toronto Conference, 1961.
C. B. Sissons, *Victoria University, 1952.*
Victoria College Bulletin, 1913.

G. S. FRENCH

BOWLING GREEN, KENTUCKY, U.S.A. *State Street Church* is a city landmark. It is the church away-from-home of many students of Western Kentucky University and a large number of the faculty.

Preaching in Vance's Tavern was the beginning of its history, and Benjamin Vance, the tavern owner, once rang a bell all through the service in efforts to break it up. He was angry because his wife had asked the Methodists to pray for her. This was in 1809 and the society was organized in March, 1819, with eight members.

The first church building was constructed in 1820 at 620 Green Street, now Center Street. The lot was purchased for twelve and one-half cents. PETER CARTWRIGHT was the church's first presiding elder.

The growing congregation moved into a larger church erected in 1842, and located at 816 State Street, then called Nashville Street. The church was lighted by wax candles, and there was a large balcony for the Negro members. This building was used as a hospital by the Confederate troops in the winter of 1861, and naturally was abused and had to be repaired and renovated when it was returned to the congregation.

In 1896 the present sanctuary was erected on the corner of State and Eleventh Streets, and was formally dedicated in July, 1901. In 1928, under the ministry of A. R. Kasey, a three-story educational annex was completed. In January 1952, the sanctuary was redesigned, and the inside was completely rebuilt and renovated, thus doubling the seating capacity and making the church more beautiful and worshipful. The only things that were kept intact were the rose windows. This was during the pastorate of John Burns Horton.

The last bishop from the north before the 1844 separation held his conference in the newly finished 1842 structure. In this same church Bishop H. H. KAVANAUGH, "Kentucky's Own Bishop," delivered his last sermon at eighty-two years of age.

During its one hundred forty-six year existence, State Street Methodist Church has sent out eight ministers and two missionaries.

The ministers still living and serving are Walter McGee, Larry Jones and Neil Shenton. The missionaries are the Reverend and Mrs. James Jones, now serving in BOLIVIA. More than half of their support comes from State Street and the Bowling Green District.

OSCAR T. NICHOLS

BOWMAN, GEORGE BRYANT (1812-1888), American minister and college founder, was born May 1, 1812 in North Carolina. He began work in the Missouri Conference of the M. E. Church in 1834 and was ordained deacon in 1837 and elder in 1839. Through the personal efforts of Bishop THOMAS A. MORRIS, he was transferred to the Iowa Conference in 1841 to establish the work in Iowa City. Here he formed the congregation, built a church and paid for it through donations raised by a preaching tour of the east. He took the lead in the establishment of "The Iowa City College" in 1842 and this

extended under conference auspices until 1847. Two years at Dubuque were followed by seven years as PRESIDING ELDER of the Muscatine and Dubuque Districts. In 1851 he was assigned to the Linn Grove Circuit where in 1852 he initiated the founding in Mount Vernon of the "Iowa Conference Seminary" which became CORNELL COLLEGE in 1855. He obtained the land, let the contracts, raised the funds and supervised the construction of the first building. He is well called "the Father and Founder of Cornell College." Bowman Hall, built through his personal gift of \$10,000, still serves as a residence hall. The great west window of the chapel, dedicated in 1882, is a memorial to his wife and four sons. In the same year, Cornell College conferred upon him an honorary D.D. Ill health forced his retirement in 1864. Moving to CALIFORNIA, he was transferred to the California Conference in 1867 and served five different churches until 1873. Preaching, Sunday school work and service on the Board of Control of the UNIVERSITY OF THE PACIFIC occupied his time until his death in San Jose on Oct. 9, 1888.

S. N. Fellows, *Upper Iowa Conference, 1907.*
A. W. Haines, *Makers of Iowa Methodism, 1900.*
Minutes of the Annual Conference, 1867-1889.
E. H. Waring, *Iowa Conference, 1910.*

LOUIS A. HASELMAYER

BOWMAN, THOMAS (1817-1914), American bishop, was born at Berwick, Pa. on July 15, 1817. He was educated at DICKINSON COLLEGE, receiving both the B.A. and M.A. degrees. He also received honorary degrees from OHIO WESLEYAN and Dickinson.

He joined the BALTIMORE CONFERENCE of the M. E. Church in 1839. Most of his career was spent in educational work. From 1840 to 1843 he taught in Dickinson Grammar School. In 1848 he organized and became president of Dickinson Seminary. In 1858 he went to Indiana Asbury University (now DEPAUW) and taught philosophy until 1872. He then became professor of Biblical literature and was elected chancellor in 1884, serving in that office until 1899. He was chaplain of the U. S. Senate in 1864 and 1865.

Thomas Bowman was elected bishop in 1872 and served until 1896. Much of his episcopal service was given overseas. He visited all the conferences in EUROPE, INDIA, CHINA, JAPAN, and MEXICO. In 1866 he was a delegate to the British Conference, and in 1891 he attended the ECUMENICAL METHODIST CONFERENCE at Washington, D. C.

He died at Orange, N. J. on March 5, 1914, and was buried at Greencastle, Ind., where most of his active life had been spent.

F. D. Leete, *Methodist Bishops, 1948.*
Who's Who in America.

ELMER T. CLARK

BOWMAN, THOMAS (1836-1923), American EVANGELICAL ASSOCIATION bishop, born May 28, 1836 in PENNSYLVANIA. Converted at the age of eighteen, he became a member of the Evangelical Association and was licensed to preach in 1858, receiving his first trial pastorate in the East Pennsylvania Conference in 1859. He rapidly gained prominence by his outstanding ability as a pulpit orator and an evangelistic pastor, and for a time served as a PRESIDING ELDER.

He was elected bishop by the GENERAL CONFERENCE in 1875, and served in that capacity for forty years, retir-

ing in 1915. During these years he served with distinction in various official capacities and attended the ECUMENICAL METHODIST CONFERENCE in London as a representative of the Evangelical Association. He visited the European conferences many times and also the work in Asia. Wherever he went he was an inspiration and a blessing.

His strength was in the pulpit and especially at CAMP MEETINGS. With gripping eloquence he preached the gospel of salvation through Jesus Christ. He lived to witness the merger of the Evangelical Association and The United Evangelical Church, which was a great joy to him. His death occurred March 14, 1923.

R. W. Albright, *Evangelical Church*. 1942.

R. M. Veh, *Evangelical Bishops*. 1939. HOWARD H. MARTY

BOWNE, BORDEN PARKER (1847-1910), American theologian and educator, was born at Leonardville, N. J., on Jan. 14, 1847, and was educated at New York University, and the Universities of Halle, Gottinger, and Paris, with honorary doctorates from Ohio Wesleyan and New York Universities.

He became assistant professor of modern languages at the last named institution in 1875, and the following year he was on the staff of *The Independent*. He then became professor of philosophy and dean of the Graduate School of Arts and Sciences at Boston University in 1876, and spent the rest of his active career there. He made a tour of the world in 1905 and 1906 and lectured at the Imperial University of Japan and before educational bodies in China and India. He was made an honorary member of the Imperial Educational Society of Japan.

He was a prolific writer, and his books made him famous as a philosophical and theological thinker. His first book was *The Philosophy of Herbert Spencer*, published as early as 1874. This was followed in 1879 by *Studies in Theism*, his first in the theological field. Thirteen other books were published, among them being *Philosophy of Theism*, *The Principles of Ethics*, *The Christian Revelation*, *The Christian Life*, *The Atonement*, and *The Immanence of God*. Bowne remained a layman. He died in 1910 at Boston.

Who's Who in America.

ELNER T. CLARK

BOYCE, WILLIAM BINNINGTON (1803-1889), Wesleyan missionary in SOUTH AFRICA and AUSTRALIA and a General Secretary of the Wesleyan METHODIST MISSIONARY SOCIETY, was born at Beverley, Yorkshire, England on Nov. 9, 1803. He entered the ministry in 1829 and travelled in South Africa from 1830 to 1843. During this period he became the life-long friend of WILLIAM SHAW whose biography he was later to write (*Memoir of the Rev. W. Shaw*, London, 1874). He founded the Buntingville Mission in 1830. While living in the wilds, he discovered the "euphonic concord" which explained the etymological structure of the Xhosa language. He published the first Xhosa Grammar in 1834. When war broke out on the Frontier in 1834-5 he became advisor to the Governor, Sir Benjamin D'Urban, and acted as mediator with the Xhosa chiefs. His continuing political interest was revealed by his *Notes on South African Affairs* (London and Grahamstown, 1839).

After two years in Bolton, England (1843-45), he was sent to SYDNEY as General Superintendent of Wesleyan

Missions in Australia. He prepared the ground for the Australasian Conference and presided over the first two sessions in 1855-56. Between 1858 and 1876 he was a general secretary of the W.M.M.S. in London. In this capacity he presided over the first Conference of Eastern British America (1861) and was associated with decisions which led eventually to the establishment of the South African Conference.

After his retirement to Sydney in 1876 he gave himself to preaching and writing. *The Higher Criticism of the Bible* (1881) was a conservative attack upon contemporary trends in biblical studies, while *An Introduction to the Study of History* (1884) revealed encyclopaedic knowledge and monumental diligence.

Boyce's intellectual and administrative gifts were outstanding. He was a man of decided opinions and disconcerting frankness, but nevertheless won the affection of those who served under him. He died at Toxteth, Sydney on March 8, 1889.

W. Boyce, *Memoir of the Rev. W. Shaw*. London, 1874.

J. Colwell, *Illustrated History*. 1904.

Dictionary of South African Biography.

Journal of the Methodist Historical Society of South Africa, March 1955, April 1957.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921.
D. C. L. CRAGG

BOYD, GEORGE M. (1814-1890), American preacher, was born March 9, 1814, in Lewis Co., Ky. He was left an orphan when small and lived with an uncle at Urbana, Ohio. He was converted when sixteen and when twenty was licensed to preach. In 1835 he came to INDIANA and supplied Cassapolis Circuit. Admitted on trial into the INDIANA CONFERENCE in 1836, he served Fort Wayne station, and in 1843 was PRESIDING ELDER of the Fort Wayne District. When the NORTHWEST INDIANA CONFERENCE was organized in 1852 he was taken from the Crawfordsville District and sent to INDIANAPOLIS to organize the work and build a church. Of his fifty-two years of service, eight were on circuits, thirty-four in stations and ten as presiding elder. He was elected twice to GENERAL CONFERENCE. He married Martha E. Thorpe, Sept. 12, 1871. He retired in 1888 and lived in Valparaiso where he died Jan. 26, 1890.

Minutes of the Northwest Indiana Conference, 1890.

W. D. ARCHIBALD

BOYD, MYRON F. (1909-), an ordained elder of the Pacific Northwest Conference and a bishop of the FREE METHODIST CHURCH. He received the A.B. degree from Seattle Pacific College. He was recipient of the D.D. degree from Seattle Pacific College and the Litt.D. degree from Houghton College, N. Y. He was a pastor in the Pacific Northwest Conference for fifteen years, and later served as director of the Free Methodist world-wide broadcast, "The Light and Life Hour" (1945-1965). He was elected a bishop in 1964 and is presently chairman of the Commission on Missions. He is author of *To Tell the World*. Bishop and Mrs. Boyd reside at Winona Lake, Ind. See photo, p. 313.

BRYON S. LAMSON

BOZEMAN, MONTANA, U.S.A. First Church began in July, 1866, when W. W. Alderson and Matthew Bird, both local preachers, organized a Sunday school in Boze-

man. The church was organized on Aug. 8, 1866, by A. M. Hough, superintendent of Montana Missions. A frame church was built during the winter of 1866-67, the first church in Bozeman. Chief Justice Hezekiah Hosmer of Montana held a two-weeks term of court in this building, and the 1868-69 term of school was held in it. Also in it Sheldon Jackson in 1872 organized the Bozeman Presbyterian Church. In 1870 the church secured its bell, now famous for having guided THOMAS C. ILIFF safely home through a blizzard in 1874. That was in the days of few roads and fewer fences in Montana, and Iliff, one cold winter Sunday after morning services in Bozeman, went to Middle Creek, some fifteen miles away, to officiate at a wedding that afternoon. Returning in a terrific blizzard, he and his team became lost, floundering in the blinding driving snow. As the evening congregation gathered, alarmed at finding no pastor at the church, they began to ring the bell, vigorously and continuously, with prayer, and Iliff, hearing the bell above the blizzard, guided his horses in the direction of its pealing and arrived safely at the church.

There have been additions and alterations since, but the sanctuary still is the same and is considered the oldest Methodist sanctuary in the state.

The Bozeman Church ministers to State College students and to skiers and has a strong music program. From this church Grace Clark went to Africa as a missionary, 1912-47.

The M. E. Church, South, began work in Bozeman in 1871 which developed into the Morton Memorial Church there. In 1911 Blair Sanitarium became Bozeman Deaconess Hospital. In 1956 plans began for Hillcrest, the two million dollar Methodist retirement home which opened its doors on Aug. 9, 1963.

Epworth Herald, The. March 23, 1918.
E. L. Mills. *Plains, Peaks, and Pioneers*.



MYRON F. BOYD

Niebel. *A Century of Service*. History of the First Methodist Church, Bozeman, Montana, 1866-1966.

ROBERT BAUR WEST

BRACKENBURY, ROBERT CARR (1752-1818), British Methodist, of Raithby Hall, Lincolnshire, was a man of wealth and talents, who held an unusual position in early Methodism. Educated at St. Catharine's College, Cambridge, he became one of WESLEY's preachers and traveled for forty years, but with a measure of independence allowed him by Wesley. An intimate friend of Wesley, Brackenbury helped to form many Methodist societies, especially in Portland and the Channel Islands, where he worked with ALEXANDER KILHAM and later ADAM CLARKE, having first gone to Jersey in December, 1783, in response to a call for a preacher who could speak French. During Wesley's last days, Brackenbury appears to have lived at CITY ROAD, where he was present at Wesley's deathbed.

Wesley Historical Soc. *Proceedings*, xxviii. N. P. GOLDHAWK



SAMUEL BRADBURN

BRADBURN, SAMUEL (1751-1816), British Methodist, was born at GIBALTAR, the son of a soldier. He served as an itinerant preacher from 1774. An eloquent preacher, often called "the Demosthenes of Methodism," he was an ecclesiastical and political liberal who, according to ADAM CLARKE, was guilty of "the lowest Republicanism." Bradburn is said to have had considerable initial sympathy with ALEXANDER KILHAM's attempt to democratize Methodism before his expulsion in 1796. Bradburn's pamphlet, *The Question, Are the Methodists Dissenters? Fairly Examined*, was an important contribution to the debate. He was secretary of the Wesleyan Conference in 1796-98 and 1800; he was president in 1799. In 1802 he was censured by the Conference and suspended for a year because of his overindulgence in wine, though the incident occurred in the context of sickness and bereavement.

He was a passionate character, whose eccentric humor was proverbial.

T. W. Blanshard, *Samuel Bradburn*. 1870.
E. W. Bradburn, *Samuel Bradburn*. 1816.

JOHN NEWTON

BRADEN, CHARLES SAMUEL (1887-), American clergyman, educator and author, was born at Chanutte, Kan. on Sept. 19, 1887, the son of George Washington and Flora Jane (Birt) Braden. He received the A.B. degree from BAKER UNIVERSITY in 1909, and its D.D. in 1943. He studied at Columbia (1911-12); at the Union Theological Seminary (B.D., 1912); and at the University of Chicago (Ph.D., 1926). He married Grace Eleanor McMurray on Oct. 24, 1911 (dec. May 22, 1951), and they had three children. He married La Venia Craddock Ulmer on June 16, 1956 (dec. Feb. 25, 1964).

Dr. Braden was ordained to the ministry of the M. E. Church in 1914. He went as a missionary to BOLIVIA before that in 1912, and served there until 1915. He served in CHILE from 1916 to 1922, editing *El Heraldo Cristiano*, and also serving as professor and president of the Union Theological Seminary at SANTIAGO and manager of the Union Book Store. He served at times as pastor of First Church, Santiago, and other churches. He was assistant secretary of the M. E. Board of Foreign Missions, and secretary of the Methodist Life Service Commission at the same time, with headquarters in Chicago from 1923-25. He taught in the department of Religion and Literature of Religions at NORTHWESTERN UNIVERSITY, as assistant, associate and full professor from 1926 until retirement in 1954, serving in the later years as chairman. He has been a frequent lecturer in Methodist Pastors' Schools.

His memberships included the American Theological Society of which he was president 1940-41; the American Oriental Society; the Chicago Society of Biblical Research (president, 1936-37); American Association of University Professors, and the National Association of Biblical Instructors (president, 1952). He was author of numerous books in Spanish and English and was founder and editor of *World Christianity—A Digest*, from 1937 to 1939, and a contributing editor to the *Protestant Digest*, 1939-42. He was a contributing editor to the *Encyclopedia of Religion*, 1945; and was on the editorial board of the *Journal of Bible and Religion*, 1943-49.

Upon retirement he lived for a time in Evanston, Ill., and now resides in Dallas, Texas.

Who's Who in America, 1934-1965.

Who's Who in American Education.

Who's Who Among American Authors.

Who's Who Among American Scholars.

N. B. H.

BRADFORD, HENRY B. (1761-1843), American pioneer local preacher, friend of FRANCIS ASBURY, and leader in the establishment of the M. P. Church in NORTH CAROLINA, was the son of one of the early settlers in Halifax County, N. C. He was born on Dec. 4, 1761, and was a direct descendant of Governor William Bradford of the Plymouth Colony. His marriage to Sarah Crowell was performed by Francis Asbury on Jan. 1, 1782. He was ordained as a DEACON by Asbury at WHITAKER'S CHAPEL near Enfield in Halifax County, March 2, 1804. Asbury's *Journal* records accounts of visits in the Bradford home on several occasions during 1801-04, and in February,

1815. On Feb. 5, 1802, Asbury complimented Bradford's work as a preacher.

Bradford's Church, near Enfield, was established prior to 1800, largely through the efforts of Henry Bradford, who is credited with having given the land and helped to build the first church. Prior to the erection of the first structure, CAMP MEETINGS were held on the site with log huts used for lodging. The deed for the land, dated July 18, 1829, was made to Bradford, Benjamin Hunter and WILLIAM E. BELLAMY from Matt. C. Whitaker. Asbury and Bishop RICHARD WHATCOAT preached at Bradford's Church on Sun., March 15, 1801.

When the reform movement within the M. E. Church became active in the 1820's, Bradford early became identified with it. He joined the Roanoke Union Society in November, 1824. Bradford's Church was the scene for the fourth meeting of the Society on Oct. 4, 1825. In April 1828, Bradford was among a group of Methodist ministers summoned to trial for patronizing the publication, MUTUAL RIGHTS, and for being a member of the Roanoke Union Society. He was present at the organizational meeting of the NORTH CAROLINA CONFERENCE of the M. P. Church, which was held on Dec. 19-20, 1828, at Whitaker's Chapel. In 1829 Bradford was assigned to serve the Roanoke Circuit. In 1836 and 1854 the North Carolina Conference met at Bradford's Church. The church was closed about 1910.

F. Asbury, *Journal and Letters*. 1958.

J. Elwood Carroll, *History of the North Carolina Conference of the Methodist Protestant Church*. N.p., 1939.

Journal of the North Carolina Conference, MP.

Our Church Record, June 23, Sept. 29, 1898.

RALPH HARDEE RIVES



JOSEPH BRADFORD

BRADFORD, JOSEPH (?-1808), British Methodist, was for much of his ministry JOHN WESLEY's traveling com-

panion. Little is known of his early life, but he was accepted as an itinerant in 1773, and the Minutes for 1774-79 and 1787-89 record under the stations, "Joseph Bradford travels with Mr. Wesley." Between these dates he was in regular circuit work. Wesley had the highest regard for his piety and gifts, and in 1785 entrusted to him the farewell letter to be read to the Conference after his death.

Bradford transcribed Wesley's *Journal*, and was with him in his last illness and when he died. After Wesley's death he favored the establishment of provincial conferences. Bradford was president of the vital Conference of 1795 which adopted the PLAN OF PACIFICATION; he was president a second time in 1803. The curiously brief obituary in the Wesleyan *Minutes* for 1808 tells virtually nothing of his career. He died on May 28, 1808.

JOHN NEWTON

BRADFORD, England. In 1780 Bradford was a small town in the wapentake of Morley, with a population of some 8,800, many engaged in the cloth-dyeing trade. As a result of the Industrial Revolution, however, the population bounded to 29,794 in 1801, 149,543 in 1851, and 194,411 in 1911. Today, a cathedral city, in area the fifth and in population (298,220) the tenth largest city in England, Bradford is the center of the country's worsted manufacturing industry and of the world's wool trade.

Up to the First World War, Methodism grew as the town expanded; and although Methodism has declined since then, it still has a considerable effect on every aspect of the town's life. Membership grew steadily in the eighteenth century; there were a thousand members scattered over fifteen societies at the beginning of the nineteenth century. Chapels at Pudsey and Eccleshill supplemented the more famous OCTAGON, built to a favorite pattern of JOHN WESLEY's in 1766. Following several revival campaigns, notably that of 1805 under Alexander Suter and Stephen Wilson, the circuit membership had risen to nearly two thousand by 1807. In 1808 the town's first Sunday school, with 850 scholars and 160 teachers, was opened in a warehouse in Union Street. (Great Horton, two miles from the city center, claims the country's oldest Sunday school, dating from 1766.) In 1811 the Octagon was declared unsafe, and a new chapel, seating fourteen hundred and believed to be the largest in Methodism, was opened in the Kirkgate by CHARLES ATMORE and ROBERT NEWTON, the cost being £9,000.

In 1812 was founded at Woodhouse Grove near Apperley Bridge the Wesleyan Academy, for the education of the sons of preachers in the north of England. The first headmaster was the Rev. John Fennee, whose orphaned niece, Maria Branwell, was soon to meet and marry the visiting examiner in theology, the Rev. Patrick BRÖNTE, and to become the mother of a more famous family. (Woodhouse Grove School, no longer confined to ministers' sons, came under the board of management for Methodist residential schools in 1905.) The next few years saw the formation of the Woodhouse Grove Circuit, the Bradford Wesleyan Methodist Missionary Auxiliary, and Sunday schools at Baildon, Dudley Hill, Heaton, and Undercliffe, the forerunners of many others.

Meanwhile PRIMITIVE METHODISM was introduced to Bradford by pioneers from Barnsley. The poorer weavers responded; and in 1823 a circuit was formed with three ministers and over three hundred members, which nine

years later entertained the Primitive Methodist Conference. Their first chapel, at Dudley Hill, has been preserved as a memorial institute attached to the present "Ebenezer," itself built in 1866. Another, on the Manchester Road, was succeeded first by "Providence" and finally by the Central Hall.

The expansion of Wesleyan Methodism under leaders like JOSEPH ENTWHISLE necessitated a new center; and in 1825 Eastbrook Chapel (cost £8,000) was opened by JABEZ BUNTING and ADAM CLARKE, who feared, however, that it was too far out of the town. In 1900 over a hundred thousand people lived in its vicinity—but by then, after years of splendid service, the chapel had become unsafe and had to be pulled down. Eastbrook became the head of a new circuit in 1835, and further circuits were soon formed at Great Horton (1842) and Manningham (1866). New chapels included White Abbey (1838) and Centenary (1839). Among ministers prominent at the time were W. J. SHREWSBURY, also famous as a missionary overseas, and W. W. Stamp.

The mid-century troubles of Wesleyan Methodism affected Bradford far less than they did, for instance, neighboring LEEDS. A small circuit of WESLEYAN REFORMERS was formed at Bridge Street in 1836, and after 1857 WESLEYAN REFORM UNION societies continued at such centers as Wibsey and Shipley, where they survive to this day. Other Wesleyan Reformers chose to join the METHODIST NEW CONNEXION, which was never very strong in Bradford; of the New Connexion's six chapels the largest was that of the Manville Society, whose magnificent building is now the Regional College of Art.

For all branches of Methodism the second half of the century was the great period of building, both of Sunday schools and of chapels. These ranged from the tiny "Egypt" in Thornton to the huge premises of "Wesley" at Great Horton, and included, in a total of more than a hundred, Girlington (1870), Thorp (1871), and Otley Road (1874) in the Wesleyan connection; Horton Bethel and Horton Bank among Primitive Methodist buildings; Salem (Methodist New Connexion), and Toller Lane (BIBLE CHRISTIAN). Much of the cost was borne by wealthy mill owners and other businessmen who also served as stewards and trustees and often taught in the schools and led men's classes. Special mention should be made of Sir Henry Mitchell, first freeman of Bradford and chief benefactor of St. John's Chapel, Manningham (1879), a noble building famous for its white marble pulpit, font, and reredos, and for being one of the chapels in which Wesley's version of Morning Prayer was still used after the Second World War. Unhappily, few of these chapels were adequately endowed, and after the Second World War the cost of their maintenance and repair proved too much for reduced congregations; Greenhill, Girlington, and even St. John's itself all had to close within the space of a few months in 1965-66.

The outstanding event in the early years of the twentieth century was the opening in 1904 of the Eastbrook Hall Mission on the site of the former Eastbrook Chapel. This was a somewhat delayed reaction to the pressure of the FORWARD MOVEMENT. The hall has played a conspicuous role in the spheres of religion and social work; renowned at first for its brotherhood movement and for what was pioneer youth work, its program now includes a club for teenage drug addicts, the oversight of a growing student population (Bradford having become a university town in the 1960's), and work among the thou-

sands of Pakistani immigrants. The Central Hall of the Primitive Methodists exercised a complementary ministry in the shum areas adjoining the Manchester Road until its closing in 1956.

For Bradford the First World War was something of a watershed. Men's classes dwindled progressively. The Union of Methodism in 1932 was accepted with good will on the whole, and the process of rationalization, with amalgamation of circuits and societies, was set in motion. When the Methodist Conference met at Bradford in 1937 there were 17 circuits in the area with nearly 10,000 members, and just under 100 chapels with a seating capacity of 45,000. The city suffered little physical damage in the Second World War, but the drain of church members continued. In 1966 there were six Bradford circuits with a membership of about 6,500; they form part of the West Yorkshire District. Since 1945 the number of chapel buildings has been halved, and only a few glaring cases of redundancy remain. A new chapel was built at Undercliffe in 1954. In the center of the city a redevelopment program has created problems for the remaining inner-city churches, perhaps only to be solved by reunion schemes on an interdenominational scale. However, there are still many prominent Methodist laymen in Bradford, and Methodism is still a powerful religious force.

ANTONY PEPPER

BRADLEY, DAVID HENRY (1905-), American historian of the A.M.E. ZION CHURCH, was born in the small community of Franklin, Pa., Sept. 20, 1905, where his father, Daniel F. Bradley, was pastor at the time. Daniel F. was the son of an ex-slave named Peter, whose manumission papers are dated March 10, 1836. David's mother, Cora A. (Brewer) Bradley, was evidently the daughter of free parents as well, residents of central Pennsylvania.

David's early education was secured in various schools in PENNSYLVANIA and OHIO, as his father was assigned to churches in these areas. At his father's death, the family again took up residence in Bedford, Pa., where David completed high school. He then went to LIVINGSTONE COLLEGE, Salisbury, N. C., under a grant of the Job Mann Trust, a scholarship fund established for the training of prospective ministers. He graduated with honors from Livingstone in 1929, and began graduate studies at the University of Pittsburgh. In 1932 he was awarded the M.A. in history; his thesis was "The Federal Elections Bill of 1890," the last effort of the Republican Party to bring out the Negro vote of the South. He was then assigned to the church in Ridgewood, N. J., and transferred his studies to Washington Square College of New York, where he pursued studies leading to the Ph.D. degree.

Dr. Bradley began his ministry in the Allegheny Conference of his denomination, later transferring to the Ohio area, where he served churches for three years. He returned to the Allegheny Conference was assigned to Altoona, Pa., from where he accepted the chair of history at his Alma Mater. His service in Ridgewood followed, and he was pastor there for fourteen years, when he was elected Editor of the *A.M.E. Zion Quarterly Review* by the General Conference of 1948. He has been elected to his office by acclamation in every General Conference since.

In connection with his editorial work he became Assistant Secretary of Christian Education of his denomination by the Joint Boards of Christian Education, serving

in this capacity until 1956, when the General Conference elected him to the office of Secretary of the A.M.E. Zion Historical Society in connection with the *Review* work.

During the years as Assistant Secretary of Christian Education, he headed the section of Administration and Leadership until the reorganization of the National Council of Churches, when the denomination likewise made changes. He represented his denomination in the old National Christian Teaching Mission and the Central Department of Educational Evangelism. He was also the A.M.E. Zion representative in the early days of the Protestant Film Commission and worked with the special group involved in the Cooperative Curriculum Development, an interchurch project.

In 1946 Dr. Bradley wrote a series of articles on the history of his denomination originally designed to be the foundation of his dissertation. In 1956 these papers were expanded into the first volume of a two-volume *History of the A.M.E. Zion Church*. The second volume was published in 1970. This is the first such production of the denomination in the past seventy-four years.

Dr. Bradley has been a member of the A.M.E. Zion General Conference since 1940. He is married to Harriette (Jackson) Bradley, and they have two children, Mrs. La Verne Findlay and David H. Bradley, Jr.

JOHN H. NESS, JR.

BRADLEY, JAMES A. (1830-1921), founder of Asbury Park and militant American reformer, was born of Roman Catholic parents at Rossville, S. I., N. Y., on Feb. 14, 1830 and died in New York City on June 6, 1921. His parents were poor, so the boy was apprenticed to a brush manufacturer. In 1857, he and his brother founded a brush making factory of their own. In 1870, he came to OCEAN GROVE, N. J. for a visit and observed that the land to the north and south was undeveloped. He purchased 500 acres to the north, named the place Asbury Park in honor of Bishop FRANCIS ASBURY whom he greatly admired, and sold lots only to those who subscribed to his temperance views. The beach was to be forever reserved for public use.

The Tercentenary Almanac of NEW JERSEY states that Bradley influenced the North Jersey Shore more than any other person. He was strongly opposed to the social life and behavior of Long Branch, N. J., whose summer residents, gathered around President U. S. GRANT, had given that resort a somewhat notorious reputation. Asbury Park was advertised as a Christian resort. Bradley had been president of the board of trustees of Central Church in BROOKLYN, and was for many years a Bible class teacher in the First Church of Asbury Park. In 1893 he was elected to the New Jersey state senate from Monmouth County, and in 1894 he cast the deciding vote on a bill outlawing bets on horse races. Bradley was not only militantly in favor of reforms, he was distinguished as a philanthropist. He left bequests to most of the churches in Asbury Park, to the Salvation Army, and to many hospitals, libraries and old people's homes in the North Jersey and metropolitan areas. Bradley Beach, built on the land which is south of Ocean Grove, was also founded by him.

Asbury Park Press, *Newark Evening News*, and *Trenton Times* of June 7, 1921. HENRY L. LAMBIN

BRAGG, GRACE L. (Mrs. J. D.) (1889-), the first president of the Woman's Division of Christian Service following the union of the three Methodisms in 1939. She was born Nov. 28, 1889, near Zanesville, Ohio, the daughter of B. Allen and Mercy (Jordan) Warne. She married John D. Bragg on March 11, 1911, and they have one son, Paul D. She early became a worker in the church and has been a member of the Kingshighway Methodist Church, St. Louis, since 1933. She has served as a trustee of SCARRITT COLLEGE, the United Christian College, China; Chosen College in Korea and Severance Hospital in SEOUL, KOREA. She was a member of the GENERAL CONFERENCE of the M. E. CHURCH in 1936, the UNITING CONFERENCE, 1939, and of The Methodist Church, 1940, '44, and '48; was a delegate to the WORLD COUNCIL OF CHURCHES, Amsterdam, 1948. She was given the L.H.D. degree by Wesley College (Illinois), 1942, and by Wesleyan University (Illinois), in 1945.

Mrs. Bragg early achieved leadership in the Missionary Society of her Church, being the home base secretary, 1926-40. She was elected president of the Woman's Division of Christian Service in 1940, and served for eight years in that capacity. This also carried with it the vice-presidency of the Board of Missions and Church Extension of The Methodist Church. She belonged to the Home Missions Council of North America and was its president from 1947-48. Also she served on the old FEDERAL COUNCIL OF CHURCHES. Upon retirement she resides in the Ozark Methodist Manor at Marionville, Missouri.

Clark and Stafford. *Who's Who in Methodism*. 1952.

THELMA STEVENS

BRAMWELL, WILLIAM (1759-1818), British Methodist, was born at Elswick, Lancashire. He became an itinerant in 1786 and completed his probation at Wesley's last conference. He traveled in CIRCUITS until his death, and was one of the most successful preachers of the type of revivalism which characterized much of early nineteenth-century Methodism.

J. Sigston, *William Bramwell*. 1820.

N. P. GOLDHAWK

BRANDENBURG, E. CRAIG (1907-), American fourth generation E.U.B. minister, born in Corydon, Ind., was the only child of the late Rev. and Mrs. W. S. Brandenburg.

Graduated from INDIANA CENTRAL COLLEGE, INDIANAPOLIS, Ind., (A.B., 1930), Mr. Brandenburg continued his education at Bonebrake (now UNITED) THEOLOGICAL SEMINARY (B.D., 1935). Indiana Central College granted him a D.D. degree in 1946.

Ordained in 1930 by the Indiana Conference, Church of the UNITED BRETHREN IN CHRIST, he served the following pastorates: Pfrimmers Chapel, Corydon, Ind.; St. James Church, Evansville, Ind., and Waggoner Chapel, Dayton, Ohio. He held the position of Conference Superintendent of the INDIANA SOUTH CONFERENCE from 1944-1955. The 1954 GENERAL CONFERENCE elected him Executive Secretary-Treasurer of the Board of Christian Education with offices in Dayton, Ohio.

His interdenominational activities include membership in NATIONAL COUNCIL OF CHURCHES Assembly since 1954—member, Division of Christian Education—Chairman, Division Budget and Finance Committee—Past President, Denominational Executives—member, Cooperative Cur-

riculum Project; voting member, Assembly of WORLD COUNCIL OF CHURCHES of Christian Education and Sunday School Union since 1950, attending sessions throughout the world; Air Force Guest Mission to France, 1956. He serves as trustee at Indiana Central College, WESTMAR COLLEGE, United Theological Seminary, and EVANGELICAL THEOLOGICAL SEMINARY.

He was united in marriage to Eva Traylor, a graduate of Indiana Central College, in 1933. They have one child, Calvin Craig, born in 1939, who is serving a pastorate in the South Indiana Conference. In The United Methodist Church Dr. Brandenburg is the Associate General Secretary, Division of Higher Education, Board of Education, and is a member of the South Indiana Conference.

HARRIET SHEARD



JOHN W. BRANSCOMB

BRANSCOMB, JOHN W. (1905-1959), American bishop, was born at Union Springs, Ala., on May 11, 1905. He was graduated from Oglethorpe and Emory Universities at Atlanta, Ga. and received honorary doctorates in divinity and laws from EMORY UNIVERSITY, FLORIDA SOUTHERN COLLEGE, and BETHUNE-COOKMAN COLLEGE.

He became a member of the FLORIDA CONFERENCE in 1928 and was appointed to Boca Grande. His other pastoral assignments were St. Petersburg; Arcadia; First Church at Tampa; and First Church at Orlando. Under his administration the church at Orlando made such progress that it was featured in an article in the *Christian Century* as one of the great churches of the nation. He was elected bishop in 1952, and his episcopal assignment was to FLORIDA and CUBA.

Bishop Branscomb was a very able promoter of all causes dear to him. He greatly helped Cuban Methodism during his tenure by making the Florida Conference aware of the needs in Cuba, and in obtaining financial assistance for the Cuban churches in pre-Castro times. Afterwards, the Florida Conference proved to be a great help for refugees from Cuba.

Somewhat short in stature, John Branscomb was blessed

with a resonant, commanding voice, and had an optimistic and outgoing personality which won friends for him everywhere. He was deep in the affections of Florida Methodism. His Conference elected him as a member of the General and Jurisdictional Conferences of 1940, '44, '48, and '52. In 1958 he was sent by the COUNCIL OF BISHOPS on a visitation tour to South America. He suffered a heart attack while there and died sometime later, after returning to Jacksonville, Fla., on Jan. 16, 1959.

R. E. Blanchard, *We Remember John, A Biography of John W. Branscomb*. Miami, Fla.: Florida Annual Conference, 1964. *Journal of the General and Jurisdictional Conferences, 1960. Who's Who in America.* N. B. H.

BRANSCOMB, LEWIS CAPERS (1865-1930), American clergyman, was born at Union Springs, Ala., on Aug. 27, 1865, and was educated at Southern University and Emory College and received the honorary D.D. degree from the latter. He was ordained to the ministry of the M. E. CHURCH, SOUTH, in 1886, and for a quarter of a century served pastorates in the NORTH ALABAMA CONFERENCE. From 1912 to 1916 he was presiding elder of the Birmingham district and then for six years was editor of the *Alabama Christian Advocate*. He was pastor at First Church in Anniston from 1922 to 1927, and First Church in Gadsden in 1928, when he became PRESIDING ELDER of the Bessemer district.

Branscomb was a member of four General Conferences and was secretary of that body for many years. He was a member of the Commission on the Unification of American Methodism, the executive committee of the FEDERAL COUNCIL OF CHURCHES of Christ in America, the Book Committee and several other important organizations.

Branscomb made his home in Birmingham in later life and died there on Oct. 30, 1930.

Who's Who in America.

ELMER T. CLARK



CHARLES W. BRASHARES

BRASHARES, CHARLES WESLEY (1891-), American pastor and bishop, was born on March 31, 1891, at

Williamsport, Ohio, the son of Isaiah Mark and Clara Emma (McBroom) Brashares. He married Julia Estelle Merrill on Dec. 20, 1916. He received the A.B. degree from OHIO WESLEYAN UNIVERSITY in 1914; the D.D. in 1927; and the S.T.B. from BOSTON UNIVERSITY in 1917, the same University giving him the LL.D. in 1948. He did graduate work at Harvard and Boston University in 1917-18. Other honorary degrees granted him have been the LL.D. from CORNELL COLLEGE in 1945; the L.H.D. from SIMPSON COLLEGE in 1949; Litt.D. from IOWA WESLEYAN COLLEGE in 1951; and the L.H.D. from ILLINOIS WESLEYAN in 1954.

He was received on trial in the NEW ENGLAND CONFERENCE of the M. E. CHURCH in 1915, ordained a deacon in the same year and received into full membership in 1917, being ordained an elder in the MAINE CONFERENCE in 1918. He occupied pastorates at the Orient Heights Church in East Boston, 1916-18; Gorham, Me., 1918-20; Newton, Mass., 1920-22; Grace Church, DAYTON, OHIO, 1922-34; and was minister at First Church and Director of Wesley Foundation at Ann Arbor, Mich., 1934-44. He was elected bishop of The Methodist Church at the North Central Jurisdictional Conference in 1944 and assigned to the DES MOINES Area, where he served from 1944 to 1952, then going to the CHICAGO Area, 1952-64, when he retired.

He served as a delegate to the General Conferences of 1928 and 1932, M. E. Church, and of The Methodist Church in 1940 and 1944. As bishop and representative of the COUNCIL OF BISHOPS he attended the 1949 session of the South Asia Central Conference, and was a delegate to the Second Assembly of the WORLD COUNCIL OF CHURCHES at Evanston, Ill. in 1954. In 1956 he was delegate to the WORLD METHODIST CONFERENCE at Lake Junaluska, N. C.

Bishop Brashares acted as chairman of the Coordinating Council of The Methodist Church, 1952-60; served on the General Board of Education; was a member of the World Council of Churches, and of the NATIONAL COUNCIL OF CHURCHES for some years; and was elected president of the Council of Bishops in 1954. He is a trustee of various church institutions including the Wesleyan Memorial Hospital in Chicago, NORTHWESTERN UNIVERSITY, SCARLETT COLLEGE, and Illinois Wesleyan University. He was a counsel trustee of GARRETT BIBLICAL INSTITUTE at Evanston. Bishop Brashares' episcopal visits have included INDIA in 1949, and a visit to Latin America in 1956. Since retirement Bishop Brashares has lived in Ann Arbor, Mich.

Who's Who in the Methodist Church, 1966. N. B. H.

BRASHER SPRINGS CAMP MEETING. (See GALLANT, ALABAMA, Brasher Springs Camp Meeting.)

BRASILIA, Brazil. The idea of an interior capital for BRAZIL for reasons of defense as well as of stimulating the development of the country's hinterland dates from the country's independence in 1822. But though written into the constitution, it was a dead letter until 1955 when President Juscelino de Oliveira Kubitschek insisted on its fulfillment.

Brasilia proper is surrounded by five or six "satellite towns," the first of which was the *Cidade Livre* (Free City). As there were no funds for starting Methodist work, Bishop ISAIAS SUCASAS of the Third Region bor-

rowed money from Central Methodist Church in SAO PAULO, and proceeded to the Free City, there to implant Methodism. The government had made land available for Catholics and Protestants alike; so Bishop Sucasas staked out the allotted territory, and with his own hands helped build a frame structure which was to serve temporarily as chapel, Sunday school, and day school. On April 29, 1957, he held the first Methodist service there, following it on May 5 with the first Sunday school. This took place before the celebration of the first Roman Catholic mass in the city, though the Baptists had already built a small chapel and had a primary school going.

The bishop's wife, Dona Jacira Sucasas, had been invited by Dona Zaida Guerra, general agent of the *Voz Missionaria* (official women's magazine), to attend the inaugural celebration and mass as official representative of the magazine. Dona Jacira flew to Brasilia with copies of the *Voz* and other Methodist literature. Within a few minutes the cardinal, Dom Carmelo, walked off another plane holding in his arms an image of Our Lady of the Aparecida—a blackened image that had been fished up years before from a river and named patroness of Brazil, and was now to be named Brasilia's "godmother." When the mass ended, Dona Jacira gave part of her load to a boy helper, pushed through the crowd to the front where the officials stood, and began distributing the magazines, even leaving a copy of the *Voz* in the hands of the cardinal. In a few minutes her supply was exhausted and the crowd was asking for more.

Bishop Sucasas returned to São Paulo, leaving a layman in charge as teacher-evangelist. The following year he appointed a regular minister, Antonio Mendes, who remained throughout 1960.

On April 21, 1960, when Brasilia was officially inaugurated, Methodist work had already spread to the nearby satellite town of Taguatinga, where Deaconess Ruth Prates went to direct Sunday school and other activities. In 1961 Almir Pereira Bahia was sent to Brasilia proper; and in 1962 another deaconess, Iatiára Sucasas, the bishop's niece, went to work in the Free City's kindergarten. Under Bahia's leadership a frame chapel was erected in Brasilia, on government-donated land. He also obtained lots in the satellite towns of Taguatinga, Cama, and Sobradinho. In 1966 programs of visitation, literacy, hygiene, nurses training, and Bible classes were being carried out in these places by graduates of the Instituto Metodista in São Paulo.

With the arrival in September 1962, of John R. Martin and family, the work in Taguatinga was consolidated and new centers opened. A master plan with blueprint for Brasilia proper was made by a young Methodist architect, Silas Raposo, which includes the temple itself, to seat 800, a parsonage, an educational building with offices and apartments for deaconesses and custodian, rooms for the choir and Board of Stewards, a nursery, kindergarten and primary space, ladies' parlor, dining room, and field and dressing rooms for basketball and volleyball players. The educational edifice, now in use, was completed with the financial aid of the Florida Annual Conference, the Woman's Society of Christian Service, and other miscellaneous gifts from the U.S.A. It will be some years before the entire plan can be completed.

The Kenneth Traxlers served Central Church in Brasilia for two years, but family illness forced their return to the United States. At the General Conference in 1965, CHARLES W. CLAY, who had been for fifteen years Secre-

tary of the Board of Christian Education, was appointed to Brasilia.

Brasilia is considered a missionary field to be supported by the six conferences of the Methodist Church in Brazil, and by donations from Advance Specials and other gifts in the U.S.A.

Expositor Cristao, July 1 and Dec. 1, 1965.

"Jacira Sucasas," *Voz Missionaria*, Third Quarter, 1957.

D. A. REILY

BRAWLEY, JAMES PHILIP (1894-), American college president, was born at Lockhart, Texas, Sept. 26, 1894, son of Thomas H. and Emma (Storey) Brawley. He was graduated from Samuel Houston College, A.B., 1920; D.Sc., Ed., 1941; he did graduate study in the UNIVERSITY OF SOUTHERN CALIFORNIA, 1921-22; NORTHWESTERN UNIVERSITY, A.M., 1925; Ph.D., 1941; graduate study, University of Chicago, 1930-33; LL.D., ILLINOIS WESLEYAN UNIVERSITY, 1958; L.H.D., CLARK COLLEGE, 1964.

He taught at RUST COLLEGE, 1922-23; taught religious education at Clark College, 1925-26; was dean of the college and teacher, 1926-41; president, 1941-

He served with the U. S. Army in 1918, was educational advisor for Negro Colleges, Board of Education of the M. E. CHURCH, 1936-39; delegate to the UNITING CONFERENCE, 1939; delegate to the ECUMENICAL METHODIST CONFERENCE, 1947 and 1951; delegate to General and Jurisdictional Conferences of 1948, 1952, 1956, 1960.

He has served as a member of the executive committee of the Board of CHRISTIAN SOCIAL CONCERNS; on the UNIVERSITY SENATE; the Methodist Board of EDUCATION; a member of the adoptions committee of the Child Service Association of Atlanta; member of American Teachers Association; of Alpha Phi Alpha, and other scholastic organizations.

On June 20, 1929 he was married to Georgia L. Williams. He resides in Atlanta, Ga.

Who's Who in the Methodist Church, 1966.

J. MARVIN RAST

BRAWNER, ROBERT BRYAN (1907-), American layman, was born near Pollard, Ark., Oct. 14, 1907, to Robert Lee and Mary F. Renfro Brawner. He received the B.S. degree from Arkansas State Teachers College, 1928, and a M.S. degree from the University of Arkansas, 1933. HENDRIX COLLEGE conferred in 1969 the honorary LL.D. degree. He was married to Eva Chastain, Nov. 14, 1928.

Dr. Brawner served in the Arkansas school systems as principal and superintendent of schools for twenty-three years before becoming executive director of the Highland Park Church, DALLAS, Texas, where he remained from 1951-68. He became the General Secretary, COUNCIL ON WORLD SERVICE AND FINANCE, and Treasurer of The United Methodist Church in 1969.

In 1950 he was made Little Rockian of the year for LITTLE ROCK, Ark., and in 1968 he received the Dallas Circuit Rider Award. He is a life member of the Arkansas Education Association; a past district governor and International Counselor of Lions International; and past president of the National Association of Church Business Administrators.

Who's Who in the Methodist Church, 1966.

JOHN H. NESS, JR.

BRAY, JAMES ALBERT (? -1944), a bishop of the Colored Methodist Episcopal Church (now CHRISTIAN METHODIST EPISCOPAL CHURCH), was born at Carnesville, Ga.

He received the A.B. and M.A. degrees from Atlanta University and did post-graduate work at Harvard and Chicago Universities. Bishop Bray was ordained deacon in 1900 and elder in 1901. He served as a pastor in GEORGIA, president of LANE COLLEGE and MILES COLLEGE, and a PRESIDING ELDER in ALABAMA. In 1914, he was elected General Secretary of Education where he served for twenty years. At this time, he was instrumental in securing large contributions for the colleges owned by his denomination. He also obtained the help of the M. E. Church, South, for the promotion of Leadership Training Schools throughout the church. At the General Conference in 1934, he was elected to the office of bishop. Bishop Bray was the author of numerous tracts. He died on Sept. 1, 1944, in Little Rock, Ark., and was buried in Chicago.

Harris and Craig, *CME Church*. 1965.
Religious Leaders of America, 1941-1942. RALPH G. GAY

BRAY, JOHN, British layman, referred to in CHARLES WESLEY's *Journal* as a "poor, ignorant mechanic, who knows nothing but Christ; yet, by knowing him, knows and discerns all things." On May 11, 1738, Charles Wesley, a very sick man, went to live with Bray and his wife in Little Britain, and there Charles Wesley's evangelical conversion took place. On May 24, 1738, JOHN WESLEY went there immediately after his ALDERSGATE experience. Both the Wesleys when in London lived with the Brays until late in 1739. PETER BOHLER had formed a society to which the Wesleys and the Brays belonged; and when Böhler left England for America, Bray acted in his stead. When the Wesleys, opposed to the doctrine of "stillness" inculcated by some of the Moravian members, withdrew, Bray remained, though he never formally joined the Moravian Church. Of the closing years of Bray's life nothing is known.

C. Wesley, *Journal*. 1849.
Wesley Historical Soc., *Proceedings*, XXII. W. L. DOUGHTY

BRAY, WILLIAM ("BILLY") (1794-1868), Cornish miner and BIBLE CHRISTIAN LOCAL PREACHER, was born at Twelveheads, near Truro, on June 1, 1794. Drunken and dissolute until his conversion at twenty-eight, he thereafter led a saintly, self-sacrificing life. His joyful and unconventional preaching and the marvelous efficacy of his prayers made him celebrated, and his picturesque sayings are legendary: "God's word is as good as ready money," on visiting a landowner; "I am the son of a King, and I shall go in frontways." He built six chapels, either with his own hands or by irresistible appeals. He died at Twelveheads, May 25, 1868, and was buried at Balldhu.

Bible Christian Magazine, Sept., 1868.
F. W. Bourne, *The King's Son, or A Memoir of Billy Bray*. London: Bible Christian Book Room, 1869. A. W. G. COURT

BRAZIL. The opening to the world in 1808 of Brazilian ports also marked their opening to the gospel. Up to then Brazil had been barricaded behind a wall that made it almost impossible for anyone to land there who did not serve either the crown of Portugal or the Roman Catholic

Church. As late as 1800 the scientist Humboldt was not allowed to visit Brazil for fear that he might infect the minds of the people with "new ideas and false principles." The opening of the ports also opened to merchants, sea captains, and travelers an opportunity to see the conditions of ignorance, illiteracy, and immorality in a people for whom little or nothing had been done in the way of preaching the gospel. Bible societies in England and the U.S.A. began sending their books; churches began studying the possibility of sending missionaries.

And so it was that when the TENNESSEE CONFERENCE of the M. E. CHURCH met in 1835, Bishop JAMES O. ANDREW asked FOUNTAIN E. PITTS of the NASHVILLE station to go to Brazil, ARGENTINA, and URUGUAY to survey opportunities for Methodist work. Pitts, after raising funds to defray his expenses, sailed for Brazil, arriving in RIO DE JANEIRO on Aug. 19, 1835. There he organized a Methodist society among English-speaking persons; then he proceeded to BUENOS AIRES and MONTEVIDEO, returning to the U.S.A. in the spring of 1836.

Upon Pitts' recommendation to open work, JUSTIN SPAULDING was sent to Brazil almost immediately. In Rio de Janeiro he organized a congregation of forty, all English-speaking; and a few months later a Sunday school of thirty, including some Brazilians. In November 1839, the church sent DANIEL P. KIDDER and his wife Cynthia, R. McMurdy, a teacher, and Marcella Russell, also a teacher. The last two were soon married.

Kidder traveled extensively in areas around Rio de Janeiro, to the state of SAO PAULO, and by ship as far north as Pará. He distributed Scriptures, surveyed the ground, and took copious notes on all he did and observed. But in 1840, having lost his wife, presumably with yellow fever, he returned to the U.S.A. with his two children, one an infant in arms. Sickness and discouragement struck at the others also, and only Spaulding stayed through 1841, when the Missionary Society recalled him and closed its South American mission.

Yet brief as it was, the Spaulding-Kidder Mission stirred the Roman Catholic clergy to bitter attack. With cutting, insulting words, a Catholic priest wrote: "These so-called missionaries have been two years with us, . . . scattering false truncated Bibles and inviting the people to join the Methodist sect, of all Protestants the most turbulent, fanatic, hypocritical and ignorant." Thus ended the first Methodist mission to Brazil. Daniel Kidder, upon his return, wrote two books which helped keep up interest in Brazil—one entitled *Reminiscences of Trips and Residence in Brazil*, which was published in two volumes, and *Brazil and the Brazilians*, in collaboration with a Presbyterian missionary, J. G. Fletcher.

For over a quarter of a century, Methodism's voice was not raised in Brazil. In the U.S.A. itself, the debates over slavery and abolition were breaking down the church's incipient participation in foreign missions. With the 1844 division, the bitterness caused by the Civil War, and the impoverishment of the Southern Church, no effort was made to reopen the work.

In the years 1865-67, hundreds of southern Confederates, unwilling to pledge allegiance to the new government or to live under what they considered injustice, emigrated to Brazil, among them farmers, teachers, dentists, and preachers. One of these was JUNIUS E. NEWMAN, of the ALABAMA CONFERENCE, who arrived in Rio de Janeiro in 1867, authorized by Bishop W. M. WIGHTMAN to organize Methodist work among his American country-

men. From Rio Newman moved to Salinho, an area between Limeira and Vila Americana, in the then Province of São Paulo, where most of the exiles had settled.

Newman began preaching regularly in English in Salinho, and in August 1871 he organized the first Methodist church in Brazil. Later his two daughters, Mary and Annie, opened a small school in the town of PIRACICABA, which became the forerunner of the Colegio Piracicabano, now the Instituto Educacional de Piracicaba.

But Newman was not content. Observing the religious needs of Brazil, he pled fervently with the M. E. CHURCH, SOUTH to send out missionaries. The GENERAL CONFERENCE of 1874 responded, deciding to establish a mission, and in 1876 sent out J. J. RANSOM of the Tennessee Conference. He was followed in 1881 by JAMES L. KENNEDY, JAMES W. KOGER and wife, and MARTHA WATTS for educational work.

About this same time WILLIAM TAYLOR, later bishop of the M. E. Church, also became interested in starting work in South America, and on the principle of self-support he sent to the northeast and Amazon areas of Brazil what he termed "some very strong men." Among these were JUSTUS H. NELSON and GEORGE B. NIND. Due to discouragement, disease, and death, these missions did not prove permanent, although Nelson alone labored on for forty-six years.

Another M. E. mission, originating in Argentina and Uruguay, moved across the Uruguayan border into south Brazil, and started work there in 1855, under the direction of João Corrêa, a Brazilian who also founded an evangelical school which was the forerunner of the present-day Colegio Americano. This work, however, was transferred in 1899 to the M. E. Church, South, already working in Brazil.

The latter, taking in the states of Rio de Janeiro, São Paulo, and Minas Gerais, was now expanding so that in July 1886, Bishop JOHN C. GRANBERY came to Brazil, bringing with him his daughter Ella and another missionary, HUGH C. TUCKER. On Sept. 16, 1886, he organized the first Brazil Annual Conference, with three members—J. L. Kennedy, JOHN W. TARBOUTX, and H. C. TUCKER, who became known as the "Golden Trio." This conference was unique in being the smallest ever organized anywhere in Methodism. Ransom was not included because a few months previously he had resigned from the field.

Because Junius E. Newman organized the first work that proved continuous, he is now regarded as the founder of Brazilian Methodism, and the date of his arrival in Brazil—August, 1867—was designated, though not unanimously, by a committee as that of its founding. Of him, J. J. Ransom wrote: "J. E. Newman, from all we can gather, was the person who was most instrumental in getting our dear Church to begin anew its proclamation of the blessed Gospel in Brazil."

From then on there was a gradual but steady growth of the Methodist Church, despite financial difficulties, persecution, and tragic loss of personnel due to yellow fever. The mother church carried the big end of the financial support, especially the building of churches and schools, but the Brazilian church was never parasitic.

In the earliest days the matter of self-support was seriously considered and accepted as a goal. In January, 1885, at a missionary meeting in Piracicaba, it was stated: "The evangelization of Brazil will depend ultimately more on converted Brazilians than on missions supported by

the Mother Church." In October, 1886, soon after organization of the Brazil Conference, James L. Kennedy wrote in a letter home: "The principal problem now absorbing our attention is that of *self-support, self-proclamation, and self-government.*" At nearly every session of the annual conference, the topic was brought up and discussed.

Self-proclamation began with the enlistment of national preachers, the first three being the brothers, BERNARDO and LUDGERO MIRANDA, and FELIPE DE CARVALHO, in the middle 1880's.

Self-government soon became a concern and a problem. In those days bishops came from the U.S.A. to supervise the work, preside over the conferences, and ordain deacons and ministers. They stayed a short time, never learned the language well, if at all, so that all communications had to be through interpreters which made procedures lengthy and subject to misunderstandings by both parties. Moreover, the bishops did not come under certain conditions, as during the first World War, when submarines off the Brazilian coast made travel dangerous.

In 1909 the annual conference moved to ask the COLLEGE OF BISHOPS to consider the matter of having a bishop fix residence in Brazil. This was not done, but in 1917 Bishop JOHN M. MOORE stayed six months on the field. In 1916 JOAO E. TAVERES, in the bishop's absence, became the first Brazilian to preside over the conference. By 1918 the original annual conference had been divided into two.

As the years passed and the young church matured, and their preachers were better trained, the need arose for self-government or autonomy. Some of the missionaries and bishops opposed the movement. "I firmly believe," declared Bishop JAMES CANNON, "that Methodism will render a more effective service in the world as a great Christian fraternity than as separate churches in each nation."

But the movement was a natural, democratic, Christian step forward, and in September 1930, the Methodist Church of Brazil was proclaimed autonomous and organized into three conferences.

A retired pioneer missionary, John W. Tarboutx, was elected bishop of the autonomous church, and five years later CESAR DACORSO was elected the first Brazilian bishop. As a connecting link between the Methodist churches of Brazil and the U.S.A., a council of nationals and missionaries was created.

In 1955 the Northern and Central conferences were renamed regions, making then a total of five. A further modification took place in 1965, when a sixth region was created, leading to the election of four new bishops—NATHANAELO DO NASCIMENTO, OSVALDO DIAS DA SILVA, ALMIR DOS SANTOS, and WILBUR K. SMITH, a second generation missionary and the only American elected.

The First Ecclesiastical Region harked back to the first annual conference in Rio de Janeiro in 1886, and now includes the state of Guanabara (the new name of what was the Federal District when the nation's capital was moved to Brasília) and the state of Rio de Janeiro. The Second Region includes the territory of the old Southern conference, originally occupied by the M. E. Church as an extension of their work in the River Plate, and afterwards turned over to the M. E. Church, South. This is the state of Rio Grande do Sul. The Third Region centers in the city of São Paulo and the coastal area of that state, which was a part of the old Central conference. The

Fourth Region was the rest of the old Northern conference and presently includes also the states of Espírito Santo and Baía, and most of the state of Minas Gerais. The Fifth Region includes the remainder of the former Central conference and of the state of São Paulo, the states of Mato Grosso and Goiás, and what is called the Minas Gerais *Triangulo* (Triangle). The Sixth, created by the General Conference of 1965, includes the Southern states of Paraná and Santa Catarina.

Autonomy offered the church inspiration and a tremendous challenge. Except for some very large needs—such as a publishing house with modern machinery, a school building, or the opening of an important new mission like BRASÍLIA—the church has supported its work in a splendid way. Even before autonomy it had demonstrated its missionary fervor by sending contributions for the work in Africa then being started by Bishop WALTER R. LAMBUTH. It also sent to Portugal, the mother country, first an evangelist, HIPÓLITO DE CAMPOS, and later a missionary couple; and it sent a missionary doctor, Nelson de Araujo, for medical work among the Caiú Indians. Today the church in Brazil cooperates with others in supporting a Mexican missionary couple to work among Indians of Ecuador.

Methodism has expanded both north and south of its original confines. Its membership, not counting some 16,000 baptized children, is nearly 50,000, and over 44,000 call themselves adherents, though not yet professing members. During the quinquennium of 1960-65, 17,000 members were received on profession of faith—an average of ten members a day.

The church maintains forty-five parochial schools in addition to fifteen government accredited educational institutions, which together touch the lives of around 20,000 students. The theological seminary in Rudge Ramos, near São Paulo, in 1966 had the greatest number of men ever enrolled for ministerial training. In the last five years eighty-nine graduates entered the active ministry, raising the total number of pastors to 201, including thirty-six missionaries. In addition to the theological seminary, there are two Bible schools—the Seminario Cesar Dacorso Filho in Rio de Janeiro and the Instituto João Wesley in Porto Alegre.

The efforts Methodists have always made to stamp out illiteracy and encourage education among their own members were recently proven in a survey made in a large city of the state of São Paulo—no illiterates were found in this group, and in all the homes visited there was at least one Bible, one hymnal, and the official organ of the church.

The Instituto Metodista in Santo Amaro, a suburb of São Paulo, which has been a training school for deaconesses and full-time church workers, has now become co-educational. It increased its goals in 1966 to include courses in sacred music and religious journalism, and periods of short intensive studies for laymen and church officers.

There are almost 1,200 preaching points in the Methodist Church in Brazil—662 are regular chapels or "temples." A new one has been built every two weeks during the past five years.

Medical clinics, food distribution, and literacy classes for adults are carried on on local and conference levels. There are three homes for children and a fourth under construction, four small homes for the aging, and several rural service centers, such as the Instituto Rural Dawsey.

In Savador, state of Baía, a German deaconess runs the clinic. Both German and Canadian missionaries now work in the Methodist Church of Brazil, as well as former EVANGELICAL UNITED BRETHREN since union in 1968.

The Methodist Church of Brazil has perhaps the highest grade Methodist publications in any country outside the United States—nine in all, including the *Upper Room*, the *Expositor Cristão* (Official organ), and magazines for men, women, youth, and children. Subscriptions, which total over 93,000, mean a readership of at least 300,000. The Methodist publishing house, IMPRENSA METODISTA, built with financial aid from the U.S.A., has increased production of Christian literature over 300 percent in ten years.

In several cities Methodists have regular hours for broadcasting. In São Paulo, under the leadership of the late Joel J. de Mello, a radio station, *Cometa*, was bought especially to broadcast evangelical programs. These have proved fruitful and popular, especially in hospitals.

From almost the beginning, considering Brazilian customs and traditions, women have played an important role in the church. When one recalls that even in the U.S.A. Methodist bishops would not commission the first women missionaries, Brazilian women have done extremely well. It was in 1909, at the twenty-fourth session of the Brazil Annual Conference, that women missionaries were invited to sit within the limits of the conference delegates to present their reports. By 1918 the conference had unanimously passed a law giving them lay rights.

The first "Ladies Aid Society" in Brazil was organized by the James L. Kennedys on July 5, 1885, in Catete Church, Rio de Janeiro, and it was affiliated with the Women's Missionary Societies in the United States. Local-aid societies were organized in most churches, but it was in April, 1916, that a conference society was formed under the leadership of LAVONA GLENN, with the help of James L. Kennedy. This was followed by conference societies in the other areas. Today there are over 407 Methodist women's societies with a membership of around 12,000.

Besides direct help to their local churches, women have worked on a conference basis to establish homes for children and the elderly, medical clinics, and other social services. They have helped support medical work among Indians of Brazil and have contributed toward the support of Latin American missionaries in other countries (BOLÍVIA). In September 1930, women founded a quarterly magazine, *Voz Missionaria*, which has by far the largest circulation of Methodist periodicals.

Brazilian women have occupied places of leadership in Methodist schools and churches, and several now head educational institutions for girls. Some of the women, like OTTILIA DE O. CHAVES, have held positions of importance, such as president of the WORLD FEDERATION OF METHODIST WOMEN, as delegate to the International Missionary Conference in Madras, and as chairman of the legislative committee of the Methodist Church of Brazil. Others have been editors of the women's and children's magazines, and some have won political positions.

On the deficit side, however, the church at its late General Conference reported some serious problems. First, a decrease in the number of its Sunday school students, and in the membership of its youth societies. The youth problem is found in every country, but in Brazil recent domestic turmoil, political instability, social and economic revolution, and the world ferment in general have in-

volved youth in a new evaluation of the church's goals and methods. This, rightly or wrongly, has resulted in defection of some who consider the position of the church antiquated and irrelevant. On the other side, some youths' liberal, near-leftist position has led to criticism by the more conservative elements.

There has also been a decrease in subscriptions to church papers, despite their fine quality. Without a doubt, part of this decrease can be rightly attributed to the galloping inflation which has struck extremely hard at the middle classes which would subscribe to the periodicals. There is encouragement, however, in that after a long period of instability, the publications are now firmly established financially and do not depend on outside aid.

Finally, in 1966-67 a strong Pentecostal influence (glossolalia and the outpouring of the Holy Spirit elements) split many churches, especially in the First Region, causing the defection of some 700 members and six pastors.

The General Conference of 1965 was epochal in many ways. Two bishops were reelected and four new ones elected—twice the previous number. The conference also revised the constitution, changed from two orders of the ministry to one, created an order of full-time lay workers, and established a separate and permanent Ecumenical Commission, and another to draw up a new Liturgy and a church calendar. It also voted to elect bishops for life, with certain safeguards, reversing the original five-year tenure voted in 1930.

Some of the goals as expounded in the Bishops' pastoral letter are: (1) to achieve a membership of 70,000 by 1970; (2) to make a permanent effort to enlist youth and laymen in a voluntary sacrificial year of service in behalf of a better Brazil—a plan to be named "Christ's Volunteers in the Country's Service"; (3) to study the question of family planning as a means of controlling the population explosion, considered the highest in the world today, since forty percent of Brazil's population in 1966 was fifteen years of age and under; (4) to urge parents to strive for their children's higher education; (5) to encourage Methodists to active and conscientious participation in public service and in the political life of their country; (6) to reinterpret and define the message and mission of Methodism not only for Brazil but for the world of today.

Annual Report of the Board of Missions, June 1, 1883.

Braga and Grubb, *The Republic of Brazil*.

Expositor Cristão, São Paulo, Aug. 1, Aug. 15, Sept. 1, Oct. 1, Nov. 1, 1965; Jan. 1 and Aug. 1, 1966.

E. M. B. Jaime, *Metodismo no Rio Grande do Sul*. 1963.

J. L. Kennedy, *Metodismo no Brasil*. 1928.

Daniel Parrish Kidder, *Reminiscências de Viagens e Permanência no Brasil*, ed. Livraria Martins. São Paulo: Traducão de Moacyr N. Vasconcelos, c. 1948.

Eula K. Long, *Historico das Sociedades de Senhoras da Igreja Metodista no Rio Grande do Sul, de 1898-1933*. Porto Alegre: Typografia Esperanca, 1933.

William R. Schisler, Jr., *Report to General Conference, 1965, on Periodicals of the Church*.

EULA K. LONG

The **Evangelical United Brethren Church** had work in Brazil for several years. In August 1949 the Executive Committee of the Board of Missions of that church voted "to enter into negotiations" with the Evangelical Union of South America (London) and the Union of Evangelical, Congregational and Christian Churches of Brazil "with the hope of establishing a joint program in which we would share the privilege and responsibility for this

rapidly expanding and fruitful missionary work." Through the initiation of work by Rev. and Mrs. A. W. Archibald, who served in Brazil for several years, and the assistance of Rev. and Mrs. James Hough (both couples appointed in 1950), a ministry of evangelism, community development and education was begun in Goiaz. Since those early days these programs have developed to include literacy and literature distribution, theological education, and curriculum development. With fourteen missionaries related to the Brazilian Methodist Church from the co-operating denominations, the mission continues to meet human need, physically, mentally, and spiritually.

LOIS MILLER

Free Methodist Church. In 1928 the Church in JAPAN reluctantly released Daniel Nishizumi for missionary work in Brazil. He came to Brazil at his own expense and supported himself by teaching. Other Japanese laymen and ministers felt called to Brazil. The first Free Methodist church in Brazil was organized in 1936.

World War II interfered with plans of the American church to assist in the Brazil missionary work, but in the spring of 1946, the president of the Commission on Missions and the General Missionary Secretary visited this country. Day schools as well as Sunday schools were being operated in several Japanese settlements. Plans were made to send missionaries to São Paulo and establish Free Methodist Mission headquarters there. The first missionaries from the United States arrived in 1946.

This field is characterized by the active participation of laymen in the evangelistic program of the church. There is much emphasis on education. The conference is operating an excellent primary school with an enrollment of 180 children. A Bible School and Seminary is located in São Paulo, with both missionary and national instructors on the staff. Several churches sponsor gospel radio broadcasts.

Late reports show twenty organized churches and fifty-one preaching points. The Brazilian work is organized as two separate conferences. The Japanese-speaking churches form the *Nikkei Conference* while the Portuguese-speaking Brazilian churches constitute the *Paulista Conference*. Free Methodism claims a membership of almost 2,000.

Publications. *Bem-Te-Vi*, a magazine for children of the Methodist Church of Brazil, the title being the name of a favorite bird in that country. Founded in 1922 by LILLA EPPS, it superseded *O Juvenil*, which had run continuously since Jan. 1, 1895. Miss Epps, the first editor, was a missionary of the Woman's Board of Foreign Missions of the M. E. Church, South, who had been named to help promote literature for the Methodist women and children of Brazil.

The magazine has become very popular. its influence extending beyond the confines of the Methodist Church, and it has been a factor in creating interest in the field of children's literature in that country. In 1967 the magazine was divided into two editions—one for children 6-8, the other for children 9-12, and Church School lessons were added to the regular features. Publication is under the direction of the General Commission of Periodicals, with editorial offices in São Paulo. Since 1927, by government decree, all editors must be Brazilian.

Cruz de Malta (The Maltese Cross), a youth publication of the Methodist Church of Brazil, was founded in 1929 by JAMES E. ELLIS, as a quarterly magazine to carry

program material and articles of interest for the youth fellowships, then called EPWORTH LEAGUES. In 1936 it became a monthly and began challenging the creative spirit of Brazilian Methodist youth who were invited to contribute articles, poems, news, drawings. As many as two thousand a year did so.

The magazine has been the training ground for outstanding laymen in Brazil, such as Claudius Cecon, one of Brazil's leading cartoonists, and Delri Barroso, whose art work hangs in the United Church Center, New York, and WORLD COUNCIL OF CHURCHES headquarters in GENEVA, SWITZERLAND.

The magazine has been influential in urging a liberal interpretation of the social doctrine of the Church in seeking Christian solutions for the life and needs of Brazil. In 1967 church school curriculum was added, broadening the scope and reach of the publication.

Like other Methodist publications in Brazil, *Cruz de Malta* is under the direction of the General Commission of Periodicals, Caixa Postal 8816, São Paulo, S.P., Brazil.

Em Marcha (On the March) is a 64-page quarterly magazine created to give impetus to laity in mission in church and world. It was founded in 1946 by CHARLES W. CLAY, then secretary of the Board of Christian Education of the Methodist Church of Brazil.

In 1967 church school curriculum material was added to its regular features, and this increased subscriptions to over 20,000. It is one of the outstanding Protestant publications in Brazil, its influence extending beyond the subscription list.

WILLIAM R. SCHISLER, JR.

Expositor Cristão (Christian Expositor) is the official weekly organ of the Methodist Church of Brazil. Its precursor was the *Metodista Católica*, which began as a fortnightly in January 1886, by J. J. Ransom. In August 1887, on the recommendation of the annual conference, the name was changed to *Expositor Cristão*, under which it continues. In the last decades all editors have been Brazilian Methodist preachers.

In 1961 it became one of the Methodist periodicals under the direction of the General Commission of Periodicals of the Methodist Church of Brazil, and until 1968 under the managership of WILLIAM R. SCHISLER, JR. The format is that of a religious weekly, and it contains twelve pages of informative, inspirational, and evangelistic items. As the official organ of the Methodist Church of Brazil, it publishes the church's official declarations, episcopal reports, et cetera.

O Juvenil (The Juvenile), is a Methodist children's magazine founded in Rio de Janeiro, July 1894. It was to carry stories and the International Sunday School lessons, up to that time published in the official weekly, the *Expositor Cristão*.

At first the editor of *O Juvenil* was the same as the editor of the *Expositor Cristão*. In 1895, however, J. M. LANDER was named as editor. By 1919 the Board of Publications reported a subscription list of 3,100, exceptional for that time. *O Juvenil* ceased to exist in 1923, when Leila Epps founded a new magazine called the *Bem-Te-Vi*, which continues as the official Methodist children's magazine.

ISNARD ROCHA

Metodista Católico (The Catholic Methodist), Brazilian Methodist's first venture into religious journalism, was

founded by J. J. Ransom, first missionary of the M. E. Church, South in Brazil. The first issue was dated Jan. 1, 1886. Started as a fortnightly, it was occasionally issued as a weekly and carried the Sunday school lessons for adults and children. When Ransom withdrew from Brazil in August 1886, James L. Kennedy became editor. In August 1887, on the recommendation of the Brazil Annual Conference, the paper's name was changed to *Expositor Cristão*, under which name it continues to this day.

JOSE D'AZEVEDO GUERRA

(See also *Voz Missionaria*.)

BRAZIL THEOLOGICAL SEMINARY. (See São Paulo, Brazil, Brazil Theological Seminary.)

BREEDEN, HENRY (1804-1878), British Methodist, was born at Southwell, Nottinghamshire, on Aug. 11, 1804. He joined the ARMINIAN METHODISTS in Derby on their secession from Wesleyan Methodism in 1832, and became their minister, joining the WESLEYAN METHODIST ASSOCIATION when the two groups amalgamated in 1837. He was a successful evangelist, and held several offices in the church, being president of the Arminian Methodists from 1833 to 1835, and president of the Wesleyan Methodist Association Assembly in 1848. He died in Leeds on Nov. 24, 1878.

H. Breeden, *Striking Incidents*, 1878.

OLIVER H. BECKERLEGGE

BREMEN, Germany, with more than 600,000 people, was originally founded as a bishopric in A.D. 787; from here Ansgar went forth as the "Apostle of North" (Scandinavia). The Lutheran Church of the Reformation in Bremen became strongly influenced by Calvinism later on. A certain inbred ecumenicity of this city, as well as its 1848 revolutionary legislation favorable to religious liberty, caused LUDWIG S. JACOBY to make Bremen the bridgehead of Episcopal Methodism in GERMANY and SWITZERLAND when in 1849 he had the choice between Bremen and Hamburg. His first divine service, on Dec. 23, 1849, in the guild hall of merchants was attended by 400 people. The founding of a local church was officially consolidated on May 21, 1850, when the first circuit conference was held.

From Bremen, where Jacoby had his headquarters as superintendent, the work spread throughout Germany and Switzerland. In 1852 the first of Bremen chapels was built. Then a publishing house and a printing shop followed, and a theological school was begun. When Bremen in 1944 was severely hit by bombing, all Methodist church property was destroyed. By 1949 the new Church of the Redeemer, in memory of the beginnings at Bremen a hundred years before, was finished and dedicated by Bishop J. W. E. SOMMER. There are now three circuits and churches of the United Methodist Church and a very modern institute for aged people in connection with the Church of the Redeemer.

WILHELM K. SCHNECK

BRESEE, PHINEAS FRANKLIN (1838-1915), American minister and later founder of the CHURCH OF THE NAZARENE in CALIFORNIA, was born in Franklin, Delaware Co., N. Y., Dec. 31, 1838, the second child of Phineas P.

and Susan (Brown) Bresee, both earnest Christians and members of the M. E. CHURCH. Young Bresee's early education was intermittent due to the demands of the family farm, but he attended an academy at Oneonta and later studied at Franklin Institute. Converted in a Methodist revival in 1855, Bresee was given an exhorter's license. Two years later the family moved to Iowa, where Bresee began to preach and was appointed junior preacher on the Marengo circuit. He was moved to Pella, admitted to full connection in 1859, and ordained an elder in 1861. In 1860 Bresee married his childhood sweetheart, Maria Hubbard. Six children were born to the union.

After pastorates at Galesburg and Des Moines, Bresee served for two years as presiding elder of the Winterset District covering western Iowa. Thereafter he held pastorates at Chariton, Council Bluffs, Red Oak, Clarinda, and Creston, all in Iowa. He served for a time as editor of the *Inland Christian Advocate*, and was a delegate to the M. E. GENERAL CONFERENCE in New York in 1872. In 1883, Bresee moved to southern California where he became pastor of the First M. E. Church of Los Angeles, and three years later of Pasadena First. After one year as pastor at Asbury Church, Los Angeles, Bresee was appointed PRESIDING ELDER of the Los Angeles District, a post he held only one year. Brief pastorates at Simpson Memorial and Boyle Heights followed. Bresee was influential in the early days of the UNIVERSITY of SOUTHERN CALIFORNIA, and served as vice-president and later chairman of its board from 1884 to 1894.

In 1894 Bresee began a year's affiliation with the Peniel Mission in Los Angeles. His relationship to the M. E. Church terminated in October 1895, with his organization of an independent congregation which he named the Church of the Nazarene. The local Church of the Nazarene soon took on denominational aspects, and in 1908 united with two other groups of holiness churches. Bresee served as general superintendent of the new denomination until his death, Nov. 13, 1915.

Bresee's break with the Methodist Church was due in large part to his desire to place central emphasis on the doctrine of entire sanctification and, in his words, more effectively to "evangelize the poor." He incorporated much of the theology and discipline of the Methodist Church in his new organization, and remained on friendly personal terms with his former colleagues.

E. A. Girvin, P. F. Bresee, *A Prince of Israel*. Kansas City, Mo.: Nazarene Publishing House, 1916.

Timothy L. Smith, "Phineas Bresee and the Church of the Nazarene," *Called Unto Holiness*. Kansas City, Mo.: Nazarene Publishing House, 1962. W. T. PURKISER

BRETHORST, ALICE BEATRICE (1879-), American missionary, registered nurse and teacher, was born Sept. 8, 1879 at Freeport, Ill., the daughter of Peter John and Certie (Wiggen) Brethorst. She graduated from high school at Lennox, S. D. in 1896; from Asbury Hospital School of Nursing in Minneapolis, Minn. in 1904; attended Northwestern Bible School in 1905; received the B.A. and M.A. degrees from the University of Washington in 1922, and the Ph.D. in 1931.

She was sent by the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. CHURCH, under the auspices of the DAKOTA CONFERENCE as their first pioneer missionary, to Tzechow, West CHINA. From 1906-1911, Miss Brethorst opened twenty day schools for girls. She founded and

was principal of Girls Junior High School, 1913-20. She founded the West China Woman's College and was its first Dean at Chengtu, West China.

Dr. Brethorst was professor of education and supervisor of practice teachers at DAKOTA WESLEYAN UNIVERSITY, 1933-39. She was Dean of HAMLIN UNIVERSITY School of Nursing at St. Paul, Minn., 1945-52.

She represented the North Central Jurisdiction on the Woman's Division of Christian Service, 1944-48. She was the author, with Emory Bogardus, of *Sociology Applied to Nursing* in 1945, and her own *Methods of Teaching in Schools of Nursing* in 1948. In retirement she lives in North Seattle, Wash.

Clark and Stafford, *Who's Who in Methodism*. 1952.

GRACE WHITESIDE

BREVARD COLLEGE, Brevard, N. C., was founded in 1934 from a merger with Rutherford College (founded, 1853) and Weaver College (founded, 1872). Its location is the site of Brevard Institute (founded, 1895). The governing board has fifty-six members elected by the WESTERN NORTH CAROLINA CONFERENCE.

JOHN O. GROSS

BREWER, THEODORE FRELINGHUYSEN (1845-1928), American minister and leader in mission work with the Indian tribes of OKLAHOMA, was born Jan. 20, 1845, in the state of MISSISSIPPI. All during the Civil War he served in the Confederate Army. In 1874 he transferred from the MISSISSIPPI CONFERENCE, where he was an ELDER, to the Arkansas Conference and was stationed at old Lewisburg (now Morrilton) where he taught school in connection with his pastoral duties. On account of ill health, he was in 1877 assigned to Boonsborough Circuit. In 1878 he was received by transfer in the INDIAN MISSION CONFERENCE, and appointed to Muskogee and Eufaula. He also taught in the ASBURY MANUAL LABOR SCHOOL.

Soon after his appointment to Muskogee station in 1881, he began the work of founding John Harrell International Institute, one of the most influential institutions of higher learning in the conference. He also began the publication of a conference organ called *Brother In Red* and continued as editor until 1895. He was then made PRESIDING ELDER of Okmulgee district. In 1896 he was appointed to the McAlester district. In 1899 he was made president of Willie Halsell College at Vinita. In 1901 he became president of Spalding College (successor to Harrell Institute). He continued as president until the end of the Indian Mission Conference in 1907.

Brewer was elected as delegate to General Conference of the M. E. Church, South four times—1890, 1894, 1898, and 1906. He died on April 6, 1928 and is buried in Muskogee, Okla.

OSCAR L. FONTAINE

BREWSTER, WILLIAM NESBIT (1862-1915), missionary builder of the Hinghwa Annual Conference, was born in Highland, Ohio, and studied at OHIO WESLEYAN and BOSTON UNIVERSITIES. After ordination in 1888, he was sent as a missionary to SINGAPORE, but in 1890 he was transferred to Hinghwa, in Fukien Province, CHINA, as the first resident missionary in that dialect region. In that

year he married Elizabeth Fisher of the Foochow Mission and together they worked for the next twenty-six years building the church on the foundations already laid by NATHAN SITES and two of the "Seven Golden Candlesticks," Sia Sek-ong and Lin Ching-ting. His heart was in the task of building strong and intelligent churches, and although he established schools and an orphanage, he always kept his own time free for continual visiting from village to village.

His alma mater in Boston called him back in 1904 to deliver a course of lectures on missions and to be acting professor of missions in the school year 1913-14. Ohio Wesleyan University awarded him a D.D. degree in 1908. He was the author of two books: *The Evolution of New China* (1907) and *The Cost of Christian Conquest* (1908). His greatest literary contribution was the version of the whole Bible in Hinghwa Romanized, a form of writing which he himself had devised. Through this form of writing, comparatively easy to learn, the Hinghwa church became, more than any other part of China, a Bible-reading and Bible-loving church.

Brewster was delegate to two GENERAL CONFERENCES of the M. E. CHURCH in 1908 and 1916. While returning to China from the conference of 1916, he died. For twenty-five years after his death his widow continued his work with unabated zeal, and three of their seven children became missionaries: Mrs. George Hollister, author of a number of children's books on China; Mrs. Frank Manton, of Burma and Taiwan; and Dr. Harold Brewster, medical missionary in the Foochow Conference, later medical secretary of the Mission Board in New York and builder of Christ Hospital, SARAWAK, who died in 1965.

Chinese Recorder, Shanghai, July, 1917.

W. N. Lacy. *China*. 1948.

Who's Who in America, Vol. IX, 1916-17.

FRANCIS P. JONES

BREYFOGEL, SYLVANUS C. (1851-1934), American Evangelical bishop, was born in Reading, Pa., July 20, 1851, the son of the Rev. and Mrs. Seneca Breyfogel. He was licensed in the East Pennsylvania Conference (EA) and ordained in 1877. He served in the pastorate and as district superintendent until 1891, when he was elected bishop at the GENERAL CONFERENCE in Indianapolis. He continued in this office with distinction for thirty-nine years until he retired at the General Conference in 1930.

Bishop Breyfogel was a man of exceptional talent and genial social qualities. He possessed unusual executive ability which stood him in good stead as a bishop. Above all he was a brilliant preacher of rare popularity and power.

He was a creative leader of enterprises. Under his guidance the Superannuation Fund was formed. He also was especially influential in the development of ALBRIGHT COLLEGE, Reading, Pa.

Bishop Breyfogel traveled throughout the bounds of the church in the U.S.A. and CANADA, visiting the work in Europe many times and the missions in JAPAN and CHINA. His work in interdenominational organizations was also notable, particularly in the FEDERAL COUNCIL OF CHURCHES. He was frequently a speaker at such places as OCEAN GROVE, N. J. and Winona Lake Assembly, Ind.

Best known as an educator, Bishop Breyfogel for thirty years was president of the EVANGELICAL SCHOOL OF THEOLOGY at Reading and had been the chief sponsor of the

Evangelical Correspondence College, organized in 1885. He wrote several books: *Landmarks of the Evangelical Association, 1800-1877*; *Great Sermons by Great Preachers*; *The Preacher's Assistant*; and *The Polity of the Evangelical Association*.

He was married in 1877 to Kate Boas, a member of a prominent Evangelical family. His wife preceded him in death, Aug. 1, 1928. Bishop Breyfogel died at his home in Reading, Pa., Nov. 24, 1934.

David Koss, *Bishops of the Evangelical Association, United Evangelical Church*. Typescript thesis, 1959.

R. M. Veh, *Evangelical Bishops*. 1939. JOHN H. NESS, JR.

BRIDGEPORT, CONNECTICUT, U.S.A. JESSE LEE, who was appointed to Stamford Circuit in 1789, brought Methodism to this region. Lee says that on May 19, 1790, "we organized the first class in Stratford (New Bridgeport), composed of a few loving persons, who were much despised in town on account of their attachment to the Methodists." The name of the Stamford Circuit was changed to Fairfield in 1790, and to Reading in 1795. Stratford Circuit was organized in 1813.

Bridgeport Methodism grew slowly. In 1840 the Bridgeport charge reported 220 members. From 1856 to 1877 there was a Bridgeport District. In 1876 there were five churches in the city with a total of 890 members. By 1900 there were six churches and 1,855 members, and by unification in 1939 there were 3,019 members in the same number of churches.

Methodism reached a peak of eight churches and 3,260 members in Bridgeport in 1950 and has slowly declined since that time. In 1960 there were 3,081 members in six churches, and in 1969 the number of churches was five with a total of 2,562 members and property valued at \$3,177,514. First Church is the largest congregation with 1,003 members and property valued at \$2,060,322.

Beginning in 1900, Fannie J. Crosby, the hymn writer, lived in Bridgeport and while there was active in First Church until her death in 1915.

General Minutes, ME and TMC.

M. Simpson, *Cyclopedia of Methodism*. 1878.

ALBEA GOBOLD
JESSE A. EARL

BRIDGEPORT, WEST VIRGINIA, U.S.A. Bridgeport Church, a building of rare beauty, represents and fulfills the uniting of two streams of Methodism, the M. E. and the M. P. A quarterly conference was held in July, 1805, in what is now Bridgeport, for a Methodist society known as the "Benjamin Webb preaching appointment." For several years the Methodists worshiped in a building which was also used by Baptists and Presbyterians. In 1857 the M. E. class meeting began in a one-room stone schoolhouse near the present site, and then erected a frame building on the same site in 1871. The M. P. group built a frame building in 1874, and then later in 1923 moved to a new brick building. In 1943 the two congregations merged, and worshiped as one in this brick church for ten years.

On Oct. 25, 1953, there was dedicated in Bridgeport what some hold to be one of the most beautiful of modern church buildings in the state or nation. It was a gift of the late MICHAEL LATE BENEDEUM.

In 1959 the congregation began plans for an educational building in keeping with the church edifice. This

building was completed in 1962 at a cost of more than \$600,000, including land and furnishings. The Claude Worthington Benedum Foundation contributed \$250,000 toward its construction. The total church plant offers facilities that cost in excess of \$2,100,000.

The membership at the time of merger in 1943 was 524, with a budget of \$6,964. The membership in 1968 was 1,715.

ROSS LINGER

BRIGGS, MARTIN CLARK (1823-1902), called "Methodist Trumpeter" of CALIFORNIA, was born in Oneida County, N. Y. At the age of seventeen he visited TENNESSEE, remaining a year and a half, making a first-hand study of slavery; he attended auctions of slaves and conversed with masters. This led to his being a life-long champion of human freedom, with a consuming passion. Graduating from Concord Biblical Institute in 1850, he was almost immediately commissioned to the California mission field and reached SAN FRANCISCO October 17. Shortly afterward he married Ellen Green, of Portage, N. Y., devoted help-mate throughout his long career. He had been preceded in California the year before by WILLIAM TAYLOR and ISAAC OWEN. The trio became prominent Protestant leaders. Briggs was the first editor of the *California Christian Advocate*, a chief founder of the UNIVERSITY OF THE PACIFIC, and a leading preacher, serving pastorates in San Francisco, Santa Clara, Alameda, Napa. He stood always and everywhere for personal morality and civic righteousness.

He contributed significantly throughout the state during the Civil War as a fearless, powerful advocate for the Union. He possessed remarkable power over audiences. He stood for strict observance of the Sabbath, served as field agent of the Sabbath Association, was author of the scholarly book, *The Sabbath Made for Man*. The cause of TEMPERANCE was always a vital interest. In him the ideal and the practical were happily blended; but in his robust character there was no room for compromise in questions of fundamental morality. He died Jan. 14, 1902, at his ranch in Alameda County, leaving his wife and four sons—two of them, Arthur and Herbert, being ordained to the ministry.

C. V. Anthony, *Fifty Years*. 1901.

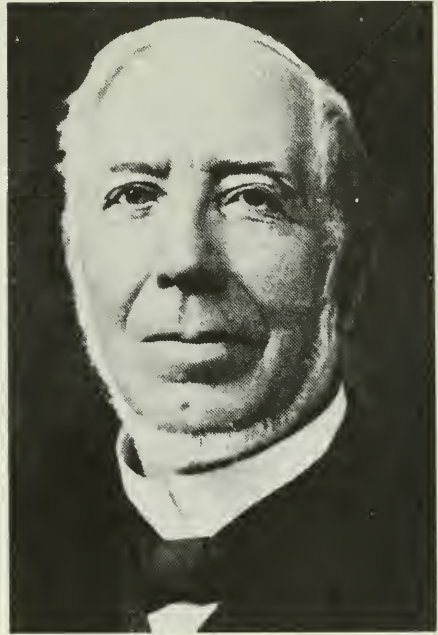
Leon L. Loofbourou, *Cross in the Sunset: The Development of Methodism in the California-Nevada Annual Conference of The Methodist Church and of Its Predecessors with Roster of All Members of the Conference*. San Francisco: Historical Society, California-Nevada Annual Conference, The Methodist Church, 1961.

M. Simpson, *Cyclopaedia*. 1878.

ROCKWELL D. HUNT

BRIGGS, WILLIAM (1836-1922), Canadian minister and publisher, was born in Banbridge, Ireland, Sept. 19, 1836, and died Nov. 5, 1922. He received a commercial education in LIVERPOOL, from which city he migrated to CANADA. Briggs was taken on trial in 1858 and ordained in the WESLEYAN METHODIST CHURCH in 1863. Subsequently he held many pastorates in Ontario and Quebec, his last being the Metropolitan Church in TORONTO.

In 1878 Briggs was appointed BOOK STEWARD and held this post until 1918. During this long interval he transformed the publishing operations of the Methodist Church. Under his skillful direction, a new and much larger building was constructed on Queen Street in



WILLIAM BRIGGS

Toronto, in which were prepared and printed not only the church newspaper and other religious literature, but a large number of other publications. By 1918 the Methodist Book Room had become one of the most successful publishing houses in Canada, and the imprint of William Briggs had become a familiar sight to readers.

In addition to his strenuous task as Book Steward, Briggs served his church in many other capacities. Although he did not have a station, he preached regularly and effectively. His preaching was characterized by careful preparation and by a determination to bring the best insights of ancient and modern scholarship to bear on the role of modern Christianity.

Briggs played a valuable part in the broader development of Methodism. He was one of those who helped to launch the union of 1874. As a member of all succeeding general conferences until 1918, he contributed materially to the union of 1884 and to the subsequent expansion of Methodism. In particular, as a member of Victoria College's Board of Regents, he encouraged the consolidation of federation; as a member of the Missionary Board he gave impetus to its work.

For his great services, Briggs was honored by his church with various offices, and by VICTORIA UNIVERSITY with the D.D. degree. His greatest reward was the affection and honor in which he was held by his brethren. As was said at his funeral, he was the last "of a noble band of men whose names are household words throughout the Methodism of the Dominion."

Christian Guardian, Nov. 15, 1922.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.
G. S. FRENCH

BRIGHOUSE, Yorkshire, England, a chapel in the Halifax Circuit, was alienated by the trustees from the control and appointment of preachers by the Wesleyan Conference. They made it available for the use of the **METHODIST NEW CONNEXION**. In 1806 the Conference took legal steps for its recovery. The action in the High Court of Chancery was delayed, but in 1840 a decree was issued ordering the trustees to obey the trust deed which they had denied, and to restore the chapel to its proper use.

E. BENSON PERKINS

BRIGHT, JOHN COLLINS (1818-1866), American U. B. preacher, was born near Canal Winchester, Ohio, Oct. 13, 1818, the son of Major and Deborah (Moore) Bright. He united with the Sandusky Conference, Church of the **UNITED BRETHREN IN CHRIST**, in 1841, and was appointed to a circuit. As pastor and **PRESIDING ELDER** he served the conference until 1853 when the **GENERAL CONFERENCE** named him to be the first corresponding secretary of the newly formed Home, Frontier, and Foreign Missionary Society. Under his guidance missions were organized in Tennessee, Nebraska, Canada, Minnesota, Michigan, Missouri, Kansas, Oregon and Africa.

After four years in missionary service his health broke. He subsequently regained his strength, returned to the pastorate and for several years again was presiding elder. However in 1866 he suffered another breakdown and died Aug. 6 of that year. His remains were interred in Green Lawn Cemetery, Columbus, Ohio.

Weekley and Fout, *Our Heroes*. 1908-11.

ROBERT R. MACCANON



JOHN D. BRIGHT

BRIGHT, JOHN DOUGLASS (1917-), American bishop of the A. M. E. CHURCH, was born in Americus, Ga. on Oct. 10, 1917. He was educated at **WILBERFORCE UNIVERSITY** (A.B.) and Payne Theological Seminary (Th.B.). Later he was the recipient of the D.D. degree. He was ordained deacon in 1937 and elder in 1939, and held pastorates in OHIO and PENNSYLVANIA. He was

elected to the episcopacy in 1960 from Bethel Church in PHILADELPHIA, Pa. He presently resides at Philadelphia and supervises the work of his church in the First Episcopal Area, including the states of Pennsylvania, New York, New Jersey, Delaware, Connecticut, Massachusetts and Rhode Island.

GRANT S. SHOCKLEY

BRIGHTMAN, EDGAR SHEFFIELD (1884-1953), American minister and philosopher, was born in Hollbrook, Mass., Sept. 20, 1884, the son of George Edgar and Mary Sheffield Brightman. He attended Brown University (A.B., 1906; A.M., 1908). During the next two years he completed both the S.T.B. at **BOSTON UNIVERSITY** (1910) and preliminary doctoral courses in philosophy under **BORDEN PARKER BOWNE**. As Jacob Sleeper Fellow, he studied in Berlin and Marburg, Germany (1910-11), receiving the Ph.D. from Boston in 1912.

In 1912 Brightman married Charlotte Hülsen, who died in 1915. In 1918 he married Irma Fall. He had three children: Howard Hülsen, Miriam Fall, and Robert Sheffield. The latter is a Methodist minister in Maine.

Brightman was ordained deacon April 3, 1910, in Attleboro and admitted to the **NEW ENGLAND SOUTHERN CONFERENCE**. From 1915 he was a member of the **NEW ENGLAND CONFERENCE** and active in local and conference committees, particularly those related to social concerns. He taught frequently at Pastors' Schools across the country.

From 1912 to 1915 he taught psychology, philosophy, and Bible at **NEBRASKA WESLEYAN UNIVERSITY**. Then he moved to **WESLEYAN UNIVERSITY**, Middletown, Conn., as Professor of Ethics and Religion. In 1919 he went to Boston University where he was Borden Parker Bowne Professor of Philosophy in the Graduate School until his death.

His dynamic teaching for forty years had a profound influence on students in theology as well as philosophy. Though an exponent of Bowne's personalism, he developed its historical and contemporary connections more fully. His major contribution was to the metaphysics of personality. In philosophy of religion he stressed the problem of good-and-evil in relation to God. He wrote fourteen books and several hundred articles and reviews.

He died Feb. 25, 1953. Interment was in Elmwood Cemetery, Mystic, Conn.

Jannette E. Newhall, "Edgar Sheffield Brightman, A Biographical Sketch," *Philosophical Forum*, 1954.

JANNETTE E. NEWHALL

BRISBANE, Australia, a city of 700,000, the capital and metropolis of Queensland. It is the center of much Methodist work and the dominant city in the Queensland Conference. For the history and development of Methodism, see **QUEENSLAND CONFERENCE**.

Special institutions in present-day Methodist work in Brisbane are its Blue Nursing Service, Central Mission, Discharged Prisoners' Homes, Home for the Aged, and King's College.

Blue Nursing Service. A home nursing service, available to the community seven days a week, irrespective of class, creed or color, was begun by Arthur Preston at the West End Mission in 1953. It soon became an accepted community service supported by public subscriptions and subsidized by the government. Branches have

been opened at twenty-one strategic centers throughout the state. There are now 108 nurses who travel over half a million miles a year to make nearly 300,000 calls. Associated with the Blue Nursing Service are four hospitals for the aged and five settlements for senior citizens.

Central Mission. The Albert Street Church in Brisbane dates from 1847. The first church was erected in 1848 and the second, a much larger one, in 1856. In 1887 the present attractive Gothic structure was built opposite the imposing City Hall. In 1906, GEORGE EDWARDS ROWE constituted the church a Central Mission and introduced a program of community service. He had a staff of twelve Sisters-of-the-People who cared for the poor. After a vigorous ministry of twenty years, Rowe was succeeded by H. M. WHELLER for twenty-five years. He extended the social work, setting up hostels for young people, homes for the aged and service to the unemployed. George Nash has further extended this ministry by erecting a hospital for the chronically ill, through service to Aborigines living in the metropolitan area, and by an evangelical concern with a social emphasis.

Discharged Prisoners' Homes. Two homes for discharged prisoners, one for men and another for women, supplement and extend the ministry of jail chaplains. The Men's Home and a farm were established in 1922 through the initiative of William Powell, and bears his name. Four successive laymen have conducted the home with much success: S. Webb, Stuart Collard, S. D. Webb, and C. Taylor. The home for women, named Stewart Lodge, was opened in 1954 and has provided a haven for many women. They are counselled and restored to useful living by the matron, Sister J. Lovelock. The home was named for Mrs. Stewart, the first Methodist chaplain to the women's prison.

Homes for the Aged. In 1936 H. M. WHELLER established the Garden Settlement Movement for senior citizens. A gift of twenty-four acres of land in Brisbane and a substantial contribution from George Marchant enabled him to erect small cottages for couples, a central administrative block and dining room for forty-four residents. Subsequently more units were built over a wide area to accommodate 400 people. Two chapels, two community halls and a hospital have been added. The site is defined with roads, lawns and gardens; a bowling green and a croquet lawn are provided. The total value of the property is \$1,000,000. Similar settlements are functioning in four other cities in Queensland, under the control of local circuits.

King's College, a residential college within the University of Queensland, was established through the initiative of R. Stewart, F. Duesbury, and E. W. H. Fowles. It was opened at South Brisbane in 1914 with twenty-four students. Accommodation was progressively increased and recently the College was relocated on the new campus of the University at St. Lucia. It has been wisely administered by four successive masters—M. Scott-Fletcher, 1913-15; L. E. BENNETT, 1916-23; H. H. TRIGGE, 1924-59; I. H. GRIMMETT, 1960-. Professor Trigge, president of the Queensland Conference in 1942 and President-General of the Methodist Church of Australasia, 1957-60, directed the erection of the new building in 1951 to accommodate 190 students of all faculties, including men in training for the ministry. The H. H. Trigge Memorial Wing acknowledges his conspicuous service through thirty-five years. The present master is as-

sisted by a deputy master and a principal of the Theological Hall, housed within King's College.

AUSTRALIAN EDITORIAL COMMITTEE

BRISTOL, FRANK MILTON (1851-1932), American bishop, was born at Jeddo, N. Y., on Jan. 4, 1851. He earned two degrees at NORTHWESTERN UNIVERSITY and received the honorary D.D. from the same school. He was ordained to the ministry in the ROCK RIVER CONFERENCE of the M. E. CHURCH in 1877 and served Trinity, Grace, and Wabash Avenue Churches in CHICAGO, First Church at EVANSTON, and Metropolitan Church in WASHINGTON, where he served eleven years. For a time he was BOOK EDITOR and then was elected bishop in 1908. He served as bishop at BUENOS AIRES, ARGENTINA; OMAHA, Neb.; and CHATTANOOGA, Tenn., and retired in 1924. He then lived at Montclair, N. J., where he died on April 24, 1932, and was buried in Graceland Cemetery in Chicago.

Bishop Bristol was a delegate to the Third ECUMENICAL METHODIST CONFERENCE in LONDON in 1901. He published fifteen books and addresses, including *The Ministry of Art, Shakespeare and America*, *The Religious Instinct of Man*, and *The Life of Chaplain McCabe*. He was in London when President WILLIAM MCKINLEY was killed, and he delivered an address on the President's assassination before the Ecumenical Conference, as President McKinley was a member and frequent attendant at his Metropolitan Church in Washington while Bristol was pastor.

F. D. Leete, *Methodist Bishops*. 1948. ELMER T. CLARK

BRISTOL, England, a city spanning the river Avon, which divides Gloucestershire from Somerset in Great Britain, is an ancient port with extensive docks and a great variety of industries. A cathedral and university city with a population of about 450,000, it is the commercial capital of the West of England, with a marked cultural life of its own. It was a royal borough before the Norman conquest, and received a charter granting it county status from Edward III in 1373. In JOHN WESLEY's day the port of Bristol was in constant use by slave traders, who carried on their gruesome trade with America and the West Indies.

In the eighteenth century, with an estimated population of 30,000, Bristol was the second city in the kingdom and, together with LONDON and NEWCASTLE UPON TYNE, became one of the three chief centers of Wesley's activities. Wesley first visited Bristol on March 31, 1739, at the urgent request of GEORGE WHITEFIELD, and made frequent visits each year for the next fifty years until his last in September, 1790, six months before he died. His brother CHARLES lived in Bristol from 1749 until 1771 and there published many of his hymns.

Some of the outstanding characteristics of Methodism originated in Bristol, including the CLASS MEETING, WATCH NIGHT services, and the CIRCUIT system. It was in Bristol that Wesley first preached in the open air (April 2, 1739). The first Methodist chapel in the world, and now the oldest, was opened there by Wesley in 1739; originally called "the New Room in the Horsefair," it is now known as Wesley's Chapel, Broadmead. No less than eighteen of his annual conferences were held at Bristol, the first in 1745. In 1748 Wesley founded his school at KINGSWOOD for the education of the sons of his preachers and others,



THE NEW ROOM, BRISTOL, SHOWING THE EQUESTRIAN STATUE OF JOHN WESLEY IN FRONT OF THE STABLE

but the school was moved to Bath in 1852. The Conference of 1771 at Bristol appointed FRANCIS ASBURY and RICHARD WRIGHT to serve in America. The Methodist Church of America, formally constituted in 1784, can trace its beginnings to Wesley's ordination in Bristol of RICHARD WHATCOAT and THOMAS VASEY as deacons and elders, and THOMAS COKE as superintendent, for the Methodist societies in America.

The influence of the sacramental teaching and practice of the Wesleys was nowhere more evident than in Bristol, where great crowds flocked to receive Holy Communion. At the Conference of 1794 the Bristol societies became the center of a heated controversy over the administration of the Lord's Supper, an argument which was disposed of in 1795 by the PLAN OF PACIFICATION.

Portland Chapel. After the New Room, the most historic Methodist sanctuary in Bristol is Portland Chapel, Kingsdown. At the time of its erection in 1792, largely by the efforts of Captain THOMAS WEBB, who lived across the way in Portland Street, the Chapel was designed to accommodate Methodists living in the fashionable hill-side suburb, and was remarkable for its apsidal architecture. From 1794 it became also the home of those who insisted that Methodist preachers should be allowed to administer the sacraments. In August that year HENRY MOORE was refused entry to the pulpit of the New Room, Bristol, because he had assisted THOMAS COKE in administering the Lord's Supper, and a large crowd of supporters (including Captain Webb) accompanied him up the hill to swell the congregation at Portland. The congregation flourished during the nineteenth century but then decayed along with the prosperity of the area. The chapel is now little more than a historic shrine, with many memorials of Thomas Webb, including the vault where he lies

buried. In the burial ground outside lies THOMAS WESTELL, one of Wesley's first three itinerant preachers—the only one to remain until death within Wesley's societies. The Conference decided in 1970 that from that date the chapel would have to be formally closed.

One of the newest Methodist buildings in Bristol, St. Andrew's, Filton, is in direct line of descent from the New Room, having been built from money given in compensation for the demolition of the old King Street Chapel, which was erected in 1795 to serve the congregation which left the New Room in protest against the treatment of their minister by the trustees.

Some large and notable chapels were built in Bristol during the nineteenth century by the BIBLE CHRISTIANS, PRIMITIVE METHODISTS, and UNITED METHODIST FREE CHURCHES. The Primitive Methodists began to make their influence felt about 1823. In 1849 the reform agitation in Wesleyan Methodism affected the Bristol societies, and the antagonisms of those days are reflected in the large chapels which stand in close proximity to one another in certain parts of the city. After World War II, Didsbury College, originally founded as the Wesleyan Methodist theological college in Manchester, was reopened in Bristol; more recently it has been amalgamated with Headingly College under the name of "Wesley College." Methodism is a strong religious influence in the life of the city today.

R. Burroughs, *Ebenezer, 1795-1895: A Centenary History of Old King Street Wesleyan Chapel, Bristol*. Bristol: W. Crofton Hemmons, 1895.

G. S. Catcott, *Manuscripts in Bristol Central Library*.

George Eayrs, *Wesley and Kingswood*. 1911.

A. J. Lambert, *The Chapel on the Hill*. Bristol: n.p., 1930.

J. S. Pawlyn, *Bristol Methodism*. 1877.

C. Pryce, *A Popular History of Bristol*. 1861.

WALTER A. GOSS

BRISTOL, VIRGINIA-TENNESSEE, U.S.A., is a city that has the distinction of being on both sides of a state line. What is now State Street Church had its beginning in 1856 when a Methodist congregation of nineteen persons was organized as a charge of the Blountville Circuit with John Boring appointed as pastor. Bristol was then known as Sapling Grove. A church building was erected in 1857 near the present intersection of Lee and Scott Streets. This was the first Methodist church building erected in the town. In 1873, during the pastorate of M. J. Tyler Frazier, this building was given to the colored members of the church as their own house of worship. The church on this site is now known as the John Wesley Church.

In 1876 a new building was erected at the intersection of State (then Main) and James Streets. It was a frame building and known in Methodist parlance as "Bristol Station." At the HOLSTON CONFERENCE held in ASHEVILLE, N. C., in October 1888, the value of the church property at this location was listed in the minutes as \$5,700. In 1902 this building was demolished.

The second church building at State and James Streets was erected during the pastorate of WILLIAM S. NEIGHBORS in 1901-04. The educational building on James and Good Streets, adjoining the church building, was constructed in 1927, during the administration of J. STEWART FRENCH. Even at that time it was realized that the church in the future would be compelled to expand its facilities. Therefore, it was erected in the form of a business building with the thought that this type of structure would be more salable. With expansion on this site in mind, in 1945

the church purchased a strip of ground to the rear of the educational building, but when the time came to consider a larger and better equipped church, the property owned was found inadequate to fill the pressing needs. Therefore, in the latter part of 1951, under the pastorate of W. F. Blackard, a committee was appointed to select a church site. After much study and consideration of several sites, the committee recommended a location in Spring Garden at Long Crescent and Valley Drive consisting of approximately nine acres. This tract included the home of William T. Martin, which the committee recommended for use as a parsonage. Plans were drawn and adopted and ground breaking ceremonies were held on the site on Sept. 27, 1953. The present Georgian Colonial structure was completed in April 1956 under the pastorate of H. Olin Troy.

In 1970 the church reported 1,725 members, property valued at \$1,015,000, and a total paid for all purposes of \$157,287.

E. E. WILEY, JR.

BRITISH COUNCIL OF CHURCHES was formed in September 1943, to take over the work of several earlier bodies such as the Christian Social Council. The official representation on the council includes members appointed by all those churches in the British Isles which participate in the **WORLD COUNCIL OF CHURCHES**. In addition there are members appointed by certain smaller churches and interdenominational bodies. The council is the official instrument of the churches to facilitate common action, promote cooperation, and further the cause of Christian unity. Its principal departments of study and action are: Education, Evangelism, International Affairs, Social Responsibility, Youth Service, Faith and Order, Inter-Church Aid, and Refugee Service. It encourages the formation and affiliation of local councils of churches.

G. K. A. Bell, *Documents on Christian Unity*. Third Series. London: Oxford University Press, 1948. E. BENSON PERKINS

BRITISH AND FOREIGN BIBLE SOCIETY was founded in LONDON in 1804 for the printing and distribution of the Bible at home and overseas. It was an offshoot of the interdenominational Religious Tract Society, founded in 1799, which published Christian literature. The Bible Society is also interdenominational. Its committee consists of fifteen Anglican and fifteen non-Anglican representatives, as well as six members from abroad. British Methodism has always assisted the Society, and has permitted its ministers to serve the Society, notably JOHN RITSON, who was one of the two General Secretaries from 1899 to 1931.

W. Canton, *A History of the British and Foreign Bible Society*. 5 vols. London, 1904-10.
J. A. Patten, *These Remarkable Men*. London, 1945.

BRITISH GUIANA. (See GUYANA.)

BRITISH HONDURAS. (See HONDURAS, BRITISH.)

BRITISH METHODISM, ORGANIZATION OF. The governing body of the British Methodist Church is the Conference. All other church courts and committees derive their authority from the CONFERENCE and are responsible to it for the due exercise of their appropriate functions.

For administrative purposes there is a church court at every level—DISTRICT, CIRCUIT, and SOCIETY.

The British Methodist Church is divided into thirty-four geographical districts, each district being administered through the District Synod, presided over by a chairman, who must be a minister. The chairmen are appointed by the Conference on the nomination of the respective synods. In all but six districts the chairman has no other pastoral charge. In three small island districts, and in the three Welsh-speaking districts, the chairman is one of the ministers in the district who also fulfills a normal ministerial appointment. The District Synod consists, in addition to a number of ex-officio members, of all the ministers stationed in the district and laymen elected by the various CIRCUIT QUARTERLY MEETINGS. For special disciplinary cases a Minor District Synod may be called.

Each district is divided into circuits, the number varying with the size of the district, most having between thirty and forty. Every circuit is placed under the direction of a superintendent minister and as many ministerial colleagues as the work of the circuit requires.

Ministerial appointments are always to circuits and not to individual societies. The circuit is the effective unit of Methodism in Britain, and the appointment in recent years of district chairmen with no other pastoral charge has not been allowed to trespass in any way upon the authority of the superintendent minister in the circuit. The circuit is administered through the Quarterly Meeting, consisting of the ministers, LOCAL PREACHERS, and TRUSTEES of the circuit, officials from the local societies, and elected representatives of the various society meetings to the LEADERS' MEETING, in the proportion of one for every thirty members of society up to a maximum of eight. At the circuit level there is also a Local Preachers' Quarterly Meeting, which is responsible for the discipline of the local preachers and other matters concerning their work.

Each circuit is divided into local societies, the number of which varies considerably. There are still a few circuits consisting of only one society, but a wide circuit in a rural area may consist of as many as fifty societies or even more. The society is administered through the Leaders' Meeting, presided over by the superintendent minister or one of his colleagues. It meets at least once a quarter and is responsible under the minister for the spiritual welfare of the society. It admits members and, should occasion arise, also removes them. For the general business of the society, the Leaders' Meeting consists of the CLASS leaders, various local officials, and the elected representatives from the Society Meeting referred to below. A smaller Leaders' Meeting is responsible for the annual reviews of the membership roll name by name, and also acts as a Court of Discipline, if necessary.

The Society Meeting consists of all the members of society in each church, and is held at least once a year. At the annual meeting the society representatives to the Leaders' Meeting are elected.

In addition to these church courts each property within the circuit is administered by a body of trustees, who are responsible for the maintenance of the fabric. Over ninety percent of these trusts are held on a Model Deed (see DEEDS, TRUST) thereby ensuring uniformity of practice within the denomination. There are still a few private trusts, most of which date back to a period before the Union of the Methodist denominations in 1932. In local

societies with not more than twenty-five members, where the above arrangements are not practical, the local church government is carried on through a single church court known as the Church Council.

It will be recognized that the organization of British Methodism resembles a pyramid with the Conference as the apex and the lower courts fanning out at district, circuit, and society levels. By this means, communication is maintained between the Conference and all the members. Decisions of the Conference are remitted to the lower courts; while in the reverse direction, statistical and other reports pass through the various stages and ultimately reach the Conference.

The administration of the British Methodist Church, however, is not only delegated by the Conference to lower courts as indicated, but is also entrusted to Connexional Departments. These are thirteen in number, their titles denoting their respective areas of responsibility. They are the CONNEXIONAL FUNDS, HOME MISSION, CHAPEL AFFAIRS, YOUTH, LOCAL PREACHERS, CHRISTIAN CITIZENSHIP, EDUCATION, MINISTERIAL TRAINING, and LONDON MISSION DEPARTMENTS, the METHODIST MISSIONARY SOCIETY, the WESLEY DEACONESS ORDER, the NATIONAL CHILDREN'S HOME, and the Methodist Publishing House (see BOOK ROOMS). Each of these departments has one or more ministerial secretaries, and a committee appointed by and reporting annually to the Conference. Where it is appropriate, the work of each department is carried on at district level by a committee appointed by the synod, and the work of the Home Mission, Overseas Missions, Youth, and Christian Citizenship departments is delegated at circuit level to a committee appointed by the Quarterly Meeting. A similar arrangement operates in many large societies. In addition to the departmental committees, the general policy of the church and all matters which do not come under any specific department are the concern of the General Purposes Committee and the Policy Committee, of which the secretary of the Conference is the convener, and in which all departments and districts are represented. This committee acts in cases of emergency in the intervals between sessions of the Conference. By this means the Conference maintains its control over the work of the districts, circuits, and societies, and also over the whole range of activities of the church entrusted to the various departments. The regulations in accordance with which the whole work of the church is carried on are set forth in the Standing Orders of the Conference. These are more than three hundred in number, and no annual session of the Conference passes without the addition, deletion, or modification of some of these regulations. In this way the Conference seeks to maintain an organization adequate to meet the needs of an ever-changing situation.

Minutes of the Methodist Conference contain the legislative decisions and proposals of the Conference of the year of publication.

Spencer and Finch, *Constitutional Practice*. 1964.

ERIC W. BAKER

BRITTINGHAM, BETTIE SLEMMONS (1903-49), American editor, educator and leader in youth and women's activities, was born Aug. 29, 1903 in Salisbury, Md. She graduated from WESTERN MARYLAND COLLEGE with an A.B. degree in 1930 and received the M.R.E. degree from BOSTON UNIVERSITY in 1931. From September, 1931

until July, 1933 she taught at Westminster College, Tehuacana, Texas, where she headed the Department of Bible and Religious Education and was Dean of Women.

She was prominently identified with the work of the M. P. CHURCH for a decade prior to the unification of Methodism in 1939. In 1933 she became executive secretary of the Board of Missions of her church and editor of its official publication, *The Missionary Record*. As a member of the Board of Young People's Work of the M. P. Church, she organized and conducted leadership training schools for young people and church workers. She rallied women to the whole program of the denomination by organizing Woman's Missionary Societies and teaching missionary courses. In 1934 she was elected as the First Vice President of the Women's Interdenominational Missionary Union. In 1937 she was elected to membership on the Committee of Reference and Counsel, the legislative body of the Foreign Missions Conference of North America, and the Home Mission Council.

She served as editor of *The Missionary Record* until September 1940, when this publication was consolidated into *The Methodist Woman*. After unification in 1940, she became the first editor of the new official publication for Methodist women, with her office in New York City. Because of this association for the nine years prior to her death, Miss Brittingham was affectionately known throughout the denomination as "*THE*" *Methodist Woman*.

In 1946 she made a survey of religious and social conditions in ALASKA for the WOMAN'S SOCIETY OF CHRISTIAN SERVICE and the Home Missions Council. She attended the meeting of the WORLD COUNCIL OF CHURCHES at Amsterdam, the Netherlands, in 1948.

Miss Brittingham was recognized as an outstanding public speaker and organizer, characterized for her vitality and warmth and, as President Lewis B. Carpenter, of the NATIONAL COLLEGE for Christian Workers, observed: "Her fine spirit, her sense of balance, her ever-ready humor, added to her unique talents, made her one of the leaders of united Methodism." She died April 29, 1949.

The Methodist Protestant-Recorder, scattered issues, 1931-37.

The Methodist Woman, July-August, 1949.

The Missionary Record, August, 1933.

RALPH HARDEE RIVES

BROADBENT, SAMUEL (1794-1867), pioneer Wesleyan Methodist missionary in SOUTH AFRICA and subsequently a circuit minister in England, was born at Baistow, near Skircoat, Yorkshire, England in 1794. In 1815 he was sent to CEYLON but was transferred to the South African mission field in 1820. After a short period at Reed Fountain, a substation of the Leliefontein (Lily Fountain) mission, he was instructed to attempt a mission to the Bechuana country in association with S. Kay. Tribal warfare and ill-health frustrated his endeavours. At the first attempt he did not go beyond Griquatown. On the second occasion Broadbent and T. L. Hodgson established themselves with Chief Sifunyello of the Barolong at Maquassi, nine miles from present-day Wolmaransstad. This was the first Christian mission in what was later to become the Transvaal and it was here that Broadbent's son Lewis was born—reputedly the first white child to be born in the Transvaal. Unfortunately Hodgson was recalled, Broadbent's health collapsed, and Maquassi was

abandoned in May 1824. Broadbent embarked for England in November 1825, and from 1827 to 1863 he served in English circuits. He died at Lytham on June 3, 1867.

S. Broadbent, *The Barolongs of South Africa*. London, 1865. *Dictionary of South African Biography* (in Ms., 1967). *Minutes of British Wesleyan Methodist Conference*, 1867. J. Whiteside, *South Africa*. 1906. D. C. VEYSIE

BROCKWAY, WILLIAM HADLEY (1813-1891), American preacher, was born in Morrystown, Vt. on Feb. 24, 1813. The family emigrated to Westville Township, N. Y. in 1820. William moved to southern MICHIGAN in 1831, and taught the first school in Dexter. At a QUARTERLY CONFERENCE in Dexter in 1833, he became the first man living in Michigan licensed to preach in Methodism, while Michigan was still part of the OHIO CONFERENCE. He first served the Huron Mission of the Detroit District, then other Indian missions in southern Michigan. In 1838 he was appointed to the Sault St. Marie and Kewawenon missions of Michigan's Upper Peninsula, and in 1839 he became superintendent of the Indian Mission District of the MICHIGAN CONFERENCE. He served as superintendent for nine years, and was chaplain to Fort Brady at the Sault during most of that time. In 1848 he went to Albion as financial agent for Wesleyan Seminary (later ALBION COLLEGE) until 1855. He raised funds for buildings and endowments, and helped stabilize the young institution. Settling in Albion, Brockway served in the Michigan Senate during 1855-56; was its sergeant-at-arms in 1863; and served in the Michigan House of Representatives in 1865-66 and 1871-72. He was chaplain to Michigan's 16th Infantry in 1862-63. He was a trustee of Albion College for a long period, and a trustee of the village of Albion for many years, several years its president. He died at his home in Albion on Oct. 21, 1891, and is buried in Riverside Cemetery.

Michigan Biographies, Vol. I, Michigan Historical Commission. *Minutes of the Michigan Conference*, 1892.

BYRON G. HATCH

BRODHEAD, JOHN (1770-1838), American minister and legislator, was born in Smithfield, Northampton Co., Pa. on Oct. 5, 1770. He entered the itinerant ministry in 1794, serving first Northumberland, Pa. and Kent, Del. In 1796 he went to Readfield, Me. For the next forty-two years he labored in the NEW ENGLAND CONFERENCE, serving widely scattered appointments. As a PRESIDING ELDER he had a notable record: New London District, Conn., 1801; Vershire District, Vt., 1802; New Hampshire District, 1804-06; Boston District, Mass., 1807-08.

Brodhead and Benjamin Sabin were elected in 1811 to attend GENERAL CONFERENCE, but they could not attend. Daniel Webb and Joel Winch then asked for this privilege. The New England Conference consented and reserve delegates were sent to General Conference—the first time this occurred in American Methodism.

As a result of a meeting in 1815 in John Brodhead's home in Newmarket, N. H., steps were taken to establish a Methodist academy. Largely as a result of Brodhead's work in Newmarket, the school opened on Sept. 1, 1817, as Wesleyan Academy, with Moses White as instructor; in 1818 MARTIN RUTER was elected principal. In 1825 the academy moved to WILBRAHAM, Mass.

On July 1, 1822, Brodhead and TIMOTHY MERRITT

introduced a motion in the New England Conference to establish a weekly paper. Subsequently ZION'S HERALD has been published as a Methodist journal.

Broadhead served four years in Congress, and he declined to serve as Governor of New Hampshire.

He died on April 7, 1838.

George Claude Baker, Jr., *An Introduction to the History of Early New England Methodism, 1789-1839*. Durham, N. C.: Duke University Press, 1941.

J. Mudge, *New England Conference*. 1910.

A. Stevens, *Memorials of Introduction*. 1848.

ERNEST R. CASE

BROMILOW, WILLIAM E. (1857-1929), Australian minister and pioneer missionary to FIJI and PAPUA, was born in Geelong, Victoria, AUSTRALIA. In 1879, immediately after his marriage and ordination, he sailed to Fiji with his wife for missionary service. Within two years of their return to Australia, they offered to go as pioneer missionaries to Papua. On May 27, 1891, the three-masted schooner, *The Lord of the Isles*, set off for the selected site on Dobu Island with the materials for two large mission houses on board. Among the pioneer party also were twenty-two men from TONGA, SAMOA and FIJI, twelve of them accompanied by their wives. The mission was a success from the start, despite plots to kill and eat the missionaries. Only three years after their arrival, the first baptisms took place with fifty others attending preparation classes. The Bromilows spent seventeen years in Papua, and in 1920 in response to an urgent call for staff, returned for a further three years and completed the translation of the Bible into Dobuan.

Mrs. Bromilow instituted a system whereby nurses from Australia assisted in mothercraft training and medical care. The Bromilows retired in 1925 to their home in the Blue Mountains, west of Sydney, where on June 24, 1929, William Bromilow died and was buried at Gore Hill cemetery in Sydney.

AUSTRALIAN EDITORIAL COMMITTEE

BROMLEY, JAMES (1785-1860), British Methodist, one of the leading WESLEYAN REFORMERS, became a Wesleyan itinerant in 1811. He was a friend and supporter of SAMUEL WARREN, but actually voted for his expulsion at the Conference of 1835. He was, however, the only member of the Conference to vote against the expulsion of SAMUEL DUNN in 1849, and was himself expelled in 1850.

B. Gregory, *Side Lights*. 1898.

C. E. LONG

BRONTËS. Perhaps the most famous literary family in English history, the Brontës had many links with Methodism. The Rev. Patrick Brontë was born at Loughbrickland, County Down, Ireland, on March 17, 1777, and died at Haworth, in Yorkshire, England, in 1861. He was vicar of Haworth from 1820 to 1861. He married Maria Branwell (1783-1821), a native of Cornwall, and there were six children. The two eldest, Maria (1814-25) and Elizabeth (1815-25), died in childhood. The son, Patrick Branwell (1817-48), was a grave disappointment and lived an unhappy life. So it is through the literary work of the other daughters that the family has left its mark. Writing under the names of Currer, Ellis, and Acton Bell, the sisters produced poems as well as

their famous novels. The latter, written largely by the restricted experience of Haworth, were filled with biographical material concerning the family. Charlotte's *Jane Eyre* was based on the cruel treatment of her two eldest sisters at Cowan Bridge School, near Kirby-Lonsdale. *Villette* is based on her experiences in Brussels. Emily's *Wuthering Heights* mirrors northern life at the time.

The first link between the Brontës and Methodism begins with Thomas Tighe, rector of Drumgooland, in Ireland. He had been connected with John Wesley, who had been especially welcome at the home of his half-brother, William, at Rosanna. In 1798 Tighe appointed the young Patrick Brontë as teacher in the parish school at Drumballyrone, and later as tutor to his own children. Brontë was encouraged by Tighe to go to Cambridge University, and afterward found himself perpetual curate of Hartshead-cum-Clifton, in Yorkshire. A few miles away, at Woodhouse Grove, near Leeds, there was opened a Wesleyan academy, and it is of significance that Brontë was appointed as first visiting examiner at the school (see Bradford). It was at Haworth, however, that the links between the Brontë family and Methodism came to maturity. Patrick was following in the steps of WILLIAM GRIMSHAW, who had been vicar there from 1742 to 1763. Grimshaw's preaching and pastoral work had been greatly influenced by Methodism. So great was his concern that such preaching should continue after his death that he desired to build the Methodists a chapel at Haworth. This was made possible at length by a legacy from Mrs. Mercy Thornton, of Leeds, and the West Lane Chapel was built. Patrick Brontë was therefore almost haunted by the deeds of his famous predecessor, whom he doubtless wished to emulate. On the early death of Patrick's wife Maria in 1821, her sister Elizabeth Branwell came from Cornwall to preside over Haworth parsonage until her death in 1842. As a Methodist she may be presumed to have brought with her copies of the *Wesleyan Methodist Magazine*, and through this contact with the Christian experience and "happy dying" of the Methodists, and their aunt's disciplinarian ways, the children's thoughts will have been molded. It is on this basis that Elsie Harrison builds her thesis, *The Clue to the Brontës*. Claiming that the Methodist background influences the Brontë novels and is the clue to the understanding of the family, she offers details such as the following: derivation of names (in *Wuthering Heights*, Earnshaw from Grimshaw, Heathcliff from Sutcliffe, Lockwood unchanged); the character Jabez Brandherm drawn from JABEZ BUNTING; romantic love described in terms of religion; Heathcliff "praying like a Methodist."

We are dealing with illuminating guesswork rather than scholarly proof; but although Mrs. Harrison overstated her case, there can be little doubt that she argues on the right lines and that there is genuine Methodist influence in the sisters' writing, especially in the case of Emily Brontë.

Patrick Brontë was drawn more and more to Methodism toward the end of his life. His perpetual curate was Arthur Nicholls, who had married Charlotte. Disappointed that he possessed a Puseyite as a son-in-law, Brontë would from time to time worship on Sunday evenings with the Methodists in Grimshaw's chapel at West Lane.

F. Baker, *William Grimshaw*. 1963.

C. E. Harrison, *The Clue to the Brontës*. London, 1948.

J. Lock and W. Dixon, *The Life of Patrick Brontë*. London, 1965.

B. GALLIERS

BROOK, DAVID (1854-1933), British Methodist, was born at Elland, Yorkshire. He entered the ministry of the UNITED METHODIST FREE CHURCHES in 1875. As a circuit minister he took a prominent part in the negotiations which led to the METHODIST UNION of 1907. He was president of the National FREE CHURCH COUNCIL in 1901 and secretary of its Twentieth Century Fund. He served as principal of the United Methodist Theological College at Victoria Park, Manchester, from 1913 to 1918. Afterward he became the chief United Methodist advocate of Methodist Union, being chairman of the Union Committee of his own church from 1921 to 1932 as well as chairman of the interdenominational committee. Despite advancing age and illness he lived to attend the first conference of the United Church in 1932, dying on March 22, 1933.

JOHN KENT

BROOKLINE, MASSACHUSETTS, U.S.A. *St. Mark's Church*, located three miles southwest of BOSTON, traces its origin to the 1863 Sunday evening services conducted by GILBERT HAVEN in the Town Hall. Ten years later a church was formed, a former Congregational property and building purchased, and a pastor, E. D. Winslow, appointed. The property was soon lost in the financial panic of the 1870's and the congregation met for two years in the new Town Hall. A chapel, built and used from 1879 to 1891, became inadequate. On April 9, 1892, the cornerstone of the present imposing French Romanesque structure at the corner of Vernon and Park Streets was laid; four years later the building named "St. Mark's" was dedicated.

From 1910 to 1940 St. Mark's enjoyed a tremendous period of growth, leadership and influence in the metropolitan Boston area. Notable was the thirty-seven-year pastorate of William R. Leslie from 1921 to 1958. Today, set in the midst of a changing social scene, the 377 members of this church have linked themselves in "a specialized ministries program" with the nearby Baptist and Congregational churches.

Minutes of the New England Conference, 1968.

Taverner, *Three Sermons: A Century of Methodism in Brookline*. 1963.

ERNEST R. CASE

BROOKLYN, NEW YORK, U.S.A., a borough of NEW YORK CITY, lies directly across the East River from downtown Manhattan. Its population of 2,630,000 is made up of residents of varied ethnic, racial, and national origins. The combined Negro and Puerto Rican groups hold at least thirty-five percent of the total.

In 1624 the Dutch founded their colony on the southern tip of Manhattan Island. Tiny settlements sprang up on the Long Island shore and at nearby inland locations. Breucklen was established as an organized village in 1636, connected with Nieuw Amsterdam (Manhattan) by sailboat ferry. Brooklyn ceased to exist as a corporate entity on Jan. 1, 1898, being included as one of the five boroughs of the new City of New York.

From early days Brooklyn has been called "The City of Churches." Eminent preachers have occupied its pulpits, among whom were Bartholomew Creagh, Henry Ward Beecher, Newell Dwight Hillis, S. PARKES CADMAN, FRANCIS J. MCCONNELL, LYNN HAROLD HOUGH.

Despite lack of definitive documentation, it appears most likely that the first Methodist sermon was preached

in Brooklyn by Captain THOMAS WEBB during the winter of 1767-68. Following him were JOSEPH PILMORE and FRANCIS ASBURY, whose *Journals* note frequent travels through Brooklyn, and the brothers, John and James Mann, local preachers of JOHN STREET CHURCH, New York. Summing up the hints of historical record, Noah Levings, early Brooklyn Methodist preacher, wrote: "Brooklyn continued to be visited occasionally by the preachers stationed in New York, and by the local preachers residing there." Prior to 1790 "Brooklyn was unquestionably an outpost of the New York station."

It was not until 1790 that the classes of Brooklyn Methodists were transferred from John Street Church to become a unit of the new Long Island Circuit. Shortly thereafter a society was established in Brooklyn, and Methodism in that growing community appeared as a separate conference appointment.

In 1787, while preacher-in-charge at New York, fragile Woolman Hickson preached in Brooklyn, standing on a table under trees along Sands Street. This dramatic episode prompted a surge of interest in Methodism. Hickson organized a class as part of the New York Society, the entries of the names of the class being in Hickson's writing in the John Street Church records. The first recorded class leader was NICHOLAS SNETHEN.

The original NEW YORK CONFERENCE had wide ranging boundaries, including all Long Island, New York and Westchester Counties, and much of western CONNECTICUT. This conference grew increasingly unwieldy, and in 1848 Brooklyn and Long Island, with parts of New York State and western Connecticut, were set apart as the NEW YORK EAST ANNUAL CONFERENCE.

Meantime, certain old vernacular churches and their related institutions were units of the EAST GERMAN, EASTERN SWEDISH, and NORWEGIAN-DANISH CONFERENCES. Negro churches that developed were appointments in the Delaware Conference. Thus five separate conferences held churches and institutions in the city, and later in the Borough of Brooklyn. After the turn of the century, the three vernacular conferences disappeared, their churches and institutions being absorbed by the various conferences within whose boundaries they sat. Acting upon the authority given by GENERAL CONFERENCE, the New York East and the New York Conferences merged in 1964 to form a new, greatly enlarged New York Conference. The churches of the DELAWARE CONFERENCE in New York City, including Brooklyn, have all adhered to the new New York Conference. The churches in Richmond Borough (Staten Island) have transferred from the NEWARK to the New York Conference. After the long years of conference and area division, Methodism in the total of New York City is now included within the bounds of only one conference, a great gain in administrative and spiritual power.

Several important institutions are included in Brooklyn Methodism. The Brooklyn and Long Island Church Society, an element in the previous New York East Conference, stands in the new New York Conference as coordinate with the New York City Society whose sphere is Manhattan and Bronx Boroughs. Henry C. Whyman is executive secretary of both Societies. The office is in Hanson Place-Central Church.

The Methodist Hospital of Brooklyn was chartered by the New York State Legislature, May 27, 1881, the first hospital to be built by American Methodism. Its complex of buildings occupies an entire block.

The Bethany Deaconess Hospital of Brooklyn, organized in 1895, was an institution of the East German Conference, entering New York East when the German Conference was liquidated. This hospital is recognized as one of Brooklyn's outstanding medical institutions.

The Brooklyn Methodist Church Home has served the conference for eighty-three years, and the Bethany Methodist Home came from the East German Conference. These institutions rank among the leading elements in Brooklyn in the care of the aged.

As the City of Brooklyn grew, other branches of Methodism entered the field. The dates are as follows: A.M.E., 1818; PRIMITIVE METHODIST, 1839; A.M.E. ZION, 1840; M. P. (at Williamsburgh), 1852; German-speaking church, 1852; Swedish-speaking church, 1869; FREE METHODIST, 1869.

The 1968 minutes of the New York Conference present the appointments to thirty-seven churches of the conference in the Borough of Brooklyn. Some are large—Kings Highway and Newman Memorial having over 1,000 members; some are small, mission locations in difficult areas, with less than one hundred members. The 1968 total membership of these Brooklyn churches was 12,966.

F. Asbury, *Journal and Letters*, 1958.

P. F. Douglass, *German Methodism*, 1939.

Minutes of the New York and New York East Conferences.

Records of John Street Church, New York City.

Edwin Warriner, *Old Sands Street Methodist Episcopal Church of Brooklyn, New York*. Clinton, Conn.: the author, 1885.

Hanson Place-Central Church is situated on Hanson Place and St. Felix Street, and is thus the easiest and most directly accessible Methodist church from all sections of Brooklyn as well as from much of Queens and Manhattan Boroughs.

In 1847 a small Methodist church was built on Dean Street. The location was not advantageous, and ten years later the property on Hanson Place at St. Felix Street was purchased. A gift of \$1,000 from the first donor, Mary Powers, prompted many others to active participation in the project. Among these were Samuel Booth, then mayor of Brooklyn, and John Frank, a noted civic leader, who organized and led the new Sunday school.

Within a few years the first Hanson Place building proved inadequate, and an imposing new structure was dedicated in 1885. The organ was celebrated; Tali Essen Morgan developed a famous choir; the tiered galleries accommodated great congregations. Among the pastors who served in this period were JAMES M. BUCKLEY, CHARLES L. GOODELL, CYRUS D. FOSS, CHARLES E. LOCKE, and THEODORE S. HENDERSON.

Since the turn of the century, the area adjacent to Hanson Place Church has become largely business, wholesale food, industrial, and hotel in character. There are measurable enclaves of Negro, Puerto Rican, Chinese and other ethnic groups living within walking distance in crowded and squalid slum conditions. The function of the church has changed from the resounding pulpit in a residential area to the downtown missionary service center.

Under the impact of the changing conditions the need for a "Methodist and Protestant Center for Brooklyn" became apparent. The pastor of Hanson Place Church in the late 1920's, J. Lane Miller, and other leaders of the New York East Conference, were confident that Hanson Place Church should be the heart of the enterprise. On Feb. 23, 1927, the Summerfield Church, William C. Judd, pastor, merged with Hanson Place to form Central

Church. The task of development became extremely difficult as "The Depression" took its toll in the value of pledges and subscriptions. FREDERICK B. NEWELL, then secretary of the New York City Society, gave unstinted help in advice and personal leadership, the financial interests involved being most generous. After some years of hardship and agony, the present building, standing on the old property, was consecrated Feb. 5, 1930, in the pastorate of J. Lane Miller and William C. Judd. The loyalty and heroism of S. J. Harding, William Kennedy (father and son), and many others of the laity, brought the project to culmination.

Modified Gothic in style, the structure is sturdy and inspiring. The vaulted interior, with skillfully arranged lighting, is worshipful and uplifting. The wood carvings of the Apostles, by Edgar Keen, are outstanding elements. Two other unique features in the sanctuary are a dozen stones, brought from the most important Biblical sites and placed in the chancel floor, and the Cross of the Knights of Jerusalem that dominates the symbolic carving of the altar and sanctuary and stands on the cornerstone.

Numerous interdenominational, cultural and professional groups hold their meetings in the hall and the sanctuary of the church. The administrative office of the

Brooklyn and Long Island Church Society is located there. From the church consecration to 1964, when the New York East Conference merged with the New York Conference, more sessions of the New York East were held in Central than elsewhere. The ample facilities for religious education and social service are in constant use. Contacts with community and civic interests are effective. Across a number of years Central Church has given warm and generous support to evangelical work in CUBA, very meaningful in these late years of oppression.

The church school and congregational membership of Central Church are multi-racial. Caucasians are integrated with members of Negro, Puerto Rican, British West Indian, Chinese, Korean, and Filipino origin. This fact creates a significant influence in the conglomerate neighborhood, and throughout the intricately mixed Borough. Central Church continues to achieve its basic purpose, and steadily broadens its appeal as a vital church at the heart of the city.

Minutes of the New York East Conference.

ARTHUR BRUCE MOSS

Methodist Hospital of Brooklyn was the first hospital built by American Methodists. Chartered by the Legislature of New York State, May 27, 1881, the institution



AERIAL VIEW OF METHODIST HOSPITAL, BROOKLYN, NEW YORK

continues on the original 3 1/5 acres located near the geographical and population center of greater New York City.

JAMES MONROE BUCKLEY, founder of the Hospital, was pastor of the M. E. Church of Stamford, Conn. in 1879, when his church organist, visiting New York, was struck down by a runaway team and died for lack of adequate care and in an unchristian atmosphere.

In 1881 Buckley became editor of the *Christian Advocate* and wrote editorials calling on the Methodists to build a hospital. "The time has come when the Methodist Episcopal Church should turn her attention to providing charitable foundations. She is today, so far as we can learn, without a hospital, a bed in a hospital, a dispensary, . . ."

GEORGE INGRAHAM SENEY, President of The Metropolitan Bank, a Methodist minister's son and a liberal benefactor to the institutions of Methodism, gave 14 lots of ground and a total of \$410,000 to start the project. The building of the first hospital began at once. The building has continued through 85 years.

Today this church-related hospital expends more than \$8 million annually in its patient-care program. The hospital has 471 beds and 70 bassinets, and records more than 90,000 patients treated each year in its outpatient department, emergency rooms, and in-patient services.

Four annual conferences support the charitable programs: New York, Northern New Jersey, Troy, and Wyoming. The 160 member student body of the School of Nursing, established in 1888, comes largely from communities served by these conferences.

In 1959 a \$7 million renewal program, including the erection of the Miner Memorial Pavilion, was completed. Mr. and Mrs. Stanley H. Miner gave \$3 million in their wills for this purpose. In 1966 a \$2 million Staff House, twelve stories high and containing 119 apartments, was erected to house student resident physicians, nurses and other key personnel close to the Hospital. The \$25 million long range planning includes a nursing home pavilion of 200 beds; physician's office building; research buildings; and an ambulatory care center.

Christian Advocate (New York)—Thursday, January 27, 1881.

DONALD S. STACEY

BROOKS, DAVID WILLIAM (1901-), American layman and business executive, was born at Royston, Ga., on Sept. 11, 1901, the son of David William and Letty Jane (Tabor) Brooks. He was educated at the University of Georgia where he specialized in agricultural science. He married Ruth McMurray on Aug. 7, 1930, and they have two children, David William and Nancy Ruth. For a time he taught agronomy at the University of Georgia, then he joined the Georgia Cotton Growers Cooperative Association, and after a time became general manager of the Cotton Producers Association, with which organization he has since been connected as chairman of its board and the director and president of other cotton growers and producers organizations. He became nationally known through his work in the field of cotton production, marketing and export, and was elected a member of the Board of Governors of the Agricultural Hall of Fame in 1958. He was selected Man of the Year in Agriculture for Georgia by the *Progressive Farmer* in 1950. He is a member of the Agricultural Committee National Planning Association in Washington since 1946; a member of the

New York Cotton Exchange, the New Orleans Cotton Exchange, the National Peanut Council and various other kindred organizations.

Mr. Brooks has been a steward of St. Mark's Church, ATLANTA, Ga., for many years and was a delegate to the GENERAL CONFERENCE of The Methodist Church, 1964, and to the UNITING CONFERENCE of 1968. He is the chairman of the EMBURY UNIVERSITY Committee of One Hundred, organized to help in ministerial education, upon which subject he took the floor and spoke at the Uniting Conference in Dallas in 1968. He has been in demand as a speaker for layman's groups and before various annual conferences. His work and activities were written up in the *Reader's Digest*, nationally known American magazine, in the January 1968 issue.

Who's Who in America. Vol. 37, 1966-67.

Who's Who in The Methodist Church, 1966. N. B. H.

BROOKS, JOSEPH, American preacher and editor, was a LOCAL PREACHER in 1839. He was admitted on trial in the OHIO CONFERENCE of the M. E. CHURCH in 1840 and served several charges until 1846, when he transferred to the IOWA CONFERENCE. There, recognized as an able minister, he filled leading appointments for the next seven years.

Brooks was the Iowa Conference secretary in 1848 and served at four subsequent sessions: 1853, 1854, 1856, and 1857. He was a delegate to the GENERAL CONFERENCE in 1852 and 1856.

In 1853-54 Brooks, with his QUARTERLY CONFERENCE membership at Old Zion Church, Burlington, was appointed Scholarship Agent for NORTHWESTERN UNIVERSITY, Evanston, Ill. The next year he was presiding elder of the Ottumwa District. While keeping his quarterly conference membership at Chatham Square Church, Keokuk, he was influential in securing the publication of the *Central Christian Advocate* and served as its editor from 1856 to 1860, when he transferred to the Missouri Conference.

Brooks located in 1872 from the St. Louis Conference, and his last years were spent in Arkansas.

A. W. Haines, *Makers of Iowa Methodism*. 1900.

Minutes of the Iowa Annual Conference, 1846-1860.

E. H. Waring, *Iowa Conference*. 1910. MARTIN L. GREER

BROOKS, ROBERT NATHANIEL (1888-1953), American bishop, was born at Hollis, N. C. on May 8, 1888, the son of John and Louvinia Brooks. He was educated at BENNETT COLLEGE, GAMMON THEOLOGICAL SEMINARY, GARRETT BIBLICAL INSTITUTE, and NORTHWESTERN UNIVERSITY. He did postgraduate work at Union Theological Seminary in New York and at Oxford in England. He was ordained in 1917 and for a time served pastorates in NORTH CAROLINA, and then as a field secretary, Board of Sunday Schools of the WASHINGTON CONFERENCE, M. E. Church. For a time he was president of Haven Teachers College in Meridian, Miss., and of Central Alabama College in Birmingham. Then he became president of Sam Huston College. For ten years he was professor of church history at Gammon Theological Seminary. In 1936 the GENERAL CONFERENCE at Columbus, Ohio elected him editor of the Southwestern edition of *The Christian Advocate*. There he was serving in 1939 and 1940 when this paper became the *Central Christian Advo-*



ROBERT N. BROOKS

cate. Elected a bishop in 1944, he was assigned to the NEW ORLEANS area. In 1947 he made an official visit to Africa representing the COUNCIL OF BISHOPS, and in 1948 a visit to the mission stations in South America. His wife was Edith Crogmen, whom he married on Sept. 3, 1919, and who always joined him in his work.

Tall and imposing in appearance, Bishop Brooks was always welcome as a speaker as well as church leader. Death came in August 1953, at Waveland, Miss., and he was buried there.

BROOKS, WILLIAM SAMPSON (1865-1931), American bishop of the A.M.E. CHURCH, was born in Calvert County, Md., the son of Robert and Margie Brooks. He was educated at Centenary Biblical Institute (Morgan State College), 1886-94. He married Susan Williams, and after her death he married Elizabeth Carter. He served as pastor in Minnesota, Illinois, Iowa, Tennessee, Missouri, Kansas and Maryland. He was elected to the episcopacy in 1920 from the pastorate of Bethel Church, BALTIMORE, Md., and requested assignment to West Africa (1920-28). In 1928 he was assigned to the Tenth Episcopal District in Texas. Bishop Brooks traveled and studied in Europe several times, preaching and lecturing in Swedish.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

BROOMFIELD, JOHN CALVIN (1872-1950), American bishop, was born July 4, 1872 in Eyemouth, Scotland, the son of James and Christina (Mason) Broomfield. On Oct. 6, 1898, he married Moselle Mar Donaldson. In his youth Broomfield became a sailor on the high seas, but later he became a naturalized citizen of the United States, and lived at Beaver Falls, Pa. He attended ADRIAN COLLEGE, and was graduated from Geneva College in 1896. He later received the D.D. degree from Geneva



JOHN C. BROOMFIELD

College and from KANSAS CITY UNIVERSITY; and the LL.D. degree from Adrian and Central Colleges.

Broomfield was admitted on trial to the PITTSBURGH CONFERENCE of the M. P. Church in 1895, was ordained in 1896, and served successively at Uniontown, Fourth Church in Pittsburgh, and at Fairmont, W. Va. He continued on the roll of the Pittsburgh Conference, serving from 1924-1929 as its president, until elected a bishop of The Methodist Church by the delegates to the UNITING CONFERENCE in 1939.

He was traveling president of the M. P. Church, 1928-1936; in 1937 he was a member of the Edinburgh and Oxford Conferences; he was President of the M. P. Board of Missions and surveyed the work of the church in Japan, China and India; he was a member of the Administrative Committee of the M. P. Church and of the FEDERAL COUNCIL OF CHURCHES.

He was admittedly the leader of his denomination. While he was serving as its President, he became chairman of the M. P. Commission on Methodist Union in 1931, and served in all meetings of the joint Commission on Union during the succeeding years. The PLAN OF UNION of the three Methodisms involved provided that since the united church was to be an Episcopal Church, the M. P. group, who had no bishops, should be empowered to elect two at the Uniting Conference. When that came at Kansas City in 1939, John C. Broomfield was immediately chosen by the M. P. delegates to be one of their two bishops, the other being JAMES A. STRAUGHN. The consecration of these two men as bishops of the new united Methodist Church was a high point in the ceremonies incident to union at KANSAS CITY.

Broomfield was cleverly introduced to the members of the Uniting Conference by Bishop JOHN MOORE who read a sort of citation as he presented the bishop-elect: "John Calvin Broomfield—a Methodist: Born in Scotland, and a naturalized American; a Methodist Protestant—and a Bishop!" The delegates applauded their new bishop who was assigned to the South Central Jurisdiction and given the presidency of the ST. LOUIS area for the next four years (1940-1944), when he retired for reason of age.

He was a lecturer and contributor to many church periodicals, and after retirement continued to preach vigorously and hold revival services in many pulpits over the land. He died very suddenly in 1950.

C. T. Howell, *Prominent Personalities*. 1945. J. W. HAWLEY

"BROTHER VAN." (See VAN ORSDEL, WILLIAM WESLEY.)

BROWN, AARON (1906-), American educator, was born in Pensacola, Fla. on Dec. 1, 1906, one of eleven children of Aaron and Alice (Lowe) Brown. He was educated at Talladega College (A.B., 1928), Atlanta University (A.M., 1933), and the University of Chicago (Ph.D., 1943). Honorary degrees have been conferred on him by LANE COLLEGE (Litt.D., 1954) and LIVINGSTON COLLEGE (LL.D., 1965). He married Martha Ivory of Memphis, Tenn. on July 10, 1930.

Dr. Brown has taught in high schools and colleges, and was president of Albany State College, Albany, Ga., 1943-54, where adult education projects were conducted under his leadership. He has studied education in England, France, Germany, Sweden, Russia and East Africa.

He was the Educational Project Director of the Phelps-Stokes Fund, 1954-65; a member of the New York City Board of Education, 1962-69; and chairman of the Conference of Large City Boards of Education of New York State, 1964-65. On July 1, 1965, Dr. Brown became a Special Assistant to the Provost for Urban Educational Opportunities and professor of education at Long Island University, Brooklyn Center.

He is an active layman in the A.M.E. ZION CHURCH, and is a trustee of the Interdenominational Theological Center, Atlanta, Ga.

Who's Who in America, 1969-70. DAVID H. BRADLEY

BROWN, ANN CURPHEY (Mrs. Porter) (1901-), American missionary society leader and general secretary of the Board of MISSIONS OF THE METHODIST CHURCH, 1964-68. She was born Sept. 23, 1901, in Dickerson Co., near Abilene, Kan., the daughter of William Charles and Edith Catharine (Kean) Curphey, a pioneer family of that state.

She attended KANSAS WESLEYAN UNIVERSITY, 1921-22, then graduated in 1924 from the UNIVERSITY OF DENVER, with a B.A. degree in Sociology; in 1956 she did graduate work at ILIFF SCHOOL OF THEOLOGY. In 1966 Kansas Wesleyan University awarded her the degree of D.H.L.; and in 1967 she was given the LL.D. by ALASKA METHODIST UNIVERSITY. Ann Curphey was married to Porter Brown, M.D., on Sept. 1, 1926.

Mrs. Brown was president of the WOMAN'S HOME MISSIONARY SOCIETY of Northwest Kansas Conference, and she was national vice-chairman of the United Service Organization (1941-50); in 1940 she served on the Kansas Governor's Committee for the White House Conference on Children and Youth; and 1942-54 was a member of the National Board of the Young Women's Christian Association.

In 1958, she was elected treasurer of the Woman's Division of Christian Service, Board of Missions, New York City; then she served as general secretary of the Woman's Division of Christian Service of the Board, 1960-64. In 1964 at a general reorganization of this Board, she was elected general secretary of the entire Board. In collab-

oration with her daughter, Sally Brown Geis, she published a *Handbook for Group Leaders*, 1952.

Mrs. Brown's international activities have been delegate from The Methodist Church to Third Assembly, WORLD COUNCIL OF CHURCHES, New Delhi, India, 1961; Woman's Division of Christian Service delegate to Methodist Missionary Consultation in the Congo, 1961; vice delegate to Methodist Missionary Consultation in Port Dickson, Malaysia, 1963; discussion leader, Consultation on a Christian Attitude toward Money, World Council of Churches, Bossey, Switzerland, 1965; Women's Ecumenical (Roman Catholic and Protestant) Meeting, Rome, Italy, 1965. Mrs. Brown retired from the Board in 1968.

Who's Who in The Methodist Church, 1966.

Mrs. H. L. GEORG

BROWN, ARLIO AYRES (1883-1961), American educator, was born April 15, 1883, in a Methodist parsonage at Sunbeam, Ill. He graduated from NORTHWESTERN UNIVERSITY in 1903, from DREW THEOLOGICAL SEMINARY in 1907, and then did graduate work at Union Theological Seminary, New York for four years. Honorary degrees were awarded him by SYRACUSE, BOSTON, CHATTANOOGA, and Northwestern Universities.

The first Social Survey of the NEWARK CONFERENCE was conducted by Brown in 1913-14. The following seven years he was superintendent of Teacher Training of the Board of Sunday Schools of the M. E. Church, but he also served as a major in the Army Chaplain Corps for a period during the first World War. On February 14, 1914, he married Grace Hurst Lindale, who was also born and reared in a Methodist parsonage.

In 1921 Brown began his work as a university president at Chattanooga University, 1921-29. He then became president of DREW UNIVERSITY, 1929-48. His administration there was marked by increased student enrollment and enlarged endowment. The Lenox Rose Memorial Library was erected and the Rose Memorial Scholarships established while he was president. A teacher said, "President Brown creates an atmosphere in which all of us can do our best work." He had an unusual ability to hold together some quite diverse elements in his faculty and to reconcile different groups in a very fine administrative way. In 1960 the Brown Memorial Lectureship in the Drew Graduate School was established by the gift of \$35,000 from James B. Eliason.

Brown's educational responsibilities were extensive, serving as he did in the advisory councils of the International Council of Religious Education, the Y.M.C.A., the Boy Scouts of America, and the Department of Ministerial Training of the Methodist General Board of Education. He was the author of six books, the best known being *A History of Religious Education in Recent Times*. As a member of the Appraisal Committee of the Laymen's Foreign Missionary Inquiry, he participated in preparing the report entitled *Rethinking Missions*.

His death occurred on Dec. 19, 1961 at Wilmington, Del. and he was buried at Chestertown, Md.

C. F. Price, *Who's Who in American Methodism*. 1916.

HENRY L. LAMBDIN

BROWN, FANNIE KENNEDY (1859-1944), American missionary to BRAZIL, was born at Strawberry Plains, Tenn., on Oct. 28, 1859, the daughter and granddaughter of Methodist preachers. She studied at Martha Washing-

ton College, Abingdon, Va. and at an eastern conservatory, majoring in music. In 1887, she married Robert C. Brown of Culpeper, Va. and they had a little girl, Robbie. Within three years, both husband and child had died of pneumonia. A widow, Mrs. Brown taught music for several years at her alma mater.

She applied to the WOMEN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church, South to go to Brazil as a music teacher, was not accepted. Finally in 1895, on her brother James' insistence, and with him advancing her the passage money, Mrs. Brown sailed to Brazil. After a year in her brother's school in Taubaté, learning the Portuguese language and adjusting to the customs of the country, she received a letter from MARTHA WATTS who offered to share with her her salary of \$750 a year if Mrs. Brown would teach music at the Colegio Americano, which she was opening in Petropolis, state of Rio de Janeiro. Mrs. Brown worked there with Miss Watts until circumstances closed this school. The two women were transferred to the Methodist Girls' School in PRACIACABA, and Mrs. Brown served there until her retirement.

Through her influence, many who otherwise would never have entered a Protestant church joined the Methodist choir and were converted. Many of the teachers in the Methodist schools came out of her classes. She started a Sunday School in one of the city slums; took the gospel message to jails, hospitals, and a nearby lepers' colony.

When growing deafness began to handicap her usefulness, she retired in 1937. After a few years with two sisters, she entered the Methodist Home in Gaithersburg, Md. where she died on Sept. 7, 1944.

EULA K. LONG

BROWN, GEORGE (1792-1871), American minister and leader of the M. P. Church, was born in Washington County, Pa., on Jan. 29, 1792. His father came from England, married a Miss Stevenson, and settled on Pipe Creek in MARYLAND where they were members of the class formed by ROBERT STRAWBRIDGE, which by many historians is regarded as the first Methodist class in America.

In 1800 the parents moved to Jefferson County, Ohio. Young Brown enlisted in the United States Army in 1812 and became a sergeant. On August 13, 1813, he was converted in a camp meeting held near Baltimore by NICHOLAS SNETHEN, ASA SHINN and ALEXANDER MCCAINE, all of whom later identified themselves with the Reform Movement which opposed episcopacy and led to the METHODIST PROTESTANT CHURCH. He joined the M. E. Church and in 1815 was sent as an assistant to the Anne Arundel Circuit in Maryland. He entered the BALTIMORE CONFERENCE in 1816 and served for several years circuits in Maryland, Virginia and Pennsylvania. In 1823 he was PRESIDING ELDER of the Monongahela District and two years later he was in the PITTSBURGH CONFERENCE when it was set off from the Baltimore. In 1826 he was appointed to Steubenville.

Brown became interested in the Reform Movement and published in MUTUAL RIGHTS a series of articles addressed to the junior Bishop and signed Junius. In 1828 he withdrew from the parent church and joined the Associated Methodist Churches, which became the Methodist Protestant Church in 1830. He assisted in organizing the Ohio Conference of that church and was sent

to Pittsburgh for two years. He was president of the Conference in 1831, 1832 and 1833. When the Conference divided in 1832 he remained in the Ohio section until 1836, when he transferred to the Pittsburgh Conference.

He served Allegheny City, the Ohio circuit, Pittsburgh, Connellsville and Manchester circuit, and was superannuated in 1853. He was eight times elected President of his Conference. In 1853 he was appointed to compile a new hymn book. In the same year he was elected President of the Board of Trustees of Madison College in Pennsylvania, and shortly thereafter he became President of the college. In 1860 and 1861 he was editor of the *Western Methodist Protestant*, published at Springfield, Ohio.

Brown was a member of the General Convention which organized the M. P. Church in 1830 and of nine General Conferences. He was awarded the D.D. degree by Madison College in 1853. He published *Reflections of Itinerant Life* in 1866, and a biography of Mrs. Hannah Reeves entitled *The Lady Preacher* in 1870.

He died on Oct. 26, 1871, at Springfield, Ohio, and was buried there.

T. H. Colhouer, *Sketches of the Founders*. 1880.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

M. Simpson, *Cyclopaedia*. 1878.

W. G. Smeltzer, *Headwaters of the Ohio*. 1951.

ELMER T. CLARK

BROWN, GEORGE (1835-1917), pioneer Australasian missionary, was born in England but grew up in New Zealand and entered the ministry of the Australasian Methodist Church in 1860. He was appointed to SAMOA, where he stayed for fourteen years. In 1871 he wrote to the Overseas Missions Board in Sydney calling for the opening of a new mission field in New Guinea and the neighbouring islands. He claimed it could be largely staffed from their existing areas. When his plan was accepted, he enlisted helpers to accompany him and gathered a band from TONGA, Samoa and Fiji. After their arrival in New Britain the first service was held on Sunday, Aug. 15, 1875. Though the missionaries were tolerated at first, in a few months trouble broke out and most of those brave pioneers and their wives lost their lives. Brown and his wife struggled on, laying the foundations for enduring service although they had to face the loss of two of their three young children.

He completed three terms in Britain before returning to Australia to become General Secretary for Missions, a position in which he served for another twenty-one years; this gave him an almost unbroken term of forty-eight years missionary service. He played a prominent part in founding not only New Britain but New Guinea and the Solomon Islands missions and also became Special Commissioner to Tonga for a very valuable period. In 1891 he was installed as President of the Conference of New South Wales and Queensland, completing his distinguished career by becoming President-General of the Methodist Church of Australasia in 1913.

He wrote *George Brown, an Autobiography* (London, Hodder & Stoughton, 1903) and contributed the chapter on "Languages" in James Colwell's *A Century in the Pacific*.

He passed away in 1917 and was buried at Core Hill Cemetery, N.S.W.

AUSTRALIAN EDITORIAL COMMITTEE

BROWN, GEORGE ROWLAND III (1867-1952), prominent M. P. minister and administrator, was born in Stewart County, Ga. on July 6, 1867. He was the son of George Rowland and Martha Jane (Hightower) Brown, II. He was educated at WESTERN MARYLAND COLLEGE; Bowden College, Georgia, where he received the A.B. degree; and KANSAS CITY UNIVERSITY, which conferred upon him the D.D. degree in 1904. On Feb. 28, 1899 he married Edith May Adamson.

Brown was ordained in 1888 and served pastorates in Georgia, Alabama, New York, West Virginia, and North Carolina. He served as president of the WEST VIRGINIA CONFERENCE of the M. P. CHURCH, 1903-05, and as assistant editor of *The Methodist Recorder*, 1905-07. He was secretary-treasurer of the Board of Ministerial Education, 1907-17, and vice-president of the Executive Committee of the M. P. Church, 1936-39. He was a delegate to ten General Conferences of his denomination and to the UNITING CONFERENCE in KANSAS CITY in 1939. From 1940-44 he served as a member of the JUDICIAL COUNCIL of The Methodist Church.

Brown died in Hyattsville, Md., Dec. 21, 1952, and was buried at High Point, N. C.

RALPH HARDEE RIVES

BROWN, GEORGE WARREN (1853-1921), American layman, philanthropist, and industrialist, was born at Granville, N. Y., on March 21, 1853, and educated in the public schools and in business college. In 1873 he went to St. Louis, Mo. and became a shipping clerk for a wholesale shoe company and soon became a traveling salesman. In 1878 he organized and became president of the Bryan-Brown Shoe Company which later became the Brown Shoe Company. He was president of this larger industry until 1916, when he became chairman of the board.

In St. Louis Brown identified himself with the M. E. Church and was its leading layman in that city. He was prominent in many of its significant activities and made large gifts to its various institutions. He died in St. Louis on Dec. 13, 1921.

Who's Who in America.

ELMER T. CLARK

BROWN, JAMES GEORGE (1880-1956), Canadian minister, was born of Irish parents in Lakefield, Ontario on Sept. 6, 1880. He graduated from Victoria College, University of Toronto. He was ordained by the Bay of Quinte Conference in 1908, and after preaching in Beaverton and St. James' Church, Peterborough, Ontario, came in 1912 to British Columbia where he held several pastorates.

In 1923 he was appointed principal of the newly chartered Ryerson Theological College of the Methodist Church which, after church union in 1925, became part of Union College of British Columbia. As principal, Brown was instrumental in planning the new building and also in arranging for a cooperative program of lectures with the Anglican theological college. Through the years of inadequate financial resources and a shortage of students for the ministry, it was largely due to his untiring and sacrificial devotion that the college was able to keep open.

In 1936 he was honored with the presidency of Conference. Strong in the pulpit and able in administration, he was a worthy spokesman for it. He traveled extensively throughout the province on behalf of temperance, during

the losing fight to retain Prohibition after the first World War. After retiring from the principalship of Union College in 1948, he and his family went to Oxford, where he studied extensively. On his return to British Columbia, he undertook the supply of the Reformed Episcopal Church in Victoria, B. C.

He died suddenly on Oct. 15, 1956.

W. P. BUNT

BROWN, JOHN MIFFLIN (1817-1893), American bishop of the A.M.E. CHURCH, was born in Cantwell's Bridge, Odessa, Del. on Sept. 8, 1817. He received private educational instruction as a youth, attended WESLEYAN ACADEMY in Massachusetts, 1838, and Oberlin College in Ohio, 1841-42. He received a D.D. degree from Avery College in Pennsylvania. He was ordained deacon in 1846 and elder in 1847. In 1852 he married M. Lewis, and they had eight children. He served as pastor in Michigan, Ohio, Louisiana, Kentucky, Maryland and Virginia. He was elected to the episcopacy from the Missionary Secretaryship in 1868 and assigned to the Seventh Episcopal District, 1868-72; the Sixth District, 1872-76; the Second, 1876-80; the First District, 1880-84, and the Fourth District, 1884-92. Bishop Brown was instrumental in the founding of three of the denomination's colleges—WILBERFORCE in Ohio, ALLEN in South Carolina, and QUINN in Texas.

He died on March 16, 1893.

R. R. Wright, *Bishops* (AME). 1963 GRANT S. SHOCKLEY

BROWN, MARTHA McCLELLAN (1838-1916), American laywoman and TEMPERANCE leader, was born at Baltimore on April 16, 1838. She graduated from Pittsburgh Female College in 1862 and received the honorary Ph.D. in 1884 and LL.D. in 1888.

Mrs. Brown became active in the temperance movement in Ohio, where her parents moved when she was only two years old. She was an officer of the Grand Lodge of Ohio Good Templars, 1866, rose to the chief office in the state and nation and was international chancellor in 1911. She lectured abroad on four occasions.

Mrs. Brown started the Bible Cadets; the movement for temperance lessons in Sunday school literature; temperance questions in the quarterly conferences of the M. E. Church; was one of the founders of the Prohibition Party in the United States; organizer and lecturer of the National Prohibition Alliance; and was active in many other similar movements. In 1874 she organized the first Woman's State Christian Temperance Union in Ohio and founded the National Union at Chautauqua, N. Y. in 1874. She was the first woman editor of a secular weekly periodical at Alliance, Ohio, from 1868 to 1878. She was vice president and professor at Cincinnati Wesleyan College from 1882 to 1892. Her numerous other activities included the founding of the Fresh Air Movement in Cincinnati, monthly mother's meetings in public schools, and president of the Study Club. She died in Cincinnati on Aug. 31, 1916.

Who Was Who in America.

ELMER T. CLARK

BROWN, MARY SUE (1885-1968), American teacher and missionary to BRAZIL, was born in Gatesville, Texas, on May 14, 1885. She received her M.A. from the University

of Texas, graduated from SCARRITT COLLEGE, took graduate work at VANDERBILT, and received a B.S. in school-house construction from George Peabody College, Nashville.

She went to Brazil as a missionary in September, 1915, teaching first at the Colegio (Instituto Educacional) Piracicabano, for four years. She served next as Reitora (principal) of the COLEGIO ISABELA HENDRIX in BELO HORIZONTE, Minas Gerais, for six years; then as Reitora of the Colegio Americano in PORTO ALEGRE, Rio Grande do Sul, for twenty-five years. While serving in the last two named, she reorganized the curricula to conform to new government regulations, and designed and supervised the construction of their much admired school plants, a difficult job then for a woman in Brazil.

In Porto Alegre she was active both in community and Methodist church activities, serving on the state committee for planning elementary school buildings for rural areas (the first so named). Miss Brown was also a member of the Central Council, which is the link between the autonomous church of Brazil and the Methodist Church in the U.S.A. As a tribute to her work and character, the alumnae raised funds with which to build a chapel on the school grounds, named in her honor—the first time such was ever done in Brazilian Methodism.

After retirement in April, 1951, Miss Brown worked for three years among Latin Americans, in the Fort Worth, Texas, Wesley Community Center. After this, she lived in or near Waco, Texas continuing active in many ways, especially in the International Pan-American Round Table Association, and in 1952 was named its delegate to a biennial convention in Mexico City. She died on June 3, 1968.

EULA K. LONG

BROWN, MORRIS (1770-1849), second bishop of the A. M. E. CHURCH, was born in Charleston, S. C. on Jan. 8, 1770. He was ordained deacon in 1817 and elder in 1818 by RICHARD ALLEN in PHILADELPHIA, Pa. Brown organized the Negro Methodists of CHARLESTON and vicinity into the first Negro M. E. Church in the South. In fear of implication in the Denmark Vesey plot to overthrow slavery in SOUTH CAROLINA, Morris Brown and other leaders fled to Philadelphia in 1822, where Brown became assistant to Allen at Bethel Church. In 1826 Brown became assistant bishop and in 1828, at Allen's explicit request he was elected the second bishop of the denomination. Morris Brown laid the foundations for the establishment of the A. M. E. Church in the West and Canada with the founding of the Ohio Conference (1830), the Canada Conference (July, 1840), and the Indiana Conference (October, 1840), having traversed all of this territory on horseback and advanced the church to the Mississippi River. Following a paralytic stroke, Brown was retired in 1845. He died on May 9, 1849.

GRANT S. SHOCKLEY

BROWN, OSWALD EUGENE (1861-1939), American clergyman and theological educator, was born at Canton, Mo. and educated at Christian University there and at VANDERBILT UNIVERSITY, receiving degrees from each of these and the honorary LL.D. degree from Culver-Stockton College.

He became a lawyer and was admitted to the bar in 1884. Later he became a member of the TENNESSEE

CONFERENCE of the M. E. CHURCH, SOUTH, and in 1889 and 1890 he was a fellow in the Biblical department of Vanderbilt University. He spent two years as a missionary in CHINA and then returned to Vanderbilt as professor of church history from 1892 to 1937, becoming professor emeritus in the latter year.

Brown was chairman of the Tennessee Committee of the Y.M.C.A. and camp executive of the army work of that organization. He was the author of *Life and Work of Laura A. Haygood, Christianization of American Life, Modernism, A Calm Survey, and Church History After Forty-Five Years*. He also contributed to other volumes.

He died at Nashville, Tenn. on Oct. 22, 1939.

Who's Who in America.

ELMER T. CLARK

BROWN, ROBERT TURNER (1860-1935), a bishop of the C. M. E. CHURCH, was born on Feb. 14, 1860, in Courtland, Ala. He received his education at Central Tennessee College and MEHARRY MEDICAL COLLEGE. In 1881, he was ordained deacon and in 1882, elder. Brown served as pastor, PRESIDING ELDER, and dean of LANE COLLEGE. He was elected editor of *The Christian Index* in 1884 and later became president of MILES COLLEGE. At the General Conference in 1922, he was elected to the office of bishop. With the help of Bishop J. W. MCKINNEY, he was the leader in establishing a church in Trinidad, West Indies. Bishop Brown was the author of several books and pamphlets and was noted as a preacher.

Harris and Craig, *CME Church*. 1965.

The Mirror, General Conference of the Christian Methodist Episcopal Church, Fifth Edition, 1958.

RALPH G. GAY

BROWN, WALLACE ELIAS (1868-1939), American bishop, was born at Chittenango, N. Y. on Oct. 30, 1868. He was educated at Cazenovia Seminary and SYRACUSE UNIVERSITY and received honorary degrees from Syracuse and BENNETT COLLEGE. He joined the CENTRAL NEW YORK CONFERENCE of the M. E. CHURCH in 1894 and served successively churches in Syracuse and at Ithaca, as district superintendent, and at University Church, Syracuse. He was elected bishop in 1924 and assigned to CHINA. He later served in the CHATTANOOGA, Tenn. and PORTLAND, Ore. areas.

Bishop Brown was a member of the GENERAL CONFERENCES from 1912 to 1924, delegate to the ECUMENICAL METHODIST CONFERENCE at London in 1921, and trustee of the University of Chattanooga, Wesleyan and Morristown Colleges in Tennessee, Cazenovia Seminary, Bennett College, and Snead Junior College in Alabama.

He died at Portland, Ore. on Nov. 18, 1939, and buried in Syracuse, N. Y.

F. D. Lecte, *Methodist Bishops*. 1948.

Who's Who in America.

ELMER T. CLARK

BROWN, WILLIAM (1796-1868), American U. B. bishop, followed PHILIP WILLIAM OTTERBEIN not only in the office of bishop in the Church of the UNITED BRETHREN IN CHRIST, but also as pastor of the OLD OTTERBEIN CHURCH, BALTIMORE, Md. He was born July 7, 1796, the son of Peter Brown, who resided in Cumberland County, Pa. He was converted in 1812 and began a strong and beautiful Christian life.

In 1816 Brown was licensed to preach by the EASTERN

CONFERENCE. He married Sarah Koch on Sept. 27, 1819, and was ordained to the ministry the same year.

He was a delegate to four GENERAL CONFERENCES, the first being in 1821. He took part in much of the discussion about the moral problem involved in the use of intoxicants, being the maker of the motion that no member of the church be allowed to operate a distillery.

Brown served as presiding elder in the Eastern Conference in 1823, 1828, 1831 and 1832. In the General Conference of 1833 he was elected to serve as bishop.

After his term in the episcopacy ended, William Brown worked to develop the church on its western frontier. He died on May 11, 1868, and was buried near Otterbein, Ind.

A. W. Drury, *History of the UB*. 1924.

Koontz and Roush, *The Bishops*. 1950. TALBERT N. BENNETT

BROWNLOW, WILLIAM GANNAWAY (1805-1877), American preacher and controversial political figure known as "Parson Brownlow," was born in Wythe County, Va. on Aug. 29, 1805. He received little formal education and became a carpenter at an early age. In 1826 he joined the HOLSTON CONFERENCE and was appointed to Black Mountain, in the ASHEVILLE, N. C. District, where he served two years. His other appointments were chiefly in various TENNESSEE TOWNS. He located in 1836.

Brownlow took great interest in public questions and wrote and spoke pungently on these and religious matters. As a result there were objections to passing his character at the conference of 1831 and he was censured by resolution. However, he was elected as a delegate to the GENERAL CONFERENCE at the same session.

In 1838 he became editor of the *Tennessee Whig*, published at Elizabethton, and in 1839 he took over the *Jonesboro Whig and Independent*, which he edited for ten years. In 1849 he became editor of the *Knoxville Whig* and developed it into a large and influential organ. This projected him into politics on a national scale.

Brownlow was not at first opposed to slavery, but he was strongly pro-Union in the controversy that led to the Civil War. His house in KNOXVILLE was the last over which the Union flag was displayed, and the *Whig* was the last Union paper in the South. It was suppressed on Oct. 24, 1861. He was imprisoned late in that year but was released and sent to Ohio in March, 1862, returning to Tennessee with Burnside's invading army the following year.

In 1865 he was elected Governor by acclamation at a convention at which no one who sympathized with the South was allowed to be present. In 1869 he was elected to the United States Senate at the height of the Reconstruction era. The last bill he introduced was for the purchase of a site for Fisk University for Negroes at Nashville.

Brownlow wrote five books on political and religious subjects. One of these, published in 1856, was a defense of Methodism, entitled, *The Iron Wheel Examined and Its False Spokes Examined*, a reply to Elder J. R. Graves' criticism of the Methodist system entitled *The Great Iron Wheel*.

In 1836 Brownlow married Eliza Ann O'Brien whom he met on the Scott Circuit. He died on April 2, 1877.

Dictionary of American Biography.

R. N. Price, *Holston*. 1903-13.

ELMER T. CLARK

BRUCE, PHILIP (1755-1826), American minister, born Dec. 25, 1755, was from a family of French Huguenot extraction, whose name, according to tradition, was originally De Bruise.

Early traditions, given wide circulation in W. W. Bennett's *Memorials of Methodism in Virginia* (1859) and followed consistently by later historians, say Philip Bruce was born near Kings Mountain and participated in that battle as a kind of chaplain. A study of land transactions, though, make it certain that his family lived just before and after the Revolutionary War in Wake County, N. C., and there is no other evidence of Methodism in the Kings Mountain section until after the Revolution was over. That he participated in the War on the American side is not to be questioned, and while he was on his very first circuit, he was thrown into the midst of a vicious Whig and Tory War, which wrecked that section.

Philip was the first of his family to embrace Methodism and entered the itinerancy from NORTH CAROLINA in 1781, where he was appointed to the New Hope Circuit near his home. For the next thirty-six years he was in the front ranks of the traveling ministry and filled the most important southern circuits and districts in the work. After annual conferences with clear bounds were set up, he was connected with the VIRGINIA CONFERENCE. He was a member of the Council of 1790, and one of a three-man committee to write a constitution for the METHODIST EPISCOPAL CHURCH.

He assumed superannuate relations with the Virginia Conference in 1817 and spent the closing years of his life with his mother and brothers in TENNESSEE, where he died at the home of his brother, Joel Bruce, in Giles County, Tenn., on May 10, 1826. He was at that time the oldest traveling preacher in the M. E. Church with the exception of FREEBORN GARRETTSON.

W. W. Bennett, *Virginia*. 1871.

M. H. Moore, *North Carolina and Virginia*. 1884.

A. M. Shipp, *South Carolina*. 1883. HOMER M. KEEVER

BRUCE, WILLIAM B. (1921-), American minister, is an ordained elder of the FREE METHODIST CHURCH in the Illinois-Wisconsin Conference, and is one of the general officers of that church. He received the A.B. degree from Houghton College, in New York, and the B.D. degree from Northern Baptist Seminary, Chicago. He married Lucile E. Worboys in 1943. He served as a pastor in New York and Illinois for seventeen years. He was director of Public Relations for Woodstock Homes in Illinois, 1959-62; executive assistant to the Publisher, Light and Life Press, 1962-67; and director of Stewardship and Finance since 1967. He was president of the Winston Park Civic Association, Melrose Park, Ill., 1959, and a member of the Zoning Board of Melrose Park, 1957-58. He lives in Winona Lake, Ind.

BYRON S. LAMSON

BRUMBAUGH, THOBURN TAYLOR (1896-), American minister, missionary to JAPAN and executive secretary for East Asia in the Board of MISSIONS OF THE METHODIST CHURCH, was born in Agosta, Ohio, Aug. 4, 1896, the son of Edmund Green and Belle C. (Smith) Brumbaugh. His education included OHIO WESLEYAN UNIVERSITY (A.B., 1920; D.D., 1938), BOSTON UNIVERSITY (S.T.B., 1924), and further training at Union Theological Seminary, New York (S.T.M., 1930). Yonsei University

at SEOUL, Korea gave him the LL.D. in 1957, and the Tokyo Union Theological Seminary in JAPAN the D.D. degree in 1959. He married Gladys Grace Davenport on Aug. 28, 1924.

After two years as an assistant and as student pastor, Brumbaugh was ordained and joined the West Ohio Conference of the M. E. Church in 1924. That year he became a missionary to Japan, serving there until 1941. He was in Tokyo from 1924 to 1925; Hirosaki, 1925-27; Sapporo, 1927-29; director of the Wesley Foundation in Tokyo, 1931-41, at which time, due to the war, he returned to America and became executive director of the Detroit Council of Churches, 1942-46. In 1947 he was made executive secretary for East Asia in the Division of World Missions, Board of Missions, with headquarters in New York, in which position he served for seventeen years. He became secretary of education for the World Division in 1965. During 1967-68 he was a special assistant for the United Board for Christian Higher Education in Asia, and in 1968-69 was state director of the Florida Chain of missions.

Dr. Brumbaugh was a second lieutenant in the United States Army and served the A.E.F., 1917-19, in France and Belgium. He was recipient of the Distinguished Alumni Award, Boston University, 1964. He wrote *Religious Values in Japanese Culture*, 1934; was the editor of the *Japan Christian Yearbook*, 1937, and of the *Japan Christian Quarterly*, 1939-41.

Since retirement he has lived in New Rochelle, N. Y. and Dunedin, Fla.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

N. B. H.

BRUMMITT, DAN BREARLY (1867-1939), American clergyman and editor, was born in Batley, England on Aug. 13, 1867, and emigrated to America in 1882. He studied at Kansas Agricultural College, earned degrees at BAKER UNIVERSITY and DREW THEOLOGICAL SEMINARY, did post-graduate work at New York University, and received the honorary L.H.D. from SYRACUSE UNIVERSITY.

Brummitt entered the ministry of the M. E. CHURCH in 1891 and served as pastor at several towns in KANSAS, and at FORT SMITH and LITTLE ROCK in ARKANSAS. He embarked on his editorial career in 1901 as assistant editor of *The Epworth Herald*, official organ of the EPWORTH LEAGUE youth organization, in which position he served until 1910. He was manager of the circulation department of the Methodist Book Concern for two years, and in 1912 he returned to *The Epworth Herald* editorship. From 1924 to 1932 he was editor of the *Northwestern Christian Advocate* and then became editor of the Northwestern and Central editions of *The Christian Advocate*.

Brummitt was a delegate to the ECUMENICAL METHODIST CONFERENCE at London in 1921 and a member of the Anglo-American newspaper mission to the war areas in 1918 and 1919. He was the author of *Epworth League Methods*, *The Efficient Epworthian*, *War's End and After*, and three novels. The last of the novels was named *Shoddy*, being a fictitious character who managed to get elected a Methodist bishop by certain devious means which the author evidently took delight in lampooning.

Brummitt lived at Kansas City and died on April 5, 1939.

Who's Who in America.

ELMER T. CLARK

BRUNNER, JOHN HAMILTON (1825-1914), an American minister of the HOLSTON CONFERENCE, M. E. CHURCH, SOUTH, was born in Green County, Tenn., on March 12, 1825, and alternated between the pastorate and the Presidency of Hiwassee College (Madisonville, Tenn.) over the span of his active ministry. Thirty-three years of his ministry were spent as head of the college, founded in 1849. He had the distinction of being the oldest college president in the United States.

He was married on Dec. 10, 1850 to Elizabeth Key of Monroe County, Tenn., a sister of Postmaster-general Key in President Andrew Johnson's Cabinet. They had seven children.

Brunner was a preacher of the old school, rather terse and sententious in style, but lucid and comprehensive. He was a learned man, well read in all types of literature and history, teacher of renown, and an effective administrator.

G. C. RANKIN said of him in the *Texas Christian Advocate*, "He (Brunner) made it his business to see that no aspiring and worthy boy was ever turned down in his efforts to obtain an education. Forty years ago, poor and without friends, when I applied to him for entrance into that well-known school, he gave us his warmest welcome and at no time did he ever suggest to us the financial part of it. We sat at his feet until we had finished his course and then entered Holston Conference. Our love for him was like that of a son for a father. He stands out in memory today as the most valued counselor and friend we have ever had outside the home circle."

Brunner possessed literary gifts, which he expressed through the publications of his day. He was the author of several books, including *Sunday Evening Talks to Children* and *The Union of the Churches*. He was in the forefront of the leaders of his day in contending for the union of the then divided American Methodism. "Dr. John H. Brunner of the Holston Conference," says Bishop JOHN M. MOORE in his *The Long Road to Methodist Union*, "in a border territory where altar stood against altar, published a book, *The Union of the Churches*, in which he deplored the sectional feelings and border competitions, and pleaded for union on some basis that might be found."

Brunner died on Feb. 18, 1914, and is buried on the campus of Hiwassee College, overlooking the scenes of his labors. His wish was that after his earthly pilgrimage was closed, he would live on in the lives of students who fell under his molding influence.

I. P. Martin, *Holston*. 1945.

M. Simpson, *Cyclopaedia*. 1878.

CLYDE E. LUNDY

BRUNSON, ALFRED (1793-1882), American minister, was born at Danbury, Conn., Feb. 9, 1793, the eldest of seven children. At thirteen years of age he was apprenticed to a shoemaker. Following his service as a soldier in the War of 1812, he was licensed to preach. In 1818 he formed a new circuit in Huron County, OHIO, and in six months time he had organized twenty-four appointments. Later in northwest PENNSYLVANIA, he organized a circuit 400 miles around with forty-four appointments. He preached in the Ohio and Pennsylvania Conferences, being a delegate to the GENERAL CONFERENCE in 1832.

In 1835 he went to serve among the Indians in the Upper Mississippi valley, moving his family to Prairie du Chien, Wis. They went by boat from Meadville, Pa., a



ALFRED BRUNSON

distance of 1,950 miles, taking their house with them—surely one of the first times that a pre-fabricated house was ever used. Brunson came to be the **PRESIDING ELDER** of a district extending from Rock Island, Ill. to the head of the Mississippi, and was the first Methodist preacher north of the Wisconsin River. He continued in this area for the remainder of his life.

Due to ill health he was at times forced to give up preaching, at one time being admitted to the Bar, practicing law and serving as a member of the Territorial Legislature. The **WEST WISCONSIN CONFERENCE** was organized in 1856, and Brunson was a delegate to the General Conference in 1860, 1868, and 1872. He was a chaplain in the 31st Regiment of Wisconsin Volunteers during the Civil War.

He was awarded an honorary M.A. degree by **ALLEGHENY COLLEGE** in 1834, and a D.D. by Galesville University in Wisconsin in 1861.

He was a man of great force of character, of indomitable will and wonderful perseverance. His habits of study and systematic thought continued throughout his long life. He was known throughout the church and in political circles as a writer and his articles concerning questions on political or ecclesiastical jurisprudence appeared in many newspapers and periodicals, including *The Methodist Quarterly*. He was also the author of *A Western Pioneer*, a two-volume autobiography.

Father Brunson, as he was affectionately known, died at Prairie du Chien, Wis. on Aug. 3, 1882.

A. Brunson, *Western Pioneer*, 1872, 1879.

J. M. Versteeg, *Ohio Area*. 1962.

E. H. Waring, *Iowa Conference*. 1910.

Year Book of the West Wisconsin Conference, 1883.

J. W. HARRIS

BRUSH, WILLIAM (1827-1895), American minister and educator, was born Feb. 19, 1827, at New Fairfield, Conn. Although reared in poverty, he nevertheless, by dint of hard toil and study, completed the classic course at Yale College in 1850.

In October following his graduation, he was married

to Electa J. Brush (of the same name) who became the trusted and beloved companion of all his after years. His active work in the ministry began in 1851 in the **NEW YORK CONFERENCE**, where he served successful pastorates until 1858. Then he transferred to the **UPPER IOWA CONFERENCE** and was appointed pastor of the M. E. church at Dyersville.

Brush was called, in 1860, to the presidency of Upper Iowa University at Fayette, Iowa, which position he filled for nine successive years. Entering again upon the active work of the ministry, he served a four-year term as **PRESIDING ELDER** of the Charles City district. In 1873, finding the rigor of the northern winter too severe for his wife's health, he decided to move south, locating at Austin, Texas, and became presiding elder of the Austin district. From the result of his eight years' labor in this field the Austin Conference was formed. In 1881 he again moved north and filled appointments as pastor of the churches at Maquoketa and Vinton, Iowa.

He moved to Dakota Territory in 1885 and became one of the founders and the first president of Dakota University, which position he filled for six years, until his appointment in 1891 by President Harrison as U. S. Consul to Messina, Italy. On his return from his foreign mission in 1892, he was elected chancellor of the University of the Northwest, at Sioux City, Iowa, where he labored until a few months prior to his death, which occurred at Englewood, Chicago, Ill., April 29, 1895.

Both church and Christian education are indebted to Brush for forty-four years of eminent and efficient service; eighteen years as college president and twenty-six years in the ministry. During this time his name was associated with many important issues and undertakings. On several occasions he acted as Chaplain of the House of Representatives in Washington, D. C. Five times he was elected delegate to the General Conference of the M. E. Church, and once received a large vote for the office of bishop.

MATTHEW D. SMITH

BRUSSELS, capital of Belgium and historic European city, is noted for its art and architecture as well as the key position it occupies in central Europe. Its population was reported 1,000,744 (1969).

American Church (Wesley Church) was organized in 1923 in a room of the Methodist Central Building. The building was constructed in 1924 by H. H. STANLEY. It became "Wesley Church" in 1934. No services were held during the Nazi occupation, 1940-44. It resumed activities with the arrival of British and American armies in 1944. In 1959 it became an interdenominational American church and moved into new, larger premises in 1961, 19 Kattenberg, Boitsfort-Brussels. Pastors have been W. C. Cowart, 1923-24; W. C. Twynham, 1925-30; Fred Woodard, 1930-34; H. H. Stanley, 1934-40; WILLIAM C. THONGER, 1944-46; H. H. Stanley, 1946-55; W. Starnes, 1956-67; Kermit Morrison, 1958-62; and H. Mohler since 1962.

Central Building, Brussels, 5 rue du Champ Mars (Porte de Namur), is the headquarters of Belgian Methodism. From 1921 to 1940 it was called Maison Fraternelle. There are offices, conference rooms, and a social hall. The sanctuary of the Central Methodist Church was built in the garden in 1924 by H. H. Stanley. The building includes also a Protestant bookstore, the Bureau of Protestant Missions in the Congo (since 1945), the headquarter



CENTRAL METHODIST CHURCH, BRUSSELS

ters of the Belgian Protestant Missionary Society, the office of the Protestant Radio and Television works, and is the center of other interdenominational activities:

Central Methodist Church (French) of the Belgium Conference. Services were started in September 1921 in a room of the Methodist Central Building. The congregation was organized in 1922, and a fine building was constructed in a garden there in 1924 by H. H. Stanley. This has become one of the leading Protestant communities in Belgium. It receives state subsidies since 1964. Pastors have been G. W. WILMOT, 1922-40; R. Van Goethem, 1940-44; W. C. Thonger, 1944-46; and MAURICE DESCAMPS since 1946.

Clinique Protestante is a small Belgian Protestant Hospital of twenty-five beds, established at Uccle-Brussels in 1920 by the Dutch Reformed Church of Brussels and the Methodist Mission. It was seriously damaged by a V-I bomb in 1944. Plans are in preparation for a new modern building.

Faculte de Theologie Protestante, a Protestant theological school of university standards, was established in October 1950 (French section only) by the Evangelical Protestant Church, Belgian Missionary Church, and Methodist Church. The latter was represented by William G. Thonger, Maurice Descamps, and WILLIAM THOMAS, who served as president from 1952 to 1958. The Flemish Section was organized in 1954. A new permanent building was occupied in October 1965, with enrollment of eighty students.

Foyer des Enfants (Children's Home) is a Belgian orphanage opened in October 1920 by the Methodist Mission in a residential section of Brussels. For over thirty years the institution secured a Christian home to hundreds of destitute children. During the Nazi occupation (1940-44) twenty Jewish children were secretly kept and saved. In 1953 new child welfare legislation rendered the institution unnecessary. The old buildings were pulled down for erection of the Susanna Wesley Residence.

Librairie Protestante, Belgian Methodist bookstore, was established in 1926 in the Central Building of the Methodist Church in Brussels, 5 rue du Champ de Mars.

Les Marronniers School, the first and only Belgian Protestant High School for girls, was opened in October 1920 by the Methodist Mission at Uccle-Brussels, 112 Avenue Longchamp. During the financial depression in 1932 the school was compelled to close, in spite of its highly appreciated school record and enrollment of over two hundred.

Susanna Wesley Residence, a beautiful modern Meth-



SUSANNA WESLEY RESIDENCE, BRUSSELS

odist home for the aged, built on the grounds of the old children's home at Uccle, Brussels, 26 rue Beekman. The home has been operating since December 1958, with fifty residents under the direction of Mr. and Mrs. Ed Griffin-Thonger. Prior to opening the newly erected building, from April to October 1958, the building served very effectively as a Methodist Center for Protestant visitors coming to the Brussels Universal Exhibition of 1958. Over three thousand guests were received coming from twenty-seven countries.

Uccle-Brussels Methodist Church (French) was started as an annex of the Brussels Central Church in connection with the Susanna Wesley Residence. The church was organized in 1959 and has received subsidies from the state since 1965. Plans are at present being made for the construction of a regular church building. Pastors have been D. van Offel, 1959-62; A. Pieters, 1963; and P. Vandembroeck, since 1964.

WILLIAM G. THONGER

BRYAN, JOHN (1770-1856), Welsh Methodist, was born at Llanfyllin, North Wales. He was converted in 1798 while he was employed at a draper's shop owned by a Methodist family at Rackny, near Gresford. He first joined the WELSH CALVINISTIC METHODIST society at Chester, but he soon left them for the Wesleyan society which met at the Octagon Chapel. In later years he became a staunch supporter of ARMINIANISM.

He began to preach in February, 1800, and the following year he was called into the itinerant ministry. Between 1801 and 1815 he labored in Wales with great success. In 1800 the Conference had appointed OWEN DAVIES and JOHN HUGHES as the first missionaries to North Wales;

but as neither of them was very fluent in the Welsh language, the addition of a gifted preacher like Bryan to the staff must have added considerably to its effectiveness. At times he was impetuous, and his witticisms were not always in the best taste, but his passion for evangelism bore rich fruit.

He translated a large number of the hymns of JOHN and CHARLES WESLEY into Welsh. In addition to translating the works of Owen Davies into Welsh, he also published some tracts and articles of his own, mainly in defense of Arminianism. He traveled in England from 1815 until 1824, when he left the ministry and settled in business in Leeds, moving to Caernarvon in 1831, where he died on May 28, 1856. Until near the end of his life he continued to serve as a local preacher.

GRIFFITH ROBERTS



HARRISON J. BRYANT

BRYANT, HARRISON J. (1899-), American bishop of the A.M.E. CHURCH, was born in Georgetown, S. C. on Nov. 20, 1899. He earned the A.B. degree at ALLEN UNIVERSITY and the B.D. degree at Payne Theological Seminary in Ohio. The honorary degrees of D.D. and LL.D. were later bestowed on him. Following his ordination as deacon and elder, he was the pastor of churches in South Carolina, Ohio and Kentucky. He was elected to the episcopacy in 1964 from Bethel Church in BALTIMORE, Md. He resides at Baltimore and supervises the work of the Fifteenth Episcopal District, comprising five annual conferences in South Africa.

GRANT S. SHOCKLEY

BUCHANAN, THOMAS CLARKE (1850-1941), Canadian minister and home missions superintendent, was born near Richmond in eastern Ontario and was educated in the Richmond and Cobourg grammar schools and at VICTORIA UNIVERSITY. After a period as a probationer

in the Montreal Conference, he was ordained as deacon in the IOWA CONFERENCE.

In 1884 he joined the Manitoba and Northwest Conference, where he served on several circuits, before his appointment in 1902 as superintendent of Methodist missions in Alberta. From 1902 to 1913 he was responsible for the whole province, and from 1913 until his retirement in 1923 for the northern section. As such, he was active not only in church extension, but also in the development of Wesley and MOUNT ROYAL COLLEGES.

Though modest and retiring, he was possessed of outstanding executive ability and energy. His superintendency coincided with years of heavy immigration and settlement in Western Canada, and the establishment and supervision of church missions and schools was his constant concern.

For his services he was elected president of the Manitoba Conference in 1902 and of the Alberta Conference in 1908. Wesley College conferred the doctorate of divinity on him in 1918.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.
J. H. Riddell, *Middle West*. 1946. J. E. Nix

BUCHTEL, HENRY AUGUSTUS (1847-1924), American preacher, educator and Governor of COLORADO, was born near Akron, Ohio on Sept. 30, 1847, and was received on trial in the INDIANA CONFERENCE of the M. E. CHURCH in 1872. He served as missionary to BULGARIA for one year. He returned and served at South Greencastle, Knightstown, Grace, Richmond, Trinity, and Lafayette in INDIANA; Evans Chapel and Lawrence Street (Trinity) in DENVER, Colo.; Central Avenue, INDIANAPOLIS; First Church, Mount Vernon, N. Y.; and Calvary, East Orange, N. J. During his pastorates three new churches were built.

Elected Chancellor of the UNIVERSITY OF DENVER in 1899, he continued in this post until 1920. Under his leadership the university rose to national stature with enlarged buildings, endowments, faculty, and student body. He was governor of Colorado for one term (1906-08), while still chancellor.

He was married to Mary Nelson Stevenson on Feb. 4, 1873. Buchtel passed away on Oct. 22, 1924 in Denver. His bust stands in the State of Colorado's Hall of Fame.

I. H. Beardsley, *Echoes from Peak and Plain*. 1898.
Thomas Russell Garth, *The Life of Henry Augustus Buchtel*. Denver, Colo.: Peerless Printing Co., 1937. LOWELL B. SWAN

BUCK, FANNIE LORRAINE (1898-), an American missionary to MEXICO and CUBA, was born to Francis Blumer and Frances Margaret (McDonald) Buck in Bessemer, Ala., Aug. 27, 1898. Volunteering for missionary work she was sent to Mexico in 1922, where she served for seven years in Chihuahua and Saltillo. Returning to the States for several years on account of the illness of her father, she was later sent to Cuba in 1936, where she served first as a teacher in Colegio Irene Toland. With a companion she became a pioneer of rural work in Cuba, traveling almost exclusively by horseback, and these two were the first women missionaries to be ordained ministers. Their first and second areas of work were Omaja and Baganuos, both in the Oriente Province.

In Baganuos she organized and built a church with two flourishing congregations, later a school and a large circuit. When the Union Theological Seminary was estab-

lished in MATANZAS, she served as Dean of the School of Religious Education and as treasurer of the Seminary. At the same time she developed another rural area at Santa Rosa and under her direction chapels were built at Pueblo Nuevo, Rayonera, and Boca de Camarioca.

Her crowning achievement was serving as director of the Buenavista School for Girls in Marianao (HAVANA) when it became a part of the newly organized Candler University. In this position she remained until forced to leave by the communist regime. She was next to the last missionary to leave the island.

After leaving Cuba she continued to work under the direction of the METHODIST COMMISSION ON OVERSEAS RELIEF with Cuban refugees in MIAMI, until her retirement in 1965. At the present time she lives in Bessemer, Ala.

CARFIELD EVANS

BUCK, OSCAR MacMILLAN (1885-1941), American missionary and educator, was born of missionary parents at Cawnpore, India, on Feb. 9, 1885. He earned two degrees at OHIO WESLEYAN and one at DREW THEOLOGICAL SEMINARY and received an honorary degree from the former. He was ordained to the ministry of the M. E. Church in 1909 and went to INDIA as a missionary.

He was a professor in the Bareilly Theological Seminary in India from 1909 to 1913. He returned to the United States and was a pastor in ILLINOIS for two years and then became professor of missions and comparative religions in Ohio Wesleyan University until 1919, when he went to Drew Theological Seminary in a similar capacity.

Buck was an author of note. His books were *India, Beloved of Heaven, Working With Christ in India, Out of Their Own Mouths, Our Asiatic Christ, India Looks to Her Future, and Christianity Tested*.

He died on Feb. 10, 1941.

Who's Who in America.

ELMER T. CLARK

BUCK, PHILO M. (1846-1924), was a highly successful early American missionary in the North India and North West India Annual Conferences. A graduate of DREW THEOLOGICAL SEMINARY, he arrived in INDIA in 1870. He labored five years at Shahjahanpur, five years as PRESIDING ELDER of the Kumaun District, one year at Kanpur, and five years as principal of the Philander Smith Institute in Mussoorie. He was then appointed to the Meerut District and remained there until his retirement in 1922. The membership within the District grew from 200 to 35,000.

He was thrice elected as delegate to the GENERAL CONFERENCE of the M. E. CHURCH. In 1894 he wrote "the accessible people within our bounds number 600,000 or more." He made a profound impact on the public. The church grew rapidly in his district and in regions beyond, carried by influences generated under his ministry.

Buck wrote many books in Urdu and conducted an extensive correspondence with patrons in the United States, whose gifts were needed for his expanding program. A son, OSCAR M. BUCK, was for some years an instructor in the Bareilly Theological Seminary, and later for decades professor of missions in Drew Theological Seminary. A daughter, Dess, married James H. Wilkie and served with him many years in the LUCKNOW Annual

Conference. Carrie McMillan, his wife, was an ardent evangelistic missionary.

W. C. Barclay, *History of Missions*. 1957.

J. WASKOM PICKETT

BUCKE, EMORY STEVENS (1913-), American minister and BOOK EDITOR of THE UNITED METHODIST CHURCH, was born at Williamsport, Pa., on Nov. 18, 1913. He was the son of Jacob E. A. and Linnie Mae (Coulter) Bucke. He received his education at AMERICAN UNIVERSITY, B.A., 1935, and D.D., 1948; and at BOSTON UNIVERSITY where he received the S.T.B. degree in 1938. CLAFLIN COLLEGE conferred upon him the honorary degree of LL.D. in 1952.

He married Barbara Burns, the daughter of Bishop CHARLES W. BURNS, on Nov. 5, 1938, and their children are Charles Wesley and Susan. He joined the NEW ENGLAND CONFERENCE on trial in 1939, went into full connection in 1941, having previously been ordained DEACON and ELDER. He served as associate pastor of the Winchester, N. H. Federated Church, 1936-38; pastor in Oxford, Mass., 1938-42; Hyde Park, Mass., 1942-44. At that time he became editor of ZIONS HERALD, which position he held until 1953 when he joined the METHODIST PUBLISHING HOUSE as field editor for a time, and then was elected by the Board of Publication as Book Editor of the church in 1956.

Dr. Bucke has served on the Joint Commission on Membership and Training Materials of the Church, and of other important commissions on which the Book Editor traditionally serves. He was made a member of the executive committee of the Association of Methodist Historical Societies in 1960, and has been a member of the Commission on Worship since 1956; also a member of the Curriculum Committee of the Board of Education. He was a delegate with the Protestant groups going to Yugoslavia in 1947, and was a member of the executive committee of the American Christian Friends of Israel. The award for Methodist churchmanship was given him by *Zions Herald* in 1953, the distinguished Alumni award from Boston University, 1964. In connection with his duties as Book Editor, he has served also on Protestant Church Owned Publishers Association, American Book Publishers Association, and the Methodist Press Association. He is the editor of *Religion In Life*, and of the *Discipline of The Methodist Church—1956, '60, '64*, and that of the United Methodist Church in 1968. He was on the Hymnal Commission, 1960-64, and is the general editor of the three volume *History of American Methodism* which was published in 1964.

Who's Who in The Methodist Church, 1966.

N. B. H.

BUCKLEY, JAMES MONROE (1836-1920), American clergyman and renowned church editor, was born at Rahway, N. J. on Dec. 16, 1836. He was educated at Pennington Seminary in his native state and at WESLEYAN UNIVERSITY. He studied medicine from 1866 to 1869 and then studied theology at Exeter, N. H. He received four honorary degrees from three institutions.

He entered the ministry of the M. E. CHURCH in 1859 and served as pastor at Exeter, Dover, and Manchester in New Hampshire; at DETROIT, Mich.; BROOKLYN, N. Y.; and Stamford, Conn. In 1880 he became editor of the



J. M. BUCKLEY

New York Christian Advocate in which position he had a distinguished career from 1880 to 1912.

He was president of the Methodist Hospital in Brooklyn for more than thirty-five years. He was a delegate to every GENERAL CONFERENCE from 1872 to 1912, and exerted enormous influence. He was also a delegate to the ECUMENICAL METHODIST CONFERENCES at London in 1881, Washington in 1891, and Toronto in 1911. The most notable of his books were *Travels in Three Continents* (1894), *A History of Methodists in the United States* (1896), and the authoritative *Constitutional and Parliamentary History of the Methodist Episcopal Church* (1912).

He was an editor in the field of the religious press par excellence. It was said that when any important matter came to the fore in public attention, many people did not know what to think until "Dr. Buckley's editorial" came out in *The Advocate*. At the General Conference it was once said that "until Dr. Buckley sat down, the General Conference was not in session." He lived at Morristown, N. J., and died on Feb. 8, 1920.

George Preston Mains, *James Monroe Buckley*. New York: Methodist Book Concern, 1917.
Who's Who in America.

C. F. Price, *Who's Who in American Methodism*. 1916.

ELMER T. CLARK

BUCKNER, WALTER C. (See JUDICIAL COUNCIL.)

BUDD, WILLIAM ROBERT (1853-1943), Irish minister, had a wide and extensive circuit ministry in which his administrative and financial ability became evident. As a result he had many official appointments, the outstanding one of which was General Secretary of the Home Mission Department of the church from 1908 until 1930, through which department the whole organization and finance of Irish Methodism was and is guided. In 1914 he was called to the highest office of the church, then officially known as Vice-President of the Conference.

FREDERICK JEFFERY

BUDDLE, THOMAS (1812-1883), NEW ZEALAND minister, was a native of Durham, England, and was reared in the Church of England. Attached to the Methodist Church at the age of seventeen, he became a probationer in 1835 and was ordained in 1839. He was probably the leading figure in the band of six missionaries who came to New Zealand on the mission brig "Triton" in 1840. His first appointment was at Waingarua (Rgalan), where he and his wife shared the home of JAMES WALLIS. Later instructed to found a new station at Porirua, near Wellington, the Buddles embarked at Kawhia on the "Hannah," which was wrecked on the bar as it attempted to leave the harbor. Instead of going south, the Buddles were appointed to Te Kopua—inland from Kawhia—where they spent four years.

When the Wesleyan Native Institution was opened in 1845 at AUCKLAND (on the site where Trinity College now stands), he was appointed principal. With JOHN WHITELEY, Buddle attended the first Australian Conference at Sydney in 1855, where he was appointed to the Manukau Circuit (with headquarters at Onehunga) and elected chairman of the Auckland District. After six years at Onehunga, he moved back into Auckland, dividing his time between European and Maori work.

Other appointments were Christchurch (1866) and Wellington (1870). In both of these centers he was chairman of the district. Nelson was his last circuit appointment, from whence he was called in 1875 to be principal of the recently opened Wesley Three Kings College, where he labored for six years until his retirement in 1881.

He was twice president of Conference, once of the Australasian Conference in Hobart in 1863, and on the second occasion, of the New Zealand Conference at Christchurch in 1874.

Rev. Thomas & Mrs. Buddle (A Tribute by Descendants). Methodist Literature & Colporteur Society, N.Z., 1940.

L. R. M. GILMORE

BUELL, MARCUS DARIUS (1851-1935), American scholar, teacher, and authority on the Greek New Testament, was born on Jan. 7, 1851, at Wayland, N. Y., his father being a Methodist preacher. Marcus Buell received his collegiate education at New York University, graduating in 1872. He then attended BOSTON UNIVERSITY SCHOOL OF THEOLOGY, graduating in 1875 with the S.T.B. degree. He joined the NEW YORK EAST CONFERENCE of the M. E. Church, serving successively four different churches.

In 1884, he was elected Professor of New Testament Greek and Exegesis at Boston University School of Theology. Before entering upon his new work, he spent a year abroad, studying at Cambridge and Berlin Universities.

From 1889 until 1904, Buell was Dean of Boston University School of Theology. He continued to teach until 1922. His devotion to the School of Theology was wholehearted. By choice, the Buells lived in the school's dormitory where they sustained a kind of parental relation to the students. The distinguished professor-dean was affectionately called "Daddy Buell" by all the students.

Buell was such an enthusiastic teacher of the Pauline Epistles that it was difficult for some of the students and alumni to dissociate him from the Apostle Paul. Some of them thought that Buell looked like Dürer's portrait of Paul, with scraggly beard and glittering eyes.

DANIEL L. MARSH

BUENOS AIRES, capital and metropolis of ARGENTINA, is one of the great cities of the world, with a population of four million and more. It is a center of commerce and trade of the political, social, and cultural life of Argentina. There are approximately ten Methodist churches in the city and sixteen others in the metropolitan area about Buenos Aires, with something like 3,000 full members. For Methodist beginnings and development in Buenos Aires, see ARGENTINA.

Methodist institutions in Buenos Aires include the **American School**, known as the "ragged school," which existed from 1883 until 1925. For girls of poor families, it was a school which was opened with support of the Board of Missions and the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. CHURCH. In 1888 it became a boarding school, the only Protestant school with higher education for girls. Leonora Le Huray added a training school for teachers, with twenty-five pupils. Economy in rent necessitated many moves with loss of patronage. In 1910 land and a building were purchased in a suburb known as Flores, and the school grew rapidly. It flourished in that location for fifteen years, but in 1925 it was discontinued by decision of the Woman's Foreign Missionary Society. Grace Barstow, the missionary then in charge, returned to the U.S.A. On the premises of the school in Flores later was built the FACULTAD EVANGELICA DE TEOLOGIA (Union Theological Seminary).

JOSEPHINE S. LASKEY



CENTRAL CHURCH, BUENOS AIRES

Central Church is a prominent Methodist church on Rivadavia Avenue, Buenos Aires, said to be the largest street in the world. Along with the pioneer First Church, on Corrientes Avenue, Central Church has shared in much of the history of Methodism in the city. In 1932 the Central Church pastor, JUAN E. GATTINONI, became the first Latin American to be elected a Methodist bishop.

Other pastors who have become bishops are ENRIQUE C. BALLOCH, JULIO M. SABANES, SANTE UBERTO BARBIERI, and CARLOS T. GATTINONI. The congregation conducts a vigorous ministry of worship, education, and service. Some of the headquarters offices for the Argentina Annual Conference are housed in its building.

EDWIN H. MAYNARD

Colegio Ward is a school in Ramos Mejia, sponsored by the United Methodist Church and the Disciples of Christ. Unique in its country, though similar to many private schools in the U.S.A., it has been called an important showcase for Protestantism in Argentina. The school was founded in 1913 under auspices of the Board of Foreign Missions of the M. E. Church. It was made possible by a donation from George S. Ward in memory of his mother, Mrs. Gracey S. Ward. In 1917 the Disciples of Christ joined in sponsorship. Colegio Ward has some twenty buildings on a campus of twenty-eight acres. Enrollment in 1966 was 960, of which about 140 were boarding students. The school is coeducational. It offers primary classes, normal school, and a college preparatory course, following the official Argentine curriculum. It is recognized by the government and enjoys high prestige in Argentina and adjoining countries. Administration is entirely in the hands of Argentine citizens, and the only missionary on the staff is one in the library. For a number of years it has been fully self-supporting. It has its own scholarship program, which has been helped from time to time by the Methodist Board of Missions in New York. In 1963 Colegio Ward celebrated its fiftieth anniversary by inaugurating its Aden Center, named in memory of its most important director, FRED ADEN, a missionary who headed the school for thirty-seven years. The center consists of a chapel, a library (open to the community), and a laboratory building. Alumni and friends contributed half of the cost, and the school supplied the other half. The Woman's Division of the Board of Missions later contributed a language laboratory.

E. J. BAUMAN

BUFFALO, NEW YORK, U.S.A. In 1807 what is now Buffalo was included in a vast circuit designated as Holland Purchase in the Genesee District of the PHILADELPHIA CONFERENCE. The area became a part of the GENESEE CONFERENCE when it was formed in 1810, and in 1812 the Holland Purchase was divided, and what is now Buffalo was in the New Amsterdam Circuit. In 1813 James Gilmore visited the hospital and preached to the soldiers at what is now Buffalo. In 1817 a class of eight or nine persons was formed at Buffalo, and the next year Clezen Fillmore was appointed to Buffalo and Flat Rock. Despite some opposition to Methodism in the community, Fillmore built a 25 by 35-foot church, the first to be erected in the region. He reported forty-five members in 1819, and eighty-two the next year. Fillmore, who lived until 1875, was appointed pastor four times in Buffalo, and served twenty-seven years as presiding elder. He was influential in the founding of Genesee Wesleyan Seminary at Lima, N. Y., in 1832. Methodist membership in Buffalo grew slowly—250 in 1838 and 535 in 1850—but by 1876 there were eight churches with a total of 1,846 members. There has been a Buffalo District since 1825.

There was one German Methodist church in Buffalo with over sixty members when the EAST GERMAN CON-

ERENCE was formed in 1866. In the 1890's there were three churches with over 200 members. The last of the German work in the city was absorbed into the English-speaking churches in 1936.

The *Buffalo Christian Advocate* was launched Jan. 1, 1850 by J. E. Robie. It continued for some years and was finally merged with the New York *Christian Advocate*. The 1860 GENERAL CONFERENCE was held in Buffalo. In 1883 the Buffalo Methodist Episcopal Union was organized, and in 1889 EPWORTH LEAGUES were organized in twenty-one Buffalo churches. In 1890 the Buffalo Deacons Home was established.

In 1969 The United Methodist Church had sixteen churches in Buffalo with 5,900 members, property valued at \$5,669,000, and \$505,000 raised for all purposes. Central Park is the largest church with 839 members and a plant valued at \$1,095,000.

Francis W. Conable, *History of the Genesee Annual Conference of the Methodist Episcopal Church*. N.p.: the author, 1876; 2nd ed., rev., 1885.

General Minutes, ME and TMC.
M. Simpson, *Cyclopaedia*. 1878.

ALBEA GODBOLD
JESSE A. EARL

BUFORD'S BRIDGE, SOUTH CAROLINA, U.S.A., is a ghost town which now holds Mizpah Methodist Church, which is the last vestige of what once was a thriving community. It is located between Bamberg and Allendale in southern SOUTH CAROLINA. This historic church is a white frame building a few feet from a highly traveled highway. Mizpah is not only a picturesque site but also a sacred institution to those who know its history. It was the only building left by the northern army under General W. T. Sherman when that army made their march through the south burning edifices everywhere.

The legend is that Sherman left the church and burned all the other buildings in Buford Bridge because he was a Methodist. The church itself dates from 1832, the place of worship then being two miles from the present location. The present church building has been a place of inspiration since 1856. On July 25, 1946, a marker was unveiled just off the national highway indicating the site of Buford's Bridge and something of its history.

Worship is conducted at Mizpah every Sunday, usually at three in the afternoon, and the church participates fully in the program of South Carolina Methodism. Early settlers of the town and Mizpah church members bore the stalwart names of Brabham, Kearse, Kirkland, McMillian, and Moye, and today many of their descendants reside in the surrounding communities. Descendants of these and other old families come back usually on the third Sunday in July for a reunion each year.

The State and The Columbia Record. July 25, 1965. N. B. H.

BUGBEE, LUCIUS HATFIELD (1874-1948), American pastor and editor, was born at Glendale, Ohio, April 29, 1874, the son of Lucius Halen and Emily Jane (Fish) Bugbee. Educated at BOSTON UNIVERSITY (A.B. and S.T.B.), and the University of Chicago (M.A.), he held the honorary D.D. and S.T.D. degrees from Grove City College (Iowa) and SYRACUSE UNIVERSITY, respectively. He married Lena Lattin (deceased) in 1897, and Georgia M. Schofield July 1, 1903. Ordained DEACON in 1898 and ELDER in 1903, Bugbee served pastorates at Bemus Point, N. Y., 1898-1900; Stone Church, Meadville, Pa., 1901-

07; St. MARK'S, BROOKLINE, MASS., 1907-11; CENTER CHURCH, MALDEN, MASS., 1911-16; CHRIST CHURCH, PITTSBURGH, Pa., 1916-20; and HENNEPIN AVENUE, MINNEAPOLIS, MINN., 1920-30. In 1930 he became editor and executive secretary, educational division, of the Board of EDUCATION (MEC).

After unification he served with C. A. BOWEN as church school editor at NASHVILLE until his retirement in 1944. He then moved to Bemus Point, N. Y., where he continued to write and to preach. Bugbee was a delegate to the 1924, '28, '36, '40, and '44 GENERAL CONFERENCES and to the 1939 UNITING CONFERENCE. He published five books: *Mosaic Map of Madeba*, 1901; *The Man Who Was too Busy to Find the Child*, 1915; *Flutes of Silence*, 1920; *Living Leaders*, 1923; and *Christ Today*, 1926. A quiet, unassuming man, Bugbee nevertheless exerted great influence among his colleagues by his character and his ability. He was fatally injured in a traffic accident while en route to church, Sunday, Feb. 22, 1948. Funeral services were held in the Bemus Point Church.

Minutes of the Minnesota Conference, 1948.
Who's Who in America, 1946-48.

ALBEA GODBOLD
JESSE A. EARL

BULANDSHAHR is a district and town west of the Ganges in Uttar Pradesh, INDIA. The number of Christians scattered through 796 villages of the district is reported as 37,595. They are served by fifteen ministers and eight teachers. The city is headquarters both for the government and the church in the district.

The first Methodist work in Bulandshahr was projected from Meerut. Missionaries based there, including PHILO M. BUCK, toured extensively in the district. Several women missionaries, occasionally two at a time, lived in the city, but no male, Methodist, non-Indian minister ever made his residence in the district.

Primary schools have been established and maintained for a few years in various villages, but no boarding school, hospital, or clinic has been set up by the church within the district. A few children from Christian homes have attended boarding schools in Chaziabad and Meerut. The converts in the district are, with rare exceptions, from the ranks of the socially and economically oppressed. During the last quarter of a century all the district superintendents have been Indians.

Minutes of the Agra, Delhi and Northwest India Conference. J. E. Scott. *Southern Asia*. 1906. J. WASKOM PICKETT

BULGARIA, proclaimed as the People's Republic of Bulgaria in September 1946, is situated in the Balkan Peninsula in southeastern Europe. It is bordered in the north by the Danube River and Rumania; on the east by the Black Sea; on the southeast by Turkey; on the south by Greece; and on the west by YUGOSLAVIA. In 1968 the population was estimated at 8,370,000. The principal Bulgarian cities are Sofia (pop. 810,300), the capital city; Plovdiv (pop. 225,800), Varna, and Burgas. The principal religious groups are the Orthodox (89 percent), Muslim (9.54 percent), Roman Catholics (.78 percent), Protestant (.13 percent), and Jewish (.04 percent). Bulgaria is a member of the United Nations.

In the 1850's the Missionary Society of the M. E. CHURCH expressed interest in entering the Bulgarian territory then under Turkish occupation. The American Board of Commissioners for Foreign Missions, a Congregational

agency, worked in Turkey for some years with some success. Upon a suggestion of the American Board, the two missionary agencies agreed to open almost simultaneously mission stations in Bulgaria. The Methodists opened their first one in 1857. Initially there was very little success among the Bulgarian nationals, but in 1869 the first Bulgarian Methodist society was organized by the first Bulgarian Protestant convert, Gabriel Eliev, in Svishtov. The work was carried on under trying conditions, the land being ravaged by war, a struggle for independence, and hostility. A number of Protestants suffered martyrdom, both from the Turks during the Russo-Turkish War of 1877-78, and from the intolerant Orthodox populace.

Yet there were many bright moments. Not the least was the founding of a Boys' School and a Girls' School in 1880. The Girls' School proved to be one of the most successful Methodist institutions in Bulgaria. But in 1948 it was taken over by the government and turned into a school for foreign languages. The two schools, which were located in Svishtov and Lovetch respectively, stimulated fairly vigorous churches in those towns. In addition to these, there were churches in Tirnovo, Shumen, Ruschuk, Varna, and Tultcha. By 1892 the work was sufficiently strong to warrant the organization of the Bulgarian Mission Conference, consisting of about twenty ministers. Of the missionaries ALBERT LONG was perhaps the most useful to the Bulgarians. He and Elias Riggs, a Congregational missionary, worked together with two Bulgarians on the translation of the Bible into the Bulgarian vernacular. This was completed in 1871.

Prospects for good work were then increasing. Suddenly they were frustrated by the Balkan War of 1912-13 and the first World War. Most of the churches ceased operating during the war years, and the pastors remained without any financial support. With the termination of the first World War, the Methodists were enabled to revive rapidly, especially as the native efforts were matched by the support of American Methodists. The number of ministers increased, many of them having been sent abroad for their theological studies, especially to the Methodist Theological Seminary in FRANKFORT, GERMANY.

With the faithful support of Bishop JOHN L. NUELSEN, Elmer Count, Alfons Pratsch, and others, the Bulgarian Methodists made a gradual comeback until the outbreak of the second World War. The end of this war spelled the end of the Bulgarian monarchy and brought about the gradual assumption of power by the Communists. By 1948 the takeover was complete. Representatives of The Methodist Church visited the Bulgarian churches, but since 1950 the Bulgarian Methodists have had to sever all ties with world-wide Methodism. The Methodist Church in Bulgaria was proclaimed "independent," but no session of the Annual Conference could be held these last years. Yet the churches are finding new ways to operate and many are ready to acknowledge God and to testify to the vitality of the Gospel of Jesus Christ, their Lord and Savior.

Bulgaria Provisional Annual Conference. As stated above the Bulgaria Mission Conference was organized in 1892. It was empowered in 1924 by the GENERAL CONFERENCE of the M. E. CHURCH to become an Annual Conference, provided it met the disciplinary conditions set forth at that time. It remained a Mission Conference until 1940, when it was recognized in the first General Conference of The Methodist Church as a Provisional Annual Conference. It has so remained and is so recog-

nized in the 1968 *Discipline* (Para. 1901). It is in the Central and Southern Europe Central Conference Area and is administered by the bishop at GENEVA, the headquarters of that Area.

Barbara H. Lewis, ed., *Methodist Overseas Missions, Gazetteer and Statistics*. New York: Board of Missions, 1960.

Paul Mojzes, "The Isolated Methodists of Bulgaria," *World Outlook*, November 1965.

John L. Nuelsen, *Kurzgefasste Geschichte des Methodismus*. Bremen, 1929. HERMANN SCHAAD

BULL, ROBERT JEHU (1920-), American minister and educator, was born at Harrington, Del., on Oct. 21, 1920, the son of Finney R. and Ethel S. (Camper) Bull. He was educated at RANDOLPH-MACON COLLEGE (B.A., 1943), DUKE UNIVERSITY (B.D., 1946), and Yale (S.T.M., 1951; Ph.D., 1956). He did postgraduate work at the University of Utrecht in 1959-60 and at the American School of Oriental Research, Jerusalem, 1966-67. His wife was Vivian Ann Johnson, whom he married on Jan. 31, 1959. They have one son.

Dr. Bull joined the VIRGINIA CONFERENCE in 1945, and was admitted in full connection in 1948. After serving several pastorates, he was for a time an instructor at Colgate University. He then went to DREW UNIVERSITY in 1955, where he became assistant professor of Church History. He was made associate professor in 1964 and full professor in 1970.

He was a member of the Drew-McCormick Archaeological Expeditions to Shechem, Jordan, 1956, 1957, 1960, 1962, 1964, 1966 and 1968; Area Supervisor, Tell Expedition, 1964; Field Director, Pella Expedition, 1966; Director, Tell er Ras Excavation, 1966, 1968, 1971; Director, Drew University Institute for Archaeological Research, 1968- ; Director, American School of Oriental Research, Jerusalem, 1970-71; Director, Joint Expedition to Khirbet Shemac, 1970, 1972.

He served as vice-president of the ASSOCIATION OF METHODIST HISTORICAL SOCIETIES, and is a member of its successor, COMMISSION ON ARCHIVES AND HISTORY. He is a member of the American Society of Church History, the American Historical Society, and the Archaeological Institute of America. He is a member of Phi Beta Kappa and has served as national chaplain of the United States Power Squadrons.

Dr. Bull has published one book, *Tradition in the Making* (1967), contributes regularly to *The Biblical Archaeologist*, *Palestine Exploration Quarterly*, *Harvard Theological Review*, *Methodist History*, and other periodicals, and is preparing a part of the thirteen-volume *The Excavations of Tell Balata and Tell Er Ras* to be published by Harvard Press. Two other book manuscripts are also in preparation. He serves as one of the Editorial Board for the *Encyclopedia of World Methodism*.

Who's Who in The Methodist Church, 1966.

N. B. H.

BULLA, CHARLES DEHAVEN (1862-1932), American clergyman and editor, was born on Jan. 4, 1862, at Albany, Mo., and attended the University of Missouri. He received the honorary D.D. degree from RANDOLPH-MACON COLLEGE in 1912.

From 1887 to 1895 Bulla was employed in the War Department at Washington, D. C. He then joined the BALTIMORE CONFERENCE of the M. E. CHURCH, SOUTH,

and was pastor at Baltimore, Md., Roanoke, Winchester, and Alexandria, Va. He was editor of the *Baltimore Southern Methodist* in 1910, and then became corresponding secretary of the Sunday School Board at NASHVILLE, Tenn.

In 1921 he went to the Pacific Coast and served as presiding elder on the SAN FRANCISCO and LOS ANGELES Districts until 1927, when he returned to Nashville and became associate editor of Sunday school publications.

Bulla was the leader of the delegation of the Pacific Annual Conference to the GENERAL CONFERENCE in 1926. He was editor of the *Daily Christian Advocate* at five General Conferences, member of the International Sunday School Lessons Committee for seven years, a member of the executive committee of the FEDERAL COUNCIL OF CHURCHES, and a special field commissioner of the Boy Scouts of America. He was a genial, understanding man, always popular with those who knew him.

He died at Nashville on Feb. 2, 1932.

Who's Who in America.

ELMER T. CLARK



JAMES BULLER

BULLER, JAMES (1812-1884), New Zealand minister, was born at Helston, Cornwall, England, of Baptist parents. At the age of twenty he joined the Methodist Church. In 1835 he emigrated with his wife to AUSTRALIA where he agreed to act as tutor, for two years, of NATHANIEL TURNER'S large family. When Turner went to NEW ZEALAND in 1836, Buller went with him and soon found all his spare time taken up with Maori mission work.

Recommended by the district meeting, he was accepted as a probationer in 1837 and was ordained in 1840. In 1838, he was given sole charge of the Newark Station at the Hokianga Heads, but a few months later was transferred to the Kaipara Station at Tangiteroria. A year after that he was appointed to Port Nicholson (WELLINGTON). Eager to begin, he set out to walk—a journey of about five hundred miles. He arrived in time to conduct worship aboard the first immigrant ship "Aurora."

Unhappily, he soon found that a site thought to have been reserved for the mission was in the hands of the New Zealand Land Company. Perplexed, he sailed north almost immediately to consult his chairman. In a short time, Buller was sent back again to Tangiteroria, from which base he pioneered Methodist work among the European community in AUCKLAND. The first service was held in September, 1841, and twenty months later, a church was opened in High Street. He remained at the Kaipara Station until 1852.

Transferring to the European work, Buller took up an appointment in Wellington in 1855. He moved to Christchurch in 1860, where the famous Durham Street Church was opened during his six-year ministry. Appointed to Auckland in 1866, he had to face the responsibility of a heavy debt incurred by the building of Pitt Street Church. In 1870 he was appointed to Thames, where the discovery of gold had attracted many newcomers. His active ministry reached its end with a further term at Durham Street Church from 1873 to 1876. He was elected president of Conference in 1875.

In retirement he visited England, where he persuaded over a dozen young men to offer for work in New Zealand, and wrote his memoirs under the title *Forty Years in New Zealand* (1878). Returning to New Zealand in 1880, he spent his remaining years in Christchurch, where he died on Nov. 6, 1884.

E. Margaret Blight, "James Buller" (manuscript).
Bernard Cadd, *The Rev. James Buller, 1812-1844*. Wesley Historical Society, New Zealand, 1966. L. R. M. GILMORE

BULLOCK, DILLMAN S. (1878-), American agricultural missionary to CHILE, was born in Elba, Mich. He went to Temuco, Chile, in 1902 as an agricultural missionary of the Church of England, remaining there until 1912, when he returned to the U.S.A. as director of the Agricultural School in Marinette, Wis. From 1916 until 1920 he was an extension specialist with the University of Wisconsin. Then in 1920-23, Bullock was the first trade commissioner of the U. S. Department of Agriculture in Buenos Aires, Argentina.

In 1923 he returned to Chile under the auspices of the M. E. CHURCH as director of a newly organized agricultural school at Angol. He served as director of the EL VERGEL AGRICULTURAL INSTITUTE as well as pastor of the church there from 1924 until 1946, when he became director of a museum bearing his name, provided by the Methodist churches of MICHIGAN. He was ordained and became a member of the Chile Annual Conference in 1932. With ELBERT REED, he helped through the years to build El Vergel into the commanding and unusual institution it is today. He was retired by the Board of Missions in 1953, but remained in Chile to direct the museum and participate in the life of the agricultural school.

He was honored with the Doctor of Science degree by the College of the Pacific in 1939 and the Alumni Award for Distinguished Service by Michigan State University in 1956. The Bernardo O'Higgins Award of Merit, highest honor the Chilean government bestows upon a foreign resident, was given to Bullock in 1947 for his work in agricultural education. In 1965 the Chilean Scientific Society declared him an honorary member, and he is an honorary member of three other scientific societies in Chile and one in Argentina.

Bullock's collections of natural history material have revealed at least 116 species new to science, and twenty-three of these bear his name. They include birds, mammals, amphibians, plants, mollusks, insects, and fish. Bullock's archaeological studies discovered a civilization predating the present Indian cultures in the area, and he has an extensive collection of artifacts from this civilization.

JOYCE HILL

BULLOCK, HENRY MORTON (1902-), minister, church official, editor of church school publications, was born at Chicago, Ill., Dec. 6, 1902, son of Hugh Morton and Alma Pauline (Smith) Bullock.

He was a student at FLORIDA SOUTHERN COLLEGE, 1920-21. He received the Ph.B. degree from EMORY UNIVERSITY in 1924, B.D., 1925; S.T.B., Yale University, 1928; Ph.D., 1932.

He was admitted on trial into the FLORIDA CONFERENCE, M. E. Church, South, 1925; he was received in full connection and ordained deacon in 1927, and elder in 1929.

His first pastorate was as student supply pastor of Union City (Georgia) Circuit. He was then successively pastor of Methodist churches of Concord Park, Orlando, Fla., 1925-26; Cheshire, Conn., 1927-28; Bayshore, Tampa, Fla., 1928-29; Jefferson Street, Natchez, Miss., 1942-45; First Church, Gulfport, Miss., 1945-49; Capitol Street, Jackson, Miss., 1949-53. For the period 1929-35 he was professor of English Bible in Blackburn (Illinois) College, and from 1935 to 1942 he was professor and head of the department of Religion at MILLSAPS COLLEGE. In the summer of 1939 he was a visiting professor at SCARRITT COLLEGE. He served as editor of church school publications and general secretary of the Editorial Division of the General Board of Education of The Methodist Church from 1953 to 1968. He was continued in that relationship in 1968 in the United Methodist Church.

He was a member of the commission on peace and missions of the Illinois Church Council, 1935-36; member of the MISSISSIPPI CONFERENCE Board of Ministerial Training, 1940-44, and chairman, 1948-52. He was a member of the Mississippi Conference Board of Missions and Church Extension, 1944-48; member of the general board of the NATIONAL COUNCIL OF CHURCHES, 1954-65, committee on graded curriculum, 1953-63, program board division Christian Education since 1965, and member of the executive board of the Department of Educational Development since 1965. He was a representative to the World Curriculum Consultation held in SWITZERLAND in 1964 under the auspices of the World Council of Christian Education and Sunday School Association. He is a member of Phi Beta Kappa and of other scholastic organizations.

He is the author of *History of Emory University*, 1936; *The Divine Fatherhood*, 1945. Working with Dr. E. C. Peterson, he edited the *Young Readers Bible*, published in 1964.

He was married to Julia Sargent on Aug. 16, 1937, and they have one son, David Morton.

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J. MARVIN RAST

BULTITUDE, ELIZABETH (1809-1890), British Methodist, was born at Hardwick, Norfolk, of Wesleyan parents. She was converted at a PRIMITIVE METHODIST CAMP MEETING at Mousehold Heath in the same county in 1826, when seventeen years old. Six years later, in 1832, she began her work as a female itinerant preacher in the Norwich Circuit. She traveled for thirty years and retired to Norwich in 1862. Her proud boast was that in her thirty years of itinerant ministry she missed only two appointments, and these on account of severe weather conditions. She was accustomed to preach five to six times a week, and three times on each Sunday; most of her journeys were made on foot. Two thirds of her ministry was in East Anglia, but in the last nine years she went further afield. She was the last of the Primitive Methodist women preachers, as SARAH KIRKLAND was the first. She died in Norwich on May 14, 1890.

Primitive Methodist Magazine, 1891.
Wesley F. Swift, "The Women Itinerant Preachers of Early Methodism," in *Wesley Historical Soc. Proceedings*, XXIX.

JOHN T. WILKINSON

BUMBY, JOHN HEWGILL (1808-1840), New Zealand minister, was born at Thirsk, England, and entered the ministry in 1829. After notable work in Birmingham, he volunteered for work in NEW ZEALAND. Though still a young man, his gifts of leadership were so marked that the missionary committee appointed him superintendent of the New Zealand Mission succeeding NATHANIEL TURNER, in 1839. Later that year, Bumby went on an extensive tour of the southern districts with JOHN HOBBS, visiting WELLINGTON, Cloudy Bay, Kapiti, New Plymouth and Kawhia. In April, 1840, the brig "Triton" arrived with a number of missionaries aboard, including General Superintendent J. Waterhouse. After Waterhouse had made a full inspection of mission activities at Mangungu, it was suggested that Bumby should accompany him on the "Triton" as far as Kawhia, and then return overland. On June 26, 1840, while being rowed across the Hauraki Gulf, Bumby's canoe capsized and he and thirteen of twenty Maori companions were drowned. His death was a grievous loss to the New Zealand Mission.

Alfred Barrett, *The Life of the Rev. John Hewgill Bumby*. London: J. Mason, 1864.

W. Morley, *New Zealand*. 1900.

L. R. M. GILMORE

BUNHILL FIELDS. (See LONDON.)

BUNTING, JABEZ (1779-1858), British Methodist, was born in Derbyshire, May 13, 1779, of devoted Methodist parents. His father was a tailor in poor circumstances, yet he managed to give his son an excellent education. During a course of medical training, Bunting was moved to offer for the WESLEYAN METHODIST ministry and was accepted by the CONFERENCE of 1799. In 1803 he was appointed to LONDON, where, in addition to his circuit duties, he undertook the straightening of the tangled affairs of the BOOK ROOM and the Missionary Society. From 1814 to 1819, and again from 1824 to 1827, he was the secretary of the Conference.

On four occasions he was elected to the chair of the Conference, first in 1820 and thereafter at intervals of eight years. From 1821 to 1824 he was the CONNEXIONAL EDITOR. His enthusiasm for foreign missions helped to



JABEZ BUNTING

establish missionary meetings throughout the denomination. Through his advocacy, the Theological Institution for the training of the ministry was established in 1834, and from that year to 1857 he was nominally its president (see THEOLOGICAL COLLEGES). He did much to weld Methodism into a compact and efficient ecclesiastical corporation. One of his reforms was the inclusion of laymen on conference committees.

For many years Jabez Bunting was the most dominating and controversial figure in Methodism and also the storm center of contending opinions and policies, particularly during the Warrenite (see SAMUEL WARREN) agitation of 1833-35, and that of the FLY SHEETS in 1849. Bunting's supporters and admirers were many and ardent; and his opponents were equally ardent in their opposition, though fewer in numbers. But all parties were compelled to acknowledge his sterling Christian character and sincerity of purpose, his outstanding gifts of leadership and statesmanship, his cultured, logical mind and power in debate, his strong personality, and his popularity and power as a teacher. He died June 16, 1858.

T. P. Bunting, *Jabez Bunting*. 1887.

B. Gregory, *Side Lights*. 1898.

J. H. S. Kent, *Jabez Bunting*. 1955.

James H. Rigg, *Jabez Bunting, a Great Methodist Leader*. London: Charles H. Kelly, 1906. W. L. DOUGHTY

BUNTING, THOMAS PERCIVAL (1810-1885), British Wesleyan Methodist, was born in 1810, the third son of JABEZ BUNTING. He became a solicitor in Manchester. He is best known for his unfinished biography of his father, *The Life of Jabez Bunting*. After publishing "Vol. I," covering the years 1779-1811, in 1859, he left at his death a quarter century later a manuscript taking the story only to his father's fiftieth year. G. Stringer Rowe completed the account and published the entire work in 1887.

Bunting also contributed the biographical introduction to the memorial volume for his brother, WILLIAM MACLARDIE BUNTING. There are references to him in *Side*

Lights on the Conflicts of Methodism (1898) by BENJAMIN GREGORY, and it is clear that he took his father's part vigorously as a layman in the FLY SHEETS controversy. He was the father of Percy William Bunting, the social reformer and editor of *The Contemporary Review*.

H. MORLEY RATTENBURY

BUNTING, WILLIAM MACLARDIE (1805-1866), British Methodist, eldest son of JABEZ BUNTING, was born on Nov. 23, 1805, in Manchester, and entered the Wesleyan ministry in 1824. After serving in a number of circuits, ill health forced him to a premature retirement in 1849, but he continued to preach and work in a number of ways, becoming one of the honorary secretaries of the Evangelical Alliance and also of the British Society for the Propagation of the Gospel Among the Jews. Some of his writings were collected in a memorial volume, which included hymns and sacred poems. He died on Nov. 13, 1866 in Kentish Town, London.

G. Stringer Rowe, ed., *Memorials of the Late Rev. William M. Bunting*. London: Wesleyan Conference Office, 1870.

H. MORLEY RATTENBURY

BUNTON, HENRY CLAY (1903-), a bishop of the C. M. E. Church, was born on Oct. 19, 1903, at Tuscaloosa, Ala. He holds a B.D. degree from Florida A. and M. College, a T.M. degree from LUFF SCHOOL OF THEOLOGY, and an honorary D.D. degree from Texas College. He has served churches in Alabama, Florida, Arkansas, Texas, Colorado, and Tennessee. He served as a member of the Board of Christian Education of his denomination and was director of adult and youth work for that board. From 1943 to 1946 and from 1948 to 1950, he was a chaplain in the United States Army and reached the rank of Major. He was elected bishop in 1962 and is chairman of the Publishing Board of the C. M. E. Church in addition to his episcopal area.

Harris and Craig, *CME Church*. 1965.

E. L. Williams, *Biographical Directory of Negro Ministers*. 1966. RALPH G. CAY

BURBANK, CALIFORNIA, U.S.A. First Church. In the year 1883 a Sunday school was organized in the historic Providencia School. The surrounding community was largely ranches and the population consisted of a few scattered families. The first Methodist church was built and dedicated on Sept. 14, 1884. This building was used for a period of four years, then allowed to stand vacant and later sold and converted into a residence which is now owned and occupied by one of the church members.

The second church was built in 1888. This was one year after the City of Burbank was established, and this building served the growing community until 1919. The development of the property at Third and Olive was begun in 1919 with the building of the parsonage, which was used as a church until January 1921. At that time the church basement was completed and was used for services until a new building was dedicated in October 1922. The membership was then 276 and the population of Burbank was approximately 3,000.

Due to the mushrooming of population to 85,000 as the result of World War II, the church found itself faced with inadequate facilities to serve its 1,000 members. In

1944 a new building fund campaign was begun and \$22,000 was raised for the purchase of property on which to relocate the church. On Sept. 19, 1950, with appropriate ceremonies, ground was broken and the building task was begun. Using not only contributed money, but contributed labor as well, the dream of expanding facilities came closer brick by brick to reality.

By the end of the pledge period it was necessary to launch another building fund campaign, which resulted in the pledging of \$75,000, which with the \$91,650 obtained from the sale of the old property to the court for a court building, made possible the completion of a new edifice.

The first services in the new sanctuary took place May 25, 1952, although the early morning services had been held in the chapel of the incompleting church since February of that year. Consecration Sunday was Sept. 14, 1952.

Since the completion of the church plant in 1956, there has been a steady growth in membership and program. By 1970 the membership was 1,880. The value of all property was listed at \$733,000. Benevolences are about thirty percent of the church's giving.

HARRY W. ADAMS

BURD, ISAAC C. (1863-1946), an American EVANGELICAL CONGREGATIONAL layman, was a businessman in Shamokin, Pa. who gave the first property for the organization of the Burd and Rogers Home for the aging. This institution has cared for hundreds of aged people, and is under support of the EVANGELICAL CONGREGATIONAL CHURCH. Following the merger of The United Evangelical denomination with the EVANGELICAL ASSOCIATION to form The Evangelical Church in 1922, the East Pennsylvania Conference, a majority of whom refused to enter this merger, were without any church home for aging. Burd and his sister-in-law, Catherine Rogers, donated a farm near Herndon, Pa. for this purpose. This was located adjacent to the historic Herndon campmeeting ground in which Burd was also a lay leader. The Home was later moved to Myerstown, Pa. and has ministered to retirement needs of people outside of the denomination as well as within. Burd also served on the Board of Publication, the Educational Aid Society and earlier as a trustee of Albright College at Myerstown, Pa. He was born July 9, 1863 in Swengel, Union Co., Pa. and died Nov. 23, 1946 at Shamokin, Pa. where his body was laid to rest.

ROBERT S. WILSON

BURDSALL, RICHARD (1735-1824), British LOCAL PREACHER, was born at Kirby Overblow, Yorkshire. On New Year's Day, 1751, he heard WILLIAM GRIMSHAW in a barn at Bingley and was convinced of sin. He received a sense of peace in May, 1762, after reading CHARLES WESLEY's sermon on "Awake, thou that sleepest." He claimed a cleansing from sin following Christmas of that year, and began expounding the Bible to neighbors in his own home and then in the preaching house when the preacher failed to arrive. He was doubtful of his call, but eventually was appointed and spent seventeen years in LEEDS Circuit. He preached in North Lincolnshire, the East Riding as far as HULL, and in the North Riding. He declined an invitation to become a traveling preacher and another to be pastor of an independent congregation, saying he preferred to keep to the trade of buckle making.

He supplied for the traveling preacher in YORK Circuit, 1778-79, and moved there in 1782. He was the class leader of eighty members at times. He died Feb. 25, 1824.

R. Burdsall, *Memoirs*. 1797.

V. E. VINE

BURGESS, HENRY THOMAS (1839-1923), was a prominent and influential Wesleyan Methodist minister in South AUSTRALIA in the latter half of the nineteenth century. Born in England, he came to South Australia in 1848 and ten years later was received, at the age of nineteen, as a candidate for the ministry. The whole of his active ministry, covering a period of forty-four years, was spent in rural and suburban circuits in South Australia.

In 1880 and 1890 he was President of the Wesleyan Conference in South Australia. He was twice Secretary-General of the Australian Conference and President of the national body from 1897-1901.

Burgess was one of the chief architects of the Methodist union which was realized in South Australia in 1899. His contribution was recognized in his election as President of the first United Conference in that State in 1900. He retired from the active work in 1902.

Burgess was a man of wide cultural and literary interests, a regular contributor to the daily *Press*, the author of several books, and editor of an encyclopaedia of South Australia. It was for his work in the field of letters that he was awarded an honorary D.D.

AUSTRALIAN EDITORIAL COMMITTEE

BURGESS, JOHN (1821-1897), American preacher, was born May 2, 1821, in New Market, Frederick Co., Md. He was baptized in infancy by NICHOLAS SNETHEN. In early childhood he removed to Mt. Vernon, Ohio, where he was reared in a home, described by ADAM MILLER as "the half-way house for Methodists between the Atlantic Ocean and the Rocky Mountains." With law as his professional choice, he attended Kenyon College and then entered Newark Seminary in Ohio at the age of seventeen, graduating with honor in 1841. He was licensed to exhort in 1842 and, soon afterward, to preach, while teaching in Sandusky County, Ohio. He was employed, in 1843, by John H. Power to travel Amity Circuit, NORTH OHIO CONFERENCE, M. E. Church, and entered that Conference's itinerary in 1844, beginning a career which entailed twenty-eight moves and covered fifty-four years. Ordained a deacon in 1846 by Bishop HAMLIN and an elder in 1847 by Bishop JAMES, Burgess labored ten years in Ohio before transferring to the ILLINOIS CONFERENCE and, from thence, in 1858, to the IOWA CONFERENCE.

He was Chaplain of the Thirtieth Iowa Infantry during the Civil War. In 1867 Burgess was PRESIDING ELDER of the Albia District, serving for one term. He was granted a supernumerary relation in 1873, retiring to Keokuk, Iowa, where he died May 6, 1897.

John Burgess, *A Voice from the Past—Fifty Years' Echo*. Semi-Centennial Sermon, preached Sept. 12, 1894.

Year Book of the Iowa Conference, 1858-1897.

E. H. Waring, *Iowa Conference*. 1910. MARTIN L. GREER

BURGESS, ROGER LEE (1927-), American layman and son of F. Earl and Mable (Irwin) Burgess, was born in Sioux City, Iowa, Oct. 7, 1927. He obtained the B.A. degree from MORNINGSIDE COLLEGE, 1950 and an LL.D.

in 1965. Additional studies were taken at AMERICAN UNIVERSITY and Yale University. He was married to Donah Jean Salyer, April 25, 1953.

Mr. Burgess was the Projects Secretary, National Conference Methodist Youth, 1950-53; Editor of Publications, Methodist General Board of Temperance, 1953-56; Associate General Secretary, Board of Temperance, 1956-60; Director of Communications, Methodist General Board of CHRISTIAN SOCIAL CONCERNS, 1960-61; Associate General Secretary, Board of Christian Social Concerns, 1961-65; Executive Vice-President, Design Center, Inc., 1965-67; Executive Director, Joint Action in Community Service, 1967-68; and General Secretary, General Board of Health and Welfare Ministries, since 1968.

He served as editor of *Power and Concern*; member of The Methodist Corporation; International Congress on Alcohol and Alcoholism; World Education, Inc.; Self-Help Foundation, Inc.; World Christian Temperance Federation; International Council on Alcohol and Alcoholism; SCARBITT COLLEGE Board; General Assembly, NATIONAL COUNCIL OF CHURCHES. He has written and directed several prize-winning films.

Who's Who in The Methodist Church, 1966.

JOHN H. NESS, JR.

BURGESS, WILLIAM (1845-1930), British missionary pioneer in INDIA, was born in November, 1845, and appointed as a Wesleyan missionary to Madras in 1869. Part of his work was superintending the institution for the training of Indian ministers, in addition to evangelistic work and preaching. In 1878 he began to learn Telugu in order to preach to workers who had come to Madras from the Nizam's dominions in HYDERABAD. At this point, after sixty-five years work, there were only 256 Indian members in Madras and Negapatam districts. Burgess moved north to explore prospects in Hyderabad and began work there in 1878 among British soldiers at Secunderabad. He immediately ranged into villages outside the cantonment and asked financial help from the Wesleyan METHODIST MISSIONARY SOCIETY, but was refused because of the difficulties of beginning a new district.

When his health broke, Burgess took furlough in AUSTRALIA and gained financial support there for the establishment of schools and churches. In 1888 he was made chairman of the new Hyderabad District, where converts were made far more quickly than at any other time or place in India till then. Karim Nagar was opened in 1884. In 1896 he returned to England, being replaced by C. W. POSNETT, whose mass-movement harvest owed much to Burgess's labors. In 1902 he went to ITALY, taking over the chair of the district from H. J. PIGOTT and consolidating his work with great vision and administrative ability. He retired to England in 1918 but died in Italy, at Alassio, Sept. 3, 1930.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1922-24.
CYRIL J. DAVEY

BURIAL OF THE DEAD AND FUNERAL RITES. The disposition of the bodies of the dead is among every people closely connected with religion. Belonging as it does to a mystery, death itself has been interpreted according to everyone's faith, hope, or charity, and so each people has disposed of its dead according to religious conviction. Jewish practices in regard to the dead are referred to all

through the Scriptures. "When life had fled, the relatives kissed the body, then closed the eyes (Gen. xlv. 4, 11); it was then washed (Acts ix. 37), and wrapped in numerous folds of linen (Matt. xxvii. 59), or in graveclothes (John xi. 44) between which there were laid odoriferous spices, myrrh, aloes, etc." (Schaff-Herzog *Encyclopedia*). The Jews buried and did not burn their dead as did the Romans.

With the advent of Christianity and the hope of immortality which burns so powerfully through it, greater care and reverence for the dead were manifested. This was perhaps from a twofold reason: The belief in the immortality of the person would inspire much greater respect; and the heightened consciousness and duty of the living Christians would cause them to go farther than Paganism would in this charitable work. The Christians buried the dead, a contrast again to the Romans.

Burial places in the late empire were outside cities and towns, but the soil in Rome permitted the digging of passages under the earth—and so the catacombs. When in time the Christians became so favored that they might bury where they chose, gradually there grew the custom of burying near the last resting place of some saint or martyr. Interment in churches dedicated to such personages then came into being, and shortly grew to such proportions that there was an attempt to suppress it. But the desire to be buried on "holy ground" was so strong that, in one way or another, the more influential generally obtained the right to such a burial. In England, especially the old families, usually secured a tomb inside the church.

Funeral rites have always reflected the religious conviction of a people. With the pagan this was defeat and sorrow, but the Christian has ever sounded a note of victory and joy. Cyprian (*de mortal.* Sec. 20) and Augustine (*de consol. Mort.* ii. cap. 5) endeavored to alter the dress of mourning from black to joyful robes, but in this nature would not be denied, and sad hearts desire sad clothing. The earliest rites at Christian burial consisted mainly of hymns and psalms expressive of the joy and hope anticipated in the new life.

During the middle ages with the growth of the mass as a repetitive sacrificial act, there grew the institution of masses for the dead. These are termed the Requiem Mass; and Dirges, an office for the dead. There were also Trentals or Masses said for thirty days after death.

With the Reformation and First English Prayer Book which embodied Protestant teaching with respect to funeral rites, as well as elsewhere, much of this was swept away. Indeed, the first Prayer Book which called for a *commendation* as part of the burial office was greatly attacked by the Reformers and omitted from the second Prayer Book. The Committal in the Burial Office, which is a Prayer of Commendation at the graveside, has been a real battle ground in this office and to a certain extent it is so today. The Committal appeared to the Reformers to be a prayer for the dead and they, especially the Puritans, would have none of it.

JOHN WESLEY omitted the Committal from his Office for the Burial of the Dead when he edited this in the SUNDAY SERVICE for American Methodism. However, in America itself in the mid-nineteenth century, a Committal Prayer was put back into the Ritual, the said Prayer being a close copy of the same prayer in the *Prayer Book* of the Protestant Episcopal Church in America.

The *Discipline* contains little direction as to the duty of the ministry toward the conduct of funerals. What di-

rections are given may be found in the rubrics connected with the funeral office in the Ritual itself. A Methodist direction in former early *Disciplines* stated "we will on no account make a charge for burying the dead." The 1964 Ritual has it: "The pastor should not accept an honorarium for this service when the deceased was a member of his parish." Present disciplinary directions regarding the duties of elders, and deacons, and so forth, do not mention the burial of the dead as either the privilege or duty of any special order or kind of minister. "To perform all the duties of a traveling preacher" doubtless covers this service. In Methodism, as in most Protestant churches, there is no objection to a layman reading the Office if no minister be present. This frequently happens where need calls for it.

Methodist churches have never had any rubric excluding any person from Christian burial, as the unbaptized, a suicide, or excommunicated person. Mr. Wesley struck out the rubric of the Church of England which forbade the Office to be used for those classes. Methodist ministers have ever felt it their duty as Christians to pay such honor as is possible to the human body in a burial service, and never refuse to officiate at any funeral where they feel they may help. Bishop R. J. COOKE once implied that the prayer, "I heard a voice from Heaven, 'Blessed are the dead which die in the Lord,'" should not be used at the burial of any but Christians. (R. J. Cooke, *Commentary on the Ritual*, p. 276.)

The Burial Office in American Methodism has been greatly enlarged within recent years by the addition of many more prayers and readings which may be used in the service itself. This came about because the rather brief funeral office as it was transmitted by Wesley, had to be used so frequently in some of the larger churches that there was a need felt for an enlargement and variation of the readings and prayers. The 1964 revision in The Methodist Church has quite a number of these from which the officiating clergyman may make a selection. Also there are two alternate committal prayers in the 1964 *Discipline*, beside the traditional one from the English and Protestant Episcopal Office ("Earth to earth, ashes to ashes, dust to dust, looking for the General Resurrection at the last Day," etc.)

N. B. Harmon, *Rites and Ritual*. 1926.
The Ritual, UMC.

N. B. H.

BURKE, WILLIAM (1770-1855), a talented strong-minded American pioneer preacher, was born Jan. 13, 1770, in Loudon County, Va. He preached on the Guilford Circuit in NORTH CAROLINA in 1791, and then was sent to New River, a large, sparsely settled circuit in the mountains of southwest VIRGINIA. He married in 1796 and was the first preacher in the west to continue to travel after taking a wife. Bishop ASBURY felt that he should move Burke in 1800, but on learning that Burke had "rode down his horses," worn out his clothes, and had not a cent in his pocket, he "yielded to the necessity of the case." Burke was secretary of the WESTERN CONFERENCE in 1800. In 1803 he was appointed to the OHIO DISTRICT of the Western Conference. In 1811 he organized and took charge of the first Methodist station in CINCINNATI, thought to be the first in Ohio. In 1808 he was a member of the committee of fourteen which drafted the restrictive rules of the church. During this period he was one of the recognized leaders of the M. E. CHURCH.

Few if any made greater sacrifices or served the church in the west with greater success than Burke. Then in 1813 he was suspended from the OHIO CONFERENCE for treating a presiding elder with contempt. His case was handled injudiciously, and though he had done no moral wrong, he was finally expelled from the conference in 1820. Such treatment of one of the oldest and ablest members of the conference seems harsh and unjust. It was due to the fact that the church of that day demanded regularity. After his expulsion Burke organized an independent church in Cincinnati which flourished a few years and then failed. After a long investigation, the 1836 GENERAL CONFERENCE restored Burke's name to the minutes, but by that time he was past his prime. He served twenty-eight years as postmaster in Cincinnati and died in that city in 1855.

M. Simpson, *Cyclopaedia*. 1878.

William Warren Sweet, ed., *Circuit-Rider Days Along the Ohio; Being the Journals of the Ohio Conference from Its Organization in 1812 to 1826*, edited with Introduction and Notes. New York: Methodist Book Concern, 1923.

J. Young, *Autobiography*. 1857.

ALBEA GODBOLD

BURLINGTON, IOWA, U.S.A. First Church is the historic downtown church, successor to "Old Zion" which served as the first IOWA capitol building.

A Methodist society was organized in the log cabin of WILLIAM R. ROSS, M.D. in the spring of 1834. Ross sent a request to PETER CARTWRIGHT, presiding elder in ILLINOIS, asking for a preacher. Having none available, Cartwright took with him on the circuit his young cousin, Barton Cartwright, and on March 22, 1834 licensed him to preach and sent him to Flint Hills (later Burlington) "to preach and form societies, if practicable, and to report to the Church." Barton Cartwright took with him four yoke of oxen, a breaking plow, and a load of supplies, thus making his own way as he pioneered for the Methodists in the new territory.

Old Zion church was built of brick in 1837. The first Legislative Assembly of the Territory of Iowa convened in it Nov. 12, 1838. The House of Representatives used the upper story and the Council met in the basement. In 1841 the legislature moved to Iowa City, but the brick Zion was used by the government for several years. There the Territorial Supreme Court met, and from the pulpit the death sentence was read to the notorious Hodges brothers.

At a WATCH NIGHT service in 1850, three teen-agers knelt at the Old Zion altar and dedicated themselves to Christ and the ministry. One was CHARLES C. McCABE, later bishop; another was H. W. Thomas, founder of People's Church, Chicago; the third was Addison Williams, to become pastor in Kansas City, St. Louis, Hennepin Avenue in Minneapolis, and Temple Methodist in Los Angeles.

First Church, successor to Old Zion, is housed in a jasper (red granite) building. It was dedicated in 1889. The Akron plan of architecture appeared in it for the first time west of the Mississippi, with the original architect, C. W. Kramer from Akron, drawing plans and specifications. More recently the church has adapted the Akron plan to contemporary concepts of education and worship, and has bought a funeral home across Washington Street and adapted into a youth center. The church, which has sent twelve into the ministry and mission field, and has

mothered many advances for the church in Iowa, remains a 2,000 member pacesetter with a strong outreach.

The Palimpsest, State Historical Society of Iowa, Feb. 1951.
G. DEMPFSTER YINGER

BURLINGTON, NEW JERSEY, U.S.A., population 12,687, was settled in 1677 on the Delaware River, fifteen miles north of PHILADELPHIA. Located there was one of the earliest two Methodist societies in NEW JERSEY.

It is probable that GEORGE WHITEFIELD preached in Burlington during one or more of his visits to America between 1738 and 1770. Captain THOMAS WEBB spent a week in Burlington during November, 1768, the first of many visits by this Methodist leader. Webb formed a Methodist class on Dec. 14, 1770. (There is "academic dispute" as to whether this society or the one in TRENTON is the first permanently organized Methodist society in New Jersey.) Webb appointed JOSEPH TOY the leader of this first class. The present Broad Street Church dates from the organization of this first society.

Burlington was the first place in New Jersey where FRANCIS ASBURY preached, Nov. 7, 1771, and he visited the town many times afterward. Prominent in early Methodist work in Burlington was JAMES STERLING, prosperous merchant, who has been called "the most valuable Methodist layman of his time."

During the first years of the church's history, services were held in the court house and later in a private home. In 1790 the first Methodist church building was erected. After belonging to the New Jersey Circuit, the Trenton Circuit, the New Jersey and Philadelphia Circuit, the West Jersey Circuit, and the Burlington Circuit, Burlington became a station in 1833.

A new church building, on the present location, was erected in 1819. In 1847 another building took its place. Broad Street Church now has a commodious sanctuary and educational building.

In 1853 some of the members of the Broad Street Church organized Union Church, which continues to carry on an active ministry.

F. Asbury, *Journal and Letters*. 1958.

J. Atkinson, *Memorials in New Jersey*. 1860.

J. Lednum, *Rise of Methodism*. 1859.

F. B. Stanger, *New Jersey*. 1961. FRANK BATEMAN STRANGER

BURMA, formerly a part of the British crown colony that had been administered in INDIA, gained autonomous national status Jan. 4, 1948, as a republic—The Union of Burma. It was admitted to membership in the United Nations. Burma lies along the eastern shore of the Bay of Bengal. Its area is 261,789 square miles, and the population was estimated in 1969 as 26,980,000. The bulk is of Burman stock, but there are sizeable groups of other indigenous peoples—Karens, Chins, Shans, Kachins. An approximate one million are Indian and Chinese immigrants. Rangoon, the capital and only major port, has a population of nearly a million; Mandalay, the center of the Dry Zone some 400 miles up the Irrawaddy River, about 200,000. There are no other large cities, but a number of towns with between 30,000 and 50,000 inhabitants. The great majority of the people live in villages, mostly using traditional agricultural methods. There is an extensive oil industry, and in the deep interior a developing mining industry. Organized and effective school

opportunity exceeds that of many similar countries, two-thirds of the population being literate.

The Burmans are Buddhists of the Hinayana type, as in Ceylon. Pagodas abound; the most noted, the Shwe Dagon in Rangoon, dates from 588 B.C. The popular Buddhism of the ordinary folk in town and village alike is somewhat mixed with animism. Hindu temples, Muslim mosques, Chinese Buddhist temples, mark the enclaves of the immigrants.

Although the powerful Japanese drive of World War II across northern Burma was checked at the Assam border, much of central and southern Burma was devastated by conquest and enemy occupation, 1942-45. Upon the collapse of Japanese power, the native Burmese leaders negotiated with Britain for independence and autonomy. Despite the disrupted economy and the huge task of rebuilding, the new republic achieved international recognition—Premier U Nu standing for high ideals in government, and U Thant succeeded Dag Hammarskjöld as Secretary-General of the United Nations.

Christianity made its first approach to Burma in 1807 through British Baptist missionaries, whose work was later transferred to American Baptists, the first of whom, Adoniram Judson, arrived in 1813. From their efforts has stemmed the success of the American Baptist Mission, whose churches, schools and other institutions have firmly established Christianity among the Karens and other tribal or indigenous races of Burma.

A British army chaplain, J. H. Bateson, saw the need and opportunity for missionary work in Upper Burma. He persuaded the Wesleyan METHODIST MISSIONARY SOCIETY to begin work there, and this was done in 1887 when two missionaries and two Sinhalese ministers were sent over from CEYLON. Slow but steady progress was made, and congregations were established in many of the towns of the Dry Zone of Upper Burma. For many years educational work had a large place in the life of the church, though to a lesser extent after World War II. In 1966, expatriate missionaries of all faiths were expelled, and hospitals, schools and all other church institutions were nationalized. Nevertheless, Christian teachers exercise an even wider influence than before, and in 1967 the Methodist constituency in Upper Burma increased by more than a third. In 1968 membership stood at 8,123, with a constituency of 17,186. Christian staff still work at the former Methodist Leprosy Home and Hospital, and the church in the home continues to bear its witness. More recent developments have been in the Upper Chindwin and Chin Hills areas, where work among the Lushais and kindred peoples began in 1928, and further north, where work among the Khongsai began in 1939.

The Methodist Church, Upper Burma, became autonomous in 1964, under its Burmese president, U Ba Ohn. The church is divided into four districts, each with its own chairman and synod. It is separated geographically from the area of the Episcopal Methodist Church of Lower Burma, and works mainly among different ethnic groups. Close fraternal contacts are maintained. There are joint conferences every third year, and a joint standing committee which plans united youth activities, the interchange of workers and other joint programs. Both churches, together with others, cooperate in the work of the Christian Literature Society, the Burma Christian Council and in Regional Councils.

Beginning in 1873, JAMES M. THOBURN, an American Methodist missionary in Calcutta, India (later bishop),

received frequent appeals for help from Indian Methodists who had settled in Rangoon. In 1879 WILLIAM TAYLOR sent Robert E. Carter of Ohio to Rangoon to begin work. Learning of this, Thoburn went promptly to Rangoon to meet Carter, and to coordinate his program with that of Methodists in India. The Baptist Mission offered the use of its facilities. With the aid of civil officials, property was soon secured. Services were begun in Tamil and Telegu, languages of immigrants from South India. The first church was dedicated in 1880. The WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church sent Edna Warner in 1881 to establish a girls' school, which was opened in January 1882. Burma became a district of the South India Conference in 1884, and in 1887 WILLIAM F. OLDHAM was appointed presiding elder. His residence was in SINGAPORE, 1,200 miles away, where he was to initiate American Methodist work. This was unwieldy administration, and the Burma District was incorporated into the Bengal Conference of India when it was established in 1888. In 1901 the work in Burma became a Mission Conference, and in 1927 it became the Burma Annual Conference of the M. E. Church. In February 1950 the Burma Conference was included within the newly created Southeastern Asia Central Conference, whose bishop was to reside at Singapore. The work in Burma was thus again administratively yoked with Malaya. When the Andaman Islands were opened to civilian settlement in 1951, thirty families of the Tamil congregation moved with their pastor and Methodism became the first Christian element in the development. Four churches and several schools now constitute the Andaman District.

After careful study of the eager request and the specific proposals of the Burma Annual Conference, the 1964 General Conference of The Methodist Church voted to grant autonomy to Burma Methodism. Acting on this authority, the Burma Conference on Oct. 10, 1965 organized itself as an independent self-governing church, The Burma Methodist Church, and chose LIM SI SIN as bishop. He was at that time district superintendent, pastor of the Amoy-speaking Chinese congregation in Rangoon, and widely respected both by government and the community at large. Bishop HOBART B. AMSTUTZ of the Southeastern Asia Central Conference consecrated Pastor Lim Si Sin as bishop, the first national Burmese to hold that office in Methodism. The session of the organizing conference was truly ecumenical, as guests were present from the Anglican, Baptist and Roman Catholic Churches, and the East Asia Christian Council.

The membership of the new Burma Methodist Church is somewhat over 2,000, organized in twenty congregations. Work is established among Buddhist Burmans, Chinese and Indian immigrants, and certain English-speaking groups. Rangoon is the center of operations, which reach into a number of towns and villages in the southern delta region, as well as in the Andaman Islands. Close ties will remain with the Board of Missions in America. It is anticipated that merger may eventually take place with the Methodist Church of Upper Burma, the inheritor of the original Wesleyan Methodist Mission.

W. C. Barclay, *History of Missions*. 1949-57.

Encyclopedia Britannica.

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Harry J. Harwood, *Methodism in Burma*. New York: Board of Missions, The Methodist Church, n.d.

E. E. Jenkins, *The New Mission in Upper Burma*. London: Wesleyan Mission House, 1887.

Barbara H. Lewis, ed., *Methodist Overseas Mission Gazetteer*. 1960.

These Forty Years, 1887-1927. Mandalay: Wesleyan Methodist Missionary Society, 1927.

F. D. Walker, *The Land of the Gold Pagoda*. London: Cargate Press, n.d.

W. R. Winston, *Four Years in Upper Burma*. London: Kelly, 1892.

World Methodist Council, *Handbook*. 1966.

ARTHUR BRUCE MOSS

BURNET, AMOS (1857-1926), British Wesleyan Methodist minister, who served as a missionary administrator in INDIA, and the Transvaal, SOUTH AFRICA; and later became PRESIDENT of the British CONFERENCE, was born at Little Steeping, Lincolnshire, England, on August 5, 1857. Converted at Boston, Burnet had three years' training at RICHMOND COLLEGE; and was appointed in 1881 to the Mysore District in INDIA, "where, until 1893 he ministered to the English congregations, civil and military, in the city of Bangalore."

After returning to England, he spent nine fruitful years at NOTTINGHAM. In 1902 he answered a call from the Wesleyan METHODIST MISSIONARY SOCIETY to take the oversight and general superintendency of the work in the Transvaal. The Anglo-Boer War (1899-1902) had recently ended, and a wise and strong leader was needed to rally the scattered Methodist people and prepare for advance in the post-war period.

Burnet arrived in the Transvaal on October 30, 1902 and plunged immediately into his new duties. The first six years of his administration are reported in his *A Mission to the Transvaal* (1909). A further eleven years of service followed during which his influence grew as he won the confidence of the heads of Churches, leaders in commerce and Government administrators. Whites honored and trusted him; and blacks revered him as a powerful friend and advocate.

Recalled to Britain in 1919, he was appointed one of the General Secretaries of the Missionary Society. His services to Methodism overseas and in Britain were recognized by the Church when he was elected President of the Conference of 1924 which happily met in his much loved Nottingham. Shortly after the completion of his year of office, his health failed, and he died on August 1, 1926. Three daughters became Headmistresses of South African schools. His wife, Esther, was one of the founders of Methodist women's work in the Transvaal, and the Burnet Memorial Church at Kilnerton commemorates his seventeen years of service to the Transvaal and Swaziland District.

A. Burnet. *A Mission to the Transvaal*. Robert Culley, London, 1909.

Minutes of the British Wesleyan Methodist Conference, 1927.
LESLIE A. HEWSON

BURNETT, JOHN SEVIER (1866-1942), American minister of the HOLSTON CONFERENCE, was born Nov. 25, 1866 near Webster, N. C. He began his ministry upon being received into the BLUE RIDGE CONFERENCE (MEC) in 1888. He served as pastor while pursuing his studies. Upon his graduation in 1901 he was appointed superintendent of the Chattanooga District, and gained early recognition as a leader of great ability.

His outstanding achievement was the establishment of the PITTMAN COMMUNITY CENTER on Webb's Creek in Sevier County, Tenn. in 1921. This facility was designed

to bring education and vocational training to the people in this remote Appalachian area. The Center opened with 150 pupils. By 1933 it had a graded school, 13 teachers, a hospital with a doctor and a nurse. Burnett worked diligently in cooperation with the Centenary Program of the Board of Home Missions and Church Extension to make the Center serve its purposes. In 1919 Burnett was made Superintendent of Mountain Work, and in the following year he was named Superintendent of Southern Highlands Division of Home Missions and Church Extension—all of the M. E. Church.

A Community School similar to the Pittman Center was established in 1925 near Brayton, Tenn., in the Morgan Springs Circuit.

Burnett was noted as a man of simple tastes with a great sympathy for the people he served. He saw their needs and worked devotedly to give them more educational and training advantages.

He was married Aug. 12, 1892 to Laura Eleanor Petty. They had four children. He died Feb. 9, 1942 while en route to the West Coast. He was buried at CHATTANOOGA, Tenn.

I. P. Martin, *Holston*. 1945.

L. W. PIERCE

BURNS, CHARLES WESLEY (1874-1938), American bishop, was born at Willow Grove, Pa., on May 28, 1874. He earned degrees at DICKINSON COLLEGE and BOSTON UNIVERSITY SCHOOL OF THEOLOGY and honorary doctorates from five other institutes of learning.

He joined the PHILADELPHIA CONFERENCE of the M. E. Church in 1899 and became city missionary executive in Worcester, Mass. His pastorate at Landsdowne, Pa., was followed by assignments to Coatesville and Spring Garden and First churches, PHILADELPHIA. In 1916 he transferred to MINNESOTA and was pastor of Hennepin Avenue Church at MINNEAPOLIS from 1916 to 1920.

In the latter year he was elected a bishop and assigned to the Helena area, then to SAN FRANCISCO, and in 1932 to Boston. He died in Boston on Jan. 19, 1938, and was buried at First Church, Germantown, in Philadelphia.

Bishop Burns was a member of the Board of Hospitals and Homes of the M. E. Church, President of the Massachusetts Council of Churches, and trustee of BOSTON UNIVERSITY, Wilbraham and East Greenwich Academies, and Northeast Deaconess Hospital.

Journal of the General Conference, 1940.

F. D. Leete, *Methodist Bishops*. 1948.

Who's Who in America.

ELMER T. CLARK

BURNS, FRANCIS (1809-1863), American missionary bishop and the first Negro so elected, was born at Albany, N. Y., on Dec. 5, 1809. His parents were poor and at the age of four he was given to a Methodist farmer, a Mr. Atwood, in Greene County, N. Y. He attended the public schools and at the age of fifteen he was converted and joined the M. E. Church. He was inclined to the ministry, but he was bound to his master until he was twenty-one years of age, and his formal education was insufficient. He was licensed as a local preacher, however, and began to hold meetings on the Windham Circuit.

He attracted the attention of the officials of the Missionary Society in New York and was advised to begin studies with a view to going to LIBERIA. This he did, and in September 1834 he accompanied John Seys as a mis-

sonary teacher to that country. He joined the Liberia Conference of the M. E. Church in 1838 and in 1844 he returned to New York, where he was ordained by Bishop JAMES.

In Liberia he taught in the MONROVIA Seminary and edited *Africa's Summary*. He was PRESIDING ELDER of one of the two districts for ten years, and for six of these he was president of the conference.

In 1856 the GENERAL CONFERENCE of the M. E. Church made provision for a missionary bishop in Africa, and Francis Burns was elected by the Liberia Conference in 1858. He returned to the United States and was consecrated at the GENESSEE CONFERENCE on Oct. 14, 1858 by Bishops E. S. JAMES and OSMON BAKER. He at once returned to Liberia and served in the episcopal office there for five years. Because of impaired health he returned to America and died at BALTIMORE on April 18, 1863, three days after his arrival and three months after the Emancipation Proclamation. His body was returned to Liberia and buried at Monrovia.

Flood and Hamilton, *Lives of Methodist Bishops*. 1882.

J. F. Hurst, *History of Methodism*. 1901-04.

F. D. Leete, *Methodist Bishops*. 1948.

M. Simpson, *Cyclopaedia*. 1878.

ELMER T. CLARK

BURNS, JOHN (1808-1883), was a distinguished leader in the work of the M. P. Church in the then western area of the United States where he was at various times affiliated with the OHIO, PITTSBURGH and MUSKINGUM Annual CONFERENCES. He was a member of nearly all the general conferences from 1842 until his death. He was born in Washington Co., Pa., on April 10, 1808, and at the age of eighteen united with the M. E. Church in Wheeling, Va. He was afterward licensed "to exhort" and in December, 1832, he united with the Ohio Conference of the M. P. Church and served a mission near Wheeling for a salary of fifty cents a year. He later became associated with the Pittsburgh Conference and he was ordained as an elder in 1837. When the Muskingum Conference was set off in 1842, he became a member of it.

Burns filled many prominent appointments in the Pittsburgh and Muskingum Conferences; he was president of the convention which met in Zanesville, Ohio, in 1854, Springfield in 1856, Cincinnati in 1866, and the famous union convention of the northern and southern branches of the M. P. Church which met in BALTIMORE in 1877. In 1876 he served as a member of the commission to establish the basis for the union of the two churches of the following year. He was president of the GENERAL CONFERENCE of May, 1854, that met in Steubenville, Ohio, and of the General Conference (of the northern or "Methodist Church") that met in May, 1875, at Princeton, Ill. He received a salary of \$72 plus house, rent and fuel in 1834. During the period of separation of the northern and southern branches of the M. P. Church, 1858-1877, he proved a pacificator and he played a prominent role in the movement for reunion which culminated in the convention of 1877. In 1878 he was appointed chaplain to the penitentiary at Columbus, Ohio. At the convention of 1854 the western and northern conferences of the church asked for the establishment of a western church paper and Book Concern. Arrangements were made to purchase *The Western Recorder* from ANCEL H. BASSETT and it was renamed *The Western Methodist Protestant*. At a second convention of delegates from those confer-

ences supporting *The Western Methodist Protestant* and Book Concern held in November, 1856, a report was offered which asked for the separation of the northern and western conferences from the southern conferences. Burns was a member of the Board of Publication at Pittsburgh for a number of years. Despite his opposition to taking any action, a convention was called in November, 1857, and the "Methodist Church"—as this branch of the M. P. Church called itself—was established.

John Burns received the D.D. degree from WESTERN MARYLAND COLLEGE in June, 1875. He died on Sept. 12, 1883.

A. H. Bassett, *Concise History*. 1877.

T. H. Colhouer, *Sketches of the Founders*. 1880.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

The Methodist Protestant, May 16, 1928.

RALPH HARDEE RIVES

BURNS, ROBERT EDWARD (1909-), American university president and educational innovator, was born at Flat River, Mo., July 26, 1909, to John L. and Stella Lee (DeGrant) Burns. In 1946 he became the first alumnus (A.B., 1931, A.M., 1946) to be president of the Methodist-related college (now UNIVERSITY OF THE PACIFIC), at Stockton, California's oldest (1851) chartered institution of higher learning.

His inaugural address, "Pioneer or Perish," stressed his belief that education needs the American frontiersman's creativity and courage to develop and apply new ideas and methods to solve problems. His own special contribution is the widely-copied cluster college system, exemplified at the University of the Pacific, which he adapted to American needs and standards from the system at Oxford and Cambridge. It has semi-autonomous liberal arts schools bracketed within the university organization.

Dr. Burns was a member of the executive committee of the CRUSADE FOR CHRIST campaign in 1945, has since 1948 been associated with the UNIVERSITY SENATE, and was a member of the 1962 and 1968 GENERAL CONFERENCES. He is a 33° Mason and is affiliated with various historical and educational groups. WILLAMETTE UNIVERSITY and the University of Evansville have conferred honorary degrees on him. Dr. and Mrs. (Grace Weeks) Burns live in the President's Home on the University of the Pacific Campus.

R. D. Hunt, *College of the Pacific*. 1951.

Who's Who in America.

Who's Who in Methodism, 1966.

LELAND D. CASE

BURT, THOMAS (1837-1922), British Methodist, was one of the most respected miners' leaders during the period when organized labor was becoming a formidable force in modern politics. He was a Northumberland PRIMITIVE METHODIST, who despite lack of formal education used his father's books to such good purpose that he became in turn general secretary of the Northumberland Miners' Union, a Liberal M.P. for Morpeth, secretary of the Board of Trade, president of the Trades Union Congress, and a privy councillor. When he retired from the House of Commons in 1918, he had become the "Father of the House," having been an M.P. since 1874. As a trade-union leader for forty-eight years, he was noted for his belief in moderation and conciliation and in international friendship and peace. He was a staunch temperance man in

Parliament at a time when the Liberal party took heed of the Nonconformist conscience in politics.

Thomas Burt, *Thomas Burt, M.P., Pitman and Privy Councillor*. London, 1924.

E. R. TAYLOR



WILLIAM BURT

BURT, WILLIAM (1852-1936), American missionary and bishop, was born at Padstow, Cornwall, England, on Oct. 23, 1852. He went to the United States in early life and was educated at WESLEYAN UNIVERSITY and DREV THEOLOGICAL SEMINARY, receiving honorary doctorates from Grant, Wesleyan, and SYRACUSE UNIVERSITIES, and from DICKINSON COLLEGE.

He joined the NEW YORK EAST CONFERENCE of the M. E. CHURCH in 1881 and was pastor of St. Paul's Church, Manhattan, and DeKalb Avenue Church in BROOKLYN. In 1886 he went to ITALY and served as PRESIDING ELDER in Milan, was sent to Florence in 1888 and to Rome in 1890. He was in Italy fourteen years. He built several churches and schools, including a college for boys and another for girls.

William Burt was elected a bishop in 1904 and was resident bishop in Europe until 1912. He then returned to the United States and was bishop at Buffalo, N. Y., until his retirement in 1924.

He was a delegate to the ECUMENICAL METHODIST CONFERENCES at London in 1901 and Toronto in 1911. He was decorated by the king of Italy with the Order of Cavaliere di ss. Maurizio e Lazzaro in 1903. He died at Clifton Springs, N. Y., on April 9, 1936, and was buried in Lynn, Mass.

He translated the *Discipline* into Italian in 1888 and was the author of ten other books and addresses, including *Europe and Methodism*.

F. D. Leete, *Methodist Bishops*. 1948.

Who's Who in America.

ELMER T. CLARK

BURTON, JOHN WEAR (1875-), was born in England but came to NEW ZEALAND in his early years. He entered the ministry in 1897. After several New Zealand

appointments he became a pioneer missionary to the Indians in Fiji in 1902. Largely through his attacks upon the system under which Indians were recruited to work in Fiji, the system of indentured labor was abolished in 1916. Domestic circumstances compelled Burton's retirement from Fiji in 1911. On transfer from New Zealand he became Overseas Missions Secretary in the VICTORIA AND TASMANIA CONFERENCE (AUSTRALIA) in 1914. From 1925 to 1945 he was General Secretary of Overseas Missions, directing all missionary operations during that period.

He was PRESIDENT of the NEW SOUTH WALES CONFERENCE in 1931, Secretary-General 1941-45, and President-General 1945-48. He holds the honorary D.D. degree.

He was a prolific writer on the subject of missions.

A. HAROLD WOOD

BURUNDI, Africa, where the FREE METHODIST CHURCH has a significant work, is located on a high plateau of rolling hills. It borders the north end of Lake Tanganyika, and in area is about the size of the state of Maryland. Its population is 3,475,000 (U.N. est. 1969). Agriculture and cattle are the chief sources of income. Some tobacco, coffee and palm oil are exported. Since 1962 the Kingdom of Burundi has been an independent nation. The King and his Cabinet share power with a thirty-two member elected assembly. The United Nations subsidizes the administration.

In 1935, pioneer Free Methodist missionary J. W. HALEY, with Board permission but with meager financial support, entered the country, and established the first station at Muyebe, site of a former German mission. Haley was an authority on indigenous church methods, which he employed here. A revival movement spread across the country, reaching all the missions. Within a few years 50,000 conversions were reported. An excellent cooperative spirit has always existed between the missions. Jointly operated institutions include a Bible school, normal school, home economics school, literature center, Gospel Radio Station CORDAC, and Nyakanda Leper Colony. The Bujumbura Protestant Center is staffed by Free Methodists. A full conference was organized in 1961. There is a thirty-five bed hospital at Kibuye. In 1969 there were over 7,000 church members and 5,000 elementary school pupils. The churches are self-supporting. The main stations are Muyebe, Rwintare, Kibuye, Mweya and Bujumbura.

BYRON S. LAMSON

BURWASH, JOHN (1842-1913), Canadian Methodist scientist and theologian, was born in Lachute, Quebec, May 8, 1842. In 1863 he graduated from Victoria College, and in the same year he was received on probation for the Methodist ministry. He was ordained in 1867.

A term as tutor in the Victoria College preparatory school prepared him for the position of vice-principal of Mount Allison Male Academy, to which he was called in 1870. During that year he taught natural science at the university, and in the following year mathematics besides. After a short period in the ministry he attended Harvard University and then returned to Mount Allison as professor of natural science, a position which he held until 1890.

Returning to Victoria in 1890 he spent two years in

the chair of natural science, before being transferred to homiletics and pastoral theology, where he remained until 1910. Both arts and divinity students attended his classes in English Bible. He was said to have been equally at home in theology, natural science, and mathematics, and to have been an eloquent preacher.

In recognition of his achievements he was awarded honorary doctorates by Mount Allison in 1888, and the University of New Brunswick in 1900. He died in Calgary, Nov. 16, 1913, after a brief retirement.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.

C. B. Sissons, *Victoria University*. 1952.

T. W. Smith, *Eastern British America*. 1890. E. A. BETTS

BURWASH, NATHANAE (1839-1918), Canadian minister and educator, was born at St. Andrew's, Lower Canada, on July 25, 1839. His father's family were Loyalists from VERMONT, his mother's family were Scots. When Nathanael was a child, the family moved to Baltimore, Canada West, in the heart of the old Methodist region of that province. He was first educated at the local school and then at thirteen entered the preparatory section of VICTORIA COLLEGE (UNIVERSITY) in nearby Cobourg. He graduated with the B.A. in 1859 and was ordained into the Methodist ministry in 1864.

For a few years Burwash gained practical experience as a circuit minister. In 1866, however, he became professor of natural science at Victoria, for which he prepared by study at Yale University. His scientific labors added a new dimension to his insight into the teaching and work of the church. This was put to good use when in 1871 he was appointed the first professor of theology in Victoria University. Once again he felt the need to broaden his education. This was accomplished by attendance at GARRETT BIBLICAL INSTITUTE, from which he received the S.T.B., followed by an S.T.D. from NORTHWESTERN UNIVERSITY.

In 1887, after fourteen years as dean of theology, Burwash succeeded S. S. NELLES as president and chancellor of Victoria University, a post which he held until 1913. As head of the university, Burwash made his most important contribution to the welfare of his church and to the development of education in Canada. The great issue facing Victoria in 1887 was the possibility of federation with the University of Toronto, a matter which had been revived seriously in 1883. This proposal aroused bitter controversy in Methodist and secular circles, but its partisans were numerous and effective.

During the spring of 1887, the Ontario legislature passed an act embodying the federation scheme. It was accepted by Victoria in 1890, in large measure through Burwash's skillful leadership of the pro-federation forces.

The implementation of federation required not only the reorganization of Victoria's curriculum but also the physical transplantation of the College from Cobourg to Toronto. The new building was opened in 1892. From that time forward, Burwash's tenacious devotion to the federation concept helped to ensure its success. At the same time he guided the college through difficult years of readjustment. New residences and a library were constructed, largely through the generosity of the Massey family, Andrew Carnegie, and C. A. Birge. More significantly, the chancellor helped to adapt the intellectual outlook of the college and the church to the changing theological climate of the twentieth century.

While he was engaged in these difficult tasks, Burwash served his church as preacher, member of general conferences, delegate to the ECUMENICAL METHODIST CONFERENCES, and as a member of the committee from whose work the union of 1925 would come. He found time as well to write *The History of Victoria College* (1927), *Egerton Ryerson* (1906), and *Wesley's Doctrinal Standards* (1909).

Burwash was elected a fellow of the Royal Society of Canada and was given the LL.D. by the University of Toronto. His greatest honor, however, was the affection and respect bestowed on him by his brethren, his academic colleagues, and the students of Victoria. When he died on March 30, 1918, it was said of him: "Theology and the humanities, yes, and science too, went hand in hand for him; all unconscious, so to speak, of the jealousies, feuds and strifes which mischief makers sometimes seek to stir up between . . . the three daughters of wisdom . . . the three kindred sciences of God, man and nature." His memory lives in the great building known as Burwash Hall, and in the lives of those whom he inspired.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.
C. B. Sissons, *Victoria University*. 1952. G. S. FRENCH

BUTCHER, JOHN CLARKE (1857-1923), was a notably effective missionary in the North India and Northwest India Conferences. Born in Tingewick, Bucks, England, and educated in NORTHWESTERN UNIVERSITY (B.A.), GARRETT BIBLICAL INSTITUTE (B.D.), and the Chicago Medical College (M.D.), he came to INDIA as a Methodist Episcopal missionary in 1885. He served in the North India Conference at Moradabad and Bijnor, and as principal of the Philander Smith College at Naini Tal. In 1905, he was transferred to the Northwest India Conference, as superintendent of the Punjab District. In his first year on the district, three thousand persons were added to the churches under his care. Except for a furlough, he remained on the Punjab District until 1915. Like the pioneer Robert Hoskins, whom he greatly admired and extolled, Butcher employed illiterate new converts and taught them as they worked. Many made great progress and achieved notable results in evangelism. Butcher constantly used the phrase given world-wide currency in more recent years in the literacy program of Frank Laubach, "Each one teach one." Taking into his district ministers who had not been accounted successful elsewhere, though they were educated and trained, Butcher communicated enthusiasm to them; and, as preachers-in-charge leading a group of new literates, they won thousands to Christ. Butcher's leadership had much to do with building the great church of today in the Punjab.

Going to Delhi in 1918, he repeated the record he had made in Lahore, adding from three to four thousand village converts yearly. With the help of R. E. Crane he built and opened a new boys' boarding school at Sonapat and erected a temporary church, the first M. E. place of worship in Delhi. He and Mrs. Butcher died only hours apart and of different causes in the extreme heat of June, 1923.

B. H. Badley, *Indian Missionary Directory*. 1892.

B. T. Badley, *Southern Asia*. 1931.

J. N. Hollister, *Southern Asia*. 1956.

J. E. Scott, *Southern Asia*. 1906.

J. WASKOM PICKETT

BUTLER, CLEMENTINA (1862-1949), promoter of American Methodist missions and leader for half a century in the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. CHURCH, was born in BAREILLY, INDIA, in 1862, the daughter of WILLIAM BUTLER and Clementina (Rowe) Butler. She attended the New England Conservatory of Music in Boston.

Possessing a thorough knowledge of India and sharing her parents' enthusiasm for Christian missionary work, she served from 1889 to 1933 as executive secretary of the Woman's Foreign Missionary Society, founded by her mother in the Tremont Street Church of Boston. In 1912 she organized the Committee on Christian Literature for missions in the Near and Far East; she assisted in establishing an annual missionary conference at Northfield, Mass., as well as the Central Committee for the United Study of Missions among church denominations. In India she set up the Ramabai Association which sponsored the first school for widows in that country. Under Miss Butler's leadership the Woman's Foreign Missionary Society was the first organization to pension missionaries through an insurance plan; it also established the first hospital for women in Bareilly. At the Tremont Street Church Miss Butler established a missionary museum. She also secured funds for the placement of eleven memorial windows there. She wrote *William Butler: The Founder of Two Missions of the Methodist Church*; *Mrs. William Butler: Two Empires and The Kingdom*; and *Trophies From the Missionary Museum*. She had a lively interest in the Mexican Mission under the superintendency of her brother, JOHN WESLEY BUTLER.

She died Dec. 5, 1949, at the Hotel Brunswick in Boston. At her funeral service in the Tremont Street Church, Bishop LEWIS O. HARTMAN acclaimed her "the greatest woman Methodism has produced in the past fifty years."

Boston Herald, Dec. 8, 1949.

Zions Herald, Jan. 11 and Dec. 14, 1949. ERNEST R. CASE

BUTLER, JOHN WESLEY (1851-1918), American missionary to MEXICO, was born on Oct. 13, 1851, in Shelburne Falls, Mass., the son of WILLIAM BUTLER and Julia (Lewis) Butler. He attended Chelsea High School, Boston Latin School, and Passaic Collegiate Institute. From 1871 to 1874 he was enrolled at BOSTON UNIVERSITY SCHOOL OF THEOLOGY. Following his ordination as a Methodist minister and a few months service as pastor of the Eggleston Square Church in BOSTON, he was appointed in 1874 to Mexico as a missionary where his father, founder and superintendent of the mission, was then stationed.

John Butler was given the pastorate of Trinity Church, Mexico City, the first M. E. church to be organized in that country. He served as pastor in Mexico from 1874 to 1888, and as a district superintendent from 1889 to 1918. Concurrently with his other responsibilities he served variously as publishing agent, overseer of schools, and acting president of the Mexico Institute and Mexico Theological School. In 1911 he was president of the Mexico Annual Conference. He was a delegate from the Mexico Conference to the ECUMENICAL METHODIST CONFERENCES in 1901 and 1911, and to every GENERAL CONFERENCE from 1888 to 1916. He was the author of *Sketches of Mexico* (1894); *Mexico Coming Into Light* (1906); and *The History of the Methodist Episcopal Church in Mexico* (1918).

On Aug. 13, 1878 he married Sara Aston, daughter of the Rev. Henry Aston of the NEW YORK EAST CONFERENCE. John W. Butler died March 17, 1918, and was buried in the American Cemetery in Mexico City. When he died there were 30,000 Methodist communicants in Mexico.

Bishop W. P. THIRKIELD wrote, "Mexico Conference stands as his enduring monument." Professor Gustavo A. Velasco said of him: "For over thirty years he was the best known North American citizen in Mexico. His look, his laugh, his advice were all attractive, sweet and helpful. He could have been a bishop but was only [one] de facto."

Christian Advocate, March 21, 1918.

Dictionary of American Biography.

Cincuentenario de la Fundacion de la Iglesia Metodista Episcopal en Mexico, 1924.

Zion's Herald, March 20, April 10, and May 1, 1918.

ERNEST R. CASE



WILLIAM BUTLER

BUTLER, JOSEPH (1692-1752), British philosopher and moralist, born at Wantage, Berkshire, May 18, 1692. He became Bishop of Bristol (1738) and then of Durham (1750). JOHN WESLEY appreciated his answer to deism, *The Analogy of Religion* (1736); the moral theory of his *Sermons* (1726) finds more favor today. In a conversation with Wesley in August 1739, Butler objected to Methodist field preaching as unauthorized, and because "the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing—a very horrid thing!" (J. Wesley, *Journal*, ii. 256-57.) When Butler asked Wesley not to preach in his diocese, Wesley answered that as a Fellow of an Oxford College, he could preach anywhere in England; legally he was wrong. Butler died at Bath, June 16, 1752.

Butler's Works.

Ernest Campbell Mossner, *Bishop Butler and the Age of Reason*. New York: Macmillan, 1936.

William A. Spooner, *Bishop Butler*. London: Methuen & Co., 1901.

HENRY RACK

BUTLER, WILLIAM (1818-1899), founder of the missions of the M. E. Church in both INDIA and MEXICO, was born in Dublin, IRELAND, of English parentage, Jan. 30, 1818. He was educated at Hardwick Street Mission Seminary (Wesleyan) in Dublin and at Didsbury College, Manchester, England. Later the D.D. degree was conferred on him. He became a Methodist in 1837, joined the Irish Conference in 1844, and was ordained elder in 1848. While in Manchester he married a Miss Lewis who died shortly after bearing him a son. He then married her sister Julia, by whom he had two more sons. The family emigrated to America in 1850, and in May, 1851, Butler was admitted to the NEW YORK EAST CONFERENCE and was immediately transferred to the NEW ENGLAND CONFERENCE where he served successively churches at Williamsburg, Shelburne Falls, and Westfield, Mass. While at Westfield his wife died suddenly. Later, at his request, Clementina Rowe of Wexford, Ireland, came to America, and they were married at Portland, Me., Nov. 23, 1854. They had two daughters.

Before emigrating to America, Butler became interested in foreign missions. In 1852, he published a *Compendium of Missions*, and in 1856, while he was pastor at Lynn, Mass., Bishop MATTHEW SIMPSON chose him to launch

a mission in India. Commissioned Superintendent of the India Mission in a ceremony in his church, Butler and his family arrived in that land in the spring of 1857. After consulting with British officials and missionaries of other churches, Butler resolved to occupy the territory north of the Ganges River. Delayed by the Sepoy Mutiny, the mission opened officially in Bareilly in August, 1858, and within three years, Butler, with the help of reinforcements from America, had established nine mission stations in strategic locations.

As superintendent of the mission, Butler was "virtually bishop, presiding elder, finance committee, treasurer, and corresponding secretary." Energetic, ambitious for missionary expansion, certain about the rightness of his own judgments, and impatient of restrictions imposed by church officials in New York, Butler was not easy to work with or for. In 1864 he resigned and reentered the pastorate in the New England Conference, serving briefly at Chelsea and at Dorchester Street, Boston. In 1869 he became secretary of the American and Foreign Christian Union, a position which kept him in touch with missions.

In December, 1872, Bishop Simpson again turned to Butler and asked him to start a mission in Mexico. Arriving in Mexico City early in 1873, Butler chose a few strategic centers and expanded the missionary activity of each, as he had done in India. Moreover, noting that Protestant missionaries generally indulged in tirades against Romanism, he opposed such and insisted that Methodist missionaries would seek to remove darkness by introducing the light of truth. Within a year he reported the organization of two English and seven Mexican congregations, along with other achievements. His son, JOHN W. BUTLER, came to Mexico as one of his helpers in 1874.

The Board of Missions in New York found Butler no more willing to follow directions in Mexico than in India. He used funds appropriated for the mission in ways that seemed best to him and did not hesitate to obligate the board for expenditures beyond what had been appropriated. In April, 1878, the board voted to recall Butler "as soon as practicable." While insisting that what he had done was justified by the circumstances, he resigned in December, 1878, worked briefly with the FREEDMEN'S AID SOCIETY, and in 1880 began a three-year pastorate

at Melrose, Mass. In 1883 he started a two-year trip to India and the Holy Land, became supernumerary in 1885, spent some months on a visit to Mexico in 1887, assisted in the "Million and a Quarter for Missions" campaign, and then superannuated in 1891. He published *Land of the Veda* (1872), *From Boston to Bareilly and Back* (1885), and *Mexico in Transition* (1892). Living in retirement at Newton Center, Mass., he was a semi-invalid for eight years. He died in the Missionary Rest Home, Old Orchard, Me., Aug. 18, 1899.

Contemporaries agreed, and historians confirm, that notwithstanding Butler's lack of administrative finesse, he was a wise and devoted missionary who rendered great service. His foresight and grasp of the opportunities and the needs in both India and Mexico were remarkable. He made direct appeals to pastors and churches at home, contrary to the instructions of superiors in New York, but in that way he awakened the churches to the needs of foreign missions and brought capable volunteers to the field. On resigning in India, after less than seven years of actual work, he reported among other accomplishments, nine cities occupied, a printing establishment in operation, a number of chapels, schoolhouses, and orphanages erected, ten churches organized, 1,322 pupils, four native preachers and eleven exhorters at work, and 161 persons witnessing each week. That report "registered an achievement rarely, if ever, equaled in so short a time in Methodist missionary history." Butler's clear vision of India as a great mission field, his driving purpose, and his determination not to be defeated by the home church's lack of vision, accounted for his success.

W. C. Barclay, *History of Missions*. 1957.

C. Butler, *William Butler*. 1902.

_____, *Mrs. William Butler, Two Empires and the Kingdom*. New York: Methodist Book Concern, 1929.

Dictionary of National Biography.

Minutes of the New England Conference, 1900.

Minutes of the North India Conference, 1900.

J. WASKOM PICKETT
ALBEA GODBOLD

BUTTE, MONTANA, U.S.A. Methodist Church Extension of Silver Bow County, Montana, was organized Oct. 8, 1952, with J. J. Haggerty as first president. A financial drive received pledges of \$20,700 and in the fall of 1954 the present site of the Aldersgate Church was purchased.

The Church Extension Association faced much controversy in the next two years. Many favored one central church, while others preferred their old established churches. Finally the official board of Grace Church decided to offer leadership and relocate under the auspices of the Association. Plans were drawn in the summer of 1957. The second move was to propose a merger with St. Paul and Unity Churches, which was accomplished on April 13, 1958. Robert Craver and Ole Aarvold led the congregations at this time.

On April 27, 1958 a ground-breaking ceremony took place for a fellowship hall with representatives from all Methodist churches in Butte participating. Less than a year later on March 1, 1959 the fellowship hall was consecrated by Bishop GLENN R. PHILLIPS, and about that time the three churches became Aldersgate Church in fact with Ole Aarvold as minister.

Despite two long strikes in Butte, a third financial drive to raise funds for a sanctuary netted pledges of about \$58,000. Ground was broken on June 16, 1963

and the building was consecrated by Bishop Phillips on Feb. 23, 1964.

During the church years of 1964-66 a study committee worked in cooperation with similar committees at Mt. View, Trinity and Mt. Bethel Churches, and discussed the formation of a Butte Methodist Larger Parish. In June, 1966, the Larger Parish became fact when Marion G. Hixson became Minister of Preaching and Administration and Robert Link became Minister of Membership and Education. On Sept. 25, 1966 the congregation of these four churches renewed their vows as members of the new Butte Methodist Larger Parish.

Aldersgate has the largest and newest segment of the Larger Parish and serves as the administrative and nerve center for the Parish. Future plans include the building of another educational wing on the present structure.

MARION G. HIXSON

BUTTERFIELD, SIR HERBERT (1900-), British historian, born at Oxenhope, Yorkshire, Oct. 1, 1900, educated Cambridge University, where he became Fellow of Peterhouse (1923-55) and Master from 1955, Professor of Modern History from 1944, and Vice Chancellor of the University 1959-61. Professor Butterfield has achieved an international reputation for his many important writings both in history, historiography, and political science, among which a few may be mentioned: *George III, Lord North and the People* (1949), *Christianity and History* (1949), *History and Human Relations* (1951), *Christianity in European History* (1951), *Christianity, Diplomacy, and War* (1953), *George III and the Historians* (1957), and *International Conflict in the 20th Century* (1960). For his services to scholarship he was knighted by Queen Elizabeth II in 1968.

FRANK BAKER

BUTTERWORTH, JOSEPH (1770-1826), British layman and son of a Baptist minister, was born in Coventry in 1770. He married into the Cooke family of Trowbridge, and thus became acquainted with ADAM CLARKE, who had earlier married his wife's sister. Through Clarke he was introduced to Methodism, became an enthusiastic and faithful CLASS LEADER, and eventually (with THOMAS THOMPSON) one of the two most influential Methodist laymen of his time. Like Thompson he was a founding member of the COMMITTEE OF PRIVILEGES, and followed Thompson as general treasurer of the Wesleyan METHODIST MISSIONARY SOCIETY. Butterworth founded a lucrative bookselling business in Fleet Street, specialising in law books, but also venturing to publish religious works, notably Adam Clarke's famous *Commentary*. His home became a focal point for many great philanthropists, and here the first meeting of the BRITISH AND FOREIGN BIBLE SOCIETY was held. He followed Thomas Thompson into Parliament, becoming the second Methodist M.P., serving for his native Coventry (1812-8), and for Dover (1820-6). He died suddenly June 30, 1826.

Dictionary of National Biography.

G. J. Stevenson, *City Road Chapel*, 1872.

FRANK BAKER

BUTLE, GEORGE (1810-1874), NEW ZEALAND Methodist minister, was born in Yorkshire, England. Entering the ministry in 1838, he was one of six missionaries who arrived in New Zealand on the mission brig "Triton" in

1840. Pending the arrival of WALTER LAWRY, Buttler served for a time as the first resident European Methodist minister in AUCKLAND. Later, he spent a long period of years at the Te Kopua Station, which he made almost self-supporting by developing a flock of sheep. Following his wife's death, he returned to England and served in two circuits under the British Conference.

Increasing deafness forced an early retirement, and he returned to New Zealand as a supernumerary and spent the last thirteen years of his life at Spring Farm, Otahuhu, Auckland. He died on July 10, 1874.

W. Morley, *New Zealand*. 1900.

L. R. M. GILMORE

BUTTRAM, JOSIAH (1820?-1892), American minister, married Lucinda Zumwalt in MISSOURI on Dec. 3, 1840. In discharge of his circuit-riding duties, he moved to ILLINOIS in 1844; to TENNESSEE in 1853; to GEORGIA in 1854; and to ALABAMA in 1860 just before the outbreak of the Civil War. One son, Elijah, then seventeen years of age, was drafted into the Confederate Army against the will of his family. Elijah stayed in the South after the war.

In 1872 Josiah and his family traveled by covered wagon to Albany, OREGON and thence into WASHINGTON Territory to land known today as Pomeroy. The certificate for their homesteaded land is dated June 20, 1884.

The Buttrams raised twelve children. Lucinda died in 1919 and was buried beside her much traveled husband in the Pioneer Cemetery at Pomeroy, Washington.

ROSCOE SHELLER

BUTTS, THOMAS, British Methodist, with William Briggs was the first steward of JOHN WESLEY'S BOOK ROOM from 1753 to 1759. This appointment freed Wesley from many business responsibilities which were hampering his ministry. Thomas Butts was a capable and honest businessman, "as honest as honesty itself." He insisted that Christians should pay their debt. His *Harmonia Sacra* was the chief source for Wesley's *Sacred Melody*, a volume of tunes to which Methodist hymns were sung. Occasionally he traveled with both John and CHARLES WESLEY on their preaching tours.

W. L. DOUGHTY

BUTTZ, HENRY ANSON (1835-1920), American minister, teacher, and New Testament scholar, was born on April 18, 1835, at Middle Smithfield, Pa., in humble circumstances. The ability he demonstrated in the local school attracted the attention of a Presbyterian minister who aided him in attending Blair Presbyterian Institute in New Jersey. Then he entered Princeton University, from which he graduated in 1858. That year the NEWARK CONFERENCE was formed by dividing the NEW JERSEY CONFERENCE, and Buttz became a charter member of Newark Conference. At this first session, held in Morristown, N. J., HENRY BOEHM, Bishop ASBURY'S traveling companion from 1808 to 1813, told of his and the Bishop's visit to the town on May 16, 1811, when they "borrowed the Presbyterian meeting house, where the Bishop preached that evening." Buttz and Boehm became friends. On Boehm's 100th birthday they dined together. When Boehm died a few months later, Buttz conducted the funeral service.

Buttz became pastor of the Morristown Church and

was responsible for the erection of a stone structure on the Green. In 1870 he went to DREW THEOLOGICAL SEMINARY as teacher of Greek New Testament. A leading Methodist layman of Morristown, GEORGE T. COBB, gave money for the endowing of the professorship. Buttz taught Greek New Testament for forty-two years. For thirty-two years, 1880-1912, he served as president of the Seminary. He never read from an English New Testament when conducting a service, but translated directly from the Greek New Testament. His "Epistle to the Romans in Greek" compares the text of Robert Stephens with those of Tregelles, Tischendorf, Westcott and other scholars. Honorary degrees were awarded him by Princeton, WESLEYAN, DICKINSON and OHIO WESLEYAN. He was a delegate to eight GENERAL CONFERENCES and to the first and second ECUMENICAL METHODIST CONFERENCES. He addressed the Fifteenth Peace Conference in Milan, in 1906, as one of its delegates. In 1860, he married Emily Hoagland. Two daughters were born to them. Buttz died on Oct. 6, 1920 and was buried in the John Hancock Cemetery in Madison, N. J.

Journal of the Newark Conference, 1921.

J. R. Joy, *Teachers of Drew*. 1942.

C. F. Sitterly, *Drew University*. 1938. HENRY L. LAMBDIN

BUXAR, India. The Buxar Brides' School was founded by Mabel Sheldon, a missionary of the M. E. CHURCH. This unique institution trains brides for the responsibilities of marriage, including housekeeping, child care, religious education in the home, and involvement in community affairs. Many brides trained here were married during early childhood by arrangement of their parents and the parents of the groom before either family had been converted. The training given prepares them to begin their real married life long after the wedding ceremony, and in an atmosphere of Christian faith and purpose very different from that which would have prevailed had they not been given this training. Homes in which the wife has had the advantage of such training are easily recognized as superior, and have a far-reaching influence for good.

Miss Sheldon retired from missionary service in INDIA in 1965. She was born Nov. 29, 1894 at Tingley, Iowa, and received her B.A. and M.A. degrees from Kansas State College, Pittsburg, Kan. She went to India in 1927, was appointed to Buxar in 1934, and except during furloughs served there until her retirement.

The Brides' School is part of the Methodist Center in Buxar and Simri. Other institutions there, all founded by Miss Sheldon, are a coeducational junior high school, a hostel for high school boys attending a government high school, an extension service that maintains a network of primary schools, and a coordinated program of adult education, worship, and witness.

The principal of the Brides' School in 1966 was Frances Paul. The heads of all the institutions of the Methodist Center are Indian women of the Methodist Church.

J. WASKOM PICKETT

BUYERS, PAUL EUGENE (1878-1960), American preacher and missionary to BRAZIL, was born on a farm near Newman, Ga. He was converted and joined the M. E. CHURCH, SOUTH at Whitesburg, Ga., at the age of eighteen. He attended YOUNG HARRIS, a small Methodist

mountain college in northern Georgia. He was licensed as a local preacher in 1904 and received his B.D. in 1909 from VANDERBILT. To secure an education he worked hard from childhood. Convinced that God was calling him to the mission field, he applied to the Board of Missions of the M. E. Church, South and was appointed to Brazil by Bishop W. R. LAMBUTH in 1910.

Buyers was then engaged to Eunice Segars, a student at the Methodist Training School for Young Women in NASHVILLE, Tenn., but as she had a four-year contract with the Board of DEACONESSES, he had to leave her behind when he went to Brazil. He returned to marry her on June 16, 1914. Buyers worked for thirty-eight years in Brazil, as pastor, head of Institute Granbery and of the theological seminary, as superintendent at various periods both of the Instituto Anna Gonzaga and of the Instituto Central do Povo, RIO DE JANEIRO. He also served as treasurer of the Board of Missions. Of all Methodist missionaries in Brazil, he did the most writing. Besides many translations and his autobiography, he wrote

A History of Methodism, The Founders of Methodism, and short biographies of Dwight L. Moody, FRANCES E. WILLARD, JOHN WESLEY, Martin Luther, JORGE L. BECKER, and JAMES M. TERRELL. These works furnish good background material for a study of Methodism in Brazil.

Eunice, his wife, proved an unusually fine worker with young people and wrote a book on recreation for youth. She died in 1934 while they were in the United States. In 1936 Buyers married Viola Matthews, a missionary of the Woman's Missionary Council, who died in 1942. Three years later he married Allie Cobb, another well-known missionary in Brazil. They retired to the United States in 1949. Mrs. Buyers died in South Carolina, and Buyers died in Florida on Jan. 5, 1960. Survivors included his and Eunice's children—Grace, Ola Ruth, John, and Paul. Grace married WILBUR SMITH, a second generation missionary and now a bishop of the Methodist Church in Brazil.

ANTONIO C. DE GONCALVES

C

CABINET. A term employed in The Methodist Church U.S.A. to designate the bishop and district superintendents when they meet together, usually to consider matters relating to an Annual Conference. The cabinet originated in the early days of American Methodism, when the **PRESIDING ELDERS** (now district **SUPERINTENDENTS**) were called together by the bishop to advise him in the making of pastoral appointments. This was first formally done by Bishop **McKENDREE** in 1812 when he summoned the presiding elders to meet with him when he was considering drawing up the appointments for the preachers. The aged Bishop **ASBURY** expressed public surprise at McKendree's calling in the presiding elders, saying that he had never felt the need of such a move. McKendree tactfully said to the much older Bishop, "You are our father, and have no need of such advice. I am a brother and do need the advice of my brethren in the important matter of stationing the preachers." From that day to this, every bishop has met with his cabinet in the all-important matter of making the appointments. The cabinet members themselves owe their status to the bishop's selection and appointment; and it is not inappropriate to refer to them as "The Bishop's Cabinet."

The cabinet as an entity was not early recognized in the book of discipline and as late as 1876, Bishop **MATTHEW SIMPSON** said it had "no legal recognition by the church." Subsequently, however, the cabinet was recognized in many ways, by and in the *Discipline*, and its action and duties prescribed. The name presiding elder was changed to district superintendent in the M. E. Church in 1908, and at church union in 1939 this name was adopted for The Methodist Church. The members of the cabinet are amenable to the bishop, and he presides over their meeting when he is present. If he may not be present, he asks one of the district superintendents to preside, or in some cases, the cabinet elects a chairman for certain duties which cabinet members may perform without the presence of the bishop. A secretary of the cabinet is almost always either elected, or appointed by the bishop, in order that records of the cabinet procedures may be carefully kept.

In many Annual Conferences, the nominations which the Conference is to vote upon for offices, boards, Annual Conference commissions, and the like, are made by the cabinet. It in such cases acts as a nominating committee, though an Annual Conference, if it prefers, may elect or create another nominating group.

Many bishops call their cabinets together at intervals during the year to review the work, or better to manage the affairs of a Conference administratively. When the conference year is drawing to a close, the cabinet meets frequently to begin talking over and making the appointments, with each district superintendent looked to to inform the bishop and cabinet concerning the work and needs for the charges and of the ministers.

The cabinet, as such, has no parliamentary entity apart from the status given it by the bishop and by conference

and disciplinary regulations. As the bishop is not a member of the conference, he cannot, even with the secretary of the cabinet, make a motion. Two cabinet members, as they are individually conference members, may do this for him, but the usual annual conference watches "motions from the cabinet" quite strictly.

The bishop must read his appointments to the full cabinet—every and all appointments—before he reads them publicly to the conference. The bishop has the right to make changes in the appointments at any time before he reads them publicly, but he must notify the full cabinet of any such changes before he does announce them publicly, and so fix them for the year. The bishop, being the ultimate one responsible for the appointment making, may overrule or act against the advice of the full cabinet, but wise bishops seldom veto a unanimous cabinet, and then only in some matter the bishop considers to be of the highest moment. The cabinet selections of each bishop have a great deal to do with the success or failure of his administration. Experienced bishops state that a strong cabinet makes the best sort of executive body for carrying out all the work and administrative processes of any annual conference.

See letter of McKendree to Asbury, Oct. 8, 1811, in R. Paine, *William McKendree*, 1869.

Disciplines.

N. B. H.



S. PARKES CADMAN

CADMAN, SAMUEL PARKES (1864-1936), British-American clergyman, was born at Wellington, Salop, England, on Dec. 18, 1864, and was trained for the Methodist ministry at Wesleyan College, Richmond, Surrey. He went to the United States and became pastor of Metropolitan Temple in NEW YORK CITY in 1895. He became

distinguished and received honorary doctorates in five fields from nine American institutions. In 1901 he became pastor of Central Congregational Church in BROOKLYN but continued to retain his membership in the M. E. Church.

Cadman was acting president of Adelphi College in Brooklyn for two years, president of the FEDERAL COUNCIL OF CHURCHES and national radio minister of that body, lecturer at Yale, Bangor Divinity School, Hartford Theological Seminary, University of California, VANDERBILT, and other institutions. In 1920 he was the delegate to the Tercennial of the Mayflower's Sailing in Great Britain, chairman of the American section of the Conference on Life and Work at STOCKHOLM, Sweden in 1925, and gold medalist of the National Institute of Social Sciences. In 1932 he was decorated by the king of Sweden as a Commander of the Royal Order of Vasa. He was one of the founders and first president of the International Society of Theta Phi, honorary theological fraternity.

Cadman became widely known as one of the first ministers to adopt the radio for a regular series of public addresses, with questions and answers on current topics. He was always in complete command of his audience anywhere, and every question given him from and in a public gathering, he always seemed to handle with complete ease and assurance. He delivered one of the principal addresses at the Methodist SESQUICENTENNIAL in BALTIMORE in 1934.

After a somewhat slow and involved beginning, he suddenly turned into the great orator and master of assemblies which he truly was. Cadman was the author of eleven books, among them *The Three Religious Leaders of Oxford*, which included John Wesley, and *Ambassadors of God*, the Lyman Beecher Lectures, 1920.

He died on July 12, 1936, in Brooklyn.

Who's Who in America.

ELMER T. CLARK

CAIN, BENJAMIN H. (1889-), American E.U.B. minister, was born at San Pierre, Ind., Dec. 29, 1889, the son of William F. and Mary Mueller Cain. He answered the call to the Christian ministry at twenty-four years of age. He joined the Saint Joseph Conference in 1916 and was ordained in 1921. Dr. Cain holds the following degrees: INDIANA CENTRAL COLLEGE, A.B., 1922; D.D., 1937; UNITED THEOLOGICAL SEMINARY, B.D., 1927; American Seminary, Th.D., 1942.

On June 27, 1923 he married Lona Bertha Randall of Marengo, Ind., and to this union were born two children. His wife died in 1964, and in 1966 he married Mrs. Edna McClere of Winona Lake, Ind.

Dr. Cain has served as superintendent of the St. Joseph Conference, secretary of the Department of Town and Country Church, and as a trustee of Indiana Central College, Otterbein Home, and the Board of Publication of the E.U.B. Church.

Upon his retirement in 1961, he moved to Warsaw, Ind., where he served Trinity Church as minister of family life. His ministerial membership is in the North Indiana Conference.

HARRY O. HUFFMAN

CAIN, JOHN BUFORD (1892-), American minister and historian of MISSISSIPPI Methodism, was born at Dead Lake, Miss. on July 11, 1892, the son of William Yancey

and Nettie (Fletcher) Cain. He was educated at MILLSAPS COLLEGE (B.A., 1914; Litt.D., 1945) and EMORY UNIVERSITY (M.A., 1920). He married Amy McNeil on June 9, 1922.

He joined the MISSISSIPPI CONFERENCE of the M. E. Church, South in 1915, and served fourteen appointments of that conference before he retired in 1962.

Dr. Cain has served in various conference activities, including the Board of Education, the Board of Ministerial Training, and the Historical Society, having been chairman of all three. He was a delegate to the ECUMENICAL METHODIST CONFERENCE in 1947, the WORLD METHODIST CONFERENCE in 1956, and the Southeastern Jurisdictional Conference in 1948. He has been a member of the Association of Methodist HISTORICAL SOCIETIES and of its executive committee, becoming vice-president of that body in 1960-64. He wrote *Cradle of Mississippi Methodism*, 1920; *Methodism in the Mississippi Conference, 1846-1870, 1939*; *From Pearl River to the Ends of the Earth, a Story of the Lambuth Family*, 1954; *Tents and Tabernacles, Campmeetings in Mississippi*, 1956. He has also written a *History of the Magnolia Methodist Church*, 1961, and *History of the Hazlehurst Methodist Church*, 1963. Since retirement he has been serving as Conference Director of Historical Research, and taking an active part in the Southeastern Jurisdiction Historical Society.

Who's Who in The Methodist Church. 1966.

N. B. H.

CAIN, RICHARD HARVEY (1826-1887), American bishop of the A. M. E. CHURCH, was born in Greensbrier County, W. Va., on April 28, 1826. He received some formal education at WILBERFORCE UNIVERSITY in the 1860's. He was converted in 1841, licensed to preach in 1844, ordained deacon in 1859 and elder in 1862. Cain held pastorates in New York and South Carolina. He served as presiding elder in South Carolina and was a founder and the second president of PAUL QUINN COLLEGE from 1876-80. Cain was active in state and national politics during the Reconstruction. He served as a member of the South Carolina State Legislature (1872-74) and the U. S. Congress (1874-76). He was a fraternal delegate to the General Conference of the M. E. Church in 1876. He was elected to the episcopacy in 1880 from the presidency of Paul Quinn College. As a bishop Cain served the Ninth and First Episcopal District Areas.

He died on Jan. 18, 1887.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

CALCUTTA, India, capital of the state of West Bengal, banking and financial center, and one of the famed port cities of the world, has a population of about 3,100,000. Until 1911 it was the capital of INDIA.

Two Methodist districts are represented in the city. The Bengali District has five churches, two of which are self-supporting, with 1,657 members. The English-Hindustani District has three churches, including self-supporting Thoburn Memorial, and several preaching places. There are 722 names on the Methodist rolls.

In addition to the churches, the Methodist ministry in Calcutta is varied and effective. The Bengali District Educational and Evangelistic Work includes four primary schools with an enrolment of 309, relief work through the Bengal Christian Council, and six Women's Societies of Christian Service with 108 members. The Hindustani Social-Evangelistic and Educational Work, begun in 1867,

involves supervision of a primary school, two Women's Societies with forty-eight members, and a limited social work program.

Institutions, in addition to the two described below, are: Calcutta Boys' High School and Hostel, which is an English-medium primary and high school for boys with an enrolment of 1,120 and hostel facilities for 150. Calcutta Girls' High School, in its second century of service to girls of many races, offers a diversified course in the English language to an enrolment of 700. Lee Collins Primary and Junior High School is coeducational and serves an enrolment of more than 500 in the heart of the most depressed area of an overcrowded refugee section of Calcutta. Woman's Christian College, with an enrolment of 300, is a union institution in which Methodists cooperate.

Collins Institute. This coeducational high school was opened in 1893 as the Bengali department of the Calcutta Boys' School. It was known then as the American Methodist Institution. The present name was given it in honor of B. A. Collins, a Methodist layman from the state of Washington who along with his son TRUMAN COLLINS contributed generously to its building and endowment. If the gifts of Collins and his son are considered as one donation, it is probably the largest single contribution ever received by the BOARD OF MISSIONS.

The avowed purpose of the institute was early stated to be "to develop Indian leadership for the Annual Conference." Its success in achieving that purpose has been very limited, but it has made substantial contributions to education and public service. In 1921 it stood first in the Province of Bengal in the proportion of its students who were successful in the university matriculation examination. Among the early American principals were C. S. Bomwetch (the first), Benjamin J. Chew, JOHN E. ROBINSON, and HENRY M. SWAN. For the past forty years all principals have been Indians. Among them Lolit B. Chatterji, Hrit K. Mondol, and A. B. Singh have been outstanding. The enrolment in 1969 was about 1,600.

Lee Memorial Mission is a notable institution founded by David Hiram Lee and his wife, Ada Hildegarde Jones Lee, after they had suffered a terrible domestic tragedy. David Lee came to India as a bachelor in 1875, to work in the self-supporting mission led by William Taylor. Ada Jones, whom he had known slightly in college in Ohio, came the next year in the Woman's Union Mission. They were married in Madras in 1881. Two years later, in failing health, they returned to America, and he accepted an appointment in the East Ohio Annual Conference. After health problems were solved and they began praying for an opportunity to return to India, generous gifts made it possible for them to go back without help from the Board of Missions, and with the approval of JAMES M. THOBURN, they opened a Bengali Mission in Calcutta.

Six of their children attended Queen's Hill School in Darjeeling, now known as Mount Hermon School. In September 1899, a landslide swept all six children to their death. The Lees returned to their work in Calcutta, and from all India, the U.S.A., and many other countries, messages of sympathy and comradeship in service poured in upon them. There were so many gifts that they purchased a centrally located property, and so many friends helped with life and money that a great institution has been developed and maintained to the enormous good of multitudes.

Lee died in 1924, but Mrs. Lee remained until 1948. She never returned to America. In 1936 she asked Dr. and Mrs. Walter Griffiths to accept the responsibility for superintending the Mission. In 1940 the bishops of the Methodist Church in India, who were the trustees of Lee Memorial Mission, arranged the transfer, and the Griffiths began a service which continued for more than a quarter of a century. The Rev. and Mrs. E. D. Benedict succeeded Dr. and Mrs. Griffiths in 1965.

Lee Memorial has a varied ministry, touching every aspect of life in the great city of Calcutta and reaching into the villages in every direction. Many orphan children adopted by the mission and educated in its schools, and at its expense in schools elsewhere in India or abroad, hold positions of eminence in church and state. The mission stands as a testimony to the power of faith and hope and love.

Enrolment in 1969 was 489.

W. A. Griffith, *Lee Memorial Mission*. Calcutta, 1948.

J. N. Hollister, *Southern Asia*. 1956.

Ada Lee, *Seven Heroic Children: A Great Sorrow and a Great Victory*. London: Morgan and Scott, 1903.

Project Handbook: Overseas Missions. 1969.

J. WASKOM PICKETT

CALDWELL, MERRITT (1806-1848), American scholar and teacher, was born in Hebron, Me., Nov. 29, 1806. He graduated from Bowdoin College in 1828 with honors. Immediately elected as principal of the Maine Wesley Seminary, he served there until 1834, and then became vice-president and professor of mathematics in DICKINSON COLLEGE, Carlisle, Pa. Three years later he transferred to the chair of metaphysics in the college. As a professor he was popular with the students. He took a deep interest in the moral questions of his day, and was especially active in promoting temperance. In 1846 he was one of the more than 900 delegates who met in London and formed the Evangelical Alliance. He published several books: *Philosophy of Christian Perfection*, *Christianity Tested by Eminent Men*, *The Doctrine of the English Verb*, and a *Manual of Elocution, including Voice and Gesture*. He died of tuberculosis, June 6, 1848.

M. Simpson, *Cyclopaedia of Methodism*. 1787. N. B. H.

CALGARY, Alberta, Canada, Mount Royal College. (See MOUNT ROYAL COLLEGE.)

CALHOUN, EUGENE CLAYTON (1912-), American pastor, missionary, and longtime President of PAINE COLLEGE, was born in Douglas, Ga. on Nov. 18, 1912. His parents were Eugene Clayton and Gussie Barnes Calhoun. He received the B.A. from FLORIDA SOUTHERN COLLEGE in 1934, its D.D. in 1957, and the B.D. from SOUTHERN METHODIST UNIVERSITY in 1940. He married Frankie Salina Morgan.

Dr. Calhoun joined the FLORIDA CONFERENCE in 1934 and served appointments there and in North Carolina until he went as a missionary to Soochow, CHINA in 1940. He returned to serve at Murray Hill in Jacksonville, Fla., 1941-46, and then again to Changchow, East China, 1946-47. He was elected President of Paine College in 1956 and served as such until 1970, when it was decided that the work of this school should be supervised by a Negro President. Dr. Calhoun, who had encouraged this move, subsequently returned to his conference for an appointment.

He is the author of *Of Men Who Ventured Much and Far* (1961) and *The Forgiving Forgiveness* (1962). His representation of Paine College through the various southern conferences, with whose Methodism Paine College has always been historically affiliated, has caused him to be well known especially over the Southeastern Jurisdiction of the U.S.A.

Who's Who in The Methodist Church, 1966.

N. B. H.

CALIFORNIA, U.S.A., third largest state geographically and now the largest in population, was admitted to the union Sept. 9, 1850, without ever having been designated as a territory. Mount Whitney (14,495 feet) and Death Valley (-282 feet) are the highest and lowest points in the continental U.S.

From the beginning the M. E. Church and the M. E. Church, South vigorously promoted work in California. As time passed, the former became decidedly the stronger church in the region. At the outset the M. P. Church sought with little success to gain a foothold in California; after 1908 it no longer claimed even a mission conference there. Today there are only two annual conferences in California—CALIFORNIA-NEVADA and SOUTHERN CALIFORNIA-ARIZONA—but if we count missions, mission conferences, provisional conferences, foreign language conferences, and conferences created by changing names, there have been twenty-five since 1848. (See TABLE OF METHODIST ANNUAL CONFERENCES.)

The famous JEDEDIAH SMITH, a fur-trapping layman, was the first Methodist to set foot in California; he arrived at San Bernardino in November, 1826. On October 1, Adna Hexock, a licensed Methodist exhorter, at a funeral in Santa Clara, preached the first Protestant sermon in California. The following month a Methodist church was organized at SANTA CLARA. In 1848, the GENERAL CONFERENCE (ME) created the Oregon and California Mission Conference. The work in California became a district in that mission conference. In September, 1849, WILLIAM TAYLOR and ISAAC OWEN came as Methodist missionaries. Taylor went on to become a world missionary, was elected bishop, and served in Africa. Taylor and Owen may be considered the founders of Methodism in California.

In 1850, the California District began the publication of the *California Christian Advocate*. At the first session of the state legislature, the Methodists sought a charter for a college. It was granted July 10, 1851, thus making the UNIVERSITY OF THE PACIFIC the first chartered college on the Pacific coast.

The California Conference was organized in SAN FRANCISCO in August, 1851. Two years later the conference sent a "missionary" to LOS ANGELES. By 1860 the conference had seven districts, eighty-one preachers in full connection, seventy-three churches, fifty-two parsonages, and 3,441 church members. Also, it had initiated missionary work among the German speaking settlers and in ARIZONA and NEVADA.

In 1849, the bishops of the M. E. Church, South determined to establish a mission in California. Accordingly, JESSE BORING and A. M. WYNN of the GEORGIA CONFERENCE and D. W. POLLOCK of the ST. LOUIS CONFERENCE arrived in San Francisco via PANAMA early in 1850, began distributing Southern Methodist literature, organized circuits, and enrolled members. The work progressed rapidly, and in April 1852 the PACIFIC CONFERENCE was organized.

Centered at first around San Francisco, the Southern Methodists, like their northern brethren, soon discovered possibilities in the southern part of the state. Learning in 1854 that a group in the church at Los Nietos on the Los Angeles Circuit of the M. E. Church desired to be related to the Southern Church because they objected to an abolition society in the congregation, the presiding elder of the Stockton District of the Pacific Conference went to Los Nietos, formally organized a class of sixteen persons, and promised to send them a Southern Methodist preacher the next year. Three ministers came and inaugurated the work in southern California.

Both branches of the church had difficulty in southern California during the Civil War. In 1858 the M. E. Church withdrew its ministers from Los Angeles because so many people resented their position on slavery. They did not return until 1866. The region was not much more receptive to the southern preachers. However, the Southern Church did manage to continue some of its work there during the war years. California was in reality a border state with nearly as many people from the slave states as from the north. Each church lost in membership in California during the war years. After the war the northern church was more successful in regaining momentum than the Southern Church.

The Southern Church organized the Los Angeles Conference in 1870, and the northern church formed the Southern California Conference in 1876.

Gold was discovered in Nevada in 1860, and the California Conference began mission work there. The General Conference created the Nevada Conference in 1864, but it was never strong. In 1884 it became a mission, and in 1918 it was absorbed by the California Conference.

In 1856, the M. E. Church started work among the Germans in California which grew into the California German Conference by 1891 and continued until 1927 when it was absorbed by the English-speaking conferences. A Swedish district in the California Conference became a part of the Pacific Swedish Conference (included all states west of the Rocky Mountains) which was organized in 1908 and continued for twenty years before being absorbed by the English-speaking conferences.

The Latin American Mission was formed in 1920 by dividing the Southern California Conference. The mission became a provisional conference in The Methodist Church and carried on until 1957 when it was absorbed. The California Conference organized the PACIFIC JAPANESE MISSION in 1900 and the PACIFIC CHINESE MISSION in 1908. The latter was merged with the CALIFORNIA ORIENTAL MISSION of the M. E. Church, South in 1939, became a provisional conference bearing that name in The Methodist Church and was absorbed in 1952. The Japanese work also became a provisional conference in The Methodist Church in 1939 and was absorbed in 1964. The M. E. Church did work among American Indians, Filipinos, Finns, Italians, Negroes, and Portuguese without organizing them into separate missions or conferences. The church won more Orientals than any other foreign-language group.

The M. E. Church, South organized the Pacific Mexican Mission in 1914 to include its Spanish-speaking work in California, Arizona, and parts of MEXICO. Four years later, the part of the mission which was on United States soil was merged with that part of the Mexican Border Conference which was in west Texas and New Mexico,

to form the Western Mexican Mission. The Southern Church organized its California Oriental Mission mentioned above in 1926.

At the time of Union in 1939, the Methodist Episcopal Church in California, Nevada, and Arizona—the three states included in the California conferences—was nearly six times as strong numerically as the M. E. Church, South. The northern church had 145,100 members and the southern body 25,126.

Due in part to the recent great increase in population in the area covered by the California conferences, Methodism there has grown rapidly. In 1968, the two California conferences had 1,427 ministers, 871 pastoral charges, 391,257 church members, and churches, parsonages, and other property valued at \$253,410,536. The conferences own, support, or are related to about fifty institutions, such as colleges, theological seminaries, hospitals, children's homes, homes for the aged, settlement houses, community centers, missions, and campsites.

C. V. Anthony, *Fifty Years*. 1901.

California Christian Advocate.

General Minutes, 1848 ff.

E. D. Jervey, *Southern California and Arizona*. 1960. *Journals of the conferences*.

CALIFORNIA-CHINESE MISSION. (See PACIFIC CHINESE MISSION.)

CALIFORNIA CONFERENCE. (See CALIFORNIA and CALIFORNIA-NEVADA CONFERENCE.)

CALIFORNIA CONFERENCE (E.U.B.) extended the full length of the state and also included Phoenix, Ariz. The conference was divided at the Tehachapi Mountain Range into North and South Districts with headquarters at SACRAMENTO and LOS ANGELES, respectively. It came into existence in 1951, five years after the merging of the Evangelical and the United Brethren streams of church life.

"Father" David Thompson (of the U.B. Church) came in 1849 and was soon joined by others in earnest evangelistic preaching. ISRAEL SLOANE arrived in 1858 under appointment of the Home, Frontier, and Foreign Missionary Society. Within seven weeks, he had organized the first United Brethren class in the state; and in less than a year had formed two QUARTERLY CONFERENCES. In two more years, the General Conference recognized California Conference.

The first regular session of the California U.B. Conference met in Yolo County in 1862, with six ministers present. There were six or seven classes with a total of ninety-three members. DANIEL SHUCK, bishop of the Western conferences, arrived in the state in 1864. Travelling hard, dangerous trails, he visited the scattered flocks for many months to bring renewed hope and win new converts until in the fall of that year he was ready to hold a conference session.

In 1863 the Board of Missions of The Evangelical Association appointed three missionaries from Pennsylvania to work on the West Coast. James Crossman was sent to OREGON; C. F. DEININGER and Michael Guhl to CALIFORNIA. In June, 1864, Deininger and Guhl, with wives and children, arrived by ship at San Francisco and were warmly welcomed by a few German families who were awaiting them. These two men began a German-

language ministry at San Francisco and San José; and Crossman, at Salem, Ore.

The Pacific Coast Conference of The Evangelical Association was organized by Bishop RUDOLPH DUBS in 1876 at the Salem church. That same year the Board of Missions sent F. W. VOEGELIN to California. Under his leadership the Association was strengthened in San Francisco and extended east and south as far as Los Angeles and Orange Counties.

After eight years, the Pacific Conference was divided into the Oregon and California Conferences, the latter holding its first separate session in 1884 at Santa Ana. At this time California had seven preachers, one station, seven missions, and a total membership of 257. The United Brethren bishop's residence for the Western Area had been in California since 1937, but the Evangelical Association bishops had resided outside the state until conference union in 1951.

In 1967, the united conference had eighty-five ministers of all classes, including eight probationers; forty-three churches (charges) with a total of 9,359 members; and church and parsonage properties valued at over \$7,225,000. In that year the churches paid out \$208,201 for missions and benevolences and \$1,188,772 for all purposes.

Near La Puente the United Brethren established the Colonel R. M. Baker Home for Retired Ministers in 1911 with its directors elected by the California Conference. In 1968 it had twenty-three housekeeping units and a fellowship hall. The Pacific Evangelical Home for Aged People was started in Burbank by The Evangelical Church in 1922.

In 1969, the conference united with the two former Methodist conferences in the area: California-Nevada and Southern California-Arizona Conferences.

Becker: *History of the United Brethren in Christ in California*, 1879.

California Conference, Evangelical Association: *Handwritten Minutes*, 1884-1912.

J. Russell Davis, *From Saddlebags to Satellites: A History of the Evangelical United Brethren Church in California, 1849-1962*. N.p.: California Conference, 1963. FLOYD B. LA FAVRE

CALIFORNIA-NEVADA CONFERENCE. The 1848 GENERAL CONFERENCE of the M. E. Church created the Oregon and California Mission Conference which was divided in 1851 to form the California and Oregon Conferences. In 1948 thirty years after the California Conference had absorbed the Nevada Mission, its name was changed to the California-Nevada Conference. (See CALIFORNIA for early history of Methodism in the state.)

The gold rush of 1849 brought many people to the SAN FRANCISCO area, and the first work of the California Conference centered there. The Methodist preachers had a part in helping to make law and order prevail in the mining communities. Within a few years the placer mining period passed, the people adopted more normal ways of life, and immigrants began to settle in other parts of the state. In 1853, the California Conference sent a "missionary" to LOS ANGELES. Discouraged by the pro-slavery sentiment in the southern part of the state, the conference withdrew its ministers from Los Angeles in 1858 and did not send them back until 1866. After the Civil War, a land boom brought in more people, and a Los Angeles District was formed in 1870. By 1875 the conference had seven districts, 136 pastoral charges, and 9,330 church

members including probationers, and in 1876 it agreed to the organization of the Southern California Conference.

In April, 1906, half of the Methodist churches in San Francisco were destroyed by the earthquake and fire and the others were damaged. That fall the district reported a ten percent loss in membership. It was not until 1910 that the membership in the San Francisco District exceeded the 1905 total. However, by 1907 the total membership of the conference was about equal to the number reported in 1905, some 21,000. From that time forward the numerical growth of the conference was steady but not spectacular.

The Methodists started several academies in California before public schools were established. At the first session of the state legislature in 1851, they sought and were granted a charter for California Wesleyan College. The next year the name was changed to the UNIVERSITY OF THE PACIFIC and the school was located at Santa Clara. In 1924, it was moved to Stockton where it was in a good position to weather the reverses of the depression era and go on to become a first-rate institution of higher learning. Other schools related to the conference in the early years were: Oak Grove Institute, Alameda; Stockton Female Institute; Maryville German Institute; and Napa Collegiate Institute. The latter was merged with the University of the Pacific in 1892.

As early as 1856, the California Conference established a German district, and that was the beginning of a long and extensive ministry to ethnic or language groups in the state. Before the last foreign language conference was absorbed in 1957, the California Conference had organized eight different language conferences or missions and had ministered to several language groups within its bounds without organizing them into conferences.

Related to the conference's ministry to foreign language groups was the work of the WOMEN'S MISSIONARY SOCIETY of the Pacific Coast, organized at San Francisco in 1870 for the purpose of helping Chinese women who were brought from Asia and were living in virtual slavery in California. California Methodist women rendered humanitarian service to the Chinese women and made converts among them.

In the last quarter of the nineteenth century a strong Lay Association was developed in the conference.

In 1939, the California Conference of The Methodist Church began with 59,225 members. Some 38,578 came from the California Conference (ME), 11,308 from the Pacific Conference (MES), 255 from the Western Norwegian-Danish Conference (ME) which merged at that time with the English-speaking conferences, and 9,084 by extension of the conference boundary to include territory that was in the Southern California Conference before unification.

The California-Nevada Conference has a strong Women's Society of Christian Service which reported 24,805 members in 1968 and contributions of \$251,504 to the conference treasurer.

The conference supports or is related to a number of institutions—hospitals, homes for the aged, a youth center, seminaries, schools, and missions.

In 1968, the conference had eight districts, 554 ministers, 387 pastoral charges, 124,121 members, and churches, parsonages and other property valued at \$129,-149,437.

C. V. Anthony, *Fifty Years*. 1901.
General Minutes, 1844 ff.

Journal of the California and California-Nevada Conferences. Leon L. Loofbourow, *Cross in the Sunset*. San Francisco: Historical Society, California-Nevada Conference, TMC, 1961.

_____. *In Search of God's Gold*. 1950. PEARL S. SWEET

CALIFORNIA ORIENTAL MISSION was organized by the M. E. Church, South in 1926 by dividing the PACIFIC CONFERENCE which for the preceding eleven years had maintained an Oriental Mission District. The denomination had started oriental missionary work on a modest scale in SAN FRANCISCO in 1897. After the earthquake in 1906, the two Episcopal Methodisms agreed to a partial division of responsibility for oriental missions. All of the Korean work was assigned to the Southern Church, while both denominations continued to minister to the Japanese.

Churches for Japanese and Koreans, with native preachers, were developed by the M. E. Church, South in San Francisco, OAKLAND, STOCKTON, Manteca, SACRAMENTO, and other cities in California, not to mention one church in Terry, Texas. C. F. REID was the first superintendent of the California Oriental Mission; he was assisted by T. S. Ryang, a native Korean preacher.

When organized in 1914, the Oriental Mission District of the Pacific Conference had three Japanese and two Korean appointments. In 1927, the California Oriental Mission had a Japanese and a Korean district with a total of eight appointments and 458 members. At unification in 1939, the mission had 640 members.

In merging the Methodist oriental missionary work in 1939, the Japanese ministers and churches of the California Oriental Mission of the Southern Church were placed with the Pacific Japanese Mission of the Northern Church to form the PACIFIC JAPANESE PROVISIONAL CONFERENCE of The Methodist Church.

The Pacific Chinese Mission of the Northern Church and the Korean work of the California Oriental Mission of the Southern Church were merged in 1939 to form the California Oriental Mission of The Methodist Church. In 1941, the mission had six Chinese, four Korean, and four Filipino appointments with 506, 302, and 86 members, respectively. In 1945, the mission was designated as the California Oriental Provisional Conference and it continued as such until 1952 when it was absorbed by the English-speaking conferences of the Western Jurisdiction. In 1951 the provisional conference had 14 appointments and 904 church members.

E. S. Bucke, *History of American Methodism*. 1964.

General Minutes, ME and MES.

ALBEA GODBOLD

CALIFORNIA ORIENTAL PROVISIONAL CONFERENCE.
(See CALIFORNIA ORIENTAL MISSION.)

CALIFORNIA WESTERN UNIVERSITY, San Diego, Calif., was founded in 1952. After accreditation it became affiliated with The Methodist Church in 1956. The campus, overlooking the Pacific Ocean, is one of the most attractive in the nation. The university has a four-year undergraduate program in the liberal arts, a School of Education, a School of Law, and a School of Business.

It grants the following degrees: B.A., B.S. in Business, B.F.A. (Bachelor of Fine Arts), M.A., M.A. in Education, M.A. in Human Relations, M.B.A., M.S. in Management Science, M.A. in Social Science, Doctor of Jurisprudence. The governing board consists of thirty-three members, including the resident bishop and the district superintendent

of the San Diego District, ex officio; eight other Methodist members nominated by the board of trustees and confirmed by the SOUTHERN CALIFORNIA-ARIZONA ANNUAL CONFERENCE, twenty-three elected by the board.

JOHN O. GROSS

CALKINS, CHARLES LLEWELLYN (1895-1967), American minister and board secretary, was born in MINNEAPOLIS, Minn. on Nov. 5, 1895, the son of George Darwin and Florence Gertrude (Goff) Calkins, but he spent his childhood and youth in Parker, S. D. After graduation from DAKOTA WESLEYAN UNIVERSITY in 1917, he obtained the B.D. degree from GARRETT BIBLICAL INSTITUTE in 1921, and the next year he received the M.A. from both NORTHWESTERN UNIVERSITY and the University of Chicago. He was honored with doctoral degrees by Garrett Biblical Institute in 1938 and Dakota Wesleyan in 1945.

He joined the Wisconsin Conference of the M. E. Church, but upon completion of his formal education he transferred to the Southern California Conference in 1922 and later to the California Conference, holding pastorates in the SAN FRANCISCO Bay area until 1932. He then transferred to the DETROIT area, serving at Preston, Mich. for five years.

After one year at the Jefferson Avenue Church in Detroit, he became affiliated with the General BOARD OF PENSIONS, serving as assistant to the General Secretary, THOMAS A. STAFFORD, from 1938 until 1952, when he became General Secretary.

Calkins rendered great service to the entire church by increasing the pension rate paid to pastors in all the conferences and by raising the operations of the Pension Fund to a completely sound business basis. He retired in 1964.

He married Kathleen Carnie on Dec. 7, 1921, and she died in July 1927, leaving one daughter. His second wife, Dorothy Ferris, whom he married on Aug. 31, 1928, and by whom he had three children, preceded him in death by one month. He died in San Francisco, July 16, 1967.

Who's Who in The Methodist Church. 1966.

MATTHEW D. SMITH

CALKINS, HARVEY REEVES (1866-1941), American clergyman, missionary, and church executive, was born in Valparaiso, Ind., April 11, 1866. He received the B.A. degree in 1888 and the M.A. in 1891 from NORTHWESTERN UNIVERSITY, and completed his theological training at GARRETT BIBLICAL INSTITUTE in 1890. He travelled and studied abroad for three years, 1890-91 and 1896.

He was ordained to the M. E. Church's ministry in 1892, and served pastorates in COLORADO and ILLINOIS. He was a missionary field evangelist from 1898 to 1900, when he went to INDIA as a missionary, an assignment which lasted ten years.

Calkins was a delegate to the WORLD MISSIONARY CONFERENCE at Edinburgh in 1910. He was named as a delegate to the GENERAL CONFERENCE of 1912, and as a reserve delegate to the conferences of 1916 and 1920. From 1912 to 1918 Calkins was Stewardship Secretary of the Committee on Finance of the church, and served as Stewardship Editorial Director of the Missionary Centenary in 1919-20. He returned to the foreign mission field for the next nine years, teaching for two years in schools in CHINA, and then returning to India until 1929.

Calkins was Secretary of the Laymen's Economic Fellowship (1929-31) and Director of Stewardship for the Board of EDUCATION (1932-36). Calkins published eight books, two of them on Christian stewardship. He died Feb. 16, 1941.

Who Was Who in America, 1897-1942. ELMER T. CLARK

CALKINS, RAOUL CLAUDE (1906-), American minister and son of Claude Allen and Blanche (Miller) Calkins, was born July 11, 1906 in St. Paul, Kan. Degrees were conferred upon him as follows: SIMPSON COLLEGE, A.B. (1927), D.D. (1948); BOSTON UNIVERSITY, M.A. (1931), S.T.B. (1932), S.T.M. (1933); IOWA WESLEYAN, D.D. (1947). He was married to Miss Grace G. Delahooke, Feb. 6, 1937.

Mr. Calkins was received on trial by the DES MOINES CONFERENCE in 1930, ordained DEACON, 1932, and ELDER, 1933. He held pastorates a number of years in Iowa until his appointment as district superintendent, 1947, wherein he served until he became pastor of King Avenue Church, COLUMBUS, Ohio, 1953. From 1958-62 he was a district superintendent in OHIO before returning to the pastorate. He was elected executive secretary, Quadrennial Emphasis Committee, in 1969 for The United Methodist Church.

He has been a member of four GENERAL CONFERENCES and six JURISDICTIONAL CONFERENCES; chairman of the Ohio Methodist Council on Higher Education, 1964-68; chairman of the Ohio Methodist Crusade for Higher Education in which more than \$7,000,000 were raised; president of the Iowa Council of Churches; member of the Mayor's Human Relations Council (Cincinnati); executive committee of TRAFICO, and trustee of MT. UNION COLLEGE and METHODIST THEOLOGICAL SCHOOL in OHIO.

Who's Who in The Methodist Church. 1966.

JOHN H. NESS, JR.

CALLAO, PERU. *Colegio America* is a Methodist school in Callao founded in 1891 by THOMAS B. WOOD of ARGENTINA. Wood began the school almost immediately after his arrival in Peru. Finding no public education, he started his high school with six pupils. It was first called Callao High School, a name continued until recently.

The school was intended to provide bilingual education to young people of low-income families in Callao, port city to LIMA. During its seventy-five-year history it has gained prestige among the leading schools of Peru. In 1965 it had a faculty of fifty-four and 947 pupils—600 in the elementary department and 347 in high school. The regular high-school course prepares for entrance to Peruvian universities, and there is a three-year commercial course to train bilingual secretaries for positions in business.

During most of its history *Colegio America* was administered by missionaries, but about the middle 1950's the balance in administration and faculty began to swing toward Peruvians. In 1966 the director, CARLOS CARASCO, and principal of the elementary department, Carmela Silva de Diaz, were both Peruvians.

With a combination of funds raised locally and mission gifts from the U.S.A., a complex of modern buildings has been erected on the campus near the Bella Vista plaza. The school has been coeducational except for

1940-50, when the Ministry of Education prohibited co-educational classes.

B. H. Lewis, *Methodist Overseas Missions*, 1960.

EDWIN H. MAYNARD

CALL TO THE MINISTRY. (See MINISTERIAL CALL.)

CALLAWAY, MORGAN (1831-1899), American minister and educator, was born at Washington, Ga., April 16, 1831, the second son of Jesse and Mary (Wooten) Callaway. He was educated in the schools at Washington and Athens, Ga. Converted in a revival at Athens, Callaway first joined the Baptist Church, but soon transferred to the M. E. Church, South. He read law and was admitted to the bar in Augusta but because his father did not favor that vocation, he turned to teaching.

In 1860, while president of Andrew Female College, Cuthbert, Ga., Callaway was admitted on trial in the GEORGIA CONFERENCE. At the first Confederate call to arms, he volunteered and served throughout the Civil War, most of the time in VIRGINIA. As a captain in Cutt's Battalion, he was wounded in action. Though still listed as in the army when the Georgia Conference met in January, 1865, Callaway was received into full connection at that session. He was ordained deacon in November, 1865, and elder in December, 1866, and at both sessions was appointed to Washington, Ga., where, in addition to serving the church, he taught school. His first wife, Leila Hinton, died there, and on June 24, 1868, he married Georgi Frances Ficklen.

From 1867 to 1871, Callaway was appointed to LA GRANGE FEMALE COLLEGE, the first two years as a professor and the last two as president. From there he went to EMORY COLLEGE where he taught English literature, linguistics, and etymology. He was a great favorite with the students, because, it was said, he gave no grade lower than 97. In 1882, at the urging of ATTICUS G. HAYGOOD, Callaway left Emory and became the first president of PAINE COLLEGE, the Methodist school for Negroes at Augusta. Two years later he returned to Emory as a professor. Among Callaway's writings were his essays on *The Education of Women, Art and Women, The Aesthetics of Literature, and Christian Communism*. Throughout his life Callaway was devoted to Christian higher education. Since his contemporaries called him "Doctor," presumably Emory College awarded him the D.D. degree. He died Jan. 16, 1899.

Timothy Callaway, *Callaway Baptist Preachers, 1789-1953*. *General Minutes*, MES.

A. M. Pierce, *Georgia*, 1956.

DONALD J. WEST

CALVERT, JAMES (1812-1892), British missionary pioneer to FIJI, was born at Pickering, Yorkshire, and apprenticed to a printer and bookseller at Malton. Converted in 1831, he began preaching two years later, and his interest was captured by the work in the South Seas. After training as a printer, he gained admission to a LONDON hospital to equip himself more usefully, and after training at Hoxton Theological Academy was designated for Fiji with Thomas Jaggard and JOHN HUNT. He remained in Fiji from 1838 until 1855, returning again in 1860-64. His wife Mary was a staunch helper; she and Mrs. Richard Lyth, when both missionary husbands were absent, stopped the last cannibal feast in Fiji. The Calverts worked in SOUTH AFRICA at Kimberley and

Potchefstroom from 1872-80. Mrs. Calvert died soon after returning to England, but Calvert revisited TONGA and FIJI in 1885, then touring and speaking widely in AUSTRALIA and America. He died at Hastings, March 8, 1892.

G. S. Rowe, *James Calvert of Fiji*. London: Charles H. Kelly, 1893.

The Life of Mary Calvert. London: T. Woolmer, 1885.

CYRIL J. DAVEY

CALVIN, JOHN (1509-1564), the great theologian of FRANCE, SWITZERLAND and Central Europe, who exerted an enormous influence upon all subsequent Protestant thought. The system of doctrine which he taught and which is set forth in his *Institutes* soon came to be known as Calvinism, and as such, as well as through his other writings and personal leadership has greatly influenced the Christian world from his time to the present. There is an enormous literature dealing with Calvin and Calvinism, to which reference may be made for those wishing a more detailed study.

Particular interest and import for Methodism was the doctrinal conflict between Methodism and Calvinism, especially in the early days of the Methodist movement. The reader is referred to the CALVINISTIC CONTROVERSY for an analysis of the basic area of conflict; and to the life of GEORGE WHITEFIELD, to that of Selina, COUNTESS OF HUNTINGDON, as well as ROWLAND HILL, AUGUSTUS TOPLADY, and others who were strict Calvinists; and to the writings of JOHN WESLEY himself, who from time to time discussed and set forth his own differences with the Calvinistic teachings. See also the article on JACOB ARMINIUS for the basic differences between Arminianism which Methodism eventually came to espouse and Calvinism as set forth by its champions. (See also DOCTRINAL STANDARDS OF METHODISM.)

N. B. H.

CALVINISTIC CONTROVERSY IN AMERICAN METHODISM. In his important letter "To the Preachers in America," Oct. 3, 1783, JOHN WESLEY warned: "Undoubtedly the greatest danger to the work of God in America is likely to arise . . . from preachers . . . speaking perverse things, or bringing in among you new doctrines, particularly Calvinism. . . ." The American Wesleys proved quite faithful in maintaining a diligent watch over their doctrinal relations at this point. In their address to the subscribers for Volume 1 of the *Arminian Magazine*, 1789, Bishops COKE and ASBURY summarized Methodism's concern in this manner:

We are not ignorant that the Gospel has been preached in the eastern and northern parts of these United States, from the earliest settlement of the country; but this has been done chiefly, though not entirely, through the Calvinistic medium: the consequence of which has been, that the religious books in general which have been circulated in those parts, and in some measure through the southern states, have more or less maintained the doctrines of unconditional election and reprobation—that "GOD is" not "loving to every man" and that "his mercy is" not "over all his works;" and consequently, that "Christ did" not "die for all," but only for a small select number of mankind: by the means of which opinions, Antinomianism has insensibly gained ground, and the great duties of self-denial, mortification, crucifixion to the world, and all the other severe but essentially necessary duties of religion have been too much neglected and despised.

According to NATHAN BANGS, American Methodism's chief historian in the early nineteenth century, it was the activity of the "Charitable Society for the Education of Pious Young Men for the Ministry . . ." which brought a new wave of public controversy to the fore. Organized shortly after 1810 by the new American Board of Commissioners (Congregationalist and Presbyterian), the "Charitable Society" drew attention to the shortage of competent ministers in the rapidly expanding western settlements. The considerable extent of Methodist work in these sections—through preachers, people, and books—was taken as a matter for alarm, occasioning among Methodists a renewed effort "to rescue our institutions from reproach. . . ."

It was as a result of participating in a revival on the Albany circuit (Durham, 1809) that Bangs himself was challenged to public debate by local pastors of "the established order." Subsequently, one of the pastors (Seth Williston) published a volume of *Sermons . . .* (1812) which included a number of reflections on the thought and character of the Methodist ministers. Bangs' reply to Williston was entitled *The Errors of Hopkinsianism* (1815), for he recognized Williston as a representative of those transitions in Calvinistic doctrines which were becoming increasingly dominant in the early nineteenth century. The exchange continued, with Williston's *Vindication of Some of the Most Essential Doctrines of the Reformation* (1817) and Bangs' *The Reformer Reformed* (1818).

Interestingly enough, it was in another defensive essay—entitled *An Examination of the Doctrine of Predestination . . .* (1817)—that Bangs questioned the adequacy of the term "Arminian" as a designation for Methodism's doctrinal position, since many "who have been denominated *Arminians*, have not always owned their doctrine sufficiently with divine grace. . . ."

Actually, it was WILBUR FISK, the first president of WESLEYAN UNIVERSITY in Middletown, Conn. (1830-39), whose theological reflections on revisionist Calvinism gained the most significant attention within early nineteenth-century American Methodism. His *Discourse on Predestination and Election* (1830), delivered as a sermon in Greenwich, Mass., received a number of critical reviews in New England publications—most notably, from E. T. Fitch, of Yale University, in the *Quarterly Christian Spectator*. In response, Fisk wrote a series of essays for the *Christian Advocate and Journal*, subsequently published (1837) under the title of *Calvinistic Controversy*, which surveyed the changes taking place within the Calvinistic system in American religious thought.

Fisk was especially critical of that interpretation traditionally associated with the influence of Jonathan Edwards, which saw man's free agency as circumscribed by the complex influence of motive control (and, of course, subject to the Divine decrees). Such a position implied a passivity of mind which was contradictory to that "power of spontaneous moral action" which was considered the only valid ground of man's responsibility. In their opposition to the type of "necessitarianism" which they discerned in the Edwardean-Calvinist tradition (supported, as the attempt was, by appeals to Locke and Leibnitz), American Methodists such as Fisk and Bangs (and ASA SHINN) responded by appealing to such elements of *anti-necessitarianism* as were to be found in the philosophic writings of Reid, Beattie, Stewart, and T. C. Upham.

Fisk's consideration of the problems of moral agency

did not, however, overlook the effect of sin—and of GRACE—upon man's "power of choosing good or evil." As a matter of fact, he continued, "the faculties that are essential to mind have become corrupted . . . so as to render man utterly incapable of a right choice without prevention and cooperating grace." In their doctrine of a restorative preventive grace—thus, a "gracious ability" to respond to the gracious call of repentance and saving belief—Fisk and his American Wesleyan contemporaries felt they were speaking to a critical weak spot in the Calvinistic discussions (wherein Calvinism found itself limited to the options of a monergistic passivity of the moral self, or a synergistic activity of the natural self in relation to the work of grace). In his *Examination of . . . New Divinity* (1839), intended as a supplement to Fisk's studies, Francis Hodgson observed that the uniqueness of "evangelical Arminianism" at this point was clearly recognized by certain of the theologians within "New-England Calvinism."

Subsequent nineteenth-century critiques of Edwardean "necessity"—representing Methodist sponsorship or authorship—included A. T. BLEDSOE'S *Theodicy* (1853), RANDOLPH FOSTER'S *Objections to Calvinism as It is . . .* (1849), and DANIEL WHEDON'S *Freedom of the Will as a Basis of Human Responsibility* (1864). The appeal in such writings, increasingly, was to the testimony of the consciousness (and "the moral sense") and its relevance for a doctrine of essential self-causality (i.e., man's own spontaneous, originative volitional agency). As the prolific and controversial editor of the *Methodist Quarterly Review* from 1856 to 1884, Whedon's unique emphasis on Methodism's "Arminianism"—as the "theology of freedom"—served to sustain the anti-Calvinistic self-understanding within nineteenth century American Methodism. Even Whedon's *Commentary on the New Testament* (first of five volumes issued in 1860) was written specifically to offset the Calvinistic perspective ("Augustinian exposition") of commentaries such as "Barnes, Hodge, Stuart, and Schaff's *Lang*."

Interestingly, enough, the arbitrary disjunctions drawn by Whedon between the theological anthropology of Calvinism and Arminianism—and his appeal to man's unequivocal consciousness of possessing a "power of contrary choice"—were rejected by DANIEL CURRY, an editorial colleague of some note within the M. E. Church (editor, for instance, of *The Christian Advocate*, at New York, from 1864 to 1876). On the other hand, Whedon's work on the Will was considered as "simply grand and unanswerable" by THOMAS O. SUMMERS—the leading nineteenth-century theologian with the M. E. Church, South (general book editor from 1850 to 1878, and dean and professor of systematic theology in the Biblical Department at VANDERBILT UNIVERSITY from 1875 to 1882).

One of the most perceptive and independent of American Methodism's commentators on the Calvinistic issues was WILLIAM FAIRFIELD WARREN, who became the first president of BOSTON UNIVERSITY (in 1873). In an early article on "Arminius" (*Methodist Quarterly Review*, 1857), Warren insisted that the error of "the Predestinarians (and especially the Calvinists)" lay in their unjustified rejection of the Church's historic position that every exercise of the Divine efficiency (in the production of temporal phenomena) was subjectively conditioned; Arminius' significance lay in his systematic restatement of this tradition. Actually, Warren continued, revisionist Calvinism as found in New England ("Edwardean," "New

Divinity") was remarkably akin to "original Arminianism" in its distinction of certainty from necessity, in its stress on the active and voluntary nature of sin and holiness, in its understanding of atonement as governmental, in its limitation of obligation to ability, etc. (see his article on "Theology, New England," published in 1881 in McClintock and Strong's *Cyclopedia*. . .). Warren, however, also noted the "radical difference" between New England theology and Arminianism in the former's doctrine that salvation is dependent upon sovereign divine election and in its consideration of human ability "apart from the gracious aids of the Holy Spirit."

One of American Methodism's leading theological scholars toward the latter part of the nineteenth century was JOHN MILEY, who succeeded Randolph Foster in the chair of systematic theology at DREW THEOLOGICAL SEMINARY in 1872. His *Atonement in Christ* (1879) and *Systematic Theology* (1892-94) became widely influential, and marked something of a culmination of the tendency to define Methodism—theologically—by way of its explicit opposition to Calvinistic doctrine. The fundamental point at issue, insisted Miley (with Whedon) was Calvinism's acceptance of universal Adamic guilt. Such a position must be countered by the insistence (not as with earlier Wesleyans, and contemporaries such as Warren, that such guilt had been resolved through the universality of redemptive grace, but) that the sole ground of guilt was free personal agency; the latter position was nothing other than "consistent Arminianism" (Arminius himself would have affirmed universal Adamic guilt, though not all who have called themselves Arminians would do so).

The ultimate effect of the influential writing of men such as Daniel Whedon and John Miley (anticipated in Nathan Bangs, Asa Shinn, and Wilbur Fisk, and elaborated by A. T. Bledsoe, MINER RAYMOND, D. C. KELLEY and others) was a major reorientation of Methodist theology in terms of the emphasis on a highly nominalistic doctrine of moral responsibility (limited in terms of an unequivocal doctrine of the will's freedom of contrary choice). The corporate tradition of Methodism's dialectical opposition to Calvinism (as with Whedon, "Freedomism" versus "Necessitarianism")—together with a century-long effort to counter the revisionist claims of New England Calvinism as affecting moral agency—must be seen as the primary determinants in such a transitional development.

In his *Theological Transition in American Methodism* (1965), Robert Chiles has extended the study of American Methodism's theological stance into the twentieth century—especially attending to the philosophical-theological emphases of ALBERT KNUDSON (at Boston University's School of Theology for over three decades following 1906). Knudson enhanced the influence of the philosophy of "Personalism" within American Methodism—a philosophy which in some important respects may be seen as a phase still further in dialectical reaction to philosophies and theologies of determinism; certainly Knudson's defense of "metaphysical freedom"—the "libertarian viewpoint"—(over against "naturalistic necessitarianism") was reminiscent of nineteenth-century emphases within American Methodism.

The effort to reassess the proper theological meaning and relevance of the Wesleyan tradition—and its inter-relationships within the larger context of Reformation theology (including Calvinism)—has proved to be the

unique emphasis of mid-twentieth century historical studies within American Methodism. Beginning most notably with GEORGE CELL's *The Rediscovery of John Wesley* (1935), this research has included the efforts of Methodist scholars such as DAVID SHIPLEY ("Methodist Arminianism in the Theology of John Fletcher," unpublished dissertation, Yale, 1942), ROBERT CUSHMAN ("Salvation for All: Wesley and Calvinism," in *Methodism*, edited by William Anderson, 1947), WILLIAM R. CANNON (*The Theology of John Wesley*, 1946), Franz Hildebrandt (*From Luther to Wesley*, 1951), Colin Williams (*John Wesley's Theology Today*, 1960), and ALBERT OUTLER (*John Wesley*, 1964). In addition to the study already named by Robert Chiles, the theological transitions within American Methodism have been the particular object of studies by John L. Peters (*Christian Perfection in American Methodism*, 1956), Leland Scott ("Methodist Theology in America in the Nineteenth Century," unpublished dissertation, Yale, 1954), William J. McCutcheon ("Theology of the Methodist Episcopal Church during the Interwar Period, 1919-1939," unpublished dissertation, Yale, 1960), and essays by Scott, McCutcheon, and GERALD McCULLOCH in the three-volume *History of American Methodism* (1964). Of relevant interest, also, are the Historical Papers read at the BICENTENNIAL OF AMERICAN METHODISM in Baltimore, April, 1966. (See COOK-JAMIESON DEBATE for illustrative incident.)

LELAND SCOTT

CALVINISTIC METHODISTS were first denominated such in England when this term was generally applied to those who as Methodists began to adopt Calvinistic principles. GEORGE WHITEFIELD, himself, who was one of the members of the HOLY CLUB and a co-worker of the Methodists, became Calvinistic in his theology and differed strongly from JOHN WESLEY in his view of God's complete sovereignty over the will of man.

The term Calvinistic Methodist also came to be the name of a definite group in England and in Wales for some years during the last part of the eighteenth and first years of the nineteenth century. (See also WALES and WELSH CALVINISTIC METHODISM.)

N. B. H.



GIRLS DORMITORY, PINSON COLLEGE

CAMAGUEY, Cuba. Colegio Pinson was one of the oldest educational institutions of Methodism in CUBA. Originally it was called Colegio Ingles, but was changed to Pinson in honor of W. W. PINSON. Organized in 1903 at Calle Republica 50, Camaguey by B. F. GILBERT, it was moved to an American colony at nearby Bartle. But soon after the Camaguey Electric Company made an

attractive offer of two blocks in the Zambrana suburb of Camaguey, with five houses built as homes for their Canadian employees. The city also offered concessions of utilities, and the school came back to Camaguey.

The directors were B. F. Gilbert and J. P. LANCASTER, 1903-10; BEN O. HILL, 1910-29; O. K. HOPKINS, 1910-12; Harry McNeil, 1922; GARFIELD EVANS, 1929; E. E. CLEMENTS, 1929-31; CECIL V. MORRIS, 1931-34; Lorenzo Verdecia, 1934; Carlos Perez Ramos, 1935-38; J. G. Board, 1938-43; MOISES BOUDET, 1943-57; Jose Blanco, 1957-60; E. C. Morgado, 1960-61.

The school had a notable existence because of its thorough teaching and the fact that it maintained a separate English department in all grades. Colegio Pinson, as well as other church schools in Cuba, was taken over by the Castro regime when it came into power a few years ago.

In 1952 when a former director, Ben O. Hill, revisited the school, a banquet was given in his honor with 200 former students in attendance. It was Methodism's first coeducational boarding school in a radius of 300 miles. Its fame was such that any student was sufficiently recommended by saying he was a graduate of Pinson.

The school had two financial disasters. One in the 1920 nation-wide bank failures when all the contributed funds for imperative new buildings were lost. Again when the school provisionally loaned to BRAZIL its share of the allotment of the centenary movement funds. Neither of the amounts was recovered.

In 1932 a hurricane struck the Camaguey coast from the south. It took a toll of 3,000 lives in Santa Cruz del Sur, and Pinson lost five buildings. Yet, not a single student was injured and several hundred people in addition to the students were saved in the new administration building.

S. A. Neblett, *Methodism in Cuba*. 1966. GARFIELD EVANS

CAMAK, DAVID ENGLISH (1880-1967), American minister, educator, and author, was born July 26, 1880, in Fairfield County, S. C. He graduated in 1903 from WORFORD COLLEGE, where he also received the honorary D.D. degree in 1919. Ordained soon after graduating, he was admitted to the SOUTH CAROLINA CONFERENCE and immediately sought with success a factory area assignment for close church and community contact with working people. He held many pastorates in the South Carolina and WESTERN NORTH CAROLINA CONFERENCES, retiring from pastoral work in 1946.

Best known as the founder in 1911 of the Textile Industrial Institute at Spartanburg, he opened the school with one student and \$100 borrowed money in a borrowed building. He moved the school a year later to another borrowed building and enrolled seventy-five students. In 1913 the Institute came to occupy its present site at Spartanburg where it has more than 600 students and thirty instructors. In 1942 the name was changed to SPARTANBURG JUNIOR COLLEGE. During the school's difficult early years when some suggested that he close it, Camak said he would continue "because God can't use a quitter." He retired as President in 1923.

Camak married Lottie Blair, Oct. 8, 1903, and they had three children. Known as "Daddy Camak" to thousands of graduates, he moved to Greer, S. C. after retiring and died there Jan. 25, 1967.

His published works include a novel and a history of Spartanburg Junior College.

D. E. Camak, *Human Gold from Southern Hills*.
Journal of the South Carolina Conference, TMC, 1967.
PHIL BUCHHEIT

CAMARGO, JOSÉ MEDEIROS DE (1898-1938,) Brazilian lay preacher, teacher, and electrical engineer, was born in Santa Rita de Passa Quatro, state of São Paulo, in 1898. His parents moved to Avaré, São Paulo, when he was a boy. After primary studies he graduated from the normal school in Campinas. He married Else Rocha, and they had four children—Paulo, Rita, Joao, and Helio. Camargo taught for a while in Rezende, state of RIO DE JANEIRO; then he moved to JUIZ DE FORA, state of Minas Gerais, where he studied electrical engineering and afterwards taught at Instituto GRANBERY.

Deciding later to practice engineering, he moved to São Paulo where he invented and patented an electric generator much used in rural areas. He also taught mathematics and Portuguese at Mackenzie College, now a university, a Presbyterian institution.

Camargo devoted himself to the cause of public literacy, becoming vice-president of the Bandeira Paulista de Alfabetizacao (São Paulo Literacy Campaign) and traveling to scores of cities to push literacy projects. On Sundays he preached with fervor in whatever evangelical church was at hand.

He died in São Paulo in 1938 at the age of forty. He was a witnessing layman dedicated to his Lord and the church.

ISNARD ROCHA

CAMBRIDGE, England. Although JOHN WESLEY preached in a number of villages around Cambridge (he claimed that there were four thousand people in his congregation at Meldreth, ten miles away, and ten thousand at Shel-ford, five miles distant), he never preached in Cambridge itself. The nearest he came to doing so was at Grantchester, a village within easy walking distance of the town, where he "was sorry" that the "gentlemen" (university undergraduates) did not come to hear him. Indeed, his opinion of Cambridge and its university, as revealed in his *Journal* and letters, was anything but complimentary: he wrote of "miserable roads," and described Samuel Furley's tutor as "a dunce."

The first mention of Methodist activities in Cambridge is in the *Journal of Thomas Story*, a Quaker friend of William Penn. Story died in 1742, only four years after Wesley's "evangelical conversion," but in 1739 he wrote a letter to James Logan, legal representative of William Penn in Pennsylvania, concerning "the young men at Cambridge called Methodists"; telling of their open-air preaching, their prison visiting, and the persecution they received at the instigation of the clergy of the Established Church.

The activities of the "HOLY CLUB" at Oxford are well known, but few realize that there was a similar movement a generation later at Cambridge. Based on the principles of the former, of which, of course, Wesley himself was the leader, this emulatory movement was led by ROWLAND HILL, an undergraduate of St. John's College and son of Sir Rowland Hill. He was also brother to Richard Hill, who made a name for himself by opposing his brother Rowland and by publishing an attack on Wesley in his

pamphlet *A Review of the Doctrines Taught by the Rev. Mr. John Wesley*.

This Cambridge "Holy Club" caused a "great stir" in the university in 1767. They preached in the open-air, notoriously in the village of Chesterton, and before the gates of Cambridge Castle. These activities incensed the university authorities who determined to "stamp out" this "enthusiasm." Some of the "Club" members were expelled, Rowland Hill himself only escaping a like fate because he was the son of an influential father. He was, however, subjected to various restrictions, and when he left the university in 1769 the movement died.

It was not until 1798 that there was Methodist preaching again in the town. A layman named Pinder walked from Thetford in Norfolk on an evangelical preaching tour, and eventually came to Cambridge. Although he was a Methodist and made no attempt to hide the fact, he was cared for in the home of the minister of the Baptist chapel at Harston, a village some four miles outside the town. This was remarkable at a time when there was extreme bitterness between the denominations. From Harston, Pinder walked each day into Cambridge to preach, but only small success attended his efforts, and the few who attached themselves to him gradually drifted away. He returned to Norfolk, but came back again at a later date, and this time achieved better results. This visit saw the beginnings of the establishment of Wesleyan Methodism in the town.

Pinder's first "meeting house" was in a "hired room" at an inn called "The Brazen Organ." Part of the stables of the inn, unsanitary and unclean, the room overhung the putrid waters of the town ditch, from which noxious smells penetrated through the floor.

The first real chapel was erected in Fitzroy Street, built by the members of the young society in their own time and with their own hands, with materials paid for by sacrificial giving out of their meager earnings. The work was superintended by William Beacock. It was to this chapel that James Mole, the first WESLEYAN METHODIST minister to reside in Cambridge, was appointed; and it was in this building, in after years, that Gipsy (RODNEY) SMITH, later to become a world-famous evangelist, sought and found the Grace of God.

Missionary zeal entered into the hearts of the Cambridge Wesleyans, and other preaching places were established in the town. Cottage meetings were held, and, as time went on, more chapels were erected. Their first venture into property ownership, after the building of the Fitzroy Street chapel, was the purchase of a building in Green Street from Independent Congregationalists. After a time this became inadequate for their needs, and an entirely new chapel was erected in Hobson Street. None of these buildings remain today, the oldest Wesleyan Methodist building still in use in the town being the one on Hills Road, which stands upon the site of a temporary building erected in 1866.

Wesley Church, on Christ's Pieces, took the place of the Hobson Street chapel, and was built particularly for work among the undergraduates and members of the university. This work has flourished through the years, and each succeeding generation adds to the number of men and women all over the world who have memories of their association with Methodism in this place.

While Wesleyan Methodism expanded in Cambridge itself, it spread also to the surrounding district. Evangelistic labors of devoted ministers and laymen resulted in

societies being formed and chapels being built in a number of villages. The Cambridge Wesleyan Methodist Circuit was originally formed from Bury St. Edmunds, but in time geographical considerations required its division, and other circuits, Saffron Walden and Cottenham, were formed from parts of it. After METHODIST UNION it assumed its present formation, with six chapels in the town of Cambridge and fifteen in the surrounding villages.

Primitive Methodism. The introduction of PRIMITIVE METHODISM into Cambridge did not take place until 1831. In that year Joseph Reynolds, a Primitive Methodist preacher, was sent from Tunstall in Staffordshire to begin the evangelization of East Anglia, with his center in Cambridge. The privations, hardships, opposition and ill treatment which he endured as he walked three-quarters of the way across England to reach his destination are almost beyond belief! His arrival in Cambridge was no more pleasant, he being forced to feed upon cold cabbage which he took from a field, and to sleep under a haystack until he was able to establish himself in the town.

After a severe struggle, during which he was subjected to open opposition and even personal injury, often inflicted by some of the undergraduates inspired by the local clergy, his preaching began to show results. He formed a society at Barnwell, which, however, was short lived; but at Castle End he had better results. There a cottage was purchased which his followers turned into a chapel, the site of which is incorporated in the buildings of the Castle Street chapel today.

In 1855 the Primitive Methodists purchased the Fitzroy Street chapel from the Wesleyans, and then began a tremendous surge of evangelism on their part. They went out preaching into all the villages for miles around, often poaching on ground where societies had already been established by the Wesleyans. It must be admitted that much of their enthusiasm was misplaced, showing more of the spirit of competition, if not opposition, than co-operation. In the town of Cambridge they built several chapels, and in the country villages they hired rooms and erected buildings as they were able to do so. There can be no doubt that they over-reached themselves, both physically and financially. Many were the disappointments they suffered, and it is clear that if they had been content to consolidate their work in a few places, they would have had greater success.

The Wesleyan and Primitive Methodist Circuits of Cambridge united in 1936, and the Cottenham Wesleyan Circuit joined the amalgamation in 1952.

Leys School. The Founder of Methodism laid particular stress upon the desirability of acquiring as good an education as possible. When the universities of Oxford and Cambridge removed the theological tests, it became possible for young Nonconformists to enter upon a career at these universities, and to take advantage of prior preparation at a public school. This public school is situated at the south end of the city on an estate bought there in 1875. Its founders were leading Wesleyan Methodists who wanted to form a Christian but nonsectarian boarding school, and to provide greater contact between Methodism and the university. The school was incorporated as a Charitable Trust in 1878 and accommodates about 390 boys. The school was closely connected with Methodism in its early days: the first headmaster was WILLIAM FIDDIAN MOULTON, an outstanding Classical scholar; his son, JAMES HOPE MOULTON, was one of the first sixteen boys to attend the school, and after he had entered the

Wesleyan ministry in 1886, he taught there for sixteen years, leaving to become a professor at Manchester University. It was in this period that the Leysian Mission was founded, a London settlement started in 1886 and moved to its present premises in City Road, London, in 1902. Senior boys visit this Settlement from time to time. The school still has a Methodist chaplain, but the school is not a connexional one, nor in any sense is it under the authority of the Methodist Conference.

JOHN EDWARDS

Wesley House. Another academic institution which Methodism established in Cambridge is Wesley House, a theological college for the training of its ministers. From a resolution moved at the Wesleyan Methodist Conference of 1911 by Michael Gutteridge, there has grown a work which through the years has been of inestimable benefit to the ministry and the church. Within a few years of its opening it became apparent that this was a nonconformist theological college quite different from any of its contemporaries; it not only retained the best features of a denominational seminary, but also benefited from all the intellectual influences of the university. The students were encouraged to attend the lectures of all the divinity professors, Anglican, Congregationalist, as well as Methodist, and they thereby developed a world-wide vision of catholicity. Today this is even more evident: not only does Wesley House have students from other denominations, but also from other countries.

Present-day Methodism. While deeply concerned with the work in the Circuit, Cambridge Methodism realizes that it holds a unique place in the world church, consequent upon so many men and women from all over the world coming to study in the university. For this reason particular stress is placed upon the work among the undergraduate population of the town, and a re-arrangement of ministerial responsibility has lately made it possible for extra ministers to be set aside for this particular work.

Frank Tice, *The History of Methodism in Cambridge*. London: Epworth Press, 1966.

FRANK TICE

CAMBRIDGE, WISCONSIN, U.S.A., was the site of the first Scandinavian Methodist church in the world, as well as the first such church in Wisconsin, and one of the pioneer churches of that section of the country. It is presently called Willerup Methodist Church in honor of the great Dane, CHRISTIAN EDVARD B. WILLERUP, who had so much to do with the planning of Methodism in DENMARK, and with organizing Scandinavian mission work in America.

In the spring of 1850 the ROCK RIVER CONFERENCE sent C. Peter Agrelius as a missionary to the Norwegian people in Wisconsin. He had heard about the inflow of Norwegian emigrants into this region and came to preach Christ to them. For several weeks he held meetings in schoolhouses and homes near Cambridge with wonderful success. Then he moved on to other Scandinavian settlements, as he had adopted the whole state as his field. Shortly after he left, the Methodist BOARD OF MISSIONS at NEW YORK CITY received a call from Cambridge, asking for a man who could preach in Norwegian. Christian Willerup, a Dane who was an ordained minister in the GENESEE CONFERENCE, accepted the call and was transferred to the Wisconsin Conference. He preached his first sermon in Cambridge in November 1850. In one of

his reports he wrote, "Not a day passes when I am at home but there are ten to twenty persons coming to me about their spiritual needs." In April 1851, after less than five months of service, he was able to organize the church with fifty-two members, and on May 3 it was incorporated at Madison, Wis.

Then they felt the need of a church home. Willerup planned a stone church, 44 by 65 feet, that would cost over \$4,000. He took a subscription and got only \$400 in cash and \$300 in work, beside the lot for the church and cemetery, but he went ahead and laid the cornerstone. Farmers hauled the stone and the walls were built. Then the funds ran low and he went to New York, appealing to the Board of Missions for help to complete his church, but he did not get very much from them. At that time Jenny Lind, the famous Swedish singer, was touring America, and she sent \$200 for the building fund. That fall Willerup mortgaged his own horse and buggy and some of the members mortgaged their farms in order to complete the building. However the interior was not completed and furnished until the following year. It was dedicated in the early summer of 1852.

Down through the years the church has been in continuous operation. It has had fifty pastors, some of whom became prominent in Scandinavian Methodism. Thirty-five years after its organization, this church acquired a beautiful tract of land at Lake Ripley, which it named "Willerup Bible Park," now famous for its institutes. Fifty years after its organization this church spent \$4,000 for remodeling and new furniture, and on its eightieth anniversary it installed a modern \$3,000 pipe organ.

Knute Nelson, U.S. senator from MINNESOTA and state governor, was reared in this church. The famous Norwegian violinist, Ole Bull, once gave a concert in the Cambridge church, and while many pious Methodists then considered "the fiddle" as an instrument of the devil, the church was filled.

Seven of the former pastors are buried in the cemetery beside the church. In 1970 Willerup Church, the mother church of Scandinavian Methodism, had 181 members and its property was valued at \$273,500.

Journal of the Norwegian-Danish Conference, TMC, 1943.

PETER N. GARCIA

CAMDEN, NEW JERSEY, U.S.A., population 117,159, is a large city of southern NEW JERSEY across the Delaware River from PHILADELPHIA. Camden was incorporated as a city in 1851, but long before that time—in 1809—under the direction of Richard Sneath, a class of seven members was formed with James Duer, a member of St. GEORGE'S CHURCH at Philadelphia, as leader. At this time Camden was known as Billy Cooper's Ferry.

Camden is first mentioned in the conference minutes of 1811, when there were 190 members and John Wilson was pastor. It was constituted as one charge with Burlington in 1812. Then the name "Camden" disappeared from the minutes until 1825, when again the name disappeared, not to appear until 1828 when Edwin Stout was pastor. In 1829 Camden was connected with Gloucester Circuit when JACOB CRUBER and Richard Greenback were in charge.

The church, which came into being as the First Church of Camden, has had several buildings in different locations until it located at the present site at Sixth and Stevens Streets. Other churches in the city are Asbury, Bergen Square, Bethel, Broadway, Centenary Tabernacle,

Fairview, Fairview Village, Ferry Avenue, Parkside, St. George-Wesley, and State Street.

General Minutes, UMC, 1970.

M. Simpson, *Cyclopaedia*, 1878.

F. B. Stanger, *New Jersey*, 1961. FRANK BATEMAN STANGER

CAMERON, DONALD 1877-1962), New Zealand layman, was born in Dunedin of Scottish parents, who had arrived there in 1861. He began work with the engineering firm of Reid and Gray in 1891, and in later years became the firm's chairman or directors. He was very active in public life, serving a term as mayor of St. Kilda (a Dunedin suburb) from 1910 to 1913, and two terms as mayor of Dunedin from 1944 to 1950. In the Province of Otago's centennial year, 1948, he was knighted by King George VI, as a recognition of his services to his native city. Cameron was actively interested in education and was a member both of the Otago Education Board and the Otago University Council.

He was an active member of DUNEDIN CENTRAL MISSION for fifty-five years, and for half of that time, he was circuit steward. For many years the Cameron family attended St. Kilda Church in the mornings and Central Mission in the evenings. His death, late in 1962, removed from our midst one of the finest laymen.

The New Zealand Methodist Times, Dec. 1, 1962.

L. R. M. GILMORE

CAMP MEETING METHODISTS. On the borders of Staffordshire and Cheshire, the revivalism which marked the opening of the nineteenth century found expression under the guidance of HUGH BOURNE in field preaching and praying in the open air by CAMP MEETINGS after

the American pattern, largely influenced by the advocacy of an American evangelist, LORENZO DOW. Disapproval of such methods by the Liverpool Conference of 1807 caused the Burslem Circuit to dissent from such new methods. Bourne was expelled from the Wesleyan Society in 1808 for his continued participation in this form of evangelism. Those associated with this enterprise became known as Camp-Meeting Methodists, though until 1810 they did not form a distinct community, but rather a mission band whose labors were auxiliary to those of the regular churches. A parallel situation arose at Tunstall, Staffordshire, where the part played by WILLIAM CLOWES in these meetings led to his expulsion with a few followers. This separated group became known as the CLOWESITES. These two groups made common cause in 1811, and the new denomination took the name of PRIMITIVE METHODISTS in February, 1812. (See PRIMITIVE METHODISM.)

H. B. Kendall, *Origin and History* (PMC), 1905, 1906.

JOHN T. WILKINSON

CAMP MEETING MOVEMENT (in America). What was probably the first camp meeting to be held anywhere, was held in Logan County, Ky., near the Tennessee line, in July of 1800. The leading spirits in this meeting were two brothers, John and William McGee, John being a local preacher in the M. E. Church, and William, a Presbyterian minister in charge of a congregation in Sumner County, Tenn. These two brothers frequently held meetings together. In 1799 they attended a sacramental meeting held in the congregation of the Reverend Mr. McGready, a Presbyterian minister, on Red River in Logan County. The McGees and others preached and, as the meeting drew to its close, religious enthusiasm mounted



CAMP MEETING OF THE METHODISTS IN NORTH AMERICA

to high tide and a number of people professed to be blessed. This meeting proved to be prophetic of the meetings that were to follow. In July, 1800, the McGees returned to Logan County to a location on Mud River three miles east of Russellville. Here thousands of people came together from far and near and encamped in the woods for several days and waited upon the ministry of the Word. Twenty years later, John McGee, in a letter to THOMAS L. DOUGLASS, PRESIDING ELDER of the NASHVILLE District, describes this memorable meeting and states that during its course about forty people were converted.

After this, camp meetings multiplied quickly. That held by the McGees in Logan County was soon followed by two others which reached yet larger proportions, one of them in Sumner County, Tenn., a little southeast of the Cumberland Ridge, and the other on Desha's Creek near the Cumberland River. The movement spread quickly both in KENTUCKY and TENNESSEE, until within a short time the whole of the wilderness country was aflame with revival fires, and, as multitudes were converted, its gradual moral transformation became apparent.

One of the most notable of the camp meetings of this early era was the meeting at Cane Ridge in Bourbon County, Ky., in August, 1801. The pastor of two congregations in Bourbon County, Concord and Cane Ridge, had himself witnessed the camp meeting scenes in Logan County, and returned to relate to his people the things which he had seen and heard. Their interest was aroused and the next summer they witnessed similar scenes themselves. Their meeting was not planned originally as a camp meeting, but as a sacramental one, but religious interest was so high at the time that people came from far and near, even from OHIO and Tennessee. The little meetinghouse could not hold the crowds, and so an adjournment to the woods became necessary. The Cane Ridge meetings gave strong impetus to the so-called Restoration Movement and the birth of the Church now known as the Disciples of Christ.

Frequently preachers of various denominations cooperated in the holding of camp meetings. A. H. REDFORD, the historian of Kentucky Methodism, says that, generally speaking, the Baptists were opposed to them, although there were individual Baptist preachers who were much interested, and who had a large part in the movement. The Presbyterians themselves soon abandoned this type of meeting, but the Methodists held to it. In 1801, WILLIAM MCKENDREE was appointed presiding elder of the Kentucky District. He saw the possible value in camp meetings and entered vigorously into the promotion of them. McKendree's district included all of Kentucky, Tennessee, and Ohio, a large part of VIRGINIA, and missions yet to be established in ILLINOIS, MISSISSIPPI and MISSOURI. Throughout this vast expanse of territory under McKendree's direction camp meetings spread. Bishop FRANCIS ASBURY likewise became committed to the camp meeting plan, and under his leadership such meetings were soon being promoted throughout the entire land. In 1808 he writes, "We shall have perhaps four or five hundred camp meetings this year." Following the leadership of Asbury and McKendree, the early presiding elders of American Methodism took an active part in the promotion of these meetings which Asbury used to call "our harvest seasons." Prior to 1830 it was common practice for presiding elders to schedule camp meetings in connection with their fourth QUARTERLY CONFERENCES.

A number of accounts have come down to us of these

Christian "feasts of Tabernacles" as Bishop HORACE DU-BOISE once termed them. People would come sometimes by the thousands from far and near, on horseback, on foot, and in wagons, bringing their household goods and provisions with them, and remain for eight to ten days or sometimes longer. PETER CARTWRIGHT, who was himself converted in a camp meeting, and who during the long years that he was a presiding elder frequently spent two or three months of the year in camp meetings, writes an interesting description: "The people would erect their camps with logs or frame them and cover them with clapboards or shingles. They would also erect a shed, sufficiently large to protect five thousand people from wind and rain, and cover it with boards or shingles, build a large stand, seat the shed, and here they would collect together from forty to fifty miles around, sometimes farther than that. Then, twenty, and sometimes thirty, ministers of different denominations would come together, and indeed I have known these meetings to last three or four weeks."

Religious emotion was at high tide during these meetings. Sudden and spectacular conversions were common. Barton W. Stone in writing of the camp meeting which he attended in Logan County says, "The scene baffled description. Many fell down as men slain in battle and continued for hours in an apparently breathless and motionless state, sometimes for a few minutes reviving and exhibiting symptoms of life by a deep groan or piercing shriek or a prayer for mercy fervently uttered. After lying there for hours they obtained deliverance. The gloomy cloud that had covered their faces seemed gradually and visibly to disappear, and hope in smiles brightened into joy. They would rise shouting deliverance and then would address the surrounding multitude in language truly eloquent and impressive."

This description tallies well with that given by others of these scenes and is fairly typical. Not infrequently these meetings were marked by excesses in the form of queer bodily manifestations, such as jerking, or dancing. Some early preachers and laymen discountenanced these, but others looked upon them as indications of being filled with the Spirit.

Naturally camp meetings came in for considerable criticism and the Methodists, being largely responsible for their promotion, received their full share of this. In the *Journal* of LORENZO DOW, an eccentric preacher of that day, there is an interesting defense of camp meetings. He first listed six common objections to them as follows: "1) The camp meetings represent too much time spent in vain; 2) By attendance upon such meetings health is exposed and injured; 3) The principal advocates of the camp meetings are the ignorant and illiterate Methodists; 4) The preachers are vehement, boisterous and ostentatious; 5) The solemn worship of God ought to be performed in houses dedicated to sacred use; 6) The exercises and engagements at such places are absurd, their opinions are enthusiastic, their practices are disgusting, and the whole business is intolerable." To all of which objections Dow makes answer both in the form of argument, and of oftentimes ingenuous appeal to Scripture.

But the camp meetings are to be tested finally by their fruits. Indeed they were unusually effective. In them multitudes were converted. Bishop Asbury mentions again and again in his *Journal* camp meetings where 100, 500 or 1,000 were converted, and where similar numbers entered into the experience of entire sanctification. With

multitudes added to the church and with the spiritual level of the people called Methodists lifted to a high plane, Asbury wrote in his *Journal*, "Camp meetings have done this." The influence of the camp meetings and the revival did not stop with those who were directly reached. Communities as a whole felt their impact and in the West especially the moral tone of society was greatly improved.

As the nineteenth century wore on, camp meetings gradually fell into disuse. After the Civil War they were revived, and once again became somewhat popular. Some of these late nineteenth century camp meetings, especially where there is an established camp site, yet survive, but most of them are now so changed as to bear small resemblance to the original camp meeting.

Camp Meeting Sites. A number of camp meetings—meaning sites, property, or grounds upon which camp meetings are held—have become widely known, and some of these will be found described under their own names in this *Encyclopedia*. However, it is not possible even to list all the camp meetings which have been, or are at present, held by United Methodist conferences or other church groups. Certain rather famous and historic meeting places will be described and certain others may be mentioned in connection with present-day conference life and activity. See especially under MAINE to get a typical account of the influence of camp meetings past and present upon Methodist church life in one area. Quite a literature may be referred to for further information on the subject.

Stanley T. Baugh, *Camp Grounds and Camp Meetings in the Little Rock Conference, The Methodist Church*. Little Rock, Ark.: Little Rock Conference Historical Society, 1953.

C. Wesley Christman, Jr., *Camp Meetings in the New York Annual Conference*. N.p., 1949.

J. Draper, *A Tract in Favor of Camp-Meetings, Revivals and Methodism, Versus the "Scandalous Rumors," Challenges and Fallacies of Spectator, (alias) Rev. C. Walker, in Two Letters to a Friend*. N.p., 1864.

B. W. Gorham, *Camp Meeting Manual*. 1853.

Charles A. Johnson, *The Frontier Camp Meeting, Religion's Harvest Time*. Dallas: Southern Methodist University Press, 1955.

W. A. Massabeau, *The Camp Meeting in South Carolina Methodism*. Greenwood, 1919.

M. Simpson, *Cyclopaedia*. 1878.

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H. Vincent, *History of the Camp-Meeting and Grounds at Wesleyan Grove, Martha's Vineyard, for the Eleven Years Ending with the Meeting of 1869, with Glances at the Earlier Years*. Boston: Lee & Shepard, 1870.

Yarmouth Camp Meeting, Its History and Its Leaders. N.p., 1910.

ROY H. SHORT

CAMP MEETINGS (British). The American camp meeting was introduced into England in 1807 by HUGH BOURNE and his Staffordshire associates, and the opposition of the WESLEYAN METHODIST Conference to the use of them was one of the causes of Bourne's expulsion and the formation of the PRIMITIVE METHODIST CONNECTION. Bourne was directly influenced by articles about American camp meetings in the *Wesleyan Methodist Magazine* and by LORENZO DOW. The camp meeting style of revivalism suited the largely rural population among which the Primitive Methodist movement started. In England, however, the meetings usually lasted only

from dawn to dusk on a single day, commonly Saturday, and were concluded by a rally in the evening in the local chapel.

There are many descriptions of such gatherings in the early issues of the *Primitive Methodist Magazine*. Bourne wanted a system which was flexible and varied; he said that the sermons must be short, that companies of the faithful should be praying for conversions throughout the day. He borrowed camp-meeting songs from America, via Lorenzo Dow. He saw the camp meetings as an alternative to the great country fairs, or wakes.

The Wesleyan Methodists thought the camp meetings disorderly, disliked the way in which laymen predominated, and were afraid that the government, worried by the war with FRANCE, would suspect political undertones to these gatherings of very humble people. Despite the objections, however, some Wesleyan Methodist ministers tried the system, especially HODGSON CASSON. In the southwest the BIBLE CHRISTIANS did much of their early work through open-air preaching, but do not seem to have been attracted by camp meetings as such. In the second half of the nineteenth century Primitive Methodism became much more urban, and camp meetings dropped into the background, though some circuits still held them in the summer in the twentieth century. Revivalism, however, moved from the country to the city, and from the farm wagon to the enormous Agricultural Hall, Islington, London, where Moody and Sankey held their great London meetings in 1875.

JOHN KENT

CAMPBELL, JABEZ PITT (1815-1891), American bishop of the A.M.E. CHURCH, was born in Slaughter Neck, Del. on Feb. 5, 1815. In 1828 he fled from DELAWARE to PENNSYLVANIA to escape enslavement, only to be apprehended and sold in that state. His education was self acquired. He was converted in 1825, preached his first sermon in 1838, ordained deacon in 1841 and elder in 1843. Campbell served pastorates in Pennsylvania, New York, New Jersey, Maryland. He was also instrumental in opening A.M.E. work in the New England states. In 1864 he was elected fraternal delegate to the M. E. GENERAL CONFERENCE. He was elevated to the episcopacy in 1864 and served the First, Fifth, Third and Second Episcopal District Areas. He organized ten annual conferences and was the first A.M.E. bishop to visit HAITI. WILBERFORCE UNIVERSITY honored him with the D.D. degree. Campbell College, Jackson, Miss., was named for him, as were many churches in his connection. He died on Aug. 9, 1891, after serving as bishop for over twenty-seven years.

R. R. Wright, *The Bishops* (A.M.E.). 1963.

GRANT S. SHOCKLEY

CAMPFOR, ALEXANDER PRIESTLY (1865-1919), American educator, missionary, and bishop, was born Aug. 9, 1865 in Soniat, Jefferson Parish, La. His mother gave him to Stephen Priestly to be educated. He attended Leland University, 1879-80, and New Orleans University, 1880-82. He received his theological training at GAMMON THEOLOGICAL SEMINARY, 1893-95, and attended Union Theological Seminary and Columbia University, 1896, and the University of Chicago summer sessions, 1912 and 1914.

From 1889 to 1893, Alexander Camphor was professor

of mathematics at New Orleans University. In 1895 he joined the DELAWARE CONFERENCE of the M. E. CHURCH and became pastor of the church at Germantown, Pa. In 1896 he was pastor of St. John's Church, Orange, N. J.

Feeling that he could best serve as a missionary to Africa, he went to LIBERIA in 1897 and served as President of the College of West Africa, MONROVIA, until 1907. He also served as United States vice-consul for Liberia. Returning to the U.S.A. in 1908, he became President of Central Alabama Institute at Birmingham. He remained in this post until 1916, when he was elected bishop for Africa and returned to Liberia.

Camphor was a highly respected and influential figure in the church in the early 1900's. He was a delegate to the GENERAL CONFERENCES of 1904 and 1912, attended the WORLD MISSIONARY CONFERENCE at Edinburgh in 1910, and was an active participant in the African Society, Freedmen's Aid Institution, and the Southern Sociological Congress. Continuing his deep interest in education, he served on the board of trustees of the two schools where he had been president. He was also the author of *Missionary Story Sketches*.

He died in Orange, N. J., on Dec. 11, 1919, and was buried in New Orleans, La.

F. D. Leite, *Methodist Bishops*. 1948.
Who Was Who in America, 1897-1942. ELMER T. CLARK

CAMPOS, HIPOLITO DE OLIVEIRA (1848-1931), Brazilian preacher and ex-priest, was born in Pitangui, state of Minas Gerais. His parents, strict Roman Catholics, dedicated him early in life to the priesthood, sending him to the seminary in Diamantina, where he was ordained a priest. Because he was an outstanding, cultured, consecrated minister, and a fine speaker, he was sent to JUÍZ DE FORA, Minas Gerais, for the express purpose of combating Protestantism, especially the Methodists who had an active church and a much-appreciated educational institution (Instituto Granbery) in that city.

Padre Hipolito, as he was called, used pulpit, press, and all other possible means to fight the Methodists. These responded with the witness of their lives and arguments drawn from the Bible. On one occasion JOHN M. LANDER, principal of Instituto Granbery, presented him with a fine leather-bound Bible, which he promptly burned, saving the covers to be made into a pair of house slippers. As time passed and he became more and more interested, he decided to examine their arguments and the text of their Bible. He concluded that they were sincere and knew the Scriptures. Then the padre began listening in, though concealed in a next-door house, to the preaching of W. B. LEE, and he also began reading *Nights with the Roman Catholics*. He was truly converted and left the Roman Catholic Church on Feb. 1, 1900. He retired into the interior of the state, where he met and married Francisca Isaura de Franca. The two made their public profession of faith in the Methodist Church of Juíz de Fora, causing a sensation in Roman Catholic circles throughout the country.

Anxious how to preach the Gospel, Hipolito sought admission into the Methodist Conference and was received in full connection in 1903 [it was with a certain reluctance on the part of the Church due to his age and fear that he might not adjust to the itinerancy]. His ministry proved a rich one during twenty-one years of active and nine years of retired service. As an ex-priest

he always drew large crowds; and for this same reason stirred up opposition and even personal persecution.

He not only preached but wrote and translated articles and leaflets, the most popular being *Why I Left the Roman Church*. His translations included *John Wesley, His Life and Work*, by Matthieu Lelievre, and *Power from Prayer*, by E. Bounden.

In 1926, after retirement, he was sent to Portugal on a specific evangelistic mission. He also preached in Paris and the Madeira Islands. He died in Rio de Janeiro on Aug. 30, 1931.

Expositor Cristao, 1932, 1940, 1952, 1959.

Voz Missionaria, Second Quarter, 1940.

JOSÉ GONCALVES SALVADOR

CANADA. British North America, 1765 to 1883. LAWRENCE COUGHLAN, the first Methodist itinerant in the future Canada, began to preach at Conception Bay, Newfoundland, in 1765. Sixteen years later, WILLIAM BLACK, a Yorkshire immigrant, set out as a missionary to the scattered settlements of Nova Scotia. In 1790, WILLIAM LOSEE, a preacher in the newly formed M. E. Church of the United States, made an informal visit to the Loyalist communities near Kingston, Upper Canada. Casually, and without formal planning, the initial steps had been taken which would lead within a century to the establishment of the Methodist Church in Canada, a body whose 1,644 ministers and 169,803 members were spread across the nation and whose activities were a familiar and influential part of the Canadian scene.

The growth of Methodism in Canada between the last years of the American Revolution and the final decades of the nineteenth century reflected and embodied the external and internal pressures, the complexities and the dilemmas of the vast and diverse regions out of which this country has been built. Not surprisingly, therefore, the history of Methodism was characterized by tensions and by movements for consolidation, by persistent division between Methodism and society, and by a constant process of adaptation to the emerging Canadian community.

In the last years of the eighteenth century British North America was still a wilderness, interspersed, except in Quebec, with a few pockets of settlement. One hundred years later, much of Canada was still unsettled—many of its people were accessible only by sea, by trails, or by execrable roads. When the Methodist Church entered a wider fellowship in 1925, many of its adherents were still on the far frontiers, objects of missionary endeavor. In effect, Canadian Methodism was always confronted with a steadily growing but singularly intractable physical environment—one which called for the utmost devotion, and for the efficient deployment of available resources.

AS IN AUSTRALIA and the United States, the people who gradually filled up eastern Canada and eventually the enormous spaces of the western provinces were remarkably heterogeneous in origin and attitudes. Quebec (Lower Canada) had long been and would continue to be a French and Catholic province, with a small English-speaking, Protestant minority. The Maritime Provinces were settled by successive waves of New Englanders, Loyalists from the northern states, Presbyterian and Catholic Scots, and by Catholic Irish. Ontario (Upper Canada) received part of the Loyalist wave, principally from the western regions of the northern colonies, and it participated in the general advance of the midwestern frontier, but throughout the nineteenth century it experienced a

large influx of immigrants from the United Kingdom, among whom Scots and Irish were most numerous. The western provinces, which did not begin to fill up until the latter part of the nineteenth century, had a substratum of settlers either from Britain or the older provinces, to which were added thousands of settlers from central and eastern Europe, and significant numbers from the plains states in America. Around the fringes of this developing mosaic hovered the aboriginal population—the nomadic Indians of eastern Canada, the settled Six Nations, the great tribes of the western plains, and the complex societies of the western coast. To many of these diverse groups, Methodism could never hope to minister successfully, unless, as was sometimes the case, they were so disoriented by new and strange conditions that they were receptive to any kind of religious teaching. Rather, Methodism could and did appeal most effectively to former Americans, the English, and the Irish. But awareness of the inherited antipathies and prejudices and of the different needs of Europeans and Indians imposed a premium on imaginative flexibility in the Methodist system and in Methodist teaching.

Two corollaries of these conditions were of crucial importance for Methodism, especially in the nineteenth century—one of these was characteristic of other developing churches; one was unique to the Canadian environment. The Methodist preachers were constrained, not only by the heterogeneity of their potential following, but also, and perhaps more importantly, by the necessity of reconciling the needs of relatively mature communities with those of scattered pioneer settlements. As in other societies, the emergence of towns and cities and the progressive strengthening of urban as opposed to rural interests produced a new climate of opinion in which teaching was more important than preaching, and reason more highly valued than emotion. For a religious organization to adapt itself to this kind of situation in a restricted area is relatively simple; to effect it in the context of a steadily expanding area, which has a rural vision of itself, is a delicate and often frustrating task.

To this normal source of tension in a maturing society must be added the interplay of metropolitan pressures to which the Canadian provinces were exposed. As British colonies living in close proximity to the dynamic United States, they were confronted constantly with the necessity of accepting either British or American models, or of effecting a satisfactory fusion of the two, a task complicated by the profound anti-Americanism of the Canadian ruling groups. To espouse the American example was a sure way to earn the accusation of disloyalty and hence of unsuitability. Positively, this tension created a determination to define Canadian interests and practices in Canadian terms, in itself an unrewarding pursuit, because so many Canadians were in a sense spiritual inhabitants of other realms often more imaginary than real.

To the simple, fervent men who first brought JOHN WESLEY'S teaching to British North America, the potential immensity and complexity of building a new church in a new land was fortunately not evident. For them, the little knots of settlers scattered over the face of Newfoundland, Nova Scotia, and Upper Canada were simply poor souls who faced the awful prospect, as one put it, of "dropping into Hell," and who must be made aware of the saving virtues of conversion and sanctification while there was yet time.

Although Coughlan lit a flame in Newfoundland which

was not extinguished, William Black's decision to enter upon a missionary career was ultimately of much greater significance. Offspring of a Yorkshire Methodist family, converted characteristically at a private meeting, Black turned naturally to John Wesley for assistance in dealing with a mission field which began to expand dramatically after 1783. At Wesley's instance he hastened to BALTIMORE in 1784, where he attended the founding conference of the METHODIST EPISCOPAL CHURCH. Spurred by THOMAS COKE, Wesley's special emissary, the conference approved the sending of volunteers to Nova Scotia, and thereby established Nova Scotia as a district in the American organization.

This association was severed in 1800, largely because the American conference was unable and unwilling to supply the increasing needs of an antipathetic community. In the interval, Methodism had begun to take root in several major centers: Halifax, Liverpool, Cumberland, Saint John, and St. Stephen. James and John Mann and DUNCAN MCCOLL, Loyalists all, had been recruited to the ministry, and under Black's direction had organized a rudimentary CONFERENCE, the CIRCUIT system, and SOCIETIES, according to the Wesleyan pattern. There were only 850 members, but they had some feeling of identity, a reputation for loyalty, and an abiding hostility to the New-Light congregations, so influential throughout Nova Scotia and New Brunswick.

Isolated and weak as they were, the societies doubtless were gratified with Black's reception at the English conference, whose sessions he attended in 1800. His visit coincided with the burgeoning of missionary interest in the Wesleyan connexion, which would lead to the formation of the Missionary Committee and, in 1818, of the WESLEYAN MISSIONARY SOCIETY. Hence, the conference willingly dispatched the first four of many volunteers, who would make a distinct impact on the life of Maritime Methodism.

During the first three decades of the nineteenth century these societies faced the dual challenge of adaptation to English Methodism and of consolidation in an ever-expanding field of operations. The English missionary authorities were prepared to support their brethren only on their own terms, namely, the creation of an effective organization responsive to the rules established by them, and the modification of the societies' attitudes in accordance with the traditions of English Methodism. In practice, this involved the formation of regular circuits, the grouping of the circuits into districts, and the acceptance by the district meetings of the stationing and financial procedures laid down by the missionary secretaries. The insistence on centralization, however, was balanced by the encouragement of local initiative, but in such a way that in practice it was often inhibited.

The process of assimilation was facilitated by the gradual retirement of the original missionaries. After 1812, Black and his older colleagues were superseded by a new generation of preachers drawn from the English conference. Devoted men, who served Methodism well and in some cases for a generation or more, they were nevertheless more restrained in their preaching, more intent upon discipline, and more subservient to the existing alliance between government and the Church of England than their predecessors or their brethren in the United States and Upper Canada.

In contrast, the society in which the missionaries worked was developing rapidly, and continued to be hostile to

their religious and political attitudes. Not only were the numbers of settlers steadily increasing, in pockets scattered throughout the three provinces, but many of them yearned for a simple, highly evangelical faith, and for a church which would not heed the liturgical, social, and political attitudes of the Church of England.

In short, the situation in the Maritime Provinces demanded a religious body with imaginative, exceedingly zealous local leadership. Since Methodism did not possess this attribute it grew slowly—between 1800 and 1825 the membership rose from some 800 to 2,200. The Methodist preachers and laity gained a reputation for orderly and unobtrusive piety, and for peaceful collaboration with authority in church and state.

While the Methodists in the Maritime Provinces were engaged in the painful process of finding their place among New-Lights, Anglicans, and Presbyterians, and of adapting themselves to the Wesleyan pattern, Methodism in Upper Canada advanced rapidly, but as it grew it was confronted with deepening hostility. Between 1790 and 1812 a succession of able itinerants, including DARIUS DUNHAM, WILLIAM LOSEE, NATHAN BANGS, HENRY RYAN and WILLIAM CASE, came to the province. With the encouragement of the NEW YORK and subsequently the GENESSEE CONFERENCES and the support of the bishops, circuits were established, societies formed, the CAMP MEETING and the regular forms of Methodist worship and discipline were introduced. By 1812 there were 3,418 Methodists in Upper and Lower Canada, organized in thirteen circuits and two districts. To the religiously conservative, the Methodists and their preachers were American or American-oriented fanatics, but to others they were a respectable community of enthusiastically pious Christians.

The War of 1812-14, however, produced a crisis in the Methodist ranks as it did in the provinces generally. In its aftermath, the flow of American settlers into Upper Canada subsided sharply. More significantly, the province came of age as a self-conscious community in which anti-Americanism had become an article of faith and a badge of respectability. No longer would representatives of American institutions be welcome in Upper Canada, and assiduous efforts would be made to combat the dissemination of American ideas.

In the Methodist societies the problems inherent in this new situation acquired a sharper focus because, during the war years, the first emissary of the English conference appeared in Lower Canada. This event was a belated response to the insistence of the Montreal Society that American preachers were unwilling to work in Canada, and that they were disloyal. The Missionary Committee, perhaps not understanding the circumstances, sent William Bennett from Nova Scotia to investigate on its behalf. Bennett and William Black urged the committee to supply the Canadas with Wesleyan missionaries. Despite the pointed admonitions of the American GENERAL CONFERENCE, the Wesleyans accepted their advice, and a protracted, bitter feud ensued between the agents of the two great branches of Methodism.

In all probability the charges leveled by each side against the other were exaggerated. There was, however, no escaping the fact that the climate of opinion was reducing the effectiveness of the American church and that the concurrent influx of settlers from Britain was creating a new set of social conditions. Hence, although in 1820 the two conferences reached an agreement to share the

Canadas, the societies in Upper Canada perceived that a more constructive solution was required. To this end, the M. E. General Conference was asked to create a Canadian conference, a step which was taken in 1824. Four years later the General Conference approved the separation of the CANADA CONFERENCE and its establishment as an independent branch of Methodism.

The Methodist Episcopal Church in Canada came into existence at a conference held near Kingston in October, 1828. Its polity was almost identical with that of the parent church; its doctrines and the manner of their expression remained unchanged. In two respects, however, the new church was distinctive. No longer was it a body of American missionaries operating in a foreign country; rather, with the exception of WILLIAM CASE and ANSON GREEN, both of whom were identified closely with Upper Canada, the rising figures in the connexion were British North Americans. The Ryerson brothers in particular, who would exercise a formidable influence in the ensuing decades, were born in the colonies and, in common with future Bishop JAMES RICHARDSON, were closely related to the Loyalist tradition. Moreover, the new leadership were keenly aware of the challenging conditions which confronted them and determined to strike out along new paths.

Although Canadian Methodism's new status deprived its enemies of their most powerful weapon against it, its position was still very insecure. At this point Upper Canadians were sharply divided over the future development of their provincial society, a division which crystallized around the associated questions of political reform and the proper relationship between church and state. Broadly speaking, Canadians favored either an oligarchic government or one responsive to popular pressures. Similarly some sought to preserve the informal hegemony of the Church of England, especially in education; others, probably the majority, desired the separation of church and state and the enunciation of impartial political and social policies. The resolution of these conflicts, however, was dependent upon the way in which the colonial relationship evolved. More importantly, it was contingent upon the changing balance of forces in an emerging community.

In this situation the Canada Conference sought recognition as a genuinely Canadian organization; founded a newspaper, *THE CHRISTIAN GUARDIAN*; and began to lay the foundations for its own school, the future Upper Canada Academy. Through *The Guardian* and in other ways, the conference and the Methodist societies espoused the reform position, especially with respect to the abolition of ecclesiastical privileges and of the Anglican monopoly over higher education. In so doing the Methodists were concerned principally to defend their own interests; the transformation of Upper Canada along liberal lines was for the conference as such a secondary, if laudable, objective—a distinction that was not readily apparent to the Methodists or their opponents.

The outspoken Methodist opposition to many features of the existing order aroused the antagonism of the governor and the local oligarchy. The most effective weapon of the latter was the English Wesleyan Conference, with its Anglican and Tory proclivities, whose representatives were being pressed by their sympathizers in Upper Canada to break the 1820 agreement. Fortified by promises of public financial support, in 1832 the Wesleyans moved

to extend their work in the province. Once again Canadian Methodism was in crisis.

Although the Canada Conference was convinced that its cause was just, it was appalled by the specter of intra-Methodist dissension. Not only would it impede the continuing struggle for religious liberty, but it was unlikely to strengthen the Methodist appeal to many recent arrivals from Britain. It could deprive the conference of funds badly needed to sustain new circuits and the Indian missions. Equally, there was a positive danger that capitulation to Wesleyan or political pressure would alienate many existing members, some of whom at least had close ties with the United States or with the reformers. On balance the conference concluded that compromise would be more fruitful than conflict; hence union with the Wesleyan Conference was proposed. It was put into effect in October, 1833.

As in 1828, this new relationship brought about both visible and invisible adjustments in the polity and outlook of Canadian Methodism. Since the Canadian church was to be assimilated to the English pattern, the distinction between annual and general conferences was dropped, along with the general superintendency. The former alteration strengthened the authority of the conference as a clerical body, but this formal change could not be associated with a diminution of informal lay influence in the quarterly meetings and on the periphery of the conference. Similarly the annual appointment of a president by the English conference was a mixed blessing. Undoubtedly many Upper Canadian Methodists were attached to the episcopate, and, in a growing church, bishops could provide a sense of continuity and the type of direction urgently required. Conversely the president as an outsider on a short term was more likely to be a center of friction than to provide intelligent leadership. The key figure, in fact, in the new dispensation was the missions superintendent, likewise an English appointee, and not wholly subject to the authority of conference. Upon him would rest the burden of expansion and of bringing the two connexions into line with each other. Finally, and possibly most crucial, the union involved the replacement of three orders of preachers by one, and the refusal to ordain local preachers in future. Since the latter stood midway between the laity and the conference and were greatly attached to their privileges, this step led inevitably to their alienation and in consequence to profound unrest among the members generally.

Unfortunately these structural modifications in Canadian Methodism were accompanied by certain less tangible elements. The English Missionary Committee would receive an annual grant from the Upper Canadian government for the furtherance of its objectives, which were, as was admitted privately, to extend the missions, especially to the Indians, and to curb the allegedly dangerous political activities of the Canada Conference. The latter body, however, had been a conspicuous opponent of state aid to religious denominations. Now it would be impossible to argue plausibly that it was not a recipient of such assistance. It would appear, too, that both parties tacitly agreed that *The Guardian* should adopt a more moderate political posture, or—to use the current euphemism—it should become an “exclusively religious journal,” an understanding that was pregnant with future conflict.

Indeed, the union of 1833 was profoundly disappointing to both parties. As the process of adjustment proceeded, increasing tension developed within the societies and be-

tween the conference and the community. This was reflected first in the formation of the Methodist Episcopal Church in 1834, a body that drew away the disaffected and competed with the Wesleyans for the allegiance of those outside the fold. By 1838, the Wesleyan Conference had fewer members than in 1833. This falling away in members was accompanied by declining support for the academy and for missions and by disputes between the itinerants and the societies. More broadly, at a time when the province staggered into rebellion and its bitter aftermath, the conference and *The Guardian* spoke with an uncertain voice to the questions besetting its people. At first, in response to Wesleyan pressure *The Guardian* came very close to identifying the conference with the Tory camp. After the rebellion, the Methodists rallied again to the cause of political reform, but their testimony was no longer clear-cut. Their determination to uphold the voluntarist position had been undermined. Hence they accepted unwillingly a provisional settlement of the church-state problem in which the principle of state support for religious bodies was embodied. Moreover, in their efforts to determine whether the Missionary Society or the Canadian Conference should retain such government grants as might be forthcoming, the two conferences came to blows in 1839-40. In 1840 the union came to an end in recriminations whose fervor matched in intensity the optimistic declarations of 1833.

Between 1840 and 1847, the Canadian Methodists experienced all the distracting pressures from which they had sought escape in 1832. The conference's decision to pursue its own course in its own way precipitated the establishment of a Wesleyan district in Canada West in whose ranks were included such prominent figures as WILLIAM CASE, MATTHEW RICHEY, and EPHRIAM EVANS. The Wesleyans and the Canadians waged an unseemly war in the press, the mission stations, and the circuit pulpits, for the allegiance of the Indians, the societies, and potential converts. Both groups pursued the politicians and the governors-general, in the expectation of settling the knotty question of government grants to education and to missions. Each side professed optimism about its chances of winning the allegiance of increasing numbers of Canadians, but in reality all were uneasily aware that their disputes would result in losses to other branches of Methodism and to other churches.

By 1846 the more moderate and institutionally oriented on both sides were seeking an acceptable compromise. The Canadians for their part hoped to combine independence and collaboration with the Wesleyans. The Wesleyan leaders now realized that their agents had exaggerated their potential following; they were sensible of the spectacle presented by intra-Methodist conflict; and they were moving reluctantly toward a relaxation of ecclesiastical mercantilism, comparable to developments in the secular sphere. Hence the intemperate in each camp were overruled, and amid much tearful rejoicing, a fanfare of pious declarations, and much covert grumbling, the English and Canadian conferences were reunited in 1847.

The terms on which the two conferences came together did not differ substantially from those accepted in 1833. If anything, the explicit recognition of the parent conference's right to appoint the president and co-delegate (vice-president) and of its veto over all acts of the Canada Conference strengthened its hand significantly. The association was harmonious nonetheless, and continued until

the establishment in 1874 of the Methodist Church of Canada. This in turn reflected the developing institutional concern of the Canadian church and the prudent course pursued by the leading representatives of both conferences.

In the interval between 1828 and 1847, when the Canadian Methodists were attempting to clarify their status and to consolidate their position, the Methodist societies in the eastern provinces were moving hesitantly and peacefully toward self-government. With the formation of the Conference of Eastern British America in 1855 this objective was secured.

The third phase in the evolution of Maritimes' Methodism began in 1826 with the division of the work into two districts—Nova Scotia and New Brunswick—a step that appeared likely to facilitate the diffusion of the Gospel. In reality, though, the essential problem of this field was neither organizational nor environmental in character. Certainly Wesleyan Methodism was at a disadvantage in communities whose ties were with New England, Scotland, or Catholic Ireland. Similarly the combination of widely scattered settlements and poor communications placed a premium on mobility and flexibility. But the political atmosphere was less hostile than in Upper Canada. Methodists did not need to prove their loyalty, and they were not confronted with the quasi-monopolistic ecclesiastical arrangements characteristic of the upper province. Rather the growth of Methodism in this region was inhibited by the ambivalent attitudes of the Missionary Society and of the local membership.

From the outset the London Missionary Committee and the secretaries assumed that in time the districts in British North America and elsewhere would become self-supporting. The itinerants were strongly pressed to organize their circuits carefully and to collect regularly from them, and the district meetings were requested to improve their financial position by all conceivable means. Regrettably, any signs of initiative and independence in the district meetings were not well-received in London. The preachers and the societies for their part naturally tended to lean on the society and to assume that in the end it would pick up the bills. When new measures were suggested, they were reluctant to face up to their implications or to resist the society's wrath effectively.

This colonial relationship slowed but did not halt Methodist expansion in the eastern provinces. As in Upper Canada, changes in the Methodist leadership gave a new impetus and direction to the work. Among these, three Englishmen, ENOCH WOOD, William Temple, and RICHARD KNIGHT, along with HUMPHREY PICKARD, a British North American, stood out. After 1847, Matthew Richey and Ephraim Evans brought to this field their experience of Canadian Methodism. With the possible exception of Richey, all these men had thrown in their lot with the colonial cause and were desirous of putting Methodism on its feet throughout the whole of British North America.

At their instance the societies became more self-reliant and more alert to secure new recruits. In these years Methodism began, through the use of protracted meetings and eventually of camp meetings, to make a more direct and forceful appeal to those outside the fold. After several false starts, THE WESLEYAN, a periodical devoted to the Methodist cause, began to appear regularly in 1849. The year 1843 witnessed the formal opening of MOUNT ALLISON ACADEMY (now UNIVERSITY), a preparatory school in which religious nurture and intellectual

training were combined effectively. The academy would soon acquire a branch for female education; both were indicative of the growing Methodist interest and activity in the field of higher education. By 1850, in consequence of these developments, the Maritimes' districts were more confident of their own position and abilities and were prepared to accept new responsibilities.

In the English conference and the Missionary Committee a new mood was taking shape. The successful operation of the Canadian union strengthened the society's long-standing conviction that the missionary districts should become self-supporting. At the same time the potential dimensions of the committee's task were expanding rapidly, but the disturbed state of the English connexion indicated that it would become increasingly difficult to finance the mission fields. Thus, in 1852, the Maritimes' districts were pressed to consider how they might contribute to the formation of "a new church in a country possessing all the elements of a mighty empire," one that would "grow with the growth of the empire itself."

The first session of the Conference of Eastern British America met on July 17, 1855, in Halifax, with JOHN BEECHAM, the senior missionary secretary, in the chair. This was attended by missionaries from the mainland districts, as well as from Newfoundland and BERMUDA, who now became members of the Wesleyan Methodist connexion or Church of Eastern British America. The new conference stood in the same relationship to the parent conference as the Canada Conference. It was an affiliated, autonomous body, which was expected ultimately to finance its work fully and to direct its own affairs, subject to the final authority of the English conference.

In 1853 the Canada Conference accepted responsibility for the Wesleyan missions in the Hudson's Bay Company territories, a decision that was implemented in 1854. In this latter year, the Lower Canada District, which had functioned in isolation since 1820, became a part of the Canada Conference. Hence 1855 marks the point at which the whole Wesleyan community in British North America was united under the two affiliated conferences. It had indeed come of age, and would move rapidly toward full independence and broader union.

At the midcentury, the Wesleyan flock numbered about 50,000 members and nearly 300 ministers. Their institutions were largely copied from the English Conference; these were still run by the itinerants, lay representation not having been accepted by either conference. In reality laymen were playing an increasingly effective part outside the conferences, particularly in financial questions. Doctrinally the Wesleyan preachers and communicants subscribed to the standards and the attitudes of English Methodism. Canadian Methodism was still a vigorous, enthusiastic religion characterized by powerful preaching, a simple liturgy, and firm discipline. Doubtless, too, there was a wide range in religious practice from the rather formal and solemn outlook of the English preachers to the rather emotional informality of the older Canadian preachers. More significant for the future were the use of professional evangelists and the growing doubt over the mandatory relationship between membership and attendance at CLASS MEETINGS. Indeed the Wesleyan Methodist Church was becoming an ongoing community, rather than simply a collection of the converted, a community that was concerned to defend and enlarge its institutional interests and objectives.

Among the concerns of the two conferences, publications and education ranked high, but even closer to the hearts of the ministers, especially of the Canada Conference, was the missionary enterprise.

Before the Canada Conference was organized, mission work was coming to be recognized as a separate function of the Methodist organization. Its initial focus was the condition of the Indians, which was a matter of concern to the parent M. E. Church and to the societies in Upper Canada. The Genesee Conference appointed a committee on Indian affairs in 1821, and in 1824 the Canada Conference established its own Missionary Society.

Then and later the Indian problem constituted a massive challenge to the British North American churches. In Upper Canada there were substantial numbers of Indians, among whom the largest group were the remnants of the Six Nations, resident in the Grand River Valley. In what became northern Ontario, there were many scattered tribes, particularly along the water route to the western territories. Beyond the lakes, in the vast area from Fort Garry (WINNIPEG) to the Rockies, lived the great tribes of the plains and beyond the Rockies, along the shores of British Columbia, were the distinctive Indian societies of the western coast. In Upper Canada, the impact of western civilization had in large measure disrupted the traditional economy and culture of the Indian communities. They lived on the fringes of settlement in varying degrees of degradation and demoralization, unable to assimilate themselves effectively into a new world or to protect the debris of their past.

From the outset, the Canada Conference, guided by William Case, was convinced that the Indians were as deserving of Christian teaching and as likely to be receptive to it as white people, and that the way to survival lay through assimilation to western society. The evangelization of the Indians, it was believed, would make possible the introduction of those civilizing influences that would in turn enable the Indians to compete effectively with their white neighbors. To this end, the Missionary Society attempted in and around its missions to establish model settlements in which Christian teaching, elementary education, and training in domestic and other skills were provided in ways that would appeal genuinely to the Indians.

The implementation of this plan was conditioned by several factors—political-ecclesiastical rivalry, intra-Methodist conflict, inadequate resources, and the reluctance of the Indians. To begin with, the Methodist Conference had to persuade the Upper Canadian government, whose wards the Indians were, that the latter should not be the exclusive responsibility of the Anglican Church. This threat had not been removed when the Wesleyan intrusion began. Although the Wesleyans brought additional financial resources, the shaky relationship between the two conferences was not beneficial to the Indian missions. The Indians themselves proved much less susceptible to the combination of Christianization and civilization than had been anticipated initially.

In any event, by 1852 the Wesleyan mission to the Indians had become stabilized in Canada West. At that point the Canada Conference had fifteen Indian missions, around which lived 1,039 Indian converts. At each mission there was a chapel in which some of the services were held in the Indian languages, with the help of hymnaries and Scriptural passages translated for them by such indefatigable laborers as PETER JONES. Most of the missions

had primary schools; in addition, the children were entitled to attend either of the two industrial schools at Alderville and Mount Elgin. These latter institutions, which functioned under the joint auspices of the Methodist Church and the Indian Department, provided a broad academic and vocational training in controlled conditions. As such they represented the most comprehensive effort to achieve the objectives laid down twenty-five years earlier.

Clearly the missionaries themselves were disappointed with the results of their historic efforts on behalf of the Indians. Some were Christians; many lived in better conditions than in the past; many had at least the rudiments of education. Conversely, the destruction of the Indian cultures still proceeded more rapidly than their assimilation to western ways, possibly because of the enormous gap between the two societies and the paternalist attitudes of church and state. Nevertheless, the Methodists had taken a leading part in securing the recognition of the Indians as human beings, worthy to be treated with dignity and charity.

While the Indian missions in Canada West were being consolidated, the dimensions of the field had begun to expand dramatically. During the summer of 1838, JAMES EVANS and Thomas Hurlburt reconnoitered the whole region from Manitoulin Island in Lake Huron to the western end of Lake Superior. Two years later, at the invitation of the Hudson's Bay Company, Evans was appointed by the Wesleyan Missionary Society as superintendent of missions in the northwest, a region stretching from Lake Superior to the Rockies. R. T. Rundle, William Mason, and George Bamley were selected to assist Evans in his monumental endeavor. Late in 1840, missions were established at Norway House, Rainy Lake, Moose Factory, and Edmonton House.

In the west these devoted men worked toward the same goals as their brethren in Canada—the Christianization and civilization of the nomadic plains tribes, a task that was greatly eased by Evans' invention of the Cree syllabic alphabet. Initial progress was slowed, however, by his controversy with the company, which resulted in his recall to England in disgrace. Fortunately his colleagues remained; their numbers were supplemented by Henry Steinhauer and Peter Jacobs, Indian converts from the Upper Canada mission, of whom the former would become closely identified with the western region.

By 1853, the Wesleyan Missionary Society was anxious to shed its responsibility for the northwest; the Canada Conference was ready to assume it. In recognition of the change, JOHN RYERSON journeyed to the west in 1854 on a tour of inspection. The Conference dispatched Thomas Hurlburt, Robert Brooking, Allan Salt, and THOMAS WOOLSEY to augment and revive the missions. Within a decade, however, it was recognized that the potential range of the western mission was far greater than had been supposed. The west was on the verge of massive settlement, and of incorporation into the new Canada that was emerging out of the scattered British North American colonies.

The challenge and the opportunity presented by the widening horizons of British North America confronted not only the two Wesleyan conferences, but also the smaller Methodist bodies that had long been established in the provinces. There were four of these: the Methodist Episcopal Church, the METHODIST NEW CONNEXION, the PRIMITIVE METHODIST CHURCH, and the BIBLE CHRISTIAN

CHURCH. The Methodist Episcopal Church, unlike the others, was a fully independent body; it was also the largest and most influential in this group. Despite the numerical prominence of the Wesleyans, no description of Canadian Methodism would be complete without adequate recognition of these organizations.

When the union between the Canadian and English conferences was effected in 1833, it aroused much dissatisfaction in the Canadian societies. This arose first out of the precipitate fashion in which the negotiations were carried out and, more importantly, from the failure to consult the quarterly meetings in advance. It was argued with some justification, that important alterations had been made in the church's polity, in a way that did not conform to the spirit and letter of the *Discipline*. The local preachers, who stood midway between the itinerants and the societies, were convinced that their privileges had been reduced substantially. More broadly, many believed that the conference's political influence would be gravely impaired by the arrangements between the two bodies, and by Wesleyan pressure. Canadian and radical interests, which were thought by many to be identical, would, it was suggested, be sacrificed and distorted. The fact that all these misgivings proved to have some substance accounts in some measure for the growth of Episcopal Methodism.

During the winter of 1833-34 much informal discussion took place between the local preachers and in consequence a conference was called for June 25, 1834, at Cummer's Church, north of TORONTO. Eleven persons attended, of whom only three were elders. This conference resumed its sessions in February, 1835, and summoned a general conference for June. At this latter session JOHN REYNOLDS, formerly of the Canada Conference, was elected general superintendent and ordained. There were now twenty-one preachers and 1,243 members. From this point forward the Methodist Episcopal Church in Canada was formally in existence.

From the outset this body professed to be legitimately in continuity with the Methodist Episcopal Church in Canada, constituted in 1828. Its members held therefore that, far from being a group of secessionists, the ministers and members of the Wesleyan Methodist Church had in fact seceded. Whether this was a legitimate claim is arguable, but its constant reiteration and repudiation, coupled with disputes over church property, served to embitter the relationship between the two churches and to keep them apart until 1883.

In the long years between 1835 and 1883, the Methodist Episcopal Church became an important entity in its own right. When it entered the union, it had three conferences in Ontario, 259 ministers and probationers and 25,671 members, divided into 545 congregations. This numerical growth was a tribute to the leadership of Bishops Reynolds, PHILANDER SMITH, James Richardson, and ALBERT CARMAN. Undoubtedly a major contribution was made by the two latter. James Richardson, a strong and saintly man who had already played a valuable part in the Wesleyan Methodist Conference, was bishop from 1858 to 1874. In this year, Albert Carman, a vigorous, scholarly preacher and administrator was elected in his place. His wise guidance helped immeasurably to bring about union with the Methodist Church. He continued to serve the greater body as general superintendent until 1914.

Although territorially the Methodist Episcopal Church

was an Ontario body, it developed certain distinctive characteristics which were in due time embodied in the larger Methodist organization. In its polity was perpetuated the balance between executive and legislative authority, and between lay and clerical interests, which existed in the early American Methodist Church. The bishops were effective but not overbearing officers; the principle of lay representation in conference was not accepted until 1878. The religious outlook of the Methodist Episcopal was authentically Methodist, but not identical with the Wesleyan attitude. If anything, the former were more evangelical; they fought hard and effectively to keep alive the revival spirit and techniques. They were suspicious of relaxations in the *Discipline*; they campaigned assiduously against intemperance and other forms of immorality. It was thus not surprising that, in a later generation, Carman should have resisted (perhaps with some reason) the liberalization of Methodist theology and the reshaping of the church's role in society. Above all, Episcopal Methodism was distinctly North American in its orientation. Although the Wesleyans were very conscious of the problem of adaptation and assimilation, they were necessarily influenced by their English connection and by formerly English preachers. In contrast, the Methodist Episcopal were self-consciously independent and Canadian, but they maintained links with the American church. It was their "parent" and in its institutions some of their ministers were trained. When in 1864 the M. E. Church in the United States finally accorded recognition to the Canadian Methodist Episcopal Church, it was a matter of great jubilation and a kind of vindication.

As with the Wesleyans, the Episcopal Methodists were not content to rely upon preaching alone to spread their message. In 1845 the *Canada Christian Advocate*, their answer to *The Christian Guardian*, began publication under the editorship of THOMAS WEBSTER and Joseph Leonard. Two years later it became the official organ of the General Conference. With it was associated in Hamilton a Book Room, which provided literature for the growing community.

Perhaps more importantly, the church was very aware of the need for and the utility of educational institutions. Hence in 1857, Belleville Seminary was founded, to provide secondary education for men and women. Despite financial stringency, the church determined not to accept public assistance, a decision that for a time slowed the seminary's growth. Even so, in 1866 it became a university; as ALBERT COLLEGE it filled an important place in the Ontario educational system until in 1884 it was amalgamated with VICTORIA (UNIVERSITY). Albert College and ALMA COLLEGE in western Ontario remained as preparatory schools, a role which they still perform.

In contrast to the Methodist Episcopal Church with over 100,000 members and adherents in 1881, the New Connexion, Primitive Methodists, and Bible Christians were in a much weaker position.

During the 1830's, frequent appeals were made from Upper Canada to the Methodist New Connexion Conference in England. At last, in 1837, the conference appointed John Addyman to that province; in 1839, Henry Crofts came to assist him. One of their first contacts was with representatives of the Canadian Wesleyan Methodist Church, a small group that in 1829 had seceded from the Canada Conference, under HENRY RYAN. The latter, possibly in response to the contemporary agitation in American Methodism, had accepted lay representation in the

conference at the outset, but this had not proved sufficient to counter the Wesleyan appeal. The Canadian Wesleyans were feeble, and hence sought union with the New Connexion Conference. This was effected in 1841.

The conference of the Canadian Wesleyan Methodist New Connexion (after 1864, The Methodist New Connexion Church in Canada) was linked on very favorable terms with the parent conference. It was to direct the Canadian work, with the assistance of the English representative who was to supervise the mission and the mission fund, to which the English conference would contribute. There was an explicit understanding, however, that, as the Canadian church became self-supporting, so too its freedom would be enlarged, until it became a fully independent religious community, united only in affection with the English New Connexion.

Between 1848 and 1874 the Canadian New Connexion grew from twenty preachers and 2,484 members to 117 ministers and 8,312 members. These were organized into districts under one conference. In the conference possibly the most distinctive contribution was made by the missions superintendents: John Addyman, H. O. Crofts, J. H. Robinson, John Medcraft, and William Cocker. Under their direction, the conference remained true to the principles of the English societies, in particular the entire separation of church and state. Thus the conference strongly supported the secularization of the Clergy Reserves, resisted the extension of separate schools for Roman Catholics, and the division of the University of Toronto's endowment between sectarian colleges. Equally the conference spoke out strongly against intemperance and other social evils.

The Canadian New Connexion originally expounded its views through the *Christian Messenger*, founded in 1844, a journal from which all political comment was excluded. This was succeeded in 1854 by the *Evangelical Witness*, edited until 1870 by H. O. Crofts, who sought to make it a powerful intellectual and moral influence. This too was merged with *The Christian Guardian* in 1884.

Two important contributions were made to the Canadian Methodist tradition by this relatively small body. It kept to the fore the principle of lay representation, a concept that, despite the democratic atmosphere of Canada, was grasped with extraordinary difficulty by the Wesleyans and Episcopalians. Their advocacy would help to secure it in the united church. Similarly, they were a uniting group. In their ranks were the Ryanites and also the Methodist Protestants of Lower Canada. To them, consequently, Methodist disunity and rivalry appeared unnatural; clearly those many beliefs and practices which Methodists held in common must prevail.

In 1829, William Lawson, a Primitive Methodist local preacher from Cumberland, England, migrated to Upper Canada, where, following the example of the Canadian and American Methodists, he preached in the York market square and soon acquired a group of followers. At their urgent request, the Primitive Methodists in England sent Nathaniel Watkins, followed by William Summersides. These two proceeded to build up circuits and societies around York.

Since the English Conference had no regular missionary organization, in 1832 the work in Canada was placed under the HULL Circuit, one of the strongest in England. Eleven years later the conference authorized the formation of a District Meeting which assumed control of the

work in Canada. Subsequently HUGH BOURNE, one of the founders of Primitive Methodism, visited the Canadas, where he set a magnificent example of self-sacrificing and evangelical zeal. Through his influence and with the support of the General Missionary Committee in England, Primitive Methodism began to expand in Upper Canada.

By 1883 there were ninety-eight preachers and 8,090 members in the Canadian circuits. From 1854 onward, the work was directed by a Canadian Conference, composed, as was the English practice, of ministers and laymen. This conference was largely autonomous, but its operations were regarded as a part of the total work of the English conference. The latter continued to provide an annual grant for the Canadian missions.

Although the Primitive Methodist Church had the usual churchly attributes—conference, districts, and a newspaper called the *Christian Journal* founded in 1858—it had some distinctive features. Within the connexion there was an exceptionally close link between ministers and laymen, a natural consequence of the manner in which the denomination began. In Canada, too, Primitive Methodism was essentially an urban church. Toronto was, and remained, the most powerful center of this group. The circuits were developed along the lines of communication radiating from that city—in Belleville, Georgetown, Brampton, Guelph, Brantford, Woodstock and Goderich. In these cities and towns the Primitive Methodist ministers reached out effectively to the less prosperous, more so perhaps than the Wesleyans and the Episcopal Methodists.

If the Primitive Methodist Church was the home of immigrants from northern England, the Bible Christian Church was the haven of those from the western counties, in which the denomination had emerged after 1815. The home conference, founded in 1819, was intensely evangelical and filled with missionary zeal. Hence, in 1831 it decided to send two missionaries to British North America—one to Prince Edward Island and one to Upper Canada. Francis Metherall began his mission at Bedeque, P.E.I., in 1832; John Eynon and his preacher wife reached Cobourg, Upper Canada, in 1833.

From these two bases, the Bible Christian work expanded throughout much of Prince Edward Island, and around Cobourg and London in Upper Canada. By 1883, there were eighty ministers and 7,400 members, of whom the majority were in central Canada. Direction was given by a conference established in 1855, in which ministers and laity were equally represented. The conference was affiliated with the home conference, but was effectively independent in financial and legislative matters.

In Canada, the Bible Christians continued to be a strongly evangelical community, whose ministers sought out the religiously disinherited wherever they were to be found. Not only were the laity encouraged to take an active part, but also women were accepted into the ministry, to which they made a remarkable contribution. The people were characterized by simplicity and frugality. The ministers were total abstainers; the members were asked to adhere to this rule. As did the Primitive Methodists, the Bible Christians fought for the separation of church and state, and against the extension of separate schools. In their zeal and their devotion to the missionary ideal, the Bible Christians helped to keep alive within their sphere the outlook of early Methodism.

Such were the various branches of Methodism on the eve of British North America's transformation into the

Dominion of Canada. In 1864, when the federation movement began, each was proud of its own identity and looking forward to continued expansion in its own right. Within a decade, however, the two Wesleyan conferences were united with the New Connexion Church in the Methodist Church of Canada. In another decade, the other bodies were incorporated within the Methodist Church. How was this remarkable merger effected?

If one were to believe Methodist historians and contemporary commentators, one would suppose that the union movement was the natural consequence of a great outburst of brotherly love throughout the whole Methodist community. To some extent this was the case. Obviously, at crucial times a spirit of tolerance and charity was manifest in the behavior of many ministers and laymen, but for a satisfactory and comprehensive explanation of union, one must look elsewhere.

The vital forces at work in the consolidation of Canadian Methodism were external and internal. The creation of the Canadian nation was in itself a dramatic event that opened new vistas, and in all levels of society focused attention upon the possibilities inherent in union. This incipient nationalism clearly had a subtle and profound impact upon all the British North American churches.

Confederation in its turn was symptomatic of significant changes in the provinces, and especially in Ontario, the Methodist heartland. In the 1860's and 1870's industrialization, urbanization, the disappearance of the rural frontier, and the exhaustion of settled agricultural areas greatly stimulated social mobility. Rural British North America began to lose population steadily to the towns and cities. Above all, once the Northwest was annexed to Canada, the flow of people to the west attained substantial proportions. Thus all the churches were faced simultaneously with an unstable constituency in their traditional recruiting grounds, and with the potentially overwhelming challenge of bringing the Gospel to the new settlements on the prairies.

From the 1840's onward, the Methodist churches had competed vigorously with each other as well as with other denominations. The loss of members to another branch of Methodism was, if anything, a more gloomy prospect than their departure for other churches. So long, however, as rural and small-town Ontario was growing, competition was supportable. Once migration became a major factor, the sources of supply for converts and money began to dry up, at the very time when the demand for men and money to evangelize the west burgeoned substantially. By 1870, the real costs of this situation were becoming evident, and it was being said that the Methodist people were "burdened beyond endurance."

Impending financial crisis was not enough to bring about Methodist union; rather it provided a kind of inescapable context of which the Methodist leaders were keenly aware. The positive pressures conducive to union were internal, not external; fundamentally they arose out of the very nature of the Methodist enterprise.

As is well known, the divisions within the Methodist fold were not essentially religious or doctrinal. All the Canadian Methodist churches subscribed to the same basic theology. They differed in the manner in which their beliefs were presented, but these differences of emphasis were not in themselves sufficient to keep them apart. Appropriate hymns and impassioned preaching could be counted upon to blur them in any crisis. Rather, the Methodists differed on questions of church polity. Specifically

they held divergent views about the relative merits of episcopacy versus an elected presidency, of ministerial conferences versus mixed bodies of laymen and clergy, and the rights of ministers and laymen. Each Methodist church was convinced that its structure embodied the best features of one system or another. Moreover, in the last analysis, all Methodists thought in connexional terms. Each connexion sought to preserve itself because it was something in which every member had an abiding interest.

Ultimately, nonetheless, no connexion existed for itself. It had life in order to grow—that is to spread the Gospel by all available means. The crux of the matter after 1870 was that if Canadian Methodism was to continue as a growing connexion and to take up the great opportunity presented in the northwest, the various connexions could not continue to function separately. Consolidation not cooperation or federation was clearly imperative.

It was in this general context that a joint union committee of the five churches opened negotiations in January, 1871. Their recommendations proved unattractive to all except the Wesleyans and the New Connexion Church, the former because of their increasing interest in the West, the latter because of a sharp decline in membership. At the same time, the Canada Conference was moving toward division into several annual conferences, which opened the way for the adoption of a general conference and for collaboration with the Conference of Eastern British America.

In 1872, representatives of the two Wesleyan conferences reached agreement in principle on the union of the two conferences. Agreement between the New Connexion and the Canada Conference was longer in coming, largely because neither side was ready to make broad concessions on lay representation. At its 1873 meeting, however, the Canada Conference accepted the principle for the proposed general conference. This in turn quickly brought sympathetic response to union from the British Conference, and, a year later, acquiescence on the part of the New Connexion Conference.

The first General Conference, representing the former Canada Conference, the Conference of Eastern British America, and the New Connexion Conference, met in the Metropolitan Church, Toronto, September 16, 1874. A. EGERTON RYERSON, who had done much toward building the "Methodist Cathedral" and whose dream of a Canadian Methodism had helped to inspire the union movement, was very fittingly elected as the first president of the General Conference. At once the name was changed from The United Wesleyan Church of Canada to the Methodist Church of Canada, a move which demonstrated the good will of the new church to those still outside its ranks.

Another decade was required to translate the hopes and aspirations of 1874 into the final union, which came formally into effect on July 1, 1884. During the interval there were anguished debates about union in the newspapers and conferences of all the Methodist bodies. In the Methodist Church itself there was increasing disquiet over the cumbersome organization established in 1874, which proved to be unable to deal effectively with the massive growth in the church's missionary task. Increasingly, its leaders, especially ALEXANDER SUTHERLAND, the missionary secretary, argued that a general superintendency must be established, not only to deal with missions, but more importantly to preserve the church from frag-

mentation and regional pressures. But, if agreement could be reached on this point, little except a bitter history would divide the Methodist Episcopal from the Methodists. The principle was accepted by the General Conference of 1882.

For their part, the Episcopal Methodists were very reluctant to consider union, partly because of their long-standing feud with the Canada Methodists, partly because their leaders feared that a move toward union might sunder their own connexion irrevocably. They too were beset, nonetheless, with increasing costs for churches, missions, and education, and declining morale in their congregations as the financial pressure grew. Hence, in 1881 their representatives began to meet with Canada Methodist delegates in the hope of establishing a basis for union. Once the latter accepted general superintendency, the skillful leadership of Bishop Carman assured the participation of his flock and terms of union satisfactory to the smaller Methodist bodies.

The motto of the final phase of the union negotiations might well have been Bishop Carman's phrase, "the necessity of the organic union of the Methodists to carry on the work of God and thereby save more men." Although inevitably there were some dissenters and some who departed, the people of the four churches accepted union "to carry on the work of God." After the new church came into existence in July, 1884, their doubts and hesitations vanished. The material and spiritual resources of the Canadian Methodist connexion were liberated in such a way as to impart a new and broader meaning to the saving of men. Methodism had come of age with Canada; for both a greater future beckoned.

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The Methodist Church. Union in 1884 of the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church of Canada brought almost all the Methodists of the nation within a single denomination that called itself simply "the Methodist Church."

Although the uniting groups differed considerably in temper and retained keen memories of past controversies, most Canadian Methodists had been convinced for some years that their coming together was desirable and even inevitable. A union between the Wesleyans and the New Connexion in 1874 (forming the Methodist Church of



WESLEY BUILDINGS, TORONTO

Canada) had originally been intended to include them all, and its failure to do so had disappointed many. Developments thereafter emphasized the drawbacks of disunity. As settlers began to trickle into the Western prairies, purchased by Canada from the Hudson's Bay Company in 1869, it became evident that each group, acting alone, could not hope to minister to its scattered adherents. In the Ontario countryside, depopulated by migration to the West and to the cities, duplication of effort seemed ever more wasteful. The missionary efficiency of Canadian Presbyterianism, after its consolidation in 1875, pointed to union as the answer, and economic depression in the early 1880's added a note of urgency. Only inherited distrust and the reluctance of some British authorities to let their dependents go delayed the consummation.

A circular letter from the ECUMENICAL METHODIST CONFERENCE in 1881 provided the necessary goal. Inspired by its urgent suggestion that separated Methodist bodies should seek closer relations with each other, representatives of the four churches previously mentioned resolved to unite and agreed upon a basis of union. This received the required majorities from conferences and quarterly boards, and in 1883 a constitutive conference determined that union should take place on July 1, 1884. It may be significant that, while some parts of Ontario were unfavorable to union, the western conference of Manitoba gave it unanimous support.

Only two issues gave the framers of the basis of union any serious trouble. One of these was episcopacy; the other, lay representation in church courts.

Methodism as originally introduced into the colony of Canada by American preachers had been episcopal in form, but the Canadian Conference had adopted presbyterial government when it united with the British Wesleyans in 1833. The Primitive Methodists and Bible Christians, both of English origin, were similarly presbyterial in polity. To the Methodist Episcopal, however, the retention of bishops had always been important. They were the descendants of those who, after 1833, had refused to accept British aid and British ways. Episcopacy was a part of their original testimony and their most conspicuous badge of separate identity. The framers of the union went a long way toward meeting their desires. The Methodist Church would be predominantly presbyterial, but superintendents would direct its work and preside over its General Conference. It was intended that there should always be two general superintendents,

elected for overlapping terms of eight years. Instead, after a brief experiment with the double superintendency, two men in succession guided the church over its career of forty years. ALBERT CARMAN, formerly bishop of the Methodist Episcopal Church, was senior superintending from 1884, sole superintending after 1892. S. D. CROWN, elected to assist the aging Carman in 1910, succeeded to full responsibility in 1914 and retained it until the inauguration of The United Church of Canada in 1925.

Lay representation was the special concern of the Primitive Methodists and Bible Christians, who had both broken away from the main Wesleyan body in Britain in opposition to what they regarded as the ministerial autocracy of Conference. The Bible Christians, well in advance of their time, even admitted women to all courts on equal terms with men. Canadian Wesleyans had traditionally excluded laymen from their Conferences. The church that resulted from their union with the New Connexion in 1874 had both a quadrennial general conference, to which laymen were admitted, and annual area conferences, largely responsible for ministerial standing and settlement, to which they were not. The union of 1884 provided for lay representation at all levels, although not for the representation of women. Stationing committees were to consist solely of ministers. The desire of many Methodist Episcopalists to continue their practice of ordaining senior lay preachers was not granted.

Early History. At the time of its inception, the Methodist Church had almost 1,200 effective ministers and slightly more than 150,000 full members. Of the former only about sixty served west of the Great Lakes, and no more than 3,500 of the members were located there. It was the largest Protestant church in Canada, able to call on the resources of an enthusiastic membership and capable of further expansion.

The most spectacular advance was to be in the West, and the union came just in time for it. In 1885 many of the Indians and half-breeds of the plains rose in rebellion against the Canadian authorities, and volunteers from eastern Canada helped to restore order. The hostilities advertised to potential settlers the agricultural possibilities of the area west of Manitoba, and their speedy end assured them of its pacification. The completion of the Canadian Pacific Railway in the same year made the occupation of the region for the first time economically feasible. There was no immediate rush to people the prairies, but new farm lands were opened each year, and the frontier of settlement moved gradually westward. In 1886 the church named JAMES WOODSWORTH its first superintendent of missions in the northwest.

From the beginning it was clear that congregations would have to be gathered and not merely shepherded. The wheat farming that became the prairie staple required large acreages, and the huge land holdings of the Hudson's Bay Company and the Canadian Pacific Railway lowered population density even further. Many of the first settlers came from parts of Canada where Methodism was strong, but in most districts no denomination could muster more than a handful of people. Later immigrants, a larger proportion of whom came from the United States and Europe, complicated the denominational pattern still further. The situation was highly competitive, and many people attached themselves to the first church that offered acceptable ministerial oversight. With their somewhat pragmatic requirements for ordination, Methodists were able to meet the situation more success-

fully than some, and in 1894 Woodsworth began also to recruit ministers from the British Isles. Although it did not receive as many reinforcements by immigration as some other communions, Methodism contributed its full share to the development of the West.

Canadian Methodists greatly increased their commitment to missionary work overseas during the years after Union. A mission in JAPAN, founded in 1873, became a conference of the church in 1889. A second mission was opened in WEST CHINA in 1892. Throughout the 1890's, under the impulse of the Student Volunteer Movement and the Forward Movement for Missions, missionary staffs in both fields were steadily augmented. The inception of the Laymen's Missionary Movement in 1906 led to further expansion, especially in West China. No more overseas fields were opened, the Methodist Church preferring to concentrate its energies upon these two well-stated enterprises.

Along with outreach into new geographical areas went a determined effort to consolidate the Christian penetration of national life. Canadian society had never completely outgrown the rough habits of the frontier, among which drunkenness was the most conspicuous and to many the most offensive. Now, with increasing cultural opportunities, political confederation, and the successful extension of pastoral care to practically the whole population, the time seemed ripe for a concerted attempt to reform Canadian manners. Methodists had always been required to abstain from spirituous liquors, and the Canadian church extended the prohibition by judicial interpretation to all alcoholic beverages. Considerable drunkenness remained, and by the 1880's emphasis shifted to the demand for restrictive legislation. In 1884 many communities took advantage of local option to outlaw the sale of liquor. Opposition was intense, however, and a few years later the "wets" had regained many areas. The Methodist Church concluded at its General Conference of 1890 that nationwide prohibition was the only solution, and its ministers took a prominent part in successive public campaigns. In 1898 a national plebiscite gave prohibition a large majority in every province but Quebec, but efforts to secure satisfactory legislation were destined to remain tantalizingly short of success.

Evangelism continued to be a major emphasis. Late in 1884 HUGH T. CROSSLEY and John E. Hunter began to hold preaching missions that retain a place in the Canadian folk memory even today. In many communities "gospel" or "hallelujah" bands gave enthusiasm a less formal expression. The emphasis on holiness then current in the United States crossed the border, and for a time individual conversion continued to be the normal mode of entry into the Methodist Church.

Union was not achieved without losing the loyalty of some members. In 1884 the Salvation Army was new in Canada and still highly sensational in its methods of proselytizing. It made a natural appeal to Methodists, and a number of contemporary observers attributed some of its attraction to discontent with the Union. About the same time, a Methodist minister named Ralph Horner began to hold tent meetings, sometimes in competition with the services of his brethren. After his expulsion from the Methodist ministry he organized the Holiness Movement in 1894; then breaking with this, he founded the Standard Church of America. Against these signs of dissatisfaction must be set an increase in membership of thirty-eight percent in the seven years after union. Per-

haps the secessions are to be regarded as signs not of decline, but of revival out of control.

Canada was beginning to change, however, and Methodism was changing with it. Cities of some size were appearing, and with them increased wealth and sophistication. Congregations became concerned with the architecture of their buildings and the esthetics of their worship, although as late as 1906 a minister was formally condemned for wearing a preaching gown. Such manifestations, superficial in themselves, were signs of a more fundamental change in church and society. Ministers began to find that established approaches no longer evoked the same response. The older methods of evangelism continued, but their effectiveness was limited. They worked in static rural areas, or among recent arrivals to the city. They entertained and even moved young people, but they no longer served as a basis on which stable congregations could be built. Methodism would have to take account of urbanization.

Old methods fell into decay, and new ones were sought to replace them. A series of committees investigated the decline of the class meeting. They invariably commended the institution and urged that strenuous efforts be made to revive it, but the decline was not stemmed. Protracted meetings were still occasionally held and usually described as successful, but they became steadily less popular. Important new camp meeting sites were established at Grimsby, Ontario, and Berwick, Nova Scotia, but they were imitations of OCEAN GROVE and CHAUTAUQUA rather than outgrowths of the old native tradition. In the West, where geography might have been expected to favor the methods of the sawdust trail, they were used with real success only by newer sects. Methodists preferred summer schools for young people, forerunners of ambitious camping programs to come.

Christian Nurture and Education. As elsewhere, impassioned evangelism among adults gave way to the systematic Christian nurture of children. Experts in pedagogy arose within the church, and techniques of Sunday school instructions were readily imported from the United States. *Onward*, a Sunday paper for adults begun in 1891, attained a higher circulation than any other Canadian periodical. Educational standards undoubtedly rose, although it proved difficult from the beginning to effect a smooth transition from Sunday school to church membership. EPWORTH LEAGUES for young people, embodying the current program of Christian Endeavor, flourished for a decade or so after 1890 and then proved difficult to maintain.

Changes in practice reflected, or were reflected in, a new theological climate. Most conspicuous among the intellectual influences of the time was the higher criticism of the Bible. Canadian Methodists were aware of this as soon as any others in North America, and they gave it a ready welcome. Theological colleges quickly accepted it as a presupposition of their teaching. Books by leading critics appeared on lists assigned for study to candidates for the ministry. George Workman, appointed to the Old Testament chair at Victoria College in 1882, deemed it worth his while to spend the years from 1884 to 1889 at Leipzig, mastering the new scholarly techniques. NATHANAEL BURWASH, president of the college, lent the prestige of his office to the new ideas. By the turn of the century, or shortly thereafter, most ministers had at least tacitly accepted them.

The legitimacy of critical methods was to be generally

acknowledged, however, only after the church had been split by several bitter controversies. The first of these was precipitated by a lecture by Workman in 1890, and resulted in his dismissal from the faculty of theology at Victoria College. The chief issue was his denial of the value of Old Testament prophecy as evidence for the truth of the Christian faith. Then in 1907, after he had returned from the wilderness to become professor of Old Testament exegesis and literature at the Wesleyan Theological College, Montreal, he was dismissed again on charges related to his attitude to various Christian doctrines. This case was fought doggedly in both ecclesiastical and civil courts, but Workman was unable to obtain redress. The third major controversy involved GEORGE JACKSON, a British minister then temporarily on loan to the Canadian church. In 1909, while under appointment to the chair of English Bible and homiletics at Victoria College, Jackson was indiscreet enough to query the historicity of the first chapters of Genesis. This time the outcome was different. Efforts to prevent the confirmation of Jackson's appointment failed, as did an attempt to persuade the General Conference of 1910 to condemn views that were recognizably his. His opponents were able to secure a statement binding theological teachers to the doctrinal standards of Methodism, but the effects of this were more than offset by guarantees of substantial academic freedom written into the statement. Significantly, no formal charge of heresy was ever laid against either man.

The charges against Workman and Jackson derived most of their weight from the prominence of those who pressed them. E. H. Dewart, editor of the denominational organ, *The Christian Guardian*, made an issue of Workman's opinions at a time when most Methodists were paying little attention to them. In the proceedings against Workman, and again in the Jackson case, General Superintendent Albert Carman made himself personally responsible for ridding the church of heretical teaching. He obtained considerable support from laymen and from older ministers, but the ministry as a whole showed, when opportunity offered, that its sympathies were with the teachers he attacked.

Heart searching over the issues raised by biblical criticism was by no means peculiar to Canadian Methodists, but their special difficulties at this period can be explained at least in part. Their earlier preaching had been derived from the Bible by men who had the benefit of few conscious hermeneutical principles but were restrained from faddish interpretations by loyalty to Wesley's doctrinal standards. Many of the evangelists of the late nineteenth century, although perhaps more literate, were content to urge their hearers to Christian commitment by using any arguments that came to hand. By temperament they were theologically conservative, but one heard complaints that their doctrine was not always authentically Wesleyan. The result must have been to leave many of their converts with almost no intellectual explanation of their experience.

It was during the same period that theological education became a normal part of the preparation of Canadian Methodist ministers. Theological teachers, unencumbered by an entrenched academic tradition, naturally adopted the newest critical methods. Students found in them not only the attraction of novelty but also, for the first time, a plausible intellectual formulation of Christian faith. Opposition came not from them but from those who remembered the days when a hearty conversion was suffi-

cient qualification for the ministry. One suspects that the basic offense of higher criticism was less in its direct assertions than in the premium it seemed to place on academic qualifications.

The decision of the General Conference of 1910, in form a compromise, in fact marked the end of attempts by conservatives in the church to prevent the dissemination of critical views in the colleges. Later generations of students learned them as a matter of course. On the whole, however, the effect of these controversies may have been to discourage theological speculation within the ministry. The dogmatic approach was suspect of obscurantism and would be shunned for generations. The critical approach was acceptable, but experience showed that it could be dangerous to propagate it beyond a trusted circle of fellow ministers. Interest turned to other fields, notably pedagogy and social ethics.

New Canadians. A new set of problems was posed to Methodism by a striking change in the composition of the Canadian people that began toward the turn of the twentieth century. The Liberal administration elected in 1896 set out to encourage immigrants, and a boom provided the economic conditions to support them. The new settlers included, for the first time, a large number from the continent of Europe. Eastern Europeans, many of them from the Austrian province of Galicia, formed bloc settlements on the prairies. Italians and Poles, among others, gave some of the cities of the East a cosmopolitan look they had never had before. The stream of immigration continued unabated until the outbreak of the First World War, and resumed with diminished force after it. Canada outside Quebec had hitherto been something of a WASP (White, Anglo-Saxon, Protestant) preserve, tintured with well-assimilated Germans and tolerated Irish Catholics. It would never be that again.

Methodism took its first official notice of the new immigrants in 1899, when the Manitoba and North-West Conference appointed a committee to study it. The initial reaction of most Canadian Protestants was one of dismay. Not only were the prospects of recruiting new members limited, but the folkways introduced by the new arrivals would surely undermine the efforts of the churches to instill habits of abstinence and sabbath observance. The intolerance of some words spoken in church courts then would be reckoned scandalous in these days of increased intercultural awareness. Obviously, however, Methodism would have to take account of the presence of the newcomers, and to be true to itself would have to serve them as well as it could.

Some of the service was direct. The church appointed chaplains to meet new arrivals at major ports. As early as 1901 it established a center of work in a Galician settlement in Alberta. On the prairies it set up hospitals and community centers. In the cities it founded All Peoples' Missions and Churches of All Nations, staffing them with ministers who could lead services in the necessary languages. It published a Ukrainian periodical, *The Canadian*. The Woman's Missionary Society provided more than its share of workers.

The emphasis in this setting was inevitably not quite what it had been among Protestants of British descent. Proselytism was played down, some of the All Peoples' Missions not even having chapels at the beginning. The first step, it seemed, was to transform foreigners into good Canadians. But what is a "good Canadian"? The initial definition was undoubtedly inspired in large measure

by fear of the different and unknown. Canadianization meant the dissemination among newcomers of the moral and social attitudes approved by Canadian Protestants, and one of the motives behind it was a desire to neutralize Roman Catholic influence. Service implied love, however, and in time the agents of the church began to identify themselves with those among whom they worked. They sought to establish the self-respect of the immigrants by calling them not "foreigners" but "new Canadians," a phrase that has in its turn lost caste. They encouraged them to contribute the fruits of their own cultures to Canadian life, so that there would be not a melting pot but a mosaic. Thus Methodism, along with other churches, helped to formulate a philosophy of Canadianism that has influenced the nation's mythology if not always its practice.

Meanwhile the church pressed with undiminished vigor its campaign to maintain traditional moral standards. It continued to urge nationwide prohibition and extended its attack to include gambling and prostitution. It sought, for a short time successfully, to prevent streetcars from running on the Lord's Day. The results, however, continued to be disappointing. The new arrivals were not easily impressed with the advantages of a Victorian moral code.

It soon became evident that the Canadian churches were confronted by a problem more complex than that of interpreting their position to newcomers to Canada. They were dealing for the first time with the effects of widespread industrialization, and they soon discovered that a great many people were compelled to live under conditions that predisposed them to vice rather than virtue. When this happened, moral reformism was gradually transmuted into social criticism.

Social Concerns. Interest in the social order had begun to manifest itself within Canadian Methodism in the early 1890's, when the national economy was severely depressed. A sessional committee on "sociological questions" was first named by the General Conference in 1894. Its early reports were couched in conventionally pious language, the first one suggesting that "when society has become impregnated with the teaching of Jesus of Nazareth, trusts, monopolies, heartless combinations and oppressive economic conditions shall have been superseded by a universal brotherhood." By the middle of the next decade, however, Methodism was expressing doubts about the compatibility of the capitalistic system with the Christian gospel.

The social concerns that had been developing within the Methodist Church found official expression in 1902 in the setting up of the Board of Temperance, Prohibition and Moral Reform, later Social Service and Evangelism. Methodists were some years ahead of other Canadian churches in instituting such a board, which under the leadership of S. D. Chown, soon became one of the most important sections of the church's secretariat. It gave leadership in familiar campaigns against alcohol and gambling. It became the church's mouthpiece on issues of public morality. It sought to formulate the mind of the church on more complex problems of the social order. Later it seemed appropriate to add the promotion of evangelism to its functions, for Methodists were persuaded that the conversion of individuals is inseparable from the transformation of society. During the first decades of the twentieth century, when the prestige of theology was not high, it is probable that Canadian Methodists looked for

ideological guidance less to the doctrines of their church than to the pronouncements of this board. Indeed, the tradition that the Board of Evangelism and Social Service is chiefly responsible for interpreting the mind of the church to the world is still very strong within The United Church of Canada.

By 1910 a form of the social gospel was accepted by most Canadian Methodists. As officially formulated and as commonly preached, it had few features at this stage that could be described as radical. On the one hand, it continued the indigenous tradition of seeking to reform public and private morality both by precept and by legislation. On the other, it contemplated a more far-reaching change in society that would eliminate economic conditions conducive to immorality. The aim of the Methodist Church, according to the 1910 report of the Board of Temperance, Prohibition and Moral Reform, was "to Christianize the laws, the institutions and the social relationships of the people throughout the Dominion of Canada, Bermuda and Newfoundland." Such a program could obviously lead to radical political action. For the moment, however, its cutting edge was blunted by the optimism of the decade. Encouraged perhaps by the Methodist doctrine of perfection, most preachers were convinced that good will on the part of all would make possible the speedy transformation of existing society into God's promised kingdom of righteousness. Industrialists and financiers in the pews apparently did not feel threatened.

In fact few Methodists had any clear idea of the sort of social change they desired. Under the leadership of SALEM G. BLAND, a purposeful group of radicals was beginning to take shape. Most others still expected the renewal of public life through the conversion of individual politicians and the disappearance of slums through the reformation of those who lived in them. Radicals and reforming moralists shared only an imprecise vocabulary of social utopianism into which they read very different connotations.

If Canadian Methodism had not yet found clear answers to the questions raised by industrialization, its search for answers led it to take its first steps toward the creation of a complex bureaucratic structure. At the time of the Union of 1884 the denomination had full-time officials only for publications and missions. Finances for various phases of the work were raised separately, and the church had no general treasurer. In 1886 a secretary of education was added, chiefly to deal with the problems of denominational colleges and universities. By 1894 there was a separate secretary of Sunday schools and Epworth Leagues. Temperance, Prohibition and Moral Reform in 1902 was the next department to have a secretary, and the development of specialized types of redemptive work in the cities added steadily to its institutional responsibilities. With the adoption of a unified system of finance in 1910, the Methodist Church had become an efficient modern institution instead of a frontier fellowship, and the erection of the new Wesley Buildings in Toronto in 1914 gave it a head office with room for expansion.

By the second decade of the twentieth century the prospect for Canadian Methodism was one of rapid but orderly change. Enthusiasm for rebuilding society reached new heights at a Social Service Congress in Ottawa in early 1914, and tensions among the reformers seemed well on the way to resolution. A generation trained in new American techniques of Christian education set out

to formulate new curricula for Sunday and midweek instruction that would be specifically related to the Canadian setting. Based on the currently popular text, "Jesus increased in wisdom and stature, and in favor with God and man," such programs as Tuxis Boys, Trail Rangers, and Canadian Girls in Training caught the enthusiasm particularly of potential leaders among youth and inspired many volunteers for the ministry and for service as deaconesses or community workers. Many of these programs were cooperative, and a wider union of churches, discussed below, was already being projected.

The outbreak of war accelerated and complicated the process of change. For the time being, almost all the efforts of the church were concentrated on war work, including hospitality for trainees and the provision of comforts for men in the trenches. It has been said that Methodists, more than some others, gave their pulpits over to patriotic themes and even to appeals for enlistment. Such comparisons are difficult or even impossible to verify. If there was any substance in the claim, the explanation may be that Canadian Methodists have always been particularly sensitive to accusations of disloyalty or of halfhearted loyalty. The fact that their first preachers were American left them open to this charge at the time of the War of 1812 and again whenever trouble with the United States threatened, and they always denied it vigorously. When rebellion broke out in the Northwest in 1885, the Methodists asserted with considerable pride that the loyalty of the Indians among whom they worked had prevented more serious trouble. One might expect some sensitivity, therefore, when in 1914 the British-type enlistment forms used in Canada took note of Methodists only under the unfamiliar designation of "Wesleyan" and thereby gave the impression that they were not signing up in proportion to their numbers. But if it was a natural human reaction that led some Methodist preachers to become too strident in their patriotism, the price was paid within the denomination itself. Methodists had never been prominent in military circles, and a generation of young people who had been brought up to believe in the imminent coming of the Kingdom of God was ripe for disillusionment when the war failed to end war.

Disillusionment expressed itself most dramatically in Winnipeg in 1919. The war was followed immediately by an economic slump, and trade unionists who already suspected that many workers had given their lives for the sake of profits to the capitalists were determined to establish their right to collective bargaining. A local dispute accordingly became a city-wide general strike, lasting from May 15 to June 27, 1919, and marred by violence when two persons were shot in a scuffle between strikers and police. Strikes were still not commonplace in Canada. Respectable citizens were shocked that most of the strikers were of Anglo-Saxon origin rather than recent immigrants, and respectable Methodists were even more shocked that two men who had been in their ministry were prominently associated with the strike. J. S. Woodsworth, son of the first Methodist superintendent of missions, formerly minister of the All Peoples' Mission in Winnipeg and later national leader of the Cooperative Commonwealth Federation party, was charged with sedition during the strike, for uttering words borrowed from the prophecy of Isaiah.

A wedge was inevitably driven between those who merely desired a better world and those who were prepared to take radical steps to secure it. Many Methodist leaders were as careful to dissociate themselves from those

who took part in the strike as they had been to associate themselves with the war effort. Some of the ministers who were most deeply committed to the social gospel withdrew from the pastorate to enter politics, as indeed some like Woodsworth had already done in despair of sympathy within the church. One of them, WILLIAM IVENS, founded a "labour church" that expanded into about twenty local units. It soon dwindled, but the apparent social consensus of Methodism was permanently shattered.

In its last years of independent existence the Methodist Church was more aware of conflict than of confident advance. The war was followed by recriminations, and the prestige of leaders slipped in church as in state. Yet the church learned a great deal from its trials. Its pronouncements lost some of their optimistic willfulness and became both more realistic and more courageous. In 1922 the church went so far as to admit women to its courts.

Church Union. The formation of the Methodist Church in 1884, like the earlier consolidation of Canadian Presbyterianism in 1875, suggested to many the desirability of further and bolder projects of union. The first formal proposal came from the Church of England in Canada. In 1886 its Provincial Synod of Canada invited Methodists and Presbyterians to confer with it on union, and in 1889 a series of meetings took place. It soon became evident that Methodists and Presbyterians were not prepared to negotiate on the terms of the Lambeth Quadrilateral, which had been issued earlier that year, but a union of non-episcopal churches seemed much more practicable.

At first the Methodists responded to suggestions of organic union with considerable coolness. They were at the time the largest and fastest-growing Protestant denomination in Canada, and they may have counted on the effects of their own union to consolidate their position even further. Instead they proposed federation in 1894, cooperative work in smaller communities in 1898. In the later years of the 1890's, organic union seemed to have become a dead issue, especially for Methodists.

As the turn of the century approached, however, the mood of the churches began to change. The new mass immigration seemed to call for Protestant consolidation and for the creation of a church that could mediate a Christian Canadianism. Plans for federation and cooperation failed to command enthusiasm, and many wondered if organic union would not be a more satisfactory and even easier solution. The Canadian Society of Church Union, founded in 1898, helped to shape a favorable climate of opinion. Methodists, in particular, may have had their sense of self-sufficiency shaken by the disclosure of the census of 1901 that they were no longer the largest or fastest-growing Protestant church.

When Presbyterian fraternal delegates to the General Conference of 1902 suggested that the time was ripe for organic union, the Methodist Church responded warmly. A joint committee of Methodists, Presbyterians, and Congregationalists was soon set up. By early 1904 it was able to report that it found no insuperable obstacles to union, and a basis of union was drawn up by 1908. Meanwhile Anglicans and Baptists had been invited to take part in the discussions, but neither found it possible to do so.

The theological section of the Basis of Union, although tactfully drawn largely from Presbyterian sources, sets forth a position that has been described as a modified

Arminianism. "The eternal, wise, holy and loving purpose of God . . . embraces all events," but God "in the Gospel freely offers His all-sufficient salvation to all men." The polity is essentially presbyterial, providing for government by ascending regional courts known as presbyteries, conferences, and a general council. The basic congregational court is a session after the Presbyterian pattern, but there is also an official board similar to the quarterly board of Methodism. Ministers are stationed by a settlement committee although, since congregations have the right to call ministers of their choice, the action of the committee is in most cases a mere formality.

For Canadian Methodists the basis implied some significant departures from familiar procedures. They had been accustomed to a general superintendent and to some continuity in district chairmanships, whereas in The United Church of Canada all presiding officers would be elected for short terms. Many of them, without experience of the call system, were apprehensive at the prospect of having to cater to local tastes. On the other hand, many Methodists came from sections of the church that had not had the superintendency before 1884, and many congregations were finding ways of securing the ministers they desired. In any case, Methodists were held together more by bonds of common experience than by the possession of a single confession or polity. Few of them were prepared to cavil at the terms of the Basis of Union.

The Methodist Church moved toward union as quickly as its constitutional provisions would allow. In 1910 the General Conference approved the Basis, defeating an amendment that would only have "cordially received" it by 220 votes to 35. It then sent it to the district meetings for consideration and to the annual conferences for their opinions. Only the conference of Newfoundland, whose traditions owed much to Britain and little to Canada, reported an adverse vote. A plebiscite of members and adherents in 1912 showed almost ninety percent in favor of the Basis. The few Congregationalists of Canada had already determined on union by a decisive majority.

The union for which Methodists had so clearly shown themselves ready was delayed for more than a decade, first by a lack of unanimity among Presbyterians, then by a conviction that it would be unfair to press an issue that had proved so controversial while many church members were absent in military service. Initially, enthusiasm for union had been more conspicuous among Presbyterians than among Methodists. Many Presbyterians hesitated to identify themselves with Methodist moral and social crusades, however, and especially among recent immigrants from Scotland and Ireland there were those for whom Presbyterianism was a badge of ethnic origin. In the end about a third of the Presbyterian membership declined to enter the United Church, claiming to continue in themselves the Presbyterian Church in Canada.

The union might not have taken place if there had not been mounting pressure for it from another quarter. Early attempts to secure cooperation on the northern and western frontiers of settlement had little success, for despite favorable words the denominations tended to give priority to their own extension and the people resisted arbitrary transfer from one communion to another. Once the Basis of Union had been published, however, there was a spontaneous movement for the establishment of community churches. Some of these were affiliated with one or two or even three denominations. Others, especially in the province of Saskatchewan, set up an interim organiza-

tion of their own patterned on the Basis of Union. This grass-roots movement, eluding the control of denominational leaders and threatening to become an independent denomination if union were long delayed, helped to stiffen the determination of waverers. The Presbyterian Church resolved upon union in 1916.

Before the union could be consummated, two major steps still had to be taken. Legislation providing for the holding of property had to be piloted through the Canadian Parliament and all the provincial legislatures, in every case over the determined opposition of Presbyterian nonconcurrents. By the terms of the legislation, moreover, votes on the disposition of property had to be taken in every Presbyterian congregation where they were requested. Both of these steps were made necessary by the division in the Presbyterian ranks, for the Presbyterian Church in Canada was not an incorporated body and had a tradition of congregational autonomy on issues of union. Methodists contributed materially to the drafting of legislation. On the whole, however, their part in this last stage was one of anxious waiting. For years they had delayed urgent projects in the expectation of union, always with the risk that the negotiations would break down at the last minute or that capricious legislators would refuse the needed legislation. In the circumstances their patience was exemplary.

At last, at a great service in the Mutual Street Arena, Toronto, on June 10, 1925, The United Church of Canada came into being. The Methodist Church, which had been created by a union forty years earlier, became in its turn an integral part of a larger fellowship. George C. Pidgeon, the Presbyterian moderator, was elected first moderator of the United Church. The Methodist general superintendent, S. D. Chowh, recognized the recent ordeal of the Presbyterian unionists by declining to receive the nomination that was his by right of seniority.

The Methodist Church in 1925. The Methodist Church that entered union in 1925 consisted of ten annual conferences, roughly equivalent in number although not in boundaries to the provinces. It included practically all the Methodists of Canada, Newfoundland, and Bermuda; the chief exceptions were the FREE METHODISTS, a few tiny groups of Negro origin, and a small body of German-American background known as the Evangelical Association (afterward a part of the EVANGELICAL UNITED BRETHREN CHURCH). The Christians associated with the West China mission were also still counted within the membership of the Canadian church.

The Methodist Church had 2,061 ministers and probationers on circuit, 314 students for the ministry, 51 deaconesses, and 1,925 local preachers. Its total membership was 418,352, considerably more than double that of 1884, and was distributed among 4,662 preaching appointments. It had 3,953 Sunday schools, with 42,635 teachers and 347,384 pupils. Its property was valued at \$44,612,208, and in its last year it raised almost \$10,000,000.

More significantly, Canadian Methodism had extended its influence into every part of the country and into every segment of the national life. Except in French-speaking Quebec and in a few other ethnically homogeneous areas, one could count on finding a Methodist church within easy reach. Methodism had been firmly established for generations in the cities and countryside of eastern Canada and in the fishing coves of Newfoundland. Along with other major denominations it had kept pace with settle-

ment in the North and West, a circumstance that helped to prevent the recurrence in Canada of the lawlessness of the American "wild west." Throughout its history it had maintained a keen interest in the Indian population, although it left the Eskimos to the care of Roman Catholics and Anglicans. It ministered to the needs of immigrants from the time of their arrival, although in most cases there was no expectation of building up congregations among them.

The Methodist Church kept in touch with its people in a great variety of ways. In the East most circuit boundaries had long since been fixed, and tall Methodist steeples erected in the late nineteenth century are still a feature of the Ontario landscape. The towns of the West were already building ambitiously, but even with cooperative effort, many communities still had to make do with small false-fronted frame buildings. In the rural areas of the West and North, students maintained an itinerant ministry from schoolhouse to schoolhouse, and few cared what denomination had sent them. MISSION BOATS, often forced to navigate treacherous waters, served the isolated fishing hamlets of Newfoundland and Labrador, as well as lonely fishermen and loggers in British Columbia. In what is now called the inner city, where a different set of problems had to be faced, All Peoples' Missions and social service centers were increasing in number and importance.

Methodism was well provided with institutions of learning. It sponsored several universities and federated colleges, as well as a number of day and residential secondary schools. Primary schools were maintained chiefly for Indian and other minority groups. At an early stage of Canadian history, Methodists had found themselves barred from existing colleges by denominational tests. As a result they always stressed the openness of their schools, seeking to provide a Christian atmosphere rather than to win recruits for their own communion. This nonsectarian emphasis led to some playing down of the peculiar doctrines of Methodism and delayed the foundation of specifically theological colleges. By 1925, however, a chain of such colleges spanned the country and an increasing proportion of ministers held theological degrees.

Publishing Interests. The church maintained the oldest and largest publishing house in Canada. It had secured a press in 1829 to print *The Christian Guardian*, founded by EGERTON RYERSON to uphold the claims of Methodism over against ecclesiastical privilege. The existence of this press made possible the publication of books, and the tradition whereby saddlebag preachers were both encouraged to distribute good literature and given a commission on books sold provided a corps of inexpensive agents. At first, books were largely devotional and controversial, but some book stewards were not averse to publishing wholesome works of a general nature. Under WILLIAM BRIGGS, book steward from 1878 to 1918, the publishing house moved seriously into the field of general trade publishing; his sponsorship extended to authors as remote from the traditional concerns of Methodism as Robert W. Service, the balladeer of the Yukon. To the confusion of amateur book collectors, Briggs followed the example of earlier book stewards in placing his own imprint on books published under his regime. Upon his retirement, however, The Ryerson Press was adopted in 1919 as a trade name. Lorne Pierce, who in 1920 became literary adviser and later editor, gave the press a new intellectual standing. Literary and artistic interests were

stirring in Canada, and Pierce assumed the role of a discoverer and sponsor of new talent. He also brought to the press a share in the strategic and lucrative business of publishing school texts. The profits of the enterprise, by a long-standing Methodist tradition, augmented the pensions of retired ministers.

The possession of a large and efficient printing establishment assumed a new importance with the introduction of more systematic Sunday school curricula. Most early materials were imported from the United States, but when the demand for Canadian publications arose, the press was able to meet it. Departments were established both for lesson helps and for story papers for use in Sunday schools. By the time of Union, much of the material was being edited cooperatively, but most of it came off the presses of the Methodist Publishing House. (For a more complete account see *METHODIST BOOK AND PUBLISHING HOUSE*.)

Overseas Work and Nation Building. Besides its varied enterprises in Canada, Methodism bequeathed to the United Church responsibility for its overseas work in Central Japan and West China. In 1925 there were, including those on furlough, twenty Canadian Methodist missionaries in Japan and ninety in West China. Ten more were under appointment to China, which became the largest overseas field to be related to The United Church of Canada. Japanese Christians associated with the Canadian mission belonged to the Japan Methodist Church, which later entered the Kyodan. Those in China became part of the Church of Christ in China upon its formation in 1927.

The most distinctive quality of Canadian Methodism, perhaps, was its peculiar combination of evangelism with nation building. Methodism came to Canada not only without any state connection but under auspices that made it distinctly suspect to the state. Suspicions of disloyalty to the British connection made its preachers even more emphatic than they might otherwise have been in disclaiming any ulterior political designs. Their purpose, as they often had to insist, was to bring men and women to saving faith in Jesus Christ. On the other hand, their natural resentment of ecclesiastical privilege put them in the forefront of the popular struggle against the colonial oligarchy and required them to keep a close watch on political developments. In later years their desire to reclaim drunkards and gamblers led them, almost imperceptibly at first, into social concern and even political agitation. Yet the one role never nullified the other. Evangelism and social service were two aspects of the one saving action, and the latter was always tributary to the former.

The combination had its perils. Evangelism could be watered down into mere humanitarian improvement, and old time Methodists missed the old sacred fire. Social analysis could be blunted by dependence on personal conversion as a cure-all, and radicals like J. S. Woods-worth complained that the church was taking refuge from courageous action in reassuring pious phrases. On the other hand, Methodism's double emphasis gave it a ready rapport with the people to whom it ministered. It was aware of the complexity of the environment in which they lived without losing its concern for their personal needs and aspirations. It is small wonder that Methodism was in many ways the most Canadian of denominations and certainly the most responsive to rising sentiments of Canadian nationhood. In a local Methodist circuit, or

in a national Methodist board, one could gauge with remarkable accuracy the pulse of a nation in process of formation.

Continuation. Those who projected the Union of 1925 intended not to extinguish the Methodist Church but to continue it within a new and more inclusive fellowship. To this end, as part of the ceremony inaugurating The United Church of Canada, the general superintendent offered as the inheritance of his communion "evangelical zeal and human redemption, the testimony of spiritual experience, and the ministry of sacred song." The United Church has participated actively in the work of the *WORLD METHODIST COUNCIL*, as also in that of the International Congregational Council and the World Alliance of Reformed Churches. Methodists never supposed that they were leaving behind them their old identity but rather that they were becoming Presbyterians and Congregationalists as well.

Many will inevitably ask, however, to what degree the Methodist spirit and the Methodist mind in fact survive in The United Church of Canada. Even among those who know the church well, no two would give quite the same answer to this question. Certainly no one could mistake a court of the United Church for one whose traditions are undilutely Methodist. The name of John Wesley has lost some of its sacredness along the way, and no one could successfully urge a course of action with the argument that Methodist—or Presbyterian—custom demands it. Whether there has been a more radical loss of Methodist tradition is not so easy to establish.

One occasionally hears the suggestion that the Presbyterian wing of the church, despite smaller numbers, has really swallowed up the Methodist. Evidence adduced includes a trend to formality in worship, an emphasis on nurture rather than conversion, and an increasing concern with questions of speculative theology. But these developments are only reflections of movements originating elsewhere, and long before 1925 Methodists were prominent in importing some of them into Canada. In any case, the Methodist inheritance is obvious in some of the most conspicuous features of the United Church: its inclusiveness, its deep roots in community life, its ready response to lay movements, its concern for public morality and social justice; not least its institutional efficiency. The shouting revivalist of the frontier seems far back in the ancestral line of the United Churchman of today, but the pre-union Methodist is a father or at most a grandfather whose features are still reproduced plainly in those of his offspring.

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The United Church of Canada, formed by a union of the Methodist Church, the Presbyterian Church, and the Congregational Churches, was inaugurated at a service held in Toronto, on June 10, 1925. The new church was designed as an institution in which the traditions of the

three uniting bodies would intermingle in a mutually beneficial fashion—an objective symbolized by the concluding statement of each retiring leader: "Receive ye our inheritance among them that are sanctified."

In 1926, the United Church comprised eleven conferences and 114 presbyteries (including Trinidad and Honan). It had a membership of 600,522 and 1,261,778 persons under pastoral care. Today it has eleven conferences and one hundred presbyteries. The 1965 membership was 1,064,033. 2,635,217 persons were under the pastoral care of 3,413 ministers on 2,658 charges.

Although it proved impossible to prevent the emergence and growth of a continuing Presbyterian Church, the United Church regarded itself as the essential legatee of the churches incorporated within it. It secured membership in the International Congregational Council, the Oecumenical Methodist Conference (now **WORLD METHODIST COUNCIL**) and the World Alliance of Reformed Churches. Representatives of the United Church continue to play an active role in these organizations. The Church has testified to its commitment to further union through its support of the ecumenical movement and by its openness to union with other Canadian churches.

From the outset, the United Church was characterized not so much by the spirit of innovation in doctrine and polity, as by the judicious admixture of elements drawn from its predecessors. The doctrinal basis of union was a conservative statement in which the insights of the Calvinist and Arminian traditions were recognized, shorn of the harshness of election and some of the urgency of Wesley's teaching. The church was not committed to a rigid formulation, or to the full implications of the theological climate of the 1920's. Similarly, its polity contained important features drawn from the Presbyterian and Methodist systems. The local congregation retained a substantial measure of autonomy, but this was balanced by the authority of presbyteries, conferences and the General Council. Conferences meet annually, the General Council at two-year intervals, the former under elected presidents, the latter under moderators elected for two-year terms.

A common complaint—at least until recently—was that in the United Church, the Methodist tradition was swamped by the Presbyterian tide. It would be more accurate to say that within two generations, the inheritance of the three churches was assimilated into the life of a new body, distinct in certain respects from any and all of its predecessors. There are, however, certain emphases in the United Church which reflect in some measure its Methodist heritage. These were mediated in part by those moderators who were formerly Methodists: **JAMES ENDICOTT**, **T. A. MOORE**, **Peter Bryce**, **A. S. TUTTLE**, **J. H. Arnup** and **George Dorey**.

Within the Methodist Church there was persistent tension between the central and local authorities. If the Presbyterian influx strengthened the position of the latter, it did not prevent the emergence of a centralized bureaucracy in the United Church. The secretariat of the General Council, the boards and their secretaries, the publishing house, the national Church newspaper, have become important factors in the government of the Church. In various ways they exercise leadership, maintain a feeling of continuity, and impart a sense of direction which otherwise would be lacking. Collectively they have come to play a role analogous to that played by the general superintendency and the general boards

of the former Methodist Church. It is not without significance, too, that, at this juncture, the United Church is considering the establishment of its own episcopate.

In common with other churches, the United Church has been greatly affected recently by the swirling currents of contemporary theological controversy. Its response to these and to the changing intellectual fashions of the thirties, has had a certain Methodist flavor. On the whole, the mood of the United Church has been eclectic—its theologians have sought to adapt rather than to destroy, to assimilate rather than to resist new ideas. That no great scholars have been produced, is held by some to be characteristically Methodist; that no searing divisions have developed is also testimony to the residual authority of Methodism.

Throughout its history, the United Church has been confronted not only by massive changes in ideas, but by a rapidly evolving social order, in which acute social distress and war have quickly succeeded each other. It could not be said that the complex challenges of this new situation were met with outstanding creativeness; but they were handled in an open-minded way which owed something to the Methodist heritage. The United Church has continued, though certainly with decreasing conviction, to make room for the evangelical appeal, for satisfying emotional needs, and for personal commitment. More importantly, it has sought to define the social significance of charity in a comprehensive way. For some, this has involved no more than the enforcement of the old prohibitions against intemperance, divorce, and Sabbath-breaking, preferably with the state's assistance. For others, however, the search for holiness has meant a searching critique of the social order, and an effort to devise radical solutions to the problems of poverty, social instability and war. The uneasy marriage of these two elements, and their continuing vitality, are in part at least symbolic of the Methodist past.

Since its inception, the United Church has never been without a certain tension induced by its commitment to two distinct ends. As a large and growing institution, it has naturally developed a corporate identity and a galaxy of vested interests. At the same time, its leaders have contended that its end is not simply the furthering of its own existence; rather, its purpose is to promote Christian unity in Canada. Here again, two Methodist convictions have been of importance. Canadian Methodists, as others, were insistent that, in the growth of the Church, tradition must always take second place to the immanent and continuous direction of the Holy Spirit. They were certain, as well, that the Holy Spirit sought the creation of a Christian Canadian nation. Within the last decade, this impulse has taken the form of a movement towards union with the Anglican Church, out of which it is hoped will arise a new church fitted to play a prophetic role in contemporary Canada. If this should come to pass, and if the resulting church is truly new, it will be a fitting reincarnation of the highest meaning of the Methodist tradition. If the new church embodies simply another blend of traditions, this will be mute evidence that the historic qualities of Methodism have departed from Canadian Christianity.

Archives of The United Church of Canada are at Victoria University, Toronto, and the holdings of this include the archives of "the Canada Conference of the Methodist Episcopal Church; the Wesleyan Methodist Church in Canada; the Wesleyan Methodist Church,

British; the Methodist Episcopal Church in Canada; the Methodist New Connexion Church in Canada; the Primitive Methodist Church in Canada; the Bible Christian Church in Canada; the Methodist Church of Canada; the Canada Conference of the Evangelical United Brethren Church. C. Glenn Lucas is the present archivist-historian.

In addition, regional archives are maintained at St. John's, Newfoundland; Pine Hill Divinity Hall, Halifax, Nova Scotia; St. Luke's United Church, Montreal, Quebec; The University of Winnipeg, Winnipeg, Manitoba; St. Andrew's College, Saskatoon, Saskatchewan; St. Stephen's College, Edmonton, Alberta; and Union College, Vancouver, British Columbia. In each case the holdings consist principally of material relating to the history of the United Church and its component bodies in the areas concerned.

J. W. Grant, ed., *The Churches and the Canadian Experience*. Toronto: Ryerson, 1963.

_____, *Canadian Church Union*. 1967.

_____, *George Pidgeon*. Toronto: Ryerson, 1962.

G. C. Pidgeon, *United Church of Canada*. 1950.

C. E. Silcox, *Church Union in Canada*. 1933. G. S. FRENCH

CANADA, WEST CHINA MISSION. (See WEST CHINA MISSION.)

CANADA CONFERENCE (EUB), which became part of The United Church of Canada in 1968, grew out of a spiritual concern for those who had migrated to CANADA following the American Revolution and at the turn of the nineteenth century. The migrants included people who desired to remain loyal to the British Crown and others whose motives were less lofty and whose attitude toward the faith and ideals of their neighbors was often hostile. Among them were God-fearing Germans from PENNSYLVANIA who settled in the counties of Upper Canada and the area around the Niagara Peninsula, so it was natural for the "Albright People" to accept an invitation from concerned Canadians to whom they had been recommended as "clear and powerful preachers of the gospel."

When the 1837-38 revolutionary movement in Canada, which had halted missionary activity, was ended, many influential people petitioned for the return of the "Evangelicals." One of these was a Lutheran, W. H. Peterson, editor of *The Canada Museum of Berlin* (now Kitchener), Ontario, the first German newspaper in Canada, who wrote to the States: "Will you, who have plenty, let us suffer in the wildness without pity? Come over and help us."

In 1839, at the end of a historic camp meeting near Waterloo, Ontario, to which Bishop JOHN SEYBERT had traveled 500 miles from Pennsylvania on horseback, the first Canadian "Evangelical" congregation was formed.

The mission was now extended in all directions through Western Ontario by various missionaries who toured neglected areas, often suffering severe personal attacks. Bishop Seybert later wrote in his journal, "By 1843 we had a solid foothold in British territory." The Ontario churches continued to belong to the NEW YORK CONFERENCE.

The year 1864 brought a parting of the way when at the New York Conference "Evangelical" ministers had to choose whether to serve in the newly-formed Canada Conference or to remain in the U.S.A.

In 1882, the Canada Conference began to look westward. The investigating committee reported, "We are of the opinion that there is a wide field open for us in the

Canadian Northwest." A long line of daring missionaries pushed westward. Finally, with the work enlarging in the West, the NORTHWEST CANADA CONFERENCE was established in 1926. Across the years, missionaries from the Canada Conference have gone out, also, to Texas, Germany, Japan, China, Nigeria, Sierra Leone, New Mexico, and Brazil.

In 1946, by denominational union, the Canada Conference of The Evangelical Church became the Canada Conference, The Evangelical United Brethren Church. On Jan. 1, 1968, the Canada Conference was merged with the United Church of Canada in connection with the 1968 union in the United States of the parent Evangelical United Brethren denomination with the Methodists to create The United Methodist Church.

In 1967, the end of its final year (and the Canadian Centennial Year), the Canada Conference membership was approximately 10,000 in sixty-two congregations with fifty ministers. Total contributions were \$812,305, an average per member of \$82. Assets were \$4,833,763, including a superintendent's manse, three campsites and a Senior Citizen's Home already built and operated jointly for some years with the United Church of Canada.

The United Brethren in Christ history of early missionary advance in Canada parallels the "Evangelical" story, resulting in an Ontario Conference of that denomination. However, early in the twentieth century the conference merged with the Congregationalists who, later in 1925, together with Canadian Methodists and Presbyterians formed the United Church of Canada.

Although The Evangelical United Brethren Church has been a small denomination in Canada, the respect with which her sons have been regarded resulted in the election (1952) of E. Emerson Hallman, Canada Conference Superintendent, to the position of president of the Canadian Council of Churches, and the appointment of the late Honorable Louis Breithaupt, member of Zion EUB Church, Kitchener, Ontario, to the position of Lieutenant-Governor of the Province of Ontario (1952-1957).

P. H. Eller, *Evangelical Missions*. 1942.

General Conference Proceedings, Evangelical Association, 1859-1871.

Minute Books and Journals of the Canada Conference, 1849-1967.

New York Conference Proceedings, 1848-1864.

S. P. Spreng, *John Seybert*. 1888. J. HENRY GETZ

CANADA CONFERENCE (ME). Methodism in Canada began in Nova Scotia. WILLIAM BLACK, son of an Englishman by the same name, was converted in 1779. Two years later Black became the first Methodist itinerant in the region. When 20,000 loyalists moved north into Nova Scotia following the surrender of Cornwallis at Yorktown, Black wrote JOHN WESLEY in England for preachers. Apparently Wesley thought they could be supplied more readily from the United States. Black attended the CHRISTMAS CONFERENCE at BALTIMORE in 1784 and appealed for help. FREEBORN GARRETTSON and JAMES O. CROMWELL were then ordained for Nova Scotia. From that time until 1800 all Methodist preachers in Nova Scotia came from the United States, but afterward they were supplied from England.

The immigration of loyalists into Upper Canada (actually it was southern Canada, but it was "up" the St. Lawrence River from Quebec) made that region English-speaking and Protestant in contrast to Roman Catholic

French-speaking Quebec, and it made possible the development of a strong Methodism in the Great Lakes area of Canada.

Methodism spread from NEW YORK into Upper Canada. Freeborn Garretson, who had helped briefly in Nova Scotia, led in establishing Methodism in the region (now Ontario) after he was appointed presiding elder in upstate New York in 1788. By 1794 there were two circuits on the Canadian side of the St. Lawrence River.

When the GENESEE CONFERENCE was set off from the NEW YORK CONFERENCE in 1810 it included the work in both Upper and Lower Canada. In 1812 the Upper Canada District reported seven circuits and 2,550 members and the Lower Canada District four circuits and 295 members.

The War of 1812 and its aftermath slowed down the work of the M. E. Church in Upper and Lower Canada. Patriotism proved stronger than religion; American missionaries were not welcome in Canada. The situation improved little after the war. Canadian Methodists believed they suffered some disabilities as citizens because they belonged to a church with headquarters in the United States. But even so, the M. E. Church tried for a decade to hold onto its Canadian work. When memorials from Canada asked the 1820 GENERAL CONFERENCE to make the Canadian work a separate annual conference, the request was denied on the ground that it might prevent the interchange of preachers essential to the prosperity of the work. However, the General Conference did authorize the bishops to establish a conference in Upper Canada during the quadrennium if they deemed it expedient and if the Genesee Conference concurred. Also, an agreement was soon worked out to transfer the work in Lower Canada to the British Conference.

The bishops did not form a Canadian Conference during the quadrennium, and in 1824 the Canadians asked for an independent conference with power to elect a bishop who would reside in the province of Upper Canada. The General Conference was unwilling to go that far, but it did create the Canada Conference which was to remain under the jurisdiction of the M. E. Church.

Apparently the General Conference underestimated the determination of the brethren in Canada. Before the new Canada Conference could meet and organize, the dissatisfied Canadian Methodists assembled a convention for the purpose of organizing an independent body and publishing a declaration of grievances and rights. The bishops then asked NATHAN BANGS, one of the founders of Canadian Methodism, to visit the province and try to allay the agitation. Also, Bishop ENOCH GEORGE and ELIJAH HEDDING immediately began visitation in the province. Peace was finally restored when the bishops promised to urge the 1828 General Conference to authorize the Canadian Methodists to organize as a separate church.

By 1828 the M. E. Church was willing to let the Canadian Methodists go their own way. The General Conference adopted a resolution saying the Canada Conference was at liberty to form a separate church, and it went on to express the hope that friendly relations would prevail between the churches in the two countries.

In 1828, its last year, the Canada Conference had about thirty charges, thirty-nine preachers, and 8,595 members.

E. S. Bucke, *History of American Methodism*. 1964.
F. W. Conable, *History of the Genesee Annual Conference*. New York: Nelson & Phillips, 1876.
General Minutes, ME.

ALBEA GOBBOLD



ASA G. CANDLER

CANDLER, ASA GRIGGS (1851-1929), American layman and philanthropist and brother of Bishop WARREN A. CANDLER, was born at Villa Rica, Ga. in 1851. He entered the drug business as an apprentice in 1870 and was a member of a drug firm in Atlanta from 1873 until 1899. During this period he developed the soft drink, Coca-Cola. He was organizer and president of the Central Bank and Trust Company and the Atlanta Warehouse Company.

When the M. E. CHURCH, SOUTH relinquished its interest in VANDERBILT UNIVERSITY, Asa Candler gave \$1,000,000 to move EMORY COLLEGE, of which he had been a benefactor, to ATLANTA as EMORY UNIVERSITY. He was president of the Board of Trustees and on the finance committee of the institution. His letter to his brother, Bishop Candler, making his offer of one million dollars to establish a Christian university and giving his idea and ideals as to what such a university should be, is a classic statement carefully preserved in the archives of Emory University. It directs, with reference to the institution being endowed, that "the plans and methods of which are to be definitely directed to the advancement of sound learning and true religion." He also wished "that the characteristic excellences of our people may be made better, and the things which blemish our lives may be speedily obliterated." His portrait hangs in the Board Room of Emory. Among his large benefactions was a gift of \$75,000 to the Wesley Memorial Fund.

He died at Atlanta on March 12, 1929.

Charles Howard Candler, *Asa Griggs Candler*. Atlanta: Emory University, 1950.

Thomas H. English, *Emory University, 1915-1965*. Atlanta: Emory University, 1966.

Who Was Who in America.

ELMER T. CLARK

CANDLER, WARREN AKIN (1857-1941), American minister and unusually strong, able and colorful bishop of the M. E. CHURCH, SOUTH in the final years of that connection prior to church union, was born at Villa Rica, Ga., Aug. 23, 1857. He was the son of Samuel Charles and Martha (Beale) Candler. He was graduated at EMORY COLLEGE in 1875, and later became its President. He joined the

NORTH GEORGIA CONFERENCE in 1875 and rapidly made his way into acknowledged church leadership through unusual strength and ability.

After pastorates in the North Georgia Conference, in 1886 he became assistant editor of the Nashville *Christian Advocate*. In 1888 he was elected President of Emory College, then at Oxford, Ga., and served for ten years until his election as bishop. He had been a delegate to the GENERAL CONFERENCES of 1886 and 1890, and also the ECUMENICAL METHODIST CONFERENCES of 1891 and 1911. He became chancellor of EMORY UNIVERSITY on its move to Atlanta in 1914 and served there until 1921.

He married Nettie Cartwright of LaGrange, Ga. on Nov. 21, 1877. Their children were Annie Florence (Sledd), wife of ANDREW SLEDD, noted New Testament scholar, and professor at Emory University; John Cartwright; Samuel Charles, an attorney and long-time trustee of Emory University; Warren Akin; and Emory Candler. Warren A. Candler with his brother, ASA GRIGGS CANDLER, the capitalist and philanthropist, and another brother, Judge John Candler, became the fathers and leaders of what has become widely known as "the Candler family of Georgia."

Bishop Candler was a noted preacher as well as a good educator. He had the ability to put great truths in simple and yet commanding language. In the field of enlarged administration, which became more and more important to the general church in his day, he was looked to for leadership. He gave direction and guidance in missions, especially in Latin America and CUBA. Candler College in HAVANA was named for him.

He was gifted with a devastating type of humor which he brought into his sermons and lectures and on almost all other occasions. Yet his humor was always subordinate to his theme. Among the Methodists of the South generally the Candler aphorisms have become legendary.

He was bitterly opposed to the union of the M. E. Church, South with the M. E. Church, and together with Bishop COLLINS DENNY, he threw his full weight against certain of the earlier plans for union. He helped to defeat the Plan of Unification in 1922, when it appeared that union was then imminent. When Union finally came, however, in 1938, Bishop Candler refused to countenance those who then left the Church, South because of union.

Very conservative in his social and political views as well as in theology, he was a true successor if not the last of the older generation of Southern Methodist bishops who drew an almost complete line between the mission of the church and the political and social embroilments of the present-day world. "Let politics alone!" was his injunction to his preachers as the national prohibition movement enlisted the full resources of the M. E. Churches behind the eighteenth amendment. "It used to be 'believe on the Lord Jesus Christ and thou shalt be saved,'" he said, "but now it is, 'Believe in prohibition and surely thou shalt be saved.'"

Bishop Candler was a helpful member on the Hymnal Commission (1930-34), sharing joint chairmanship with Bishop WILLIAM ANDERSON of the M. E. Church, and fighting hard for old tunes and old hymns which he loved. One tune in the Methodist Hymnal of 1930 and that of 1964 was named "Candler" in his honor, for he insisted upon using that particular melody for the "wrestling Jacob" hymn ("Come O Thou Traveller Unknown"). He ranged the world in all manner of helpful moves for the church. Bishop ARTHUR J. MOORE once said,

"I found Bishop Candler's tracks all over the world in all our mission work."

Upon the loss of VANDERBILT UNIVERSITY from the M. E. Church, South, Bishop Candler took a leading part in enlarging Emory College and bringing it to Atlanta to become Emory University. This was partly at the instance, and with the great financial support of his brother, Asa G. Candler, who gave a million dollars. Bishop Candler became the first chancellor of the new Emory, and chose the first faculty for the school of theology, which was later named the Candler School of Theology. He was himself a sound scholar and delighted to entertain world-renowned scholars and get them to lecture at Emory. He had inherited from Bishop George F. Pierce, who in turn got from Bishop McKendree, an old cavalry cape, and whenever the bishop marched upon the campus wearing this old garment, the theological students knew that he was ready for some sort of emergency.

When some of the brethren in KENTUCKY were claiming (a bit too presumptuously) that they had attained "Christian perfection" and at annual conference someone asked Bishop Candler, "Do you not think these brethren will get to heaven?" "Yes," returned the bishop, "if they don't run past!"

On another occasion the fraternal delegate from England was introduced to make a formal address to the General Conference. He objected to being listed for a "fraternal" address, since he said the British Church was the "mother church" of American Methodism. "Brother," cut in Bishop Candler, who was presiding, "you are going to make a maternal address!"

To critics in the school of theology who delighted to point out that the Bible was out of harmony with scientific findings in many matters, the bishop said, "Well, the Bible is like the headlight of a great locomotive rushing through the night—meant to show the track ahead and not to hunt out 'coons and rabbits on either side of the track."

He wrote energetically both articles and books, having a long list of the latter. Among these his best known were *Christus Auctor*, a manual of Christian Evidences (1900); *Great Revivals and the Great Republic* (1904); *Wesley and His Work* (1912); *Life of Thomas Coke* (1923); *The Christ and the Creed* (1927); *Bishop Charles Betts Galloway, A Prince of Preachers and a Christian Statesman* (1927).

Upon his retirement he lived in Atlanta, taking a great interest in the growing Emory University, and always glad to see and counsel with all who enjoyed calling upon him. He suffered somewhat a decline of his great mental powers during his last months and died in 1941. At his own request he was buried in Oxford, Ga., a place always dear to him.

Elam Franklin Dempsey, ed., *Wit and Wisdom of Warren Akin Candler*. Nashville: Cokesbury Press, 1922.

A. M. Pierce, *Warren Akin Candler*. 1948.
Who's Who in America.

N. B. H.

CANDLER COLLEGE, Havana, Cuba, is the largest Methodist educational institution in CUBA. This school was founded early in 1899 by Thad E. Leland, a Methodist missionary. It began in downtown Havana, as a primary school for boys and girls. It was named after Bishop WARREN A. CANDLER and his brother ASA G. CANDLER. The latter gave the money for the first building on the

new campus. Thad E. Leland was succeeded by E. E. Clements and B. F. Gilbert. The fourth director of the institution, H. B. BARDWELL, who led the school for forty years, moved it out of downtown Havana into the suburban section of Marianao, where its growth and development were such that it soon became known as one of the best educational institutions in Cuba. In 1920, as Candler had developed into a school for boys, Buenavista School for girls was founded across the street from it. Throughout the rest of their history, the two institutions developed in parallel. The primary school at Candler grew with the addition of high schools, both in Spanish and in English, as well as a three-year commercial department. In 1949, when Bardwell retired, he was succeeded by the first Cuban director of the institution, Carlos Perez Ramos. Under Perez's leadership, the school continued to grow, and in 1957 extended its services by changing it into Candler University, the first Protestant university in Latin America. At that time the program of Candler extended all the way from kindergarten into the doctoral program. In 1961 the school and all its properties were nationalized by Castro's government.

S. A. Neblett, *Cuba*, 1966.

World Outlook, February 1958. JUSTO L. GONZALEZ

CANDLER SCHOOL OF THEOLOGY, the first school of EMORY UNIVERSITY in Atlanta, opened on Sept. 23, 1914, less than four months after the GENERAL CONFERENCE of the M. E. Church, South had severed the church's connection with VANDERBILT UNIVERSITY. At least \$500,000 of ASA CANDLER's gift was to be set aside as endowment.

In 1915, the school was named for Bishop WARREN A. CANDLER.

Located in the center of the campus, it is an integral part of Emory University, and its faculty members have fellowship with the scholars of many disciplines. The students have access to courses in other schools of the university and to the university's library facilities. Bishop Candler gave to the school his wide collection of Wesleyana—more than 2,600 items—which includes every book written or edited by JOHN WESLEY and all of the Methodist hymnals.

Representing a variety of theological orientations, the Candler School of Theology has lived close to the church and kept a deep respect for Methodist traditions. The SOUTHEASTERN JURISDICTION adopted a plan for increasing the income for current support, and in 1957 authorized the raising of funds necessary for the erection of Bishops Hall for Theological Studies.

In 1966, twenty-nine states and six foreign countries were represented in the student body, which came from 108 different colleges.

Degrees granted are the Bachelor of Divinity, the Master of Christian Education and the Doctor of Sacred Theology. The M.A. and Ph.D. degrees are offered in the division of religion of the graduate school, largely under the leadership of the theological faculty.

JOHN O. GROSS

CANNON, JR., JAMES (1864-1944), American preacher, editor, reformer, college president, and bishop in the M. E. Church, South, was born in Salisbury, Md., Nov. 13, 1864. He was the son of James and Lydia Robertson (Primrose) Cannon. He was graduated from RANDOLPH-

MACON COLLEGE with a B.A. degree in 1884, and received the M.A. from Princeton in 1889. His B.D. degree came from Princeton Theological Seminary in 1888. He married Lura Virginia Bennett, Aug. 1, 1888, and they had three daughters and six sons. After she died in 1928, he married Mrs. Henry Hawley McCallum on July 15, 1930.

Cannon entered the ministry of the M. E. Church, South in the VIRGINIA CONFERENCE in 1888. He was president of Blackstone Female Institute (later Blackstone College for girls) from 1894 to 1918. While there he served as editor of the *Baltimore and Richmond Christian Advocate* from 1904 to 1918. He was superintendent of the Anti-Saloon League of Virginia from 1910 to 1919, and was elected a bishop in 1918. He was general superintendent of the Southern Assembly, now LAKE JUNALUSKA, from 1911 to 1919.

He was a member of the General Conference of his church five times, and a member of the Anti-Saloon League of America from 1900 until his death. He was a delegate to many world conferences, among them the WORLD MISSIONARY CONFERENCE in Edinburgh, 1910; the Universal Conferences of Life and Work and Faith and Order in Geneva, 1920-37; Lausanne, 1927; Life and Work, Stockholm, 1925; World Conference on Life and Work in Oxford, the World Conference on Faith and Order in Edinburgh, and the World Peace Conference in Geneva.

He was chairman of the Executive Committee of the World's League Against Alcoholism, and visited Europe ten times in connection with war problems, 1918-22. He was a delegate to the ECUMENICAL METHODIST CONFERENCES in 1921 and 1931. He was chairman of the Southern Commission on Unification of Methodism from 1918 to 1926. One of his most distinguished services was as a member of the Executive and Administrative Commission of the FEDERAL COUNCIL OF CHURCHES. He was chairman of the Federal Council Commission on Relations with Religious Bodies in Europe from 1920 to 1924; chairman of the Commission on Marriage and the Home from 1922 to 1930.

Bishop Cannon had charge of the mission work of the church in several areas—MEXICO, Belgian CONGO, CUBA, and BRAZIL. He served from 1918 to 1934. He also served in ALABAMA from 1920 to 1922. He was in charge of the Pacific Coast work from 1934 to 1938. He was a trustee of the Church Peace Union; a member of the Survey Commission of the Near East; chairman of the Commission of the Near East Relief of the M. E. Church, South.

The fight against the liquor evil was the passion of his life. He often said that his hatred for drink came from memories of visiting, with his mother, the homes of poor people impoverished by alcohol.

Probably his greatest work was as organizer and President of Blackstone College. On more than one occasion, he said that he regretted ever leaving Blackstone for the episcopacy. No person ever had a more devoted, loyal group of students than Bishop Cannon.

As editor of the *Baltimore and Richmond Christian Advocate* he exposed the evils of the day. He became a national and international figure for temperance. To a great extent he was responsible for prohibition laws. When Alfred E. Smith was nominated for the presidency and advocated the repeal of prohibition, Bishop Cannon led the movement called "The Anti-Smith Democrats," and

the "Solid South" was shattered in the national election of 1928. Since there was no paper to carry the temperance side of the battle, Bishop Cannon organized the *Richmond Virginian* with the help of J. Sidney Peters. He worked against the evil of child labor and made many enemies. On his second trip to Africa he contracted the dread African fever and came near dying. He suffered from the effects of this as long as he lived.

For much of his life he was a center of ecclesiastical and political controversies. He was attacked by the secular press, and won a suit for libel which he brought against the Hearst newspapers. He was accused of gambling in the stock market, but was exonerated by the GENERAL CONFERENCE (MES, 1930), although he confessed that he had dealt in stock market ventures. The U. S. Senate Lobby Committee and the Senate Campaign Funds Committee looked into the Virginia campaign expenditures in hearings of 1930 and 1931, but Bishop Cannon defied the committees, challenged their authority and refused to answer questions. Throughout the latter years of his life he was continually persecuted by the press.

He was the author of many pamphlets, mostly on the liquor evils, and of numerous articles and editorials in the church papers.

Bishop Cannon died in Chicago on Sept. 6, 1944, and was buried in historic Hollywood cemetery, Richmond, Va.

V. Dabney, *Dry Messiah*. 1949.

Richard L. Watson, Jr., ed., *Bishop Cannon's Own Story, Life as I Have Seen It*. Durham, N. C.: Duke University Press, 1955.

ELMER T. CLARK

CANNON, JOHN S. M. (1880-1952), American conference lay leader and children's home superintendent, was born at Lockesburg, Ark., Jan. 13, 1880, the son of John and Mary (Turrentine) Cannon. He attended Henderson-Brown College in Arkadelphia one year and then transferred to the University of Arkansas, winning the LL.B. degree from its Law School in 1911. He married Edna Dollarhide, June 11, 1901, and they had three children, Julian, Robert and Mildred. Cannon joined the church at eleven years of age. In 1900 he moved his membership to Winfield Church, Little Rock, became a STEWARD in 1911, and continued active there the rest of his life.

Between 1926 and 1948, Cannon held several positions of leadership in the LITTLE ROCK CONFERENCE—secretary of the board of lay activities, 1926-32, and conference LAY LEADER, 1932-34 and 1936-42; secretary and treasurer of the board of education most of the years from 1933 to 1948; secretary of the board of church extension, 1933-39; and membership on the Arkansas Methodist Centennial Commission, 1934-36. He was a delegate to four General Conferences, 1934-48, and to the 1939 Uniting Conference. He served on the General Board of Lay Activities (MES) during its final years.

As superintendent of the Methodist Children's Home at Little Rock, 1943-51, Cannon was instrumental in relocating it on an eighty-acre tract on the western edge of the city. Since Little Rock grew in that direction, within eight years the value of the property increased from the purchase price of \$10,000 to nearly half a million dollars, and it has since further appreciated. Cannon died Jan. 5, 1952.

Minutes of the Little Rock Conference, MES and TMC.

W. HENRY GOODLEE



WILLIAM R. CANNON

CANNON, WILLIAM RAGSDALE (1916-), American scholar, educator, and bishop, was born at Chattanooga, Tenn., on April 5, 1916, the son of William Ragsdale and Emma (McAfee) Cannon. He received the A.B. degree from the University of Georgia in 1937, the B.D. from Yale University in 1940, and the Ph.D. from that University in 1942. He joined the NORTH GEORGIA CONFERENCE on trial in 1940, came into full connection and was ordained elder in 1942. He served a term in Oxford, Ga. as pastor from 1942-43; the Stewart Avenue Methodist Church in ATLANTA, 1944, at which date he went to the faculty of the CANDLER SCHOOL OF THEOLOGY at EMORY UNIVERSITY as professor of church history. He was made Dean of the Candler School in 1953 and remained in that position until 1968.

Bishop Cannon has served as a member of the Commission on Worship of The Methodist Church, where he participated in the compilation of the new *Methodist Hymnal* of 1964; was chairman of the Board of Ministerial Training of the North Georgia Conference, 1948-64; a delegate to the Third and Fourth Assemblies of the WORLD COUNCIL OF CHURCHES, 1961 and 1968; a delegate to every Conference on Faith and Order since Lund in 1952; an Observer at the Second Vatican Council, 1964-65; a member of the CONSULTATION ON CHURCH UNION, representing his Church; executive committee of the WORLD METHODIST COUNCIL in its conversation with Roman Catholics at both the national and international levels; a trustee of LAGRANGE COLLEGE and of ASBURY COLLEGE. He has served as president of the Association of Methodist Theological Schools and has been recently elected vice-president of the American Association of Theological Schools, and is a member of its executive committee. Bishop Cannon is the author of a number of books, *A Faith for These Times*, 1944; *The Christian Church*, 1945; *The Theology of John Wesley*, 1946; *The Redeemer*, 1951; *Our Protestant Faith*, 1949; *History of Christianity in Middle Ages*, 1960; and *Journeys After Saint Paul*, 1963.

He was elected a member of the GENERAL and JURIS-

DICTIONAL CONFERENCES of his Church, 1948, '52, '56, '60, '64, and '68. At the 1968 Southeastern Jurisdictional Conference he was elected a bishop and was consecrated on July 28, 1968. Newspaper accounts of his election noted that he was the only bachelor to be elected bishop since WILLIAM MCKENDREE in 1808. He was assigned to the superintendency of the Raleigh Area which comprises the NORTH CAROLINA CONFERENCE of the United Methodist Church.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church. 1966.

N. B. H.

CANTON, OHIO, U.S.A., population 113,631, is the county seat of Stark County, and has come to be a strong manufacturing and industrial city. Methodist itinerants came very early to Canton, and it is first mentioned in the conference minutes for 1823, when William Tipton was appointed to the Canton Circuit, which was then in the Portland district. Canton was placed in the PITTSBURGH CONFERENCE when it was organized and held its first session on Sept. 15, 1825. In 1862 and 1863, under the pastoral labors of S. P. Woolf, a new church was completed, costing about \$52,000. This church was destroyed by fire in January, 1881.

First Church, Canton, was dedicated Sept. 23, 1883. It stands today, above the busy streets in the center of the city, a churchly stone edifice which proudly shows to visitors a pew in which WILLIAM MCKINLEY, later president of the United States, was accustomed to worship. The church and the attached educational building were recently remodeled and renovated at a cost of more than \$300,000, thus demonstrating the congregation's belief in the mission of the church in the inner city.

Other Methodist churches in Canton are Christ Community, Crystal Park, Dueber Avenue, Simpson, Turner Chapel and Church of the Lakes. The total membership of the seven Canton churches is approximately 6,692. Canton is also the location of Bethel A.M.E. Church, St. Paul's A.M.E. Church, Bethel C.M.E. Church, McKinley Wesleyan Methodist Church, Second Wesleyan Methodist Church and a Free Methodist Church.

WILLIAM H. PHILLIPS

CAPE GIRARDEAU, MISSOURI, U.S.A. The first distinctively American settlement in MISSOURI was made in Cape Girardeau County prior to the LOUISIANA Purchase. Some Methodists had settled here as early as 1803. The town was laid out in 1807, and it became an important Mississippi river port after 1820.

The first Methodist SOCIETY was organized in July 1809 by SAMUEL PARKER, presiding elder of the Indiana District, WESTERN CONFERENCE, with four full members and three probationers. Little is known about the society between 1811 and the late 1830's when a brick church was built on a lot which was deeded to Trustees of the M. E. Church, Jan. 28, 1843. This building was completely destroyed in the tornado of Nov. 27, 1850.

At the division of the M. E. Church in 1844-45, the Cape Girardeau church voted to adhere to the South, but was restrained by Nelson Henry, presiding elder, almost forcibly. This initiated a local conflict which continued until after the Civil War.

The Southern Methodists built a frame church in 1854. It collapsed under the weight of excessive snow in the

winter of 1856. The congregation then worshiped in other places while attempting unsuccessfully to rebuild.

The M. E. Church congregation made several attempts to build a church and this was accomplished in 1867. The building was sold to the Southern Methodists in 1884, which terminated the English-speaking M. E. Church in Cape Girardeau.

The German M. E. Church was organized in 1855 and has had an unbroken existence of steady growth, having occupied three buildings. Following the abandonment of the German language in 1922, the old name of Ebenezer was changed to Grace.

After 1880 the Southern Methodist church flourished. A new and larger building was occupied in 1893. This was outgrown and a large and imposing structure was erected on a new site in 1907 at Ellis and Bellevue. It was named Centenary to commemorate the appointment of the first Methodist preacher to Missouri in 1806, and the laying out of the town of Cape Girardeau in 1807.

Hobbs Chapel was built on the north edge of the town in 1890 to provide for a Society which had been organized a year or two before.

The continued growth of Southern Methodism in the expanding town required a mission in the south part of the city. This was begun in 1896 in a frame church. In 1910 a lot was given at Maple and Ellis Streets by Louis Houck, historian and builder of southeast Missouri railroads. The frame building was moved to this site and became the nucleus of an expanded brick structure, Maple Avenue Church.

A mission was established in the near north side in 1918, which resulted in the building of Third Street Church at the corner of Third and Big Bend Streets.

Total membership for the five churches as reported in 1970 was 3,229.

FRANK C. TUCKER



CAPE MAY MARKER

CAPE MAY COMMISSION, THE, is the name by which an epochal and most important meeting took place be-

tween representatives of the M. E. Church, and of the M. E. Church, South, Aug. 17-23, 1876. The two great Episcopal Methodisms in the United States had divided in a bitter controversy in 1844, and the Civil War coming in 1861-65 and arraying section against section, had inevitably set these churches more decidedly against each other. After the war the reunited country, however, seemed to call for a reunited Methodism, especially since slavery, a fundamental issue between the positions the two churches had taken, had been destroyed.

The rejection, however, by the M. E. Church in 1848, of the PLAN OF SEPARATION had led that church officially to hold the M. E. Church, South, to have been a seceding body, and not of equal status with itself in Methodist life and standing. The decision of the Supreme Court of the United States in 1857, holding valid the Plan of Separation and forcing the M. E. Church to give to the Southern Church its share of the Book Concern, as agreed in the Plan of Separation, did not lessen the hostility between the two churches, which was then soon greatly furthered by the Civil War. It was, therefore, a great step forward that each one of the Episcopal Churches in 1876 should appoint a Commission who might treat with the other, not simply regarding property conflicts, but on the wider basis of a real and growing fraternity.

The Commissioners appointed by the M. E. Church were Morris D.C. Crawford, the Honorable Enoch L. Fancher, Erasmus Q. Fuller, General CLINTON B. FISK, and JOHN NEWMAN.

By order of their General Conference, the Southern bishops appointed as Commissioners, E. H. Myers of Georgia, R. K. HARGROVE (later bishop) of Tennessee, Thomas M. Finney of Missouri, the Honorable Truett Pope and the Honorable David Clopton. Upon the death of Pope in April 1876, the Honorable Robert B. Vance of North Carolina was appointed as his successor.

The group met at Cape May, N. J. and issued a statement which Bishop JOHN M. MOORE calls in *The Long Road to Methodist Union*, "a historic declaration and basis of fraternity." It declared:

Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784.

Since the organization of the Methodist Episcopal Church, South, was consummated in 1845 by the voluntary exercise of the right of the Southern Annual Conferences, ministers and members, to adhere to that communion, it has been an Evangelical Church, reared on Scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church, have constituted one Methodist family, though in distinct ecclesiastical connections.

The action of the Cape May Commission was questioned somewhat at the ensuing General Conference of the M. E. Church in 1880, but J. M. BUCKLEY, then of great influence in his church, made a motion which closed the matter, as it affirmed: "That we resolve the action of the Commission on Fraternity, appointed by the bishops by the order of the last General Conference, as final."

Bishop John M. Moore in his *Long Road to Methodist Union* states, "This declaration adopted by both Churches, that each is a legitimate branch of the original Methodist Episcopal Church and each is equal to the other in succession to the original, that the two are twin Sisters in Episcopal Methodism, was the answer to thirty years of

questions, contentions, disputes, and conflicts. It removed from the Church, South, the stigma of 'secession'. It supported the position of the Federal Court that the General Conference of 1844 was competent to divide the Church and that it did divide it. It recognized the independent and legitimate standing of the Church, South." Bishop Moore's evaluation was commonly agreed to by Methodists of good will in both Episcopal Methodisms, and was an immense step toward the final union, which came about in 1939.

In 1961 a tablet commemorating this epochal meeting at Cape May, was unveiled in the yard of the Methodist Church at Cape May, N. J., with appropriate ceremonies. Attending were Bishops representing the Southeastern Jurisdiction, and the South Central Jurisdiction, NOLAN B. HARMON and IVAN LEE HOLT respectively. Representing the Northeastern Jurisdiction were Bishops FREDERICK P. CORSON and JOHN W. LORD; and representing the Central Jurisdiction was Bishop EDGAR A. LOVE, in whose Central Jurisdiction territory Cape May was located, as it was within the NEW JERSEY CONFERENCE presided over then by Bishop Corson. Appropriate ceremonies were connected with the unveiling of the tablet which states:

IN COMMEMORATION OF

The Cape May meeting of the Joint Commission on Unity of the northern and southern branches of Methodism in America held August 17-23, 1876, in which were taken the first significant steps toward the reunion of

THE METHODIST CHURCH IN AMERICA

Erected by the
125th Anniversary Committee
and
Board of Lay Activities
New Jersey Annual Conference

Bishop Fred Pierce Corson
Honorary Chairman

September 23, 1961

N. B. H.

CAPPELLINI, CAVALIERE LUIGI (1841-1898), an Italian minister, was born at Spezia, Italy, Sept. 3, 1841. During his military service (1859-1867) a torn portion of the Bible, John 13-17, blew by chance to his feet while he was on sentry duty at Perugia. The incident led to his becoming a colporteur and a student under HENRY PICCOTT at Padua. He went as a free-lance missionary to the military in Rome in 1870. When the American Mission was founded he was one of the first two Italians to be ordained in 1874. In 1877 he transferred to the British Mission, and carried on a ministry at the Military Church in Via della Scrofa until his death on Jan. 27, 1898.

Minutes of the Wesleyan Methodist Conference, 1899, p. 53.
R. KISSACK

CAPERS, WILLIAM (1790-1855), American bishop and founder of the missions to the slaves, was born at the Bullhead Swamp plantation, St. Thomas Parish, South Carolina, Jan. 26, 1790. His father had been a captain

in the Revolutionary War. He attended South Carolina College, being awarded the M.A., and studied law for a brief period. He was admitted on trial to the SOUTH CAROLINA CONFERENCE in December, 1808, and appointed to the Wateree Circuit. He served the following circuits for one year each: Great Pee Dee, Charleston, Orangeburg, Wilmington (North Carolina), and Santee. He located at the annual conference in December 1814, being readmitted three years later. In 1818 he was appointed to COLUMBIA, S. C., and in 1819 and 1820 to SAVANNAH, Ga.

He founded the Asbury Mission to the Lower Creek Indians at Coweta (in present-day Russell County, Ala., about nine miles south of Columbus, Ga.) in 1821, and served as superintendent of the mission from 1821 to 1824. In 1823 and 1824 he was pastor of the Milledgeville, Ga. station, as well as superintendent of the Indian mission. His appointment for 1825-26 was CHARLESTON, S. C., where he also edited the *Wesleyan Journal* (Oct. 1, 1825 to March 3, 1827, when it merged with the *Christian Advocate*). From 1827 through 1830 he was presiding elder of the Charleston District, founding the first slave missions during 1829. After a year in Columbia (1831), he was again in Charleston, as preacher in charge (1832-33). In 1833 there occurred an unfortunate split in the Charleston church, due to the objection of some of the leading white members to the accommodations for colored people. In addition, he was also superintendent of missions to the plantation Negroes, for whom he prepared a catechism for their oral religious instruction. He transferred to the GEORGIA CONFERENCE in 1834 to serve as pastor of Savannah and superintendent of the slave missions on the nearby islands. In 1835 he returned to South Carolina, where he taught briefly at the South Carolina College, apparently expecting to become its president. He returned to Charleston in 1836, where he edited from mid-1837 to 1840 the *Southern Christian Advocate*, authorized by the 1836 General Conference.

The 1840 GENERAL CONFERENCE divided Methodist territory into three missionary departments, with Capers being appointed to the Southern division, a position he filled until 1844, travelling extensively throughout the South.

He was a delegate of the South Carolina Conference to every General Conference from 1820. In the 1844 General Conference he took a prominent part in the debate centering around Bishop JAMES O. ANDREW and his status as bishop. Capers championed the cause of Andrew and the South. The PLAN OF SEPARATION was adopted, the M. E. Church, South was organized, and Capers was elected bishop of the new church at its first General Conference in 1846.

The episcopal labors of Bishop Capers were arduous. His first assignment was to the Holston, Virginia, North Carolina, Georgia, South Carolina, and Florida Conferences. The following year he made a tour to the West, including Missouri, Texas, and the Indian Mission in Oklahoma, continuing such intensive episcopal itineration during his entire episcopate.

He died at Anderson, S. C., on Jan. 29, 1855, and was buried at Columbia. In the Washington Street Church there is a marble tablet to his memory with an inscription about his founding the mission to the slaves.

Dictionary of American Biography.

M. Simpson, *Cyclopaedia*. 1878.

W. M. Wightman, *William Capers*. 1858. D. A. REILY

CAPLES, WILLIAM GOFF (1819-1864), American minister and educator, was born in Jeromeville, Ohio, April 23, 1819, the son of Robert F. and Charlotte Caples. As a young man, the father practiced law and served four years as judge of the common pleas court in Wayne County, Ohio, and then devoted the rest of his life to farming. William grew up on the farm. He studied law at Findlay, Ohio, 1836-37, but never practiced. He was converted in December, 1835, joined the M. E. Church, became a class leader, and in 1836 was licensed to exhort. For a while he clerked in a store at Findlay. In 1838 he married Charlotte Gist, and the next year they accompanied her father, General George W. Gist, as immigrants to Missouri. During 1839, Caples was licensed to preach, and that October he was admitted on trial in the MISSOURI CONFERENCE. Beginning on circuits, he was soon appointed to such stations as Glasgow, Brunswick, Hannibal, and Weston. Also, he served the Weston, Fayette, and Brunswick Districts. He quickly developed a reputation as an able and forceful preacher. Two leading contemporaries ranked him at the top. Bishop ENOCH M. MARVIN declared that Caples was "the greatest preacher in Missouri. His rank would have been with the first class anywhere on the continent." William S. Woodard wrote, "As far as my opportunities and ability to form a correct opinion, enable me to do so, I give this verdict: W. G. Caples was the greatest preacher Missouri ever produced." Caples left no printed sermons, but contemporary accounts of his pulpit efforts seem to indicate that his messages were singularly lucid and gripping. In perspective it is doubtful that he matched Bishop Marvin as a pulpit preacher.

Perhaps Caples' surest merit was his able leadership in education under church auspices. He advocated a statewide system of church schools, one high school in every presiding elder's district, with one central college or university in Missouri. Though that plan was never realized, he was one of the founders of CENTRAL METHODIST COLLEGE in 1854 and was almost solely responsible for locating it in Fayette. He served as agent for the college two years, 1856-58. Though strongly favoring church colleges, Caples, like many other Methodist leaders of his day, was opposed to theological seminaries.

Though from Ohio, Caples voted for the Missouri Conference to adhere South in 1845. He was a delegate to the GENERAL CONFERENCES of the M. E. Church, South of 1850, 1854, and 1858, and to the one that did not meet in 1862. His friend Marvin worked vainly for his election to the episcopacy in 1858. Caples served briefly as an unofficial chaplain under General Sterling Price, was taken captive by Union forces in 1862, was imprisoned six months, and was then paroled. Returning to the pastorate, he was just beginning the second year of his second tour at Glasgow when the opposing forces were fighting for control of the town. A stray Confederate cannon ball struck him as he stood at the foot of the paragonage stairway, and he died three days later on Oct. 11, 1864.

E. M. Marvin, *Life of William G. Caples*. St. Louis: Southwestern Book and Publishing Co., 1871.

W. S. Woodard, *Annals of Missouri Methodism*. Columbia, Mo.: E. W. Stephens, 1893.

FRANK C. TUCKER
ALBEA GODBOLD

CARADON, LORD. (See FOOT, HUGH MACKINTOSH.)

CAREY, ARCHIBALD JAMES (1868-1931), an American Bishop of the A.M.E. Church, was born in Atlanta, Ga.,

on Aug. 25, 1868. He was educated at Atlanta University, Chicago Theological Seminary and the University of Chicago. He received honorary degrees from WILBERFORCE UNIVERSITY and MORRIS BROWN COLLEGE. Converted in 1877, he was licensed to preach in 1888, ordained deacon in 1889 and elder in 1890. He was the pastor of churches in the states of Florida and Illinois. During a long term as pastor in Chicago he was an outstanding figure in the public and political life of the city and state for more than a quarter of a century. Carey, the father of Archibald Carey, Jr., pastor of Quinn Chapel and recently elected judge in CHICAGO, was elected to the episcopacy in 1920. He served the Fourteenth and Fourth Episcopal Districts. Carey died on March 23, 1931.

R. R. Wright, *Bishops* (AME). 1963. CRANT S. SHOCKLEY

CARGILL, DAVID (?-1843), British Methodist missionary pioneer to FIJI, was a graduate of Aberdeen University. He entered the Wesleyan ministry in 1832, and was designated immediately for the Friendly Islands. His scholarship was to be used in translation work, already begun by WILLIAM CROSS and others. In spite of the tiny staff of half-a-dozen in TONGA, the mission there wished to establish work in Fiji among the cannibal islanders, and Cargill began the mission there with Cross in 1835. Cargill was scholarly, austere, and gentle, making considerable impact on the islanders, but died April 25, 1843, after returning from furlough to Vavau in the Friendly Islands.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.*, 1921.
W. Moister, *Heralds of Salvation*. 1878. CYRIL J. DAVEY

CARHART, WALTER D. (1876-1960), American missionary to CHILE, 1906-48, was born in Marshalltown, Iowa. He was received into the conference on trial in 1907 and served the churches in Iquique, CONCEPCION, and SANTIAGO. He also taught in Iquique English College, Colegio Americano in Concepcion, and the Sweet Memorial Institute in Santiago. For several years he served the Board of Missions as its field treasurer in Chile. Other responsibilities included being administrator of *El Cristiano*, official organ of the Chile Annual Conference, and superintendent of the Central District.

In 1909 he married Ethel Shepherd, who had come to Chile as a Methodist missionary from the Dakota Territory, U.S.A., and who also carried on an active life of service as teacher in Colegio Americano in Concepcion, and later as director of Sweet Memorial Institute.

In 1948 the Carharts were retired from active service of the Board of Missions, but were asked to go to CUBA as advisors for the Methodist agricultural school being organized at Preston. However, after only one year in Cuba they were recalled to Chile to alleviate the shortage of missionaries at the EL VERGEL AGRICULTURAL INSTITUTE, where they remained for ten years.

JOYCE HILL

CARIBBEAN AND THE AMERICAS, METHODIST CHURCH IN THE. The Methodist Church in the Caribbean and the Americas was formally inaugurated in 1967, at the Methodist Conference Center, Belmont, Saint Johns, Antigua, West Indies.

The church then comprised six former overseas districts of the British Methodist Conference, namely,

GUYANA, HONDURAS, JAMAICA with the sub-district of HAITI, LEEWARD ISLANDS, PANAMA and COSTA RICA, and the South Caribbean districts. This number was increased to eight in 1968, by the addition of the BAHAMAS and the elevation of Haiti to district status.

In accordance with the move toward autonomy, it was decided in 1960 that there should be an autonomous Conference of the Methodist Church in the Caribbean.

The British Conference agreed to and encouraged this move. Douglas Thompson, then President of the British Conference, and Sister Dora Dixon, Secretary for the Caribbean area of the Methodist Missionary Society, with Edward Rogers and Arthur H. Chapple, were present to represent the British Methodist Church in ceremonies connected with the setting up of the Methodist Church in the Caribbean and the Americas. Also present were the chairmen, ministerial and lay representatives, appointed by the synods of the districts that comprise the Conference of the Methodist Church in the Caribbean area.

The Deed of Foundation by which the new church was inaugurated was signed on May 18, 1967. Four officers of the Conference were appointed: President, HUGH B. SHERLOCK; Vice-President, Sir Donald Jackson; Secretary, EDWIN L. TAYLOR; and Treasurer, J. R. A. McDONALD. According to the constitution the President may be elected annually for five years, and the Vice-President's office is of two years' duration. The Vice-President for 1969-71 is C. Frank Henville. The President of the Conference is a Vice-President of the WORLD METHODIST COUNCIL, and Edwin Taylor is a member of the Central Committee of the WORLD COUNCIL OF CHURCHES.

Land was given for a Conference headquarters by the government of Antigua. The place is called Belmont, and commands a view from every point of the compass. The island of Antigua was chosen chiefly because of its historical connections with early Methodism in both Britain and America (see WEST INDIES).

In its various districts the church works with many other denominations in a variety of ways. The Caribbean Committee for Joint Christian Action is concerned with Sunday school programs and audio-visual work. In most parts of the Caribbean, Methodist churches are members of Christian Councils, some of which include Roman Catholic as well as Anglican and Protestant members. Ecumenical training is given to Methodist and other ministers at the United Theological College of the West Indies, at Kingston, Jamaica, of which the principal, John Hoad, is a Methodist. Methodists share in a joint outreach to students on the various campuses of the University of the West Indies.

While English is the language of the conference and district meetings (except in the Haiti district synod), the church covers an area around the Caribbean where French, Spanish, Dutch, French creole, papiamento, and the language of the Guyami Indians of Panama is spoken.

Situated in the islands of the Caribbean, the mainland territories of Guyana in South America and in Honduras and Panama and Costa Rica in Central America, the church exists in the territories of many different governments, all of whom accept the presence of the church which seeks to cooperate with them in their service to the people of the territories.

The Methodist Church in the Caribbean and the Americas has its own missionary outreach among the Valiente Indians of Panama, in Haiti, and in Honduras. Certain

projects are supported jointly by all the districts of the church.

Hugh B. Sherlock, William Fish Lecture, 1966.

E. L. Taylor and John Hicks, eds., *Constitution and Discipline of the Methodist Church in the Caribbean and the Americas*. London: Cargate Press, 1967.

EDWIN L. TAYLOR
E. S. ALPHONSE

CARLETON, ALSIE HENRY (1910-), American educator and bishop, was born at Oglesby, Texas, on June 22, 1910, the son of Thomas Jefferson and Ethel (Hudson) Carleton. He received the B.A. degree at McMURRY COLLEGE in 1933; the B.D. at PERKINS SCHOOL OF THEOLOGY, SOUTHERN METHODIST UNIVERSITY, 1935. He did post-graduate work at the University of Chicago, 1935-36, and at BOSTON UNIVERSITY, 1946. TEXAS WESLEYAN COLLEGE awarded him the D.D. degree in 1951.

On Oct. 13, 1936, he married Artha Blair Crutchfield, and their children are Thomas Blair, Jonathan Charles and Carolyn A. He entered the NORTHWEST TEXAS CONFERENCE on trial in 1936, and went into full connection as an elder in 1938. He served as pastor in Trent, 1936-38; Clyde, 1938-40; Baird, 1940-42; Lubbock, 1942-48; Big Spring, 1948-53; University Park Methodist Church in DALLAS, 1953-61. He served as superintendent of the Dallas N.E. District, 1961-64, and then became professor of church administration in the Perkins School of Theology. He was president of the Board of Trustees of Texas Methodist Student Movement, president of the Texas Methodist Planning Committee, president of the North Texas Conference Board of Education, 1960-62, president of the Greater Dallas Council of Churches, 1957-59. He was the first clerical delegate from his Conference to the GENERAL and JURISDICTIONAL CONFERENCES of 1964, '66, and '68. He is a trustee of McMurry College, of Texas Wesleyan College, and of the Dallas Methodist Hospital. He delivered the Willson Lectures at McMurry College in 1951.

At the South Central Jurisdictional Conference of 1968, he was elected bishop and assigned to the Northwest Texas-New Mexico Area with episcopal residence in ALBUQUERQUE, N. M. His consecration as bishop took place in St. Luke's Church, OKLAHOMA CITY, Okla., on July 27, 1968, and was participated in by all the bishops of the Jurisdiction.

The Daily Oklahoman, July 26, 1968.

Who's Who in The Methodist Church. 1966. N. B. H.

CARLISLE, JAMES HENRY (1825-1909), American educator and college president, was born in Winnsboro, S. C., on May 24, 1825. In 1853 he was elected to the first faculty of WOFFORD COLLEGE by the SOUTH CAROLINA CONFERENCE. From 1854 to 1875 he served as faculty member and from 1875 to 1902 he was president of the college, continuing at the same time his duties as teacher.

Carlisle was a noted churchman. He was elected to the first General Conference of the M. E. Church, South, and was reelected as long as he would consent to serve. He was also selected as fraternal delegate to the general conferences of other denominations. While he wrote for the church publications occasionally, it was as a public speaker that he made his most significant contribution. A man of striking appearance, impressive sincerity, and unusual gifts, he was certainly one of the most influential leaders in South Carolina in his day.

For fifty years Carlisle gave himself with assiduous



JAMES H. CARLISLE

dedication to the mission of a small college. He conceived that mission to be "the making of men; the development of immature youths into capable, honest, high-minded, patriotic citizens and Christians." Thus it was as teacher and counselor that he made his largest contribution. Subject matter to him was secondary to his interest in the development of the student. Personal contact with each student in and out of the classroom gave him intimate knowledge of Wofford men. Long before personal counselling was known as a part of college procedure, he inaugurated a system of counselling involving each student of the college. The student body was small, and he made it a point to spend one hour in this personal relation with each student during the college term.

Under Carlisle's leadership an amazing number of distinguished men were trained for church and state. Out of the small college came bishops, governors, senators, and congressmen, leaders in industry, and dedicated men in every walk of life.

Carlisle died in Spartanburg, on the campus of Wofford College, on Oct. 21, 1909.

A. D. Betts, *South Carolina*. 1952.

D. D. Wallace, *Wofford College*. 1951.

CLARENCE CLIFFORD NORTON

CARLSON, BENGT AUGUST (1833-1920), was a Swedish minister, one of the founders of the Methodist work in SWEDEN, FINLAND, and RUSSIA. He was born in Tydje in the county of Dalsland, Sweden, Nov. 25, 1833. As a young man he migrated to America. He was converted at the BETHEL SHIP in New York harbor and became a Methodist. He soon began to preach and was accepted on trial in the CENTRAL ILLINOIS CONFERENCE of the M. E. Church in 1865, ordained deacon in 1866 and elder in 1867. He became a pioneer in Jamestown, N. Y. In 1869 he was sent to Sweden to cooperate with Victor Witting (see SWEDEN) in their pioneer work. Carlson worked in Karlskrona (where the first Methodist chapel in Sweden was built in 1870), Kalmar, and Stockholm. He was presiding elder for Karlskrona, STOCKHOLM, and GOTHENBURG districts. He was sent to Finland in 1884, founded

the Methodist Church in the capital, Helsingfors (Helsinki). He preached in many places in the south of Finland, stretching his work in 1888 even to St. Petersburg (now Leningrad), then the capital of the vast Russian Empire. He started the Methodist church magazine, *Nya Budbäraren* (*New Messenger*), was its first editor from 1886 to 1891, when he returned to Sweden after the death of his wife, Emma Rydow. Pastor in several charges in Sweden until his retirement in 1907, he was also Sweden's first delegate to the General Conferences in 1880 and 1884. He published several tracts and books about important points of Methodist theology.

B. A. Carlsson, *Självlbiografi* (*Autobiography*), Stockholm, 1921. *Svenska Folkkrörelser*, Stockholm, 1937, ii, 393.

MANSFIELD HURTIG



THOMAS CARLTON

CARLTON, THOMAS (1808-1874), senior BOOK AGENT of the M. E. Church, 1852-72, was born in Londonderry, N. H., July 20, 1808, and while a lad his parents moved to Niagara County, N. Y., where he spent his youth on a farm. He joined the church in 1825, and was admitted to the GENESSEE CONFERENCE in 1829. His major appointments in the next twenty-three years were: agent for Genesee Wesleyan Seminary, 1834-35, and 1837; First Church, ROCHESTER, 1840-41; Lima, 1842-43; and a total of seven years on three districts—Wellsborough, Niagara, and Buffalo—between 1844 and 1852.

In 1852 the GENERAL CONFERENCE elected Carlton as senior book agent at NEW YORK, and there in the next twenty years he rendered outstanding service to the church. At the same time he was also treasurer of the Missionary Society of the denomination. (During that period the society regularly elected the senior book agent as its treasurer so as to have the benefit of the accounting facilities of the BOOK CONCERN.) Endowed with tact and business acumen, Carlton was a remarkably successful book agent. During a difficult period in the nation's history, he lifted the Book Concern to a commanding position in the field of publishing and disseminating Christian literature.

During Carlton's last quadrennium, JOHN LANAHAN, the junior book agent, discovered irregularities in several departments of the Book Concern and publicly exposed them. A bitter quarrel ensued, and charges and counter charges were aired in the 1872 General Conference. That body exonerated Carlton, but it did not reelect either agent.

The Genesee Conference elected Carlton a delegate to the General Conference seven times, 1848-72, the vote being almost unanimous on the seventh occasion. In 1872 Carlton took the supernumerary relationship in his annual conference, and though continuing his interest in the enterprises of the church, he engaged partially in secular pursuits. He died at Elizabeth, N. J., April 17, 1874.

General Minutes, ME.

M. Simpson, *Cyclopedia of Methodism*. 1878.

N. B. H.



ALBERT CARMAN

CARMAN, ALBERT (1833-1917), principal of ALBERT COLLEGE, Belleville, Ontario, bishop of the M. E. Church in CANADA, and superintendent of the Methodist Church of Canada, was born June 27, 1833, in Matilda Township, Upper Canada of United Empire Loyalist stock. Originally from Kehl, near Strasbourg, Germany, the Carman (Kerman) family settled at Johnstown, N. Y. in 1750, moving to Montreal in 1781 and to Matilda Township in 1784. He was educated at Dundas High School and Victoria College, from which he graduated in 1855.

Converted during a student mission, he turned his attention toward the church, and on June 4, 1857, was admitted on trial as a minister. He was ordained an elder in 1864.

In 1857 Carman became professor of mathematics at Belleville Seminary, a newly opened Methodist Episcopal college, and in 1858 he was appointed principal. He strongly supported the seminary's financial appeals in *The Canadian Christian Advocate* and assumed control of the college's internal finances. He attempted to increase the enrollment by rearranging the terms so that young men might attend college but return to the farm at busy

periods. He sought a university charter for the seminary, and in 1866 it became Albert University, for whose interests he contended vigorously.

Albert Carman became a bishop of the Canada M. E. Church in 1874. As bishop, Carman emphasized the pre-eminence of the spiritual life. He asserted the necessity of spiritual renewal and fidelity to Methodist principles. Preaching was of fundamental importance, but effective preaching could come only from an informed mind and a warmed heart. He believed that the church must be strictly governed and that changes should be effected in an orderly and deliberate fashion. In an expanding nation the church had to grow and to diversify its work. To this end, he strongly supported the missionary enterprise in the Western provinces and promoted higher education. Carman was one of the founders of Alma College, a Methodist Episcopal school for girls, which began in 1878. Finally, he was conscious of the need for association between the branches of Methodism and between different branches of the church.

Bishop Carman attended the first Methodist Ecumenical Council at Wesley's Chapel, London, in 1881, one result of which was to reactivate Methodist union negotiations in Canada. In 1882, he was appointed chairman of the joint Methodist committees on union which agreed on a basis of union, and the following year he was a delegate to the Canadian United General Conference at which it was proposed that Methodist union should be consummated July 1, 1884. Two general superintendents would be appointed to serve the Methodist Church of Canada, S. D. RICE and Albert Carman. Following the deaths of Rice and of his successor, J. A. Williams, Carman continued as sole general superintendent until 1910.

Carman welcomed moves toward a wider church union, and was a member of the Methodist union committee which met the union committees of the Presbyterian and Congregational churches in 1904 to form a joint committee on union. In 1905 he helped to found the Methodist Church of Japan. However, in Canada the controversy in the Methodist theological colleges precipitated by Carman's rejection of the findings of modern biblical scholarship was a major obstacle to union and to peace in his own church.

Carman campaigned actively against social evils in Canada. A prolific writer, he contributed numerous letters and sermons to the press. His emphasis on the work of the Holy Spirit found expression in his book, *The Guiding Eye or The Holy Spirit's Guidance of the Believer*.

The Methodist General Conference in 1910 appointed Carman for a further eight years as general superintendent, a duty to be shared with S. D. CHOWN, appointed for a four-year term. In 1914 the General Conference relieved Carman, then eighty-one, of his duties and appointed him general superintendent emeritus.

He died Nov. 2, 1917. At the funeral service in Carlton Street Methodist Church, Toronto, T. A. Moore described Albert Carman as a genial autocrat, an evangelistic preacher, a master of assemblies, an intense patriot, and a great churchman. He was buried at Mount Pleasant Cemetery, Toronto, on Nov. 6, 1917.

Centennial of Canadian Methodism. 1891.
United Church Archives, *Albert Carman Papers*.

ALBERT BURNSIDE

CAROLINE MAMA was a saintly Indian lady converted as a young woman shortly after the Sepoy uprising. On

the membership rolls her name was recorded as Ellen Richards. She worked as a Bible woman in LUCKNOW, visiting Hindu and Moslem women who after the custom of the upper-class families of the day were confined to their homes. She had such charm and grace, and so abounded in kindness, that her visits were eagerly sought after. Her testimony was convincing, and her prayers seemed to reach both the throne of God and the hearts of all who heard them. The date of her birth is not known.

J. WASKOM PICKETT

CAROTHERS, JOHN EDWARD (1907-), American minister and Board secretary, was born at Las Animas, Colo., on Sept. 12, 1907. He was the son of John Lewis and Sarah (Brown) Carothers. His education was at ASBURY COLLEGE (A.B., 1930); ILIFF SCHOOL OF THEOLOGY (Th.M., 1936; Th.D., 1938). In 1938 he was an Elizabeth Warren fellow. He married Leta Rebecca Hicks on June 1, 1930, and they have two daughters. He joined the Colorado Conference on trial in 1930, came into full connection and was ordained deacon in 1932, elder in 1933. He transferred to the east where he was assigned to Middlebury, Vt., serving there from 1937-42; Albany, N. Y., 1942-50; First Church, Schenectady, 1950-62; Memorial Church, White Plains, N. Y., 1962-64. At that time he was elected the chief administrator for the National Division of the BOARD OF MISSIONS and the associate general secretary of that Board with headquarters in New York City. In 1970 he became a staff member of the NATIONAL COUNCIL OF CHURCHES.

He is a trustee of ALASKA METHODIST UNIVERSITY, SCARRITT COLLEGE, SPARTANBURG JUNIOR COLLEGE, Gulf-side Association of the Mississippi Gulf Coast. He is the author of several books.

Who's Who in The Methodist Church, 1966. N. B. H.

CARPENTER, CHARLES IRVING (1906-), American minister and Chief of Chaplains, United States Air Force, was born in Wilmington, Del., Jan. 13, 1906, son of Frank Freeman and Anne Virginia (Milligan) Carpenter.

He received degrees from Bucknell University (A.B., 1927; D.D. 1955), DREW UNIVERSITY (B.D., 1931); BOSTON UNIVERSITY (S.T.D., 1950); University of Delaware (L.H.D., 1956); Houghton College (D.D., 1958).

He was admitted on trial into the NEWARK CONFERENCE, M. E. Church, 1928; ordained deacon, 1929; and was received in full connection and ordained elder in the Wilmington Conference, 1931.

He served pastorates in PENNSYLVANIA, NEW JERSEY, DELAWARE, and MARYLAND (1926-36).

He was commissioned a first lieutenant in the United States Army in 1936 and advanced through the grades to major general in the United States Air Force, 1949. He served as chaplain at Fort H. G. Wright, New York, 1936-37; at Fort Randolph, Canal Zone, 1937-39; and at Langley Field, Virginia, 1939-42. From 1942 to 1945 he served at Air Chaplain Headquarters. He was staff chaplain, United States Strategic Air Force, Europe, 1945-46, and was chief of chaplains, United States Air Force, Washington, D.C., 1946-58. During 1958-60 he was Protestant cadet chaplain of the United States Air Force Academy, Colorado. His service decorations include the Decorated Legion of Merit, Oak Leaf Cluster; and the Belgian Military Cross, 1st Class; Distinguished Service

Medal, 1958. He retired from the chaplaincy to become pastor of Avenue Methodist Church, Milford, Del., 1960-68.

He served as a member of the Methodist Commission on Chaplains, 1960-68, is a member of OCEAN GROVE Camp Meeting Association (trustee 1957—, president, 1963—).

On Sept. 4, 1928 he was married to Miriam Byrd Dryden.

Who's Who in America, 1970-71.

Who's Who in The Methodist Church, 1966.

J. MARVIN RAST

CARPENTER, WILLIAM E. (1857-1937). American banker and churchman, was born at Cloverland, Ind., Nov. 17, 1857, the son of Jacob A. and Evelyn V. (Grass) Carpenter. Educated at Westfield (Illinois) College and Terre Haute Business College, he married Mary B. Price, Jan. 31, 1884, and they had four sons, one of whom, Guy O., was a leading pastor and district superintendent in the INDIANA CONFERENCE. As a youth William Carpenter joined the UNITED BROTHERN CHURCH, but on moving to Brazil, Ind., he transferred to the M. E. CHURCH. He helped to establish Epworth, Bethel, and Peniel Churches in Brazil.

In 1886 he became Sunday school superintendent at Epworth Church, and in 1897 assumed the same office at Hendrix Chapel, now First Church, where he served thirty-five years. By 1911 it was the largest Sunday school in the world, with an Easter Sunday attendance of 2,518 and a missionary offering of \$2,808. Between 1900 and 1932, Carpenter was a delegate to six GENERAL CONFERENCES of the M. E. Church and a reserve delegate to two, and he was a delegate to the 1921 ECUMENICAL METHODIST CONFERENCE. He served as a trustee of the NORTHWEST INDIANA CONFERENCE, the Methodist Hospital in INDIANAPOLIS, and DEPAUW UNIVERSITY (twenty-two years). He was a member of the board of managers of the Preachers' Aid Society, and a director of the Battle Ground Campmeeting Society. Following the first world war, the American Committee for Relief in the Near East appointed Carpenter a member of a commission to visit Armenia.

He died in Brazil, Ind., Aug. 21, 1937.

Brazil Daily News, Jan. 23 and 24, 1914.

Brazil First Methodist Church Centennial Book, 1839-1939.

Brazil First Methodist Sunday School Silver Anniversary Souvenir, 1911.

Who Was Who in America, 1897-1942. W. D. ARCHIBALD

CARR, HAROLD FORD (1898-), American minister and seminary dean, was born in Freeburg, Ill., on Oct. 24, 1898, the son of Robert Higgins and Mabel (LeGrange) Carr. He was educated at Nebraska University (A.B., 1921; D.D., 1932) and BOSTON UNIVERSITY (S.T.B., 1926), and studied at the American University School of Journalism at Beaune, France, 1919. He was given the LL.D. degree from DENVER UNIVERSITY in 1959.

He married Eleanor Graff on June 8, 1922. Their children are Charles Robert and John Lynn.

He was ordained to the ministry of the M. E. Church in 1924 and became the pastor of the Pawtucket Congregational Church, Lowell, Mass., 1924-27; the co-pastor of St. Marks Methodist Church, Rockville Centre, Long

Island, 1927-28; a director of the WESLEY FOUNDATION at the University of Pennsylvania, and the pastor of Asbury University Church in PHILADELPHIA, 1928-34. He then transferred to the DETROIT CONFERENCE, becoming pastor of the Court Street Church, Flint, Mich., 1935-42; Lakewood Church, Cleveland, Ohio, 1942-53. At that time he was elected president of the LIFF SCHOOL OF THEOLOGY, where he served until 1961. He was the director for the Seminar for Ministers at GARRETT THEOLOGICAL SEMINARY, 1961-64, retiring in that year.

Dr. Carr served with the U. S. Army, A.E.F., 1918-19. He was a delegate to the GENERAL CONFERENCES of The Methodist Church, 1940, 1948, and 1952, and to the Western JURISDICTIONAL CONFERENCE, 1956. The governor of COLORADO appointed him a member of the Governor's Rush to the Rockies Commission, and he belonged to other civic commissions in and about Denver. He was a member of the Board of Corporators of the Presbyterian Ministers Fund and a member of the Newcomen Society of North America.

Following retirement, he lives in Evanston, Ill.

Who's Who in The Methodist Church, 1966.

N. B. H.



JULIAN S. CARR

CARR, JULIAN SHAKESPEARE (1845-1924), American layman and prominent industrialist, was born in Chapel Hill, N. C. on Oct. 12, 1845. He graduated from the University of North Carolina.

During the War Between the States, Carr served as a Lieutenant General in the Confederate Army of Northern VIRGINIA, commanding the NORTH CAROLINA division. After the war he took part in the work of the United Confederate Veterans.

A very successful Southern businessman, Carr was president of the Bull Durham Tobacco Co., the First National Bank of Durham, and the Ormond Mining Co., and in addition was on the Board of Directors of more than a dozen business and religious institutions. He took particular interest in furthering the work of charitable and educational institutions, and served as a Trustee of

the North Carolina Children's Home; GREENSBORO COLLEGE; PAINE COLLEGE; Training School for Colored People, Augusta, Ga.; AMERICAN UNIVERSITY; Home for the Aged at Durham; Confederate Home for Women, Fayetteville, N. C. He volunteered his services as an aide to Herbert Hoover as Federal food administrator in 1917-1919.

His election as delegate to the 1921 ECUMENICAL METHODIST CONFERENCE in London and to the ROBERT RAIKES Sunday School Centennial recognized his outstanding service to the Church.

In 1881, Carr met and was very much impressed by a young Chinese lad who had reached Wilmington, N. C., on a Coast Guard vessel. The young man had recently been converted to Methodism and Carr agreed to sponsor him. The young man, CHARLES J. SOONG, after attending Trinity College and VANDERBILT UNIVERSITY, returned to CHINA as a missionary and founded one of the most prominent families of modern China. He married a devout Christian woman and they had six children. One of the daughters became Madame Sun Yat Sen; another became the wife of H. H. Kung, a descendant of Confucius and Finance Minister; a son, T. V. Soong was both Finance Minister and Foreign Minister of China; and the youngest daughter, Mayling Soong, became the famed MADAME CHIANG KAI SHEK.

Carr was a member of the original committee which proposed the Southern Assembly at LAKE JUNALUSKA, N. C., and was on its first Executive Committee.

He died in Durham, N. C., on April 29, 1924.

Elmer T. Clark, *The Chians of China*. Nashville: Abingdon-Cokesbury Press, 1943.

Who's Who in America.

ELMER T. CLARK

CARR, WESLEY MOORE (1894-1950), American minister, educator, and missionary to BRAZIL, was born in Hughart, W. Va. on April 22, 1894. He received a B.A. from RANDOLPH-MACON COLLEGE, a B.D. from CANDLER SCHOOL OF THEOLOGY, the S.T.M. and Th.M. from Union Theological Seminary, and later did graduate work in hellenistic studies at Yale Divinity School. His first appointment in the United States was in the BALTIMORE CONFERENCE. In 1922 he went to Brazil with his wife, Le Etta Ball, as a missionary.

Carr taught Greek and New Testament in the seminary then connected with INSTITUTO GRANBERY and later in the seminary when it was moved to Rudge Ramos, near SÃO PAULO. At various times over the years, he served as district superintendent; as Reitor (principal) of the seminary and as Reitor of Instituto Uniao in Uruguaiana, South Brazil. He was a member of the language committee for new missionaries, served with the board of education in the South Brazil Conference; and with the boards of trustees of the Instituto Metodista in São Paulo, the Instituto Piracicabano, and the interdenominational Evangelical Confederation. Twice Carr was a delegate to World Sunday School conventions—in Rio de Janeiro, 1932, and in Oslo, 1936. In 1941 he represented Brazilian Methodism at the first Latin American Consultation in BUENOS AIRES. He was the author of two books in Portuguese—*Paulo and Comentarios sobre o livro de Galatas* (Commentary on Galatians).

During an interim in the United States, Carr became visiting professor at EMORY UNIVERSITY; then at SCARRITT COLLEGE and at VANDERBILT. Mrs. Carr died while they

were in NASHVILLE. Prior to his return to Brazil in 1947 he married Hester Bruce of Georgia, who had been a missionary in Brazil under the Women's Division of The Methodist Church.

Carr died suddenly on Feb. 6, 1950. He was buried at his request in the Santo Amaro Cemetery, scene of his last parish.

Survivors included his wife, Hester, and three children from his first marriage—Rosalie Carson, Jeannette Castil, and Kenneth (died December 1967).

HESTER BRUCE CARR

CARRADINE, BEVERLY (1848-1919), American pastor and holiness evangelist of the M. E. Church, South, was born April 4, 1848, in Yazoo County, Miss. He was converted at the age of twenty-six in the summer of 1874. His call to preach soon followed, and the same year he was licensed to preach by the MISSISSIPPI CONFERENCE. His ordination to DEACON came in 1876 and to ELDER in 1878. He served the Vernon, Madison, Brandon and Crystal Springs charges before transferring to the LOUISIANA CONFERENCE in 1882. There he served the St. Charles (now Rayne Memorial) and Carondelet Street Churches in NEW ORLEANS in successive order. In 1889, while pastor at Carondelet Street, Carradine testified that he experienced the instantaneous baptism of the Holy Spirit. In 1890, he transferred to the ST. LOUIS CONFERENCE where he served Centenary and First Church in ST. LOUIS. During these years he quickly rose to fame as an outstanding spokesman for the holiness movement.

Carradine was a flaming evangel for righteousness in New Orleans at the time when the Louisiana lottery was holding that state in its evil grip. Some time later, after his tenure in St. Louis, he became persuaded that the Methodist Church had grown cold and was forgetting its mission to spread holiness. So he located in 1893 and went into evangelistic work on his own account. For a time he was in the Oliver Gospel Mission in Columbia, S. C. He also published a holiness paper.

In 1890 his book *Sanctification* appeared and immediately became a classic statement of the holiness position. He became deeply involved in the "come-out" controversy as the century closed (the "come-outers" insisted on leaving the church—"Come ye out and be ye separate") but was a strong advocate for holiness people to remain within the Methodist Church. Among his many books are *Graphic Scenes* (1911), *Heart Talks* (1899), *The Sanctified Life* (1897), *The Second Blessing in Symbol* (1893), *The Old Man* (1896), and *Pastoral Sketches*.

Beverly Carradine was a man of a singularly sweet disposition and reflected none of the self-sufficiency too often found among the "perfectionists." In his old age, having no church connection to support him, he knew the pinch of poverty. Upon learning of this fact, certain of his friends, including a bishop of the M. E. Church, South, did what they could to alleviate something of his condition. Upon his death his body was borne to Vicksburg, Miss., where the preachers and certain comrades of earlier years, led by Nolan B. Harmon, Sr., then pastor there, met the train bringing his body and tenderly laid him to rest.

Beverly Carradine, *Graphic Scenes*. Cincinnati: God's Revivalist Office, 1911.

_____, *Heart Talks*. Cincinnati: God's Revivalist Office, 1899. N. B. H.



CARLOS CARRASCO

CARRASCO, CARLOS (1926-), Peruvian educator, was the first Peruvian to become principal of Colegio America, CALLAO, PERU.

Educated at the school he was later to head, he attended ILLINOIS WESLEYAN and SOUTHWESTERN COLLEGES in the U.S.A. Later he returned as a CRUSADE SCHOLAR to earn a master's degree in education at Peabody College for Teachers, Nashville, Tenn. He was made principal of Colegio America in 1956. He has held several positions in the PERU PROVISIONAL ANNUAL CONFERENCE related to the educational interests of the Church and was acting vice-president and instructor at the Panamericana Normal School.

Edwin H. Maynard, "A Sailor Launches a Scholar," *The Methodist Story*, vol. 11, no. 8, Sept., 1967. EDWIN H. MAYNARD

CARROLL, JOHN SALT KILL (1809-1884), Canadian minister and historian, was born in New Brunswick in 1809. At an early age he was exposed to Methodist preaching, which led him to seek systematically for salvation. He had a profound religious experience in 1824; three years later he began to preach. He was ordained in 1833.

From 1827 until his death in 1884, John Carroll was an active minister. He served on circuits throughout Upper Canada; he was a district chairman for twenty-seven years, and in 1863 he was co-delegate of the WESLEYAN METHODIST CHURCH. His pastoral work was characterized by most careful attention to detail. Although he was not a great preacher, his genuine saintliness, zeal, and good judgment made him a most effective minister.

In addition to his pastoral work, Carroll was an indefatigable student and writer. Although he had little formal education, he acquired a sound knowledge of Greek and Hebrew, theology, and ecclesiastical history. Above all, in his generation he was the most eminent historian of Methodism in Upper and Lower Canada. It was fitting that the man who preached WILLIAM CASE's funeral sermon should write between 1867 and 1877 the five vol-

umes entitled *Case and His Contemporaries*; or *The Canadian Itinerants' Memorial*. Unlike many such works, it is judicious, accurate, and charitable. In addition Carroll wrote *Past and Present* (1860), *My Boy Life* (1882), *Father Corson*; or *the Old Style Canadian Itinerant* (1879), and *The School of the Prophets* (1876). In these and in his innumerable contributions to *The Christian Guardian* and other periodicals, Carroll not only kept alive a knowledge of the Methodist past, but also softened the asperities between the various Methodist churches.

Carroll's death occurred but a few months after the formal inauguration of the Methodist Church in Canada, in which all the Methodists were united. As one who had labored faithfully for this consummation, it was doubtless an event which cheered his last days. He died as he had lived, intent upon the extension of his church. Subsequently, one wrote: "Though his familiar form will be no more seen among us, and we shall miss his words of inspiration and admonition, he will long live in the affectionate remembrance of his brethren, to whom his name is still as ointment poured forth."

J. Carroll, *My Boy Life*. Toronto: Briggs, 1882.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881. Minutes of the Toronto Conference, 1885. G. S. FRENCH

CARROLL, NATHANIEL MONROE (1837-1931), American preacher, was born in Calvert County, Md., as a slave sometime during the year 1837, and was received on trial at the first session of the WASHINGTON CONFERENCE, organized in Old Sharp Street M. E. Church, Oct. 27, 1864. His pastoral record extended over MARYLAND, VIRGINIA and the District of Columbia. Carroll had been a trustee of MORGAN COLLEGE for twenty-three years, one of the founders and president of the Aged Men and Women's Home which later became the N. M. Carroll Home in Baltimore, Md. He gave fifty-three years of successful service in the Conference. He was instrumental in building twenty-six churches, saved sixteen from being sold; served as presiding elder ten years; licensed to preach fifty-four preachers; organized forty-four Epworth League chapters, and was instrumental in bringing thousands into the Kingdom of God. Upon retirement he received the Chautauqua salute and a silver loving cup. N. M. Carroll was called the "father" of the Washington Conference. He was the embodiment of preparedness, punctuality, a faithful pastor, a wise administrator, and a far-seeing counsellor. Two sons, John and Clayton, became ministers; one son, Daniel, became a doctor.

Journals of the Washington Conference, ME, 1917, 1918, 1931, 1933. EDWARD G. CARROLL

CARSON, HATTIE GERE (1862-1927), an American missionary to MEXICO and CUBA, was born Nov. 17, 1862 in Baltimore, Md., in the home of C. G. Carson and Sarah Gere Carson. Soon after they moved to SAVANNAH, GA., and became active members in the Wesley Monumental Church. Through the influence of her home and church she became interested in missions.

She was appointed in 1895 as a missionary to Mexico where she served for four years in Durango. In 1899 she was sent to Santiago de Cuba to open a school for girls. After a year in the Oriente Province, it was decided to open the school in Havana. This school was the beginning of Eliza Bowman School which was later moved to a permanent location in Cienfuegos.

Two of her close associates were Marcia Marvin, daughter of Bishop ENOCH MARVIN, and Ethel Ellis of North Georgia.

For health reasons she asked to be released from being director of Eliza Bowman and was transferred to become a teacher in Colegio Pinson, CAMAGUEY in 1914. There she made her home with the Rev. and Mrs. B. O. Hill, as a part of their family.

Although her health continued to fail, she kept on teaching, having her classes meet in her bedroom. In 1926 she made a brief trip with Mrs. Hill to her sister's home in Georgia but soon longed for the tropical sunshine. She suffered intensely for months, but her last days were full of repose and she slipped quietly away in 1927. For a time her body was placed in a vault in the cemetery of Camaguey, but according to a promise B. O. Hill took her remains to the States in 1929, when he retired, and she was reinterred in Bonaventure Cemetery, Savannah, Ga.

S. A. Neblett, *Methodism in Cuba*, 1966. GARFIELD EVANS

CARSON, HERMAN ROBINSON (1890-1967), American minister and conference executive, was born at Greenfield, Ill., Nov. 22, 1890, the son of John and Hannah Jane (Zink) Carson. He received the A.B. degree and the diploma in theology in 1916 from ASBURY COLLEGE, and the school awarded him the D.D. in 1950. He married Irene Thomason, Aug. 31, 1911, and they had three sons. After the death of his first wife, he married Effie M. Patton, Dec. 25, 1945.

Admitted on trial in the NORTH INDIANA CONFERENCE in 1917, Carson was ordained deacon in 1919 and elder in 1921. He served pastorates until 1946, the later ones being Fort Wayne Trinity, Portland, Anderson Noble Street, Decatur, and Goshen First. From 1946 to 1960 he served as executive secretary of the conference Preachers' Aid Society. Carson held a number of conference and connec-tional offices: president of the conference board of education, 1939-41; dean of the Epworth Forest Institute and Assembly, 1945-47; trustee of the Ball State University WESLEY FOUNDATION, 1935-60; vice-president of the Purdue University Wesley Foundation, 1950-60; president of the conference historical society, 1950-60; president of the Indiana Methodist Historical Society, 1952-60; president of the North Central Jurisdictional Historical Association, 1946-60; and a member of the executive committee of the ASSOCIATION OF METHODIST HISTORICAL SOCIETIES, 1950-60. A member of the Sons of the American Revolution, he was Indiana chaplain, 1964-66, and chaplain general, 1965-66. He was a contributing author to and editor of the *History of the North Indiana Conference*, volume 2, published in 1956.

He died May 22, 1967.

Minutes of the North Indiana Conference.

Who's Who in The Methodist Church. 1966. N. B. H.

CARSON CITY, NEVADA, U.S.A., the seat of Ormsby County, the capital of the state, and historically the birth-place of NEVADA Methodism. Here Jesse L. Bennett preached in 1858 and established the first Methodist Society in Nevada in 1859.

Although the first society, its church building was the sixth in the state. In 1861, with the appointment of W. T. Blakely, a campaign for capital funds was launched. Territorial Governor James W. Nye attended the initial meet-

ing. Actual building, however, awaited Warren Nims, who arrived in 1863. A parsonage was completed in 1864. Work on the church began in 1865. Nims hauled all the stone for the church from the prison quarry with a team of horses and a cart. Nevada's first governor, H. G. Blasdel, was a trustee during this period. The church was dedicated on Sept. 8, 1867, by Bishop EDWARD THOMSON. During the pastorate of W. H. D. Hornaday, the church building was enlarged, remodeled, and fitted with stained glass windows. A rededication took place in August of 1909 with Bishop EDWIN HOLT HUGHES presiding.

The Methodists and Presbyterians became a Federated Church in 1929. The Federation was dissolved in 1948.

In 1959, the church observed its centennial. Fred A. Rinehart was the pastor. Bishop DONALD H. TIPPETT preached the centennial sermon, "Reveille or Retreat," on May 3. The General Assembly of the State of Nevada adopted a resolution memorializing Jesse L. Bennett: "The first Protestant minister to carry the word of God to the inhabitants of the eastern slopes of the Sierras."

L. L. Loofbourow, *Steeple among the Sage*. 1964.

Minutes of the Nevada Mission, 1908.

Thompson and West, *History of Nevada*. 1881. (Reprint, 1958) ELMER H. PODOLL

CARTER, CULLEN TULLER (1880-1966), American minister, historian, and executive secretary (1921-36) of the TENNESSEE CONFERENCE, was born Nov. 15, 1880, in Hickman Co., Tenn., and was educated at Hardin College, the old University of Nashville, and VANDERBILT UNIVERSITY.

He was admitted on trial into the NORTH ALABAMA CONFERENCE in 1905 and transferred the next year to the Tennessee Conference. During his forty-eight years in the ministry Carter organized, built, or rebuilt thirty churches, the major portion of this work being done while he was executive secretary of the conference and in charge of the training program for Sunday school teachers.

As a historian of Methodism in Tennessee, Carter published the following works: *Methodist Doctrinal Beliefs* (1942); *History of the Tennessee Conference* (1948); *Life and Letters of Asbury* (1954); *History of Methodist Churches and Institutions in Middle Tennessee* (1956); *Methodism in the Wilderness* (1960); *Methodist Leaders in the Old Jerusalem Conference, 1812-1962* (1961); *History of the Cookeville District* (1962) and *History of the Columbia District* (1962). As a result of his interest in Methodist history, he was instrumental in having a number of historic sites in the Tennessee Conference marked and monuments erected. During the last years of his life, Carter was curator of the Methodist museum and archives at MARTIN COLLEGE, Pulaski, Tenn., a collection chiefly amassed by him.

During the first World War Carter served with the Y.M.C.A. in France. Later he traveled extensively in Palestine, Egypt, Europe, MEXICO, and CUBA.

In 1905 he was married to Mary Lucy Christopher of Westmoreland, Ala. They had one son, James Paul. The first Mrs. Carter died in 1957. In 1959 he married Mrs. Mary McFerrin Faris Duncan.

Carter died April 20, 1966, at his home near Pulaski.

Journal of the Tennessee Conference, TMC, 1966.

The Nashville Banner, April 21, 1966. MARVIN COOK

CARTER, DAVID WENDELL (1848-1937), American missionary to CUBA and MEXICO, was born July 8, 1848. After abundant labors for twenty years in Mexico, with his principal work as editor of *El Evangelista Mexicano*, he was requested by Bishop W. A. CANDLER to give one month to study conditions in Cuba. As a result he took his family and later transferred to Cuba, arriving in HAVANA, Feb. 22, 1899.

He had married Cornelia Stanley Keith, Oct. 20, 1884. Their children were Keith, Ella Douglas, David W., Jr., Annie Frazier, Hugh Servier, Stanley and Cornelia Keith.

He secured legal status for the church from the government in 1899. He had the power of attorney for the Board of Missions of the M. E. Church, South, and he became the superintendent of the entire mission. At the first Cuba Annual Conference on Jan. 30, 1900, he was appointed district superintendent over ten circuit and station preachers. By 1906 the work had grown to such a degree that the island was divided into Eastern and Western Districts, and Carter was assigned to the Western District. He arranged for evangelistic services to be held in every church.

While on furlough in 1936, his doctors advised him that a change in climate would be beneficial to him, and he was transferred to the Western Mexican Border Conference.

Most of the city properties throughout Cuba were bought under his supervision—properties in use up to the present time. "A man of piety, culture, judgment, frank but friendly, he gave his latter years to the Mexican work in Texas," where he retired in 1929 after fifty-two years in the active ministry.

He died Sept. 3, 1937, and was buried at Georgetown, Texas.

S. A. Neblett, *Methodism in Cuba*. 1966. GARFIELD EVANS

CARTER, HENRY (1874-1951), British Methodist, was born in Plymouth. He entered the Wesleyan Methodist ministry in 1901, training at Handsworth College. An associate of S. E. KEEBLE, he entered the Temperance Department of the Wesleyan Church in 1911, remaining there for thirty-one years. Prominent as a temperance reformer, Carter was appointed to the Liquor Control Board (1916), and was a member of the Royal Commission on Licensing (1929-32). For his work on this, he received the C.B.E. He helped to create the Order of Christian Citizenship (see CHRISTIAN CITIZENSHIP DEPARTMENT) and the Methodist Peace Fellowship. He worked unceasingly for refugees, displaced persons, and other victims of the two World Wars. His most important publication was his BECKLY Lecture, *The English Temperance Movement* (1933), one of the few serious studies of this vital factor in nineteenth-century English history. He died on June 19, 1951.

FRANK CUMBERS

CARTER, RANDALL ALBERT (1867-1954), eleventh bishop of the C. M. E. CHURCH, was born at Fort Valley, Ga., on Jan. 1, 1867. He received the A.B., M.A., and D.D. degrees from PAINE COLLEGE, and honorary doctorates from LANE COLLEGE and ALLEN UNIVERSITY.

He joined the SOUTH CAROLINA CONFERENCE in 1887 and transferred to the GEORGIA CONFERENCE the following year. He served as pastor of churches in Dunbarton, Augusta, and Barnesville in Georgia. He was secretary to

the EPWORTH LEAGUE from 1898 to 1903, and was PRESIDING ELDER for fourteen years.

He was elected a bishop in 1914 and lived in CHICAGO. He was long a member of the FEDERAL COUNCIL OF CHURCHES and a member of its Executive Committee. Bishop Carter was the author of numerous books, including a volume on the Hebrew Prophets.

Clark and Stafford, *Who's Who in Methodism*. 1952. *Religious Leaders of America*, 1941. *Who's Who in the Clergy*, 1936.

ELMER T. CLARK

CARTER, THOMAS COKE (1851-1916), American U. B. bishop, was born Jan. 1, 1851 in Carroll County, Tenn. to loyal Methodist parents. Local educational opportunities being meager, he walked to another community to study under an unusual teacher. At seventeen he preached his first sermon. In 1869, he joined the TENNESSEE CONFERENCE of the M. E. Church and served a circuit. He spent four years at TENNESSEE WESLEYAN COLLEGE, then transferred to DEPAUW UNIVERSITY from which he graduated in 1875. He was principal of the West Tennessee Seminary one year, and was president of Tullahoma College as well as college pastor, 1876-80. He was married to Maggie Brown in 1875.

He was superintendent of Mission Schools of the M. E. Church in Central CHINA, 1880-82, but became critically ill and was returned home. Recovering quickly, he was called to fill the vacant editorship of the Atlanta-based *Methodist Advocate*, later published at CHATTANOOGA, Tenn., which he did well for nine years. As a member of the Northern branch of Methodism and editing a paper for that church in the South, sharp controversies arose to make the work difficult.

In 1894 he transferred his credentials to the CHURCH OF THE UNITED BRETHREN IN CHRIST. He was known as an individualistic and outstanding southern orator, a religious journalist, and educator. The BOARD OF MISSIONS appointed him superintendent of all advance work in the South, and in 1905 to the bishopric as episcopal head of that field. It appeared for a while that great advance was being made in the South; but by 1909 it was evident that the prospects were not as hopeful as they had been portrayed. In 1913 the work was dissolved and the GENERAL CONFERENCE elected Bishop Carter to an emeritus relationship without salary, although he was but sixty-two years of age at that time.

Carter gave himself to preaching and lecturing, and in this field he was very popular throughout America. He came to a tragic death in Cincinnati, Ohio, Feb. 27, 1916, and was buried at Chattanooga, Tenn.

Koontz and Roush, *The Bishops* (UB). 1950.

GALE L. BARKALOW

CARTWRIGHT, BARTON H. (1810-1895), American pioneer preacher, was born in Genesee Co., N. Y., March 9, 1810 and died at Oregon, Ill., April 3, 1895. He was the son of a Baptist preacher. When he was twelve years old, his father died while looking for a new home in ILLINOIS. At the age of eighteen, Barton was converted and joined the M. E. CHURCH. In 1833 he traveled on foot and by boat to Flint Hills, now BURLINGTON, IOWA. On his first Sabbath there he crossed the river to attend services at an appointment on the Henderson River Mission, of which BARTON RANDLE was preacher. Because of

the preacher's illness, Cartwright was persuaded to preach in his place. He was given an exhorter's license by Randle and was licensed to preach in March 1834, by PETER CARTWRIGHT.

His first assignment was to the Flint Hills settlements in Iowa "to preach and form societies, if practicable, and to make report thereof to the Conference." That he might be independent, he preferred to rely upon his own labor for support. He started for his mission with four yoke of oxen, a breaking plow, and a load of provender. His time was divided between breaking prairie for the new settlers in the daytime, and holding meetings at night and on the Sabbath. He started the first Methodist class in Flint Hills, in the home of Dr. Ross, not later, he says, than the first of May, 1834, which consisted of six persons, with Dr. Ross as the leader. This class was the start of what is now First Church in Burlington, Iowa. In the fall he was received on trial into the conference. He was received into full connection in 1836. At that time he asked and received location, but continued to work as he was able. In 1839 he was readmitted. The next year he was assigned into the ROCK RIVER CONFERENCE when the ILLINOIS CONFERENCE was divided. He served as a Chaplain with the 9th Regiment of the Illinois Volunteer Infantry in 1863, and was with Sherman and Kilpatrick in the famous march to the sea.

Cartwright was married April 18, 1839 to Chloe J. Benedict, who was the first school teacher in Ogle County, Ill. He was superannuated in 1883, died at Oregon, Ill. April 3, 1895, and was buried there.

J. Leaton, *Illinois*, 1883.

Minutes of the Rock River Conference, 1895. JOHN A. NYE

CARTWRIGHT, PETER (1785-1872), American pioneer circuit rider, whose unusual career and colorful exploits have become a tradition in American Methodism, was born Sept. 1, 1785, in Amherst County, Va. His family moved to Lancaster, Lincoln Co., Ky., in 1790, and settled ultimately in 1793 at Rogue's Harbor, Logan County. Here Peter became devoted to dancing, horse racing, and playing cards. Except for some religious instruction

from his Methodist mother, he received little education. He was converted in a camp meeting in 1801 and immediately joined the M. E. CHURCH, receiving an exhorter's license in May, 1802. Becoming a travelling preacher in October, 1803, he fell under WILLIAM MCKENDREE'S influence. In 1806 he was ordained deacon by Bishop ASBURY, and two years later was ordained elder by Bishop McKendree.

His early ministry successively included Red River Circuit in KENTUCKY; Waynesville Circuit, covering a part of TENNESSEE; Salt River and Shelbyville Circuit, extending into INDIANA; and Scioto Circuit in OHIO. Self-reliance, readiness with tongue and fist, and a quick sense of humor all fitted "the Kentucky boy," as Cartwright was called, for the frontier.

"After mature deliberation and prayer," he married Frances Gaines, a girl of nineteen, on Aug. 18, 1808, because, he explained, "I thought it was my duty to marry." Cartwright was presiding elder of the Wabash District in 1812 and of Green River District in 1813-16. Then, after four years on circuit in Kentucky and two as presiding elder of the Cumberland District, he was transferred in 1823 to the ILLINOIS CONFERENCE, where he was presiding elder of different districts until 1869.

This famous pioneer preacher received \$238 in 1821, the highest salary in the KENTUCKY CONFERENCE; but, moving with his wife and six children to the Sangamon Circuit in Illinois, he received \$40, all told, for the year.

Cartwright presided at the Illinois Conference session held September 1833 at Union Grove, Ill., in Bishop JOSHUA SOULE'S absence, mapping out an extension across the Mississippi River. Elder Cartwright, of Quincy District, commissioned Barton H. Cartwright on March 23, 1834, "to preach and form societies in the Flint Hills Settlement in Iowa." Also, "Uncle Peter" preached on North Hill, near Burlington, during the summer of 1834.

For twenty years a circuit rider and fifty years a presiding elder, "God's Plowman" as Cartwright called himself, stands out as a "Paul Bunyan of evangelism," with "legendary physical prowess, ready adaptability to all conditions of life, keen wit and an amazing power of pungent speech; and an unwavering devotion to the gospel and the Church." He was elected thirteen times in succession to the General Conference.

A strong anti-slavery man, he participated in the great General Conference debate of 1844 when the M. E. Church divided. Cartwright began his speech by saying, "Having now heard the law and the prophets, not to say the Scribes and the Pharisees. . . ."

He was twice a member of the Illinois Legislature. His one defeat came in 1846 when he ran for United States Congress against Abraham Lincoln. Minus academic training himself, he strongly advocated the founding of Methodist colleges and was largely instrumental in founding MCKENDREE COLLEGE. He died Sept. 25, 1872, at his Pleasant Plains home, Sangamon County, Ill. He and his wife were buried at Pleasant Plains. His home church at Pleasant Plains was voted to be the first conference historic site of the CENTRAL ILLINOIS CONFERENCE at its 1969 session, and was dedicated such on Oct. 19, 1969 by Bishop LANCE WEBB. The pulpit from which Peter Cartwright preached is still used in the church, with other memorabilia on display there.

P. Cartwright, *Autobiography*, 1856.

Fifty Years, 1871.

Dictionary of American Biography.



PETER CARTWRIGHT

Encyclopaedia Britannica.

R. A. Gallaher, *Methodism in Iowa*. 1944.

Minutes of the Annual Conferences, ME. 1873.

Together/News Edition, Illinois Area, Vol. 13, No. 8, August, 1969; No. 12, December, 1969.

Nancy Veglahn, *Peter Cartwright, Pioneer Circuit Rider*. New York: Charles Scribner's & Sons.

E. H. Waring, *Iowa Conference*. 1910. MARTIN L. GREER

CARVALHO, FELIPE REVALE (1870-1911), Brazilian preacher, was born in the state of Bahia, but moved when quite young to JUIZ DE FORA, state of Minas Gerais. He was converted under the preaching of JAMES L. KENNEDY, who had begun work in that city in 1884. Carvalho was licensed and began preaching almost at once. By May 1886, he was pastor of a little congregation in Rio Novo, Minas Gerais, with LUCCERO DE MIRANDA. On August 27, three policemen arrested them and marched them through the streets to the police station.

Kennedy arrived in town that very day, accompanying Bishop J. C. GRANBERY, who was coming there to preach. Hearing of the matter, Kennedy succeeded in having the order revoked, so that Carvalho and Miranda could continue their ministry.

On Aug. 17, 1890, Carvalho married Emilia Fontoura. Many years later in Cataguazes, a mob of fanatics attacked him after he had preached, dragging him and his pregnant wife through the streets and beating them mercilessly. When the police finally arrived and asked him what he wanted done to his attacker, he said for them to do nothing but see that "order is maintained, and then to free them, for they do not know what they are doing." Kneeling on the dusty street, bleeding and bedraggled, Carvalho prayed for those who had attacked him. His spirit of forgiveness so impressed the owner of the house that he was, as he himself said, "truly converted at that moment."

Carvalho was weakened by the rigors of rough travel and lack of nourishment. He was so impaired in health that in 1906 he asked for superannuation, the first Brazilian preacher to be thus retired. He died in 1911, survived by his widow and four children.

J. L. Kennedy, *Metodismo no Brazil*. 1928.

Eula K. Long, *Arauto de Deus*. São Paulo: Imprensa Metodista, 1960.

EULA K. LONG

CARVOSSO, BENJAMIN (1789-1854), British Methodist missionary pioneer in AUSTRALIA, was the son of the Cornish class leader William Carvosso. He was born Sept. 27, 1789, at Gluvias, Cornwall, and entered the Wesleyan ministry in 1814. After five years in England, he offered to go to AUSTRALIA. Landing in Van Diemen's Land (Tasmania) in 1820, he introduced Methodism there before going on to SYDNEY. In 1825, after serving in Sydney, Windsor, and Paramatta among convicts and free settlers, he was sent to establish work in Tasmania again. By a ministry in homes and prisons, as well as in the pulpit, he laid foundations for the work that followed, returning to England in 1830. Still in the active ministry, he died at St. Ives, Nov. 20, 1854.

CYRIL J. DAVEY

CASA MATERNA ORPHANAGE, a Methodist home for children on the Corso Garibaldi, 235, in Portici, Naples,

Italy, was founded on June 12, 1905, by RICCARDO SANTI and his wife Ersilia Bragaglia Santi in Naples, Italy.

Pastor Santi counted on the support of his small congregation in caring for the first two homeless children who were begging on a street corner trying to sell matches. On an impulse, he took the children home and from that day on he devoted himself to care for an ever-increasing family of orphan and abandoned children. Though Casa Matera is today sixty-one years old, it has always been a family affair for the Santis. They first made use of a small apartment, and as the number of children increased, they moved to a large home. Realizing the children's need of an education, Santi opened a school in connection with the home.

In 1909, the family numbered fifty members, and for the following ten years they lived in a building which was bought by the Methodist Church, which building served also as a church in the center of the city. In 1920, the M. E. Board of Missions acquired for Casa Matera a beautiful property in Portici, once the former home of Prince Monaco.

Casa Matera went through two World Wars. In 1938, Mussolini closed the school connected with the home because of its liberal teaching, but the home remained open to care for a good number of children. In 1942, the children were evacuated to a place near Salerno. When the Santi family returned to their home after the war, they found the buildings partially destroyed. With countless war orphans roaming the streets, there was greater need than ever before for shelter, food and clothing, which Casa Matera gave willingly. Santi and his staff, with the help of many friends abroad, rebuilt and renovated their place and added an infirmary building and a school building. This was provided with money raised in America during the Week of Dedication, 1952. Casa Matera has a band, choir, athletics and social activities, including parties. Girls are taught home arts, such as cooking and sewing. In 1957 another building was added to give more comfortable space to the older boys, and with it also workshops in mechanics and carpentry.

Since 1957 Casa Matera has been under the direction of TEOFILO SANTI, a physician, and EMANUELE SANTI, a member of the NEW YORK CONFERENCE of the United Methodist Church, who for many years was pastor in the New York area. His conference appointment is "Chaplain to Casa Matera." These two children of Papa Santi have made their own the saying of their father: "In front of a child who suffers, I do not ask who is the child, I become that child." These words express the whole philosophy of life of this family.

About fifty members of the staff work together for the welfare of the children. Volunteer organizations such as the Casa Matera Society, Inc., exist for the purpose of raising funds. Casa Matera is now on the list of Advance Specials of the United Methodist Church, and it is a recipient of gifts from the Christian Children's Fund, Inc., of Richmond, Va. At the present time, Casa Matera counts 450 children who live in seven buildings, with a large park with varieties of plants and trees. There is a vegetable garden and also a chicken farm. Through its life, 10,000 children have entered the home. Several boys are now serving the Methodist Church in Italy as ministers.

Emanuele Santi himself is well known in the United States, which he has visited from time to time in order to



CASA MATERNA MAIN BUILDING

promote and gain support for the unique institution he and his brother direct.

Henry M. Bullock, "The Way of Good Will," *The Graded Press*. Pierce & Washabaugh, 1954, Course V, Part 4.

Cyril Davey, *The Santi Family*. Oxford Press, 1966.

May Galliford, *Full Circle*. Printercraft Press, Inc., 1959.

The Kingdom Overseas, November 1958.

Shelby E. Southard, *The Layman Methodist*. Associated Church Press, February 1959.

Together, August 1958.

Pauline M. Webb, *All God's Children*. London: Novello and Company, Ltd., 1964.

CASE, FRANCIS HIGBEE (1896-1962), United States senator, was born Dec. 9, 1896, at Everly, Iowa, the son of Herbert Llewelyn and Mary (Grannis) Case. His father, a Methodist circuit rider, moved with his family to SOUTH DAKOTA in 1909. Francis won the A.B. degree at DAKOTA WESLEYAN in 1918 and the A.M. at NORTHWESTERN in 1920. Dakota Wesleyan awarded him the LL.D. degree in 1939. He married Myrle Lucile Graves, Aug. 19, 1926, and they had a son and a daughter. Entering the field of journalism, Case was assistant editor of the *Epworth Herald*, Chicago, 1920-22; telegraph editor and editorial writer for the *Rapid City Daily Journal*, 1922-25; and editor and publisher of the

Hot Springs (S.D.) *Star*, 1925-26, and of the Custer (S.D.) *Chronicle*, 1931-46. In 1939 he was elected to Congress from the second district of South Dakota and was successively reelected six times. In 1951 he was elected to the Senate and served the remainder of his life. As a congressman Case was a member of the appropriations committee, and he initiated the Renegotiations Statute. As a senator he was a member of the armed services and public works committees. He sponsored bills on water conservation, desalination, cloud modification, and weather research. He was a delegate to the 47th, 48th, and 49th Conferences on Interparliamentary Union. In 1918 he was a private in the Marine Corps, and later held the rank of major in the Reserve. For a time he served as a trustee of Dakota Wesleyan. His service as a statesman is commemorated by a Potomac River bridge and a lake in South Dakota created by a dam on the Missouri River.

He died June 22, 1962, and was buried at Rapid City, S. D.

Who's Who in America, Vol. 32. MATTHEW D. SMITH

CASE, HAROLD CLAUDE (1902-), American minister and college president, was born at Cottonwood Falls, Kan., on May 20, 1902, the son of Harry Claude and

Rose (Kiger) Case. He obtained his B.A. degree from BAKER UNIVERSITY in 1923, and a D.D. was given him there in 1934. He studied at the Pacific School of Religion and was awarded the S.T.B. degree at BOSTON UNIVERSITY in 1927, after which he did graduate work at Harvard and at GARRETT BIBLICAL INSTITUTE. He has been the recipient of numerous honorary degrees, including the Litt.D. from HUSTON-TILLOTSON COLLEGE in 1944; and the LL.D. degree from WEST VIRGINIA WESLEYAN in 1954; and from NORTHWESTERN UNIVERSITY in the same year; and from Tufts University in 1955.

He married Phyllis Elizabeth Kirk on June 29, 1927. Their children are Harold Robert, Phyllis Rosanna (Mrs. Victor Kazanjian) and David, who was tragically killed when a child. Dr. Case was ordained to the ministry of the M. E. Church and after serving North Shore Church, Glencoe, Ill. (1928-33), became pastor of the First Church in TOPEKA, Kan. (1933-38); and Elm Park Church in SCRANTON, Pa. (1938-45). From there he went to the First Church of PASADENA, Calif. (1945-51), becoming president of Boston University in that year. He served there until retirement in 1967, when he became president emeritus.

Dr. Case was a member of the GENERAL CONFERENCES of 1936, 1940, 1944, 1948, 1952, and 1956. At the General Conference of 1952, he was made head of a powerful committee created by that Conference to consider the findings of a Study Commission which had reported on and recommended the correlation of the various Methodist Boards and AGENCIES. His committee managed the complicated legislation correlating the various organizations of the church in a way that proved acceptable and the General Conference adopted with scarcely any change the report of Dr. Case's special committee. This embodied the "Commission Plan" which subsequently dominated the structural organization in each local church.

He was a member of the UNIVERSITY SENATE of The Methodist Church, 1960-68; of the Executive Committee of the Massachusetts Committee of Catholics, Protestants and Jews; a director of the Advisory Board of the State Street Bank and Trust Company; of the Board of Directors of Sterling Drug, Inc., New York; of the American Academy of Arts and Sciences; and a trustee of Boston University.

Dr. Case has also been an official representative of the Church at various overseas and home conferences, including President Eisenhower's Commission on Education Beyond High School. Among his writings, his book *The Prophet Jeremiah* (1953) is most frequently mentioned.

He died Feb. 20, 1972.

Who's Who in America.

N. B. H.

CASE, LELAND DAVIDSON (1900-), American editor and historian, was born in the Methodist parsonage at Wesley, Iowa, on May 8, 1900, the son of Herbert Llewelyn and Mary Ellen (Grannis) Case.

The Case family moved to the Black Hills of SOUTH DAKOTA in 1909 when the father was appointed by the NORTHWEST IOWA CONFERENCE to the Black Hills Mission.

Case studied at DAKOTA WESLEYAN UNIVERSITY, 1918-20; received the B.A. degree from Macalester College in 1922; did graduate work at the Universities of Minnesota and Chicago, and in 1926 received the M.A. degree from NORTHWESTERN UNIVERSITY, where he later taught

journalism. Four schools have bestowed honorary degrees upon him.

Case married Josephine Altman on July 28, 1931. His vocation has been journalism, which has included the city editorship of the Paris edition of the New York *Herald-Tribune*. For twenty years he edited *The Rotarian* magazine. In 1956 the METHODIST PUBLISHING HOUSE commissioned him to study its general publications, resulting in changing the role of *The Christian Advocate* to a professional publication for pastors and the grouping of its family functions in a new magazine, *Together*. He served as editorial director of both until 1963. In 1965 he began a two-year term as director of the California History Foundation at the UNIVERSITY OF THE PACIFIC, Stockton.

He was founder in 1939 of *Friends of The Middle Border* at Mitchell, South Dakota, and co-founder of its offspring, *The Westerners*, whose "corrals" are scattered over the United States and Europe. Among his memberships are the Society of Midland Authors; Western History Association; and Bibliographical Society of America. Books he has written or co-authored include *Editing the Day's News, Around the Copy Desk, and The Black Hills*.

During the United Nations Conference in SAN FRANCISCO in 1945, Dr. Case was an associate consultant for the United States Department of State. He received alumni awards from Macalester College, Northwestern University, and Dakota Wesleyan; a citation from SOUTHWESTERN COLLEGE; and the ST. GEORGE'S Award. He was a delegate to the WORLD METHODIST CONFERENCE in Oslo; served as a vice-president of the Association of Methodist HISTORICAL SOCIETIES, and chairman of its committee on SHRINES and Landmarks. He is one of the writers and consultants for this *Encyclopedia*. He resides near Tucson, Ariz.

Journal of the South Dakota Conference.

M. D. Smith, *South Dakota*, 1965.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

JOHN V. MADISON

CASE, WILLIAM (1780-1855), Canadian preacher and apostle to the Indians, was born in Swansea, Mass., Aug. 27, 1780, into a moderately prosperous family. Having a good primary education, he probably taught school before his conversion in 1803. In 1805 he was received on trial by the NEW YORK CONFERENCE and appointed to the Bay of Quinte circuit in Upper Canada under the superintendency of HENRY RYAN.

His own description of his inner feelings as he traveled north provides an insight into his character:

As I was drawing near to the field of my future labor, I felt more and more deeply impressed with the importance of my mission, and my insufficiency for preaching to a people already well instructed; as yet but a boy, only about two years since my conversion, devoid of ministerial talents as I was of a beard; I feared on account of my incompetency that I should not be received in a strange land. So strong were the emotions of my heart, that I dismounted and sat down, and wept and prayed. While thus weeping, these words were spoken to me. . . . I will go before thee—[I] will prepare the hearts of the people to receive thee. (*Case and His Cotemporaries*, i, 18.)

Clearly emotionalism, honesty, humility, and diffidence were blended in his personality.



WILLIAM CASE

His capacity to endure hardship, his zeal and self-sacrifice, his energy and devotion, and his simplicity and personal integrity inspired his brethren and endeared him to them. He was truly one whole heart touched by God.

Following the War of 1812-14 the Methodists of Upper Canada faced the rebuilding of their circuits amid accusations of disloyalty. Many of the preachers were Americans, and certainly the Canada district was a part of the GENESEE CONFERENCE. Even William Case, who believed all political entanglements were undesirable, who was extremely unworldly, and who believed his task was to save souls, was suspect. As an itinerant and after 1815 as a PRESIDING ELDER, he devoted much attention to evangelism, having particular success in the revival that followed the Conference of 1817. Eventually his devoted efforts, his good will, and gracious spirit won for him confidence and respect, not only in the community but in the Methodist ranks, now embittered by the intrusion of the British Wesleyans.

At this point, Case, in common with many of his American brethren, became acutely interested in the welfare of the Indians. The conversion of the Mississauga chief, PETER JONES, in 1823 at a Methodist CAMP MEETING in Ancaster township, was recognized by him as a significant opening for an Indian mission. In association with Jones and others he began to devote himself to this work. In 1828 the newly independent Canada Conference appointed him superintendent of Indian missions and schools. In 1833 he was stationed at the Credit mission and designated as "General Missionary to the Indian Tribes." From 1837-51 he was superintendent of the Alderville Mission and its manual labor school. During this period of his life his letters and reports provided much information on the state of Indian missions.

When the CANADA CONFERENCE became independent in 1828, William Case was elected president of the Conference *pro tempore*. He remained in office until 1833 when the episcopate was abolished in Upper Canada.

Case's career as acting superintendent is one of the most interesting and neglected aspects in the early history of Canadian Methodism. He had been a presiding elder for many years. His capacity as a conciliator had been tested successfully in the conflict between the Methodist

Episcopal and British Wesleyan preachers, and between extremists and conservatives in the movement toward an independent Canada Conference. He had undeniable integrity, popularity, and valued experience. Yet it is evident that this sincere, meek, likeable, but limited preacher did not have the qualities of leadership requisite to his office. He set up his headquarters at Grape Island and gave his major attention to the Indian work. Never before or after his appointment did he resemble Bishop ASBURY, Bishop MCKENDREE, or even the saintly Bishop GEORGE. Happily the presiding elders assumed more responsibility, compensating for the weak leadership in the highest executive office. William Case was overshadowed by the RYERSONS, RICHARDSON, and even his close friend ANSON GREEN. As the Methodist Church moved rapidly into a new social and political situation, Case's unworldly faith began to appear archaic. After five years the episcopacy was discarded.

After 1833 his power and influence declined, though the mention of "the Venerable Elder Case" brought a warm glow to the hearts of Methodists. He gave his last twenty years predominantly to Indian missions. Here he truly earned his high reputation. When he died, Oct. 19, 1855, at the age of seventy-five, the universal mourning was, in part, for a good man who had served faithfully—but much more for a poignant memory of an age then passed—for Methodism by that time had moved from the fringe of society into the arena of Canadian life where simple goodness was not enough to meet the challenge of a complex era. Appropriately he was buried near his mission, in the depths of rural Canada.

William Case lived through a most exciting period of Canadian church history. He held the lasting respect and affection of all. He was elected to almost every office of importance with very few qualifications for any of them as the world sees it. Of him it could truly be said that he worked and prayed and wept for the souls of men. He lacked aggressiveness, vision, and a broad concept of the Kingdom of God upon earth. His one aim was to be good. This he accomplished as a demonstration of what Christ had done for him.

J. Carroll, *Case and His Contemporaries*. 1867-77.

G. F. Playter, *Canada*. 1862.

J. E. Sanderson, *First Century in Canada*. 1908, 1910.

A. Stevens, *Nathan Bangs*. 1863.

ARTHUR E. KEWLEY

CASSON, HODGSON (1788-1851), British preacher, was born at Workington, Cumberland. He entered the Wesleyan Methodist ministry in 1815. A famous revivalist, he was one of the few Wesleyan ministers to employ the CAMP MEETING method which the PRIMITIVE METHODISTS had introduced from the United States. He died at Birstall, near Leeds, Nov. 23, 1851.

A. Steele, *Christianity in Earnest, as exemplified in the Life and Labours of the Rev. Hodgson Casson*. London, 1853.

JOHN KENT

CASTLE, JOSEPH (1801-1881), an American minister and physician of strength and versatility, was born in Devonshire, England, on Jan. 6, 1801. His parents having removed to CANADA, in 1819 he joined the church, and in the following year received license to exhort. In 1823 he was admitted on trial into the GENESEE CONFERENCE. His subsequent appointments were Wilkesbarre, Pa.; Oswego, Auburn, Ithaca, Utica, and Cazenovia, N. Y. In

1837 he received the A.M. degree from Hamilton College. In 1838 he was appointed PRESIDING ELDER of the Berkshire district, but at the end of one year was transferred to Albany. In 1841 he was transferred to Union Church, PHILADELPHIA, and from then on seems to have remained a member of the PHILADELPHIA CONFERENCE.

Desiring to study medicine, he entered the Pennsylvania College of Medicine in 1844, graduating in 1848 and in the same year received the D.D. degree from DICKINSON COLLEGE.

Castle was a delegate to the GENERAL CONFERENCES of 1832, 1836, 1840, 1844, 1860, 1864 and 1868. From 1863 to 1871 he was presiding elder on the South Philadelphia, Reading and Central Philadelphia districts, after which he was stationed at the Western church and on the city mission. In 1875 he asked to be superannuated.

Joseph Castle died Feb. 1, 1881.

M. Simpson, *Cyclopaedia*. 1882.

N. B. H.

CASTLE, NICHOLAS (1837-1922), American U. B. minister and bishop, was born Oct. 4, 1837, in Elkhart Co., Ind. After the deaths of his parents and brother, he lived seven years with Mr. and Mrs. John Frizzell, who gave him three months schooling each year.

He received a license to exhort on Aug. 2, 1856, and a few months later a license to preach. In 1858 he was admitted to the St. Joseph Conference, Church of The UNITED BRETHREN IN CHRIST, and appointed junior preacher on the Warsaw circuit. He served as PRESIDING ELDER nine years and was elected a member of the GENERAL CONFERENCES of 1869, 1873, and 1877.

On June 14, 1860 Castle married Catherine A. Hummer, who died in 1879. In 1881 he married Ellen Livenood. He became an earnest advocate of HOLINESS.

He was elected bishop in 1877, and served two terms on the Pacific Coast District. Later his services were given to the districts east of the Rocky Mountains. He retired from the regular active work of the church in 1905, and in 1913 published his book, *The Exalted Life*, which set forth his views on the subject of holiness. He died April 18, 1922 and was buried in a cemetery at Philomath, Ore.

Koontz and Roush, *The Bishops* (UB), 1950.

CLAYTON G. LEHMAN

CASTLEREAGH, New South Wales, Australia. Although constituted a Government township in 1810, Castlereagh never developed into an urban community. Its chief claim to distinction is that the first building for Methodist worship in Australia was erected there. It was built by John Lees, on his property, and opened for worship by SAMUEL LEIGH on Oct. 7, 1817. John Lees set aside a "consecrated acre" the produce of which was annually devoted to the work of the mission. On part of this he built another chapel in 1819. A brick church was opened in 1847 and was known as "The Tea Meeting Church," since tradition has it that money for the building was raised by twenty-two tea meetings.

Originally on the Windsor Circuit, in 1860 it became part of a new circuit named the Castlereagh and Penrith Circuit. Since 1880, when this circuit was renamed the Penrith Circuit, it has been a regular preaching place within it.

J. Colwell, *Illustrated History*, 1904.

AUSTRALIAN EDITORIAL COMMITTEE

CASTRO, EMILIO E. (1927-), Uruguayan minister, scholar, and bishop, was born in MONTEVIDEO, the last of ten brothers and sisters. He made an outstanding record as a student in secondary school and the Union Theological Seminary (Facultad Evangelica de Teologia) in BUENOS AIRES, ARGENTINA. As a CRUSADE SCHOLAR of the BOARD of MISSIONS of The Methodist Church, he studied under Karl Barth at the University of Basel, Switzerland.

Castro has held pastorates in Mercedes, Durazno, and Montevideo in URUGUAY, and in LA PAZ, BOLIVIA. He has been active in ecumenical affairs, missions, Christian vocations, evangelism, urban ministries, press-radio-television, social revolution, nonviolence, world peace, inter-American relations, theological training, and theology.

Known as an outstanding minister in the Uruguay Annual Conference, Emilio Castro was for nine years pastor of Central Church, Montevideo, the largest Methodist church in the country. During the last year of that pastorate he was also district superintendent. In 1966 he left the local pastorate to dedicate his time to ecumenical interests. He later became coordinator of the Committee for Latin American Association of Theological Institutions. At the same time he was executive secretary for evangelism in the Uruguay Annual Conference, a vice-president of the Christian Peace Conference, and officially active in several other ecumenical organizations.

At the conference constituting the autonomous Methodist Church of Uruguay, Dec. 5-8, 1969, in Montevideo, Emilio E. Castro was elected bishop to be general superintendent of the newly organized church. He resides in Montevideo and there administers the spiritual and temporal affairs of the Methodist Church of Uruguay.

Who's Who in The Methodist Church, 1966.

EARL M. SMITH

CATALOG OF METHODIST HISTORICAL MATERIALS. (See UNION CATALOG OF METHODIST HISTORICAL MATERIALS.)

CATECHISM. A catechism is a form of instruction in Christian faith and duty arranged in question and answer, so that it may be memorized together. Most of the great Catechisms of Christendom are intended as vehicles of popular instruction, being designed for children, or the unlearned. The germ of the idea lies in the questions asked at BAPTISM in the ancient church. The last stage of the preparation of the CATECHUMENS for Baptism was to teach to them a three-fold answer to be given in response to questions regarding faith in Father, Son, and Holy Spirit, corresponding to the three-fold immersion of Baptism. Out of these three-fold answers grew the three-fold baptismal creeds, such as the APOSTLES' CREED.

In later centuries longer catechisms in question and answer form were developed for instructional purposes. The Reformation period produced a great development of catechisms both among Protestants and Roman Catholics. The Protestant catechisms became in a sense popular denominational Confessions of Faith. The more traditional such as Luther's Catechisms, and the English Catechism, follow the pattern of an explanation of the Creed, the Ten Commandments, and the Sacraments, while the Calvinist catechisms are most systematically theological, and follow the plan of Calvinist doctrine. Notable among these are Luther's Smaller Catechism (1529), which has been

most influential in molding the piety of the German nation; and Calvin's Instruction of Faith, which is admirable as a summary of his doctrinal position, but too long and complicated to be learned by heart as a catechism. The theologically developed Heidelberg Catechism of 1562-3, as revised by the Synod of Dort in 1619, is the most generally accepted confession of the Reformed (Calvinist) Churches.

The Catechism of the Church of England, composed chiefly by Cranmer and Ridley in 1549 as a part of the *Book of Common Prayer*, is intended to be learned by candidates for Confirmation. The advised time for the duty of teaching this catechism to the growing children was on Sunday afternoon, and so we find that JOHN WESLEY records of his voyage to GEORGIA: "At four were the evening prayers; . . . when the children were catechised, and instructed before the congregation" (*Journal*, Oct. 21, 1735).

The Shorter Catechism, composed by the Westminster Assembly of Divines, and authorized by the General Assembly of the Church of Scotland in 1648, became the traditional confession of Presbyterianism. It opens with perhaps the most famous and most profound of all catechetical questions. In 1876 Thomas Carlyle declared, "The older I grow . . . the more comes back to me the first sentence in the Catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the chief end of man? To glorify God and enjoy Him for ever.'"

In 1748 John Wesley followed these examples, preparing what he called "Instructions for the Young." In later British Wesleyan Methodism there was long used a catechism derived from the catechism of the Prayerbook of the Church of England. In the modern period the British Conference in 1951 approved a new Junior Catechism. This gives simple teaching regarding God as Father, Christ as Savior from sin, the Holy Spirit, the Church, prayer, and sacraments, each with a text of scripture in support. There is also a list of the chief days in the Christian Year. In 1952 a Senior Catechism was approved, more suited to young adults. This is based on a brief exposition of the Apostles' Creed, followed by sections on salvation, the Church, prayer, and the new life of righteousness, in question and answer form with supporting scripture references.

The American Conference of 1787 ordered the preachers to teach Wesley's "catechism" to the children of every charge, while in 1848 DANIEL KIDDER, editor of Sunday school materials, was asked to prepare a Church catechism, which document was approved by the M. E. GENERAL CONFERENCE of 1852. With the improvement of public school education, "reading, writing, and spelling" were dropped from Sunday school curricula, and by 1825 the Sunday school largely based its instruction upon the recitation of passages of Scripture memorized during the previous week. Fifty years later arose the "uniform lessons" for children and adults alike.

In the early years of the twentieth century, with the growth of "graded lessons" in church schools, educators turned away more and more from the catechetical question and answer pattern. Indeed, for many years now they have been overwhelmingly opposed to it. At the organization of The Methodist Church in 1939, the question of training materials for the young was before the CURRICULUM COMMITTEE. There were expressions of great antipathy to the idea of an official catechism, and

it was decided to produce a series of manuals for training in church membership. These were to be arranged for different age groups. In time three or four such manuals were produced and have been used more or less here and there over the church.

For some years after the 1939 union, the METHODIST PUBLISHING HOUSE made available a catechism drawn up by the bishops of the M. E. Church back in the last century. The advertising and sale of these catechisms was greatly objected to by Christian educators in The Methodist Church, and anything like promotion for this material was eventually given up. There are, therefore, now no official American Methodist catechisms. (See EDUCATION IN METHODISM; SUNDAY SCHOOLS.)

JOHN LAWSON

CATECHUMENS were candidates for BAPTISM in the ancient church, who were placed under a system of instruction prior to their admission. Often men and women were emotionally stirred by the preaching of missionaries without gaining any clear idea of the truths involved. They needed more comprehensive understanding of Christianity before coming into full membership.

For example, Luke dedicates his Gospel to Theophilus, and speaks of him as one under instruction, to whom he wishes to impart fuller and more accurate knowledge. In this wide sense the history of the catechuminate is identical with the history of "religious education."

When the early Christian Church had become the Roman Catholic Church, dependent primarily upon sacraments rather than upon faith, the catechuminate declined rapidly. Training was shortened in point of time, and the religious instruction element was so completely overshadowed by the liturgical that often not more remained than the memorization of some creedal forms and prayers.

ROBERT W. GOODLOE

CATHOLIC. It is most necessary that all should understand, and use aright, this frequently contentious word, seeing that the Apostles' Creed contains the clause "I believe in the holy Catholic Church," while the doctrinal statement of the British Deed of Union, 1932, starts with these words: "The Methodist Church claims and cherishes its place in the Holy Catholic Church which is the Body of Christ." The Greek word *catholic* (by derivation literally "answering to the whole") means in its primary sense "universal." It is plain that in the New Testament there is a most impressive sense of wonder and joy that in the Church, which is the New Israel, and the reconstituted People of God, all those divisions which painfully trouble the human race are dissolved into a new reconciling fellowship (Galatians 3:28; Ephesians 2:11-14; Colossians 3: 10-11, etc.). In this fellowship believers of many different talents cooperate for mutual upbuilding, under the influence of the one Spirit (I Corinthians 12; Ephesians 4: 11-13, etc.). Through the life and teaching of this fellowship God's will for man is made known fully, certainly, and with authority (John 16:13-15; 20:22-23; Acts 15:12-31; I Corinthians 1:18-29; Ephesians 3:1-10, etc.). It is of the essence of the Christian religion that the fellowship is for all; and that the divine revelation is whole, rounded, complete, balanced, certain, and satisfying. In fact, the Christian Gospel is universal. Thus, though the word "catholic" does not occur in the New

Testament, the essential idea conveyed by this word is everywhere.

The first known place in Christian literature in which the word *catholic* takes on a specific theological sense is in the *Epistle of St. Ignatius to the Smyrnaeans* (c. 112 A.D.). It is significant that he is appealing for the unity and discipline of the Church around her sacramental life and for the spiritual authority of her rulers, the bishops. "Let that be considered a valid Eucharist over which the bishop presides, or one to whom he commits it. Wherever the bishop appears, there let the people be, just as, where-soever Christ Jesus is, there is the Catholic Church" (c. viii). It will be observed that it is not the presence of the bishop which constitutes the Church, but the presence of Christ. Yet the sacraments, and the sacramental and teaching ministry, indicate where Christ is to be found. This is the essential "catholic" idea.

As time went on, and disputes about doctrine or discipline troubled the Church, "the Catholic Church" became the term used to designate the original, continuous, and authentic Church, as opposed to innovating groups which take their rise from human leaders; and to describe the one Church as it exists in every place, as opposed to local variations. Furthermore, derived from this root meaning of "catholic" as "universal" there closely follows another. That which is accepted by the whole of the catholic Church as the essential and authentic Christian doctrine is the whole and balanced Christian faith, authoritatively and reliably declared. Doctrinal opinions held by a section only may be true so far as they go, or they may be in error, but at the best they are not fully authenticated, and they are not essential. They are not more than matters of personal opinion. The faith of the universal or catholic Church is the catholic faith, that is to say, the authentic and orthodox faith. Thus when we come to the sad spectacle of disputes in the Church leading to division (as in the Byzantine Empire, and between the eastern and western branches of the Church in A.D. 1054), we find each side claiming to be "the Catholic Church." This of course involves the claim that the other side to the dispute has fallen into heresy or schism, and has ceased to be a part of the true Church, of which there can be but one.

When we come down from these ancient disputes to the modern day, what is involved in the claim of the Methodist Church to be a part of "the Holy Catholic Church"? It means that Methodism claims to be within the main stream of original and authentic historic Christianity, and is not any kind of individualistic deviation or innovation. Methodism has indeed given emphasis to certain special teachings, such as Full Assurance, and Perfect Love, which are perhaps not accepted by the majority of Christians. But she has never affirmed that these are essential doctrines of the faith, because to insist upon some private emphasis as essential to "the true faith" and "the true Church" is the mark of the uncatholic mind. Though they are precious to Methodists, they are not more than matters of personal opinion.

Methodism, therefore, is not characterized by any peculiar doctrine of her own. She affirms that her essential doctrines are simply those expressed in the authoritative formularies of the ancient and undivided Church which is the ancestor of all the present-day orthodox denominations. These in brief are: the unity and personality of the sovereign creator, God, revealed as Father, Son, and Holy Spirit; the full divinity and humanity of our Lord;

His saving divine act in His life, atoning death, and resurrection; the great fact of the historic Church, and the work of the Holy Spirit through it. Particular tokens of this Methodist catholicity are that we accept the canon of Scripture, and do not put any other sacred writings alongside it, as do certain deviationist bodies. We accept as authoritative the Creeds which go back to the Ecumenical Councils of the ancient and undivided Church, as an interpretation of Scripture. Among these pride of place is claimed by the NICENE CREED. We accept the two sacraments instituted by our Lord as of perpetual obligation in the Church. We accept the disciplined life and worship of the historic Church as an essential part of the Christian life. And we look, in intention at least, on all other Christians who accept these essentials as our brothers in Christ.

The usage of this word "catholic" has become subject to much confusion as a result of the division in the Church at the Reformation. The Roman section of the Church then continued fixedly in the old tradition of calling herself "the Catholic Church," with the claim that she was the whole of the duly-constituted and disciplined Church, the Protestants not being truly part of the Church. There was a certain tendency on the Continent of Europe to accept this nomenclature, so that Protestants become commonly designated "Evangelical" (i.e., Lutheran) or "Reformed" (i.e., Calvinist), while the Roman Church was known as "the Catholic Church." In line with this, the Lutheran version of the Apostles' Creed runs: "I believe in . . . a holy Christian Church." We observe that this usage has largely been imported into theological circles in America, as well as into common parlance. Thus the custom has grown up in some quarters of making a distinction between the two senses of the word "catholic" by using a small letter (the catholic Church) for the whole body of the universal Church; and a capital letter (the Catholic Church) for the Roman Catholic Church. Methodist sensitivity on this point has been shown in other ways. Thus in 1836 the American Church printed the Apostles' Creed with a footnote: "By holy catholic church is meant the church of God in general." The M. E. Church, South, substituted in the Creed itself, which was found in their *Discipline* only in the Office for Adult Baptism, the expression: "I believe in the Church of God." This remained until 1906, when the generally accepted form of the Apostles' Creed was restored in the Order of Worship then provided for Sunday worship.

It is noteworthy that at the Reformation the Church in England affirmed her claim to be both Catholic and Protestant; not a new Church of the Reformation alone, but the ancient Catholic Church of the nation reformed. Thus the Church of England, and the Anglican communion following her, has always been careful to describe herself as a part of the Catholic Church. So the Apostles' Creed in the *Book of Common Prayer* runs: "I believe in . . . the holy Catholic Church"; and the Prayer for All Conditions of Men: "more especially we pray for the good estate of the Catholic Church." It is noticeable that the Wesleys, and original Methodism, followed this English tradition, in token of which the Book of Offices of the British Methodist Church has the capital "C" of the Prayer-book, while the Apostles' Creed as it appears in the American Methodist Hymnal is printed with the small letter. So a non-theologically minded British Methodist, speaking carelessly might be found to say "the Catholic Church" when he meant "the Roman Catholic

Church," but a theologically instructed person would follow the Anglican usage, and be careful to say "the Roman Catholic Church," when that is what he meant. This would be a mark to him that he was not acceding to the traditional Roman claim that she is herself "the Catholic Church," and the only duly-constituted Christian Church. The latter claim, which we cannot accept, the Roman Church is rightly and happily modifying in these recent years.

The enlightened Methodist will gladly affirm that the Roman Catholic Church is an important part of the Church universal, and indeed the largest and most stable Christian denomination. She is therefore not "a false Church." Yet the Methodist will likewise stoutly affirm, following Wesley, that he also is a Catholic (or if he prefers, a catholic) Christian. So Wesley could publish as one of his doctrinal standards his fine sermon entitled "Catholic Spirit" (Sermon XXXIV), though he was enough a man of the eighteenth century and a loyalist to find it hard always to carry out these principles in practice. We may also consider what he intended by his famous saying: "We think and let think" (*Journal*, May 18, 1788). He certainly did not mean by this that it is a matter of relative indifference whether or no the Methodist believes in such doctrines as the Trinity, the Incarnation, the Atonement, or the Resurrection. He invariably assumes that basic Catholic doctrine is accepted by all his people. However, the Methodist Society need not be divided in its fellowship or evangelism by those contentions, issues which commonly did divide the churches of his day, such as the pros and cons of predestination, episcopal versus presbyterial Church order, and the precise manner of administration of the sacraments.

This unity in agreed essentials, and liberty in "opinions" is the true spirit of catholicity, which makes possible the unity of the Church. In the true sense of the word Wesley was a catholic Christian. His characteristic doctrinal emphases, such as Arminian evangelicalism, Full Assurance, and Perfect Love represent a creative moderating synthesis between extreme opinions which had been falling apart into divisive controversy since the Reformation. And as Dr. Outler has rightly observed, he was able to move forward in this way because he could move back in mind to be inspired by the authentic and original Christianity of the ancient and undivided Church.

In these days, when "the great new fact of our times" is the ecumenical movement, and when we are called to dialogue and to fellowship with all sorts of Christians, including many who have made a particular point of calling themselves "Catholic," it should be a matter of great gratitude to us Methodists that our heritage leaves us splendidly unentangled in any divisive claim on behalf of some particularity of doctrine, polity, or discipline. We have particular teachings and institutions which we firmly believe are good for us, but we are not committed to an attempt to extend them universally in the Church. And equally, we are not a creedless or individualist Church, which tries to live by theological indifference, and does not know exactly where it stands corporately on essentials. Our people may have confident and authoritative guidance on all spiritual essentials because the Methodist Church is firmly grounded on "the faith once committed to the saints," which is the faith agreed upon by the whole of the Church universal.

Our doctrine is not a philosophy consisting in opinions

adopted by men, which all pass away no matter how eminent these teachers may be in their own day. It is a divine revelation and a divine saving act, declared and performed once for all in Christ, and recorded in Holy Scripture. The philosophical system used as a background to this faith, and the precise theological words used to communicate it, may on occasion be revised, but not the Catholic faith itself. As the Methodist Deed of Union, in England in 1932, declares in words which are filled with mature Christian wisdom, though they do not altogether conform to the conventions of the present generation, "The Conference shall not have any power to alter or vary in any manner whatsoever the clauses contained in this Deed which define the doctrinal standards of The Methodist Church." This openness in non-essentials and security in essentials is exactly what is involved in the Methodist claim to be a part of the catholic church. And the distinction between what are the essentials and what the non-essentials is something only to be learned in the long and wise experience of the historic and universal church, as she has sought to live within the Scriptural faith.

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W. B. Pope, *Compendium of Christian Theology.* London, 1880.

Spencer and Finch, *Constitutional Practice.* 1958.

Richard Watson, *Theological Institutes.* London, 1832.

JOHN LAWSON

CAUGHEY, ANDREW CLARKE (1840-1929), NEW ZEALAND layman, was born at Portaferry, Northern Ireland, and emigrated to New Zealand in 1879. He entered the ministry, serving in the Paparoa and Pukekohe Circuits. Ill health forced his retirement in 1882, and he went into partnership with his brother-in-law, thus founding the well known Auckland firm of Smith and Caughey, Ltd.

As a layman he served the Methodist Church faithfully. He and his sister (Mrs. W. H. Smith) jointly gave the Mount Albert property which became Auckland's first Methodist children's home, and he acted as treasurer for many years.

From 1911 to 1928, he leased a large residence ("Dunholme") to the church at a very low rental for a theological center. He was treasurer of, and a generous donor to the Trinity College Building Fund. His death came only a few months before the college was completed.

Caughey's public benefactions were numerous and generous. He and his wife vacated their lovely home at Mount Albert and presented it to the city of Auckland as a children's hospital. The Y.W.C.A. and the Y.M.C.A. also received generous help from him.

R. E. Fordyce, *Dunholme Methodist Theological College.* New Zealand Wesley Historical Society, 1951. L. R. M. GILMORE

CAULKER, SOLOMON BROOKS (1915-1960), E.U.B. minister in SIERRA LEONE, West Africa, was born Feb. 25, 1915, the son of George A. Caulker, Mambo village,

Kagboro Chiefdom, Sierra Leone. Educated in the mission schools at Shenge and Albert Academy, Freetown, he graduated from LEBANON VALLEY COLLEGE (A.B.), Bonebrake (now UNITED) THEOLOGICAL SEMINARY (B.D.) and University of Chicago (M.A.). He married Olive Selby of Nashville, Tenn. and to them two children were born.

Returning to Sierra Leone, Caulker was employed on the faculty of Fourah Bay College. At the time of his death he had become the Vice Principal of Fourah Bay, the University College of Sierra Leone, and Dean of the students, and was being considered as the first native Principal. He served on many boards and committees of church and government. He also directed the Albert Academy Choir and the British Council Choir.

He was killed in an airplane crash near Dakar, West Africa, Aug. 29, 1960, as he was returning from having delivered a special address in Israel at a world conference on "Science in the Advancement of Small States."

JOHN H. NESS, JR.

CAUSTON, THOMAS, chief magistrate and storekeeper in SAVANNAH, Ga., during JOHN WESLEY'S residence there from February 1736 to December 1737. SOPHIA HOPKEY, a niece of Mrs. Causton, lived with him and his wife. The Caustons desired a match between her and Wesley; but when she married a Mr. Williamson, their former friendship with Wesley turned to enmity. Soon after the marriage, Wesley expelled Mrs. Williamson from Holy Communion, and a warrant was issued against him for defamation of character. At the trial Causton put before the jury a "List of Grievances," maintaining that Wesley was unfit to be a minister. The jury, under Causton's influence, returned a verdict of "guilty," but a minority of twelve were against this. Wesley, feeling that he could do little more good in GEORGIA, left for England in December, 1737. Later Causton went to England to explain inaccuracies in his accounts and perished at sea on his return voyage.

L. F. Church, *Oglethorpe*. 1932.

A. A. Ettinger, *James Edward Oglethorpe: Imperial Idealist*. London: Oxford University Press, 1936. W. L. DOUGHTY

CAUTHEN, JOSEPH DIXON (1887-), a bishop of the A.M.E. ZION CHURCH, was born on Feb. 21, 1887, in Kershaw, S. C. Educated at Lancaster Normal and Industrial School and Clinton Junior College, Rock Hill, S. C.; LIVINGSTONE COLLEGE, Salisbury, N. C. (A.B.), Hood Theological Seminary, Salisbury, N. C. (B.D.). In 1921 he married Ruth Smith, who died in 1929. His second marriage was to Georgia Little in 1940 and she died in 1964. Two children: a son to his first marriage, a daughter to his second. He was pastor at the following churches: Gethsemane, Charlotte, N.C.; State Street, Mobile, Ala.; Varick, Philadelphia, Pa.; Metropolitan, Norfolk, Va. He was elected to the episcopacy in 1956.

DAVID H. BRADLEY

CAVALLERO, VIOLETA (1912-), a women's leader in URUGUAY, was born in MONTEVIDEO and attended public schools until the fourth grade. Then she was enrolled in Crandon Institute, where she finished her high school studies. She then attended Instituto Modelo, the women's

section of what is now the Union Theological Seminary (Facultad Evangelico de Teologia), in BUENOS AIRES, ARGENTINA. She was consecrated a deaconess of The Methodist Church.

Miss Cavallero has written hymns for special occasions, such as the one for the twentieth anniversary of the interdenominational Women's Council. She was deaconess and pastor of the Malvin Church, Montevideo, and founder of children's kindergarten and other social work there. Since 1949 she has been a teacher of Christian education in Crandon Institute and has directed the social work of the Crandon Primary School.

She went to the United States in 1946-47 to study at SCARRITT COLLEGE. She returned as a part of the International Team in 1955, and the Mission to America sponsored by the General Board of EVANGELISM in 1962.

Since 1957 she has spoken in a Methodist broadcast every Sunday morning over one of Montevideo's largest radio stations. Her life and influence are described in two books published in the United States: *He Wears Orchids*, by Elizabeth Lee, and *Living for Others*, by Stanley J. Rowland.

EARL M. SMITH

CEDAR FALLS, IOWA, U.S.A. First Church had its origin in the coming of a Methodist circuit-rider to the Upper Cedar Valley in 1843. From the preaching of Harry W. Reed to the scattered groups of settlers in this locality came the first Methodist society, organized in 1851. Then came the formation of a circuit, and finally in 1857, First Methodist became a station. One of the interesting events in this early history was the attempt of a few members to introduce an organ and choir into the worship service. When this was discovered on Sunday morning, several members left the service, and the minister proceeded with the usual custom of "lining out" the hymns to be sung in the orthodox way.

Two small buildings were erected before the present sanctuary was constructed in 1895 under the leadership of J. C. Magee, father of Bishop J. RALPH MAGEE. While the sanctuary has since been renovated, worship continues in the structure made of stone from a quarry in IOWA. A new educational building costing over \$325,000 was erected in 1960.

Forty-four ministers have served First Church, one of whom, TITUS LOWE, was elected bishop. A number of young people have gone into the ministry and other areas of church service.

First Church presently has a membership of over 2,100 with a staff of eleven, full and part-time. It helped to establish St. Timothy's, which has grown to over 900 members, and maintains a close relationship to the WESLEY FOUNDATION at the State College of Iowa.

HARVEY A. NELSON

CEDAR RAPIDS, IOWA, U.S.A., the county seat of Linn County on the Cedar River, has a population of 104,900. The work of the M. E. Church there stemmed from the ROCK RIVER ANNUAL CONFERENCE of ILLINOIS in 1841, when a class was organized as "the Cedar Mission" in the log cabin of Thomas Sharp.

The first congregation of fourteen members was established in 1843 by I. Searles and later continued by S. W. Ingham. The first building was constructed in 1854. This

congregation is now St. Paul's, the largest Methodist Church in Iowa with 3,464 members. It occupies an unusual half-round building, which was dedicated in 1914. The structure was designed by the man said to be the father of modern American architecture, Louis Sullivan of Chicago.

Cedar Rapids became part of the UPPER IOWA ANNUAL CONFERENCE when it was created in 1856, and today is in the NORTH IOWA ANNUAL CONFERENCE. Seven other Methodist churches—Asbury, Kenwood Park, Lovely Lane, St. James', St. Marks', St. Peter's and Trinity—bring the total Methodist membership to 7,912. Agencies of the North Iowa Annual Conference located in Cedar Rapids are St. Luke's Hospital and School of Nursing, founded in 1884; the Meth-Wick Manor, a home for the aging, begun in 1958; and a district office of the Hillcrest Children's Services. CORNELL COLLEGE, sponsored by the Conference, is located twenty miles east at Mt. Vernon, Iowa.

In 1890 the John Hus M. E. Church was organized as a ministry to a sizable Czech population in Cedar Rapids. The work in the Czech language declined by 1942, and the church was renamed Asbury in 1958.

Other Cedar Rapids churches of Methodist origin are: Bethel A.M.E. Church (1874); The Free Methodist Church (1877); and the First Wesleyan Methodist Church. There are also three congregations of the IOWA CONFERENCE of the former EVANGELICAL UNITED BRETHREN CHURCH: Faith, Salem, and Sharon.

Cedar Rapids Files in the South Iowa Conference Historical Collection.

The History of Linn County, Iowa. 1878.

J. S. Murray, *The Story of Cedar Rapids.* 1950.

LOUIS A. HASELMAYER

CELL, GEORGE CROFT (1875-1937), American historian and theologian, was born at St. Thomas, Pa., on Feb. 20, 1875, and died in suburban Boston, on April 18, 1937. He was graduated from BAKER UNIVERSITY with the A.B. degree in 1901, and from BOSTON UNIVERSITY with the S.T.B. in 1904. He pursued graduate work both at Boston University and at the University of Berlin and earned two Ph.D. degrees—one from each University.

In 1908 he was elected Professor of Historical Theology at BOSTON UNIVERSITY SCHOOL OF THEOLOGY, which position he held with distinction until his death in 1937. He was a rugged and forceful teacher. Cell also was a prolific writer on theological, philosophical and economic themes for leading papers and magazines. As an author he had to his credit several distinguished works in German, besides a number in English, including his last book, published two years before his death, *The Rediscovery of John Wesley*. This book has continued to be a standard reference on Wesley's theology emphasizing, some think too heavily, the Divine over against the human side of religious experience.

Cell was a member of the American Academy of Arts and Sciences. He was a great teacher, friendly, tolerant, forgiving and appreciative.

DANIEL L. MARSH

CENICK, JOHN (1718-1755), British lay preacher, was the son of Quakers who had become Anglicans. A spiritual awakening in 1735 was followed by severe strug-

gles, but he achieved a "deeper peace" on Sept. 6, 1737. He at once commenced preaching and writing hymns. Many of his hymns CHARLES WESLEY corrected and published in 1739. As a hymn writer Cennick is perhaps best known for the hymn beginning, "Jesus my all, to heaven is gone."

John Cennick was one of JOHN WESLEY'S lay preachers before MAXFIELD was, and some consider him to be Wesley's first lay preacher. GEORGE WHITEFIELD suggested that Cennick be the first master of KINGSWOOD SCHOOL. In his preaching he became Calvinistic, and John Wesley disowned him with a number of others, and they went into the Whitefield connection. Wesley, however, said emphatically that it was not on account of doctrine, but because of their personal abuse, that he disowned them, as at that time the Calvinistic attack against Wesley was vituperative and intense. After a time Cennick left the CALVINISTIC METHODISTS and joined the MORAVIANS. Subsequently he wrote Wesley a kind letter in which he said that he really loved "the servants and witnesses of Jesus in all the world, and wished all to prosper." Wesley answered in the same spirit. Simpson says of Cennick: "Although his career was comparatively short, yet in zeal, successful labor it is difficult to equal it . . . He had a lion's courage and a martyr's piety, but his passions sometimes mastered his prudence."

F. Baker, *John Cennick: Handlist of His Writings.* 1958.

J. E. Hutton, *John Cennick.* London: Moravian Publishing House, n.d.

M. Simpson, *Cyclopaedia.* 1878.

Wesley Historical Soc., *Proceedings.* XXX, 30-7. N. B. H.

CENSUS OF 1851 (British). The census of religious worship held on March 31, 1851, as part of the official population census, was the first and last of its kind to be held in Great Britain. What was asked for was information about attendance at public worship on a particular Sunday, and about the number of sittings available in churches and chapels. Because the result could be interpreted as showing that half of the nation was non-Anglican, the Established Church opposed any repetition of this census, suggesting instead a census of religious profession, in which the Anglican Church would have appeared much larger. A barrister, Horace Mann, was appointed to collect and write up the data of the 1851 census. The figures collected were those given by the minister or priest in charge of the local congregation; modern studies of the returns suggest that the overall picture presented was substantially correct. There was a total of 34,467 places of public worship, of which 14,077 belonged to the Church of England. The number of attendances recorded in 1851, for morning, afternoon and evening was: Church of England, 4,939,514 (47 percent); Nonconformist—4,857,751 (47 percent); Roman Catholic—365,430 (4 percent); and sectarian—256,695 (2 percent). The grand total amounted to about 41 percent of the total population. Horace Mann worked out a figure for the actual number of people who attended church, which allotted to the Church of England 3,773,474 (52 percent); the Nonconformists 3,007,348 (42 percent); Roman Catholics 305,393 (4 percent); and the sectarians 174,817 (2 percent). A careful inquiry into the figures suggests that one must replace the picture of Victorian England as a land overflowing with Christianity, with the plainer fact that in round figures one adult in every two

(perhaps 54 percent) actually went to church. If one turns to the Methodist figures one finds that Methodism accounted for fifty percent of the Nonconformist sittings, and fifty percent of the total Nonconformist attendance, 2,417,353, a figure which was also about half of the attendance recorded in the Church of England. The next largest Free Church was the Congregationalist, which recorded 1,214,059 attendances, or about a quarter of the Nonconformist total. There were about three quarters of a million Baptist attendances; there was no other large single Nonconformist group. If one compares this overall Methodist figure, which Horace Mann interpreted as implying 1,385,372 individuals, with the membership figures available for 1851, one finds that the WESLEYAN METHODIST membership was 302,209; the PRIMITIVE METHODIST membership 106,074; the WESLEYAN METHODIST ASSOCIATION 20,557; the NEW CONNEXION 16,692; and the BIBLE CHRISTIANS 13,324, the total of this membership being about 458,000. Since the Victorian habit of church going meant that there were always more attenders than members, this is quite reasonable, but suggests that in estimating the total size of the Methodist community in Britain in the nineteenth century one should not multiply the membership by more than three, a lower figure than is sometimes used. The 1851 figures are likely to have been as favorable to Methodism as a whole as those at any other time in the century. Analysis also shows that where Nonconformity was particularly strong in relation to other churches—in the industrial towns of the north of England—this was due above all to the efforts of the Methodists. The figures also suggest that much of this Methodist success came from Wesleyan Methodism; that the Primitive Methodists, although more working-class in social composition, did not contribute a higher proportion of people from this class to the general total.

K. S. Inglis, "Patterns of Religious Worship in 1851," *Journal of Ecclesiastical History*, 1960, pp. 74-86.

W. S. F. Pickering, "The 1851 Religious Census—a Useless Experiment," *The British Journal of Sociology*, 1967, pp. 382-407.

JOHN KENT

CENTENARIO COLEGIO (Centenary College), a Methodist school for girls in Santa Maria, Brazil, heart of the state of Rio Grande do Sul, was founded on March 27, 1922, by Eunice F. Andrew, of Kentucky, and LOUISE BEST, of SOUTH CAROLINA, both missionaries of the WOMEN'S FOREIGN MISSIONARY SOCIETY (MES). The name honors the Methodist Centennial Movement in the United States, which provided the funds for the original building; and at the same time, the centennial of Brazil's independence from Portugal in 1822.

From an original enrollment of seven, the school grew until there were in 1966 over 500 students. Beginning with an unpretentious cottage on the property, it now consists of three large brick buildings, a frame gymnasium, and a chapel. It is an elementary and junior and senior high school, its secondary course having been officially accredited in 1934 by the federal government.

In the beginning, the school was supported entirely by funds from the United States. Now it is almost self-supporting. With the exception of one or two missionaries, all the teachers and pupils are Brazilian. After Miss Andrews' retirement in 1939, Louise Best was named principal, remaining so until her retirement with honors

in 1957. She was followed by Florence R. Ford. The present principal is Mrs. Herta Chagas (1970).

J. L. Kennedy, *Metodismo no Brasil*. 1928.

FLORENCE R. FORD

CENTENARY COLLEGE, Cleveland, Tenn., U.S.A., a Methodist institution, was established in 1883 by GEORGE R. STUART, a pastor at Cleveland. The school was opened in September, 1885, with David Sullins as president. In 1924 it was adopted by the HOLSTON CONFERENCE of the M. E. Church, South. It was sold to another denomination in 1937.

JOHN O. GROSS

CENTENARY COLLEGE OF LOUISIANA, the oldest college west of the Mississippi River, is located in SHREVEPORT, La. U.S.A. Its first component was founded by the State at Jackson, La. in 1825, and until 1845 was called The College of Louisiana. In 1839, the one hundredth anniversary of Methodism, the MISSISSIPPI CONFERENCE founded a college called Centenary, at Clinton, Miss. The following year, this college moved to Brandon Springs, Miss., where it graduated its first class in 1844. In 1845, when the State was about to close the College of Louisiana, friends of Centenary arranged for it to acquire the buildings and grounds at Jackson. The Civil War in the United States interrupted its services from 1861-1865. In October, 1861, the faculty met and wrote across a blank page of the minutes of the faculty meetings these words, "Students have all gone to war. College suspended and God help the right." In the difficult years of reconstruction, the college struggled valiantly, and contributed much to the leadership of its territory. For its increasing prosperity and effectiveness, it owed much to Bishop JOHN C. KEENER, who drove many miles in his buggy collecting funds for the college he loved.

Centenary was invited to move to the growing city of Shreveport, La., the Atkins family and their associates offered land for a campus, and the citizens of Shreveport gave a substantial sum for buildings and equipment. In 1908 the college opened its first session in Shreveport, La. It has had a steady growth in endowment, physical facilities, and student body. The college celebrated its one hundredth anniversary in 1925. During the past twenty-five years, it has made notable progress in buildings, endowment, and student body. The market value of its present endowment is more than eight million dollars. The present student body numbers more than eight hundred day students with about the same number enrolled in the evening division.

J. HENRY BOWDON, SR.

CENTENARY COLLEGE FOR WOMEN, Hackettstown, N. J., was founded in 1866 by the NEWARK ANNUAL CONFERENCE of the M. E. Church to commemorate the centennial of American Methodism. Chartered in 1867, it operated as a coeducational preparatory school and ladies' college from 1874 until 1897, when the college department was discontinued. The coeducational preparatory program was offered until 1910, when the institution became an academy for girls. Since 1929 it has been a two-year college for women. The present name was assumed



JOHN M. REEVES BUILDING,
CENTENARY COLLEGE FOR WOMEN

in 1956. The governing board is made up of twenty members; it is self-perpetuating.

JOHN O. GROSS

CENTENARY FUND. One of the outstanding events in the history of British Methodism during the first half of the nineteenth century was the celebration of the first centenary of the Methodist movement. It was ultimately decided to date this, not from the great experience of JOHN WESLEY on May 24, 1738, but from the formation of the United Societies in 1739. The plan of the celebration, which involved more than the financial proposals, was approved by the Conference of 1837. In accordance with the resolutions, the PRESIDENT of the CONFERENCE convened a select committee of over 250 ministers and laymen in the Oldham Street Chapel, Manchester, in October 1838. The enthusiasm and spiritual impulse of the meeting spread throughout the connection. Similar centenary meetings were held in all the main centers.

The ready response to the financial feature of the celebration surprised the responsible officers. It would appear that no target figure had been suggested, but the published figures revealed a total exceeding £220,000, which was an amazing result for that period. Its disbursement was in accordance with the agreed plan, the proportions, on the basis of £200,000, being £70,000 for buildings for the Theological Institution at Richmond (London) and Didsbury (Manchester) (see THEOLOGICAL COLLEGES); £70,000 for the Missionary Society, including the Centenary Building in Bishopgate Street, London; £10,000 for the Auxiliary Fund for retired ministers and widows; £38,000 for relief of distressed chapels; £7,000 for chapels in Ireland; £5,000 for education, with a further allocation of the surplus after meeting expenses. The final acts of celebration of the centenary were associated with the Conference in July 1839 and at meetings throughout the country in the following October.

General Report of the Wesleyan Centenary Fund. Leeds. 1844.
E. BENSON PERKINS

CENTENARY FUND, THE MISSIONARY, a movement in the two large branches of American Methodism in 1918-1919, to celebrate the one-hundredth anniversary of the formation of the Methodist Missionary Society—which organization later became the BOARD OF MISSIONS. It took the form of a Centenary Celebration, or a great Methodist World's Fair at Columbus, Ohio, which featured exhibits from all the Methodist churches in the world; and in addition there was a financial campaign undertaken to raise large sums of money for the home and foreign missions of both Churches.

The financial goal in the M. E. Church, South, was \$25,000,000 in new money, over and above the regular assessments. In the M. E. Church the goal was much larger. In both Churches the amounts were oversubscribed. In the "Eight-Day Drive" in May, 1919, the Southern Church pledged considerably more than \$50,000,000, and the total expense of the campaign was less than two percent of that amount.

The movement in the M. E. Church was led by S. Earl Taylor, Secretary of the Board of Missions; and in the M. E. Church, South, the Director-General was W. B. BEAUCHAMP, Secretary of the Laymen's Missionary Movement. This was then a department of the Board of Missions but later it became the Board of Lay Activities. At the ensuing GENERAL CONFERENCE, Beauchamp was elected a bishop, although he was not a member of the General Conference which elected him. Both of these large Churches employed professional fund-raising counselors.

In the Southern Church the funds were distributed to both the General and Woman's Section of the Board of Missions. Also sharing in the Centenary Fund were Annual Conference Boards, Church Extension, European Reconstruction, and the erection of buildings at NASHVILLE, Tenn., and LAKE JUNALUSKA, N. C. After UNIFICATION in 1939 the Nashville building was sold, and proceeds used for the home office pensions of the Board. The Centenary Building at Lake Junaluska was destroyed by fire, but was rebuilt and named Lambuth Inn, in honor of Bishop WALTER R. LAMBUTH, who before his election to the episcopacy had been one of the greatest foreign missionaries of Southern Methodism in both JAPAN and CHINA, and General Secretary of the Board of Missions.

No movement of such magnitude as "The Centenary" had ever before been attempted in any Church, and a large organization was formed to carry it out. The headquarters staff consisted of secretaries of finances, spiritual resources, stewardship, woman's work, life service, surveys, evangelism, service and publicity departments. In addition, the secretaries of the SUNDAY SCHOOL, the EPWORTH LEAGUE, and missionary boards were regarded as department heads. The publicity department was subdivided into several bureaus having to do with speakers, literature, etc. Campaign directors were appointed in all annual conferences, districts, and local churches; manuals were published for each of these, and numerous meetings were held to train personnel for their work.

The Centenary funds were used to build new churches and strengthen the work in the existing home and foreign fields. Funds designated for European Reconstruction were used in BELGIUM, CZECHOSLOVAKIA, and POLAND, where the need was very great, especially in Poland, which had been devastated in World War I. Relief work in these mid-European countries developed into Conferences of the M. E. Church, South, which are today in the Geneva Area of the CENTRAL AND SOUTHERN EUROPE CENTRAL CONFERENCE. The M. E. Church, South, also started work in Manchuria and Siberia, but it disappeared in the Bolshevik Revolution.

The M. E. Church made similar use of its Centenary funds. Work was started in Europe, and at one time there was a bishop resident in Paris. A school was started in Rome, but it disappeared because of Vatican opposition. All this work was later merged with national churches, although two or three small churches struggled

on in Paris on an independent basis, and the CASA MATERNA Orphanage in Naples continued to flourish.

(See the pamphlet literature of the Missionary Centenary in the World Methodist Building at Lake Junaluska, N. C.)

ELMER T. CLARK

CENTENARY INSTITUTE, Summerfield, Ala., U.S.A., first school established under the auspices of the ALABAMA CONFERENCE of the M. E. Church, was projected by the conference as its part in the celebration of the one hundredth anniversary of Methodism. During 1839 funds were contributed by communities throughout the Alabama Conference. In accordance with the decision of the conference to establish the school in the community making the largest contribution, Valley Creek, near Selma, was selected. Centenary Institute was incorporated by an act of the Alabama State Legislature on Jan. 2, 1841, and building was begun soon thereafter. By 1843 three or four buildings were ready for use, the Institute having actually opened in 1842 in incomplete quarters.

From the beginning provisions were made for both male and female students. In 1845 the name of Valley Creek was changed to Summerfield, and the following year Valley Creek Academy, a private school incorporated in 1829, became a part of Centenary Institute.

The school flourished between 1845 and the beginning of the Civil War. As many as 500 students were in attendance much of the time. Some of the best trained men of the Alabama Conference were appointed as officers and teachers in the school. After 1844-45 it was authorized by the state legislature "to confer degrees and grant diplomas," and for at least a part of its career it was considered a college.

The fortunes of the school began to decline during the Civil War and Reconstruction periods. By 1880 it had become increasingly difficult to keep its doors open. About 1886 it ceased to exist, except as a local school. By its adoption of the report of a special committee in 1888, the Alabama Conference announced its determination not to attempt to reestablish a college or seminary in the Centenary Institute buildings but to concentrate its support on two new and enterprising conference colleges—Southern University (forerunner of BIRMINGHAM-SOUTHERN COLLEGE) and Alabama Conference Female College (forerunner of HUNTINGDON COLLEGE). It was further determined that the property should be converted to the use of an orphans' home and school. The Alabama Methodist Orphanage (the present Methodist Children's Home) opened its doors on the site in January, 1890, and remained in that location until its removal to Selma on Sept. 25, 1911.

Clarence Moore Dannelly, *The Development of Collegiate Education in the Methodist Episcopal Church, South 1846-1902*. Unpublished dissertation, Yale University, 1933.

Marion Elias Lazenby, *Alabama and West Florida*. 1960. *Minutes of the Alabama Conference, MES, 1878-1890*.

A. West, *Alabama*. 1893. ROBERT GLENN MASSENGALE

CENTENNIAL OF AMERICAN METHODISM. At the M. E. GENERAL CONFERENCE of 1860, a committee was appointed on the Centenary of American Methodism. In accordance with this committee's report, the General Conference recommended that the whole church properly observe the coming centennial with two objectives in mind: the spiritual improvement of the church; and the

raising of a large fund for such church enterprises as the committee might designate.

The General Conference of 1864 appointed an additional committee on the centenary and adopted its recommendation that the centennial should "commence on the first Tuesday in October, 1866, and continue through the month, at such times and places as may best suit the convenience of the Societies."

The primary object of the centennial was "the spiritual improvement of our members, and especially by reviewing the great things God hath wrought for us, the cultivation of feelings of gratitude for the blessings received through the agency of Methodism."

In furthering this purpose the annual conferences were urged to provide a memorial sermon at their regular sessions, and the first Sunday of January 1866 was set apart as a time to invoke God's blessing on the church in the Centennial year. ABEL STEVENS, the recognized historian of the church, was commissioned to write a volume, *The Centenary of American Methodism*. To this was added a chapter by John MCClinton on "The Connectional Arrangements for the celebration . . ." and a set of tables showing the growth of the M. E. Church during the one hundred years.

Beyond this, the church was challenged to raise a large sum of money for two departments of Christian enterprise: "the one connectional, central, and monumental, and the other local and distributive."

This local fund was distributed by especially chosen local committees for a variety of immediate local needs. The connectional fund was called The Centenary Educational Fund, and ten specific educational purposes were laid before the people for their consideration. To this was added the Sunday School Children's Fund, out of which grew the CHILDREN'S DAY Program and particularly the Student Loan Fund of the Board of Education.

The Centenary Committee had hoped to raise a minimum of two million dollars for the Connectional Fund to be used for "those institutions and agencies to which the church has been most indebted for its efficiency," by which was meant the church's educational institutions and agencies. The total amount raised was over \$8,700,000. The Children's Fund in addition amounted to more than \$83,700. The colleges were greatly aided in stabilizing their finances, and new institutions were founded including DREW THEOLOGICAL SEMINARY, Madison, N. J.; Centenary College Institute, and Centenary Biblical Institute at Baltimore, Md. The latter was for the "education of . . . pious young men, especially colored, for the ministry."

The M. E. Church, South did not observe the centennial. A committee appointed to consider the centenary presented a report to the GENERAL CONFERENCE meeting in April 1866, in NEW ORLEANS, which was adopted. It advised that "no centenary celebration should be held until 1884, just a hundred years from the organization of the Methodist Episcopal Church in the United States." The reason for this decision was attributed by the New York *Christian Advocate* to "the present embarrassed condition of the Church, South." The War Between the States had but recently come to an end, and the South was prostrate.

Statistics prepared for the Centennial observance of the M. E. Church noted eight other Methodist bodies in the United States: the M. E. Church, South; the M. P. CHURCH, South and North; the A.M.E. CHURCH; the

Evangelical Association; the WESLEYAN METHODISTS; the A.M.E. ZION CHURCH; and the FREE METHODIST CHURCH. These totalled 4,859 travelling and 8,788 local preachers and 980,604 members. The M. E. Church in addition totalled 7,576 travelling and 8,602 local preachers, and 1,032,184 members.

FREDERICK E. MASER

CENTRAL ALABAMA CONFERENCE was formed in 1876 by dividing the membership, not the territory, of the ALABAMA CONFERENCE of the M. E. CHURCH. Its boundaries include the state of ALABAMA and the part of FLORIDA west of the Appalachicola River. When organized the conference had forty-eight pastoral charges and over 5,200 members. At the time of union in 1939, Central Alabama became one of the strong conferences in the Central Jurisdiction of The Methodist Church. In 1968, the conference had four districts—Birmingham, Huntsville, Montgomery, and Tuskegee—and more than 15,000 members.

When the Central Jurisdiction was dissolved, according to the plan of union that made possible the formation of The United Methodist Church, Central Alabama became a conference in the Birmingham Area of the Southeastern Jurisdiction, pending the time of its full absorption into the Alabama conferences of that Jurisdiction.

Discipline, par. 1838.2. 1964.

General Minutes, M. E. Church, 1876.

General Minutes, The Methodist Church, 1966.

Methodist Directory, page 10. 1965.

N. B. H.

CENTRAL CITY, COLORADO, U.S.A. Except for a Roman Catholic Church at Conejos, near the New Mexico border, the first permanent and denominationally authorized church in Colorado was the St. James M. E. Church at Central City. Its attractive masonry building, begun in 1864, is the oldest extant church edifice in the state.

A number of preachers who had come to the gold fields in an unofficial capacity had first preached in Central City with the opening of the gold mining. But it was not until July 10, 1859, that two official missionaries of the M. E. Church, WILLIAM H. GOODE and JACOB ADRLANCE, not only preached in Central City, but actually founded a church of forty-five members there. Many of these were hard rock miners from Cornwall, popularly known as Cousin Jacks. The two missionaries went on to Golden, and then to Denver, leaving a local elder, George W. Fisher, as the preacher-in-charge. Bethuel T. Vincent (a brother of Bishop JOHN VINCENT) was appointed to Central City in 1863.

In the following year he began the editing and publishing of the first magazine of any kind to be published in Colorado, *The Rocky Mountain Sunday School Casket*, which was used in his and other churches until 1868, when publication was suspended. During the prosperous mining days the Central City church grew and prospered, and was one of the largest churches in Colorado. It came to be known as a singing church, since so many of its members were Cornish and Welsh. With the decline of mining, both Central City and the church declined, so that the present membership is very small. Since the church building has become a shrine of the ROCKY MOUNTAIN CONFERENCE, it has been kept in good repair. Annually, on the Sunday nearest the date of founding, July 10, there is a homecoming and pilgrimage to the church,

with as many as nine hundred persons attending the two morning services. A historical marker was placed on the building a number of years ago by the Conference Historical Society. A plea that other Colorado churches be encouraged to schedule worship services at St. James, that its value as a shrine might be better known and that it will not be forced to close, was made in the *Together* Denver Supplement of May 1969.

Martin Rist, "A Century of Colorado Methodism," *Journal of the Rocky Mountain Conference*, TMC, 1959.

MARTIN RIST

CENTRAL COLLEGE, a FREE METHODIST institution, is located in the heartland of the nation at McPherson, Kan., a community of 10,000. It is the only two-year college in the states operating under the auspices of the Free Methodist Church, serving a special function with its emphasis on personalized education in the initial collegiate years. Central was the first two-year college to achieve accreditation from the State of Kansas and has a history that places her among the early colleges of like type in the nation. The school was founded in 1884 at Orleans, Neb., as Orleans Seminary; it moved to McPherson in 1914, renamed Central Academy and College, and in 1959 the name became Central College. In 1965-66 the program was limited to a junior college program.

Central's two-year program on a residential type campus is designed to help the student bring his purposes into focus. Both liberal arts background courses and terminal curricula are offered. There are 200 students from many denominations. The school offers higher education in the context of a Christian life view.

BYRON S. LAMSON

CENTRAL CONFERENCE OF MIDDLE AND SOUTHERN EUROPE (UMC) was organized in Berne, SWITZERLAND, on May 4-9, 1969, with representatives of the Methodism of ten different countries present. This organization came about out of the former Central and Southern Europe Central Conference of The Methodist Church, as this united with the work of the E.U.B. Church in Switzerland. The Central Conference includes AUSTRIA Provisional, BELGIUM, BULGARIA Provisional, CZECHOSLOVAKIA, HUNGARY Provisional, North Africa Provisional, POLAND, Switzerland (Methodist), Switzerland (Evangelical), and YUGOSLAVIA Mission. (See *Discipline*, 1968, P. 1901.)

With the reorganization of the work called for under the new constitution of the United Methodist Church and especially in bringing in the Switzerland Conference, it was felt necessary to make a thorough reorganization of the work in Middle and Southern Europe and North Africa. Bishop FRANZ SCHAFER, the bishop in charge of the former Methodist work in Central and Southern Europe, is given credit for working out the plans for this and outlining in his episcopal address to the Uniting Conference in Berne the procedures which should be followed and the goals of United Methodism in Central and Southern Europe. His address called attention to the fact that the Central Conference for Central and Southern Europe extends across ten countries. He said in part: "Each of these lands has its own culture, its characteristic social forms and its particular religious background. Our Methodist Churches are everywhere minority churches. In comparison with others, they have no great past to

which they may refer, nor can they claim traditional rights of the state or of a superior association of churches. Their understanding of the church and their service as a church can only be formulated anew from the Biblical command and in reference to the variations of the given environment. The result is that for our Central Conference the questions of the church, of its self-understanding, and of the justification for its existence are genuine, not merely academic."

The celebration of Union of the E.U.B. Church in Switzerland with The Methodist Church in Switzerland was held on Sunday afternoon, March 9, 1969. The occasion was declared by Bishop EUGENE FRANK, who was present, to be as "moving and dramatic as the celebration in Dallas, Texas. Instead of an expected congregation of some 400 persons, the mammoth sports hall in Berne was completely filled with over 5,000 persons. A great choir filled the stage area."

Bishop Schafer will continue as the bishop of the Area with his residence in ZURICH, but his administrative responsibility continues to be known as the GENEVA Area. The executives and churches under his direction working in the separate nations and conferences make up a much more powerful Central Conference.

N. B. H.

CENTRAL GERMAN CONFERENCE (ME) was organized in the Race Street Church, CINCINNATI, Ohio, Aug. 24, 1864 with Bishop THOMAS A. MORRIS presiding. The organization of this conference was the result of work begun by WILLIAM NAST, the founder of German Methodism, in Cincinnati in 1835. Nast was admitted on trial in the OHIO CONFERENCE in September 1835, and appointed missionary to the Germans in Cincinnati. The next year he developed a five-week circuit with twenty-two preaching places over the state. In 1837 the first German Methodist society—Burke's Chapel—was organized in Cincinnati. In 1839 the *Christian Apologist (Der Christliche Apologete)*, the German Methodist paper which continued for 100 years, was established in Cincinnati with Nast as editor. Ten men were working among the Germans by 1840. In 1843 the Ohio Conference formed a German Mission District with six charges. The work grew. In time there were two German districts in the Cincinnati Conference and two in the NORTH OHIO CONFERENCE, as well as some attached to other conferences in other states. By 1864 there were 306 German preachers and 26,145 German members in the M. E. Church, and the GENERAL CONFERENCE that year decided to organize a system of German conferences. The Central German Conference was one of three such bodies formed in 1864.

At the beginning the territory of the Central German Conference was OHIO, MICHIGAN, and a part of INDIANA; but it was quickly extended to include a part of ILLINOIS, KENTUCKY, TENNESSEE, WEST VIRGINIA, and western PENNSYLVANIA. At its first session the conference reported six districts, sixty-nine charges, seventy-two preachers, and 8,952 members.

German Wallace College was founded at Berea, Ohio, in 1864 with William Nast as the first president. In the same year the German Methodists started the Children's Home at Berea, and in 1908 they started the Home for the Aged in Cincinnati.

In 1889 the Central German Conference had four districts—Cincinnati, Louisville, Michigan, and North Ohio

—13,382 members. Twenty-five years later there were the same four districts and 13,802 members. The first World War caused a reaction against the use of the German language in the United States, and that, coupled with the restrictions placed on immigration shortly after the war, limited both the need and the appeal of German language churches and conferences. In 1933 the Central German Conference was merged with the overlying English-speaking conferences. In that year it reported two districts—Michigan-Indiana and Ohio—seventy-six charges, 15,591 members, and property valued at \$783,970.

General Minutes, ME.

Paul F. Douglass, *The Story of German Methodism*. Cincinnati: Methodist Book Concern, 1939.

John M. Versteeg, *Methodism: Ohio Area, 1812-1962*. 1962. ALBEA GODBOLD

CENTRAL HALLS, British. (See FORWARD MOVEMENT.)

CENTRAL ILLINOIS CONFERENCE is the oldest continually existing conference in ILLINOIS Methodism. It was formed in 1824 as the Illinois Conference, which at that time included INDIANA, Illinois, and the as yet little explored Northwest Territory. By successive steps between 1832 and 1856, ROCK RIVER, INDIANA and SOUTHERN ILLINOIS CONFERENCES were set off from Illinois.

In 1856 the Peoria Conference (after 1859 the Central Illinois Conference) was carved out of the Illinois and Rock River Conferences. In 1928 the Central Illinois Conference was absorbed by the Illinois Conference. In 1960 the name of the Illinois Conference was changed to Central Illinois, which better describes its location.

In 1852, after the separation of Southern Illinois, the Illinois Conference reported 17,304 members; in 1928 the united conference had 156,920 members.

Within the bounds and under the care of the Central Illinois Conference are two schools—MACMURRAY COLLEGE at Jacksonville and ILLINOIS WESLEYAN UNIVERSITY at Bloomington. Most significant for Methodist higher-education work is the WESLEY FOUNDATION at the University of Illinois. This unit, the first such foundation in the country, was begun by JAMES C. BAKER (later bishop) in 1913. The conference's philanthropic institutions are the Babyfold, Chaddock Boys Home, Sunset Home, Everglow Lodge, Methodist Hospital, Cunningham Children's Home, and Langleyville Community Center. In 1964 the Conference Office Building was erected in Bloomington on the campus of Illinois Wesleyan University. The Conference Historical Library with its large collection of Methodistica is also located there.

The conference was a pioneer in Methodist public relations. As early as 1949 it employed a full-time director and issued a quarterly *Methodist Action*.

In 1969, after merger with the Evangelical United Brethren, the Central Illinois Conference reported 226,527 members in 740 congregations served by 523 ministers.

J. C. Evers, *Southern Illinois Conference*. 1964.

Journal of the Central Illinois Conference, UMC. 1969.

J. Leaton, *Illinois*. 1883.

J. GORDON MELTON

CENTRAL JURISDICTION. (See NEGRO IN AMERICAN METHODISM, and JURISDICTIONAL CONFERENCES.)

CENTRAL KANSAS CONFERENCE of The Methodist Church was formed by the merger of the NORTHWEST and SOUTHWEST KANSAS CONFERENCES. The organizing session was held at Salina, Oct. 5-9, 1939, with Bishop CHARLES L. MEAD presiding. At the beginning the conference had eight districts: Colby, Concordia, Dodge City, Liberal, Hutchinson, Salina, Wichita, and Winfield; 341 charges; and 92,601 members.

The Central Kansas Conference continued to support institutions established or supported by its predecessor conferences, along with new ones which came into being after 1939. The list includes: SOUTHWESTERN COLLEGE and KANSAS WESLEYAN UNIVERSITY, PHILANDER SMITH COLLEGE and ST. PAUL SCHOOL OF THEOLOGY METHODIST, Asbury Hospital at Salina, Grace Hospital and School of Nursing at Hutchinson, Hadley Memorial Hospital and Rehabilitation Center at Hays, Wesley Medical Center at Wichita, the homes for the aged at Topeka and Hutchinson, the children's home at Newton, and the WESLEY FOUNDATIONS at the state institutions of higher learning. In 1967 the conference transferred ownership of Boothroy Hospital at Goodland to Sherman County.

In 1967 the conference had seven districts: Concordia, Dodge City, Hays, Hutchinson, Salina, Wichita, and Winfield; and 382 ministers, 240 charges, 135,878 members, and 379 churches valued at \$47,789,017. In 1968 the name of the conference was changed to Kansas West Conference.

Minutes of the Northwest, Southwest, and Central Kansas Conferences.
F. E. MASER

CENTRAL METHODIST COLLEGE, Fayette, Mo., was chartered in 1855. Howard-Payne, Scarritt-Morrisville, Central College for Women, and Marvin College merged with Central College between 1922 and 1925. Central Methodist College, as it was named in 1961, was related to the former M. E. Church, South, and is the only Methodist college in MISSOURI. Branches of the Methodist Church in Missouri founded at least twelve institutions, and all but Central Methodist College have been consolidated with other institutions or closed. Missouri Wesleyan, Cameron, Missouri, a college of the M. E. Church, consolidated with BAKER UNIVERSITY at Baldwin, Kan. Central Wesleyan College, founded by the CENTRAL GERMAN CONFERENCE of the M. E. Church, was closed prior to union during the 1930's. Degrees granted are the B.A., B.S. in Education, B.M. (Music), and B.M.E. (Music Education). The governing board has twenty-six members, all elected by the two annual conferences in Missouri.

JOHN O. CROSS

CENTRAL NEW YORK CONFERENCE (ME), was organized at Auburn, N. Y., April 15, 1869, with Bishop LEVI SCOTT presiding. The 1868 GENERAL CONFERENCE abolished the ONEIDA CONFERENCE and used part of its territory and some from the BLACK RIVER CONFERENCE to form the Central New York Conference. The Central New York Conference is regarded as the legal and historical successor of the Oneida Conference. The name of the conference indicates location. It began with six districts—Auburn, Cazenovia, Cortland, Herkimer, Oswego, Rome, and Syracuse—187 charges, and 26,731 members.

The Oneida Conference, formed by dividing the GENESSEE CONFERENCE, was authorized by the 1828 Gen-

eral Conference and was organized in 1829. The Genesee Conference was organized in 1810 at Lyons, Wayne County, N. Y. The first session of the Genesee Conference was held in a storehouse belonging to one Daniel Dorsey. In 1960 the Central New York Conference, meeting at Newark, took time to assemble at the site of Dorsey's barn to commemorate the one hundred fiftieth anniversary of the organization of the Genesee Conference. At the same time gaveln made from wood taken from the Dorsey barn were on sale. A historical marker has been erected at the barn site.

The desire to build a new college in the conference region figured in the passing of the Oneida Conference and the creation of the Central New York Conference. When Ezra Cornell chose Ithaca for the site of his school in 1865, Syracuse became the choice of the Methodists for a new college. They believed that a strong annual conference should be built around SYRACUSE UNIVERSITY (founded in 1870). The result was the formation of the Central New York Conference. Since education was the watchword, the preachers pledged \$46,050 from their meager incomes at the first session of the conference so as to move the old Genesee College from Lima to Syracuse and thus launch the university. Thereafter, every issue of the conference journal fully reported on the progress of the infant university, as well as on Cazenovia Seminary which dated from 1823.

Notwithstanding the growing strength of Syracuse University, during the last quarter of the nineteenth century and the first of the twentieth, the majority of Methodist ministers in central New York were trained at Cazenovia. The conference finally dissociated itself from the Cazenovia school in 1942 when the trustees, without sufficient financial resources or academic accreditation, insisted on starting junior college courses. Syracuse University is now one of the eight Methodist-related universities in America. It has an endowment of about \$40,000,000, a plant valued at nearly \$100,000,000, and an enrollment of more than 16,000 regular students.

In 1872 when the East Genesee Conference was abolished, the Central New York Conference received a part of its territory, but at the same time the Central New York Conference gave up some territory to the NORTHERN NEW YORK CONFERENCE which was created in that year. In 1874 the Central New York Conference had seven districts, 211 charges, and 32,313 members.

The Central New York Conference came to unification in 1939 with four districts—Elmira, Geneva, Syracuse East, and Syracuse West—258 charges, 61,042 members, and property valued at \$6,319,928. At that time it received a few ministers and churches from the Onondaga Conference of the M. P. Church. Also, at that time the Syracuse Area was formed, including the Central New York, Northern New York, and WESTERN NEW YORK (Genesee at that time) Conferences with the episcopal residence at Syracuse.

Four members of the Central New York Conference have been elected bishops: EDWARD C. ANDREWS and JESSE T. PECK (1872), ERASTUS O. HAVEN (1880), and WALLACE E. BROWN (1924). Six other bishops either began or served part of their ministry in the conference before their election: JOHN P. NEWMAN (1888), FREDERICK D. LEETE (1912), FREDERICK T. KEENEY and ERNEST L. WALDORF (1920), RALPH S. CUSHMAN (1928), and DWIGHT E. LODER (1964).

In 1964 the Central New York Conference projected a

campaign to raise \$1,000,000 by the time of its centennial in 1969, the money to be used for church extension, ministerial training, rural and urban work, and camps.

The conference maintains Casowasco Camp for all ages on Owasco Lake. It supports the Children's Home at Williamsville and the Folts (retirement) Home at Herkimer. It has joined the other conferences and denominations in an ecumenical approach to religious ministry to students in the institutions of higher learning in the state.

In 1968 the Central New York Conference reported three districts—Elmira, Geneva, and Syracuse—175 charges, 218 ministers, 81,869 members, property valued at \$38,381,615, and a total of \$4,808,951 raised for all purposes during the year.

F. W. Conable, *History of the Genesee Annual Conference*. New York: Nelson and Phillips, 1876.

General Minutes, MEC and MC.

Minutes of the Central New York Conference.

HERBERT D. LOOMIS

CENTRAL NORTHWEST CONFERENCE dates from 1877 and the formation of the Northwest Swedish Conference to care for Swedish work of the M. E. Church in the midwest. The first session was Sept. 6, 1877, at Galesburg, Ill., with Bishop J. T. PECK presiding. In 1894 the Swedish work split into three conferences: Central Swedish (Illinois); Northern Swedish (Wisconsin and Minnesota); and Western Swedish (Iowa and Neb.) In 1928 these conferences were reunited to form the Central Northwest Conference.

Swedish work in the midwest began when OLAF HEDSTROM settled at Victoria, Ill., in 1838. Here he founded the first Swedish Methodist church in the west on Dec. 15, 1846. From Victoria the work spread, and in 1848-49 entered Chicago.

A convention of all Scandinavian Methodists met in 1866 in Chicago and called for a separate Scandinavian conference. Not until 1877 was action taken on the resolution.

Beginning in 1862, Swedish Methodism was served by a newspaper, *Sandebudet* (The Messenger) issued in Chicago. A second periodical *Vaktaren* had a short existence beginning in 1889.

One institution of higher education was located within the bounds of the Central Northwest Conference. The Swedish Theological Seminary was founded March 1, 1870, at Galesburg, Ill. In 1875 it was moved to Evanston, Ill. Later it was known as Wesley Academy and Theological Seminary. In 1934 it became the Evanston Collegiate Institute, a two-year, junior college for all Scandinavian Methodism. The Evanston Collegiate Institute survives today as KENDALL COLLEGE in Evanston. Bethany Home and Hospital, now under the auspices of the NORTHERN ILLINOIS CONFERENCE, was begun in 1891 by the Northwest Swedish Conference.

In 1942, during the phasing out of foreign language work in American Methodism, the Central Northwest Conference was absorbed by the English-speaking conferences in ILLINOIS, IOWA, WISCONSIN and MINNESOTA. At that time it reported 8,157 members in seventy-seven churches served by fifty-five ministers.

Journal of the Central Northwest Conference, ME, 1942.

Henry G. Nylin, *The History of Swedish Methodism in Chicago*. Unpublished M.A. thesis, Northwestern University.

J. GORDON MELTON
HENRY G. NYLIN

CENTRAL OHIO CONFERENCE (ME), known as the Delaware Conference from 1856 to 1860, was organized at Lima, Sept. 25, 1856, with Bishop BEVERLY WAUGH presiding. It was formed by dividing the NORTH OHIO CONFERENCE. Its territory was northwest Ohio. At the beginning the conference had four districts, 63 charges, 98 preachers, and 14,768 members.

The reasons for changing the name of the conference are not clear. While Delaware may have suggested a conference in the state of Delaware, Central Ohio was not altogether appropriate because the conference was not in the central part of Ohio. It is said, perhaps facetiously, that the conference leaders believed the new name would assure better seating for General Conference delegates. In those days delegations were seated alphabetically.

The 1873 journal notes that a CAMP MEETING was held at Lakeside in 1872, and that a committee was appointed to visit the North Ohio Conference and ask that body "to become joint patrons with us in this camp meeting enterprise." The North Ohio Conference agreed. Such was the beginning of the LAKESIDE ASSEMBLY.

The Central Ohio Conference grew steadily. In 1880 it reported six districts, 127 charges, and 24,854 members. In 1912 there were 179 charges, 179 preachers, 63,966 members, and property valued at \$3,121,650.

The Central Ohio Conference merged with the CINCINNATI CONFERENCE in 1913 to form the WEST OHIO CONFERENCE.

General Minutes, MEC.

Minutes of the Central Ohio Conference.

John M. Versteeg, *Methodism: Ohio Area, 1812-1962*. 1962.

ALBEA GODBOLD

CENTRAL PENNSYLVANIA COLLEGE, E.U.B. (See ALBRIGHT COLLEGE, Reading, Pa.)

CENTRAL PENNSYLVANIA CONFERENCE (ME) was created by the 1868 GENERAL CONFERENCE out of territory taken from the East Baltimore and PHILADELPHIA CONFERENCES. The East Baltimore Conference was dissolved at the time, the remainder of its territory going to the BALTIMORE and PITTSBURGH CONFERENCES. The aim of the General Conference was to make conference boundaries conform more nearly to state lines. In 1872 Harrisburg was taken from the Philadelphia Conference and added so that the Central Pennsylvania Conference would have one large city within its bounds. After that date there were no more major changes in the boundaries of the Central Pennsylvania Conference until 1962 when it received some territory from the Baltimore, CENTRAL NEW YORK, and GENESSEE CONFERENCES and gave up today to the newly formed WESTERN PENNSYLVANIA CONFERENCE. Today the northern and southern boundaries of the conference are the state lines, while it touches the Philadelphia and WYOMING CONFERENCES on the east and the Western Pennsylvania Conference on the west. Of Pennsylvania's sixty-seven counties, thirty-three in whole or in part are in the Central Pennsylvania Conference.

Methodism reached central Pennsylvania in 1770 when a circuit rider, possibly ROBERT STRAWBRIDGE or one of his preachers, entered the region and preached at the home of George Fickes in Adams County. Three years later the cornerstone of historic Rock Chapel was laid, and the building was completed in 1776. The church became a part of the Little York or Carlisle Circuit. Little

York was the first circuit formed in the region; FREE-BORN GARRETTSON organized it and called it Little York to distinguish it from NEW YORK. As more circuits were added in the region they were formed into districts. At first the territory was in the Baltimore Conference, but it fell within the East Baltimore Conference when that body was organized in 1857.

The first session of the Central Pennsylvania Conference was held at Danville, March 10, 1869 with Bishop LEVI SCOTT presiding. At the time it reported 183 traveling preachers, 119 local preachers, 398 Sunday schools with 32,472 pupils, 324 churches with 28,240 members, and 65 parsonages.

District as well as conference boundaries were realigned in 1962, and a fifth district, State College, was added to the existing ones, Altoona, Harrisburg, Sunbury, and Williamsport. After having been a part of the Washington, and then of the Western Pennsylvania Area, the Central Pennsylvania Conference became a separate area in 1964 with the presiding bishop residing in Harrisburg.

The Preachers' Aid Society of the conference owns the entire stock of LYCOMING COLLEGE at Williamsport. DICKINSON COLLEGE at Carlisle is within the bounds of the conference. The conference board of education is incorporated, and it owns and manages four camp and retreat centers: Wesley Forest at Weikert; Greene Hills at Barree; Mount Asbury at Dickinson; and Camp Loyalsock at Forksville.

The conference owns and operates three homes: the Methodist Home for Children at Mechanicsburg, established in 1917; Epworth Manor at Tyrone; and Bethany Village. The two latter are retirement homes and their capacity is 105 and 103 guests, respectively. Also, the conference sponsors the *Central Pennsylvania Methodist*, a publication begun by the conference interboard council in 1959.

In 1968 the Central Pennsylvania Conference reported 268 ministers, 284 pastoral charges, 131,001 members, and property valued at \$69,763,698.

General Minutes, MEC and MC.

Minutes of the Baltimore, East Baltimore, and Central Pennsylvania Conferences.

FREDERICK E. MASER

CENTRAL PROTESTANT, THE (1873-1891), was the official news organ of the NORTH CAROLINA ANNUAL CONFERENCE of the M. P. Church and was edited by John L. Michaux. The subscription price was two dollars a year. In its latter years *The Central Protestant* was largely a restatement of news carried in *The Daily Workman*, a secular newspaper also issued by Michaux. *The Central Protestant* was succeeded in 1894 by *Our Church Record*, later known as *The Methodist Protestant Herald*. The North Carolina Annual Conference was the only conference in the M. P. Church to publish its own denominational publication.

J. Elwood Carroll, *History of the North Carolina Conference of the Methodist Protestant Church*, N.p., 1939.

RALPH HARDEE RIVES

CENTRAL TENNESSEE CONFERENCE (ME). (See TENNESSEE, TENNESSEE-KENTUCKY CONFERENCE, and TABLE OF METHODIST CONFERENCES.)

CENTRAL TEXAS CONFERENCE (MES) was organized at Waxahachie, Texas, Nov. 16, 1910, with Bishop JAMES

ATKINS presiding. The conference was formed by dividing the NORTHWEST TEXAS CONFERENCE. As its name indicates, the territory of the conference embraces central Texas. While the territory was only about one-half as large as that retained in the Northwest Texas Conference, the initial strength of the Central Texas Conference was about twice as great. Of the sixteen districts, 354 pastoral charges, and 115,794 members in the original Northwest Texas Conference in 1910, ten districts, 206 charges and 76,595 members fell within the new Central Texas Conference when the division was made.

The Central Texas Conference had within its area several strong institutions prior to unification in 1939. SOUTHWESTERN UNIVERSITY at Georgetown, which was established as a merger of four earlier small colleges, was the premier Methodist college in Texas. The school received good support until the leaders of Methodism in Texas became convinced that it was not possible to build a first-rate university in the small community of Georgetown. Even so, Southwestern University proved strong enough to maintain itself after its president, R. S. Hyer, left in 1911 to become president of the new SOUTHERN METHODIST UNIVERSITY in DALLAS. In 1968 Southwestern University had twenty-eight buildings, 850 students, property valued at \$10,000,000, and an endowment of \$8,000,000.

TEXAS WESLEYAN COLLEGE was organized in Fort Worth in 1890 as Polytechnic College. In 1914 it was called Texas Woman's College, became coeducational in 1934, and was then renamed Texas Wesleyan College. In 1968 the school had an enrollment of 1,800, an endowment of \$2,500,000, and a plant valued at \$6,500,000.

The METHODIST HOME at WACO, property of all Texas Methodism, was established in 1890 for the care of orphan children. It has since broadened its ministry to include children of need who may not be orphans. In 1968 the institution was caring for 460 children, and had 31 buildings, property valued at \$4,000,000, and an endowment of \$16,000,000.

The Methodist Hospital at FORT WORTH, owned by the conference, was opened in 1930. When the conference was about to lose the institution in 1937 because of the economic situation, a local physician, Charles H. Harris, assumed its half-million dollar debt and saved it. He also gave \$1,000,000 to establish the Harris School of Nursing. In appreciation of Harris' generosity the hospital trustees voted to rename the institution "Harris Hospital, property of the Central Texas Conference of The Methodist Church." The hospital has five buildings, 580 beds, and property valued at \$21,000,000.

Wesleyan Homes for the aged, with a capacity for 102 people, was established at Georgetown in 1962 at a cost of \$1,250,000.

The Central Texas Conference joins other Texas conferences in supporting the Texas Mission Home for unwed mothers at SAN ANTONIO, the Texas Methodist College Association, WESLEY FOUNDATIONS, and *The Texas Methodist*, a state publication for Methodism.

The conference has established what is called an "Extended Ministry" whereby several larger charges include one or more small, weak churches which cannot afford the cost of permanent pastors. This new ministry provides Sunday services not only to the larger churches, but also to the smaller churches each week. The program is saving many smaller churches and providing them with adequate services.

The Central Texas Conference came to unification in 1939 with nine districts, 237 pastoral charges, 97,786 members and property valued at \$6,717,187. In 1968 the conference had eight districts, 218 pastoral charges, 356 ministers, 117,694 members, and property valued at \$50,522,995. The total amount raised for all purposes that year was \$7,952,681.

General Minutes, MES and MC.

Minutes of the Central Texas Conference.

Olin W. Nail, *History of Texas Methodism 1900-1960*. Austin: Capital Printing Co., 1961.

W. W. WARD

CENTRAL WESLEYAN COLLEGE, Warrenton, Mo., of German-American Methodist patronage, started as an academy in Quincy, Ill., in 1854 and was moved to Warrenton in 1864 as the Western Orphan Asylum and Educational Institute. In March 1870 it was chartered as Central Wesleyan College under the Southwest German Annual Conference of the M. E. Church. It offered academy, college and theological courses in the German language. The first class was graduated in 1870 and the college made considerable progress under three long presidencies of Hermann A. Koch (1870-1895), GEORGE D. ADDICKS (1895-1909) and OTTO E. KRIEGE (1909-1925). In 1909 it absorbed its sister institution of the St. Louis German and West German Conferences, the Mount Pleasant German College, Mount Pleasant, Iowa. Seven buildings were eventually constructed and some 900 students were graduated between 1870 and 1927. Gradually the English instruction courses began to overshadow the German, the use of German was dropped entirely during World War I, the St. Louis German and West German Conferences were dissolved in 1926 and the German character of the college was lost. It became the responsibility of English-speaking Missouri Methodism which had other colleges to support. In 1930 it became a junior college. Despite valiant efforts of President Franklin F. Lewis in 1939, the college quietly closed in June 1941. Its buildings and funds reverted to the Orphan's Home which was subsequently merged with the Methodist Children's Home in St. Louis. Today the buildings have been sold for other purposes. A memorial marker was placed in front of the College Methodist Church, Warrenton on Aug. 1, 1964 by the Alumni Association. The archives are deposited at Northeast Missouri State Teachers College, Kirksville.

P. F. Douglass, *German Methodism*. 1939.

Louis A. Haselmayer, "German Methodist Colleges in the West," *Methodist History*, July 1964.

Jubiläumsbuch der St. Louis Deutschen Konferenz.

Souvenir der West Deutschen Konferenz.

LOUIS A. HASELMEYER

CENTRAL WEST CONFERENCE (ME) was organized at Kansas City, Mo., April 15, 1929, with Bishop MATTHEW W. CLAIR, Sr., presiding. The 1928 GENERAL CONFERENCE adopted an enabling act permitting the Central Missouri, Lincoln, and LITTLE ROCK CONFERENCES to consolidate into two conferences. The Central West Conference was formed by merging the Central Missouri Conference with a part of the Lincoln Conference.

The Central Missouri Conference (ME) was formed in 1886 by dividing the MISSOURI and ST. LOUIS CONFERENCES of the denomination along racial lines. The new conference was composed of the Negro ministers and churches from the other two, and its territory was

MISSOURI and KANSAS. The first session of the Central Missouri Conference was held at Sedalia, Missouri in March, 1887 with Bishop WILLARD F. MALLALIEU presiding. At the outset the conference had three districts, sixty-four charges, and 5,705 members. As time passed, churches in IOWA and south ILLINOIS were included in this conference.

When the Central West Conference was formed, its territory included all the Negro work in Missouri, Kansas, COLORADO, NEBRASKA, IOWA, NORTH and SOUTH DAKOTA, MONTANA, and part of Illinois. The conference began with five districts, Kansas City, St. Louis, Omaha, Sedalia, and Topeka. It had 118 charges and 9,016 members. In 1938 it reported four districts and 11,993 members. In 1939 the conference became a part of the Central Jurisdiction of The Methodist Church.

The Central West Conference supported PHILANDER SMITH COLLEGE, Little Rock, Ark.; and beginning in 1953, a WESLEY FOUNDATION at Lincoln University, Jefferson City, Mo. The conference erected a community chapel costing \$31,000 at the latter institution in 1960.

In 1964 the Central West Conference reported three districts, St. Louis, Kansas City, and Topeka, with 66 charges, about 14,500 members, and property valued at \$3,582,097. In that year all of the conference's work outside of Missouri was merged with the appropriate overlying white conferences. On May 21-22, 1966, the final session of the Central West Conference was held in St. Louis with Bishop EUGENE M. FRANK presiding, and its remaining 35 charges, 24 ministers, and 8,067 members were then received into the MISSOURI EAST and MISSOURI WEST CONFERENCES.

Discipline, MEC and MC.

General Minutes, MEC and MC.

N. B. H.

CERTIFICATES OF REMOVAL. (See MEMBERSHIP IN METHODIST CHURCHES.)

CEYLON has a population of 12,000,000, approximately seventy percent being Sinhalese (mainly Buddhists), twenty-three percent Tamils (mainly Hindus), five percent Moors and Malays (Muslims). There are about 30,000 Burghers of European descent. By religion, Christians make up seven percent of the total (Sinhalese, Tamils and Burghers). Roman Catholics number one million; there are 50,000 Anglicans, 26,000 Methodists, 5,000 Baptists, 5,000 Church of South India, and small numbers of other denominations. Roman Catholicism was firmly established during Portuguese rule over the coastal regions (1505-1658). The Dutch then took over and imposed Reformed Christianity. The British captured the coastlands in 1796. In 1815 they deposed the king of the interior Kingdom of Kandy, and until independence in 1948 the whole island remained under British rule. The British influence on Ceylon Methodism is, therefore, paramount. In the early British period a favorable government permitted the following societies to establish missions: the London Missionary Society (1805), the Baptists (1812), the Wesleyan Methodists (1814), the American Board of Missions (1816), and the Church Missionary Society (1818).

The organizer of the Methodist Mission to Ceylon was THOMAS COKE, the Wesleyan Conference's General Superintendent of Missions. Not content with directing expeditions to America and Africa, Coke had dreamed, since



PETAH CHURCH, COLOMBO, FOUNDED IN 1814

1784, of reviving "a genuine work of religion in the immense regions of Asia." In 1808 the British Government in Ceylon had been criticized in Parliament by WILLIAM WILBERFORCE and other Evangelicals for failing to maintain the Dutch churches and schools and for allowing the decline of Protestant Christianity. The Chief Justice of Ceylon, visiting England, discussed the problem with Wilberforce, who referred him to the Wesleys. Coke realized that here was an opening into the East and that Ceylon must be "the first grand outpost of our mission to India."

The 1813 WESLEYAN METHODIST CONFERENCE, having heavy commitments elsewhere, dared not at first sanction Coke's ambitious plans for an Asian mission, but Coke dramatically swayed the anxious debate by offering £6,000 toward the cost. Authorized by the Conference, he and six young missionaries (four British, two Irish) set sail for Bombay on Dec. 31, 1813. Coke never reached INDIA. He died at sea on May 3, 1814. Five of his companions went on to Ceylon, landing at Galle and Weligama on June 29, 1814, to be warmly welcomed by the military commandant. The Governor of Ceylon was equally friendly, and suggested that the best means of meeting the Ceylonese would be to open English schools. They considered this unexpected advice very carefully before

deciding to accept it; for, as preachers, they did not wish to be too much involved in "secular" occupations. Bereaved of the venerable Coke, they might have chosen to remain together. Instead, at their "little conference" of July 11, 1814, they acted in the spirit of WESLEY and Coke by deciding to separate to far-distant stations—JAMES LYNCH and THOMAS SQUANCE to Jaffna; WILLIAM AULT to Batticaloa in the Tamil North and East; B. Clough to Galle and G. Erskine to Matara in the Sinhalese South. Methodism was thus established from the very beginning in both sections of the island.

Ault died of fever on April 1, 1815, after a devoted but tragically brief ministry. Meanwhile, Colombo became the mission headquarters in March 1815 after the arrival of WILLIAM M. HARVARD, who, being a printer, set up a press, forerunner of today's Wesley Press. On Dec. 22, 1816, Harvard and Clough opened the Colombo Pettah chapel—"the oldest Methodist church in Asia," which is today the heart of the Colombo City Mission. On each station Sunday and weeknight preaching was immediately begun in private houses and military barracks. First attempts at itinerant open-air preaching through interpreters were disappointing, and in 1817 it was decided to open vernacular schools in the villages surrounding the stations, education being intended to lead to con-

versions. By 1819 there were eighty-four schools, each a preaching place, with 5,000 pupils in the coastland villages, from Point Pedro in the Jaffna Peninsula to Trincomalee and Batticaloa in the northeast, and from Negombo in the west to Dondra Head in the extreme south. These two coastal strips, where Portuguese and Dutch Christian influences were at their strongest, have from early days proved to be the areas where Methodism has flourished most. From these secure bases, Methodism has continually attempted to advance into less promising areas, usually with difficulty and with relatively meager success. In the first ten years, communications with London were difficult, and the missionaries were censured for over-enthusiastic expenditure. In 1821, therefore, one-third of the schools had to be closed, and the number was not made up until 1875. Ceylonese were employed as teachers, and the Ceylon ministry was gradually built up, beginning with W. Lalmon (Burgher, 1816), C. Wijesingha (Sinhalese, 1819), and J. P. Sanmugam (Tamil, 1825). In 1817 Lynch first visited Madras, which remained for several years part of the Tamil (later North Ceylon) District, which was separated from the Sinhalese (later South Ceylon) District in 1819.

Progress in the two districts was slow until the 1860's. The missionaries remained few, but the number of Ceylonese ministers grew steadily. Among North District missionary chairmen, P. Percival (Chairman 1837-51) was a Tamil scholar and educationalist, and J. Kilner (1860-75) an advocate of self-support and self-government. G. J. Trimmer (1890-1920) served in Ceylon forty-three years. In the south, D. J. Gogerly (Chairman 1838-62), who never revisited England and served forty-four years until his death in 1862 at the age of seventy, was "the greatest Pali scholar of his age." His pioneer researches into Buddhist philosophy—unknown in Europe—precipitated sharp Buddhist-Christian controversies, the most famous of which was the public debate at Panadura in August 1873, in which the main Christian speaker was David de Silva, a Sinhalese Methodist minister. A newspaper report of the debate led to the visit of Colonel Olcott (co-founder of the Theosophical Society), who lent support to the growing Buddhist agitation for schools and the restoration of their "lost rights." Gogerly was followed by R. Spence Hardy (1862-65), another Buddhist scholar, who imposed stricter Methodist discipline on the societies. A revival broke out in Colombo in March 1865, spreading elsewhere with beneficial results, leading to the establishing of work at Kandy in 1867 and among the Colombo Tamils in 1871. An Extension Fund, launched in 1874, enabled new stations to be opened in the remoter areas of the central highlands and the east and the south.

Between 1870 and 1900, Methodism followed the government and the Anglicans by opening secondary schools of high standard, including Wesley College, Colombo; Richmond College, Galle, to which was attached a theological institution; Kingswood College, Kandy, which began with a Ceylonese principal; Central College, Jaffna; and Methodist College for Girls, Colpetty, Colombo. Increasing numbers of educational missionaries were sent out, many of whom were outstanding men and women, who exercised a profound influence over their pupils. Between 1885 and 1905 the Southern District was divided into three—Colombo, Kandy, Galle. New work in both Colombo and the backward central highlands included the establishment of homes and industrial schools for destitute children. Campaigns were fought for total absti-

nence and social purity. In the neglected villages of the north, east, and center, women missionaries began social and medical work among mothers, and "Bible women" were trained to assist them.

The early twentieth century was a time of consolidation, and increased emphasis on the schools, though evangelism was still the primary objective. Changing theological convictions led to more liberal attitudes regarding Buddhism and Hinduism. There was the beginning of the movement toward the devolution of authority from the British Conference and toward increased responsibility for Ceylonese. This movement accelerated during the second World War when many missionaries left Ceylon. In 1950 the North and South Districts were amalgamated, and a single all-Ceylon District was inaugurated under a Ceylonese Chairman, S. G. Mendis. The British Methodist Conference transferred full authority in June 1964, when an autonomous Ceylon Conference was constituted, and F. S. de Silva was inducted as the first President of the Conference. He was succeeded in 1968 by D. T. NILES, for many years a well-known figure in the WORLD COUNCIL OF CHURCHES and the World Student Christian Federation. Upon the death of Niles in 1970, G. Denzil de Silva became President. The Conference meets annually and consists of fifty ministers and fifty laymen. The President is the chief executive officer of the Church and exercises overall pastoral and spiritual oversight.

The Ceylon Methodist Church today has 14,000 full communicants and a total community of 26,000. The rise in membership continues slowly, but fails to keep pace with the rapidly increasing population of the island. Adult baptisms average fewer than 100 each year. There are three District synods: South (Sinhalese, 6,500 members); North (Tamil, 3,000); and Central (Sinhalese, Tamil, and English-speaking, 4,500). There are 118 churches and twenty-four other preaching places. There are 120 children's Bible schools with 6,000 pupils. The thirty circuits are staffed by forty-four Ceylonese ministers (most of whom were trained at the United Theological College, Bangalore, South India, and hold the Serampore B.D. degree), ten supernumeraries, and seven British missionary ministers. There are 400 lay preachers. Women's work is done by two Ceylonese Sisters, eighteen deaconesses, and nine European missionary Sisters. The Colombo City Mission carries out a varied program of social work in the slums by which it is surrounded today. The church continues children's work in Girls' Homes at Badulla (Uva Province), Thummodara (Northwest Province), and Kalmunai (Eastern Province), and at the Boys' Industrial Home (formerly linked with the Wesley Press), Wellawatte, Colombo. There is an ashram-like women's center at Kalmunai, and small-scale medical work is done at Puttur, near Jaffna. The headquarters of the church's administration and the President's residence, together with Methodist College and one of the largest churches, are situated in Colpetty (Kollupitiya), Colombo.

Since 1940 the Methodist Church has been negotiating a church union scheme with the Anglicans, Baptists, Presbyterians, and the Jaffna Diocese of the Church of South India, on the basis of the historic episcopate. The other churches have all signified their first assent to the scheme, but the 1969 Methodist Conference failed by two votes to obtain the necessary seventy-five percent approval. The movement towards union is temporarily at a standstill. There is, however, a good deal of cooperation between the churches in the National Christian Council. A study

center was opened in Colombo in 1951, and the present director is a Methodist minister who specializes in Buddhist studies and inter-faith dialogue. Another Methodist minister is Principal of the inter-denominational Theological College of Lanka, opened in 1963 at Pilimalalawa, near Kandy, to train ministers and deacons, using the national language as the media of instruction.

In 1956—the 2,500th anniversary of the Buddha's Enlightenment—a radical Sinhalese nationalist government was swept into power, and agitation against Christian schools came to a climax. Sinhalese was made the official language, and in 1961 the government took over most church schools. Methodism thereby lost 175 out of its 177 schools. The church decided to retain control of two Colombo schools—Methodist College (girls) and Wesley College (boys)—but the government makes no grants and does not allow fees to be charged, and so they are a heavy financial burden. The schools' handover has liberated ministers from a great deal of administrative work, but in some areas has severely weakened the church. In many villages Methodism had built up communities of Christians around its schools. Now, the teachers, in government service, are being gradually scattered—often to distant villages where there are no Christians. The circuit system is sometimes too rigid to keep these solitary dispersed teachers in fellowship with the church, and to equip them to seize their new evangelistic opportunity. In 1966, through Buddhist requests, Sundays were made working days and poya days (phases of the moon) were made the weekly holidays. All churches responded to this challenge by maintaining Sunday as the day of public worship—very successfully in the towns, but with difficulty in distant villages.

Always true to its evangelistic calling, Methodism began new work among the pioneer peasant cultivators in a government agricultural development area in the Gal Oya Valley, appointing a resident minister there in 1958, but no important break-through has been made. Other forward movements have been failures. The church remains strong among middle-class and lower-middle-class people, chiefly in the greater Colombo area (e.g. Moratuwa and Katunayake) and the Jaffna region. As with the church in the west most of its strength is spent in maintaining the present structure and organization. The weight of influence is with the middle-aged, whose outlook was formed in British times. The Conference is attempting to attract the young by revitalizing youth work. There is concern over the many members who do not regularly attend public worship or accept the duties of discipleship.

Many town churches worship in English, as well as in Sinhalese or Tamil, using the British Methodist Hymn Book and Book of Offices: services are virtually indistinguishable from services in Britain. The business of Leaders' Meetings, Quarterly Meetings, Synods and Conferences is also based on the British pattern. The Sinhalese book of public worship is the latest revision of one originally issued in 1819 by B. Clough, which was largely a translation from Wesley's Prayer Book. Most hymns are translations from English, set to familiar European tunes which are quite alien to the Sinhalese language. Most churches were built in western style, with pillars, pulpits and harmoniums. A new prayer book is at present being composed in intelligible contemporary Sinhalese, and greater attempts are being made to introduce oriental tunes which accord better with Sinhalese verse. Tamil has a richer heritage of music and dance, and the Tamil

churches have for much longer made use of indigenous forms of architecture, drama and song for both worship and the presentation of the gospel.

There is full religious liberty today in Ceylon, and all children study at school their father's religion. There are fewer material advantages in becoming a Christian than in British times. This usually insures that most conversions today are genuine. Perhaps the Methodist Church has not yet re-orientated itself sufficiently after the loss of its schools. In a multi-religious, multi-racial society with wider educational opportunities than ever before—a society in which the population has increased by one-half in the past thirty years—the nation's primary objectives are to achieve self-sufficiency in food production, to raise living standards, and to provide opportunities of work for all (unemployment among graduates is an increasingly severe problem). The church needs to do much rethinking about its role and mission in such a society.

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 J. H. GRICE

CHACON, CARMEN (1869-1889), Uruguayan teacher and missionary to Brazil, was born in San Ramon, Canelones, URUGUAY, on April 8, 1869. Her family had heard the Gospel through João Corrêa, a homeopathic doctor and lay preacher connected with the M. E. Church. Her mother, left a widow with six children, entrusted little Carmen to Corrêa and his wife, and they received her with real affection. On moving to MONTEVIDEO, they provided for her education, sending her to a school headed by Mlle. Teresa Calvet. Carmen, an intelligent and sensible girl, finished the course at the age of fourteen, and at once became assistant teacher in an evangelical school. In 1885, Corrêa was sent by the superintendent of the M. E. mission in Uruguay to open work in PORTO ALEGRE, Rio Grande do Sul. Carmen went with him and his family.

In October, 1885, Corrêa founded a school in that city, which he called the Colegio Evangelico Mixto (Evangelical School for Boys and Girls) and Carmen became his assistant. When he became seriously ill, Carmen took complete charge of this school which became the precursor of the Colegio Americano in Porto Alegre.

In 1889, however, Carmen came down with tuberculosis. She returned to her mother in Uruguay where she died at the age of twenty, on Nov. 18, 1889. "I have fought the good fight, I have kept the faith" were her

last words. She was buried in the "Cemetery of the Dissidents," that is, of non-Catholics, in Montevideo. For one so young she left a peculiarly strong witness. In her memory, the teacher-training department of the Colegio Americano in Porto Alegre has been named the "Carmen Chacon Normal School."

JOÃO PRADO FLORES

CHADWICK, FRED A. PERMELIA (1893-1967), was born in Washington, Pa. May 12, 1893. She grew up as a member of the West Washington Methodist Church. She attended OHIO WESLEYAN UNIVERSITY where she earned her B.A. degree in 1919. In 1920 she continued her studies in the Kennedy School of Missions in Hartford, Conn.

In August 1920, Miss Chadwick sailed for Java under appointment as a missionary of the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church. She was assigned to the Philadelphia Branch of the Society. She was first appointed as a teacher in the Bible Women's Training School in Bogor (Buiten-zorg), Java.

Upon her return to the field, after her furlough in 1927, she was appointed to evangelistic work among the women in Medan, Sumatra. In 1942, due to the occupation of INDONESIA by the Japanese, she was evacuated from Sumatra and returned to the United States, where she worked for the U. S. Government in preparing an English-Malay Dictionary for use by the U. S. military forces. In 1946 she returned to SINGAPORE, and a year later she was returned to Sumatra where she continued her evangelistic work among the Batak women of that area. In July of 1948 she returned to the United States on a health furlough and retired as a missionary in 1950.

In 1952 Miss Chadwick was employed by the State Department in Washington, D. C. as an oriental teacher and researcher. She retired from that position in December 1964, and went to live in the Brooks-Howell Home in ASHEVILLE, N. C., where she died Jan. 23, 1967.

Miss Chadwick was highly respected by her Indonesian and missionary colleagues. Her ability in the use of the Malay, Batak and Dutch languages helped greatly to make her an effective worker among the people whom she served.

RAYMOND L. ARCHER

CHADWICK, JOHN SHELBY (1871-1942), American educator, editor, writer, minister, received his A.B. degree in 1889, and the M.A. degree in 1891 from Southern University, Greensboro, Ala. He studied in the Biblical Department at VANDERBILT UNIVERSITY.

While he was teaching school at Hattiesburg, Miss., he answered the call to preach and received his license. He was admitted to the ALABAMA CONFERENCE in Eufala, Ala. in 1892 and his first appointment was Brent Circuit, later called Pensacola Florida Circuit. Because of health, he transferred to the NEW MEXICO CONFERENCE and served at Las Cruces, N. M. but for health reasons he discontinued his ministerial relationships. In 1896, he was admitted to the NORTH ALABAMA CONFERENCE where he retained his membership for forty-five years, and from which he served the church in many relationships. He was at various times pastor, district superintendent, editor of the *Alabama Christian Advocate*, and associate editor of the *Christian Advocate* (Nashville). He was

Conference Sunday School Secretary, and during World War I was in Y.M.C.A. work while in the United States Army.

After health forced his retirement in 1934, he devoted his meager physical strength to writing for church publications. He was a man of unusual versatility, and though he labored in many different capacities and relationships, he performed each task with fidelity and efficiency. The high regard of his brother ministers for his wise judgment and strength of character was manifest by his election (although five years retired) as delegate to the UNITING CONFERENCE of Methodism, Kansas City, Mo. in 1939. He was elected a reserve delegate to the first GENERAL CONFERENCE of The Methodist Church, Atlantic City, N. J. in 1940.

FOSTER K. GAMBLE

CHADWICK, SAMUEL (1860-1932), British preacher, was born at Burnley, Sept. 16, 1860. Converted at the age of ten, he began to preach at sixteen and was a lay evangelist at twenty-one. He entered the Wesleyan ministry in 1883. He became a member of the LEGAL HUNDRED in 1902, followed THOMAS CHAMPNESS as editor of *Joyful News* in 1905, and became principal of CLIFF COLLEGE in 1913. He was elected PRESIDENT of the Wesleyan Conference in 1918. For many years he was a prominent advocate of the Cliff College traditions of lay evangelism and Christian holiness. He died Oct. 16, 1932.

S. Chadwick, *The Path of Prayer*. 1931.

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ANOS CRESSWELL

CHAFFIN, ANNA BAIR (1883-), American missionary to KOREA, was born in Manning, Iowa, Sept. 26, 1883. She taught in local schools, attended college in Iowa, later received the B.A. degree from AMERICAN UNIVERSITY, Washington, D.C. and the M.A. degree from Teachers College, Columbia University.

Miss Bair married Victor D. Chaffin in 1911. After two years in the Methodist pastorate in NORTH DAKOTA, they sailed for SEUL, Korea, where they engaged in city and district evangelistic work under Horace G. Underwood.

Victor Chaffin passed away in 1916. Mrs. Chaffin accepted appointment by the Des Moines Branch of the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church to the Woman's Bible Training School in Seoul. Thus began a lifetime given to the training of Korean women church workers, in the Bible School and Methodist Seminary. In 1950 she was named honorary president of the Methodist Seminary in Seoul in recognition of this work.

In 1931 Mrs. Chaffin was one of fourteen women ordained to the ministry of the Korean Methodist Church. Officially retired in 1952, she returned the next year to give three years as director of the work of the METHODIST COMMITTEE FOR OVERSEAS RELIEF. She presently lives at Robincroft, Pasadena, Calif.

CHARLES A. SAUER

CHAIRMAN OF DISTRICT. In English usage, this office has a long history, more especially in the WESLEYAN METHODIST CHURCH where the term was first introduced after the death of JOHN WESLEY. The Wesleyan Con-

ference of 1791 divided British Methodism into districts, each consisting of a number of circuits, and appointed a minister in full connection as chairman over each. Until recently the chairman was also a circuit minister, but in the twentieth century a change came about, and the chairmen became "separated," normally not fulfilling a pastoral charge in addition to his chairmanship.

The duties of a chairman include the pastoral oversight of the Methodist ministers stationed in his district; he is also responsible for seeing that the rules of the connexion are obeyed in his district. The British Chairman of the District corresponds fairly closely with what was known in American Methodism as a "presiding elder"—now "district superintendent." In the non-Wesleyan bodies this office was not popular. (See also BRITISH METHODISM, ORGANIZATION OF).

N. B. H.

CHAKKO, SARAH (1906-1954), was an active, influential, and beloved associate member of the Methodist Church in India. "Chakko" is the Malayalam language form of the name "Jacob." Her basic membership was in the Syrian Orthodox Church of Cochin State in South India (now a part of Kerala State in the Republic of India). She was the second Indian principal of the ISABELLA THOBURN COLLEGE and the only woman President of the WORLD COUNCIL OF CHURCHES.

Miss Chakko's education began in her home, continued in a Hindu high school nearby, a government college for women in Madras (B.A.) and the University of Madras (M.A.). After teaching six years in Isabella Thoburn College, she took a second M.A. at the University of Chicago and studied for a year in the University of Michigan.

Before ascending to the principalship of the college, Miss Chakko had been a teacher, chief warden, and vice-principal. While her primary teaching field was Indian history, she also taught economics for one year and political science for another. During yet another year she was acting director of physical education. Her services outside the classroom, both on and off the campus, were numerous. For six years she was chairman of the Student Christian Movement of India, BURMA, and CEYLON. She served on the executive committee of the National Christian Council of India, was chairman of the board of governors of the Delhi University School of Social Work and was sent by the Student Christian Movement to CHINA on a mission of fellowship. In 1949 she spoke in many cities of the U.S.A. under the sponsorship of the Y.W.C.A. and the Methodist and Presbyterian churches. In 1950, when her furlough was due, she conducted for the World Council of Churches an arduous time-consuming study of the status and function of women in the church. She was at the time one of the elected Methodist representatives on the World Council's managing committee. Bishop G. BROMLEY OXNAM, who was then the President of the World Council said, "Miss Chakko has given superb leadership to the World Council during her leave of absence from Isabella Thoburn College." After her report to the World Council of Churches she was elected as one of its six presidents, the only layman in the group. Returning to her duties at the college, she was a few weeks later elected as president of the National Christian Council of India. From Dec. 26, 1952 to Jan. 9, 1953, the Ecumenical Study Conference and the ex-

ecutive committee of the World Council of Churches met in the Isabella Thoburn College.

The three years remaining to her were very full of service rendered and honors received unsought. She let no opportunity pass without witnessing to her Christian faith. "This College is built for the glory of God as revealed in Jesus Christ . . . This Christian approach to life, therefore, permeates the total educational program . . . We would like the students who come to us to learn these spiritual realities by group worship and group living," said Miss Chakko in a class day report at LUCKNOW. She seemed, like the first principal for whom the college is named, to have a presentiment that the end of her life was drawing near. "I think no one can understand the sense of urgency I have as though I had to accomplish a great deal in a very short time," she confided to a friend late in 1953. She died Jan. 24, 1954, just after having played in the first quarter of a staff-student basketball game.

M. A. Dimmitt, *Isabella Thoburn College*. 1963.

J. WASKOM PICKETT

CHALFANT CHURCH, COSHOCTON COUNTY, OHIO, U.S.A., the oldest congregation in the county, was built of logs in 1811. Located about five miles from Trinway and the nearest railroad station, it has been a circuit church throughout its history. The founder of the church, Mordecai Chalfant, was of French Huguenot descent. The present church, erected in 1893, is the third to stand on the same spot; it is an L-shaped gothic frame structure with spire and art windows. Nancy Jane Chalfant McConnell, widow of Methodist itinerant I. H. McConnell, mother of Bishop FRANCIS J. MCCONNELL, and grandmother of Bishop F. GERALD ENSLEY, was the most influential leader in the history of Chalfant Church and the rural community in which it stands. E. DOW BANCROFT, secretary of the Board of Lay Activities, said, "Largely because of this preacher's widow, seventeen have gone out from that country church and neighborhood to bless the world as ministers of the Good News." During her lifetime, members of Mrs. McConnell's immediate family gave more than 200 years of service to the Methodist ministry. In its first seventy years (1811-81), Chalfant Church sent out sixteen preachers, and Bishop Ensley says that during its history the church has produced no fewer than thirty ministers. Homer R. Chalfant says that more than sixty trained ministers, missionaries, evangelists, educators, agriculturalists, and ministers' wives have come from Chalfant Church, and despite the lack of historical records, he names forty of them.

Through the years Chalfant Church has stressed local and higher Christian education, evangelism, the assurance of salvation, stewardship, world service, and the social gospel. In former days when the church had preaching only twice a month, on off Sundays members would take their lunch to the church for an all day meeting. The church had 160 members in 1919, but the number had dropped to eighty-two in 1965. It is believed that for its size Chalfant Church holds the record in American Methodism for ministerial recruitment.

Homer R. Chalfant, *The Golden Chain*. Privately mimeographed manuscript.

Francis J. McConnell, *By The Way*. New York: Abingdon Press, 1952. JESSE A. EARL

CHAMBERLAIN, BENJAMIN (1791-1868), American philanthropist and judge, was born in Mount Vernon, Me., on July 31, 1791, and died at Ellicottville, N.Y., Feb. 10, 1868. He was limited in his education, but had a vigorous understanding and made a vast fortune in the lumber business. This he resolved to devote chiefly to education. He early became a member of the M. E. Church and eventually gave to Randolph Academy, which later became the Chamberlain Institute, huge sums during his lifetime for buildings and expenses. He also gave heavily to ALLEGHENY COLLEGE at Meadville, Pa. His wife sympathized with his plans and surrendered her own claims that nothing might interfere with these philanthropic designs.

At that time the law of New York prohibited a man bequeathing more than one-half his property to any benevolent object, and also prohibited an academy from holding property the net income of which should exceed \$4,000 annually. Judge Chamberlain, as he had become by this time, thought that as he had no children and his friends were well provided for, there would be no contest over his will. After his death, however, suit was brought by his brother and a large proportion of the property which he had deeded was taken away from the particular institutions which he had endeavored to help in perpetuity.

After the death of Judge Chamberlain, the Randolph Academy and Female Seminary, which had been opened at Randolph, N.Y., decided to change its name to Chamberlain Institute. The institution did inherit a large amount, in spite of the breaking of the will. This Institute then went under the annual conference of the M. E. Church in which it was situated, and though it suffered reverses from a disastrous fire, lived to perpetuate the Chamberlain name among Methodist educational institutions.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

CHAMBERS, CURTIS A. (1924-), American E.U.B. minister, was born in Damascus, Ohio, on Sept. 24, 1924. Coming from a Quaker background in childhood and youth, he affiliated with the EVANGELICAL UNITED BROTHERS CHURCH in 1951 while attending Oberlin Graduate School of Theology. He holds the following degrees: Marion College (A.B., 1947); ASBURY THEOLOGICAL SEMINARY (B.D., 1950); Temple University (S.T.M., 1955 and S.T.D., 1960); and LEBANON VALLEY COLLEGE (D.D., 1967). He married Anna June Winn in 1947. They are the parents of four children.

Chambers was elected by the 1966 GENERAL CONFERENCE as executive editor of CHURCH AND HOME, official denominational magazine with a circulation of 225,000. He had served as associate editor of the publication from its beginning in 1964. From 1959 until 1965 he was editor of adult publications in the Board of Publication. Prior to this he was pastor of First Church, Cleveland, Ohio (1951-53) and Rockville Church, Harrisburg, Pa. (1953-59). He was a member of the EASTERN CONFERENCE (E.U.B.) and currently retains his membership in the Eastern Pennsylvania Conference.

A member of the Commission on Church Union, Chambers was co-editor of the *Plan of Union* which later became a part of the *Discipline* of The United Methodist Church in 1968. He was director of communications for the E.U.B. General Conference and also director of radio-

TV relations in the Joint Communications Staff for Methodist and E.U.B. General Conferences in 1966.

His other responsibilities included the following: secretary of the Department of Communication; member of the General COUNCIL of ADMINISTRATION; member of the Boards of Missions, Evangelism, Christian Education, and Program Council.

In the NATIONAL COUNCIL of CHURCHES he has served on the Committee on Audio Visual and Broadcast Education (1962-65) and the Commission on Educational Media (1965-66). In 1967 he was named a member of the General Assembly of the National Council.

The Board of Publication of The United Methodist Church elected him Assistant Editorial Director of General Church Periodicals in 1968 and then in 1969 the editor of *Together* magazine.

JOHN H. NESS, JR.

CHAMBERS, EDMUND (1882-1963), was born in Swindon, Wiltshire, England, Sept. 14, 1882. His early schooling was obtained in Great Britain. Later he attended WESLEY COLLEGE, Winnipeg, Manitoba, CANADA, and the University of Cracow in POLAND. In 1905 he migrated to Canada to serve as a missionary among Polish immigrants. In order to be more effective he went in 1910 to Poland for an intensive study of the language. For a time he served as a Y.M.C.A. secretary responsible for publications in Polish. After the First World War he accepted a position with the Methodist Mission in Poland. In 1923 he transferred his ministerial membership from the Manitoba Conference of the Methodist Church in Canada to the Poland Mission of the M. E. Church, South. He was accepted by that church as a full-time missionary on April 1, 1923.

After ten years of service in Poland he returned to America and served appointments in TENNESSEE at Strawberry Plains, Virginia Avenue in Bristol, and Coal Creek.



EDMUND CHAMBERS

In 1936 he was sent again to Poland as a missionary. There he served as a district superintendent, treasurer, editorial secretary, and administrator of properties of the POLAND Provisional Annual CONFERENCE. During the Second World War he was imprisoned by the Germans from early 1940 until September 1944. Then upon being exchanged he came back to the United States.

In 1946 Chambers returned to Poland for continued missionary service. When all foreigners carrying on religious activities were expelled from that country in 1949, he was transferred by the U.S. Board of Missions to its work in North Africa, where he served in the field of church extension and promotion. In May of 1952 he returned to the United States and accepted the retired relationship, April 30, 1953. He died in St. Petersburg, Fla., on April 4, 1963.

While studying in Cracow, Chambers married Bronisława Mazura of Cieszyn, Poland. She died the following year, 1912, in giving birth to a son, Stanley Edmund. When Edmund Chambers served as a chaplain with the Canadian troops in France in 1918, he was seriously wounded and returned to Canada. There he married Florence May Bradley, a concert pianist from Newfoundland. Mrs. Chambers resides in Blackfoot, Idaho.

Edmund Chambers made a substantial contribution to the development of the Methodist Church in Poland. He was responsible especially for the early Methodist publications in the Polish language, such as the *Pielgrzym Polski*, *Spiewnik Metodystyczny*, and *Zycie Wesleya*, a translation of Matthieu Lelièvre's biography of JOHN WESLEY. He also published several works in Belorussian. He was one of the Methodist pioneers who ably presented the Gospel to twentieth-century Poland.

GAITHER P. WARFIELD

CHAMPAIGN, ILLINOIS, U.S.A. First Church, the central city church of Champaign, had its informal beginning in West Urbana soon after the laying of the Illinois Central Railroad tracks, and a decade prior to the establishment of the University of Illinois. In 1858 P. N. Minear was appointed its first regular minister. Four years later a wooden church was erected. Membership rapidly increased and in 1868 a branch church was established, thus initiating a tradition of church extension which has continued.

By 1889 a new brick church was erected on the site of the present church. By the turn of the century, this building was replaced by a new stone edifice.

The spectacular development of religious education, in the decade following 1912, necessitated the addition of the Parish House in 1923.

In 1928, H. CLIFFORD NORTHCOTT began the longest pastorate in the history of the church, serving both church and community in many ways until his election to the episcopacy in 1948.

Donald R. Crocker followed Bishop Northcott, and it was during his ministry that First Church purchased a five-acre site in southwest Champaign for what has since become "Faith Methodist Church."

By 1957 rapid growth and change made necessary a program of physical expansion and increased activity. Thus yet another educational unit and the complete remodeling of the old church was undertaken in 1965, in order to serve the membership of approximately 3,600. The staff in Champaign has been expanded to more ef-

fectively serve local needs, and the international outreach of the church is partly represented by its "Minister Abroad," Henry Pressler in Jubbulpore, India. First Church, Champaign, has moved into its second century of service with vigor, enthusiasm and a determination.

ALAN K. LAING

CHAMPNESS, THOMAS (1832-1905), British preacher, was founder of the Joyful News Training Home and Mission, now CLIFF COLLEGE. He was born at Stratford, Essex, on July 19, 1832. He was sent as a missionary to SIERRA LEONE on entering the Wesleyan Methodist ministry in 1857, but ill health compelled his return in 1863. He was appointed district missionary at Newcastle and then Bolton, where he founded and edited JOYFUL NEWS, an evangelical weekly first published in 1883. The profits financed traveling lay evangelists from the winter of 1884-85. Champness was set apart by the Conference in 1889 to train and organize the then increasing number of these, with Castleton Hall, Rochdale, as the center. He retired in 1903 to Lutterworth, where he died on Oct. 20, 1905.

E. Champness, *The Life of Thomas Champness*. London, 1907. *Joyful News*, 1883-1905.

AMOS CRESSWELL

CHANNEL ISLANDS. Two Jerseymen temporarily in Newfoundland were greatly influenced by the preaching of LAWRENCE COUGHLAN. Returning to their homes, they began prayer and fellowship meetings in 1775. Preaching services started later, but the visiting preachers, Baptist and Independent seamen and soldiers, spoke no French. In 1783 a bilingual Methodist preacher, ROBERT CARR BRACKENBURY, was sent to Jersey, accompanied by ALEXANDER KILHAM, a young LOCAL PREACHER later to become "the first Reformer of Methodism." Brackenbury preached in both Jersey and Guernsey, and in 1785 asked THOMAS COKE for another French-speaking preacher for Guernsey. None was available. Jean de Queteville, a twenty-five-year-old local preacher, was sent to Guernsey in 1786, and he quickly established two French societies in private houses. Another preacher was added to the Jersey station the same year, but as his French proved to be inadequate, ADAM CLARKE went on to Guernsey to begin English work there. Both he and de Queteville were also well received on their visits to Alderney. Clarke moved to Bristol in 1789; Brackenbury left in 1790.

JOHN WESLEY, with Coke, paid a three-weeks' visit to the Channel Islands in the summer of 1787. It had not been his intention to remain so long, but stormy weather prevented his earlier return to England. He landed in Alderney first, his ship having put in there when the wind turned contrary, stayed overnight—there were five beds in his room—preached on the beach in the morning, and embarked for Guernsey, where he stayed four days. Wesley moved on to Jersey on August 20, remaining eight days, returning to Guernsey on August 28 en route for the mainland. He was obliged to remain in Guernsey a further nine days until the weather was favorable for the continuation of his journey. Needless to say, he spent the time in preaching and visitation.

Some local hostility was shown to early Methodists in the Channel Islands, as elsewhere. The militia, in which all able-bodied men had to serve, drilled on Sundays. When Methodist men refused to do this, asking to be al-

lowed to exercise on some other day of the week, permission was refused. Disobeying the rule, some were fined, others imprisoned. In Jersey, the court closed the St. Helier preaching house, and only an appeal to the king and privy council prevented the introduction of an act which would have threatened the banishment of those who still refused to do Sunday drill. But, again as elsewhere, Methodism's strength increased in spite of the difficulties.

Because many islanders spoke only French, French and English societies grew alongside each other, developing into the separate "French" and "English" Wesleyan circuits in both main islands. English itinerant preachers stayed the customary three years, but the French *pasteurs*, with a limited area of connexional movement, served much longer. A mission to Normandy was sent from Guernsey as early as 1791; indeed, according to MATTHEU LELIÈVRE, French Methodism is really the offspring of the Channel Island Methodists. The first chapels were opened in 1789 (Guernsey), 1790 (Jersey and Alderney), and 1797 (Sark). The first SUNDAY SCHOOLS appeared in 1808 (Guernsey) and 1814 (Jersey). BIBLE CHRISTIANS, who began their Channel Islands work in 1823, were followed by the PRIMITIVE METHODISTS in 1832 and the METHODIST NEW CONNEXION in 1836.

The failure in 1873 of the Jersey Joint Stock Bank, some of whose officials were Methodists, put Methodism in that island in a poor light, and undoubtedly some ground was lost through this unfortunate if innocent event. Nevertheless, good growth was achieved throughout much of the nineteenth century as the total membership figures for the Channel Islands show. For ten-year intervals from 1800-80 Wesleyan Methodists numbered 795, 1,194, 1,699, 2,389, 3,217, 3,330, 3,200, 4,079, 3,250. Jersey's peak in 1870, when there were 2,435 Wesleyan Methodists on that island, has not been approached since.

Apart from the incident of the bank, a more cautious approach to religion began to be evident at about the same time, while the more comfortable living conditions of the later generations, together with the difficulties caused in "French" churches by the emergence of English as the primary language, no doubt contributed to a declining interest. In Guernsey, the peak membership figure was not reached until much later, the 1914 figure being 1,974, while post-Union statistics show Guernsey Methodism to be numerically stronger than that of the larger island. More efficient cross-channel transport at the turn of the century brought the start of the islands' tourist industry, together with some pressure for Sunday amenities for the amusement of summer visitors. Methodist opinion in the community has played a useful role in preventing excesses. In Guernsey public houses and filling stations still remain closed on Sundays!

METHODIST UNION in 1932 hardly affected Jersey, where the Wesleyan, United Methodist, and Primitive Methodist circuits continued their separate existence, though meeting in the same synod. Two circuits amalgamated in 1947, while a further union in 1960 brought the present single Jersey circuit into being. The Guernsey English circuit was formed at Union from the former Wesleyan English, United Methodist, and Primitive Methodist circuits; the Guernsey and Sark (French) circuit and the Alderney single station continued separately. Alderney was added to the Guernsey English circuit after the Second World War.

The outbreak of hostilities in 1939 marked the be-

ginning of the most testing time in the history of the islands. In June 1940, when German military occupation was imminent, about thirty thousand Channel Islanders, chiefly from Guernsey, were evacuated to the English mainland for the duration of the war. The warmth and kindness with which they were received never died in their memory. Among them were many Methodists, for whom arrangements were made that they should be billeted, as far as possible, with English Methodist families. Mainland Methodism also provided clothing, footwear, and bedding to help these refugees who had left their homes bearing only the hand luggage permitted.

But two thirds of the population chose to stay on in the islands. German troops arrived on June 30 (Guernsey) and July 1 (Jersey). There was little actual ill treatment of islanders but many restrictions were imposed, and toward the end of the five years' occupation food and clothing were in short supply. Most churches were permitted to function normally, except that some schoolrooms were requisitioned. Because there was no fuel available for lighting churches, services were held in daylight hours. The churches provided constant inspiration for Methodists, as for others. German troops sometimes used the Methodist buildings for their own worship, and there are moving memories of the occasion when the last hymn of the Germans' service was shared by the early arrivals for the islanders' worship.

Channel Island Methodists have always been strong supporters of the Missionary Society. Even during the hard days of occupation missionary meetings were held and collections taken for overseas missions. No money could be transmitted to the Mission House until 1945, when no less than £4,443 was sent from the accumulated funds. A Methodist minister, John Leale, was a vital figure in Guernsey's wartime days, representing the case of islanders to the German authorities on countless occasions. Many other Methodists held responsible posts in the wartime administrations.

After the reunion of families at the liberation of the islands, Methodism settled to its postwar adjustments. A good deal of renovation was needed in the buildings. It was also seen that the majority of services must now be conducted in English, as returning young people had forgotten their patois after five years' absence. The evacuees also brought back fresh ideas from mainland churches, particularly for young people's movements, which were adopted into Methodist life.

The picture today shows Methodist work in the smaller islands of Alderney and Sark proceeding in a quiet but useful way. In the larger islands Methodism generally reflects the prosperity of the flourishing economy, based on the twin industries of horticulture and tourism. In Jersey, nearer the continental influences, the proportion of Methodists in the community is relatively small, whereas in Guernsey, with a larger membership within a considerably smaller population, Methodism is still a powerful factor in legislative and moral matters.

M. Lelièvre, *Histoire du Methodisme dans les Iles de la Manche*. Paris. n.d.

—, *Iles de la Manche*. 1885.

JOHN KENT

CHAO TZU-CHEN (1888-), Chinese theologian, was born in Chekiang province on Feb. 14, 1888. After studying at Sochow and VANDERBILT UNIVERSITIES, he returned to CHINA to teach in Sochow University, 1917-

25. In 1926, he became professor of philosophy in Yenching University, Peking, and in 1928, dean of the Yenching School of Religion.

He was one of the China delegates to the Jerusalem Conference of the INTERNATIONAL MISSIONARY COUNCIL in 1928 and to the Madras Conference of 1938. When the WORLD COUNCIL OF CHURCHES was organized in Amsterdam he became one of the six co-presidents, but when the Central Committee of the World Council approved United Nations intervention in the Korean War, he resigned in protest.

After going to Yenching University, Dr. Chao joined the Chung Hua Sheng Kung Hui, the Chinese branch of the Anglican communion, and was ordained by them. In 1952, he was subjected to strong criticism by Communist students, and when his explanation was deemed insufficient, the outcry against him was so strong that the Anglican bishop in Peking was forced to cancel his ordination. He has now been rehabilitated on the government books. When the Yenching Seminary merged with Nanking Union Theological Seminary in 1961, he was made a member of the board of managers of the reorganized school, but continues to live in Peking.

He has written many magazine articles in both Chinese and English. His books, all in Chinese, are these: *The Philosophy of Christianity*; *Jesus' View of Life*; *Directions* (a book of prayers); *Fishing* (a book of religious verse); *The Christian Fellowship Hymnal*; *The People's Hymnal*; and *Life of Jesus*.

China Christian Yearbook, 1936-37.

Francis P. Jones, *The Church in Communist China*. New York: Friendship Press, 1962.

Francis P. Jones, ed., *Documents of the Three Self Movement*. Asia Dept., National Council of Churches, New York, 1963.

FRANCIS P. JONES

CHAPEL and CHURCH. In the days of JOHN WESLEY the Church of England erected in certain localities plain church edifices for the accommodation of those parishioners who might reside a great distance from the parish church. These were denominated "chapels." They also erected what were termed parochial chapels, which were considered more or less dependent upon the mother church. Wesley called his meeting-places "preaching-houses," and instructed his followers so to do. In a handful of instances, however, where he was able to secure a building that had been episcopally consecrated, he used the term "chapel." This latter term, however, came increasingly into use in British Methodism after his death.

The Methodists in England up to this day speak of their houses of worship chiefly as chapels. At the introduction of Methodism in the United States, the houses of worship were also named in the same modest way as chapels, meeting-houses, etc. But when the Methodist Episcopal Church was organized as an independent body, free alike from the church and authority of England, it began to use the word "church" in the place of the former terms, and this has so far supplanted the word chapel, that in the *Discipline* and history of the Church the word chapel is seldom used. In some localities, however, especially where there are old buildings and isolated neighborhoods, the name "chapel" is often found. The *Discipline* for many years has not used the term, and "churches and parsonages" is the phrase by which property is usually listed.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

CHAPEL AFFAIRS DEPARTMENT (British). All matters associated with the building, maintenance, and structural alteration of churches, Sunday schools, and ministers' houses in British Methodism are the concern of the Methodist Department for Chapel Affairs.

The British Conference has also given full administrative responsibility to this organization in legal matters relating to the formation of trusts for holding property, sales, leases, and the investment of funds that arise from the disposal of redundant buildings. Two ordained ministers, assisted by a considerable lay staff, undertake this work at offices in MANCHESTER. The affairs of the department are guided by the General Chapel Committee, which consists of ex-officio members, officials from other connexional departments, and thirty-two ministers and thirty-two laymen appointed annually by the Conference. Among this number are technical experts who aid in every possible way; and certain solicitors, valuers, and architects are also retained by the department for consultation and advice.

The regulations governing chapel affairs in British Methodism and the methods used by the department are the product of history and experience. Even in the time of JOHN WESLEY some curb had to be placed on the incurring of heavy debts for new chapels. The use of the schedule, the making of grants and loans, the insistence on the raising of a due proportion of the cost of any scheme before the work is done—all are features that developed long ago in the three churches which united to form the present Methodist Church.

The outstanding figure in the past was William Kelk, a Wesleyan Methodist minister who in 1855 became the first chapel secretary entirely set apart for this work. His pamphlet, *Our Chapel Debts*, marked him as suitable for appointment at a time of financial crisis. The regulations he subsequently drew up became the Magna Charta of chapel affairs. There were certain differences in procedure in the other branches of Methodism. Unification in method, based on William Kelk's ideas, took place at METHODIST UNION in 1932.

The work done evolves from the application of present regulations. Trustees must obtain the sanction of the committee in all cases of expenditure in connection with the erection, purchase, enlargement, alteration, or structural repair of Methodist trust property, the installation of organs, and also for all sales or leases. Every contract, conveyance, leasehold agreement, deed, and declaration of every kind has to be presented in draft form for inspection and approval. Plans of sites, new buildings, structural alterations, and structural extensions must be submitted with an application for consent to the expenditure. Grant aid can be secured in approved cases from the department's resources.

The funds available arise from trust subscriptions, Sunday collections, private gifts, and investments. British Methodism has also been fortunate over the years in that there have been some very generous benefactions from interested laymen.

The extensive building program of recent years has been made possible by grants from the JOSEPH RANK Benevolent Trust, government payments for war damage, and by the generosity of the Methodist people, including Methodists in the United States.

W. OLIVER PHILLIPSON

CHAPEL AID ASSOCIATION, LIMITED, was formed in 1889 to assist trustees in the British PRIMITIVE METHODIST METHODIST CHURCH by lending them money on mortgage, charge, promissory note, or other security for use in connection with chapels, halls, colleges, schools, houses, and other church property. As a limited company with a nominal share capital, it now serves the united Methodist Church. Money is received on deposit from private individuals and Methodist trusts. This is lent to other Methodist trusts on the basis of an equitable mortgage, the rate of interest usually being a little below the bank rate. The association has been able to make funds available to churches even when borrowing facilities from the banks have been limited. Directors are appointed by the Conference, and an annual report is made to the same body.

W. OLIVER PHILLIPSON

CHAPLAIN. This title from *capellanus* in the Roman Catholic Church meant originally a parson's assistant, or an ordained priest who might aid the parson in the discharge of his pastoral duties. The word *capellanus* originally meant anyone officiating in a *capella*, and there became *capellani regii* (Chaplains to the King), *capellani episcopales* (Chaplains to the Bishop) and so forth.

In the Church of England the title "chaplain" came to be applied to an ordained clergyman who attended the bishop in each diocese, and acted as his assistant in many minor and executive matters. In time the title was given to ministers who served with the armed forces, and eventually to those serving as ministers in prisons, hospitals, and the like, where the term is in common use today.

In **British Methodism**, official Methodist chaplaincy in the armed services in Britain seems to go back to about 1858, when the WESLEYAN METHODIST CHURCH obtained permission from the commander in chief to station a chaplain at Aldershot, then one of the principal centers of the peace-time Army. A committee to watch over the interests of Wesleyans in the Army was set up in 1859, and in 1865 this became the Army and Navy Committee, which is the ancestor of the present Royal Navy, Army and Air Force Board of the Methodist Church. In 1890 this Committee began to develop a network of Soldiers and Sailors Homes to provide an attractive alternative center of social life to both the barracks and the street; by 1914 more than forty such homes existed, none of which enforced a denominational test. At its peak in the second World War the Board was sponsoring nearly 600 cantons in all parts of the world. The number dropped almost to nothing by 1960, partly because of a general improvement in living conditions, and partly because of the greatly increased amenities of life in the British services in recent years. The Services now cater so well for the social welfare of their personnel that much of the work formally done by the churches and other voluntary bodies is no longer necessary. In the conditions of the Victorian and Edwardian world, however, they did much to raise the lot of the common fighting man.

Before 1914 the non-Wesleyan bodies had done little service chaplaincy work, chiefly because the number of their members in the services was small and very scattered. After the outbreak of that war, however, negotiation with the government led to the formation of the United Navy, Army and Air Force Board of the Baptist, Congregational, PRIMITIVE METHODIST and UNITED METHODIST CHURCHES (called the "United Board"). This United

Board provided about 300 commissioned chaplains during the first World War and ran Soldiers' Institutes and Recreation Rooms in camps. This Board ran down quickly after the end of hostilities, and merged, as far as the Primitive Methodists and United Methodists were concerned, in the united Board of the Methodist Church in 1932. In the 1960's the majority of the commissioned chaplains of the Methodist Church served in the steadily decreasing number of overseas stations; Methodist soldiers in Britain are cared for by ministers in the civilian ministry. Queen's Regulations provide for this by authorizing the appointment of part-time or "officiating" chaplains, who have the oversight of specific barracks or camps in addition to their circuit duties. Most service personnel, however, find their way home at weekends, so that the work of these men is on a small scale, but visitation is encouraged by the authorities and Padres' instruction periods are readily arranged, mostly in working hours. At the present time the Royal Navy, Army and Air Force Board is closely related to the Home Mission Department and to the Missionary Society and there is a permanent chaplain secretary. There are about thirty commissioned chaplains, and about one hundred and fifty officiating chaplains. The Women's Services have become an integrated part of the Services and a small number of deaconesses have been set apart to act as chaplains' assistants.

Chaplains in Industry. With the increasing growth of great manufacturing and industrial organizations, the call has come within recent years for ministers to be set apart as chaplains to large industries, factories, and the like. In England, the Methodist Church now has about 200 ministers who act as industrial chaplains, and it also has the LUTON INDUSTRIAL COLLEGE where these men are trained. Such chaplaincy provides a special field of work and depends largely upon the support given it by the organization whose personnel it seeks to serve. The Commission on Chaplains and Related Ministries of the United Methodist Church in America similarly endeavors to sponsor and to look after this type of ministry.

In **American Methodism**, chaplains earned appreciation for themselves in both northern and southern armies during the Civil War (1861-65). The military chaplaincy became an established institution in the public mind, and also in the church mind, by the time of the Spanish-American War and then of the two subsequent World Wars.

The fact that the salaries and support of chaplains is paid by the government, and that when in military service they wear the uniform of officers, has been somewhat criticized by those who do not believe the church should countenance military activity in any way. Likewise, chaplains employed to help in great industrial corporations have been criticized as being in the pay of the controlling management. However, the Methodist Church has always felt that it had a duty to provide a ministry for men in the armed services, in prisons, or where there is need.

During the first World War, the M. E. Church appointed a National War Council; the M. E. Church, South, a War Work Commission; and the M. P. Church, likewise a War Work Commission. These endeavored to "meet the spiritual hunger and physical needs of youngsters in American camps and French trenches, bored lads in transports, and pain-racked boys in hospitals." Approximately 325 Methodist chaplains served "with the colors during the first World War."

Commission on Chaplains. In 1941, even before the

United States was involved in World War II, the Council of Bishops of The Methodist Church created a Methodist Emergency Committee to explore the need for chaplains. In 1942 it established the Commission on Chaplains as a separate agency. This Commission had to operate then under the Council of Bishops as there was then the interim between General Conferences. Subsequently the GENERAL CONFERENCE itself defined and empowered in a more particular way this Commission.

The Commission then and since has developed standards for chaplains, and for approving chaplain candidates. In 1944 there were more than 1,300 Methodist ministers serving as chaplains of the armed forces, constituting the largest Protestant group in the U. S. Armed Forces. Bishop ADNA W. LEONARD, chairman of the Commission, was asked in 1943 by President Franklin D. Roosevelt to visit American troops and confer with chaplains in the field. In doing so, on the flight from England over Iceland the plane crashed and Bishop Leonard was killed.

The General Conference of 1948, after the war was over, formally established the Commission on Chaplains as one of the important agencies of the church. Offices were established in Washington, an executive secretary elected, and since the war emergency seemed over, the Commission continued to look after the increasing call for ministers to serve as chaplains in hospitals of the Veterans Administration, in prisons, in reformatories, mental institutions, and general hospitals. Theological seminaries began to offer courses in this field, and in other ways men who seem qualified have been trained for this particular type of service.

The requirements for the chaplaincy to industry—indeed for any chaplaincy—are somewhat specialized and not everyone is fitted for them. The Commission on Chaplains carefully tests all Methodist applicants who come before it and applies high selective standards.

In October 1969, in the midst of the Vietnam War, *Together* reported: "Currently there are more than 770 United Methodist chaplains, with 157 of these being civilian chaplains and the balance in the military." Our military chaplains serve in the Army, Navy, Marine Corps and Coast Guard. Our civilian chaplains minister in V.A. hospitals, other hospitals and homes, and in correctional institutions. In addition to the recruiting, screening and certifying of men, the Commission supplies printed materials and guarantees a man's pension in instances where his service does not cover this.

Each chaplain must make periodic reports to his commanding officer, to the Commission on Chaplains and Related Ministries, and in turn to his own bishop. Wherever possible, chaplains are expected to attend the sessions of their own annual conferences.

General secretaries of the Commission on Chaplains since its inception have been D. STEWART PATTERSON (1943-56) and JOHN RUSSELL McLAUGHLIN (1956-70), who served to the rank of major as chaplain of the U. S. Army Air Force, 1944-56. On his retirement in 1970, A. Purnell Bailey of the VIRGINIA CONFERENCE, who served to the rank of major in the U. S. Army, 1944-47, succeeded him.

The Book of *Discipline* in successive editions since 1944 has provided for the personnel of the Commission on Chaplains, described its responsibilities and duties, and outlined its work as it does that of other agencies of

the church. The headquarters office remains in Washington, D. C.

E. S. Bucke, *History of American Methodism*. 1964. Discipline, UMC, 1968.

N. B. Harmon, *Organization*. 1948.

Schaff-Herzog, *Encyclopedia of Religious Knowledge*. Together, October 1969.

N. B. H.
JOHN KENT



CLOVIS C. CHAPPELL

CHAPPELL, CLOVIS GILLHAM (1882-), widely known American preacher, author and evangelist, was born at Flatwood, Tenn., on Jan. 8, 1882. He is the son of William B. and Mary Chappell and was educated at the Webb School in Bell Buckle, Tenn., at DUKE UNIVERSITY (then Trinity College), and at Harvard. He was given the D.D. degree by both Duke and CENTENARY COLLEGE OF LOUISIANA in 1920, and the Litt.D. by BIRMINGHAM-SOUTHERN COLLEGE in 1936. He married Cecil Hart on April 15, 1908.

Ordained to the ministry of the M. E. Church, South in 1908, he was pastor successively at Polytechnic, Texas; Gatesville, Texas; Epworth Church, OKLAHOMA CITY, Okla.; Highland Park, DALLAS, Texas; and was then transferred to the BALTIMORE CONFERENCE and stationed at Mount Vernon Place Church, WASHINGTON, D. C. There he became nationally known for both his preaching and writing. He served Mt. Vernon Place until he went to First Church, MEMPHIS, Tenn.; and then First Church, HOUSTON, Texas; First Church, BIRMINGHAM, Ala.; St. Luke's, OKLAHOMA CITY; Galloway Memorial, JACKSON, Miss.; First Church, CHARLOTTE, N. C., retiring from Charlotte in 1949.

Dr. Chappell's books have proved to be extremely popular among ministers because of their creative interpretation of Biblical life and themes. Among these are *The Village Tragedy*, 1921; *Sermons on Bible Characters*, 1922; *More Sermons on Bible Characters*, 1923; *Sermons on New Testament Characters*, 1924; *Sermons on Old Testament Characters*, 1925; *Home Folks*, 1926; and some twenty-seven more volumes. The Chappell books were published through the ABINGDON PRESS (and its forerunners, Cokesbury Press and Abingdon-Cokesbury)

and during most of his ministry he produced one new book a year. Representatives of Abingdon Press have sometimes stated that Dr. Chappell "has the largest backlist of any author in the religious field today."

The Chappell writing is marked by a simplicity and clarity of style, and his sermonic writings are such that the outline usually falls open at the first reading. Having what one authority called a "creative mind," ministers far and wide have patronized each new book as it came from the press.

Dr. Chappell is an evangelistic preacher and has held numerous meetings over the United States in furtherance of what has proved to be a strong Gospel message. The illustrations he usually uses both in his writing and preaching are homely and extremely telling. After retirement from the active pastorate, he continues to preach and write, living in Waverly, Tenn.

Who's Who in The Methodist Church, 1966. N. B. H.



EDWIN B. CHAPPELL

CHAPPELL, EDWIN BARFIELD (1853-1936), American pastor and Sunday school editor of the M. E. Church, South, was born in Perry County, Tenn., the son of W. B. and Elizabeth Whitaker Chappell. Two of his brothers became outstanding Methodist ministers. After finishing his college preparatory work at Webb School for boys he entered VANDERBILT UNIVERSITY, graduating in 1879. In June 1880, he was married to Jennie Headlee. In 1883 he was ordained while pastor at LaGrange, Texas. His pastorates included churches in TEXAS, MISSOURI, and TENNESSEE. He represented his annual conference in seven GENERAL CONFERENCES of the M. E. Church, South, between 1898 and 1930. He distinguished himself as SUNDAY SCHOOL Editor of the Church, a position held from 1906 to 1930. Under Chappell's leadership, the Sunday school literature developed to a point where it stood at the top among the leading religious teaching materials of Protestantism. He was a brilliant writer. His books include *Studies in the Life of John Wesley*, *The Church and Its Sacraments*, *Building the Kingdom*, *Evangelism*

in the Sunday School, and *History of Religious Education in the M. E. Church, South*. His leadership extended far beyond the confines of his own communion. He was president of the International Lesson Committee, and had much to do with the formation of the International Council of Religious Education. In this field, few leaders were of the stature of this man. He was awarded several honorary degrees by institutions of higher learning. He died at the home of a daughter in Atlanta, Ga., July 29, 1936.

General Minutes, MES.

Christian Advocate, August 7, 1936.

C. A. BOWEN

CHAPPELLE, WILLIAM DAVIS (1857-1925), American bishop of the A.M.E. Church, was born in South Carolina, Nov. 16, 1857. He received some formal education in a northern Presbyterian mission school. Later he received an A.B. (ca. 1887) and A.M. (1895) from ALLEN UNIVERSITY and a D.D. (honorary, 1900) and an LL.D. (honorary, 1913) from Allen University and Campbell College, respectively. He was licensed to preach in 1888 and admitted to the SOUTH CAROLINA CONFERENCE in 1885. In 1875 he married Eliza Ayers and four children were born to them. Following the death of his first wife in 1899, he married Rosine Palmer and they had two children. He held pastorates and was a PRESIDING ELDER in SOUTH CAROLINA, and was president of Allen University. While president he continued to serve as presiding elder of the Orangeburg district of his conference. He was elected to the episcopacy in 1912 from the presidency of Allen University and assigned to Arkansas, Oklahoma, and South Carolina between 1912 and 1925. Chappelle Hall at Allen University is named for him.

R. R. Wright, *Bishops* (AME), 1963. GRANT S. SHOCKLEY

CHARGE, PASTORAL (U.S.A.). "Charge" is the old Methodist name for a station or an appointment, and has been so since early days. "Preacher in charge" was the way one was appointed to serve such a station. The *Discipline* of late years has provided that a pastoral charge shall consist of one or more churches "which are organized under and subject to the *Discipline* of the Methodist Church, having a single Pastoral Charge Conference and to which a minister is or may be duly appointed, or appointable as Preacher in Charge. A Pastoral Charge of two or more churches is called a Circuit."

"Charge," rather than parish, has been the Methodist name for a minister's area of work until within recent years, when the word "parish" has appeared in the *Discipline* as "an area of service with a membership and constituency of one or more local churches having a coordinated program and organization to fulfill a ministry directed to all the people of the area. It may include local churches of other denominations." (*Discipline* 1964, TMC, Para. 105.) The *Discipline* of 1968, UMC, continues the use of the word charge, notably in "charge conference" which takes the place of the old QUARTERLY CONFERENCE.

N. B. H.

CHARGE CONFERENCE. (See QUARTERLY CONFERENCE, The.)

CHARGES AGAINST A MINISTER OR CHURCH MEMBER. (See CHURCH TRIALS AND TRIAL LAW.)

CHARLES, THOMAS (1755-1814), of Bala, WELSH CALVINISTIC METHODIST, was born Oct. 14, 1755, near St. Clears, Carmarthenshire, into a large farming family. He was educated at Llanddowror by a disciple of GRIFFITH JONES, and then at Carmarthen, where he joined a Methodist society. He was converted in 1773 under a sermon by DANIEL ROWLANDS of Llangetho. Going on to Jesus College, Oxford, he became acquainted with many more evangelical leaders, and was ordained deacon of the Church of England in 1778, and priest in 1780. He refused the offer of LADY HUNTINGDON'S chapel at Bath, and in 1783 settled at Bala as a freelance minister. Here he catechised the parish children in the Welsh Calvinistic Methodist chapel, from which he turned to preaching for them. Also, he itinerated over the whole of North Wales. He was probably the first to organize SUNDAY SCHOOLS in Wales (1789), by means of which a revival spread through North Wales from Bala in 1791. He published many tracts, including the catechism used by the Welsh Calvinistic Methodists (1789), and in 1803 established his own printing press at Bala. Although Calvinist in theology, he maintained friendly relations with the followers of JOHN WESLEY; and like Wesley he tried to preserve the affiliation of his own branch of Methodism with the Church of England, though unsuccessfully. In 1811 he followed Wesley's example in ordaining eight leading LAY PREACHERS, which action effectively separated the Welsh Methodists from the church. In 1801 he drew up the first definitive constitution of the Welsh Calvinistic Methodist Connexion. Thomas Charles died Oct. 5, 1814, worn out by strenuous labors.

Dictionary of National Biography.

David E. Jenkins, *Life of the Rev. Thomas Charles . . . of Bala*. 3 vols. Denbigh, 1908.

FRANK BAKER

CHARLES CITY COLLEGE, of German-American Methodist origin, was organized in 1868 by the Northwest German Annual Conference of the M. E. Church in Galena, Ill., as the North-West German-English Normal School. By 1880, college work and a theological course in German were established and the name changed to the German-English College of Galena. In 1887 the school came under the leadership of FRIEDRICH SCHAUB, who as professor, trustee and president served the college from 1883-1914. In 1890 the school was moved to Charles City, Iowa, and the name was changed. The first building was opened in 1893. Financial security was obtained, student enrollment increased, and eventually six buildings were constructed. By 1913 the collegiate work drew few students, the majority of whom were enrolled in business or music. Thus, the maintenance of collegiate status was difficult. A plan of merger with MORNINGSIDE COLLEGE, Sioux City, Iowa was effected in the fall of 1914. The Charles City assets were liquidated to form "The Northwest German Conference Fund of Morningside College" (about \$100,000). The library, science and music equipment were moved and several faculty members joined the Morningside staff. In September 1958, the old Conservatory of Music was remodeled by the Alumni of Charles City College and renamed the Charles City College Building. A bronze plaque with the list of donors was dedicated as a visible memorial.

P. F. Douglass, *German Methodism*. 1939.

Geschichte der Nordwest Deutschen Konferenz.

Morningside College Library, Charles City College archives.

LOUIS A. HASELMAYER

CHARLESTON, SOUTH CAROLINA, U.S.A., has been closely identified with American Methodism from the beginning. While in GEORGIA both JOHN and CHARLES WESLEY visited Charleston several times. John Wesley's *Collection of Psalms and Hymns* was published in Charleston in 1737. Beginning in 1739, GEORGE WHITEFIELD visited Charleston on several occasions. JOSEPH PILMORE went as far as Charleston on his tour south in 1773.

Bishop FRANCIS ASBURY, JESSE LEE, and Henry Willis went to Charleston in February 1785, conducted services for two weeks, converted Edgar Wells, and established Methodism there. In 1785 the conference appointed John Tunnel to Charleston. The first Methodist church building, Cumberland, in the city was completed in 1787. The first session of the SOUTH CAROLINA CONFERENCE was held in Charleston in 1787.

In 1791, WILLIAM HAMMETT, a dynamic Irish preacher who was a member of the British Conference and who had served several years in the WEST INDIES, came to Charleston with Bishop THOMAS COKE. On hearing Hammett preach, the Methodists in the city insisted that he be appointed as pastor, and he, though not a member of the conference, was equally insistent on the assignment. When Asbury refused, Hammett roundly condemned him, declared that he himself was being persecuted, and forthwith led a schism which drew away half the members of Cumberland Church. In time Hammett built two churches in the city, Trinity and St. James. He persevered in Charleston until his death in 1813, and soon afterward his two congregations took the initiative in returning to the Methodist fold.

The Charleston Methodist churches included a large number of Negro members from the beginning until the Civil War. As church edifices were erected they had balconies for colored worshippers. In 1818 some 4,367 of the 5,690 black members withdrew and tried unsuccessfully to form an African church. Some then returned, but others did not. Following the division of 1844, all of Charleston Methodism, including the Negro members, adhered South.

Notwithstanding the defection led by Hammett, the Cumberland congregation succeeded in building a second church called Bethel in 1798. In 1853 a new Bethel Church building was erected, and in 1866 the old edifice became Old Bethel Church in the South Carolina Mission Conference (ME).

In 1834, some 165 white Methodists in Charleston withdrew and organized a Methodist Protestant church, but in time the congregation affiliated with the Lutheran Church.

In 1860, the four churches in Charleston—Cumberland, Bethel, Trinity, and Spring Street (formerly St. James)—had 722 white and 4,323 colored members. The Cumberland Church burned in 1861. During the war all of the churches save Spring Street held joint services in Bethel Church. In February 1865, northern troops occupied Charleston. Soon afterward T. Willard Lewis, a member of the NEW ENGLAND CONFERENCE, came to Charleston and took possession of all the Methodist churches. Though opposed by the Southern pastors, Lewis, in a dramatic meeting in Trinity Church, appealed to the Negroes to go with him to "a church which makes no distinction as to race and color," and they followed almost to a man. In the summer of 1865, the preachers and members of the M. E. Church, South began demanding the return of their church property.

Since some Southern members had been attending Bethel Church, its building was regained without much difficulty. On Oct. 1, 1865, the army commander ordered the return of Trinity Church to its officers and members, but Lewis managed to hold Spring Street Church nearly two years longer.

In 1866, the M. E. Church organized the South Carolina Mission Conference (South Carolina Conference beginning in 1869), and at its first session the body reported 1,436 members in Charleston. The denomination developed no white churches in the city, but by 1871 there were three colored congregations with a total of 2,483 members.

Notwithstanding the loss of its Negro members, Southern Methodism in Charleston went forward and in 1885 its four churches reported 1,458 members. At unification in 1939 there were five churches with 4,579 members, while the M. E. Church reported five with 1,164 members.

Charleston Methodism furnished the first foreign missionaries sent out by the M. E. Church, South—CHARLES TAYLOR, a minister, and BENJAMIN JENKINS, foreman of the *South Carolina Christian Advocate*, who was ordained for the work. A farewell meeting for the two men was held in Trinity Church in January 1848, after which they sailed for Shanghai, China.

The Wesleyan Journal began publication in Charleston, Oct. 1, 1825, but after eighteen months it was merged with the *Christian Advocate* in New York to become the *Christian Advocate and Journal*. On June 25, 1837, the *Southern Christian Advocate* was established in Charleston with WILLIAM CAPERS as editor. It continued publication there until 1862, was moved to MACON, Ga., returned to Charleston in 1878, and later went to COLUMBIA, S. C., where it is now the *South Carolina United Methodist Advocate*.

In 1970, The United Methodist Church had five white and four Negro churches within the corporate limits of Charleston with 3,911 and 1,144 members, respectively. The property of the nine churches was valued at \$3,082,214, and they raised \$336,189 for all purposes during the year.

Bethel Church was projected by Cumberland Church in 1793 when the congregation decided to buy a site for a cemetery and another church in the city. In 1795, a half-acre lot in the northwest part of Charleston was purchased, and in 1797 they began work on a 40 by 60-foot edifice. In 1798 construction was far enough advanced for the South Carolina Conference to meet in the building. In 1806, an adjoining half-acre of land was acquired.

Built under the guidance of Bishop ASBURY, the first Bethel Church was a severely simple structure. It had galleries for Negro members, and a high pulpit with a sounding board above. On June 28, 1852, the cornerstone for the present impressive Bethel Church was laid, and the building, valued at \$18,000, was dedicated Aug. 7, 1853. The old church was thereafter used for the class meetings of the Negro members.

Pursuant to Bishop Asbury's suggestion that the Methodists build parsonages, in 1803 Charleston Methodism erected one of the first Methodist parsonages in America on the Bethel Church lot. Arriving in Charleston before the house had been furnished, Asbury himself was the first preacher to occupy the parsonage, which has long since disappeared.

With 190 white and 1,235 colored members at the beginning of the Civil War, Bethel Church was important for Charleston Methodism during the conflict. The Cumberland Church burned in 1861, and in 1863 Trinity Church was badly damaged when Northern batteries bombarded the city. During the remainder of the war the members of the three congregations who stayed in Charleston worshiped together at Bethel Church.

During the military occupation of Charleston which began in February 1865, T. Willard Lewis, a member of the New England Conference, came to the city and took possession of the Methodist houses of worship for the M. E. Church. Soon after the war ended, the pastors and members demanded the return of their church property. Bethel Church was regained rather quickly because some of its members had worshiped there throughout the war, but more than two years passed before the last church building was recovered.

The Old Bethel Church edifice was given outright to the Negro members who withdrew to join the M. E. Church.

Bethel Church has undergone a number of renovations, including the removal of the slave galleries and the addition of facilities for education, but it remains essentially the same imposing structure which was erected in 1852.

In the burial ground adjacent to Bethel Church lie the remains of many men and women who were prominent in early Charleston Methodism. Among the fourteen ministers buried there, five of the earliest are commemorated on one stone, and of those five only one lived beyond the age of forty.

In 1866, Bethel Church had 276 white and no colored members. By 1900 the membership rose to 469, and by 1939 to 1,419. In 1970, Bethel reported 1,140 members, property valued at \$589,265, and \$63,768 raised for all purposes during the year.



OLD BETHEL, CHARLESTON, SOUTH CAROLINA

Old Bethel Church is one of the oldest buildings in the United States in continuous use as a Methodist place of worship.

In 1793, Cumberland Church, Charleston, which was only eight years old, decided to buy a lot for a cemetery and the launching of another congregation. In 1795, a

half-acre lot which fronted on Manigault Street, later Boundary and now Calhoun Street, was purchased for 800 pounds. Construction on the new church called Bethel began in 1797, and the next year the SOUTH CAROLINA CONFERENCE met in the building.

A parsonage was built on the Bethel lot in 1803, and Bishop Asbury was the first to occupy it. It is claimed that Negroes were the first persons to greet him there; they saw him sitting on the steps and offered their service, including the securing of food for him. The house has long since disappeared. In 1806, the church bought an adjoining half-acre of ground.

On June 28, 1852, the cornerstone for a new Bethel Church was laid and the building, valued at \$18,000, was dedicated Aug. 7, 1853. The old church structure was then turned over to the Negro members for class meetings and other activities. It is said that because of the noise made by the Negroes in their meetings, the officers of Bethel Church assisted, probably in 1854, in moving the old edifice across the street. Since that time it has been known as Old Bethel Church, a house of worship for Negro Methodists.

The South Carolina Mission Conference (South Carolina Conference beginning in 1869) of the M. E. Church was organized in 1866, and Old Bethel Church became a part of it. A point on a circuit at first, Old Bethel became a station in 1875 with J. A. Sasporth as the preacher in charge. In 1877, the church reported 300 members; there were 315 members in 1900 and 198 in 1939. The peak membership was 450 in 1880. Though relatively small, Old Bethel has been an influential church in the annual conference.

Old Bethel has had a parsonage for many years, but it is not known when or how it was acquired. Prior to the division of the M. E. Church in 1844, a man named Magee bequeathed some property in Charleston to the denomination for missionary work. In 1965 that property was sold and the proceeds were divided between Old Bethel, Centenary, and Wesley Churches, the congregations of the South Carolina Conference, Central Jurisdiction, in Charleston.

The original Bethel Church pulpit from which Bishop Asbury and other church leaders preached is still in use in Old Bethel Church. A pipe organ was installed in 1919, and in 1950 the church built an addition at the rear. However, except for that new part and some necessary repairs, Old Bethel Church is essentially the same building that was erected in Charleston in 1797-98, and it has been used continuously since that time as a Methodist house of worship.

In 1970, Old Bethel Church reported 239 members, property valued at \$101,250, and \$13,857 raised for all purposes during the year.

Trinity Church was organized as a "Primitive Methodist Church" in 1791 by WILLIAM HAMMETT, an Irish preacher with a flare for oratory who came to Charleston with Bishop THOMAS COKE, and captivated the Methodists who then asked for him as pastor. When Bishop Asbury refused to appoint him, Hammett led a schism, drew away half the members of Cumberland Church, the only Methodist congregation in the city at the time, and built and paid for Trinity Church at Hassel Street and Maiden Lane. In 1816, following Hammett's death in 1813, Trinity, along with St. James Church which Hammett had also organized, united with the M. E. Church.

In 1844, Trinity Church reported 216 white and 1,864 colored members.

In the summer of 1863, Trinity Church was damaged when Northern batteries bombarded Charleston. Four shells passed through the building and one crashed through the roof to the basement below. The members who remained in the city then joined in union services at Bethel Church for the remainder of the war.

Early in 1865 when Northern troops occupied Charleston, representatives of the M. E. Church seized all the Methodist houses of worship in the city, and Trinity was designated as a church for the colored people who transferred practically en masse from the M. E. Church, South to the M. E. Church. However, on Jan. 10, 1866 the Trinity congregation regained possession of its property.

Since the Cumberland Church was destroyed by fire in 1861 and was not rebuilt, the members of that body, by quarterly conference action, finally united with Trinity Church, June 17, 1874.

A large plaque memorializing Bishop WILLIAM M. WIGHTMAN (1808-82) was erected on the west wall of Trinity Church. A native of Charleston, Wightman joined the SOUTH CAROLINA CONFERENCE in 1828, edited the *South Carolina Christian Advocate*, 1840-54, and resided in Charleston throughout his episcopal career, 1866-82. His second wife, Maria D. Davis Wightman, was the first vice-president of the Woman's Missionary Society of the M. E. Church, South, and later served as president. Benjamin Jenkins, one of the first two foreign missionaries sent out by the M. E. Church, South, was a member of Trinity, and so was John Honour, one of the first two missionaries to the slaves in SOUTH CAROLINA.

In 1928, Trinity Church bought and moved into what had been the Westminster Presbyterian Church at 273 Meeting Street, the purchase price of \$30,000 being only a fraction of the cost of erecting such a handsome structure at the time. Dating from 1838, the building, a legacy from the Greek Revival period, is a notable example of classic architecture. It is widely known for its hand carved doors and its old slave gallery.

In 1939, Trinity Church had 632 members. In 1970, it reported 454 members, property valued at \$451,000, and \$55,681 raised for all purposes during the year.

A. D. Betts, *South Carolina*. 1952.

A. M. Chreitberg, *Methodism in the Carolinas*. 1897.

General Minutes.

W. H. Lawrence, *The Centenary Souvenir*. Philadelphia: Collins Printing House, 1885.

Helen G. McCormack, *Bethel Church History*. N.d.

F. A. Mood, *Charleston*. 1856.

Together, November 1959.

John O. Wilson, *Sketch of The Methodist Churches in Charleston, 1785-1887*. (Pamphlet) N.d.

ALBEA GOBOLD
W. C. STACKHOUSE
WARREN M. JENKINS

CHARLESTON, WEST VIRGINIA, U.S.A. There was Methodist preaching in the vicinity of what is now Charleston prior to 1789. In 1790 Jacob Lurton and Thomas Boyd were appointed to the Kanawha Circuit with JAMES O'KELLY as the PRESIDING ELDER, but apparently they did not go to that region. William Steel preached the first Methodist sermon in Charleston on Jan. 1, 1804. Prior to the organization of the M. E. Church, South, there was only one Methodist congregation in Charleston.

In 1847 the KENTUCKY CONFERENCE (MES) appointed John F. Vanpelt to Charleston, and a Southern church costing \$8,000 was erected in 1858. The building was burned by the Union Army in 1863, and the congregation was without a pastor until 1866. In 1900 there were three Southern Methodist churches in Charleston with 652 members, and two Northern congregations with 602 members, but by 1939 the M. E. Church had nine churches with 4,602 members in Charleston to six churches with 2,962 members for Southern Methodism. At unification the Northern First Church name was changed to Christ Church, while the Southern First Church became St. Mark's. The Methodist Protestants had no church in Charleston. In 1969 The United Methodist Church had 14 churches in Charleston, with 7,468 members, property valued at \$7,539,170, and a total of \$714,300 raised for all purposes during the year. CHRIST CHURCH and St. Mark's were the largest congregations with 1,776 and 1,483 members, respectively.

Ambler, *West Virginia, the Mountain State.*
General Minutes, ME and MES.

JESSE A. EARL
 ALBEA GODBOLD

Christ Church, dating from Jan. 1, 1804 when William Steel preached in Margaret Williams' log cabin home, is the mother church of Methodism in Charleston. A 16 by 24-foot log structure was built in 1824, which in 1834 gave way to a \$5,000 brick church known as Asbury Chapel. RANDOLPH S. FOSTER, later bishop, served as junior preacher of the church in 1837-38. The West Virginia Constitutional Convention met in that church building in 1872. Also, the first free local schools were held in its basement. In 1872 the congregation relocated near the old state capitol and took the name of State Street Church. In 1911 the church moved again to Quarrier and Morris Streets and thereafter was known as First Church. In 1939 the name was changed to Christ Church. The number of members rose from 1,485 in 1940 to 2,545 in 1964, and the congregation seemed to be withstanding the membership attrition typical of so many downtown churches. However, in the five-year period from 1964 to 1969 membership declined nearly twenty-five percent. An education building which included a chapel, dining hall, and gymnasium was erected in 1955, and a parking lot was purchased. On July 19, 1969 fire destroyed the sanctuary and damaged the education building, the loss totaling \$750,000. Plans for rebuilding were immediately projected. The church has had two long pastors, J. C. Hoffman (1937-55), and Truman W. Potter who began in 1955 and was still pastor in 1969. In 1969 Christ Church reported 1,776 members and \$185,307 raised for all purposes.

Cook, *Christ Church Methodist.*

General Minutes, ME and TMC.

CARL GILCHRIST

CHARLESTOWN HYMNAL. (See HYMNODY, AMERICAN METHODIST, BRITISH METHODIST.)

CHARLOTTE, NORTH CAROLINA, U.S.A., the seat of Mecklenburg County and the largest city in the Carolinas (201,564 in 1970), is a Methodist center. However, in the early days Mecklenburg County was an "island of Presbyterianism" and Methodism was slow in gaining a foothold in Charlotte.

It is generally agreed that Harrison Church which still exists was the first Methodist society organized in Meck-

lenburg County. It is believed that Harrison became a preaching point on the Santee Circuit of the SOUTH CAROLINA CONFERENCE in 1786. George Washington's diary says he had breakfast at Harrison's, May 28, 1791, before going on to Charlotte. Bishop ASBURY visited the Harrison Church, Nov. 14, 1808. The church's first building was of hewn logs and was probably erected between 1805 and 1815.

The second Methodist congregation in Mecklenburg County began in 1814 after some Presbyterians were excommunicated for attending a CAMP MEETING conducted by a free lance Presbyterian preacher. One of those turned out of the church, Margaret Kerr Martin, who lived seven miles north of Charlotte on Beatty's Ford Road, then opened her home for prayer meetings, and persuaded her cousin, David R. Dunlap, a physician and a Methodist, who had moved to Charlotte in April of that year, to lead the prayer services. Before the year was out a Methodist society was formed and a circuit rider began preaching at the Martin home once a month. So began Buck Hill, now Trinity Church.

In the summer of 1814, David Dunlap, mentioned above, invited William Terry, a circuit rider who happened to be passing through, to preach in Charlotte. One or more other itinerants also preached there during that year at Dunlap's invitation. Then in 1815, the South Carolina Conference formed Sugar Creek Circuit, named for the little stream which runs through Charlotte, and that circuit made Charlotte one of its sixteen preaching points. The preacher in charge was William B. Barnett, and his first sermon in Charlotte was delivered at the courthouse over the objection of a Presbyterian preacher named Samuel Craighead Caldwell. A Methodist society was formed in Charlotte in 1818, and Dunlap moved his membership and became the CLASS LEADER there. That was the beginning of Tryon Street, now First Church.

Calvary was the second Methodist church formed in Charlotte. It began as a prayer meeting in 1865. Tryon Street Church sponsored it as a mission for twenty years before it became a full-fledged church.

In 1880, E. M. Andrews, pastor of Tryon Street, announced at the district conference that the Methodists of Charlotte would soon launch a new church in the city. Between 1883 and 1896 the junior preachers at Tryon Street spent much of their time organizing new congregations, and in 1900 the M. E. Church, South had seven churches with a total of 2,376 members in the city. The new churches were: Epworth (now Wesley Heights), Brevard Street (now Memorial), Dilworth, Trinity, and Belmont Park.

Mecklenburg County was in the South Carolina Conference until 1870, and then it was a part of the NORTH CAROLINA CONFERENCE until the organization of the WESTERN NORTH CAROLINA CONFERENCE in 1890. Charlotte was host to the South Carolina and North Carolina Conferences three times each, and the Western North Carolina Conference met in the city seven times prior to unification and five times between 1939 and 1957. Since the latter date all of the annual conference sessions have been at LAKE JUNALUSKA.

Since 1870 there has always been a Charlotte District, but when the region was in the South Carolina Conference there was a Charlotte District only from 1853 to 1857. For many years before the division of 1844 and down to 1853, Charlotte was in the Lincolnton District. Between 1857 and 1870 the city was shifted about among

four districts—Wadesboro, Lincolnton, Catawba, and Shelby.

Since unification in 1939, Charlotte has been the seat of an episcopal area and the bishop in charge has lived in the city. Bishop EDWIN D. MOUZON lived in Charlotte from 1926 until his death in 1937, and for the first eight years of that period was the bishop in charge of the episcopal district made up of the Carolinas. Bishop JOHN C. KING lived in Charlotte from 1915 until his death in 1922, but during that time he presided over the Western North Carolina Conference only in 1915.

The METHODIST PROTESTANTS organized in Charlotte in 1839, but 100 years later they had only one congregation in the city, Central Avenue Church with some 118 members. Following the division of 1844, the M. E. Church had no white congregations in Charlotte. However, in 1870 the denomination organized a Negro church, Simpson Memorial, and at unification that congregation and a mission brought 290 and 75 members, respectively, into The Methodist Church. At unification the M. E. Church, South had thirteen churches in Charlotte with 10,654 members.

The Woman's Division of the General Board of Missions established a Bethlehem Center in Charlotte in 1941. In 1948, the Western North Carolina Conference built the Methodist Home for the Aging, Inc. in Mecklenburg County, and in 1963 the Wesley Nursing Home with 250 beds was added to the home.

In 1942, a City Mission Society, now the Charlotte District Mission Society, was formed for the purpose of developing new churches where needed. By 1965 some twenty-three new congregations had been organized, and in that year Charlotte Methodism for the first time achieved numerical parity with the Southern Presbyterians, each denomination having about 31,000 members in the city.

Charlotte has three C. M. E. churches, a larger number of both A. M. E. and A. M. E. ZION churches, and some WESLEYAN METHODIST congregations.

In 1970, The United Methodist Church had forty-one churches in Charlotte, the strongest being Myers Park, First, Providence, Hawthorne Lane, Dilworth, and Hickory Grove. The forty-one churches reported 29,557 members, property valued at \$16,600,000, and approximately \$719,000 raised for all purposes during the year.

First Church dates from 1818 when a Methodist society of two men and four women was organized. There had been more or less regular Methodist preaching in the town since 1814 when David R. Dunlap, a physician, invited William Terry, a circuit rider, to conduct a service. In 1815 Charlotte became a preaching point on the Sugar Creek Circuit of the SOUTH CAROLINA CONFERENCE.

In 1815 the people of Charlotte set apart a lot on Trade and Church Streets to be used by all denominations for religious purposes. A building was erected on the lot, and for a time the Methodists shared its use with the Baptists and Presbyterians, but in 1832 the Presbyterians secured control of the property. By 1834 the Methodists succeeded in erecting their own church on Seventh Street, and a contemporary referred to it as a "neat and comfortable house of worship." In 1859 the congregation relocated at Sixth and Tryon Streets where it came to be known as Tryon Street Church. At that time it had 123 white and 148 colored members. A new building was erected in 1891 at a cost of \$30,000.



FIRST CHURCH, CHARLOTTE, NORTH CAROLINA

Between 1880 and 1900, Tryon Street Church took the lead in establishing five new congregations in Charlotte. Trinity Church was built on South Tryon Street in 1896 at a cost of \$40,000, and it reported 234 members the first year.

In 1885 CHARLES J. SOONG, father of the famous Soong sisters in CHINA, was ordained as a Methodist minister in Tryon Street Church.

In 1893 Tryon Street was the first church in the conference to purchase a communion service with individual cups, and the files of the *North Carolina Christian Advocate* show that the church was both ridiculed and condemned for the innovation.

As Charlotte grew, both Tryon Street and Trinity Churches were in the downtown area and both were fairly strong congregations. Ten years after Trinity was established it had 513 members to 758 for Tryon Street. In time it became apparent that the two churches were covering the same field and appealing to the same constituency, so they decided to merge and form First Church. In 1926 a joint quarterly conference authorized the purchase of a new lot at Eighth and North Tryon for \$140,000. A. L. Stanford, known as a church builder, who was beginning his second year as pastor at Tryon Street, led in building an impressive stone edifice at a cost of more than \$800,000. Since the sale of the old church properties netted only about \$325,000, it was necessary to borrow \$500,000 to pay for the new structure. The two congregations were formally united as First Church, Oct. 28, 1927, Tryon Street bringing 1,609 members to 1,127 for Trinity. The first service in the new building was held Oct. 30, 1927, with Bishop EDWIN D. MOUZON as the preacher. First Church struggled with the debt for nearly seventeen years, during which time it paid out some \$263,000 in interest. The dedicatory services were held March 9-19, 1944.

W. WALTER PEELE was appointed to First Church, Nov. 7, 1927, and served until May, 1938 when he was elected bishop. Among other prominent ministers who have served the congregation are G. Ray Jordan, CLOVIS G. CHAPPELL, LEE F. TUTTLE, and W. KENNETH GOODSON. Goodson was later elected bishop and Tuttle be-

came executive secretary of the WORLD METHODIST COUNCIL.

In 1970, First Church reported 2,444 members, property valued at \$1,627,480, and \$238,679 raised for all purposes during the year.

Methodist Home for the Aging and Wesley Nursing Center were built by the WESTERN NORTH CAROLINA CONFERENCE, the one in 1948 and the other in 1963. They are located on a 225-acre tract donated by the late E. A. Cole, a Methodist layman.

Two preachers, E. O. Cole (brother of E. A.) and C. M. Pickens advocated and worked for a conference home for the aged some ten years before it became a reality. In addition, Cole gave liberally of his own means and was influential in persuading his brother to donate the site. The home has 160 private rooms, thirty-six apartments, and more than twenty-five individual cottages. The six-story nursing center has about 275 beds. In 1970 the conference commission on world service and finance apportioned \$170,000 to the churches for the support of both institutions.

The home serves able-bodied ambulatory patients over sixty-five years of age, while the nursing center ministers to the sick, disabled and infirm. Both exist to serve not just the affluent nor just the indigent. In so far as facilities and funds permit, they minister to all qualified eligible persons over sixty-five who seek admission. Priority is given to persons whose long-time continuous membership is in a United Methodist church within the bounds of the conference. "Life care contracts" are made with all who enter. Confidential financial assistance is given to those unable to pay, such help being limited by funds supplied by the conference and by income from an assistance trust fund.

Both the home and the nursing center hold membership in the National Association of Methodist Hospitals and Homes and in the American Association of Homes for the Aging. Also, the nursing home is a member of the American Nursing Home Association. Both institutions maintain high national accreditation.

In 1970, the home and the nursing center reported a combined daily census of 470 persons served by 376 employees, including 48 registered nurses and 110 nurses aids. During the year some 152 Methodists from the Western North Carolina Conference received confidential financial assistance totaling \$196,858. Operating expenses for both facilities were \$2,705,843. The property valued at more than \$5,000,000 is free of indebtedness. Willard S. Farrow has been the administrator since 1960.

Myers Park Church, the second largest congregation in the Western North Carolina Conference, is the youngest of the stronger churches. The first pastor of the church, C. Excellence Rozzelle, was appointed Oct. 19, 1925, and six days later he conducted the first service for the new church in the chapel of Queens College, a Presbyterian school, and enrolled eighty-five charter members. The charter member list was closed December 31 with 151 members.

It is claimed that early in 1925, ten prominent business and professional men who were members of Tryon Street and Trinity Churches, anticipating rapid population growth in the Myers Park area, conceived the idea of launching a new church there, gained the approval of the presiding elder, J. B. Craven, and secured the college chapel as temporary quarters for worship services. In 1926 a lot at Queens and Providence Roads was pur-

chased and a vacant store on the site was used for church services and activities until a sanctuary with a seating capacity of 750 was built in 1929. The church is known for its lighted window of the seven Christian virtues.

The membership grew steadily, passing the 1,000 mark in 1943 and 2,000 in 1956. As the membership increased the church plant was enlarged. The Luther Snyder education building was erected in 1938, the children's building in 1954, and the youth building in 1962. By 1965 the number of paid employees stood at thirty-one.

In 1970, Myers Park Church reported 2,976 members, property valued at \$2,971,357, and \$360,724 raised for all purposes during the year.

F. Asbury, *Journal and Letters*. 1958.

G. W. Bumgarner, "Methodism in Mecklenburg County, N. C.," in *Minutes of the Western North Carolina Conference*, 1955.

A. M. Chreitzberg, *Methodism in the Carolinas*. 1897.

E. T. Clark, *Western North Carolina*. 1966.

Dedication Program of First Methodist Church, Charlotte, N. C., March 9-19, 1944.

George W. Dooley, *Story of Calvary Methodist Church, Charlotte, N. C., 1865-1965.*

General Minutes, ME, MES, TMC, UMC.

James Jenkins, *Experience, Labors, and Sufferings in the South Carolina Conference*. Printed for the Author, 1842.

JOHN L. BORCHERT

ALBEA GODDOLD

WILLARD S. FARROW

J. CLAY MADISON

CHARLOTTESVILLE SEMINARY. (See NEW YORK CONFERENCE SEMINARY AND COLLEGIATE INSTITUTE.)

CHARTERED FUND, THE, founded in 1796, succeeded The Preachers' Fund established by the CHRISTMAS CONFERENCE of the M. E. Church in 1784, and is described in Answer to Question 72 in the *Discipline* published in 1785. The plan for The Preachers' Fund proved inadequate and on Aug. 1, 1796, Asbury sketched a more comprehensive plan later used by THOMAS HASKINS, treasurer of ST. GEORGE'S CHURCH, PHILADELPHIA, in drafting "The Articles of Association of the Trustees of the Fund for the Relief and Support of the Itinerant, Superannuated and Worn-out Ministers and Preachers of the Methodist Episcopal Church in the United States of America, Their Wives and Children, Widows and Orphans." This was The Chartered Fund which was unanimously approved by the GENERAL CONFERENCE of 1796, and incorporated in PENNSYLVANIA on Jan. 18, 1797, after receiving the approval of Governor Mifflin.

The instrument contained ten articles, and provided "no sum exceeding \$64 was to be applied in any one year to an itinerant, superannuated or worn-out single preacher; (2) no sum exceeding \$128 to a married one; (3) no sum exceeding \$64 to a widow; and (4) no sum exceeding \$16 for the use of a child or orphan of an itinerant, superannuated or worn-out preacher."

The Chartered Fund has been continued through the years, and its assets at the present time are administered by the General BOARD OF PENSIONS. The interest only is distributed, and is designated "for the benefit of all the Annual and Provisional Annual Conferences in the Methodist Church the boundaries of which are within the United States, its territorial and insular possessions, and Cuba. . . ."

The General Conference since 1808 has been restricted by Rule number five (number six in UMC) under the

RESTRICTIVE RULES from appropriating the produce of the Fund to any other purpose than for the "benefit of travelling, supernumerary, superannuated, and worn-out preachers, their wives, and children."

Francis H. Tees, *The Story of Old St. George's, American Methodism's Oldest and Most Historic Church*. Philadelphia: The Message Publishing Co., n.d.
Discipline, 1808-1968.

FREDERICK E. MASER

CHARTERHOUSE, John Wesley and. The Charterhouse, LONDON, was originally an almshouse, school and chapel founded in the seventeenth century by Thomas Sutton on the site of a Carthusian monastery established in the fourteenth century. Provision was made for forty boys who were to be the sons of gentlemen who could not afford an education of this kind for their children. The school now stands in Godalming, in Surrey, but in JOHN WESLEY'S time was still in London. Nominated by the Duke of Buckingham, the patron of Wesley's father, he was admitted as a foundation scholar or gownboy, on Jan. 28, 1714, and remained until 1720. He boarded at the school and his own account of these six years in his life may be found in the *Journal* (i, 465): "... outward restraints being removed, I was much more negligent than before even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eyes of the world. However, I still read the Scriptures and said my prayers morning and evening. And what I hoped to be saved by was, 1) not being so bad as other people; 2) having still a kindness for religion; and 3) reading the Bible, going to Church, and saying my prayers."

This account is obviously colored by his later experience, but leaves no real justification for Tyerman's comment that while at Charterhouse he "lost the religion which had marked his character from the days of infancy . . . Terrible is the danger when a child leaves a pious home for a public school. John Wesley entered the Charterhouse a saint and left it a sinner" (*Life and Times of Wesley*, i, 21-2). Tyerman had no evidence for this beyond the passage from the *Journal* quoted above, and the judgment of V. H. H. Green (*The Young Mr. Wesley*, p. 55) that this is "absurd special pleading," seems reasonable. In fact, Wesley retained pleasant memories of the School, which he revisited annually; there is also documentary evidence of his having acted as a steward at a Founder's Day Dinner at Charterhouse in 1727; his first known letter was written to Ambrose Eyre, the treasurer of Charterhouse, on Nov. 3, 1721. Wesley also went to Charterhouse in the late 1730's to visit Jonathan Agutter, who had entered the almshouse on the nomination of the Bishop of London in 1733. Agutter was a MORAVIAN who stayed at Charterhouse until his death in 1762. Wesley used his room there as a place of retreat in 1738-40. A memorial tablet commemorating Wesley's association with the school was unveiled in 1937.

V. H. H. Green, *Young Mr. Wesley*. 1961.

L. Tyerman, *John Wesley*. 1870-71.

Wesley Historical Soc. *Proceedings*. xxi, 25-30; xxvii, 56-58.

JOHN KENT

CHARTISM, and British Methodism. Disillusion with the results of the Reform Act of 1832 led to a more radical political movement among the working classes, expressing itself in the People's Charter in 1838. Political dissatis-

faction was fanned by the unhappy consequences for many of the poor of the Poor Law of 1834, and there was widespread feeling that both acts expressed the political interests of the middle classes alone, and that the working classes must imitate their agitation for reforms to suit them. Hence the nationwide movement in favor of radical, democratic changes.

The movement affected Methodism because it was most active in areas where Methodism had made most progress in the generation after Wesley—the industrial North and Midlands. Men attracted by the prevalent democratic ideas were affected by religious and political motives; and WILLIAM GRIFFITH spoke for many when he said, "If I am a Chartist, my Bible has made me so." Chartist churches were set up; there were Chartist classes in some of the churches of the northeast. One of the main leaders and most eloquent advocates of Chartism was the ex-Wesleyan minister JOSEPH RAYNER STEPHENS, and another, less violent but equally sympathetic, the layman WILLIAM LOVETT. Methodist participation gave a quasi-religious character to the movement and distinguished it from many contemporary Continental movements that were more anticlerical and atheistic.

Methodists might join Chartist groups, but officially the Wesleyan Conference frowned upon all active participation in politics at this time; those who defied the "No-Politics Rule" might be disciplined or expelled from the society. Reasons for this opposition were many. There was real danger for any Christian movement which became too closely associated with agitation for political or social reform; many of the wilder advocates of Chartism seemed to be in favor of violent action incompatible with Christianity; membership of the Chartist societies might bring too close contact with unbelievers and turn Methodists away from their true aim of evangelism.

In 1848 Chartism collapsed and Methodism survived, but the upheavals in that period within the church, and an increasing alienation of many of the working classes from Wesleyan Methodism, were both partial consequences of official policy.

J. L. and B. Hammond, *Age of the Chartists*. London: Longmans, Green & Co., 1930.

Mark Hovel, *The Chartist Movement*. Manchester University Press, 1918.

R. F. Wearnmouth, *Methodism and Working Class Movements, 1800-1850*. 1937.

E. R. TAYLOR

CHATHAM, NEW JERSEY, U.S.A., is a growing city in northern NEW JERSEY, begun originally by a group of settlers around Day's Bridge, which was a toll gate over the Passaic River in the early 1700's. George Washington, who established his headquarters at Morristown not far away during the dark days of the Revolutionary War, used to ride down to Chatham occasionally to visit his outposts who were watching the swamps and low mountains between themselves and the British during those discouraging days. After the Revolution a circuit rider came from Elizabeth and established Methodist meetings in the homes at Chatham, and about the turn of the century a small church was built not far from the toll gate. It was destroyed by fire and a new church replaced it in 1832 when it became a part of the Livingston Circuit.

Meanwhile, the Morris and Essex Railroad made Chatham a terminal point and its workmen added to the population of the community. Then the neighborhood

developed into a resort area with a large hotel and golf course providing relaxation from PHILADELPHIA and NEW YORK CITY life. In 1870 the Chatham Church became a station charge, but late in the 1880's the balcony was weakened and the church was pronounced unsafe. A new church was then built in 1898.

Since the first World War the town has gradually taken on the character of a residential area with its population consisting largely of commuters who go to and from New York daily. There came a boom after the second World War and the church began to parallel the community in its growth by relocating and building a modern church and church school. Its membership in 1970 numbers 1,520, with property valued at \$1,120,000, and \$164,714 raised for all purposes.

WILLIAM F. B. RODDA

CHATSWORTH, CALIFORNIA, U.S.A. First Church was established in 1888, one of the earliest Methodist churches in CALIFORNIA. Mrs. Ann Johnson, the first Anglo-Saxon woman to live in the San Fernando Valley, was instrumental in getting the church started. Services at first were held in the schoolhouse until the church building (which is now declared to be an historical monument by the Los Angeles Cultural Board) could be built in 1903, fifteen years later. The work was all done by men of the community who donated their labor and equipment. Supplies were purchased with financial assistance from the Conference, donations from local people, and funds raised by the LADIES AID SOCIETY. This latter was established in 1902 in order to assist in raising money for the building.

The church was then called the Chatsworth Community Church. It was the only church in Chatsworth for fifty years, and it ministered to all denominations. The building, being an architectural rarity and the only New England (Victorian) type of church architecture still standing in Southern California, was saved in January 1963 by action of the Los Angeles Cultural and Heritage Board. The church and property had been previously sold and the new owner gave the building to the Chatsworth Historical Society (which had been organized in the interim to make possible the preservation of the building), with the stipulation that it be moved.

The Oakwood Memorial Association of Chatsworth generously donated a plot on a section of the old stagecoach road in the park area, the only artery in the early days between LOS ANGELES and Santa Barbara. After several months of work in raising necessary funds, the building was moved in January, 1965, just as it was, across the fields for approximately a mile.

This engineering feat was featured on newscasts of all five major television stations and was noted by all the leading newspapers.

On its new location the building has been rehabilitated through the efforts of the Chatsworth Historical Society and made to conform to present-day codes (in plumbing, electricity and fire protection), but it still maintains its original architecture. It is now maintained by the Oakwood Memorial Association, in trust to the Society, so that no future disposition of the building can be made without the approval and consent of the Society.

It continues to serve the community as a wedding and funeral chapel and for other special services, but regular church services are no longer held. The chapel, adjoining

the sanctuary, is used as a museum for the preservation of the early artifacts of the church and of the community.

The present Chatsworth First Church has been located since February, 1962 on a five-acre property about a mile from the original site. There is an enlarged plant, a chapel, and two large SUNDAY SCHOOL units. But elderly persons still look back with nostalgia to the happy years of fellowship and service in the old original building and are deeply grateful for its preservation.

The Chatsworth Corral, April 20 and Oct. 19, 1966.

Los Angeles Times, Jan. 28, 1965.

The Sunset Magazine, April 1966.

MRS. R. L. JOHNSON

CHATTANOOGA, TENNESSEE, U.S.A., manufacturing center, historic and scenic city, and an important link in the Tennessee Valley Authority public power system, is located on the Tennessee River in lower east TENNESSEE near the juncture of the ALABAMA, GEORGIA, and Tennessee state lines. A village and trading post called Ross's Landing was first established on the south bank of the river near Moccasin Bend in 1815 by John Ross, who was later to become principal Chief of the Cherokee Nation. The name was changed, and the city incorporated as Chattanooga on Dec. 20, 1839.

Methodism entered the Chattanooga area through an occasional circuit rider in the late eighteenth century, but it was not until after the separation of the Holston District from the WESTERN CONFERENCE, and formation of the TENNESSEE CONFERENCE in 1812, that organized work was undertaken. In 1824 the HOLSTON CONFERENCE was organized, and Chattanooga fell within the bounds of the new conference.

In 1817 a mission to the Cherokee Nation was established in what is now the eastern side of Chattanooga. First named the Chickamauga Mission, it was one year later changed to avoid confusion with a nearby community of the same name, and was called the Brainerd Mission in honor of David Brainerd, well-known pioneer missionary to the northern tribes.

Although it was not a Methodist enterprise, many Methodist circuit riders participated in the work of Brainerd Mission, and three were arrested along with the missionaries of Brainerd for violating oppressive restrictions applying among the aborigines and passed by the State of Georgia. The mission was closed in 1838 when the Cherokees were moved west by the Federal Government, and the evangelical denominations began to locate and construct their own places of worship. Brainerd Methodist Church, Chattanooga's second largest Methodist congregation, traces its heritage through several church buildings and a schoolhouse site back to the days following the close of the Brainerd Mission.

Historic Centenary Church evolved from the first organized group of Methodists in what is now Chattanooga. Wiley Memorial Church, a leading Negro congregation of the city, occupies the former location of Centenary at Fifth and Lookout Streets. There are thirty-four additional Methodist churches, with an aggregate membership of over 20,500 (1970).

THE UNIVERSITY OF CHATTANOOGA is a liberal arts institution founded in 1886 by the FREEDMEN'S AID SOCIETY of the M. E. Church. It is now a growing university governed by an independent board of trustees not organically related to The United Methodist Church.

Armstrong, *History of Hamilton County and Chattanooga, Tenn.*

Clyde Enoch Lundy, *Holston Horizons*. Bristol, Tenn.-Va.: Holston Conference Inter-Board Council, The Methodist Church, 1947.

R. N. Price, *Holston*. 1903-13.

W. W. Sweet, *Methodism in American History*. 1933.

WILLIAM S. STEELE

Centenary Church, oldest church in the city, was organized in 1839. One of the ten founders was a Cherokee Indian woman. Centenary has had five homes on four sites. The first was built of logs in 1837 or 1838 as a community enterprise. The seats were puncheon benches, the floor the bottom of an abandoned flatboat. A spice mortar suspended from the outside of the stick and mud chimney served as a bell when struck with the pestle.

This cabin was deeded to the Methodists in 1847. Here they erected the "Pepperbox" Church, so called because of the square belfry. In 1870 the congregation built in the heart of the business district. Here in 1883 SAM JONES, the Georgia evangelist, held a revival. At the end of ten days the meeting had swept the town. One hundred forty-eight new members were taken into the church. The newspapers had treated him royally. His sermons had gone out over the wires of the Associated Press. Henceforth Sam Jones was a national evangelist.

American-directed Methodism celebrated its centennial in 1885. At that time the Methodists in Chattanooga built a new church at Eighth and Lindsay and named it Centenary. The next move was to the present site at McCallie and Lindsay in 1922.

The Ladies Aid Society of the church was organized in 1886. Many plans were used to raise money. One was a spelling-bee. The audience was weighed at the door and charged one-half cent for each pound over one hundred. From the work of this society a home was established for wayward girls, which became the Florence Crittenden Home. The Old Ladies Home (now Oak Manor), the Wesley Community Center, and the Bethlehem House were born in the hearts of these women. Today the WOMEN'S SOCIETY OF CHRISTIAN SERVICE raises all funds from personal pledges. Treasury books show annual receipts of over \$9,000 from four hundred members.

Centenary's holdings today are valued over \$1,500,000, with a membership above 2,400. Sunday school attendance runs to 900.

Centenary has contributed eight missionaries to the foreign field and fifteen ministers to Methodism. JAMES W. HENLEY served Centenary 1937-1944, and BACHMAN C. HODGE 1944-1956. In 1956 Hodge was made a bishop, and Henley was elected a bishop in 1960.

MARY THOMAS PEACOCK

CHAUTAQUA INSTITUTION, in western New York, was founded in August 1874 by JOHN H. VINCENT and LEWIS MILLER as the Chautauqua Sunday School Teachers Assembly. The Assembly was authorized by the SUNDAY SCHOOL UNION of the M. E. Church in October 1873. At the time Vincent was secretary of the Union and editor of the *Sunday School Journal*, a magazine of instruction for Sunday school teachers. Lewis Miller, a member of First Church, AKRON, Ohio, was an inventor and manufacturer of farm machinery. He was also instrumental in developing the "Akron Plan" for church school buildings. He was an enthusiastic believer in a progressive Sunday

school program of Christian education at graded levels for children, youth and adults. John Vincent was a strong promoter of the graded "Uniform" lessons for Bible study. Both men sensed the need for trained Sunday school teachers.

Lewis Miller was a trustee of the Chautauqua Camp Ground of the ERIE CONFERENCE held at Fairport (later Chautauqua). Summer camp meetings were held there from 1870 to 1873. Vincent was invited by Miller to visit the site and it was approved as a fine location for the Sunday School Teachers Assembly of 1874.

The Assembly plan called for two weeks as a training center for Sunday school teachers of all denominations. Some 200 persons completed the course; 1,500 persons attended the Sunday services. The Bible was the central book for study and all other courses related to it. From the beginning all denominations were invited to share in the program and in the leadership.

Response to and support of the Assembly grew; classes in other subjects were soon added; the length of the season was extended; a daily paper was published; cottages replaced the tents for homes and meetings; buildings were constructed. In 1878 the Chautauqua Literary and Scientific Circle was organized as an adult four-year correspondence course of study. There were 1,800 members in the graduation class of 1882. Chautauqua University was chartered in 1883. Classes in literature, science, religions, social studies, physical education, arts, crafts, music, drama, and history were added. In 1902 the Assembly was chartered as Chautauqua Institution, Chautauqua, N. Y.

It began with fifty acres of land; it now owns over 700 acres. Many buildings have been added, including the amphitheater seating 6,500 and Norton Hall seating 1,400 people. Many denominations have built social and religious centers on the grounds. Succeeding Bishop John H. Vincent, his son George E. Vincent became Principal of Instruction in 1898 and president of the Institution in 1907.

The Institution is governed by a board of trustees without relation to any specific church and continues to offer a wide program of instruction, entertainment and inspiration. Part of the summer school's instruction is under the direction of SYRACUSE UNIVERSITY and receives university credit.

Methodism has much of which to be proud in relation to Chautauqua Institution. The founders were both strong Methodist Christians. Many of the leaders and supporters through the years have been Methodists. For fifty years JESSE LYMAN HURLBUT assisted in the religious education program. Mary A. Lathbury wrote two hymns for use there: "Day is dying in the west" and "Break Thou the bread of life." Four Methodist buildings and organizations are in Chautauqua: Hurlbut Memorial Community Church, The Methodist House, the Methodist Missionary Home, and Fenton Memorial Home for deaconesses. The latter three are used only during the eight-week summer season; the church serves the entire community throughout the year.

Over 50,000 people annually attend the programs.

John H. Vincent, *The Chautauqua Movement*. N.p.: the author, 1886.

J. L. Hurlbut, *The Story of Chautauqua*. New York: G. P. Putnam's Sons, 1921.

Rebecca Richmond, *Chautauqua, An American Place*. New York: Duell, Sloan & Pearce, 1943. CHARLES S. ALDRICH

CHAVES, DERLY DE A. (1895-), Brazilian preacher, educator and journalist, was born in Capela de Saycan, state of Rio Grande do Sul, on Sept. 3, 1895. After completing Ginásio (high school) in Alegrete, he studied at Instituto Granbery, JUIZ DE FORA, Minas Gerais, and graduated from the Methodist seminary connected with it, in 1918. There he met and married OTILIA DE OLIVEIRA CHAVES. He was ordained DEACON in 1918, ELDER in 1921.

At intervals he received scholarships, coming to the United States, where in 1928 he earned the B.D. and A.M. degrees from EMORY UNIVERSITY. He also studied at the Hartford Seminary Foundation. In 1939, he received the Ph.D from the Theological Seminary of Instituto Granbery.

Chaves has held important pastorates and has taught in the University of Rio Grande do Sul as well as in Methodist institutions. Through the years, he has written articles and a few books. He is a member of the press association in his native state, and is a consultant for the new Portuguese version of the Bible now in preparation. He collaborated in drawing up the Canons for the autonomous Methodist Church of BRAZIL (1934-65) and was a member of all General Conferences in that country until his retirement in 1950. He represented Brazil at the Madras INTERNATIONAL MISSIONARY CONFERENCE, and served for twenty years on the board of the Y.M.C.A.

Upon retirement from the ministry, he was named curator of the museum of the state of Rio Grande do Sul (1960-65), which he reorganized and modernized. He served two years in the Porto Alegre city council and five years in the state legislature.

EULA K. LONG

CHAVES, OTILIA DE OLIVEIRA (1897-), Brazilian educator, author, and outstanding Methodist leader in many fields, was born Jan. 3, 1897, in Tombos, state of Minas Gerais, of Catholic parents. She studied at Instituto Granbery, JUIZ DE FORA, Minas Gerais, received a bachelor's degree in pharmacy there in 1915, as well as his B.R.E. in 1936; and in 1949, she came to the United States and earned a M.A. degree at SCARRITT COLLEGE.

She was married in September, 1918 to DERLY DE A. CHAVES, and they had three children. "Dona Ottilia," as she is generally called, was converted and joined the Methodist Church in 1916. She has given the Church a long and splendid service as president of the Methodist Women's Societies in the NORTH and the SOUTH BRAZIL CONFERENCES; editor of the women's magazine, *Voz Missionaria*; president of the WORLD FEDERATION OF METHODIST WOMEN (1952-56); delegate to all the annual and general conferences in Brazil between 1930 and 1965; delegate to the World Sunday School Convention in RIO DE JANEIRO in 1932; delegate to four Latin-American women's conferences between 1942 and 1959; delegate to the INTERNATIONAL MISSIONARY CONFERENCE, Madras, India (1938); delegate to the General Conference of The Methodist Church in SAN FRANCISCO, Calif. (1952); delegate to the United Council of Church Women (Boston 1949, and Berkeley 1952); member of the seminar on the World Day of Prayer of the Council of Church Women in LIMA, Peru; member of the executive committee of the WORLD METHODIST COUNCIL (1959-61).

She served as teacher of religious education at the Colegio Americano in PORTO ALEGRE; as member of the

Strategy Conference of The Methodist Church, held at Colorado Springs (1952); as chairman of the legislative committee of the Methodist Church of Brazil (1960-65).

Otilia Chaves has also been director for two terms of the Pan-American Round Tables, and is a member of the Women's Literary Academy of the state of Rio Grande do Sul. She has written several books, among them, *Story Telling* (three editions); *Religious Education in the Home* (two editions); *The Child and His Sexual Education*. During ten years she translated *The Upper Room*; and she also translated Stanely Jones' *Christ of Every Road* and Laymon's *Primer of Prayer*. She resides with her husband in Porto Alegre.

EULA K. LONG

CHECKS TO ANTINOMIANISM. (See FLETCHER, JOHN.)

CHECOTE, SAMUEL (1819-1884), a Creek Indian preacher and statesman, was born in 1819 in Chattahoochee Valley in ALABAMA. He attended ASBURY MANUAL LABOR SCHOOL near Fort Mitchell. He went to the Indian Territory (now in OKLAHOMA) in 1829 with his parents, during the great and bitter removal. At the 1852 session of the INDIAN MISSION CONFERENCE, M. E. Church, South, Checote was admitted on trial, and in 1854 he was admitted into full connection. In 1867 he was elected principal chief of the Creeks, and was reelected in 1872 and again in 1879. Samuel Checote brought his tribe to its highest level of culture and progress. He rescinded the Creek Law prohibiting missionaries from work among his people, abolished the custom of plurality of wives, defeated efforts of the Congress to extend territorial jurisdiction over the Indian Nations, encouraged thrift and industry, and ardently supported education. He was appointed PRESIDING ELDER several times, and selected as delegate to the ECUMENICAL METHODIST CONFERENCE which met in London in 1881. He died in 1884 and was buried in a private cemetery near Okmulgee, Okla.

OSCAR L. FONTAINE

CHEN WEI-PING (1876-1972), Chinese preacher and scholar, was born in Peking, Sept. 30, 1876. His father, converted by the London Mission, was a Christian before the first Methodist missionaries arrived in Peking. The London Mission willingly lent two of their most promising young men to the newly arrived Methodist missionaries to help them get a start on their evangelistic work, and thus Chen Ta-yung became one of the first Chinese preachers ordained in the North China Annual Conference.

His son followed him into the Methodist ministry, and in the fateful year of 1900, father and son were both Methodist pastors, the former in a small country church and the latter in the First Church, Peking. In that year, the Boxers murdered Chen Wei-ping's father, mother, and younger brother and sister. Five years later, when quiet had been restored, he asked to be appointed back to that country church, that he might preach the Gospel to the very people who had killed his family.

After studies in America in 1911-15, he became editor of *The China Christian Advocate*, and then in 1920, for four years he was evangelist-at-large throughout CHINA. In 1924 he was appointed professor of homiletics in Nanking Theological Seminary. From 1931 to 1945 he spent in government service, first as consul-general in Aus-

TRALIA, and then as chaplain of the Army Moral Endeavor Association. He returned to teaching in 1945, this time in the Bible Teachers' Training School (for women) in Nanking. After 1949 his home was in Taipeh, Taiwan, where he was pastor of a church and preached every Sunday. He died Feb. 25, 1972.

FRANCIS P. JONES



CHEN WEN YUAN

CHEN WEN YUAN (1897-1968), Chinese bishop, was born in Foochow, CHINA on July 16, 1897, the only son of a Chinese Magistrate. Later the father retired from official life and went into business in JAVA, where he died when his son was only one year old. The family returned to Foochow where the son entered the Anglo-Chinese College. Under the influence of the President (later bishop) JOHN COWDY, he became a Christian, and was baptized by Bishop WILSON S. LEWIS.

After graduation from the Anglo-Chinese College, he made a brilliant record at SYRACUSE UNIVERSITY, U.S.A., where he secured his B.A. in 1918 and M.A. in 1919. On his return to Foochow, he became pastor of the Foochow Institutional Church, becoming a member of the Foochow Annual Conference in 1921. His great strength in the field of evangelism and with youth brought him to the pastorate of the large student "Church of the Heavenly Peace."

In 1927 he returned to the United States, entering DUKE UNIVERSITY for advanced work in psychology. In 1928 he specialized in this field in CAMBRIDGE, ENGLAND, and in BERLIN. He received his Ph.D. from Duke University in 1929.

Returning to Foochow in 1931, Chen taught psychology at the Fukien Christian University, soon becoming Dean, and later Acting President of the University. In 1936 he was elected Executive Secretary of the National Christian Council of China.

In 1941 Chen was elected bishop and assigned to the Chungking Area where he served until the communist take-over of China. Here he displayed unusual qualities of

leadership and did much to guide the young churches of China during the difficult days of occupation and in conflict with the Japanese military leaders.

He became the voice of Methodism and of the Church at large in relief work and in the resettlement of the millions of displaced persons fleeing to West China before the onrushing invaders.

Although he was a bishop of the Methodist Church, Methodist leadership acceded to the urgent request of the National Christian Council to permit Bishop Chen to continue as Executive Secretary since he was the one man who knew the Church in China, and who could hold it together during trying and difficult days.

After the communist take-over in China, it became almost impossible to learn the whereabouts or activities of Bishop Chen. It is known that he was either imprisoned or under house arrest in the parsonage of the Da Chia Hang Methodist Church in Chungking. Reports seem to indicate that after two years his status was re-examined and he became a translator of German and English documents for the Government. His activity as a translator has been carried on in such widely separated areas as Chungking, Shanghai, and Manchuria. One early report indicated that he had a degree of freedom, but he was not permitted to engage in any church activities.

For many years no mention of Bishop Chen appeared in any communist government documents, nor did any substantiated report, via the "grape vine," come out of China. However, it was authoritatively reported in February 1969 that Bishop Chen died of cancer on November 8, 1968. A daughter, Mrs. Han-Sing Chen Liao, lives in the United States.

Bishop Chen wrote *Religion and Personality, Psychology and Religion, China's Temperament and China, a Psychological Interpretation of Chinese Culture*, and with Bishop CARLETON LACY, *The Great Migration and the Church in West China*.

F. D. Leete, *Methodist Bishops*. 1948.

Wesleyan Christian Advocate, Macon, Ga., Oct. 10, 1947.

World Parish, Vol. VIII, No. 6, March, 1969.

E. PEARCE HAYES

CHERRINGTON, ERNEST HURST (1877-1950), American layman and Executive Secretary of the Board of TEMPERANCE of The Methodist Church, was born in Camden, Ohio on Nov. 24, 1877, the son of the Rev. and Mrs. George Cherrington. He succeeded CLARENCE TRUE WILSON as Executive Secretary of the Board of Temperance of the M. E. Church in 1936.

Cherrington became a prominent layman of the Methodist Church, and was elected to eight GENERAL CONFERENCES (1916-1944), as well as to the UNITING CONFERENCE in 1939.

In 1921, Cherrington received the degree of LL.D. from OHIO WESLEYAN UNIVERSITY, and in 1922, the Litt.D. from OTTERBEIN COLLEGE. His honors were distinguished and many. While with the Board of Temperance he assumed active editorial leadership of *The Voice*, the magazine published monthly by that Board.

Before coming to the Board, Cherrington was general manager of the publishing interest of the Anti-Saloon League of America. While with the League he edited *The Yearbook* of that organization; and the six-volume *Standard Encyclopedia of The Alcohol Problems* was produced under his direction.

Much of Cherrington's service as Executive Secretary of The Board of Temperance was his successful effort to discharge the debt on the Methodist Building on Capitol Hill, WASHINGTON, D. C. This has for years housed the bishop of the Area, the district superintendents' offices, and other general offices of the church, and is a center of Methodist interests in the Nation's Capital.

In 1903 Cherrington was married to Betty Denny, and they had a son and daughter. He retired from the Board of Temperance in December 1948, and died on March 13, 1950. He was buried in the cemetery at Westerville, Ohio.

The Voice, April 1950.

N. B. H.

CHESTERFIELD, NEW HAMPSHIRE, U.S.A. **Chesterfield Church**, the mother church of NEW HAMPSHIRE Methodism, is located in the southeastern corner of the state about ten miles from Brattleboro, Vt. The first Methodist sermon in New Hampshire was preached near Chesterfield in 1772 by PHILIP EMBURY at the home of James Robertson who had heard Embury in NEW YORK CITY and invited him to come to Chesterfield. A class may have been formed at this time. JESSE LEE may have preached here in 1790, but the first permanent society at Chesterfield was formed in 1795. Some authorities say it was formed by Jesse Lee, who had organized a circuit for which the name of John Hill appears in the *Minutes* of 1794. In 1796 the Chesterfield Circuit was the only one listed for the state of New Hampshire. The present church building was erected in 1844.

E. S. Bucke, *History of American Methodism*. 1964.

Cole and Baketel, *New Hampshire Conference*. 1929.

G. H. Jones, *Guidebook*. 1966.

FREDERICK E. MASER

CHESBROUGH, S. K. J. (1826-1907), was publisher and general treasurer of the FREE METHODIST CHURCH. As a layman at Pekin, N. Y. he authored the "call" for the first laymen's convention at Albion, N. Y., on Dec. 12, 1858. He was closely identified with the laymen's group that finally organized the "Free" church. He served as lay-pastor and later as publisher of *The Free Methodist*, Treasurer of the General Missionary Board, and Secretary of the General Conference. He was a capable businessman and effective soul winner.

BYRON S. LAMSON

CHESTER, England, a small county capital, was one of the earliest centers of Methodism in Northwest England. In 1747 JOHN BENNET came to Chester to seek out a religious society which was already meeting there. As a result of his work, a Methodist society was established which met from 1751 in a house in Love Lane provided by a Richard Jones. The society rapidly outgrew this limited accommodation, and in the following year gladly accepted the lease of a barn in St. Martin's Ash which could be conveniently adapted as a preaching place. In June of that year JOHN WESLEY paid his first visit to Chester and preached both in the newly acquired barn and in the open air near St. John's Church. He expressed pleasant surprise at the quiet and serious way in which his preaching had been received, but his pleasure must have been short-lived, for when he returned to Chester in the following month it was to find that a mob had spent two nights in pulling down the barn where he had

preached. However, the spirit of the people was unbroken, and by the end of the year the place was again in use for preaching.

In all, John Wesley paid over thirty visits to Chester, often on his way to Ireland via Parkgate. His last visit was in 1790. The *Minutes* of Conference for 1763 list Chester as the tenth English circuit, though the phrase "Chester Circuit" is not used until the Conference of 1771. When the new Octagon Chapel was opened in 1765, its first minister, ALEXANDER MATHER, was designated assistant to the Salop Circuit. The erection of a new chapel was the result of the desire of Chester Methodists for a permanent building of their own. The barn at St. Martin's Ash was still adequate, though it lacked security of tenure. A piece of land was bought in Boughton, not far from Foregate, accessible via an avenue twenty-five yards long. The decision to build an octagonal chapel was, it is believed, because of John Wesley's own preference for this shape (see ARCHITECTURE).

In 1776 a preaching place was started in a room in Commonhall Street. Initially its purpose was to meet the needs of those who lived on that side of the city, but in time it became the center for those Methodists who wished to be entirely separate from the Church of England. Tension grew between those who worshipped in Commonhall Street and those who met at the Octagon, and after John Wesley's death a split took place. The two main points of difference were the desire of the Commonhall Street members to receive the Sacrament of Holy Communion from their own preachers, and their wish to hold services at the same time as those of the Church of England. In 1794 the Commonhall Street members built a chapel in Trinity Lane and styled themselves "Independent Methodists." A year later, following the PLAN OF PACIFICATION, the preachers at Trinity Lane were permitted to administer Holy Communion and to hold their services at church times, but they remained unappeared; and in 1797 when the METHODIST NEW CONNEXION was formed under ALEXANDER KILHAM, Trinity Lane was one of its original seven circuits. Not until 1806 did the Octagon hold its services at regular church times and allow Methodist preachers to administer the Sacraments.

Among those converted during the last years of the Octagon Chapel were William Moulton and Henry Bowers. Of William Moulton's family, three sons entered the Wesleyan Methodist ministry, and his grandsons included the famous Wesleyan minister and New Testament scholar, WILLIAM FIDDIAN MOULTON, and his brother Richard Green Moulton, Shakespearian critic and editor of the popular *Modern Reader's Bible*. Henry Bowers was a prominent man in the life of the city and was elected mayor in 1817 and 1827. Bitter opposition attended the first election, but he was promised that this would be withdrawn if he would resign as a Wesleyan local preacher. To this he replied, "No, I esteem it a much greater honour to preach the Gospel than to be Mayor of Chester, and I will make no such stipulation."

In 1810 it was felt necessary to build a new chapel, and in the next year a plot of land was purchased on St. John's Street. The new chapel was opened in September, 1812, and was substantially altered in 1911; in 1926 it was enhanced by the addition of a chancel, a memorial east window, and a new organ. In 1835 the Trinity Lane society moved into new premises in Pepper Street, where it remained until the chapel closed in the 1920's.

The first PRIMITIVE METHODIST to preach in the city is believed to have been a certain Joshua Reynolds, and in 1819 John Wedgwood came to Chester in the course of the "Cheshire Mission." His visit was followed in 1821 by Thomas Brownsword, and as a result a Primitive Methodist society began to meet in the home of Thomas Ellis in Steven Street. Later the society moved to a room in King Street, and eventually in 1824 the first Primitive Methodist chapel was opened in Steam Mill Street, though open-air missions continued to be held in various parts of the city. One drawback to the Steam Mill site was the unruly behavior of the neighbors. Doors would be kicked in, and shouting during the services was frequent. In 1855, during the ministry of Ambrose Kirkland, the quarterly meeting petitioned the mayor to give police protection to the services. At last the members felt bound to seek a quieter place, and in 1863 a chapel was built in George Street; in 1888 another move was made to a larger building on the other side of the same road. Meanwhile, as a result of a CAMP MEETING held at the Folly Field in 1864, a new Primitive Methodist society was formed, and began to worship in a building which had previously been used by the WELSH CALVINISTIC METHODISTS. In 1899 this society, which had become the head of a second Primitive Methodist circuit, built the City Temple in Hunter Street and made its home there. The process of subdivision was continued when a third Primitive Methodist circuit was formed on the basis of the Tarvin Road Chapel, opened in 1884.

Welsh-speaking Methodism (see WALES) in Chester had its origin in a small society class which met on the St. John's Street premises. This later became a separate society in the Holywell circuit, and in 1818 built a chapel in Hamilton Place; in 1884 the society moved to its home in Queen Street.

As was the case in so many areas, Chester was left at METHODIST UNION (1932) with too many chapels, not all of them ideally situated, and unable to mobilize their resources to cope with the new housing developments on the outskirts of the city. A process of rationalization has begun, however. In 1934 the City Road Chapel was changed into a central hall (see FORWARD MOVEMENT)—a new floor was installed at gallery level and the upper part was furnished with tip-up seats. In 1958 the St. John's Street and Hunter Street circuits combined to form the Grosvenor Park Circuit, and in 1963 this was joined to the George Street and Tarvin Road circuits to form the Chester Circuit. As a result of this amalgamation it proved possible to combine the St. John's Street, George Street, and Hunter Street societies in one, making the George Street premises a temporary home, while the St. John's Street premises were rebuilt to provide a worthy, modern home for the united society.

F. F. Bretherton, *Early Methodism in Chester*. 1903.

DAVID BRIDGE

CHESTER, PENNSYLVANIA, U.S.A., is the oldest town in the state, having been settled by the Swedes in 1643, even before the grant of William Penn. For a time the place was called Upland. In 1682 William Penn held a provisional assembly in Chester. It was chartered in 1701 and was the county seat of Chester County until 1789, when Delaware County was organized.

Simpson states that it is strange that the Methodists did not form a class, or society, in Chester before 1810,

for FRANCIS ASBURY and his men passed back and forth through that town almost more than any other. Chester was on the direct route from BALTIMORE and the South to PHILADELPHIA and NEW YORK. BOARDMAN and PILMORE early brought Methodist preaching to the place, when they stopped at the famed "Mrs. Withey's Inn." Asbury first visited Chester April 8, 1772, returning April 14 and then in October of the same year. In 1789 Thomas Coke preached in Chester, evidently in company with Asbury. Mary Withey had long been a seeker after faith. Asbury was called to preach her funeral sermon in 1810. Whatever retarded the actual organization of a class, society or charge until 1818 and on, Chester became a strong center of Methodist growth throughout the 1800's and to this present day. The first organization was known as Asbury, then Chester, and then Madison Street. Madison Street was indeed the "mother church" in that town, and today Chester is known in Methodist circles for its nine churches, endeavoring to share more fully in a common endeavor and witness.

In 1774 Chester, embracing several appointments, reported thirty-six members. Daniel Ruff and Joseph Yearbury were appointed to the charge, and at the end of six months exchanged with WILLIAM WATTERS and Philip Ehart. In 1775 the charge reported seventy-four members; in 1776, 104 members; and in 1780, 100 members.

On Thursday evening, May 13, 1965, those churches of the DELAWARE CONFERENCE, Central Jurisdiction, within the boundaries of the PHILADELPHIA CONFERENCE became members of that Conference. This included three Negro churches in the Chester area. The 1970 Conference minutes report as follows: Christ Church, 294 members; Community Church, 62; Grace, 138; Madison Street, 435; Parkside, 677; Providence Avenue, 440; St. Daniels, 1,005; Siloam, 165; and Trinity, 542.

Minutes of the Philadelphia Conference, 1970.

M. Simpson, *Cyclopaedia*. 1878.

J. HOLLAND HECK
HOWARD N. REEVES, JR.

CHEVY CHASE, MARYLAND, U.S.A. Chevy Chase Church is an English Gothic multi-color stone building located in an affluent suburban community, a mile north of the boundary of the nation's capital. In the autumn of 1912, thirty-one Methodists, led by Lucien Clark, began holding Sunday evening services in a two-room church provided at no cost by the Chevy Chase Baptist congregation. At that time Chevy Chase was an area of farms and scattered homes. In this setting the new First M. E. Church of Chevy Chase began to grow. It purchased the "little brown church" from the Baptists in 1913 for \$3,960. Outgrown by 1934, EDWARD C. LATCH organized the construction of the original stone church. The architect and the builder were both members of the congregation. Resident Bishop EDWIN HOLT HUGHES dedicated this sanctuary costing \$20,240 in 1935, and in 1939 the name was changed to Chevy Chase Methodist Church.

Clifford Homer Richmond, who served as pastor for twenty-five years, developed the rest of the plant. The original stone sanctuary was rebuilt and refurnished as a chapel in 1963, completing a quadrangle which left a memorial garden in the center. The present value of the plant is \$1,381,670. Pastors have been: Lucien Clark, 1912-20; J. Luther Neff, 1920-24; A. S. Mowbray, 1924-26; Turnbull Spicknall, 1926-32; Edward C. Latch, 1932-

41; Clifford Homer Richmond, 1941-66; Elmer L. Kim-mell, 1966-

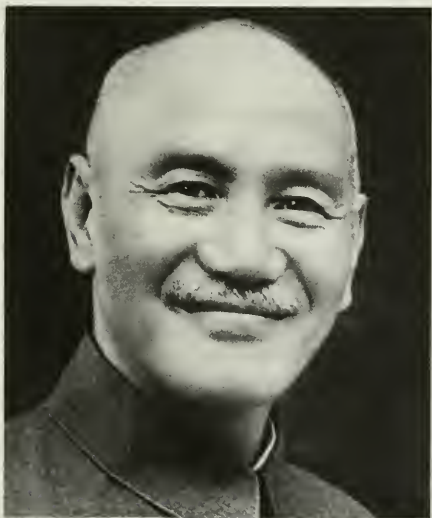
The church has grown apace with the community and there is energetic and enlightened lay activity. It supports a full-time missionary family in Brazil, mission schools, and relief activities at home and around the world. Because of its proximity to WASHINGTON, D. C., visitors from all parts of the U.S.A. and over the world worship here. Over the years Chevy Chase Church has included in its membership a Vice-President of the United States, Cabinet members, Senators, Representatives, and officials of other agencies of the government.

In 1970 the membership was 2,030, and the church raised for all purposes \$192,364.

50th Anniversary Chevy Chase Methodist Church, 1912-1962.
N.p., n.d. WILLIS C. BROWN
RAYMOND L. SUPPES

CHEW, RICHARD (1827-1895), British preacher, was twice president of the UNITED METHODIST CHURCHES' Annual Assembly—in 1867 and 1881. He was born at Ramsbottom, Lancashire, on Feb. 2, 1827, and entered the ministry of the WESLEYAN METHODIST ASSOCIATION in 1847. He spent most of his ministry in the north of England and was best known as an administrator. For thirty-five consecutive years he was a member of the Connexional Committee and did much to shape the policy of the denomination. He wrote the standard biographies of JAMES EVERETT and WILLIAM GRIFFITH. On his death, a memorial fund was raised to provide an annual college prize that still bears his name. He died in Sheffield on April 12, 1895.

Edward Boaden, *Richard Chew*. London, 1896.
U.M.F.C. Minutes, 1895. OLIVER A. BECKERLEGGE



CHIANG KAI-SHEK

CHIANG KAI-SHEK (1887-), military leader of Free CHINA now on TAIWAN (Formosa), was born on Oct.

31, 1887, at Fenghua, Chekiang Province, and was educated at the National Military Academy in Paoting, North China, and at the Tokyo Military Academy in Japan. At the latter he met Sun Yat-Sen and other Chinese revolutionary leaders. When the war to overthrow the Manchu Dynasty broke out, Chiang returned to China to participate.

He was sent by Sun to Russia to study military subjects and on his return to China he founded the Whampoa Military Academy at Canton to train officers. The Academy was staffed largely by Russians who later gave Chiang much trouble and he finally had to expel them. He became generalissimo of the Kuomintang or Nationalist forces and conquered several provinces and strategic forces. He then encountered reverses and schisms which caused him to retire. He later returned to command but the ranks were hopelessly split and at one time he was held a prisoner by some of his own officers. When the Japanese made war on China in 1937, Chiang was able to unify the forces against them, but he was driven westward to Chungking.

In December 1927, Chiang married Mayling Soong, youngest daughter of CHARLES J. SOONG, who had been a Methodist pastor and whose wife was a devout Christian. Chiang had been a Buddhist and had previously married a child bride, arranged by the families according to Buddhist custom. He was converted to Christianity under the influence of Mayling Soong, her mother and their pastor, Z. T. KAUNG, who later became a Methodist bishop. Kaung baptized him and received him into the membership of the M. E. Church, South, but he declined to perform the wedding ceremony because of the previous marriage. On Dec. 1, 1927, the religious ceremony was performed by David Yui, a secretary of the Y.M.C.A., and there was a civil ceremony according to Chinese rites.

In 1934 this distinguished Methodist layman launched the New Life Movement which was placed under the direction of an American-trained Chinese leader and which was designed to reform the manners and customs of the people according to a pattern partly Christian and partly Confucian.

Chiang occupied the most important positions in the Kuomintang party and in China, including the presidency of the Executive Yuan, the Supreme Policy Council, and was twice elected President of the Republic of China. When the Communist regime took control in 1949 his government was forced to move to Taiwan. He retired but was elected to the Presidency again in 1954 and reelected in 1960 and 1966.

He is the author of *China's Destiny*, *The Collected Wartime Messages of Generalissimo Chiang Kai-Shek*, and *Soviet Russia in China*.

James Burke, *My Father in China*. New York: Farrar and Rinehart, 1942.

Madame Chiang Kai-Shek, *Sian, a Coup d'Etat*. Shanghai: China Publishing Co., 1938.

Elmer T. Clark, *The Chiangs of China*. Nashville: Abingdon-Cokesbury Press, 1943.

Emily Hahn, *The Soong Sisters*. New York: Doubleday Doran & Co., 1941.

Vincent Sheean, *Personal History*. New York: Doubleday Doran & Co., 1934.

Hollington K. Tong, *Chiang Kai-Shek: Soldier and Statesman*. 2 vols. Shanghai: China Publishing Co., 1937.

ELMER T. CLARK



MADAME CHIANG KAI-SHEK

CHIANG KAI-SHEK, MADAME (1899-), née Mayling Soong, Chinese leader and notable Methodist, was born on March 7, 1899, at Hongkew, China, the daughter of CHARLES J. SOONG. Early in her life she came to the United States with her sisters and attended WESLEYAN COLLEGE at Macon, Ga. She graduated from Wellesley College in Massachusetts and received honorary degrees from ten American institutions. She was also made an honorary Fellow of the Royal College of Surgeons in Great Britain. She married Generalissimo CHIANG KAI-SHEK in 1927, after he became a Christian, and shared with him the honors and rulership of her native country.

In 1942 she returned to America and was the guest of President Roosevelt at the White House in Washington and made a triumphant tour of several cities. At her appearance in New York City she spoke to a near-record audience in Madison Square Garden and was introduced by Governor Dewey.

Madame Chiang was the first woman to be decorated by the National Government in China, and she was the recipient of the highest military and civil decorations and six awards and medals in the United States. She was the first Chinese woman member of the Child Labor Commission, founder of the Moral Endeavor Association, secretary-general of the Chinese Commission on Aeronautical Affairs, director-general of the New Life Movement, founder of schools for the orphans of soldiers, and she held positions of distinction and leadership in numerous other organizations and government agencies in the Orient and America.

Her writings include *China in Peace and War*, *China Shall Rise Again*, *This Is Our China*, *We Chinese Women*, *Little Sister Su*, *Sian*, *a Coup d'Etat*, and numerous articles in magazines and encyclopedias.

James Burke, *My Father in China*. New York: Farrar and Rinehart, 1942.

Emily Hahn, *The Soong Sisters*. New York: Doubleday Doran & Co., 1941.

Vincent Sheean, *Personal History*. New York: Doubleday Doran & Co., 1934.

Hollington K. Tong, *Chiang Kai-shek: Soldier and Statesman*. 2 vols. Shanghai: China Publishing Co., 1937.

ELMER T. CLARK

CHICAGO, ILLINOIS, U.S.A., largest city in ILLINOIS and greatest railroad center in the United States, was founded as Fort Dearborn in 1804. In 1825 JESSE WALKER, Methodist missionary to the Indians, visited Chicago, then a group of small cabins under the protective guns of the fort, and he subsequently made occasional visits there. In 1830 he wrote to Bishop R. R. ROBERTS, "I have hopes that Chicago will yet receive the gospel." His hopes and labors soon bore fruit. On June 14, 1831, Walker, assisted by Stephen R. Beggs, organized a Methodist class of eight persons and appointed William See, a local preacher, as leader. Thus began the first religious society in Chicago, which in due course became the First Methodist Church.

Five successive buildings have housed this church. With the passing of the pioneer period, there was added to the small congregation a group of energetic and far-seeing young men seeking a career in the rapidly growing frontier town. These saw the importance of the First Church in the center of the business district and they erected an income-producing building with facilities for the church's activities. They also decided to use the surplus income to develop Methodism. As a result of this statesmanship, Methodism took the lead of Protestantism and held this lead many years. When the Temple building was begun in 1922, First Church had aided in the development of almost every Methodist church in Chicago in the amount of one million dollars in assistance. Each new church drained off members from the First Church, thus keeping it small in membership as compared with some of its offspring churches.

The first ring of Methodist churches around the business center gave way in time, under pressure of business expansion and foreign immigration, to another ring of churches, and by 1900 important Methodist churches appeared in the suburbs.

By 1925 many Negroes from the South began to reach Chicago and in due course there was a large Negro population. Many white Methodist churches were overwhelmed by the Negro invasion and Negro or biracial Methodist churches developed.

First Church projected and aided in the development of numerous agencies.

Chicago has always been a great Methodist headquarters since the middle of the last century. *The Western Christian Advocate* was published there for awhile, and the *Western Book Concern* while credited to CINCINNATI had its larger office in Chicago. At unification of American Methodism in 1939, it was decided that the Board of Hospitals and Homes, the Board of Lay Activities, the Council on *WORLD SERVICE AND FINANCE* with its treasurer, and the Board of *PENSIONS* should all be located in Chicago. These for a time were housed in the 740 Rush Street Building which originally had belonged to the Book Concern. Within recent years this building has been sold and these general offices have been moved to EVANSTON, a few miles to the northward up Lake Michigan, and itself an integral part of the Chicago Area.

The 1970 Minutes of the *NORTHERN ILLINOIS CON-*

ERENCE show that the number of Methodist churches in Chicago has increased to almost one hundred, and there are 50,000 members in these, in addition to numerous churches and their large memberships in the adjacent suburbs.

A. M. Pennewell, *Jesse Walker*. 1958.
M. Simpson, *Cyclopaedia*. 1878.

ALMER PENNEWELL

Bethany Home began in a prayer service of the Chicago District of Swedish Methodist ministers seventy-six years ago at Donovan, Ill. For a long time previous to that, Swedish Methodists in Chicago felt the need of a Home to care for the aged and needy friends within the church. On Nov. 5, 1889, the Home was incorporated. During the first year of operation the Home was located in a rented house in EVANSTON, Ill., where fifteen persons were cared for.

John R. Lindgren, an Evanston banker, is recognized as the Home's first benefactor, and Alfred Anderson as its first superintendent. Largely due to their efforts the Home came into being.

After one year in Evanston, property was purchased in the Ravenswood area of Chicago; and in 1893 a new Home was erected and dedicated on the site where it has continued to exist, though the original building has long since gone. Additions have been made to the Home building complex in 1920, 1925, 1954, 1961, and 1965. As early as 1930, Bethany Home had gained the reputation of being the largest institution of its kind among the Swedes in America, and according to N. Davis, then secretary of the Board of Hospitals and Homes of The Methodist Church, "the largest of its kind within Methodism."

The Home has through the years expanded especially under the superintendency of B. W. Selin, and presently has the capacity to care for 415 persons. The Board of Directors of Bethany Home also govern the operation of the Bethany Methodist Hospital and Bethany Terrace, the latest branch of service to the sick and the aged. The Terrace is located at Morton Grove, Ill., and is in its first year of operation. In time it is expected the Terrace will be able to give care and help to more than 250 people. Total assets of the corporation at present amount to nearly \$12,000,000. Bethany is under the Northern Illinois Conference of the United Methodist Church.

T. LENNARD EIDE

Bethany Methodist Hospital is a 195-bed general hospital located on the Chicago north side. It is an institution of the Northern Illinois Conference of The United Methodist Church, but it had its origin in Swedish Methodism. Alfred Anderson, the first superintendent of Bethany Home, in his fourth annual report, advocated the expansion of the Home to provide hospital care for invalids and others who needed medical care. At that early date two rooms were set aside in the Home for this purpose, one for men and one for women. Some critical operations are said to have been performed in that early "hospital." Year by year it was reported by the superintendent of the Bethany Home that they were attempting to provide for the need of sick residents "temporarily." When the central building of Bethany Home was completed in 1927, a floor was set aside for a hospital of twenty-five rooms, fully equipped to do all kinds of hospital work.

In 1948, construction was begun on a one-hundred-bed hospital wing to carry on the ministry of healing. Bishop J. RALPH MAGEE dedicated the building in 1949. Two further additions have been made: The Bohman Memorial in 1959, and the Ehrenpreis Pavilion in 1963—the latter being a forty-bed geriatric section. Bethany Methodist Hospital today enjoys the reputation of being modern and efficient and is accredited by the Joint Commission of Hospital Accreditation. A training program for practical nurses is conducted in cooperation with the Council on Community Nursing, and the Chicago Board of Education. B. W. Selin is the administrator. The Hospital's Board of Directors also govern the operation of the Bethany Home.

T. LENNARD EIDE



CHICAGO TEMPLE

The Chicago Temple, or First Church, worships today in a skyscraper edifice in downtown Chicago whose uplifted cross dominates the skyline of the city's famous "Loop." The church was founded by the fabled Jesse Walker, who first arrived at Fort Dearborn, Chicago's

predecessor at the point where the Chicago River flows into Lake Michigan, on a summer day in 1825. He came at the express invitation of Captain John Whistler, military commander of the Fort. Walker described the spot then as "a far away, dreary place."

Though this Methodist circuit rider preached at the Fort on that first visit, as he did again in 1828, he did not formally organize a church until June 14, 1831, when he established the first religious congregation of any faith or denomination in the area. Jesse Walker remained for two years as the first pastor of the church.

From that time to the present the story of that congregation is the story of Chicago. The church survived the impact of the Blackhawk Indian War and the cholera epidemic that followed. Its people shared with the village the blow of the financial panic of 1837, when many settlers despaired of the pioneer venture entirely. It grew with Chicago, and when its third building was burned in the Great Fire of 1871, the congregation rebuilt its church on the smoldering ashes as a significant part of the city's revival.

First Church has been a "mother church." Among her early members were Mayor Augustus Garrett and his wife ELIZA GARRETT, JOHN EVANS, Orrington Lunt, and Grant Goodrich. From the leadership of these and others came NORTHWESTERN UNIVERSITY, with Evans as its first president; GARRETT THEOLOGICAL SEMINARY, established by Mrs. Garrett's will, which originally provided that three of the school's five trustees were to be members of First Church; Chicago Wesley Memorial Hospital; The Methodist Old People's Home of Chicago; and The Methodist Children's Home of Lake Bluff.

In 1859 the congregation built its first combined church-commercial building, and provided that all net income from the commercial operation was to be channeled into "church extension" for the Methodist church in Chicago, a policy that has been strictly followed ever since. As a result, over the years more than 200 other Methodist churches of the city have received both members and money from The Temple—the money in excess of two million dollars.

At the close of the second decade of this century, John R. Thompson became pastor of The Temple and immediately began work on his dream of a church spire whose cross would literally "tower o'er the wrecks of time." At the time of its dedication in May 1924, the present 568-foot tall Chicago Temple Building was the world's tallest man-made structure, and remains today the world's tallest church.

In 1942 CHARLES RAY COFF became pastor of the church, and it was during his period of leadership that the world famous "Chapel-in-the-Sky" was created high in the spire of the church. ROBERT BRUCE PIERCE, present pastor, was appointed to The Temple in 1961. In 1970 the membership was 1,169, and the property was valued at \$6,635,000.

ROBERT BRUCE PIERCE

The Methodist Old People's Home Corporation began caring for the aged in 1893, incorporating in 1898. Its Home on Foster Avenue is the oldest of its kind in Chicago.

In February 1892, a deaconess visiting in one of the tenements of Chicago encountered an ailing, destitute woman of eighty about to be turned out on the street. She

was taken for care to the Deaconess Home, and thus the tradition of the Methodist Old People's Home began.

With the exception of the period from 1914 to 1931, when a minister's widow, Mrs. W. A. Phillips, was superintendent, the Home has grown under the guiding hand of deaconesses—Isabelle A. Reeves (1896-1914); Minnie Willmarth (1931-1943); and Lucile McCormick (1943-1966).

The first group of fifteen residents, solely dependent on the Home for support, lived in Bush Hall, dedicated in 1901 and given by William Bush. From the original "family," the Home has grown to house about 180. It became the largest Home of its kind in The Methodist Church by 1952.

In 1962 the Corporation purchased, from Pick Hotels Corporation, The Georgian in Evanston, Ill. It was converted to a Home in 1964, and by fall of 1965 was filled to capacity with 208 persons.

Both Homes are affiliated with the Northern Illinois Conference of The United Methodist Church, but are open to persons of all religious faiths. Admission to either Home is open to those to care for themselves. Both Homes, however, have well-equipped health centers with nursing staffs to care for the ill and senescent. The Corporation owns property, buildings, equipment and endowment with a total (1966) value of more than \$8,000,000. Corporate offices are at 1415 Foster Avenue, Chicago, Ill. 60640.

Quinn Chapel, A.M.E. Church, the second Methodist church in the city of Chicago and the fourth church of any kind there, began as a prayer group in 1844 in the home of John Day in Brown's Alley between Lake and Randolph Streets. By 1845 the group had become a small religious society and met in a schoolhouse on Madison near State Street. Beginning in 1846 the "society" met in the home and under the leadership of Madison Patterson, an exporter. This was on State Street near Van Buren. They worshipped here until they could afford to purchase one-half of a Baptist (white) church located on the corner of LaSalle and Washington Streets. This one-half of a church was moved from LaSalle and Washington and placed on a lot which the society had purchased on Wells Street between Jackson and Van Buren.

In 1847 Bishop WILLIAM P. QUINN sent George Johnson of the New York Annual Conference as a missionary to the Chicago region. With the assistance of Phillip Ward he officially organized the Quinn Chapel A.M.E. Church. The first members of this society were: John Day, Rachel Day, Matilda Lucas, Mary Jane Randall, A. T. Hall, Maria More, and Edward Gordon. Madison Paterson, one of the oldest preachers in the Iowa Annual Conference and the first Negro licensed to preach in Chicago, was of great service in nurturing the young society. During the pastorate of John A. Warren (1852-1855), Quinn moved to Jackson and Dearborn and there built the church that was destroyed in the great Chicago fire of 1871. Another fire in 1873 destroyed the rebuilt church. During the pastorate of E. C. Joiner (1877-1879), a brick church was built on Fourth Avenue at Van Buren. In 1889 John T. Jenifer was appointed to Quinn. Under his leadership the people purchased the lot and built the church (1890) in which the present congregation worships.

J. T. Jenifer, *Centennial Retrospect* (AME), 1916.

GRANT S. SHOCKLEY

Wesley Memorial Hospital is a 700-bed general hospital, located a mile north of Chicago's "Loop" and a block from Lake Michigan. Wesley Hospital, forebear of the present institution, was founded in 1888 by a group of Methodist ministers, deaconesses, and doctors who saw the need for medical ministry to the needy poor. Dr. Isaac Danforth, the hospital's first chief of staff, was then given three rooms in the Chicago Training School where Methodist missionaries and deaconesses were trained. Deaconess **LUCY RIDER MEYER**, who taught the young ladies, then was accorded facilities to care for patients, and nursing was placed on the curriculum. On Christmas Day, 1888 the first patient, an impoverished Negro woman with rheumatic fever, came to Wesley for help.

Since then Chicago Wesley Memorial Hospital has outgrown three homes, has consolidated with two other hospitals, and has brought relief and comfort to more than 700,000 patients.

The Hospital is a non-profit corporation guided by the approximately 475 members of the Wesley Society, including the 160 Methodist ministers of the three Chicago districts of the Northern Illinois Conference. This society elects a thirty-nine-member Board of Trustees. Two-thirds of these trustees must be Methodists, including the resident bishop.

Wesley's medical staff presently numbers 210 doctors, ninety of whom maintain offices in a building adjoining the hospital. Chicago Wesley is an affiliate of NORTHWESTERN UNIVERSITY Medical School. Annually approximately sixty-five resident and thirty-three intern physicians receive their training at Wesley, as do junior and senior clerks in the medical school. About 250 student nurses are enrolled in the hospital nursing school. It also has schools of medical and radiological technology. Total employees number about 1,550—of these 230 are registered nurses.

The present hospital building was completed in 1941. Dedicator services were held on December 7, 1941, and an hour later the news of Pearl Harbor was announced. Within six months the top floors of the hospital were taken over by the United States Navy. A \$6,000,000, five-story addition to the twenty-story 1941 building was completed in 1959.

Wesley, on a twelve-month basis, exceeds ninety percent of total bed capacity. The number of patients served yearly is over 21,000 including about 2,000 newborn babies. Approximately ten percent of the patients enter under the hospital's free bed program. Patient days exceed 217,000 annually. The hospital has nineteen operating rooms and nearly 17,000 major operations are done yearly. Emergency room calls number in excess of 25,000. The total valuation of the hospital, its properties, and endowment funds is approximately \$20,000,000 (1966).

Five separate volunteer groups help with the work of the hospital, including approximately 1,000 ladies in the Wesley Auxiliary, representing the Northern Illinois Conference Women's Society of Christian Service. A full-time Methodist Chaplain helps serve the spiritual needs of Wesley patients. A lovely nondenominational chapel seating fifty was a gift of the Auxiliary to the patients.

KENATH HARTMAN

CHICAGO GERMAN CONFERENCE of the M. E. Church was formed in 1872 by dividing the Northwest German

Conference. It continued the work begun by Philip Barth in Chicago in 1846.

The first session of the new conference was held in the Maxwell Street Church, Chicago, Sept. 19, 1872. Thirty-six ministers were present with Bishop **MATTHEW SIMPSON** presiding. The conference included northeastern ILLINOIS, WISCONSIN, and parts of MICHIGAN and INDIANA. The concentration of work was in CHICAGO and MILWAUKEE. In 1872 there were forty-eight itinerant preachers, forty-four local preachers, three districts, and 5,149 members.

In 1924 the Chicago German Conference was reunited with the Northwest German Conference to become the Chicago Northwest Conference.

P. F. Douglass, *German Methodism*. 1939.
Journal of the Chicago German Conference.

J. GORDON MELTON

CHICKASHA, OKLAHOMA, U.S.A. Epworth Church. About 1891 J. J. METHVIN, an early day missionary to the OKLAHOMA Indians, saw the strategic importance of Chickasha, located in the center of the present state of Oklahoma and on the Washita River, and urged the PRESIDING ELDER to start Methodist work in that location.

J. K. Florence was the first man appointed to the Chickasha charge, succeeded by G. W. Myatt. A. B. L. Hunkapiller was the leader of the flock that built the first small one-room building in the 1890's. The growth of the congregation brought into being the plan for another and larger sanctuary which was started in 1904 and completed in 1905. The sanctuary was enlarged in 1923 and another educational building was constructed in 1928. A beautiful new sanctuary was built in 1954, and an additional educational building, providing office space and a WESLEY FOUNDATION Center, was completed in 1962. The indebtedness was lifted in 1967 and an increased program of missionary and social service and continued physical improvement was begun.

Oklahoma College of Liberal Arts is located in Chickasha and Epworth Church is the center for Methodist student activities, study and worship. Two missionaries in the PHILIPPINES are presently supported by the church, which reported a membership of 1,810 to the 1970 OKLAHOMA CONFERENCE.

J. C. CURRY

CHILDERS, MARVIN A. (See JUDICIAL COUNCIL.)

CHILDREN'S DAY. For many years before Union in 1939, the M. E. Church observed an annual Children's Day, on which a collection was taken in the Sunday school to be used as a loan fund for "needy students who are members of the Methodist Episcopal Church" (*Discipline*, 1936, Par. 1265.3). The M. E. Church, South took an offering for the student loan fund on an annual College Day (*Discipline*, 1938, Par. 455.8).

The UNITING CONFERENCE of 1939 continued both these days, pending further study. In 1944 the GENERAL CONFERENCE merged the former Children's Day and College Day into a new Methodist Student Day, on which an offering was authorized for the Student Loan and Scholarship Fund.

In 1952 the General Conference re-established Children's Day for optional observance (on the first Sunday

of National Family Week) "for the purpose of emphasizing the responsibility of the church for our children, the same to be observed without a church-wide offering" (*Discipline*, 1952, Par. 235.6 and 1964, Par. 250.6).

WALTER N. VERNON

CHILE, a country on the west coast of South America, occupies a coastal region on the slopes of the Andes from the crest of the Cordillera to the sea, never wider than 250 miles. On the other hand, Chile's length is some 2,600 miles, from a hot desert frontier with Peru to the Straits of Magellan and beyond. Chile owns half of Tierra del Fuego and has Antarctic claims extending to the South Pole. The area is 286,000 square miles and the population in 1963 was 8,190,000.

The country's three climatic zones in turn determine the economy and living conditions. The northern third is hot and arid, much of it desert. But here are found nitrate deposits that account for three quarters of Chile's exports. Chile is also one of the world's largest producers of copper, and iron is found in this region. Here the population is sparse, being concentrated in mining towns and other settlements. Antofagasta, port for much of the mineral shipment, is the principal city of the north.

The central third of the country, where more than three quarters of the Chilean people live, is characterized by fertile valleys and intensive agriculture. Fruits, cereal grains, potatoes, and sugar beets are among the products. Some 250,000 acres of grapes supply Chile's substantial wine industry. The central region also has most of Chile's manufacturing, now developing rapidly under government encouragement. The largest cities are in this zone: SANTIAGO, the capital (1,914,000 in 1965); Valparaiso, the chief port (267,000 in 1965); and CONCEPCION (167,000 in 1965).

The southern third is a land of mountains and fjords, rich in forest resources but largely inaccessible. Where harbors provide access from the sea, the forests are exploited, but the southern region has few towns and few roads. Puerto Montt is the gateway city to the south. Southern Chile also includes Punta Arenas, the world's southernmost city and site of the most southern Methodist church.

The population of Chile is largely of European origin, with some Mestizos (mixture of European and Indian) and a few Indians. Spanish settlement and government came by way of Peru. In 1536 Diego de Almagro entered the region from Peru in behalf of Francisco Pizarro. The conquest was complete by 1540. Independence was achieved in 1818 as a part of the general independence movement in South America.

Chile has been involved in a long series of border disputes with ARGENTINA, sometimes erupting into open warfare. The War of the Pacific (1879-83) against BOLIVIA and Peru won for Chile her two northern provinces and most of her nitrate wealth.

A republic in form, Chile has been ruled by strong men at times, but has a healthy democratic tradition. Recent history has been marked by peaceful elections and stable governments. The Catholic-oriented and mildly socialist Christian democratic movement has been quite successful.

Along with Spain's other colonies, Chile inherited a dominant Roman Catholic Church, but Protestants (803,000 in 1961) account for 10.8 percent of the population

—the highest percentage in all Latin America. This comparatively high rate is due in large part to the phenomenal growth of the Pentecostal movement in the twentieth century.

In 1877 WILLIAM TAYLOR (later bishop) began his controversial plan for self-supporting missions on the west coast of South America, apart from the work of the Board of Missions of the M. E. Church, already active east of the Andes. Like the Spaniards, he entered Chile from Peru. The first city of present-day Chile that he visited, IQUIQUE, was in fact a part of Peru then. He visited other settlements near Iquique and next Antofagasta, then a Bolivian port, and on into what was already Chile. He went to Valparaiso, Concepcion, and Santiago, among other places.

Taylor solicited subscriptions from seamen aboard foreign ships, with the idea of sending port chaplains; and from English-speaking businessmen and mine operators, with the idea of establishing schools. Returning to New York early in 1878, Taylor arranged to send six preachers and three teachers to points in Peru and Chile. The first party, which sailed by steamer for lack of funds, included IRA HAYNES LAFETRA, one of the principal founders of Methodist work in Chile.

At Iquique, J. W. Collier and his sister Edith found that the gathering War of the Pacific prevented work, and so moved to Valparaiso. After the peace, James P. Gilliland was able to work at Iquique, establishing in 1884 the school that continues to this day and is widely respected in Chile.

Taylor's appointees to Antofagasta, the Rev. and Mrs. Alexander T. Jeffrey, started a school in September of 1878 and began holding services, only to be driven out when war was declared in the following February.

At Copiapo, Lucius C. Smith built on ten years of work by a Wesleyan local preacher from England. Smith conducted services in both English and Spanish before moving to Santiago. The Rev. and Mrs. Harry B. Compton arrived at Copiapo in 1883, later transferring to Coquimbo. Work at Copiapo was abandoned in 1888.

Other men sent by Taylor had begun work in central Chile, LaFetra among seamen at Valparaiso, and others going to Santiago and Concepcion. They were joined by missionaries displaced by war in the north, so that the educational and evangelistic work began in more strength in this region.

At Concepcion, William A. Wright, Sarah Longley, and Lelia H. Waterhouse arrived to start an English school, but found that those who had offered subscriptions to



CORONEL METHODIST CHURCH, NEAR CONCEPCION, CHILE

William Taylor had cooled toward the project. But, as Miss Waterhouse told an English mother, "We have come to stay." They soon had established schools for both girls and boys, serving not the English business community but the poor families. These schools became Concepcion College and Colegio Americano, which flourished until destroyed by earthquake in 1939.

LaFetra moved from Valparaiso to reestablish services in English in Santiago, and in 1880 three young women arrived to start a school. Adelaide Whitefield, who soon became LaFetra's wife, founded with his help what is now Santiago College. In 1883 Lucius C. Smith, by now a refugee from the north, inaugurated Methodist services in Spanish in Santiago. Soon a mob raided his rented hall and burned Bibles and hymnals, but Smith escaped and continued services at another location.

Most of Taylor's missionaries were young and inexperienced, and they lacked organized backing. They were expected to support themselves, which meant that most of their energies went into schools—and those who could pay tuition were mostly English-speaking business families or upper-class Chileans. About half of the places to which Taylor sent missionaries were soon in the battle zone of the War of the Pacific, and all ports were in jeopardy.

Sensing a need to provide organization for themselves, ten of Taylor's missionaries met in Santiago in 1880 and elected LaFetra president of their conference of missionaries. From this they gradually developed their own field organization. By 1881, Taylor had sent thirty-three men and women to the west coast of South America. Of these three had died and seven had returned home.

Then came Taylor's dramatic rise, at the General Conference of 1884, from layman to clergyman to bishop. Having elected Taylor a missionary bishop for Africa, the General Conference was obliged to legitimize his long-controversial methods. He then organized a "Transit and Building Fund Society" as a home base for the mission. The General Conference provided that such a mission could become a district of an annual conference in the U.S.A. and after an 1889 visit by Bishop JOHN M. WALDEN, the work became the Chile District of the CINCINNATI ANNUAL CONFERENCE, with James P. Gilliland as PRESIDING ELDER.

The General Conference of 1892 merged Taylor's missions with the previously established work of the Board of Missions, centered in BUENOS AIRES. The South America Annual Conference was organized in 1893, with Chile as one of six districts. By that time there were in Chile forty-three missionaries, eighteen full-time Chilean workers, and twenty-five part-time teachers. There were six Methodist societies and three unorganized congregations with 900 adherents. There were six boarding schools and two day schools. Property included five school buildings, two chapels and parsonages, and a printing plant. The era of the pioneers was over.

The early years of the twentieth century saw the extension of the church into all parts of the country and out from the urban centers into smaller communities. In 1901 the Chile District became an annual conference, adding to its consciousness as a national church.

During the period of growth there was also extension of institutional work, including the EL VERGEL AGRICULTURAL INSTITUTE at Angol, founded in 1919; the Sweet Memorial Training School, founded in 1926 and closed in 1962 to make way for an interdenominational

center for theological study; SWEET MEMORIAL INSTITUTE community center, and day nursery, founded in the 1920's; and the Nueva Imperial Medical Center.

The years of growth also brought theological controversy and division of the church in 1909, when the Methodist Pentecostal Church was formed with congregations that broke away under influence of the Holiness movement.

The Chile Annual Conference was supervised from the United States for many years, but the growing strength of the church and rising national leadership, as in all of Latin America, brought increasing self-direction. In 1920 the Chile Conference passed a memorial to the General Conference of the M. E. Church proposing division of the work in Latin America into two episcopal areas and the creation of a Central Conference to deal with matters of mutual concern. The General Conference of 1924 approved the latter request, and the first session of the LATIN AMERICA CENTRAL CONFERENCE was held in PANAMA that same year. Not until 1932, however, was the Central Conference permitted to elect bishops. In that year also the work was divided into two areas, with Bishop GEORGE A. MILLER being asked to continue in the Pacific Area. Four years later ROBERTO ELPHICK became the first Chilean to be elected a Methodist bishop, and he served until 1940. Since 1932 headquarters for the Pacific Area have been moved back and forth between Santiago and LIMA, PERU.

In 1962 a second Chilean, PEDRO ZOTTELE, was elected bishop. He returned the episcopal headquarters to Santiago from Lima, and supervised (1962-69) an area extending from Punta Arenas, Chile to Punta Arenas, Costa Rica.

The Chilean Methodist Church in 1965 had 4,923 members in full connection, 2,665 probationary members, sixty-six churches, seventy mission points, and 100 church schools. The church schools enrolled 6,477. The work was in the care of thirty-three national pastors and thirty-eight missionaries.

Methodist influence in Chile is magnified by schools and social services. Places in the top Methodist secondary schools are sought as among the best educational opportunities in Chile. The farm at El Vergel, and especially its Bullock Museum, are considered national agricultural and archaeological assets and are listed in official guide books. Newer projects of social service and community development also are making an impact upon Chilean society beyond Methodist numbers.

Along with the emphasis upon education which has marked Methodist work since Taylor's first visit, the church is noted for its social witness. Evangelicals of Chile have a pietistic tradition. Because of its Social Creed and its insistence that Christianity must speak to the social order, Methodism holds a distinctive place.

Trends in the mid-1960's began to point to a strengthening of the social witness and further development of national leadership in the church. Also noteworthy was the beginning of dialogue with the Roman Catholic Church, which in time may have far-reaching import.

Earthquakes in Chile have involved the church in massive programs of relief and reconstruction and provided the occasion for intercontinental assistance. Chile is the southeastern tip of the "earthquake horseshoe" that circles the Pacific Ocean. The country experiences several tremors each year and occasionally severe earthquakes that cause

millions of dollars of damage and kill or injure hundreds of persons.

The quake of Jan. 24, 1939 affected 62,000 square kilometers inhabited by 1,100,000 persons in sixty-three cities, towns, and villages. Especially affected were the Methodist churches in Concepcion, Talcahuano, Chillan, Angol, and Los Angeles. From other parts of Chile came relief in the form of food, clothing, and money for help in reconstruction. Donations were also received from churches in the United States, making possible reconstruction of the church building in Concepcion and repairs to churches and parsonages elsewhere in the affected area. Concepcion College, one of the schools begun by William Taylor in the first days of Methodism in Chile, was totally destroyed by the 1939 quake and was not rebuilt.

In May 1960 the entire area from Chillan to Puerto Montt was shaken by three severe quakes in a two-day period. Along the coast tidal waves did even more serious damage. The COUNCIL OF BISHOPS in the United States at once sponsored a special offering for relief in Chile and the Pacific Basin. The offering amounted to \$885,000 for direct relief and reconstruction of church buildings, parsonages, schools, and social centers. Direct relief work was done in Chile by the METHODIST COMMITTEE FOR OVERSEAS RELIEF, using missionaries as agents. The larger part of emergency work on behalf of Protestant churches was done, however, by Church World Service—an interdenominational relief agency of churches in the U.S.A., toward which Methodists contribute a substantial portion of funds. The special offering from the U.S.A. was supplemented by gifts from Latin American Methodists, including those areas of Chile not affected.

Completely new church buildings were erected by means of the relief funds in Chillan, Coronel, Talcahuano, Los Angeles, Curanilahue, Angol, El Vergel, Tome, Valdivia, and Puerto Montt. Major repairs were financed for churches in six other places. The fund made possible new parsonages to replace those destroyed at nine places; educational facilities for eleven congregations; and social centers (in connection with a community development program) were built in Valdivia, Coronel, and Puerto Montt.

In March 1965 an earthquake shook the central area of Chile, affecting particularly the city of Valparaiso. A new church building was required at La Cruz, and repairs were provided for seven other churches.

The Methodist Church in Chile has remained undaunted by the earthquakes, which have devastated its buildings and brought economic hardship to its members. The church's gratitude for aid from churches and friends around the world is paralleled by its continued effort to reach economic self-support.

Pentecostal Movement in Chile is an offshoot of Methodism that has become the largest element in Chilean Protestantism, and colors the entire relationship between Evangelicals and the rest of society in Chile.

The origin of the movement is traced to the thought of W. C. Hoover, a North American Methodist missionary who was pastor of the Methodist church in the port city of Valparaiso. Around 1909 Hoover became impressed by the Pentecostal experiences of Christian groups in India and northern European countries. He began a series of revival meetings which featured prayer, Bible studies, and gospel singing—following a pattern suggested by correspondents of Hoover in other countries. After several

years of prayer meetings, participants began to have the "Pentecostal experience."

From Valparaiso the movement spread rapidly among Methodists, creating astonishment and confusion among the leadership. Two years later the authorities of the Methodist Church in Chile, under strong pressure from North American missionaries, expelled the Pentecostals as people without discipline and teachers of false doctrine. Those who were expelled organized themselves as a church and continued their meetings in homes.

The new church grew steadily because of its evangelistic zeal, but this very zeal made it the subject of persecution from the state church (Roman Catholic). In 1925 a new constitution of the country declared separation of church and state. As a consequence, persecution diminished and Pentecostals enjoyed more freedom for their open-air meetings, lay preaching, and other activities. But despite their new freedom, the rate of growth diminished.

During the depression years of the early 1930's they received a new thrust and again spread rapidly—not only in Chile, but also in Argentina, Bolivia, Peru, PARAGUAY, and URUGUAY. Since that time Pentecostal membership has increased by a hundred percent every ten years.

Unfortunately, the movement has gone through many divisions, and today there are more than twenty distinct Pentecostal denominations in Chile, several retaining the word "Methodist" as a part of their names. The denominations, and a number of independent local churches, all share the same background and pattern of life and worship. About six percent of the population of Chile belongs to these churches.

From the social point of view the Pentecostals are characterized as being a church of the proletariat, in the sense that they have reached the poorest class of the population. At the same time, these are indigenous national groups. Though the founder was a North American and the main branches use the old structure of the Methodist *Discipline*, the movement grew in Chilean soil and was promoted under Chilean leadership without help from the outside. It is a self-supporting church, practicing tithing.

Another characteristic is that the Chilean Pentecostal churches place all their emphasis and energy upon the proclamation of the Gospel. As soon as a person becomes a Pentecostal, he is expected to proclaim what Jesus has done in his life, without any requirement of theological training. A fourth characteristic is a strong emphasis upon the experience and guidance of the Holy Spirit through external manifestations. This conditions many aspects of the Pentecostal's daily life, but especially his way of worship. Services are highly emotional and enthusiastic, many not having any specific order at all. Body movements and "speaking in tongues" are frequent expressions of the worshipping Pentecostal.

The presence of the Pentecostal movement has influenced all of the religious life of Chile. It has been a healthful influence upon the lower classes of the population, for Pentecostals are generally recognized as conscientious and responsible workers, sober people with a deep sense of joy and confidence in their daily life.

Some Roman Catholic leaders have acknowledged the Pentecostal presence as a challenge for renewal of that church. Even before the Second Vatican Council, some Roman Catholic leaders had recognized the validity and authenticity of the Evangelical faith as expressed by

Pentecostals. Much of the new emphasis upon the use of the Bible in the Roman Catholic Church in Chile can be attributed to the challenge that was brought by the presence of this indigenous Evangelical church.

At the same time, the Pentecostal churches have obliged the "historic and traditional churches," such as Methodist, Presbyterian, Anglican, and Lutheran, to revise again and again their strategy in Chile. These have been forced to explore seriously the ways of becoming better identified with the national life. The Pentecostal churches have brought a new reform in the spiritual, moral, cultural, and social life of Chile.

Student Work. Chilean university centers have long been a negative setting for the developing faith of an Evangelical student. An atheistic scientism (positivism) became the dominant intellectual climate in the nineteenth century in all centers not controlled by the Roman Catholic Church, mainly as a reaction against the conservatism and authoritarianism of that church. This climate lingers today, though largely merged with Marxism.

Protestantism in Chile is most visibly represented by Pentecostal sects, whose low cultural level and strange manifestations have resulted in amused contempt for the Evangelical faith. A resurgent Roman Catholicism adds difficulties for the unprepared Protestant student. The need for helping Methodist students to give a positive witness to their faith in such surroundings led the Chile Annual Conference to institute its program of student work.

The program began in 1943 with the appointment of the Rev. and Mrs. RAYMOND VALENZUELA to work among students in the University of Concepcion. In 1958 a residential center for students was opened. The "Hogar Universitario Metodista de Concepcion" gives room and board to over a score of young men and women and serves as a center for spiritual and cultural activities.

In 1965 a second hostel for sixteen students was opened in Santiago to serve those who attend the nation's principal university, the University of Chile. In 1966 a third hostel was opened in Temuco, receiving fifteen students. The Methodist pastor in Temuco has been acting as director.

In addition to the hostels, the Board of Student Work of the Chile Conference offers loans and scholarships to deserving and needy students. The Student Christian Movement of Chile is an affiliate of the World Student Christian Federation. Financial assistance for student work is given by the World Division of the United Methodist Board of Missions.

G. F. Arms, *Missions in South America*. 1921.

W. C. Barclay, *History of Missions*. 1957.

Marian Derby and James E. Ellis, *Latin American Lands in Focus*. New York: Board of Missions, The Methodist Church, 1961.

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W. Stanley Rycroft and Myrtle M. Clemmer, *A Factual Study of Latin America*. New York: Commission on Ecumenical Mission and Relations, United Presbyterian Church in the U.S.A., 1963.

SAMUEL ARAYA

NOLAN B. HARMON

JOYCE HILL

EDWIN H. MAYNARD

RAYMOND A. VALENZUELA

of the CHILE CONFERENCE to ask the 1968 GENERAL CONFERENCE to grant it autonomous status. The request was granted and permitted the formation of an independent national Methodist Church of Chile provided certain conditions could be met. (See Par. 647, *Discipline*, UMC, 1968.)

This church came about in an organizing conference held in SANTIAGO, Chile, January 27-February 6, 1969, in connection with the meeting of the LATIN AMERICA CENTRAL CONFERENCE; and the coming into being at the same time of the COUNCIL OF LATIN AMERICAN EVANGELICAL METHODIST CHURCHES. Cooperating in this were the representatives of seven countries which had until then comprised the Central Conference, namely, CHILE, ARGENTINA, URUGUAY, BOLIVIA, PERU, PANAMA, and COSTA RICA, plus delegations from the three autonomous Methodist churches of MEXICO, BRAZIL, and CUBA. The organization of these several church bodies into the Council is narrated elsewhere, but the Chile delegation, representing what was then the Chile Annual Conference, met by itself and formed its own organization.

RAYMOND A. VALENZUELA, a Christian education executive and U. S. missionary to Chile, was elected bishop to head the 10,000-member Methodist Church of Chile. His election followed and was an integral part of the organizing conference which had just adopted a new constitution, a doctrinal statement, and a formal declaration of autonomy.

The new church is presently in the process of moving forward in cooperation with the other Latin American Methodisms. It will maintain and continue ties with The United Methodist Church in the U.S.A. and with that church's Board of Missions. Bishop Valenzuela assumed his duties following his consecration as bishop, which is to be for a four-year term.

EDWIN H. MAYNARD

CHILICOTHE, MISSOURI, U.S.A. The first Methodist preaching at what is now Chillicothe was in 1833 in the home of John Graves, a friend of ministers. A courthouse erected in 1837 probably served for a time as a preaching place. The MISSOURI CONFERENCE appointed Reuben Aldridge to Chillicothe in 1839, and the next year the circuit reported 253 members. Following the division of 1844, the church at Chillicothe adhered South with the Missouri Conference. In 1846 Daniel Penny was appointed to the charge, and the church in Chillicothe had seven members at that time. A church building was erected in 1855, and Chillicothe became a station in 1857. In that year it had 170 members. The church building burned in 1863, and another was erected in 1866. A new edifice known as Elm Street Church was built in 1902.

The M. E. Church began work anew in Chillicothe in 1862. The next year T. B. Bratton was appointed to Chillicothe, and the following year he reported thirty-four members. In 1864 the congregation purchased a building from the Presbyterians. At the first service the preacher, fearing a disturbance by persons opposed to the establishment of a Northern Methodist church in the community, placed two pistols on the pulpit as he began the service. In 1866 the church reported seventy-nine members, sixty-five probationers, and five local preachers. Ten years later the church had 136 members to 271 for the M. E. Church, South in Chillicothe. In 1903 the

CHILE, METHODIST CHURCH OF. Chile's rising national consciousness and strength was reflected in the decision

Northern church erected a new building costing \$22,000. At unification in 1939 the Northern church was called First Church, and it reported 540 members to 686 for the Elm Street Church. In 1955 the two congregations merged to form the Methodist Church of Chillicothe, and plans were projected for a new building which was occupied in 1960. In 1969 the church reported 1,448 members, property valued at \$490,473, and \$60,492 raised for all purposes. In the same year the Chillicothe Charge, composed of Liberty and Pleasant Grove Churches, reported 139 members in the one and 183 in the other congregation.

General Minutes, ME, MES, and TMC.
Service of Dedication and History, Methodist Church, Chillicothe, 1966.

JESSE A. EARL
ALBEA GODBOLD

CHILICOTHE, OHIO, U.S.A., settled in 1796, and capital of the Northwest Territory 1800-03, was a point on the historic Methodist Scioto Circuit established in 1800. In 1806 JAMES QUINN, preacher in charge, called a meeting of the Chillicothe church trustees, EDWARD TIFFIN (first governor of Ohio) and THOMAS SCOTT (chief justice of Ohio), to formulate plans for erecting a church building. BISHOP ASBURY preached to about 500 people in the new church in September, 1807, and in succeeding years a number of annual conferences were held there. The building burned in 1820 and was replaced. In 1822-23 Quinn again served as pastor. Another building was erected in 1840. In 1843 Chillicothe reported 640 members. The next year the town had an Eastern Church with 344 members and a Western Church with 222. In 1851 the two congregations were called Main Street Church and Walnut Street Church. In 1890 the name of the former was changed to Trinity. The 1851 OHIO CONFERENCE *Minutes* show a German language church in Chillicothe with seventy-nine members. In 1864 when the church had 120 members, it became a charge in the newly formed CENTRAL GERMAN CONFERENCE. The German church continued until about 1915. In 1939 Trinity Church reported 1,220 members and Walnut Street Church 830. In 1969 Walnut Street Church had 1,553 members and property valued at \$876,000, while the statistics for Trinity Church were 1,420 members and property worth \$466,000.

General Minutes, ME and TMC.
M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

CHIMMAN LAL was an early convert from the Sweeper community in the Budaun District of INDIA and a noted writer of Hindustani Christian hymns (*bhajans*). A British government official befriended him and helped him to qualify as a primary school teacher. He obtained tracts from the pioneer missionary, JAMES L. HUMPHREY. Chimman Lal was converted and quickly began to bring others to Christ. When the Bareilly Seminary was opened in 1872, he entered its first class. He joined the Northwest India Conference at its first session. He composed many *bhajans* in Hindustani and lived to see tens of thousands of Sweepers come to Christ.

B. T. Badley, *Southern Asia*. 1931.
J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

CHINA, in eastern Asia, is the oldest, most populous, and one of the largest countries on earth. It has a total area of about 3.7 million square miles and an estimated population of 742 million. Its traditions date back 5,000 years. The most famous of the imperial dynasties are the Chou, Han, Tang, Sung, Yuan or Mongol, Ming and Ch'ing or Manchu. A republic was established in 1911 with Sun Yat Sen as President. After a chaotic warlord period, the Kuomintang (Nationalist Party) set up a stable government in 1927 under the leadership of CHIANG KAI-SHEK. This government made great progress in unifying and modernizing the country in the decade from 1927 to 1937, but the war with JAPAN (1937-45) sapped its strength and it was overthrown by the Communist armies in 1949. On Oct. 1, 1949, the People's Republic of China was formally set up in Peking. The Nationalist Government under Chiang Kai-shek has continued its existence on the island of TAIWAN (Formosa).

Christianity in China. Prior to the Ming Dynasty (1368-1644), there had been three protracted but abortive efforts to establish Christianity in China, two by Nestorians and one by Roman Catholics. The former gained a foothold in China during the Tang Dynasty (A.D. 618-907) but lost it before the end of that dynasty. Again during the Yuan Dynasty (1279-1368) both Nestorians and Roman Catholics established churches in various parts of the empire, but these were blotted out by the resurgence of a vigorous isolationist nationalism in the succeeding Ming Dynasty.

In 1583 an Italian Catholic priest, Matthew Ricci, succeeded in establishing residence in China, and the modern Christian occupation of China dates from that event. Catholic missionaries were able, even during a period of active persecution in the eighteenth century, to maintain their work without serious interruption. This church had a total constituency of about three million members by 1949.

Protestant missionary work in China began in 1807, with Robert Morrison of the London Missionary Society, but the modern missionary occupation of the country did not really get under way until after the Opium War and its conclusion in the Treaty of Nanking in 1842, which opened to foreign residence the five ports of Canton, Amoy, Foochow, Ningpo and Shanghai. All restrictions against foreigners residing in the interior had broken down by 1860, and thus missionaries were able to begin work in one after another of the great cities throughout China. Besides establishing Christian churches they built modern universities and hospitals, many of them on an interdenominational union basis, thus emphasizing the essential unity of the otherwise apparently fragmented Protestant approach.

For a considerable period western medicine was misunderstood and regarded with superstitious fear; it was therefore attacked. Towards the close of the nineteenth century, and in the early decades of the twentieth, however, the fall of the Manchu dynasty and the revolution of 1911 were followed by a complete change of attitude towards what was western. The revolution, largely inspired by overseas Chinese, brought a turning away from the golden age of the past, and a recognition that future progress required modern scientific knowledge and training. There was a considerable development of work by American and British missionary societies. Some hundreds of Christian hospitals were built; nurses' training schools were developed; a famous medical school was

set up with American funds in Peking, and hundreds of high schools were developed. Americans were largely responsible for the establishment of university colleges, and in these British missionary societies cooperated by contributing missionary staff. In the early twentieth century, ministerial training was reorganized on cooperative lines. By 1949 the number of Protestant communicants in the country totalled about one million.

Christian churches and church members in China have had an increasingly difficult time under the Communist government. Missionaries were all forced to leave the country; the National Christian Council was replaced by the China Christian Three-Self Patriotic Movement, a puppet organization of the government; many church activities were prohibited; and all schools and hospitals were taken over by the government.

Supporting missionary societies recognized that in the interests of the Chinese churches themselves, all links with those churches must be severed. Partly as a result of this policy, and also because the new regime did not undertake direct persecution of the churches, Protestant churches fared better, between 1949 and 1959, than did some other branches of the Christian church. Economic and ideological pressures were particularly intense in the rural areas, but during this period, public worship continued in the cities and towns, and a modified structure of church organization continued to operate. In 1958, however, many church buildings were converted to secular use, and from 1966 onwards, as a result of the activity of the Red Guards, what was left of organized Christianity was destroyed, and public worship came to an end. The anti-religious activities of the Red Guards were not directed solely against the Christian church, but also against Confucian temples, Buddhist monasteries, and Muslim institutions.

Methodism in China. Methodist missionaries from three countries—the United States, Great Britain and Canada—have worked in China, and it will be convenient to discuss their work under those headings. Another section will describe the work of the EVANGELICAL UNITED BRETHREN CHURCH in China.

From the United States. The first Methodist missionaries to arrive in China were from the M. E. Church. JUDSON DWIGHT COLLINS and MOSES C. WHITE arrived in Foochow in 1847. They were reinforced the following year by Henry Hickok and ROBERT S. MACLAY, and it was Maclay who guided the young mission throughout that first generation. From Foochow the work spread to other centers in Fukien province, and ultimately four annual conferences were organized—Foochow, Hinghwa, Yenping, and South Fukien, each representing a different dialect area. Maclay had a vision of Methodist work extending westward through Kiangsi and Hunan provinces to Szechuan and even to Tibet, and as a first step toward this expansion, VIRGIL C. HART was sent to Kiukiang in 1867. But the following year westward expansion was temporarily sidetracked in favor of getting a foothold in the north. H. H. LOWRY and L. N. WHEELER were sent from Foochow to Peking in 1869. Maclay in the south, Hart in the Yangtze valley, and Lowry in the north were the builders of the M. E. churches in China during the middle of the nineteenth century. Kiukiang and Nanchang became the centers of the Kiangzi Annual Conference, and Nanking, Wuhu and Chinkiang the centers of the Central China (later called Mid-China) Annual Conference. After a first unsuccessful attempt by Wheeler and F. D. GAMEWELL, Hart and Spencer Lewis succeeded in establishing the church in Szechuan, and this later became the West China Annual Conference. In the north, development from Peking resulted in the formation of two annual confer-



FIRST CONFERENCE IN CHINA

ences, North China and Shantung. By the year of American Methodist union (1939), this church had eight annual conferences, three in Fukien (the South Fukien Annual Conference had by this time been transferred to the Church of Christ in China), three along the Yangtze River and two in the north.

The M. E. contribution to educational and medical work was also noteworthy. Only one institution of college grade, Huanan College for girls in Foochow, was wholly Methodist in control, but an active share was taken in these institutions: Fukien Christian University, Foochow; University of Nanking; Ginling College for girls, Nanking; Yenching University, Peking; Shantung Christian University, Tsinan; and West China Union University, Chengtu. In theological education, besides the wholly Methodist Peking Theological Seminary, the church participated in the following union institutions: Yenching School of Religion, Peking; Nanking Theological Seminary; West China Theological College, Chengtu; Cheeloo School of Theology, Tsinan; and Union Theological Seminary, Foochow.

The M. E. Church, South, in contrast to the M. E. Church, concentrated all their work in one area, the lower Yangtze region, centering in the great metropolitan centers of Shanghai and Soochow. In 1848 CHARLES TAYLOR, physician, and BENJAMIN JENKINS were sent to Shanghai. YOUNG J. ALLEN, most famous of the early missionaries, arrived in 1860. He was a scholar and devoted much attention to the publication of literature. In Soochow the mission established Soochow University, and ultimately had residence stations in Sungkiang, Changchow, Changshu, Nanziang, and Wusih, all in Kiangsu province, and in Huchow and Huchen in Chekiang province. This annual conference was known as the China Conference of the M. E. Church, South, and after unification as the East China Annual Conference of The Methodist Church. Its outstanding church was the Moore Memorial Church in Shanghai. The Southern Church was also one of the constituent elements in the union Nanking Theological Seminary.

Later on the M. P. CHURCH entered the field, taking over a 500-square mile area of southern Chahar province, with Kalgan as the center, from the American Board of Commissioners for Foreign Missions. By 1935 they had fourteen organized congregations and about 2,400 communicants. In the unifying Central Conference session in Shanghai in 1941, the Kalgan Mission Conference of the M. P. Church entered the union as the Kalgan Provisional Annual Conference. This unified American Methodist church took as its name in Chinese, the Wei Li Kung Hui.

Evangelical United Brethren. A mission of the United Brethren Church was opened in 1889 in Canton. The first missionaries were Austia Patterson (Shumaker) and Lillian Shaffner. They opened a day school for girls and a street chapel from which the Gospel was preached daily to passing crowds.

Lovinia Halverson, the first medical missionary, arrived in Canton in 1891 and was followed a year later by REGINA BIGLER, who gave herself to this work for forty-five years and became known as "the Beloved Physician of South China."

Meanwhile, the United Evangelical Church in General Conference session in 1898 took decisive steps toward the founding of a foreign mission. Hunan, China was named the place and on Jan. 12, 1900, the Rev. and

Mrs. C. NEWTON DUBS were appointed the missionaries. A street chapel was opened in Changsha in 1902 and six months later a dispensary was established. The following year the first five Chinese converts were organized as a congregation.

At about this time the Evangelical Association voted to establish a mission in China. In the fall of 1904 their first missionaries, C. E. Ranck, A. H. Butzbach, and E. F. Kellhofer settled in Ichang to learn the language. The following year they began work at Yuanling, in western Hunan. There evangelistic, educational and medical programs were launched.

While the United Brethren became an integral part of the Church of Christ in China in 1919, the United Evangelical and the Evangelical Association came together in 1922 and subsequently joined forces in Hunan to meet the rising opposition of nationalism which set off violent anti-foreign and anti-Christian youth movements. The missionary enterprise in Hunan became very hazardous in 1937 when the Japanese war lords engaged in an incident to "chastise China."

When the United Brethren and the Evangelical Churches came together in 1946, the two streams of missions in China became known as the Central China Mission and the South China Mission. Rehabilitation and ecumenical advance became the key words of the church leaders. In 1948, with the Central China Mission united with the Church of Christ in China and few missionaries in both missions left in the wake of the rush of Communism, the indigenous Chinese leadership developed through the schools of the church took on additional responsibilities. By the fall of 1950, there was complete withdrawal of the mission staff of the E.U.B. Church. The last word was, "But the Christian Church is there."

The FREE METHODIST CHURCH of North America also developed a church in China. The founder of this enterprise was CLARA LEFFINGWELL of Canada, who went to China first as a missionary of the China Inland Mission. Then, in 1905, she and seven others were sent out to Honan province by the Free Methodist General Missionary Board. By 1934 this church had six resident mission stations and twenty organized churches. Their church was called the Hsun Li Hui.

From Great Britain. China was one of the most important fields of British Methodist missionary work. The Wesleyan METHODIST MISSIONARY SOCIETY stationed its first minister in Canton, South China, in 1853, but GEORGE PIERCY, a local preacher, had already begun work there in 1851. After 1860 JOSIAH COX extended the work of this mission to Central China, to the provinces of Hupeh and Hunan, and it was here that DAVID HILL began in 1865 one of the most noteworthy missionary careers of the century. The most important educational work was in these union institutions: Canton Christian College (later Lingnan University), Canton; Central China College (later Hua Chung University), Wuchang; and Canton Union Theological College, Canton.

The Wesleyan work, organized in the three districts of South China, Hupeh and Hunan, included hospitals, nurses' training schools, middle schools, city churches and considerable rural work. Wesleyans shared in union theological colleges in Canton and Central China, in Lingnan University (Canton Christian College) and Hua Chung University in Wuchang.

The UNITED METHODIST FREE CHURCHES' Mission began work in Chekiang province in 1864, taking Ningpo

and Wenchow as its residence centers. Its most distinguished missionary was W. E. SOOTHILL. A strong rural church was established in these two districts.

The METHODIST NEW CONNEXION began work in Tientsin in 1860, under the leadership of W. N. HALL and John Innocent. The work spread out through Hopei province and southward into Shantung, where they shared in the organization of Shantung Christian University (Cheeloo) in Tsinan. This was the only place in China where the British and the American Methodist mission fields overlapped.

The BIBLE CHRISTIANS, another Methodist group in England, began work in 1883 in southwest China, especially among the aboriginal tribes of Yunnan and Kweichow. SAMUEL POLLARD made here an outstanding contribution by creating a written language and a literature for the Miao tribe.

These three churches united in Great Britain in 1907 to form the United Methodist Church, and this, of course, united the mission work described above. A further union of this church with the WESLEYAN METHODIST CHURCH took place in 1932, to form the Methodist Church (British). Its Chinese name is the Hsun Tao Hui. The PRIMITIVE METHODIST CHURCH, which also participated in this second union, had no work in China.

By 1949 British-related Methodism consisted of the districts of South China, Yunnan, Ningpo, Wenchow, Hupeh, Hunan, and North China. It was responsible for 607 places of worship, 21,175 full members and a total community of almost 58,000.

During the period 1937-40, several conversations took place between bishops of the American-founded Methodist Church in China and representatives of the British-related Methodist districts. However, the declaration of the second World War and the subsequent establishment of a communist regime prevented the formation of a single unified Methodist Church in China.

From Canada. The Canadian Methodist Church called upon the Methodist Episcopal veteran Virgil C. Hart to help open up work in Szechuan province. The first party of missionaries arrived in 1892. With their main centers in Chungking and Chengtu, they also established residence centers in a number of other cities throughout the province. The outstanding union institutions in which they participated were West China Union University, with its medical school and hospital, and West China Theological College. In 1925, following the union of churches in Canada, this annual conference was reorganized and by 1934 it had become officially a part of the Church of Christ in China. This church was organized in 1927, as a union of churches with Presbyterian, Reformed Church, or Congregational background for the most part, although, as noted above, two other Methodist units had also joined it. This union church was known as the Chung-hua Chi-tu Chiao-hui. (See also WEST CHINA MISSION.)

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CHINESE MISSIONARY SOCIETY. When the PACIFIC CHINESE MISSION of the M. E. Church was at its peak at the turn of the century with many Methodist Chinese missions along the Pacific Coast, Chinese converts organized a native Chinese Missionary Society in or about 1900 with the aim of establishing Methodist missions in the land from whence they came, namely Kwangtung Province, whose provincial capital is Canton City. In 1901 the first local Chinese preacher, Kwai Yue, volunteered to go to China. He was commissioned by the native Missionary Society to start a work in Canton with \$2,000 capital fund. Yue sailed for CHINA and started in Canton City the first mission sponsored by the members of the Pacific Chinese Mission. From the start it was a success and soon had a large congregation. Chinese returning to their homeland from America made this their home church.

In 1905 BISHOP BASHFORD, while in China, ordained Kwai Yue to the elder's orders. Yue labored there for fourteen years until his death in 1915. During this time three other mission stations were established: Ho Nam, across the Pearl River from Canton City; in the town of Som Bot in Toyshan District; and in the town of Ngo Kai in the Chungshan District. These four missions were supported financially by the native Chinese Missionary Society, helping with the purchase of properties and the sending of annual support toward the salaries of workers. While the native Missionary Society functioned, it was customary to hold an annual meeting at the close of the Pacific Chinese Mission Conference, and at these meetings reports from China were read and funds were collected and sent to the four mission stations. There was also a native Women's Missionary Society as an auxiliary which solicited funds and helped with support of women workers and teachers in these four missions.

The Methodist missions in Kwangtung flourished and Chinese preachers were trained and ordained to carry on the work of these churches in China. In 1915 one of the products of the Pacific Chinese Mission, Caroline Lee, a teacher in the San Francisco Chinese church and a graduate of the State Normal School, sailed for China to work in the Canton City Mission. She labored there for years until her retirement, when she returned to her native country. Again, in 1919, one of the local Chinese ministers, Theodore Chow, left the San Francisco Chinese Church and became the minister of the Methodist mission which had been founded by Yue. Under Chow the church grew,

and the native Chinese Missionary Society sent funds to purchase a new property and helped build a new church.

In the late 1920's, as the Chinese work of the Pacific Chinese Mission dwindled, it became more difficult to continue raising funds for the missions in China; and since the offspring had become stronger than the parent body, it seemed pointless for the Society to continue what had become feeble support. Finally when JAPAN invaded China, and it was no longer possible to communicate across the ocean, the native Chinese Missionary Society disbanded. Thus ended a brief but brilliant chapter in missionary work in the history of the Pacific Chinese Mission.

EDWAR LEE

CHINOOK, MONTANA, U.S.A. The first preaching service held in Chinook was by Church Extension Secretary WILLIAM ANSON SPENCER on July 2, 1889. The church was organized in March 1891 by W. W. VAN ORSDEL, who preached his first sermon in Chinook, Oct. 5, 1890, and by George Logan of Fort Benton, whose charge extended to the Dakota line. R. A. Armstrong began the building in 1893. Cornerstone-laying was July 18, 1893, by "Brother Van." The first meeting in the new church was a quarterly conference on March 31, 1894. Formal opening was the following day. The bell was received in December 1895, and the building was dedicated Aug. 2, 1896 by Van Orsdel, assisted by W. J. Gamble, S. G. Noble, J. A. Martin, and S. Davis. The parsonage was built during Gamble's pastorate in 1897-98. In 1901 the north wing was added to the church. Maddux church, built in 1901 in the Bear Paw Mountains, was served by Chinook pastors. Pastors serving the longest terms were J. A. Hill and Edwin Dover, each twelve years, and George C. Lee and John F. Reagan, each five years. The H. D. Riegel home in Chinook was Van Orsdel's headquarters for his last six years (1913-19), Miss Leafy Riegel being his secretary.

ROBERTA BAUR WEST

CHITAMBAR, JASHWANT RAO (1879-1940), the first citizen of INDIA to be elected a Methodist bishop, was born at Allahabad, Uttar Pradesh, India, on Sept. 5, 1879. His father, a Maharashtrian Brahmin, migrated to northern India to escape persecution after being disinherited because of his conversion to Christianity. In the United Provinces (Uttar Pradesh), he became a Methodist school teacher and minister.

The future bishop married Satyavati Singh, daughter of a Kshatriya of Rajputana, a non-commissioned army officer, who likewise was disowned by relatives following his conversion. Both the bishop and his bride had made notable academic records in Methodist colleges and earned degrees from Allahabad University. They went together to the Bareilly Theological Seminary, where most of their fellow students had not even completed high school courses.

Jashwant Chitambar was admitted to the NORTH INDIA CONFERENCE of the M. E. Church in 1907. His appointments included: pastor, Central Church, LUCKNOW; headmaster, Centennial High School, Lucknow; district superintendent, Eastern Kumaum; secretary, All India EPWORTH LEAGUES; and principal, Lucknow Christian College. He was one of the organizers of the National



J. R. CHITAMBAR

Missionary Society in India, and a delegate to the World Missionary Conference at Edinburgh in 1910, out of which grew the INTERNATIONAL MISSIONARY COUNCIL. He was a master of the Urdu and Hindi languages and a preacher of note.

Distinguished in appearance, aristocratic in manner, wearing Indian garb, Bishop Chitambar attracted attention wherever he went in his homeland or abroad. A fervent spirit and a keen sense of humor enriched both his public ministry and his personal contacts.

He was taken ill on his return from the GENERAL CONFERENCE of 1940, in Atlantic City, and died in Jubbulpore, Sept. 4, surrounded by the family gathered for a birthday celebration the next day. Burial was in Jubbulpore.

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CHITWOOD, JOHN HENRY (1900-1966), American minister, member of the Judicial Council of The Methodist Church, and leader in the NORTH ALABAMA CONFERENCE, was born at Fort Payne, Ala., on Aug. 19, 1900. His parents were Reuben H. and Jennie Bell (Horton) Chitwood. Brought up in a strong Christian home, he graduated at BIRMINGHAM-SOUTHERN COLLEGE with a B.A. degree in 1929. He was honored with the D.D. degree by this college in 1941 and the same degree in 1937 from ATHENS COLLEGE in Alabama. Licensed to preach at Hanceville in 1929, he joined the North Alabama Conference in 1923, in which conference he was destined to serve until the day of his death. As pastor, he served many of the strong churches of the Conference including Central, Decatur; Central Park, BIRMINGHAM; McCoy (the college church), Birmingham; and then as district superintendent of the Birmingham district. But it was at TUSCALOOSA, First Church, where he was destined to serve longest. Tuscaloosa being the seat of the University of Alabama, Chitwood often had a large contingent

of students from the University to hear him each Sunday.

Henry Chitwood, as he was usually called, early came to be a leader in his Conference and was elected to the GENERAL CONFERENCE for six consecutive quadrenniums—the leader of his delegation in two of these. He was put in strong nomination for the episcopacy at the Jurisdictional Conference of 1956 and again in 1964, and was elected to the JUDICIAL COUNCIL at the 1964 Conference. His election was as an alternate, but upon a vacancy in the Council shortly thereafter, he assumed active membership in it and made a notable contribution. Chitwood married Mary Lynn Jones on July 16, 1921, and to them were born two children who lived to survive their father. He was reappointed for the ninth year (and in his second pastorate) at First Church, Tuscaloosa, at the 1966 session of his Conference, but shortly after that he was taken ill. To his friends before his death he said, "I have preached to, and admonished others for forty-five years who were facing similar experiences to this one I now face. I said to them that God our Heavenly Father would be as near as their pain and need. . . . that He would not fail them. . . . and now I am in a similar place. . . . I know Him who kept them, and He is able and He will keep me." Henry Chitwood died on Thanksgiving morning, Nov. 24, 1966, and his bishop and close friends among the brethren participated in paying him honor at his funeral. He was buried in Elmwood Cemetery, Birmingham. (See also JUDICIAL COUNCIL.)

Journal of the North Alabama Conference, TMC, 1967.

Who's Who in The Methodist Church, 1966. N. B. H.

CHIVINGTON, JOHN MILTON (1821-1894), American preacher and controversial military figure, was widely known on the frontier as "the Fighting Parson." Born to Isaac and Jane (Runyon) Chivington in Warren County, Ohio, Jan. 27, 1821, he began his career as a carpenter's apprentice. Converted at a revival in 1842, he spent two years in home study under direction of his bishop, was ordained, and stationed at Zoar Church in the Goshen District of the OHIO CONFERENCE. Serving in ILLINOIS and MISSOURI, he was made missionary to the Wyandot Indians in 1853 at the settlement which became KANSAS CITY. Many Wyandots had become Methodists at the WYANDOT MISSION, Upper Sandusky, Ohio, and welcomed his active leadership which soon resulted in a log church.

The Kansas-Nebraska Act of 1854 gave voters of those states the option of being "free" or "slave," and John Chivington, an ardent abolitionist, became embroiled in the resultant guerilla warfare while pastor at St. Joseph, Mo. Insight into the fratricidal strife is afforded by his brother, Lewis, who sided with the South and as a colonel in the Confederate forces was killed in 1861 in the Battle of Wilson's Creek.

John Chivington became "the Fighting Parson" when a pro-South organization, identified by a wisp of hemp in their coat lapels, warned him not to preach. But he was in the pulpit on the proscribed Sunday with loaded handguns on either side of the open Bible. "By the Grace of God," he announced, "and these two revolvers, I am going to preach here today." He did so, uncontested. After a term as presiding elder of the OMAHA, Nebraska, District, he was sent to DENVER, booming since the 1858-59 gold discoveries, and put in charge of the Rocky

Mountain District. Always a man of action, Chivington, burly, big, and bearded, refused appointment by Governor Gilpin as chaplain of the First Colorado Volunteers. Eager "to strike a blow in person," he was made a major.

At La Glorieta Pass, near Santa Fe, N. M., Union forces clashed with Confederates under General Sibley seeking to take Denver and cut communication lines to CALIFORNIA. With a small force, Major Chivington got over some precipitous cliffs to flank the invader and burn the supply train. It was a brilliant maneuver and probably pivotal for the Civil War in the west.

As Colonel, Chivington led a punitive expedition against the Cheyenne Indians in 1864. This has been variously referred to as the Sand Creek "Battle" or "massacre." Humanitarian considerations were involved in the effort to discredit him, but so were other factors such as dislike of his dual ministerial-military role, organizational politics, jealousy, and the loss of profits by Indian traders. Three court martial hearings resulted in no official action. Criticized in the east, he was a hero in the west.

John Chivington was an active Mason, and in 1854 became first master of the first lodge in Kansas. In 1857 he helped form the Grand Lodge of Nebraska, and in 1861 was elected first Grand Master of Colorado. Following his military service, he engaged in freighting and newspaper work and held several minor public offices. A marriage contracted with Martha Rollason in 1840 ended in divorce; in 1873 he married Isabella Amzen and was the father of four children. Until his death, Oct. 4, 1894, in Denver where he is buried, he remained an active and generous supporter of the Methodist Church.

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Who Was Who in America, 1607-1896.

WALTER J. BOIGEGRAIN
LELAND D. CASE

CHOI, PYUNG HUN (1858-1927), noted Korean scholar and clergyman, was born in Potin, North Choon-Chung Province, Korea. Of a distinguished line of Korean ancestry, he sought government office through the annual public examinations in the Chinese classics, only to learn that appointments were based on money rather than merit.

At the age of thirty he became language assistant to GEORGE HEBER JONES, a newly arrived Methodist missionary. He determined not to accept Christianity but to use the opportunity to compare Christian scriptures with the writings of Confucius, Buddha, and Mencius. After four years he accepted baptism, and was soon licensed to preach, and became associated with HENRY C. APPENZELLER in editing the *Christian Advocate*, with Jones in

editing the *Theological World*, and with the board of Bible translators in translating the Old Testament.

Publication of Christian books was made difficult by the fact that there was no type available in the native Korean script. Choi, noted for his calligraphy, was sent to JAPAN in 1898 to supervise the molding of ten fonts of type in Korean "Unmoon." This made possible the printing of Christian literature in writing suitable to the masses who were untutored in the complicated Chinese characters.

In 1902 he was appointed to First Church, SEOUL, the church attended by the official and educated classes. After twelve years in this pastorate he became district superintendent, first of the Chemulpo and then of the Seoul District. In 1923 he gave up the burdens of administration to take the chair of Chinese Literature and Comparative Religions at the Methodist Theological Seminary and continued his writings. He passed away May 13, 1927, in Seoul.

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CHARLES A. SAUER

CHOIRS. (See Music, Methodist.)



S. D. CHOWN

CHOWN, SAMUEL DWIGHT (1853-1933), general superintendent of the Methodist Church in CANADA, was born in Kingston, Ontario. His grandparents emigrated from England in 1832 because of economic necessity. His father and uncles, successful tinsmiths, left Anglicanism for Methodism under the preaching of James Caughey.

Samuel D. Chown served in the army during the Fenian Raids, later attended the military college at Kingston and received a Queen's commission. Upon his discharge from the service he worked for a time in the family business which had now broadened from tinsmithing to general hardware.

Chown had earlier been deeply moved by the preach-

ing of Edward B. Ryckman and in 1874 he was accepted on probation by the WESLEYAN METHODIST CHURCH. While on probation he attended VICTORIA UNIVERSITY for two years, 1876-77. In 1879 he was ordained and received into full connexion.

Chown's pastoral career between 1879 and 1902 consisted of two phases. The first, 1879-91, was marked by service in relatively small centers and by a strong emphasis upon social reform; the second phase, 1893-1902, was marked by service in urban charges and by a strong emphasis upon the administrative aspect of the church's life.

From 1885 onward, he served on several circuits in eastern Ontario and was active in temperance work at the Conference level. Chown's temperance activities were such that by 1891 he was recognized as a leader in the field; he had reached the height in social reform work, as it was then understood. In this he gained an insight into the strengths and limitations of cooperative church activities.

Chown was stationed in MONTREAL, 1893, and in TORONTO from 1894 to 1902. While in Toronto, he served in Carleton Street Church, 1894-96; Wesley Church, 1897-99; and Broadway Tabernacle, 1900-02. This phase of his career was marked by a wide range of activity in church administration in which he became aware of the broader problems of EVANGELISM. By the end of the decade he was well versed in the mechanics of Methodism and was well known in Methodist circles.

During its first century in Canada, Methodism had been characterized by a number of unions and reunions as the members of the various branches had sought a form suited to meet the problems of evangelism and, to a lesser degree, of social reform. By 1884 all the Methodists were united, but many problems of evangelism remained unsolved; hence the invitation to discuss union issued in 1889 by the Anglicans to the Presbyterians and Methodists met with eager response. The talks encouraged the Methodists to undertake a serious quest for satisfactory union principles and to seek an interdenominational solution for the problems of evangelism. In particular the experience of 1889 led the Methodists to insist that all "essential truth," both Biblical and experimental, must be preserved. The Methodists spent the next decade searching for a satisfactory mode of application for these principals. Organic union involving a broad selection of denominations was attempted but failed to gain support. Cooperation involving a narrower group of denominations was attempted and met with only limited success. It became evident that the first choice would have to be compromised by the practicality of the second. The actual work involved fell, in part, to S. D. Chown during the next phase of his ministry.

In 1902 the Methodists decided to make a new provision for dealing with social reform problems. The General Conference established a department to integrate such activities, to develop new techniques and programs, and to act as liaison between the Methodist Church and other organizations having similar interests. Chown was elected as the first general secretary of the department. During his term, which lasted until 1910, the department made remarkable advances. Initially he was influenced by the social reform ideas of Alexander Sutherland, but in the latter years Chown applied his own creative views on social reform.

While engaged in social reform work he was also active

in Methodism's efforts to solve the problems of evangelism. The Presbyterian, Methodists, and Congregational churches appointed committees to explore the possibilities of organic church union. The Joint Committee on Church Union met on five occasions between 1904 and 1908 and prepared a "Basis of Union," which they felt preserved "essential truth" while preparing for a united church specifically designed to undertake the evangelization and social reformation of Canada. The actual work was carried on by subcommittees on doctrine, polity, ministry, administration, and law. Chown's contribution was made in the subcommittee on administration. The Basis was approved by the General Conference in 1910. Thus, in eight years, Chown had made significant contributions to the solution of the two most pressing problems of Methodism.

In 1910 he was elected to the office of general superintendent. His task was to assist and to counterbalance the aged and conservative General Superintendent ALBERT CARMAN.

Chown was faced with three problems: first, to resolve the relationship of Canadian Methodism with the ECUMENICAL METHODIST CONFERENCE in view of the impending union with non-Methodist parties; second, to gain and maintain Methodist support for the proposed union; and third, to prevent any developments which might jeopardize the union plans. Chown presented the case for union so effectively to the Ecumenical Methodist Conference in 1911 that little remained to be done; the United Church remained within its membership after the consummation of union in 1925.

By 1912 polls had been taken at all levels of the Methodist Church; the successful presentation of the case for union was reflected in the strong support accorded to it; unfortunately disruption within the Presbyterian ranks prevented the early consummation of union and, during the succeeding years, Chown was called upon repeatedly to rekindle Methodist enthusiasm. In these years he was faced with the delicate task of furthering the union cause without crippling the Methodist programs of evangelism and social service. To this end he undertook a public relations program designed to show that Canadian Methodism was theologically sound, was active in furthering the mission of the church, and was socially responsible. To this last end, he did extensive work in support of the Canadian war effort during the years 1914 to 1918, though he subsequently became an ardent pacifist. The success of Chown's work in this period was reflected in the union of 1925. Recognition of his service over the years by others was evidenced by the award of honorary doctorates from Victoria University, MOUNT ALLISON UNIVERSITY, OHIO WESLEYAN UNIVERSITY, and KNOX College, and by the naming of a mountain in the Canadian Rockies in his honor.

Chown's most dramatic contribution was yet to be made. Before a ballot was taken to elect the first moderator of the new United Church of Canada, he urged the council to elect the Presbyterian G. C. Pidgeon as an evidence of their unanimity of spirit in this new venture. This was done. Chown spent the remaining eight years of his life serving on all those committees in which he believed he could do effective work. In 1930 he published *The Story of Church Union in Canada*, in which he recorded many of the facts and events related to the union, in the hope that it would explain the event to outsiders and possibly mollify the dissident elements. On Jan. 30, 1933, he

died after a short illness and was buried in Toronto, Ontario.

E. R. Schwarz, "Samuel Dwight Chown: An Architect of Canadian Church Union." Manuscript, 1961.

C. E. Silcox, *Church Union in Canada*. 1933. E. R. SCHWARZ

CHRISTCHURCH, NEW ZEALAND. **Central Mission** has a history of early failure and later success. The Conference of 1916 resolved that "the Christchurch Central Mission be discontinued." Since then the area in which the Mission Church was placed has become almost entirely industrialized, and the building has been leased to a business firm.

In 1951 the Central Mission was revived, upon the basis of a mission carried on for some years by a minister who had been a Congregationalist. A superintendent minister, W. E. Falkingham, was appointed, and now the mission is a strong social force in the city. It represents the care of the combined Methodist churches for the sick, the aged, the destitute, and the young Maori lads brought by the government to the city as apprentices in various trades.

The headquarters of the mission gather around what was formerly the Central Primitive Methodist Church in Cambridge Terrace. There are two ministers and a deaconess with an office and out-of-door staff. The mission office is the center of an interchurch "Life-Line" telephone counseling service.

Several important institutions have been developed under the control of the mission:

Wesley Lodge. In 1952, a magnificent property was bought for £19,000 to serve as a home for the aged. It is near the center of the city, alongside the Avon River and Hagley Park, and comprises an acre of land set out in lawns and gardens. Thirty elderly people were accommodated there in 1966.

Wesley Hospital. In 1957, this hospital was built and opened in the grounds of Wesley Lodge. It has twenty-two beds, and more than six hundred patients have received the blessing of expert and loving care. A system of "short-term" beds (for twenty-eight days) affords much-needed temporary relief to the relatives of elderly folk for whom they have been caring in their own homes.

Rehua Maori Hostel. This hostel, first established for Maori girls, is now a hostel for Maori boys who work in the city. It is the largest of its kind in New Zealand; it stands in two acres of land on a central site and accommodates fifty boys, together with the staff. The influence of the hostel reaches out over the many tribes of the Maoris.

Rehua Recreation Hall and Meeting House. This has been built in the grounds of the hostel to serve not only as a recreation hall, but as a point of contact with the Maoris. No other Maori meetinghouse in the South Island so faithfully expresses Maori art. Hostel and house together have given the Methodist witness a new power both among Europeans and Maoris in this part of the island. The meetinghouse can accommodate two hundred people.

Wesley House, Picton. A beautiful lodge has been opened in Picton, 240 miles north of Christchurch, on the upper reaches of Queen Charlotte Sound. There are accommodations for fourteen elderly folk. Considerable extensions were planned in 1966.

Deaconess House, Latimer Square, is the training center for deaconesses throughout NEW ZEALAND Methodism.

The first training center was also in Christchurch—in St. Asaph Street—the site having been secured through the good offices of some Methodist laymen connected with Durham Street Church, in July, 1907. The first superintendent was Sister Mabel Morley.

After sixteen years, the present commodious house was purchased and dedicated on June 16, 1923. Sister Ruth Fawcett was then in charge.

The fields of service for which young women prepare themselves are city missions, overseas missions, and Maori work. Those preparing for work among the Maoris have lectures on Maori language and etiquette.

The 1966 superintendent of the house was Mrs. G. E. Gauntlett, while W. A. Chambers was warden of the Deaconess Order. In 1966, the Presbyterian and Methodist Churches began exploring the possibility of training their deaconesses together.

ARCHER O. HARRIS



DURHAM STREET CHURCH, CHRISTCHURCH, NEW ZEALAND

Durham Street Church, built to seat a thousand people, has been called "the Cathedral of New Zealand Methodism." It is the third central church building in the city. The first, in High Street, was opened in 1853. Several times enlarged, it was replaced in 1859 by a larger structure. Under the ministry of JAMES BULLER, it was decided to build again, this time a building to command the attention of the community. The half-acre of land and the building cost £12,000. There was a debt of £3,000 and interest was at the rate of 15 percent, the then current rate. Later, a gallery was added at a cost of over £1,000, and in Buller's second term a Sunday school structure was built at a cost of £3,000.

During its history the church has seen several revivals, under "California" Taylor, Thomas Cook, William Baumber, and others. Its pulpit has been served by some of our finest preachers. Its choir has been among the best in the country and in 1966 had sixty members. Its recorded music has brought in substantial sums for its library. It has been a mother of churches throughout Canterbury and Westland, and it is the strongest Methodist Church in the land.

W. T. Blight, *A House not Made with Hands*. Durham Street Church Trustees, 1964.

WILLIAM T. BLIGHT

South Island Children's Home is situated on Harewood Road, Papanui, Christchurch. The building is of Spanish design, set in spacious grounds, with lawns and



SOUTH ISLAND CHILDREN'S HOME,
CHRISTCHURCH, NEW ZEALAND

shrubs, with accommodation for seventy boys and girls, apart from staff. The management of the home is in the hands of a master and matron—husband and wife—with an assistant matron, acting under the guidance of a board composed of thirty members, ministerial and lay. A full-time gardener cares for twelve acres of ground, grows vegetables, and tends poultry and cows.

The annual reunion of former occupants of the home brings people from far and near, testifying to the affection they have for the place and their indebtedness for the opportunities it provided.

The board has recently developed the policy of dividing the children into family units within the home, and a number are being cared for in foster homes. In 1966 plans were started for the erection of a separate family home.

WILLIAM T. BLIGHT

CHRISTDAS, CHANDA (1909-), is executive secretary for INDIA and NEPAL in the Methodist Board of Missions in New York. She was born in Hyderabad State, India, on April 15, 1909. She says, "I was educated entirely in Methodist institutions." A friend says that "she learned much in institutions but even more in extra-curricular activities and life situations." She completed high-school studies in the Stanley Girls' High School, Hyderabad; her B.A. studies in ISABELLA THOBURN COLLEGE; her M.A. in George Peabody College, NASHVILLE, Tenn.

She served first as a teacher in the primary department of the Stanley Girls' School. In 1939, she was appointed principal of the Mary A. Knotts School at Vikarabad, and from then, without a break until 1962, she served as principal of one or another of the girls' schools of the HYDERABAD CONFERENCE. During those years she acquired a reputation as an able administrator of academic work, and of finance and discipline. She served also as a member of the executive board and of the interim committee, and as conference president of the Women's Society of Christian Service and vice-president for West Asia in the World Federation of Methodist Women.

She was a delegate to the East Asia Christian Conference at Kuala Lumpur in 1959; to the WORLD METHODIST CONFERENCE at OSLO in 1961; to the WORLD COUNCIL OF CHURCHES in Delhi in 1961; to the Latin American Consultation in 1962; and the Asia Consultation at Port Dickson, Malaya, in 1963.

She was made the first Indian central treasurer for India in the Woman's Division of the BOARD OF MISSIONS, serving from August 1962 to December 1964, when she

was appointed as the first Asian Executive Secretary of the Board of Missions.

Journal of the Hyderabad Conference.
Minutes of the Interim Committee of The Methodist Church in Southern Asia.
J. WASKOM PICKETT

CHRISTENSEN, JENS JOACHIM (1845-1904), Danish pastor and strong preacher, was born at Hornstrup, Jutland, on March 26, 1845. His parents were Christian Jochumsen Christensen, and his wife, Birthe Madsdatter. His home was a devout Methodist home. While a young man, Christensen entered the way of God. Having become a local preacher, he began his studies and in 1867 he had his first appointment as a helper in Vejle and surroundings. He served many of the largest congregations of the country, and as a leader of the congregation and a preacher of the gospel will be long remembered. Everywhere people crowded around his pulpit, and scarcely has there ever been a greater preacher in the Danish Methodist Church.

In 1890 he was appointed superintendent by Bishop CHARLES H. FOWLER. During Christensen's time, the church made much progress, and at several places in the land there were great revivals. Church buildings had to be enlarged, and several new ones were erected.

In 1872 Christensen married Karoline Jorgensen, from the vicinity of Vejle. He died at Svendborg on July 29, 1904.

NIELS MANN

CHRISTIAN ADVOCATE, THE. (See *ADVOCATE, CHRISTIAN.*)

CHRISTIAN CITIZENSHIP DEPARTMENT, a department of the Methodist Church of Great Britain with particular responsibility for "the effective presentation of the Christian social witness."

The department stems from the committees which were established in all branches of Methodism during the vigorous social and political temperance movement toward the end of the first half of the nineteenth century. In **WESLEYAN METHODISM** after a period of joint consultation, the Temperance Committee merged with the Social Purity Committee and the Lord's Day Observance Committee to form the Temperance and Social Welfare Committee. At **METHODIST UNION** in 1932, similar departments in the **PRIMITIVE METHODIST** and **UNITED METHODIST CHURCHES** combined with this committee, which became the Temperance and Social Welfare Department.

The terms of reference then approved by the Conference, which still obtain, are:

The subjects within its purview, in addition to the Temperance Movement, shall embrace Social Questions, including Industrial Welfare, Gambling, Public Health and Social Purity, the Christian Observance of Sunday, World Peace and International Relationships, the preparation for and practice of Christian Citizenship, and the maintenance of the Christian ideal in social life.

The department was given its present name in 1950.

The many sided work is undertaken by six standing committees: Temperance, Gambling and Leisure, Moral Welfare, Social Reconstruction, International Relations, and Christian Citizenship. The last is primarily an administrative committee, dealing with publicity and propaganda material and details of internal organizations. The

METHODIST RELIEF FUND is administered by the International Relations Committee.

On particularly complex and technical issues, e.g., housing law, policy on nuclear weapons, care of the mentally handicapped, working parties undertake essential research and report to the appropriate standing committee. All standing committee business is reviewed by the executive committee, elected from a widely representative general committee appointed by the Conference.

The department has a dual responsibility. One aim is to provide information and judgments on social issues to the church, so that the essential importance of "social righteousness" is not forgotten in our witness. The other is to convey the judgments, opinions and suggestions of Methodism on social issues to the government and the community.

As it is an official department, there are district, circuit, and local church committees through which information and judgments are channeled. The third Sunday in November is observed as Christian Citizenship Sunday. In addition, over thirty thousand Methodists have individually accepted the affirmation of the Order of Christian Citizenship, annually renew their subscriptions, and receive the quarterly magazine *The Christian Citizen*.

The external responsibility is increasingly being fulfilled by participation in socially directed organizations, rather than by resolutions formally submitted to the government. There is active cooperation with the Social Responsibility, International, and Inter-Church Aid Departments of the British Council of Churches. There is official representation on the Temperance Council of the Christian Churches, the Churches Council on Gambling, the Public Morality Council, the National Council of Social Service, and similar bodies. The secretaries are personally involved in such organizations as the Advertising Inquiry Council, the Home Office Select Committee on Cruelty to Animals, and the London Foundation for Marriage Education.

Official action, e.g., in consultation or discussion with government departments on proposed legislation, is in harmony with the expressed judgments of the Conference Declarations on Social Issues, an impressive volume of pronouncements kept continually under review. When new issues arise, not so covered, the department prepares a special resolution for the approval of the Conference.

In effect, this is service at the frontier between the church and the world. The purpose is to give practical effect in particular situations to the command that we love our neighbors as ourselves.

E. ROGERS

CHRISTIAN EDUCATION, DEPARTMENT OF (New Zealand), continues on a wider basis the work formerly known as the Young People's (or Youth) Department, which was established in Auckland in 1919. The first organizing secretary was Charles H. Olds, and he was succeeded in 1922, by Edgar P. Blamires, who held office for seventeen years. In 1931, the headquarters of the department was transferred to Wellington, where it was administered by the youth board, and was responsible for the supervision, maintenance, and development of the whole youth work of the church.

In each district there was a District Youth Council consisting (as did the board) of representatives of Sunday schools, young women's and young men's Bible classes,

laymen, and ministers. In each church provision was made for a local youth council guiding and coordinating all children's and youth work.

In 1939, Clifford T. Symons came from South Australia as senior youth director, to implement—along with two assistant directors—important new lines of policy, chiefly the establishment of the Christian Youth Movement, Methodist. Among subsequent directors have been W. E. A. Carr, A. J. Johnston, R. H. Allen, and Wilfred F. Ford, assisted by two field directors.

In the 1950's, Conference appointed a special committee to examine the church's program of Christian education in the local church, with the result that the 1957 Conference reconstituted the Youth Department as a Department of Christian Education, responsible for guiding the church's policy and supervising the program of Christian education for all ages. This includes provision of a curriculum and lesson materials (in cooperation with Presbyterian and Methodist churches of New Zealand and Australia), weekly family worship for all ages, CHRISTIAN YOUTH MOVEMENT (Methodist), teacher and leader training courses. It helps existing adult groups make better use of their program and provides a specialist book center, the Epworth Bookroom, Wellington.

In recent years, Christian education for all ages has been organized under the department by district education councils in each synod, and local education councils in the circuits. At both district and circuit level, separate C.Y.M.M. councils guide the work among the fourteen to thirty age group.

Epworth Bookroom (Wellington). The Youth Department, forerunner of the present Department of Christian Education, had a trading section. This section supplied lesson material and youth work aids to local churches. By decision of the 1953 Church Conference the section was expanded to form the Epworth Bookroom. The bookroom continues the work done by the trading section of the department, and in addition stocks a wide range of general theological, biblical, devotional, and other religious books.

Turnover increased rapidly from £7,000 in 1952-53 to £17,000 in 1958-59. The larger part of this turnover consists of lesson material. The profit is devoted to improving the standards and methods of work in the Christian education program of the local churches.

The bookroom is an arm of the Department of Christian Education, and is controlled by the Board of Christian Education. Its premises are in the grounds of Wesley Church, Taranaki Street, Wellington.

WILFRED F. FORD

CHRISTIAN EDUCATION MOVEMENT, THE, a financial campaign for the schools and colleges of the M. E. Church, South, ordered by the GENERAL CONFERENCE of that church in 1918 and carried out in 1920-22. The campaign objective was \$34,000,000, an enormous sum at that time, of which \$10,000,000 was for SOUTHERN METHODIST UNIVERSITY and EMORY UNIVERSITY, and \$1,000,000 was for a Christian Workers Aid Fund, to aid, through loans and gifts, worthy students preparing for Christian service.

Bishop JAMES CANNON, Jr., was chairman of the Commission of eighteen members which conducted the campaign, and J. H. REYNOLDS, President of HENDRIX COLLEGE, was the Director-General. The Commission took

over the organization and staff of the MISSIONARY CENTENARY which had conducted a campaign for home and foreign missions during the first two years of the 1918-1922 quadrennium.

It was decided by the director-general and publicity committee that since the Missionary Centenary had circulated so much literature, the materials of the Educational Movement should be most attractive to compel attention. The result was the finest body of printed matter ever issued. The *Christian Education Magazine* was published on a monthly basis, and this, and all other literature, was printed in color and lavishly illustrated.

A preliminary survey of the assets and detailed needs of the institutions to be helped was made and published. This showed that the approved askings totaled \$25,150,000, that needs unprovided for were \$7,630,000, and the total campaign objective as listed by the institutions themselves was \$32,680,000. This did not include the aid funds.

Connectional interests, in addition to the two universities and aid fund, were SCARRITT BIBLE AND TRAINING SCHOOL (then located at Kansas City); VASHTI Industrial Institute at Thomasville, Ga.; BREVARD Institute (now COLLEGE) at Brevard, N. C.; and EMORY (Academy) at Oxford, Ga. Vashti and Brevard were then operated under the auspices of the Women's Missionary Council of the Board of Missions (MES).

A total of eighty-six institutions were listed in the survey: five universities and connectional institutes, twenty-six colleges, twenty-eight junior colleges, and twenty-seven academies; of these, forty-eight were later discontinued, changed their status, or severed their relations with the Church.

The field organization and methods of the campaign were similar to those used in the Missionary Centenary. Because people were still paying on their Centenary pledges (which ran for five years), the Christian Education Movement was not as successful as the previous campaign. However, at the General Conference of 1922, it was reported that \$18,000,000 had actually been collected. This was considerably more than had ever been given for educational purposes in the Church up to that time and meant much to the educational work and ideals of the Church.

See *Educational Survey of the Methodist Episcopal Church, South*, edited by Elmer T. Clark, Publicity Secretary.

ELMER T. CLARK

CHRISTIAN ENDEAVOR (British). The movement was introduced into Great Britain at Crewe in 1888. It became the Connexional Young People's movement of the PRIMITIVE METHODIST CHURCH, and so the equivalent of the WESLEY GUILD of the WESLEYAN METHODIST CHURCH, and the LEGION of SERVICE of the UNITED METHODIST CHURCH. For a generation it succeeded admirably, and in 1933, just after the formation of the Methodist Church, the Christian Endeavor reported 2,559 senior branches with 69,321 members, ninety-nine intermediate branches with 2,003 members, and 1,408 junior branches with 39,516 members. (The Wesley Guild at the same period had about 230,000 members.) Thirty years later the number of Junior Christian Endeavors had dropped to 220 with 3,174 members, and there were only 344 senior branches with 5,382 members, but the position of the intermediate group had not altered greatly. The world had

changed, although not all Methodism had changed with it, and the Youth Club had become the main center of youth work, and there were now more than 3,000 Youth Clubs with a membership of more than 100,000. (The run-down of the Wesley Guilds had not been quite as complete: the total membership in 1933 was something over 60,000.) It has also to be remembered that the total membership of the Methodist Church in 1933 was 835,337, while the equivalent figure in 1963 was 719,286. It is perhaps one of the lessons of denominational history that youth work has to be renewed from one generation to another if it is to be kept alive, and that over-attachment to the organizations of the past rarely serves the future efficiently.

JOHN KENT

CHRISTIAN EXPERIENCE. (See EXPERIENCE, CHRISTIAN.)

CHRISTIAN GUARDIAN, THE, Canadian weekly, was one of the most influential newspapers in the pioneer days of Upper CANADA (now Ontario). Its motto, "Liberty and Equal Rights," embodies its *raison d'être*, the concern of the underprivileged Methodists of that day, the explanation of its amazing early popularity, and was a portent of its tumultuous future.

The *Guardian* was founded at York, in 1829, by the new Methodist Episcopal Church in Canada. Within two years its circulation had reached three thousand, and it flourished under the same name for ninety-six years. After the great church union of 1925 it continued along with its editor in the same office, and was printed by the same Ryerson presses, but in deference to other uniting communions the name was changed. It is the proudest boast of the present *United Church Observer*, with a circulation of 333,000, to be the old *Guardian* under another masthead.

The *Christian Guardian* was born out of controversy; it flourished in religious and political debate. When its battles were won, as they usually were, it continued to fight for the causes of evangelical Protestantism with a deep concern for individual liberty and social justice.

The *Guardian's* first ten years were so colorful, its first editor, EGERTON RYERSON, so outstanding, and the issues championed so important to Canadian political as well as ecclesiastical history, that it is tempting to concentrate on them to the neglect of the century and a quarter to follow. Moreover, the principles enunciated by Ryerson and the traditions laid down in those early days have determined policy subsequently. There is indeed such magic in Ryerson's name in the United Church that the venerable authority is not likely to be questioned.

In 1829 Canadian Methodism was in a beleaguered position. Independence from the Methodist Episcopal Church (U.S.A.) had been sought and obtained during the previous year, in part to negate the aspersions of disloyalty to which the Conference was exposed. But the Methodists were still confronted with civil disabilities, the suspicion of the colonial government, and the avowed determination of that government and the Church of England to strengthen the latter's authority over the religious, social, and educational development of the colony. Thus the Conference decided to establish a weekly paper "of a religious and moral character, to be entitled *The Christian Guardian*," whose function was to explain

Methodist doctrines and polity and "more especially to fight the battles . . . for equal rights and for religious equality."

To this end the Conference allocated \$700 to purchase equipment and issued stock worth \$2,000 as working capital. Egerton Ryerson, "the boy preacher," then twenty-six, who had already effectively defended his brethren against the onslaught of the Anglican Archdeacon of York (Toronto), was elected editor, a post which he held intermittently until 1840. As such, he kept his own accounts, performed many pastoral duties, and wrote voluminously.

Many years later Ryerson succinctly described his editorial labors:

During the first decade, . . . the characteristic work of *The Guardian* (apart from the spiritual work of the Church) was the defence of civil and religious liberty, the equality before the law of all religious persuasions and, by sequence, the local internal self-government of Canada by the people themselves; the establishment of an educational institution of high character upon Christian principles, without any denominational test either for professors or students; and questions of Church polity against High Church pretensions; the suppression of a democratic local rebellion, and the earnest discountenance of, and appeal against, subsequent high-handed leaders of a then ascendant party to treat and proscribe all reformers, though loyal as themselves, as enemies of their country. (Pierce, *Chronicle*, p. 264.)

Inevitably, Ryerson's blunt editorials and the letters which he contributed during his missions to England on behalf of his church, occasionally aroused the ire of his brethren and their followers, especially after the 1833 union with the more conservative English Wesleyans. His first successor, JAMES RICHARDSON, thought him too cautious; the second, EPHRAIM EVANS, fumed quietly over Ryerson's radicalism, occasionally delivering a deft insult such as putting one of his articles on the front page—which, because it often became tattered and splattered in the mails, was not read by one out of fifty. But, whatever the opinions of his associates, *The Guardian*, once described by the governor as "the only decent paper in Upper Canada," was a source of immense political, intellectual, and religious stimulus, to literate and illiterate alike in the Methodist community, and in the province generally. No Methodist was indifferent to *The Guardian*.

Eleven editors held the chair in succession to Ryerson and adapted the tradition which he had established to the changing circumstances of church and society. Among these, two held office for long periods, and in their respective ways, exercised great influence: E. H. DEWART, editor from 1869 to 1894 and a vigorous opponent of the 1883 union; W. B. CREIGHTON, editor from 1906 to 1925 and for eleven years thereafter editor of *The New Outlook*.

As persons elected by the Conference or General Conference, the editors were responsible to the Methodist Church and were expected to champion its causes. In several instances, however, *The Guardian* freely interpreted this function. Dewart, once a radical, became the defender of theological and institutional conservatism, and was dismissed eventually "for making the *Guardian* the exponent of his personal opinions rather than reflecting the judgment of the Church."

As Dewart's biographer admits, he became autocratic and intolerant in office, but fundamentally he was moved by this principle: "Let us change editors if they do not

please us, but while they are editors let them reign as monarchs." He shared Ryerson's conviction that "to be the mere scribe of the opinions of others and not to write what we think ourselves, is a greater degradation of intellectual and moral character than slavery itself." The editor, he believed, should not be "an organ-grinder turning out the tunes which others have composed. The editor who will in the end render the most abiding service is he who has strong personal opinions on great questions and problems and seeks not only to express but also to form public opinion."

Among the subjects most calculated to arouse trouble for *The Guardian*, politics always had a high place. Ryerson's candid description of the ultra-tory as "a lordling in power, a tyrant in politics and a bigot in religion"; of the whig as similar, but moved by expediency; of the radical "as a conceited, hollow-headed declaimer" produced a fierce outcry. The culprit was obliged to move that "*The Guardian* shall not be the medium of discussing political questions." The prohibition was not effective, for almost a century later Creighton was described as "a most blatant Grit (Liberal)," a "most pestiferous Tory," and subsequently as a socialist.

In contrast to Ryerson and Creighton, whose political views irritated many, others found it difficult if not impossible to follow Ryerson's policy of letting the enemy have his say. WELLINGTON JEFFERS, who reigned as the editor from 1860 to 1869,

seemed austere, conscious of what was due to him as a leader in ecclesiastical affairs, not easily approachable, quickly roused to anger, very certain of the correctness of his own judgments and resentful of contradiction, unwilling to conciliate his opponents, indifferent to and perhaps contemptuous of those little artifices whereby loving disciples are won from the ranks of juniors . . .

Even so, he was a great preacher and conference debater. "Jeffers is up," was a cry through the corridors that brought indifferent members of Conference back to their seats. He fought with Ryerson over secular education, whereas theologically he was a liberal, who shocked the old and cheered the young by questioning the doctrine of eternal punishment.

In contrast, W. B. Creighton, the last and one of the greatest editors of *The Guardian*, was an approachable person, whose voice was so poor that he rarely preached and did not enter debates. "Whether subscribers agreed with the editor or not, they never had any trouble finding out just where he stood. And in the main, while some bitterly attacked him for his boldness, the majority of his readers respected his honesty and admired his courage." If "any man had a grievance against the Editor, . . . he was reasonably certain to get his effusion printed." To him, the supporters of church union owed an immense debt, as did those who believed that the church should uphold integrity and social justice.

Creighton's years as editor marked the transition from *The Guardian* to *The Observer*, the official organ of The United Church of Canada, in which are embodied some of the characteristics of the earlier journal.

There is one thing in which modern editors differ from the earlier ones. Ryerson never liked to let anything go unanswered. It was his God-given duty to jump on errors, to destroy untruths with truth, for they might otherwise be believed, grow and spread. Consequently *The Guardian* was often on the defensive and engaged

in major battles which were not very important. In contrast, there now seems to be a conviction that the average man can sort out truth and untruth, and weigh the serious and the famous for himself. He needs information and explanation more than opinion.

Through the nineteenth century *The Guardian* devoted much of its space to waging war on evil and fighting immorality—especially intemperate drinking in high places—and praising and publicizing the small works of congregations in local places. Similarly one British churchman, after reading *The Observer* for some years, came to the conclusion that "The United Church is full of alcoholics burning church mortgages."

Until recently it was edited chiefly for "in" churchmen. The evils of the world were condemned, but the weaknesses of the church were not re-exposed by the church's own presses. Now, however, *The Observer* sees itself more commonly as the loyal opposition of the church itself. The United Church, as the largest and most broadly based Protestant church in Canada, is no longer an underprivileged foe of establishment. It has its own privilege and establishment. There are many critics of the world, the flesh, and the devil outside the religious press, and inside the modern church there are image makers and public-relations experts. In this new situation the grandchild of *The Guardian* sees its role less as a crusading, opinion-making organ of the church, and more as a medium of information. The whole church must be armored with fact and strengthened with judgment for its crusades.

Readership is now more than ten times what it was in the most glorious days of the past. The paper goes not only to the ministers and leading laymen and Sunday school teachers, but to all sorts of indifferent members and adherents on the fringes of the congregations. The inner core is kept informed and indoctrinated with vast quantities of propaganda materials from numerous boards.

The right of the editor to express his opinion and to prophesy is even more jealously guarded than at many times through the century. Every two years he appears before the General Council to which he is responsible; and regularly he attends the meeting of the council's executive to whom he is responsible in the meantime. They may criticize, rebuke, and advise. If, however, the council presumed to instruct an editor how to do his job, or told him what to put in the paper, a self-respecting editor should resign.

But basic as is this right to prophesy is the right of the people of the church to information about their church—whether that information is bad or good. Today, as always, the editor interprets this as a right of his readers to receive information undistorted and unmanaged.

The basic editorial aim that appears to have guided good editors through the years is that the editor of a Methodist or United Church official organ should not be too official. Rather he must be responsible to the church that appoints him, and which has the right to rebuke or fire him. His responsibility and loyalty sometimes may be best discharged by being critical of the church and exposing its weaknesses.

His first duty is to let his readers know the facts about the situation in the church of Christ at home and abroad, in the nation, and in the world. But the publication does not fulfill its task simply by reporting; it needs to explain, to give background, and to advise.

The temptation of *The Guardian* through the years seems to have been to overestimate the interest and knowl-

edge of its readers and underestimate their intelligence. It sometimes tried to manage their minds for what it believed was the best cause. The temptation which now has to be resisted in a large and affluent church is to become a promotion medium for fine church programs, and to manage the readers for good causes.

The principles on which *The Guardian* was founded still prevail. The causes of liberty, justice, and the application of the Gospel are still relevant concerns of *The Guardian's* descendant. In this generation the battle is not for the liberty and equal rights of the United Church, but for those who are disinherited, and discriminated against outside the United Church. Ryerson saw the Gospel as the way to flee the wrath to come. It could be interpreted now as the way to flee the wrath that is.

J. Carroll, *Case and His Cotemporary*. 1867-77.

L. A. Pierce, *Chronicle of a Century*. 1929.

E. Ryerson, *My Life*. 1883.

J. E. Sanderson, *First Century in Canada*. 1908, 1910.

C. B. Sissons, *Egerton Ryerson*. 1937, 1947.

_____, ed., *My Dearest Sophie*. Toronto: The Ryerson Press, 1955. A. C. FORREST

CHRISTIAN HERALD. A publication of the African Methodist Episcopal Church. (See AFRICAN METHODIST EPISCOPAL CHURCH, **Publications**.)

CHRISTIAN INDEX, THE, is the official publication of the C. M. E. Church and one which has had enormous influence in that denomination. It was published in Jackson, Tenn. until 1970, when the editorial and printing offices were moved to Memphis, Tenn.

The *Index* dates from 1867, with Samuel Watson, minister of the M. E. Church, South as founder and first editor. It is the second oldest Negro periodical in the United States, and was published more than a year prior to the organization of the C. M. E. Church.

At the first General Conference the paper was adopted as the official organ of the denomination, and Samuel Watson was elected editor. At a called session of the General Conference in March 1873, E. B. Martin was elected editor. In September of that year, Martin resigned and J. W. Bell became editor. His editorial career was quite brief, and in January 1874, Alexander Austin was made editor. Austin served only six months, and then W. P. Churchill, who was serving as book agent of the publishing interests, assumed the editorship. At the General Conference in Louisville, Ky., in August 1874, Churchill was elected editor and served until the General Conference met in Jackson, Tenn. in 1878, at which time C. W. Fitzhugh was elected editor.

Fitzhugh vacated the editorship in June 1881, and W. T. Thomas succeeded him. When the General Conference met in Washington, D. C. in 1882, Thomas was retained as editor. At that General Conference it was voted that each travelling preacher and local preacher should be required to subscribe for *The Christian Index*.

At the General Conference of 1886 in Augusta, Ga., F. M. Hamilton was elected editor. In 1890 at the General Conference in Little Rock, Ark., Hamilton resigned, and R. T. BROWN served as editor until a meeting of the General Board in 1893, at which time M. F. Jamison, then serving as secretary of the Church Extension Department, was made editor.

Following Jamison, editors have been: C. H. PHILLIPS,

1894-1902; R. T. Brown, 1902-11; A. J. Cobb, 1911-14; J. A. HAMLETT, 1914-22; G. C. Parker, 1922-34; J. C. Colclough, 1934-38; LUTHER STEWART, 1938-46; E. P. MURCHISON, 1946-58; N. S. CURRY, 1958-62; M. C. Merriweather, 1962-66; and the present editor, John M. Exum, who was elected in 1966.

It can be seen in the early years of the paper that the many changes in editorship might indicate something of the travail of spirit the paper had in its struggle for existence. Nevertheless, it has had a continuous unsuspending record of publication, and celebrated its centennial in 1967.

As the official organ of the church, *The Index* has been the symbol of the unity of the denomination. It has always served as a champion for free speech and the free exchange of ideas and plans with regard to the program and mission of the church. It has been primarily a religious magazine, has even courted criticism, and is always striving for peace and unity, never compromising in its stand for right and righteousness. The record shows that its editorials have been timely and relevant, interpreting to its readers important news of the denomination and the world. *The Christian Index* has been a member of the Associated Church Press for more than fifty years.

JOHN M. EXUM

CHRISTIAN LIBRARY, JOHN WESLEY'S, consisted of fifty volumes published between 1749 and 1755. It contained "Extracts from, and Abridgments of, the Choicest Pieces of Practical Divinity," and included works of the early fathers and Catholic and Protestant divines, especially of the Puritans. The series is one of the best examples of Wesley's passion for abridgment and his desire that his preachers and people should read widely. (See also DEVOTION, THE LIFE AND LITERATURE OF.)

R. Green, *Works of John and Charles Wesley*. 1906.

JOHN C. BOWMER

CHRISTIAN MASS MOVEMENTS. (See INDIA.)

CHRISTIAN METHODIST EPISCOPAL CHURCH is a Negro body of American Methodism which was originally organized under the name Colored Methodist Episcopal Church. Its history and work give it a distinguished place in American Methodism.

At the beginning of the Civil War, the M. E. Church, South had approximately 207,000 Negro members. These were allowed to have their own meetings, with restrictions. Because of dissatisfaction and demoralization, many of these left to join Negro Methodist bodies already established, or to unite with the Northern Church. As a result, the Negro membership in the Southern Church had dwindled to about 78,000 by the end of the war.

The Negro members sent a commission to the GENERAL CONFERENCE of the M. E. Church, South, meeting in NEW ORLEANS in 1866, mandated to express their needs and wishes for a separate organization of their own. It is notable that the Negro members did not rebel as others did, but sought a legal and constitutional separation. This caused criticism from their fellow Negroes. The General Conference appointed a committee to consider the request.

In 1870, the next session of the General Conference decided to provide for the organization of the Negroes

into a separate body of Methodism if they so desired. Property held by trustees of the M. E. Church, South for use of the colored members was to be turned over to them; five annual conferences were organized among the Negro members, and these expressed their desire for status as an independent ecclesiastical body.

On Dec. 15, 1870, the first General Conference of the new organization was held at JACKSON, Tenn., and was presided over by Bishops ROBERT PAINE and HOLLAND N. McTYEIRE of the mother group. The minutes of the General Conference of the M. E. Church, South were read, stating the request of the Negro members and indicating its willingness to assist. Steps were then taken to secure the new body. A secretary and an assistant were elected. The name Colored Methodist Episcopal Church was chosen. Committees were appointed, a publishing house created, and THE CHRISTIAN INDEX established as the official organ of the denomination. The body adopted the DISCIPLINE of the mother church, with certain necessary changes, and its own doctrinal statements. Nine annual conferences were created, and funds to be raised by each were assigned.

Elected to the office of bishop were WILLIAM HENRY MILES of KENTUCKY and RICHARD H. VANDERHORST of SOUTH CAROLINA, who were duly consecrated by Bishops Paine and McTyreire. The next General Conference was set for 1874, or at the call of the bishops.

Bishop Vanderhorst died shortly, and the work became too heavy for Bishop Miles. The second General Conference was called and met on March 19, 1873, at Trinity Church in AUGUSTA, Ga. Here the first EPISCOPAL ADDRESS was delivered by Bishop Miles, in which he outlined the future work of the denomination. His recommendations were adopted, and the educational, missionary, and publication work was put into operation. At this conference ISAAC LANE, LUCIUS H. HOLSEY, and JOSEPH A. BEEBE were elected and consecrated bishops.

The third General Conference was held in 1874 in LOUISVILLE, Ky., and much progress was reported. Fifteen annual conferences had been organized. There were 600 travelling preachers and 75,000 members. The greatest hindrance was the lack of a trained clergy. Two important plans were made at this session: first, for a school to train clergy and laity; second, for assessments to pay the salaries of the bishops.

Discouragement plagued the meeting of the fourth General Conference in 1878 at Jackson, Tenn. Plans for an educational institution had failed, and the publishing house and *The Christian Index* were not self-supporting. A lack of financial resources pervaded the general work of the church. Steps were taken to correct the note of discouragement. The next General Conference, meeting in Augusta, Ga. in 1882, required all clergy to subscribe to *The Index* as a means of making it financially secure. It was at this meeting that the work of the church took on its departmental form. In 1886 the General Conference took great measures in the field of education. It organized PAINE COLLEGE in Augusta, Ga.; LANE COLLEGE in Jackson, Tenn.; PHILLIPS COLLEGE in Tyler, Texas; HAYGOOD SEMINARY in Washington, Ark.; and two schools at Booker City and Tuscaloosa, Ala. Relations were also established with other Methodist bodies.

The C.M.E. Church continued to receive help, financial and otherwise, from the members of the M. E. Church, South. This was especially true in regard to its educational work and Lane and Paine Colleges. Expansion

was made into the north and west with the establishment of mission annual conferences, as Negroes migrated in that direction.

In 1910 the General Conference revised the *Discipline* and improved the ministerial course of study. The period from 1910 to 1914 was one of division, confusion, and dissatisfaction, and was marked by the death of many of its clerical leaders. An appellate court was created in 1914 for the trial of clergy. The Woman's Missionary Council was officially recognized by the General Conference in 1918, and has ever since been active in the work of missions and education.

At the meeting of the General Conference in 1954, the denomination recognized the inconsistency which existed between the racial designation in its name and the message of Christian principles. A recommendation was therefore passed to change the name to Christian Methodist Episcopal Church, or to some other name with the same initials. The change became official on Jan. 3, 1956, after a vote by the annual conferences, and the name Christian Methodist Episcopal Church was assumed by the group.

The work of the C.M.E. Church is maintained by boards or departments, each presided over by a bishop assigned as chairman by the College of Bishops. General secretaries of these departments are elected every four years by the General Conference. Missionary work consists of building churches and supporting mission fields. The church extension division assists in building church plants and in the paying of building debts. The publishing house was moved from Jackson to MEMPHIS, Tenn. in 1970, and continues to operate, and *The Christian Index* is still the official publication, to which has been added *The Eastern Index*. Women channel their work primarily through the Woman's Missionary Council. Collins Chapel Connectional Hospital in Memphis, Tenn. is maintained for the treatment of its clergy and laity at a minimal cost. A school for the training of nurses is operated there. In the area of Christian education, Sunday schools are held, youth are organized, and leadership training is conducted.

It is in the field of higher education that the C.M.E. Church has distinguished herself. Six major institutions are now operated: Paine College, Augusta, Ga.; TEXAS COLLEGE, Tyler, Texas; Lane College, Jackson, Tenn.; MILES COLLEGE, Birmingham, Ala.; Mississippi Industrial College, Holly Springs, Miss.; Phillips School of Theology, Atlanta, Ga., on the campus of the Interdenominational Theological Seminary. Of these institutions, two are of historic importance. Paine College is the result of a joint effort of the C.M.E. Church and the M. E. Church, South, for the education of Negro youth. Its trustees, officials, and faculty are of both races. The college stands as a tribute to a successful experiment in bi-racial cooperation. Lane College was founded largely by the efforts of Bishop Isaac Lane, who nursed it through periods of discouragement and defeat. It is a memorial to the desire of the members of the denomination for the education of their race through institutions of learning in spite of great obstacles including the lack of financial resources.

The C.M.E. Church has been an active participant in world-wide ecumenical and interdenominational movements. Church leaders have joined with Protestants and Catholics in interfaith dialogue and fraternalism to express the oneness in Jesus Christ. Delegates have been sent to such worldwide meetings as the World Sunday

School Convention in London, England in 1889, and the WORLD COUNCIL OF CHURCHES.

The church has a long record of service and participation in the FEDERAL COUNCIL OF CHURCHES created in 1908, and its successor, the NATIONAL COUNCIL OF CHURCHES created in 1950. The AMERICAN BIBLE SOCIETY, the World Council of Christian Education, the Home Missions Council, and the National Fraternal Council of Churches are among the many interdenominational groups receiving financial support from the C.M.E. Church.

There was a delegation from the C.M.E. Church at the First ECUMENICAL METHODIST CONFERENCE in London, England in 1881. Delegates have been active in the eleven subsequent conferences of this world-wide body of Methodism.

In 1967 the C.M.E. Church joined the current CONSULTATION ON CHURCH UNION. This is a concrete example of the church's continuing concern to work toward the building of broken humanity into oneness in Jesus Christ. (See also NEGRO METHODIST UNION NEGOTIATIONS.)

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RALPH G. GAY

CHRISTIAN PERFECTION is a term used by Methodists to denote a state of GRACE characterized by a heart cleansed from sin and filled with perfect love. JOHN WESLEY describes it as "loving God with all our heart, mind, soul, and strength," and continues by saying "This implies that no wrong temper, none contrary to love remains in the soul; and that all the thoughts, words and actions are governed by pure love." (*Works*, XI, 394) Elsewhere he writes, "Entire sanctification, or Christian perfection, is neither more nor less than pure love; love expelling sin, and governing the heart and life of a child of God." (*Letters*, V, 223) This is usually regarded as one of Methodism's most distinctive doctrines. For Wesley the doctrine of Christian perfection is the essential heart of Methodism and the chief thing for which it stands. In 1790, a year before his death, he wrote that Christian perfection is "the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appeared to have raised us up." (*Letters*, VIII, 238) This doctrine has had a large place in the history of Methodism, and is the major emphasis of many of the denominations which are offshoots of Methodism.

While this doctrine is characteristic of Methodism, Wesley's teaching on this subject has not always been correctly understood and interpreted. Indeed, many interpretations foreign to traditional Methodist teaching have abounded. The doctrine of Wesley, JOHN FLETCHER, and other Methodist "spokesmen" has not claimed any perfection which is not subject to the limitations of human life. The Christian is never immune to mistakes caused by ignorance or infirmities. Moreover, a spiritual experience which admits of no further growth is foreign to

traditional Methodist teaching. It is also incorrect to assume that Wesley teaches that the faith of any one moment secures a lifetime state of sanctification or perfection. Nor does Methodism teach that Christian perfection consists of merely being sincere, or of the utmost in human endeavor. These factors are implied; but Christian perfection is a gift of God, resulting from grace alone.

Methodism does not teach that Christian perfection is a state of freedom from temptation and probation. It is *not* "sinless perfection." Wesley rejects this term as being less than accurate because of mistakes and defects in the performance of the best Christians. Nevertheless, Wesley does not regard mistakes and acts less-than-absolutely-perfect to be sin, because they do not involve man's will. In this regard, it is necessary to understand Wesley's view of sin. He regards sin as "a willful transgression of a known law of God." (*Works*, XII, 394) This view of sin does not properly regard "mistakes" of ignorance, bodily infirmity, etc., as sin. While some traditions within Christendom regard any act which falls short of absolute conformity to God's will as sin, Wesley does not. However, he is realistic enough to recognize that the involuntary transgressions of the best men continually need the atonement. Because all Christians are liable to these involuntary "transgressions" Wesley states, "sinless perfection is a phrase I never use." (*Works*, XI, 396)

Yet, while Methodism does not teach that man can become infinite or absolutely perfect, Methodism has taught that man may be a partaker of God's nature (2 Peter 1:4) and that man may share in God's holiness (Hebrews 12:10). That is, in some measure the Christian may reflect God's nature as Christ is formed within him.

Wesley differs from some traditions within the Christian church in that he holds that Christian perfection, sometimes called "entire sanctification," is a separate work from that of regeneration, and distinct from the NEW BIRTH. Wesley writes, "... the new birth is not the same with sanctification . . . This is a part of sanctification, not the whole; it is the gate to it, the entrance into it." (*Works*, VI, 74) The regenerate Christian is a babe in Christ and by no means is fully grown. The process of maturing Wesley calls sanctification. While the young Christian is forgiven, and set apart for the service of God as a member of His kingdom, he is not yet "entirely sanctified." Though justified, he still has ORIGINAL SIN which is the source of all sinful acts. Thus there is a tension in his Christian life. (Luther describes this as being at once righteous in Christ and sinful in oneself; and teaches that this tension must remain until death.) Wesley believes that a deeper work of God's grace, entire sanctification, is available for all Christians. This deeper work of grace removes original sin and brings the believer into a life of holiness, or Christian perfection. The "perfect" Christian loves God supremely and is enabled to avoid any intentional violation of God's commandments of which he is aware. To be sure, the most mature Christian needs daily to pray, "Forgive us our trespasses" because his perfection is not absolute and his deeds are continually subject to mistakes and errors of judgment. Thus there is always a place for "growth in grace."

Wesley regards Christian perfection as both gradual and instantaneous. It is gradual in that the Holy Spirit may take time to prepare the heart for a dwelling place for God, and it is "instant" when the sanctifying work is actually consummated. Wesley declares, "Although we may by the Spirit, mortify the deeds of the body," resist

and conquer both outward and inward sin; although we may weaken our enemies day by day; yet we cannot drive them out. By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot, till it please our Lord to speak to our hearts again, to speak the second time, "Be clean;" and then the leprosy is cleansed. Then only the evil root, the carnal mind, is destroyed; and inbred sin subsists no more." (*Standard Sermons*, II, 390-91) Sanctification is contrasted with justification. The latter is an act described in forensic terms, indicating what God does for man when man's sins are forgiven and he is pardoned by God's grace. Christian perfection, or entire sanctification, completes the inward change wrought in regeneration, and is what God does in man by way of the impartation of grace which effects a real change in man's nature.

At this point Wesley differs from Luther and the Reformers. Luther and many of the other Reformers regard perfection as only a perfection of faith. That is, the believer can never be made actually righteous; he may only be accounted so. This is the doctrine of imputed righteousness. While Methodism does embrace a doctrine of imputed righteousness, she also teaches the doctrine of imparted righteousness; that is, by the grace of God man can actually be made righteous. Christian perfection is the power of the indwelling Christ to transform the nature of man so that he is enabled to do God's will.

As to the nature of this righteousness, it is both positive and negative. Negatively, the believer is cleansed from sin; and positively, his heart is filled with love. Traditional Methodism has taught that Christian perfection brings freedom from "evil thoughts and tempers," affirming that one may be delivered from original sin. On occasion Wesley's enthusiasm for the holy life, which results from the full indwelling of Christ, led him to make statements which some have felt tended to shift the emphasis from Christ to the Christian or his "experience of grace." However, Wesley teaches that any righteous act is the result of Christ's indwelling presence, and is not to be sought as an end in itself. Any concern for perfect acts which fails to keep a continuous relationship with Christ central is not characteristic of Wesley's teaching. Christian perfection is given to man by God's grace and it should never be separated from the indwelling Christ. It is not a property of man, it is the continuous gift of God. Christian perfection is possible only as the Christian, moment by moment, depends upon Christ and His work. At any time Christian perfection may be forfeited by unbelief.

Christian perfection is full devotion to Christ which is to be expressed in every act. Wesley emphasizes the element of devotion more than that of performance, the former being the central element of his teaching. Wesley does not reach absolute perfection; he teaches a perfection of love. The question arises as to whether it is possible to fulfill the law of love perfectly. Wesley teaches that Christian perfection enables a Christian to fulfill this standard insofar as his motives and actions are prompted by God's indwelling love. By divine grace a Christian can be enabled to keep the law of love. In this area he may be said to be "perfect." The mistakes and defects in performance which are the natural result of human infirmity do not allow the Christian to fulfill, in an absolute degree, every command of God. But this imperfect performance is a result of "mistakes and human

infirmities," not wrong motives. Wesley observes, "A thousand infirmities are consistent even with the highest degree of holiness, which is no other than pure love, an heart devoted to God, one design and one desire." (*Letters*, V, 6) The Christian is not able to fulfill absolutely every commandment in the highest way and in a perfect manner, as would an unfallen man. But Christ does not require a perfect degree of performance as a requisite for salvation. The Christian is to live under the law of faith. Faith working by love is all that God requires of man. Love is the end of the commands of God. This love includes loving God with all our heart, mind, soul, and strength; and our neighbor as ourself. God's law is fulfilled in a relative and subjective sense. The principal characteristic of Christian perfection is perfect love. When Wesley was asked if he had ever seen a perfect Christian who was free from sin, he responded that in the sense in which he used the word he had seen hundreds.

The nature and limitations of language have necessitated the use of such terms as "slay," "erase," "root-out," "consume," "remove," "take away," "destroy," etc., particularly in the hymns of CHARLES WESLEY. These terms have caused some to interpret Wesley as teaching that sin is a "material thing" or an "entity" to be substantialized. However often the Wesleys and others may have seemed to substantialize sin, in actual fact they did not do so. Such verbs as "destroy" are meant to be descriptive; they are not to be taken literally. The sinful nature is "enmity against God," and this implies that sin is an improper relationship to God, not a thing or a substance. Wesley insists, "Nothing is sin, strictly speaking but a voluntary transgression . . ." (*Works*, XII, 394) That is, sin is a wrong relationship to God. Christian perfection does not imply the removal of a substance but rather the redirection and reorientation of the affections and will so that one's love is "perfect" toward God and man.

Christian perfection is not solitary or mystical, it is practical. Methodism has always emphasized social concern and action. Perfect love is a gift given for the purpose of serving one's fellowman. Wesley insisted that there is no holiness but social holiness, and to turn religion into a solitary state is to destroy it. True religion, says Wesley, is "faith working by love." (*Explanatory Notes Upon the New Testament*, London, 1950 ed., p. 862.)

An enduring testimony of Methodist teaching on Christian perfection is seen in the hymns of Charles Wesley. Charles was at one with his brother John in stressing man's call to sanctity. Charles Wesley's hymns are sung wherever Methodists gather for worship. Indeed, many of them have permanently found their way into the hymnody of Christendom. Wesley quotes his brother's and his own verses as determinative for Methodist doctrine in his *Plain Account of Christian Perfection* (final ed. 1777, *Works*, XI, pp. 354-55), to show that since his early days in SAVANNAH he had not changed his attitude as to the ideal for the Christian life. "In the beginning of the year 1738, as I was returning from (Savannah), the cry of my heart was,

O grant that nothing in my soul
May dwell, but thy pure love alone!
O may thy love possess me whole,
My joy, my treasure, and my crown!
Strange fires far from my heart remove;
My every act, word, thought, be love!

In 1739 my brother and I published—

Eager for thee I ask and pant,
So strong the principle divine,
Carries me out with sweet constraint,
Till all my hallowed soul be thine;
Plunged in the Godhead's deepest sea,
And lost in thine immensity!

To these might well be added the lines which accompany them in Wesley's *Hymns*.

I want the Spirit of power within,
Of love, and of a healthful mind;
Of power, to conquer inbred sin,
Of love, to thee and all mankind,
Of health, that pain and death defies,
Most vigorous when the body dies.
(*Poetical Works*, 1, 307.)

Representative Methodist theologians traditionally have insisted with Wesley that this doctrine is not a "Methodist invention," but that it is well supported in Scripture and in the history of Christian thought. It may be fairly claimed that the Scriptures do not teach the necessity of willful transgression of God's commands. Indeed the central theme of the Gospel is the redemption of man from sin. John Fletcher, sometimes styled "the systematic theologian of the Evangelical Revival," points out that the term "perfection" has always had a legitimate place in thought and language. He shows, for example, that the word "Trinity" never occurs in the Bible, but the word "perfection" with its derivatives occurs as frequently as most words in the Scriptures, and not seldom in the same sense in which Wesley and himself use it. (Fletcher's *Works*, VI, 127)

Wesley insisted that his teaching on Christian perfection was Scriptural. He declares, "I therein build on no authority, ancient or modern, but the Scripture. If this supports any doctrine, it will stand; if not, the sooner it falls the better. Neither the doctrine in question [Christian perfection] nor any other is anything to me, unless it be the doctrine of Christ and His Apostles." (*Letters*, III, 157)

WILLIAM E. SANGSTER in his study of Wesley's doctrine of perfection, *The Path to Perfection*, pp. 37-52, outlines some thirty principal texts which Wesley and others have used as a basis for this doctrine. (Ezek. 36:25, 26, 29; Matt. 5:8, 48, 6:10; Rom. 2:29, 12:1; I Cor. 3:17 f., 7:1; Gal. 2:20; Eph. 3:14-21, 5:26, 27; Phil. 3:15; I Thess. 5:23; Titus 2:11-14; Heb. 6:1, 7:25, 10:14; John 8:34, 17:20-23; I John 1:5, 7, 8, 9, 2:6, 3:3, 8-10; James 1:4) Wesley, and the other leaders of the Evangelical Awakening who preached this doctrine, felt themselves to be within the basic framework of the tradition of the Christian Church. For example, the Anglican *Book of Common Prayer* offers this petition: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name."

The Old and New Testaments teach that man can be and should be pleasing to God. Nowhere does the Bible caution against expecting too much as a result of divine grace working in the heart of man. But there are frequent exhortations in the Scriptures urging the Christian not to fall short in his expectation of, and experience of, the deliverance from sin. Wesley, and those in his tra-

dition, insist that the only standard for the Christian life must be the Scriptures. Methodism teaches that man's lower standard of attainment must never be substituted for God's higher standard which through grace is possible for all men. Christians may pray with expectation, "Hallowed be Thy name; Thy kingdom come. Thy will be done in earth, as it is in heaven." (Matthew 6:10) (For later theological developments and controversies see HOLINESS and HOLINESS MOVEMENTS.)

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_____, *Letters*. 1931.

_____, *Standard Sermons*. 1921.

_____, *Works*. 1829. KENNETH CAIN KINGHORN

CHRISTIAN RECORDER. A publication of the African Methodist Episcopal Church. (See AFRICAN METHODIST EPISCOPAL CHURCH, **Publications**.)

CHRISTIAN SOCIAL CONCERNS, BOARD OF. (See SOCIAL CONCERNS, BOARD OF CHRISTIAN.)

CHRISTIAN STEWARDSHIP ORGANIZATION (British). Interest in this subject within British Methodism began in 1959 when the Conference appointed a special committee to study how the principles of Christian STEWARDSHIP could be implemented in the life of the church. On the committee's recommendation, the 1960 Conference established the Christian Stewardship Organization, charging it to engage in an educational program in Christian stewardship, and, when requested, to promote campaigns within the connection. The organization has been integrated with the Department of Connexional Funds and has a ministerial secretary. It has achieved considerable success in mobilizing for the service of the church latent resources of time, talents, and money.

J. MORRISON NEILSON

CHRISTIAN YOUTH MOVEMENT, METHODIST, in New Zealand, has its origins in the autonomous Young Women's and Young Men's BIBLE CLASS MOVEMENTS which were a feature of the church's youth program since 1904. In 1939, these movements were coordinated in the C.Y.M.M. administered by the Youth Board of the Conference.

The C.Y.M.M. embraces all young people in the Church from cradle roll to the senior youth groups, and as such emphasizes the unity of the church's family. Effective membership in the C.Y.M.M. begins when a young person in early teens graduates from Sunday school to Bible classes.

The first national officers of the C.Y.M.M. were appointed in 1959, and this was seen as the first step toward a self-governing youth movement.

An unusual and important feature of C.Y.M.M. is the

Order of St. Stephen. This order provides members of the movement with the opportunity of giving a year's full-time unpaid service to the church. Candidates serve where the church considers they can best be used. At the end of the year they are admitted as members of the order.

Office assistance, carpentering, pastoral and youth work are some of the fields in which this service has been given. In the early 1960's the work of the Youth Department was broadened and renamed the Department of Christian Education.

WILFRED F. FORD

CHRISTLICHE BOTSCHAFTER, DER, the official church paper of the Evangelische Gemeinschaft (EVANGELICAL ASSOCIATION), was authorized by the GENERAL CONFERENCE of 1835, following a period of heated opposition. Opponents felt that a church paper might make the denomination proud and worldly-minded and too much importance might be attached to literary attainment. Some suggested that no periodical could hope to be better than the Bible anyway. One rule stipulated that 700 subscriptions must be secured before the monthly paper could be released. This guarantee was obtained prior to the first issue, dated January, 1826, by a denomination that numbered about 7,000 adherents. Later it was issued semi-monthly and then weekly.

Religious papers were not usual among German churches, and *Der Christliche Botschafter* was one of the first German church papers to be published in the United States. At the time of its demise in 1946, it was the oldest German-language religious periodical in America. The Evangelical Association learned to know itself better through this paper, as it served as a medium for reporting events, announcing circuit and conference activities, deaths and other events of interest as well as through religious articles. ADAM ETTINGER, the first editor, continued to serve the York Circuit which was some distance from New Berlin, Pa., where the publishing house was located. After a year he resigned and was succeeded by WILLIAM ORWIG, who later became a bishop.

When the publishing house was moved in 1854 to Cleveland, Ohio, the *Botschafter*, as it was fondly called, was published in that city. Throughout the nineteenth century it exerted a strong influence upon the Evangelical Association. However, with the change from German to English which was effected in many churches of the denomination, the English paper, *Evangelical Messenger*, first issued in 1848, became more influential. The first World War sounded the death knell for the German language within the church. *Der Christliche Botschafter*, issued from Harrisburg, Pa. after 1934, struggled along until the time of union with the United Brethren in Christ. After 111 years of service to the church it was discontinued in January 1947.

JOHN H. NESS, JR.

CHRISTLICHE VEREINSBUCHHANDLUNG, Zürich, Switzerland, is the publishing house of the SWITZERLAND Annual Conference. Up to 1889 the Methodist ministers working in Switzerland sold books and distributed tracts sent from the *Traktathaus*, the Methodist publishing house in BREMEN, GERMANY. This took such effort that in 1890 a book shop was opened in ZÜRICH, Hans Jakob Breiter

being the first book agent. At the 1892 conference of the M. E. Church in Switzerland, it was resolved to establish a regular publishing society with a book shop bearing the name "Christliche Vereinsbuchhandlung." The printing office in Bremen remained the property of both conferences, the Germany Annual Conference and the Switzerland Annual Conference. The first manager in Zürich was C. A. Schmidtmann.

During the same year the present and quite representative building was erected at Badenerstrasse 69 in a good commercial location. The new book shop attracted more and more people. Printing facilities were installed. In 1894 the first issue of the *Schweizer Evangelist* was published. It is still the official weekly paper of the Methodist Church in Switzerland. The printing and editing of religious tracts was and is one of the specialties of the house. Yearly there are three million copies issued.

In 1936 the Gotthelf Verlag, a private religious editing firm, was taken over and thus a new impulse given to the editing of religious and general literature. By adding new branches the religious influence of the publishing house was increased. Today there are three book shops in Zürich and one each in Winterthur, Biel, and Wädenswil.

Under the able direction of Ernst Ryser, the present manager of the publishing firm and conference lay leader of the Swiss Methodist Church, sixty employees endeavor to make the *Christliche Vereinsbuchhandlung* an institution by which the good news of Jesus Christ, the Savior of mankind, is spread throughout the country.

R. Ernst Grob, *Die Bischöfliche Methodistenkirche in der Schweiz*. 1931.

Der Schweizer Verlag. Schweizerischer Buchhändler und Verlegerverein, 1961.

HERMANN SCHAAD

CHRISTLICHES VERLAGSHAUS STUTTGART. (See GERMANY, Publishing Interests.)

CHRISTMAS CONFERENCE, THE, was the conference which organized the Methodist Episcopal Church in America in 1784. It is commonly called the Christmas Conference because it met during the Christmas season of that year. The conference was called at the instance of FRANCIS ASBURY and agreed to by THOMAS COKE after their first meeting in BARRATT'S CHAPEL, Delaware, Nov. 14 of that year. The Journals of Coke, Asbury, EZEKIEL COOPER, and THOMAS WARE, and further accounts by FREEBORN GARRETTSON and others, describe in detail many important events connected with the importance of the Conference and its activities. These may be referred to, as well as all histories of American Methodism, for a complete evaluation of this supremely important meeting.

Whatever may have been the intention of John Wesley regarding the founding of a church in the newly freed colonies—and most American authorities feel that he did intend to found a church—he did not look for the calling or creation of an American governing conference. "Wesley never intended to originate an American General Conference," states BISHOP TIGERT, ". . . upon this fact proper historical emphasis has not, as yet, been placed." Francis Asbury, however, while surprised "and shocked" at the news which Coke brought him that Mr. Wesley intended him to be ordained as a superintendent immediately, demurred against accepting such an ORDINATION unless and until the American preachers themselves should elect him



ORDINATION OF FRANCIS ASBURY



BISHOPS OF THE CHRISTIAN METHODIST EPISCOPAL CHURCH
SEATED, L. TO R.: E. P. MURCHISON, B. JULIAN SMITH, BERTRAM W. DOYLE, JOSEPH A. JOHNSON, JR., J. CLAUDE ALLEN.
STANDING, L. TO R.: NORRIS S. CURRY, WALTER H. AMOS, P. R. RANDOLPH SHY, HENRY C. BUNTON

to such a position. He realized that a superintendency transferred to him by John Wesley's fiat alone would not be sufficient to control and manage the growing Methodist connection in America. "If the preachers unanimously choose me, I shall not act in the capacity I have hitherto done, by Mr. Wesley's appointment." Coke was surprised at Asbury's hesitation and demurrage, but agreed to the calling of a conference. Freeborn Garretson was sent out immediately "like an arrow" to call such a conference to meet in BALTIMORE on Christmas Eve, 1784.

On December 17, four of the founding fathers of the Methodist Church in America—Asbury, Coke, WHATCOAT, and VASEY—gathered at PERRY HALL, twelve miles or so from Baltimore, for a week of planning. "We began to prepare for our conference," Whatcoat wrote, "and to consider some of our rules and minutes as necessary to the helping forward of the Lord's work in our connection." Asbury's and Coke's *Journals* both deal with the Perry Hall meetings also.

On Friday, the 24th, the group rode into Baltimore to the place set at LOVELY LANE CHAPEL, down near the harbor. Coke said that "near sixty" preachers were present. NICHOLAS SNETHEN is said to have estimated "three score or more." No one knows exactly how many were in the Christmas Conference, but somewhere between sixty and seventy is the usual estimate.

The Christmas Conference took epochal action. First and foremost it organized a church: "We agreed to form a Methodist Episcopal Church" states the *Journal* of Thomas Ware. The name "Episcopal" is said to have been suggested by JOHN DICKINS.

Pursuant to this plan, the conference elected Asbury to be a superintendent, and received Coke as such also. Twelve of the ministers were elected "ELDERS" by the conference—a term Wesley substituted in place of "priests" in the Forms of Ordination he sent over. These men were ordained as such during the conference sessions. Asbury seems to have been ordained a deacon, an elder, and a superintendent upon three successive days with Wesley's abridgment of the Ordinal of the Church of England used as a ritual. The like ceremony has been so used ever since in American Methodism. (See Ritual.)

The conference received and formally adopted an abridgment of the English *Book of Common Prayer*, which Wesley called *The Sunday Service*, which was intended to be a strong connective bond and guiding symbol. The question and answer here are historic:

"Ques. 3: As the ecclesiastical, as well as civil, forces of these United States have passed through a very considerable change by the Revolution, what plan of church government shall we hereafter pursue?"

"Ans. We will form ourselves into an Episcopal Church under the direction of superintendents, elders, deacons, and helpers, according to the Forms of Ordination annexed to our Liturgy and the form of Discipline set forth in these Minutes."

The mention of *Minutes* in the above citation indicates that already the American fathers were building their own kind of organizational DISCIPLINE, which was destined to become all inclusive and all directive in the ongoing of the church. In fact, the guiding book of American Methodism in a short while came to be known as the *Discipline*, as *The Sunday Service* was discarded within the next eight years.

The Christmas Conference ran apparently until January

2 or 3, as "immediately after the conference," on January 3, Asbury and Coke are reported as drawing up a plan for a proposed college which was to be built at Abingdon, Md., and made plans for raising funds for the school.

The Christmas Conference cannot be considered exactly a General Conference in the sense in which that term came to be applied later, certainly by 1792. The 1784 Conference was, however, "general" in that all the preachers who could find their way to Baltimore were summoned to and members of it, and the entire sovereignty of American Methodism was taken over by the Christmas Conference as it proceeded to organize itself and its people as a Church. While it acknowledged Wesley's leadership and formally agreed to be subject to him, the truth is—and soon became clear—that the sovereignty had moved from England to America. That sovereignty rested no longer in the Founder of Methodism, nor in the superintendents elected on the American side, but in the body of all the traveling preachers who were in full connection with each other and the new church in American Methodism. In fact, three years later, when Wesley sent Coke over with a request that Richard Whatcoat be elected a bishop, the Conference of 1787 refused, and struck out of the Minutes the declaration of the Christmas Conference that they should obey Wesley in his leadership. This is known as "striking Mr. Wesley's name off the Minutes"—but this of course was three years later.

When the Christmas Conference adjourned, it had organized a church; named such church; elected its superintendents; ordained a ministry; accepted a liturgy; and went forward from that time "conquering and to conquer" as one authority expressed it. (See also THOMAS COKE, *THE SUNDAY SERVICE*, and *METHODISM IN THE UNITED STATES*.)

F. Asbury, *Journal*. 1958.

E. S. Bucke, *History of American Methodism*. 1964.

R. Emory, *History of the Discipline*. 1856.

N. B. Harmon, *Organization*. 1962.

Journals of the various men who participated.

W. Phoebus, *Richard Whatcoat*. 1828.

Warren Thomas Smith, "Christmas Conference," *Methodist History*, July 1968.

J. J. Tigert, *Constitutional History*. 1904.

N. B. H.

CHRISTOPHER, RALPH GRIFFIN (1787-1839), American pioneer minister and one of the four original PRESIDING ELDERS of the ALABAMA CONFERENCE established in 1832, was born Oct. 10, 1787, near Boyd's Ferry, Va., in Hanover County. In 1805 or 1806, he was converted under Britton Capel in Abbeville District, S. C., and in 1808, he joined the Methodists at Burke's Camp Ground in Greene County, Ga. He joined the SOUTH CAROLINA CONFERENCE in 1810 and served until 1821 when he located and began to practice medicine. In 1822 Christopher married Anne Tilman Chiles. The next year he moved near Greensboro, Ala., where he organized the Greensboro Church.

In 1830 he joined the MISSISSIPPI CONFERENCE which then served Alabama. He was the presiding elder of the Coosa District when the Alabama Conference was formed in 1832. In 1835 he superannuated, but in 1837 he was appointed Conference Agent to aid in raising supplies to build parsonages. In 1838 he was appointed to Livingston, Ala., and in 1839 he was supernumerary at Winchester, Miss. Christopher died Oct. 13, 1839, and was buried at

Christopher's Chapel in old DeSotoville, Choctaw County, Ala.

Lazenby, *Alabama and West Florida*, 1960.

DONALD J. WEST

CHUBB, JAMES (1749-1826), born in St. Germans, Cornwall, England, on Feb. 2, 1749, was converted in 1774 during a Christmas LOVEFEAST at St. Austell. He met with hostility at home, but became a Methodist class leader, and occasionally served as a LOCAL PREACHER. In 1778 he entered the Excise service at Liskeard, whence he went to Plymouth Dock for the first time to hear JOHN WESLEY preach. His duties took him to many parts of the country, especially in South Wales, but in 1784 he came to BRISTOL. Here he found both a wife (Elizabeth Wensley) and a fruitful sphere of influence. He became a leading member of the NEW ROOM. In 1786 he was instrumental in founding the STRANGERS' FRIEND SOCIETY in Bristol—a society strongly supported by Wesley, which continues to carry out a useful ministry to the poor, its headquarters again in Wesley's New Room. Chubb also accompanied THOMAS WEBB as he begged subscriptions from house to house for building Portland Street Chapel, opened in 1792.

Like many early Methodists, Chubb faithfully kept a journal recording not only the details of his personal life, but the names of the people whom he met (including occasions when he entertained John Wesley), notes about the sermons he heard, and many artless comments which enable us to visualize the life of a devout middle class Methodist of the period. He died in retirement at Liskeard in 1826. The four volumes of his journal were secured for Methodism by Stanley Sowton, the first two being at Wesley's Cottage, Trewint, the other two at the New Room, Bristol.

Wesley Historical Soc., *Proceedings*, XXIX. FRANK BAKER

CHUDLEIGH, FREDERICK (1878-1932), British Methodist, was born in Bristol, February 18, 1878. Deeply influenced by S. E. KEEBLE, he entered the Wesleyan Methodist ministry in 1900, and was trained at Didsbury College, Manchester, 1901-4. He joined PETER THOMPSON'S EAST END MISSION in Stepney, London, in 1906, and devoted the rest of his life to the London poor. Chudleigh became superintendent of the East End Mission in 1919 and greatly extended it; he was a pioneer in film evangelism. He died on February 21, 1932.

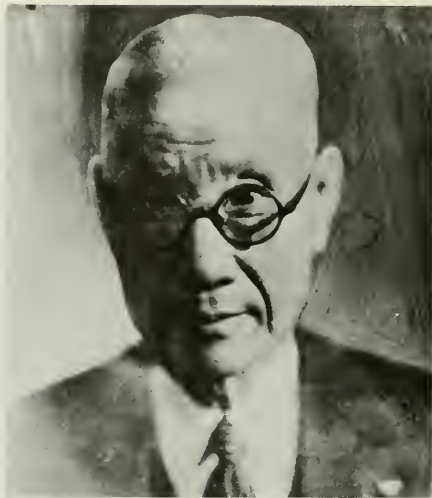
R. G. Burnett, *Chudleigh: A Triumph of Sacrifice*. London: Epworth Press, 1932. JOHN KENT

CHUNG, CHOON SOO (1874-1951), third bishop of the Korean Methodist Church, was born in Tew-san-ri, North Choon Chung Province, central KOREA, Feb. 11, 1874. His early education was in the Chinese classics.

In 1904 he drifted to Wonsan where the Korean revival was starting. Soon after baptism he became a local preacher and was one of the leaders in the 1907 revival that swept the peninsula.

After study in the Methodist Bible Institute in SEOUL, he was graduated from the Methodist Seminary in 1912, and was a member of the first class of elders ordained by the M. E. Church, South in 1915.

In 1919 he was one of the thirty-three signers of Korea's famous Declaration of Independence. He held



CHOON SOO CHUNG

pastorates in Seoul, Songdo, Wonsan, and Pyengyang, and was presiding elder of the Choonchun and Chulwon Districts. He was one of the three Korean delegates from his denomination on the Commission which organized the Korean Methodist Church in 1930.

Elected bishop of the Korean Methodist Church by the Board of Trustees in October 1939, he filled the unexpired term of the late Bishop CHONG WOO KIM, but his brilliant record soon went into eclipse. The Japanese police set aside the church constitution in 1941, and he was named director-general of the new church organization set up on military lines with full power to suspend or dismiss any minister.

Kept in control in spite of church opposition, he sought seclusion in the Roman Catholic Church soon after the Japanese War ended. During the mass displacement of Koreans after the Chinese Communist invasion of 1950, he died in a war refugee camp on Dec. 27, 1951, and was buried not many miles from the site of his birth.

Korea Mission Field, November 1939, p. 244.

J. S. Ryang, *Korea*. 1930.

CHARLES A. SAUER

CHUNG-HUA CHI-TU CHIAO-HUI, the Chinese name of the union church which was organized in 1927 out of certain Canadian Mission work, Presbyterian Reformed Church, and Congregational congregations and groups. (See CHINA.)

CHURCH, LESLIE FREDERIC (1886-1961), British minister, author, and editor, was born at Chester-le-Street. He entered the Wesleyan ministry in 1908, and after serving in English CIRCUITS became church history tutor at RICHMOND THEOLOGICAL COLLEGE, where he stayed from 1929 to 1935. He then became connexional editor, retaining the post until his retirement in 1953. He was editor during the multiple strains of the second World War, in which he lost both his Banstead home and many of his books as the result of an air raid. At his instance a field library was



LESLIE F. CHURCH

JOHN KENT

started in 1940, the purpose being to send books to the chaplains for their use with the men in their care. He also projected and wrote the famous *Wallets*, which contained helpful and spiritual messages, together with a little hymnbook; and these were soon found throughout the British armed services. He was a prolific writer; among his best known books were *The Early Methodist People* (Femley-Hartly Lecture, 1948) and *More About the Early Methodist People* (1949). He was elected president of the Methodist Conference in 1949. He was widely popular as a preacher. He died on Jan. 17, 1961.

CHURCH, LOCAL. A connective body of persons who have professed their faith in Christ, have been baptized, have assumed the vows of membership in The United Methodist Church, and are associated in fellowship as a local United Methodist Church in order that they may hear the Word of God, receive the Sacraments, and carry forward the work which Christ has committed to his Church. Such a society of believers, being within The United Methodist Church and subject to its *Discipline*, is also an inherent part of the Church Universal, which is composed of all who accept Jesus Christ as Lord and Savior, and which in the APOSTLES CREED we declare to be the Holy Catholic Church.

A local church may be either a station, or a church on a circuit, as may be decided by the appointive power.

N. B. H.

CHURCH, PAUL VAN ALLEN (1911-), American E. U. B. minister and church executive, was born in Rock Falls, Ill., July 10, 1911, the son of Lawrence and Mabel Church. He received degrees from the following institutions: Bradley University, Peoria, Ill. (B.S., 1934); EVANGELICAL THEOLOGICAL SEMINARY (B.D.); and

NORTH CENTRAL COLLEGE (D.D., 1957). He is married to the former Marietta Storey of Washington, Ill., and they have three married daughters.

He served pastorates in ILLINOIS at East Peoria, 1931-34; Villa Park, 1934-41; and Shannon, 1941-49. From 1949 to 1961 he served the ILLINOIS CONFERENCE of the E. U. B. Church as conference superintendent, and following that date to 1968 he was the Executive Secretary of the General Council of Administration.

Dr. Church has been a member of the General Board of the NATIONAL COUNCIL OF CHURCHES since 1961, and has served on many of its program boards and committees. He was a delegate to the WORLD COUNCIL OF CHURCHES Assembly at New Delhi, India in 1961, and UPPSALA, Sweden in 1968. He also serves as a member of the Advisory Committee of the AMERICAN BIBLE SOCIETY, a director of Religion in American Life, and a director of The Minister's Life and Casualty Union.

He represented his conference as a member of the GENERAL CONFERENCES of 1950, 1954, and 1958, and was a member of most of the major program boards and agencies.

In The United Methodist Church he was elected General Secretary of the PROGRAM COUNCIL in 1968, and holds his membership in the NORTHERN ILLINOIS CONFERENCE.

MRS. JEAN WEAVER

CHURCH BUILDING AND LOAN FUND, New Zealand, was established by the Conference of 1882, with a capital of £10,000. Its 1966 capital was £140,000. Its object is to advance to church trusts interest-free loans to assist in the erection of churches, halls, and parsonages, and in the liquidation of debts on church property.

It is administered by a committee in Christchurch which has to approve of plans and specifications for all proposed erections of, and alterations to church buildings; sanction purchases, sales, mortgages, and leases of property; and approve of loans and grants from the funds under its control.

A given trust must qualify for a loan by having raised an amount equivalent to the sum requested by way of loan. The term of the loans is usually for ten years. No "frozen" money is held by the committee. As the money is repaid by trusts, it is immediately built into new loans. Loans are advanced only for work previously approved by the committee.

Such a large amount of interest-free loan money saves the church every year large interest payments which otherwise would have to be met.

From a subsidiary fund called the Church Sites Fund grants are made to assist in the purchase of new sites for church properties.

H. L. Fiebig; *Inheritance*. Wesley Historical Society, New Zealand, 1947.

HERBERT L. FIEBIG

CHURCH CONFERENCE, ANNUAL (U.M.C.), a conference which may be held in any CHARGE, when the DISTRICT SUPERINTENDENT so authorizes at the request of the ADMINISTRATIVE BOARD of a LOCAL CHURCH. When such a conference is ordered, it is in reality the CHARGE CONFERENCE opened up to include all local church members present. The regulations governing the call and conduct of the regular charge conference apply to the Annual Church Conference when it is convened.

Traditionally an Annual Church Conference was convened in the Methodist Episcopal and Methodist Protestant Churches (before 1939) in order to have their Annual Church Conference elect officers for the year, rather than allowing such elections to remain in the QUARTERLY CONFERENCE—as the Charge Conference was then called. Many local churches which had been connected with the Methodist Episcopal Church—and practically all of them formerly connected with the Methodist Protestant Church—continued to elect their STEWARDS and TRUSTEES in this way in The Methodist Church, and not through the Quarterly Conference.

It is held by many that the election of church officers through a Church Conference, in which every member of the church votes, and not reserving such elections to the Quarterly Conference, provides a much more democratic process. The present Annual Church Conference enjoys well nigh all powers of a regular Charge Conference today—not simply electoral ones. The GENERAL CONFERENCE may be expected from time to time to change regulations affecting the rights, privileges and duties of the Annual Church Conference.

Discipline, UMC, 1968, Para. 145-147.
N. B. Harmon, *Organization*. 1962.

N. B. H.

CHURCH OF ENGLAND. (See ECUMENICAL MOVEMENT.)

CHURCH EXTENSION, BOARD OF. For many years during the growth of the M. E. Church in America there was still a need for some systematic process by which feeble congregations could be assisted in the erection of churches. The English Wesleys established a CHAPEL AFFAIRS DEPARTMENT which proved of great service to them, and similar associations were being organized in other great denominations. This want in America led the GENERAL CONFERENCE of the M. E. Church, in 1864, to authorize the establishment of a "Church Extension Society." This was incorporated in PENNSYLVANIA, March 13, 1865, with its central office in PHILADELPHIA, and SAMUEL Y. MONROE was its first secretary. Upon his sudden and untimely death, A. J. KYNETT, who had been a member of the General Conference, and had been active in securing the authorization of the society in the General Conference, was appointed to fill the vacancy. He was subsequently reelected "Church Extension Secretary," as he was commonly termed, for a long number of years.

In 1872 the society, as it had been, was organized into a Board of Church Extension, the members of which were to be elected quadrennially by the General Conference. The General Conference also provided that there should be collections on behalf of the Board. Special donations, and bequests came in from time to time to add to this sum. All funds were apportioned by the proper committee of the General Conference to the several annual conferences, and under the action of the respective conference committees these were distributed to the most needed churches within their territory. Local churches were stimulated to do their own part, and quite often gifts of money were made and loans advanced to local churches under stipulations that they themselves should do much, or a great part, of their own building work.

In the M. E. Church a loan fund also was provided whose capital was to be kept intact, and whose use was to be for the benefit of embarrassed churches which agreed

to repay at such time and in such installments as were specified and agreed to.

Bishop MATTHEW SIMPSON stated that a large portion of the help thus granted by the loan fund was to feeble societies in the west, and to small churches among the colored people in the south. This loan fund was the recipient of a great many contributions from benevolent persons. The colorful C. C. McCABE, who became Assistant Secretary of the Board of Church Extension and in time a bishop, succeeded in raising great funds, and his battle cry, "We are building two a day," became a slogan well known over the entire church.

A similar board was created in 1882 in the M. E. CHURCH, SOUTH. A Board of Missions was created by that Church at its organization in 1845-46, but the need to assist in the building of local homeland churches called for the creation of a special agency in the Church South. Its Board of Church Extension established headquarters in the city of LOUISVILLE, Ky., eventually erecting there a large and impressive office building such as the M. E. board had put up in Philadelphia. This Board was given authority to raise and administer a loan fund also, which it was mandated to hold separate from funds raised for general distribution. Careful regulations were provided for the administration of the Board, and with changes allowed for from time to time as the years went by. In the Southern Church Board of Church Extension there was a Woman's Department of Church Extension which aided and helped in gathering funds, and whose general secretary was empowered to see that each annual conference should organize parsonage societies in the various charges.

The two respective Boards of Church Extension remained as administrative agencies of the two churches until their union in 1939 when, in the reorganization of the church, these two Boards became united under and a part of the BOARD OF MISSIONS AND CHURCH EXTENSION OF THE METHODIST CHURCH. The office buildings in the cities of Philadelphia and Louisville, with their respective staff in each, continued to remain and to administer many matters which they of necessity had to look after, while gradually bringing all their organized home mission work under the one centralized control of the Board of Missions.

In 1952 the General Conference correlated certain of its boards and agencies and the Board of Missions and Church Extension, as it had been up to that time, became simply the Board of Missions. The Church Extension work was incorporated into and taken over by the Division of National Missions of the General Board. Complete disciplinary directions have always been given regarding the composition, duties and responsibilities of these various Boards, and the current book of *Discipline* ought to be referred to for all matters having to do with the structure or work of such agencies.

At the union of The Methodist Church and The E.U.B. Church in 1968, an even greater co-relation was called for. In general, however, the pattern of administrative procedure as it was in The Methodist Church continued to be followed. The current *Discipline* of The United Methodist Church must be referred to for all legislation and organizational procedures treating of present church extension moves.

N. B. H.

CHURCH GOVERNMENT (Church Polity). The Methodist Church has always held, with most theologians and

church historians, that there is no prescribed form of church government given in scripture which must or should of necessity be followed. There are, however, general principles and facts set forth in the Bible which have given guidance to the Church in all ages. In the Mosaic economy prescribed for the Jewish Church, there was a definite type of polity which was to be followed, and this in general was followed until the time of the New Testament. But when the Christian Church came into being under the overarching leadership and guidance of the Holy Spirit, we do not find that any one special type of church government was definitely called for. An English scholar of some note stated that in the New Testament one could find Congregational, Episcopal, and Presbyterian forms of church government followed out in different places and in different ways.

JOHN WESLEY, who as a youth entertained the doctrine that EPISCOPACY was the only authorized form of church government given by Divine inspiration, very early in his public life abandoned that theory. After having read Stillingfleet, he stated that he believed the author had unanswerably proved that neither Christ nor his Apostles prescribed any particular form of church government. Wesley stated that he thought the reason for this was "without doubt because the wisdom of God had regard to this necessary variety. Was there any thought of uniformity in the government of the Churches until the time of Constantine? It is certain there was not, and would not have been then had men consulted the word of God only."

Wesley did, however, believe the episcopal form of government to be altogether in harmony with the teaching of the New Testament and the practice of the early Christian Church. In line with this view, he seems to have recommended to the Methodists in America that they adopt an episcopal form of government, since he sent to them forms for ordination for the perpetuation of a ministry of SUPERINTENDENTS, ELDERS and DEACONS which pattern was exactly (save in the names only) similar to the three-fold ministry of the Church of England. In his Preface to the *Sunday Service*, which incorporated these forms for ordination, he stated that he felt that the Church of England was the best constituted national church in the world. At the CHRISTMAS CONFERENCE, therefore, which received this message from Wesley, it was decided that the Methodists in America would organize an Episcopal Church and would be guided by the Liturgy (*Sunday Service*) sent over by John Wesley, which itself was an abridgment of the Prayer Book of the Church of England. "We agreed to form a Methodist Episcopal Church," states the *Journal* of THOMAS WARE, a prominent Methodist participating in the Christmas Conference. In answer to the question, "What plan of church government shall we pursue?", the answer was, "We will form ourselves into an episcopal church, under the direction of superintendents, elders, deacons and helpers according to the forms of ordination annexed to our liturgy and the form of discipline set forth in these *Minutes*." (*Harmon's Organization*, p. 16.) The Methodist Episcopal Church in America then forthwith organized, and The United Methodist Church of the present day, which is the successor and extension of the original Methodist Episcopal Church, is an episcopal church, although the polity it pursues is in some respects quite different from that pursued by other episcopal churches.

Other Methodist churches of the world, those Method-

ism is unimpeachable, have adopted more of a congregational or sometimes a presbyterian, rather than an episcopal form of church government. No British-based Methodism—except in Canada for a time—has ever taken bishops for its executive officers. Also, even in The United Methodist Church (U.S.A.), the presbyterian influence is quite decided, as the elders form the nucleus of all the annual conferences, and have a tremendous voice in the ongoing of the church. Congregationalism, too, expresses itself in the many ways by which a local church by congregational vote or lay representation may determine various matters of local procedure which have to do with the ongoing of its own establishment, local plans and the like.

RICHARD WATSON, the Methodist theologian, states that "all agree in admitting that there was no model prescribed in the New Testament for a Christian Church . . . and that it was a branch of the liberty of the disciples of Christ, or one of their privileges, to choose the polity which seemed to them best adapted for extending the power and influence of religion."

The United Methodist Church holds in its 22nd ARTICLE OF RELIGION that Rites and Ceremonies of Churches have always been different and "may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word." This Article goes on to say that "every particular church may ordain, change or abolish rites and ceremonies, so that all things may be done to edification." While this Article deals with rites and ceremonies particularly, something of polity is also somewhat involved in these.

Methodism has always regarded deep spirituality and the certainty of God's acceptance as of more value than forms of church polity or ritualistic procedure. It has from the beginning called with more earnestness for true piety than ever it has for any type of ceremony or form of church government. While holding firmly to its own church discipline and polity, it is ready to fellowship with and unite in holy enterprises with evangelical Christians of every name, and of every form of church government. The great ecumenical movement of the present day finds Methodism enthusiastically ready to join hands with every Christian communion in furtherance of advancing spiritual holiness over all lands.

It should not be inferred from the above that Methodist churches look upon church government or polity as being nonessential. Some sort of organized form of activity must be had if there be any corporate action at all on the part of a church or society. The Holy Club had its rules, the early Methodist societies had their General Rules and discipline, and the church itself must have its own discipline and procedures if it is to fulfill its mission. It is for every Christian to be fully persuaded in his own mind as how best he may serve God, and where a polity of proven worth has been established by any group of Christians, let that polity be respected not only by outsiders, but most of all by those who themselves when they join in its fellowship are expected to conform to it. (See also British Methodism, Organization of, and Constitution of American Methodism.)

N. B. Harmon, *Organization*. 1962.
M. Simpson, *Cyclopaedia*. 1878.
J. Wesley, *Journal*. 1909-16.

N. B. H.

CHURCH AND HOME, official paper of the E. U. B. Church, was the successor to *The Telescope-Messenger*

and *Our Home*. It was first issued in January, 1964 as a semi-monthly, to conserve the best of the two former papers although not to be merely a combination of the same.

The Telescope-Messenger was formed at the time of union in 1946 by uniting the *Religious Telescope* of the United Brethren in Christ and *The Evangelical-Messenger* of The Evangelical Church. The first issue was released from Harrisburg, Pa. in January, 1947. It served the church effectively under its one and only senior editor, JOSEPH W. KRECKER, until December, 1963.

With the advent of The Evangelical United Brethren Church a monthly family magazine, *Our Home*, was inaugurated from Dayton, Ohio to promote Christian living in the homes of the church. This was a new publication, not having had any counterpart in either former denomination. Subscription rolls were never very large during its seventeen years.

Church and Home was published in Dayton, Ohio, first as a semi-monthly and later monthly. Due to an extensive promotional campaign it attained a circulation of more than 225,000 in 1966 from a membership of 750,000 persons. Krecker served as its executive editor until his retirement in 1967, when CURTIS CHAMBERS succeeded him. Its last issue was released February, 1969, when it became merged with *Together* magazine, following the formation of The United Methodist Church. The merged publication continued under the title *Together*, but a few months following the merger, Curtis Chambers became editor of the combined publication.

JOHN H. NESS, JR.

CHURCH METHODISTS. The last of many attempts to regard Methodism as a subordinate ally of the Church of England occurred in 1824, when MARK ROBINSON, a linen draper of Beverley, Yorkshire, put forward a scheme for making Methodism a sort of minor order within the Church of England, episcopally recognized and locally subject to the parish clergy. The scheme was reminiscent of THOMAS COKE'S LICHFIELD PLAN (1794). Receiving some unofficial Anglican support, but none from Methodism, a small society was formed, taking the title of Church Methodists, and in 1824 a chapel was opened at Cherry Burton. Beyond this rural parish, however, the movement never spread. By the time the scheme had been developed and published, the group had dwindled into nothingness. The proposals were conclusively answered by two laymen, Dr. Sandwich and Charles Welch, both of Hull, and by RICHARD WATSON in the *Wesleyan Methodist Magazine* of 1824.

O. A. Beckerlegge, "The Church Methodists," *Proceedings* of the Wesley Historical Society, xxxiv.
Benjamin Gregory, *A Handbook of Scriptural Church Principles and of Wesleyan Methodist Polity and History*. London: Wesleyan Methodist Book Room, 1888. JOHN T. WILKINSON

CHURCH MUSIC SOCIETY. (See MUSIC SOCIETY, METHODIST CHURCH.)

CHURCH OF THE NAZARENE, THE, is one of the larger of the holiness bodies, as the *Yearbook of American Churches* terms it, in the U.S.A. It looks back to the Methodist movement for the main theme of its doctrinal emphasis.

At the 1866 CENTENNIAL celebration of Methodism in

America, JOHN C. McCLINTOCK declared that CHRISTIAN PERFECTION was the central theme of the Bible. Thus, the stage was set for what historians now term the Holiness Revival of the nineteenth century. Under the able leadership of such men as RANDOLPH S. FOSTER, Methodist bishop, the renewed emphasis on the holy life reached ever-growing proportions in the Methodist Church and spread to all parts of the United States. Periodicals were founded, and the effect began to be felt in other denominations. The central concern that united the movement was the preaching of what was termed the Wesleyan doctrine of entire sanctification, which was interpreted as a second, definite, and instantaneous work of GRACE by which the believer was freed from ORIGINAL SIN and made perfect in love.

In its early stages the movement was carried along by individuals, local camp meetings and small associations. The associations grew in size and by the 1880's became the dominant influence. By 1880, however, some people felt that the older denominations were becoming so hostile to the holiness emphasis that they were compelled to withdraw. No large group ever broke away at any one time; rather, many small isolated groups and congregations sprang up all over the country. About the turn of the century these groups began to seek a wider fellowship by way of mergers. The Church of the Nazarene is the product of a set of such mergers.

PHINEAS F. BRESEE is looked upon as the founding father of the Church of the Nazarene. By 1895 this former Methodist pastor led in the organization of the First Church of the Nazarene, which superseded the Penial Mission in LOS ANGELES, where he had been preaching for a year. Coincident with Bresee's efforts, the Association of Pentecostal Churches was formed in New York. In 1896 this group united with the Central Evangelical Association representing New England. In October 1907, the Association of Pentecostal Churches and the First Church of the Nazarene merged to form the Pentecostal Church of the Nazarene. On Oct. 13, 1908, the Holiness Church of Christ united with the Pentecostal Church of the Nazarene in a joint meeting at Pilot Point, Texas, and they retained the name of the latter group. This date is accepted as the official beginning of the Church of the Nazarene. In 1915 the Pentecostal Church of Scotland united with the Pentecostal Church of the Nazarene.

In 1919 the word "Pentecostal" was dropped to avoid confusion with the "tongues" sects. During the years other groups have united with the Church of the Nazarene, including the Laymen's Holiness Association (1922); the International Holiness Mission, an English group (1952); the Calvary Holiness Church, also English (1955); and the Gospel Workers Church of Canada (1958).

The Church of the Nazarene, which keeps in essence JOHN WESLEY'S ARTICLES OF RELIGION and GENERAL RULES, looks upon itself as firmly Wesleyan in doctrine and practice. They have, however, added statements beyond Wesley on the plenary inspiration of scripture, regeneration, entire sanctification, divine healing, and eschatology, and have changed completely Wesley's article on the Church. Their major emphasis is upon the "second blessing" of entire sanctification and the personal holiness of the believer.

Organization. Government in the groups which formed the Church of the Nazarene was of all types: congregational, representative, and episcopal. The final outcome was a representative government. The highest law-making

body is the general assembly, which is composed equally of ministerial and lay delegates elected by the district assemblies. A general board, elected by the general assembly, has oversight of specialized general assembly concerns: evangelism, missions, publications, education and ministerial benevolences. The general assembly, presided over by the general superintendents who are elected quadrennially, has final authority in all matters, except changes in the constitution. Such changes must also be voted upon by the district assemblies. The district assembly orders the work of the district and has direct supervision over the local churches and ministers. The local church calls its pastor and conducts its own affairs in line with general assembly guidelines.

Education has been a concern of the Church of the Nazarene almost from its beginning; Bible colleges were formed at the turn of the century. Real impetus came in 1923 when six educational zones were created (changed to eight in 1964) with the intent of having a college in each zone. At present the following colleges are in operation: Eastern Nazarene College (Eastern Zone); Trevecca Nazarene College (Southeast Zone); Olivet Nazarene College (Central Zone); Bethany Nazarene College (West Central Zone); Pasadena College (Southwest Zone); Northwest Nazarene College (Northwest Zone); Nazarene Junior College A (N.J.C.A. Zone); and Nazarene Junior College B (N.J.C.B. Zone). Outside the United States there are five institutions: Canadian Nazarene College, British Isles Nazarene College, Australian Bible College, South African Bible College, and a Bible college in Frankfurt, Germany. In addition there is the Nazarene Theological Seminary at Kansas City, Missouri.

Missions began in what was to become the Church of the Nazarene as far back as 1897 when Mr. and Mrs. M. D. Wood, Miss Carrie Taylor, Miss Lillian Sprague and F. P. Wiley sailed for India. The work has grown until at present there are over twenty-five mission fields on six continents with a reported membership of above 60,000. The work is directed by the Department of World Missions of the General Board.

Publishing Interests. Publications began in the Church of the Nazarene in 1896 with the monthly *Nazarene Messenger*. Early in 1900, the Nazarene Publishing Company was founded to carry on the work of the growing denomination. After the 1908 mergers, plans were begun to establish a centrally located Nazarene Publishing House, which was done in 1911. The new publishing house is now the largest publisher of holiness literature in the world. It won the appreciation of The Methodist Church in 1944 when it published by amicable and helpful arrangement the *Daily Christian Advocate* for the GENERAL CONFERENCE then meeting in KANSAS CITY.

Three current periodicals have denominational authority: *The Herald of Holiness*, a weekly news magazine; *Other Sheep*, a mission periodical; and *Conquest*, a magazine for youth.

Ecumenically the Church of the Nazarene is a member of the National Holiness Association and has a fraternal relationship with the Division of Christian Education and the Department of Broadcasting and Films of the National Council of Churches.

Membership of the church is above 400,000.

E. S. Bucke, *History of American Methodism*. 1964.
Russell V. Delong and Mendell Taylor, *Fifty Years of Nazarene Missions*. Kansas City: Beacon Hill Press, 1955.

Manual of the Church of the Nazarene. Kansas City: Nazarene Publishing House, 1964.

M. E. Redford, *The Rise of the Church of the Nazarene*. Kansas City: Beacon Hill Press, 1965.

Timothy L. Smith, *Called Unto Holiness*. Kansas City: Nazarene Publishing House, 1962. J. GORDON MELTON

CHURCH PROPERTY. (See DEEDS, TRUST.)

CHURCH RECORDS. (See RECORDS AND STATISTICS.)

CHURCH SCHOOL (U.S.A.). The program of the LOCAL CHURCH for instructing and guiding its entire constituency in Christian faith and living is usually referred to under the head of "the Church School." This includes the SUNDAY SCHOOL and certain other activities such as the Methodist Sunday Evening fellowship, weekday programs and plans, and home extension services. These vary from time to time, and the present *Disciplines* must be consulted to ascertain exactly how these are at present managed in the various Methodist churches.

CHURCH OF SOUTH INDIA. On Sept. 27, 1947, one month and twelve days after the start of Indian independence, the Church of South India was inaugurated. The new Church resulted from twenty-eight years of negotiation and brought together the four South India Dioceses of the Church of India, Pakistan, Burma, and Ceylon, of the Anglican Communion; seven Church Councils of the South India United Church (the result of an earlier union of Congregational, Presbyterian and Reformed Churches related to churches of varied names in the United States, the British Isles and Continental Europe), and the four South Indian Districts of the Methodist Church (British Conference).

The new Church incorporated in its polity important features of each of the uniting Churches. From the Church of India, Pakistan, Burma, and Ceylon, it received the episcopate, and from the South India United Church and the Methodist Church, it received Presbyterian and Congregational elements. It began with fourteen dioceses and a baptized Christian community of slightly more than one million, of whom communicants or full members numbered about 335,000. Of the first bishops, three were former Methodists, one a former Presbyterian, three former Congregationalists, and seven former Anglicans.

Apart from one Church Council of the South India United Church which delayed entry for two years, the only considerable body of dissidents in any of the uniting Churches was the Archdeaconry of Nandyal (in the Dornakal Diocese) associated with the Society for the Propagation of the Gospel, which made it plain that it could not support work in South India on the same basis as before. A community of approximately 25,000 obtained permission to continue in the Church of India, Pakistan, Burma, and Ceylon. It was later constituted as a separate Diocese, its first bishop being a Presbyter of the Church of South India released for the purpose.

The ministers of the several uniting Churches were all recognized as ministers of the Word and Sacraments in the new Church on their acceptance of the Basis of Union, without supplemental ordination. The new bishops were consecrated in a service immediately following the service of Inauguration, in which those already bishops of the Church of India, Pakistan, Burma, and Ceylon, together with Presbyters and laymen from the other uniting

Churches, laid hands upon their heads. It was agreed that local congregations would not be required to accept as their pastors any men concerning the validity of whose orders they were doubtful.

The Methodist Church of the British Connexion enthusiastically accepted the union. Of the six hundred members of Conference in Great Britain, only five or six voted against it, and the South India Provincial "Synod marched into Union without a single deserter from the ranks," as the veteran missionary E. W. Thompson commented at the first public meeting of the new Church in Madras. The Methodist Church of Southern Asia (Southern Asia Central Conference [now UMC]), however, did not participate in the negotiations which led to the organization of the present Church of South India. This was partly a matter of geography, in that only two of the eleven annual conferences of this Church in India are in South India. Further, it was clear that to bring in this Methodist Church (American based) with its particular form of episcopal polity, would delay the achievement of Union, since it would introduce a type of episcopacy other than that of the Anglican tradition. The issue was frankly faced in conversations between leaders of the two Methodisms and of the other Churches involved and it was decided, at that stage, to avoid this complication.

There has been a steady growth in numbers, despite many circumstances adverse to Christianity in modern India. The Churches associated with the Basel Mission have entered into union and negotiations for union with the Lutherans of South India are well advanced. The Church of South India has been active in missionary work both within India and beyond in Papua and Thailand. Perhaps the chief fruit of union, and that which has had greatest effect in the Christian world, has been in the field of forms of worship. The C.S.I. Liturgy of Holy Communion, built from first principles and embodying the treasures of all the traditions of the new Church, has had wide creative effect in present-day liturgical practice.

B. T. Badley, *Southern Asia*, 1931.

A. H. Dammers, *Great Venture: the Church of South India in Action*. London: Highway Press, 1958.

J. N. Hollister, *Southern Asia*, 1956.

Michael Hollis, *Paternalism and the Church*. London: Oxford University Press, 1963. Supplement, 1967.

A. D. Hunt, ed., *Seventy Years on the Lucknow and Banaras District of the Methodist Church, 1880-1950*. Mysore City: Wesley Press, n.d.

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Bengt Sundkler, *Church of South India: the Movement Towards Union 1900-1947*. London: Lutterworth Press, 1954.

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A. MARCUS WARD

CHURCH SURVEY REPORT. (See **METHODISM IN THE UNITED STATES.**)

CHURCH TRIALS AND TRIAL LAW. In early Methodist societies before a church organization was contemplated, matters affecting the character of members and their worthiness to continue as members were settled in a sum-

mary way by each local society affected. JOHN WESLEY himself "turned people out," and purged his societies in England of those whom he felt did not properly belong. In early America the preachers had the right to receive or exclude members in almost as summary a fashion. But as the societies grew in membership, and especially when the M. E. Church in America was organized, something more of due process was called for before a member could be publicly reprovved or expelled. For it was one thing to exclude a person from a little religious society which was not a church, and something else entirely to exclude a person, who had once been received into the church, from the Sacraments and fellowship of a great over-arching ecclesiasticism. By the year 1789 in America, regulations had to be formulated outlining what was to be done when a person was accused of some infraction of Methodist law, or some serious break in the Methodist *Discipline*. Did such forfeit his church membership?

From 1789 to 1800 the pastor and the society before whom the accused was to be brought were considered coordinate in responsibility for delivering a verdict. After 1800, however, this plan was changed, so that the sole responsibility of the verdict was left with a committee or with the whole society. From that day until now no pastor has ever had the right to dismiss or expel a member by himself alone. Pastors of course have often been instrumental—and should be—in having an accused person brought before the church authority when the situation warrants this.

In 1808, when the delegated GENERAL CONFERENCE was created, one of the Restrictive Rules which was adopted to curb the all-embracing powers of that Conference was one—then Number 5—"They (the General Conference) shall not do away the privileges of our ministers or preachers, of trial by Committee, and of an appeal; neither shall they do away the privileges of our members of trial before the Society (changed to Church later), or by a Committee, and of an appeal." This rule—now Number 4—is in the present *Discipline* and except as shown above is the exact language of 1808. This fixed firmly in the Constitutional *esse* of the church the right of every member to claim a fair trial if ever there be need. The United Methodist Church continues this right.

"Church trials are to be regarded as an expedient of last resort," states the *Discipline*. "Only after every reasonable effort has been made to correct any wrong and adjust any existing difficulty should steps be taken to institute a trial. All trials should be conducted in a consistent Christian manner by a properly constituted court, after due investigation. The administration of oaths shall not be required." (Para. 1720, *Discipline*, UMC, 1968.)

Offenses. "A bishop, traveling elder, or local preacher shall be liable to accusation and trial upon any one or more of the following charges: (1) Immorality, crime, or other imprudent and unchristian conduct; (2) Habitual neglect of duties as a member or officer of the church; (3) Disobedience to the order and discipline of The United Methodist Church; (4) Disseminating doctrines contrary to the established standards of doctrine of the church; (5) Unministerial conduct or maladministration in office. A lay member of the church shall be liable to accusations and trial upon any one or more of the charges set forth in sub-sections 1, 2, 3, and 4." (Para. 1721.)

The *Discipline* outlines the trial procedures which are to be followed with reference to lay members, deacons, local preachers, traveling preachers (deacons or

elders), and bishops. In all cases the disciplinary regulations are to be followed out exactly.

A great deal of carefully worded disciplinary matter is to be found in successive *Disciplines* dealing with trial law. The *Discipline* itself must be referred to in its current edition to find the exact procedures to be followed. In general the practices of English common law are followed out in so far as possible by the church courts. Careful records are to be made of all proceedings, the accused has the right to call to his assistance a person or persons as counsel, appropriate notice must always be given to the accused in advance, and a bill of charges furnished him in sufficient time for him to prepare a defense; and an appeal is allowed if the verdict is adverse. Such appeal in The United Methodist Church must go to the Jurisdictional Committee on Appeals, which has the final word. It may throw out the trial, reverse the decision, or reaffirm it—after the manner of appellate courts.

Trial of Laity. The above general treatment refers to all trials which may be had in Methodist courts, whether the accused be clerical or lay. However, the trial of a lay person by a Methodist church court has not taken place so far as can be ascertained within this present century. Lay persons who are formally accused by their fellows in the usual Protestant church withdraw their membership at once, often expressing great anger that they are being adversely judged by those whom they had considered their brethren. They scorn to stand trial, taking refuge after formal accusations seem pending, by withdrawing or joining some other church. It is possible in The United Methodist Church, however, to try an accused person in his or her absence, after proper notice has been served on such person, whether or not the person elects to be present. Naturally, no church court has the power to affect a person in any other way than in his relationship to the church. No church court in a free land can fine a man or send him to prison. But it can censure, it can reprimand, it can suspend, and it can as a last resort, expel.

The power of church courts to censure or expel a member even though a person may feel aggrieved and undertakes to sue for defamation of character, is not questioned by the civil courts, *if the church court has acted in line with its own established processes.* "In the United States," observed Judge HENRY WADE ROGERS (the jurist whose presidency of the Committee on Judiciary of the M. E. Church was recognized as authoritative and commanding), "all questions relating to faith, practice, discipline of the church, and of its members belong not to the civil courts but to the ecclesiastical tribunals to which the members of the church are subject, and the decisions of those tribunals are final." Civil courts take the position that persons joining a church have made a contractual agreement with that church to be bound by its laws and processes. If those processes are properly followed out by the church, the civil courts will not take jurisdiction over alleged inequities.

Trial of Preachers. In the case of ministers who are accused of some infraction of disciplinary law or of unministerial conduct, or worse yet of immorality, a trial must be sustained by the accused, or he will automatically lose his ministerial office and membership. Each annual conference appoints a Committee of Investigation consisting of five ministers, nominated by the bishop, and this committee acts, if and when it must, as a grand jury, empowered to investigate reports or serious accusations brought against any ministerial member of the conference.

Careful regulations are prescribed for the conduct of the Committee of Investigation and also outlining the rights of the one who is accused. If, after following through the carefully outlined disciplinary processes, the Committee on Investigation feels that a formal trial is necessary, it brings in a bill of specifications, and a trial court must be set up by the conference, after the presiding bishop has appointed a traveling elder of the conference to be counsel for the church.

Thirteen effective elders at present constitute the trial court, which is to be presided over by the bishop, or some other bishop or district superintendent whom the president of the conference shall have appointed. (*Discipline*, UMC, 1968, Para. 1740.5.) Such trial court has full power upon conviction of the accused by a vote of nine or more of the thirteen to expel him from the ministry and membership of the church; to depose him from the ministry; to suspend him from his office in the ministry; or to fix a lesser penalty. Its findings are final, subject to appeal to the Committee on Appeals of the Jurisdictional Conference.

Regulations in the *Discipline* outlining and directing all sorts of matters connected with the trial of ministers have grown enormously of late years. In each such trial much is at stake, and frequently appeals are based on minor matters of technicality and the like.

"There is a profound difference in the spirit that pervades church law and that underlying civil law. In civil law, no penalty or blame can attach to one who is not proved guilty of an overt act. A man may intend to steal and plan to commit murder, but unless he does these things or threatens in a tangible way to commit such actual breach of peace, civil courts can take no notice. The law cannot deal with intent unless intent is made clear by an outward act. But the church in administering its discipline is vastly concerned with intent, for intent is part and parcel of a person's own spiritual attitudes." "The Church," a minister once observed, "is trying to prove or disprove the existence of sin in a person being tried, and not some one special outward expression of it."

Naturally church courts face a great difficulty when they attempt to enter into the realm of intent and attempt to find out what a person wills to do. But church courts will fail their ideal duty if they proceed entirely by judging all matters only by outward acts.

Trial of a Bishop. If a bishop should be charged with actions affecting his administration, or if it be a disciplinary violation, he is usually faced by the party or parties who feel themselves injured, before the Committee on Episcopacy of the Jurisdictional Conference. This committee must pass the character of each bishop at its quadrennial sessions and if there appear to be well-founded charges dealing with the bishop's maladministration, the Committee on Episcopacy usually hears such charges and gives the bishop an opportunity to reply. If the complaints are well founded the Committee so reports to the Jurisdictional Conference which may then take whatever action it feels necessary.

If, as has happened in three or four instances, a bishop has charges of immorality brought against him, disciplinary procedures are outlined whereby these charges, brought by certain elders, must be tried by a court of elders. Bishops, in case of an adverse decision, have the right of appeal to the Judicial Council after thirty days' notification in advance of one's decision to make such an appeal.

All matter of regulations having to do with notices,

testimony, records, obtaining of counsel and appeals are to be found in the *Discipline*, as well as what is to be done in proceeding against lay members; deaconesses; local preachers and accepted supply preachers; traveling preachers, and bishops. These different classes have from time to time been treated somewhat differently in the matter of trial law. The *Discipline* must always be referred to for germane regulations.

The church was not created to be a penal institution nor even a disciplinary organization, but a brotherhood whose ideal is to be that "of the saints in light," the Body of Christ. Punishment is no part of its idealistic on-going. It is somewhat like the ordinary family which must needs from time to time administer discipline to its members, but no family worthy of the name thinks of discipline and punishment as anything but an unlovely process which must be put into effect from time to time—and to the grief of all concerned. So with the church. Discipline it must have, and it cannot be the church if it continues to hold within its membership those whose life and conduct affront everything the church stands for, and who in heart and life do not properly belong. At best, however, church trials are horrible affairs and happy is the conference which never has to try one of its members, and happy is the local church whose members live above all reproach.

Disciplines, ME, MES, MP, TMC, EUB, UMC.
N. B. Harmon, *Organization*. 1962.
M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

CHURCHEY, WALTER (1747-1805), British Methodist, was born at Brecon, Wales, on November 7, 1747. He became a not over-successful attorney; he was converted to Methodism, perhaps through the influence of THOMAS COKE, who also came from Brecon. From 1771 Churchey frequently corresponded with John Wesley, and claimed to have originated the idea of the ARMINIAN MAGAZINE, which John Wesley started in 1778. Although Churchey was exaggerating, a letter from John Wesley to him on October 18, 1777, shows that Wesley did consult him about the idea. Churchey wrote large quantities of religious verse, of no distinction. After Wesley's death in 1791 he became a millenarian, of the school of Richard Brothers. His publications included *Poems and Imitations of the British Poets* (1789); *Lines on the Death of John Wesley* (n.d., probably 1791); *An Elegy to the Memory of William Cowper* (Hereford, 1800); *An Essay on Man upon Principles opposite to those of Lord Bolingbroke* (1804); and *An Apology by Walter Churchey for his public Appearance as a Poet* (Trevecca, 1805). That he is mentioned in the *Dictionary of National Biography* is perhaps an unnecessary tribute to his thirst for fame. He died at the Hay, near Brecon, Dec. 3, 1805.

JOHN KENT

CHURCHWARD, CLERK MAXWELL (1888-1968), Australian minister, educator, and noted linguist, was born on Dec. 20, 1888, at ADELAIDE, SOUTH AUSTRALIA. He was the son of Samuel and Emily Emma Churchward. He was educated at Prince Alfred College, Adelaide, and when he matriculated he entered Queen's College and attended the University of Melbourne. Intent on entering the ministry of the Methodist Church, he served as a home missionary in South Australia at Yondoit in 1909, at Brim

in 1910, and Cobram in 1915. He was a probationer at Numurkah and in 1916 was appointed assistant tutor at Leigh College, Enfield, New South Wales. He served in the A.I. Forces, 1916 to 1919. At the request of the NEW SOUTH WALES CONFERENCE he was ordained in Kent Town Church and returned as a Chaplain of the Forces in 1919. He was then stationed in the Culgong Methodist circuit.

On May 17, 1921, he married Marjorie Shaw of Strathfield, New South Wales, in Baker Hall, Davuilevu, Fiji. The following sixteen years he was a missionary in FIJI. He was soon recognized as a linguist of international standing. In 1926 he received the M.A. and in 1941 was awarded the Litt.D. by the University of Melbourne. In the course of his work he contracted filaria, and although this was in a mild form he nevertheless found it a severe handicap.

In 1944 he was sent to Milingimbi, Northern Territory, and engaged in translation work. From 1946 to 1961 he was employed by the Government of TONGA in linguistic studies, returning in that period for one year to William Street Mission, SYDNEY. In 1966 he was invited by the Government of Fiji to continue linguistic research. He had revised and completed his translation of the New Testament when he contracted pneumonia and died in Fiji on Feb. 24, 1968.

Churchward was a person of deep spiritual conviction who believed in the primary indefeasible values of individual human personality. He was a brilliant, unassuming scholar and his major works are: *Rotuma New Testament* (1930); *Rotuma Grammar and Dictionary* (1940); *Rotuman Hymn Book*, including Psalms 23 and 72, Te Deum, Baptismal Service, Holy Communion, Marriage Service, Burial Service and Catechism; *Tales of a Lonely Island* (1939); *Wesley Bi-Centenary Fijian Hymnal* (1938); *A New Fijian Grammar* (1941); *Tongan Grammar* (1953), and *Tongan Dictionary* (1959).

S. G. CLAUGHTON

CIEMAL. (See LATIN AMERICAN EVANGELICAL METHODIST CHURCHES, COUNCIL OF.)

CINCINNATI, OHIO, U.S.A., from 1834 called the "Queen City of the West," dates from 1788 when a settlement was founded on the banks of the Ohio River called Losantiville, "A City Opposite the Mouth of the Licking River." This name was soon changed to Cincinnati in honor of the "Society of the Cincinnati," a commemorative organization of Revolutionary War officers. Incorporated as a village in 1802 and a city in 1819, with a population of 10,823, it has grown rapidly into the outstanding industrial, commercial and cultural center of today, numbering a population of 502,550 in Cincinnati and 1,268,479 in the metropolitan area.

Methodism antedates the incorporation of the city by thirty-one years. The historian records that in 1788 "Methodism came riding into Cincinnati on horseback in the person of the Reverend JOHN KOBLER . . . Kobler received scant welcome. For the next few years, the New Lights, a revivalistic sect, dominated the OHIO-KENTUCKY frontier, but after JOHN COLLINS, a backwoods licentiate, organized a class of twelve members in 1802, the Methodists gained rapid headway." From the class organized by Collins in 1803 sprang the "Old Stone Church," now

Wesley Chapel, the first building of which was erected in 1806, six years before the organization of the Ohio Conference. The conference had its beginnings in 1812 when the first session was held in CHILICOTHE with Bishop FRANCIS ASBURY presiding. From these early beginnings, Cincinnati Methodism has grown to its present strength with fifty-four churches in Cincinnati proper and a total of seventy-one churches in the Cincinnati District with a membership in 1970 of 35,068.

Other Methodisms in greater Cincinnati at present are: A.M.E., thirteen; C.M.E., six; FREE METHODIST, two; WESLEYAN, one. Accurate statistics on these churches and their outreach can be obtained by reference to the journals of the separate organizations.

In addition to the growth and development of individual congregations, the following dates and incidents illustrate the high points in the life of Methodism in the city.

In 1820 the GENERAL CONFERENCE established the Cincinnati branch of the Methodist Book Concern. 1825 saw the beginnings of the M. P. CHURCH, with services held in the old Cincinnati College. The first building to house this congregation was built in 1842 at Eighth and Mound Streets, where they worshipped until 1908 when the church was relocated in Hyde Park, where it stands today as the North Hyde Park Church. In 1829 the OHIO CONFERENCE of the M. P. Church was organized in Cincinnati, and included all territory west of the Allegheny Mountains.

The *Western Christian Advocate* was established by the General Conference of 1834, with THOMAS A. MORRIS as editor. An act of the OHIO CONFERENCE (ME) in 1835, which started the movement leading to the establishment of the German Methodist Church in America and in Germany, took place when WILLIAM NAST was appointed a missionary to the German-speaking people in Cincinnati. In 1838 the first German Methodist society was founded by Nast and that same year the *Christian Apologist* was established with Nast as editor. Four years later, in 1842, Nast Memorial Church (now Nast-Trinity), the historic church of German Methodism, was founded. Later Nast went from Cincinnati as a missionary to GERMANY and began the movement eventuating in the birth of German Methodism in that country.

Old Trinity Church, dating back to 1837, was the scene of many important events, notably the founding of the FREEDMEN'S AID SOCIETY in 1866 with J. M. WALDEN (later bishop) as head; and in 1880 the organization of the NATIONAL WOMAN'S HOME MISSIONARY SOCIETY with LUCY WEBB HAYES, wife of U. S. President Rutherford B. Hayes, as its first president.

In 1888 the Elizabeth Gamble Deaconess Association was established with ISABELLA THOBURN as the first superintendent, and in 1889 this group founded Christ Hospital on York Street, which four years later was moved to Auburn Avenue. By mutual agreement in 1896, seven German-speaking deaconesses were excused from the Elizabeth Gamble Deaconess Association to establish the German Deaconess Home under the leadership of Dr. Christian Golder, with Louise Golder the first superintendent. Out of this German Methodist background developed Bethesda Hospital and Deaconess Association which has operated through the years the Bethesda Deaconess Home (1896), Bethesda Hospital (1898), and Bethesda Home for the Aged (1915).

The Methodist Home for the Aged, founded earlier in

Yellow Springs, was moved to College Hill in 1908, where it still serves an increasing number of persons. With the opening of Wesley Hall in 1949, a third facility for ministering to the elderly came into being.

Rounding out the institutions of Methodism in the city, GOODWILL INDUSTRIES was incorporated as a Methodist institution in 1918. In 1920 Wesley Child Care Center was founded by the Woman's Society of Christian Service. In 1934 Cameron Church for the Deaf was organized and named in honor of Virginia Cameron, deaconess. In 1940 the Woman's Division of Christian Service located its Literature Headquarters at 420 Plum Street. This was moved to Reading Road in 1954, and with the reorganization of the BOARD OF MISSIONS in 1964, the name was changed to the Service Center.

Allen Temple A.M.E. Church grew out of Wesley M. E. Church in Cincinnati under circumstances similar to those that gave rise to the Bethel churches in Philadelphia and Baltimore. As the number of Negroes increased in Wesley, the white members began to object to their presence and they soon began to crowd them out. This situation caused certain Negro leaders in Wesley to seek separation. With the aid of sympathetic whites a lot near Deer Creek was given to them upon which they constructed a small building in which to worship. James King, a slave preacher whose owner lived in KENTUCKY and allowed him to "hire his time," was the first pastor at Deer Creek. During 1823, King and a fellow member, Philip Broadie, were refused Holy Communion with whites at a Methodist camp meeting. This incident climaxed their dissatisfaction with the M. E. Church. Meanwhile, Isaac Jones, one of their number, went to Baltimore, Md., to marry. There he heard of the A.M.E. Church. Later the small group at Deer Creek decided to unite with "Richard Allen's Church." On Feb. 4, 1824 they were organized with Philip Broadie, a local preacher, as pastor. Their first building was located on North Street near New, then at Seventh Street, east of Broadway. In 1832 they erected a structure on Sixth Street, east of Broadway, and named it Bethel. In 1854 Bethel was replaced with Allen Chapel, and in 1870 a new edifice was purchased and called Allen Temple. Three former pastors have been elected to the episcopacy: JAMES A. SHORTER, BENJAMIN W. ARNETT, and ISAAC N. ROSE.

W. P. Dabney, *Cincinnati's Colored Citizens*. Cincinnati: The Debnay Publishing Co., 1926.

D. A. Payne, *History (AME)*. 1891. GRANT S. SHOCKLEY

Bethesda Hospital was begun at the initiation of the deaconesses of the German Methodist Church, as it was then, in the Spring of 1898. In that year, under the leadership of Christian Golder, seven deaconesses who had been released from the Elizabeth Gamble Deaconess Home to organize the Bethesda Hospital and Deaconess Association, acquired their first hospital building.

Before that as the private hospital of T. A. Reamy, the first Bethesda Hospital had twenty beds. In the beginning all patient care was given by deaconesses. Bethesda grew, prospered, and matured in its service to the community. In 1926 a new Medical and Surgical building was dedicated, with 159 patient beds.

In 1898 the first School of Nursing was opened with an enrollment of ten students, all deaconess candidates. In 1915, the school was reorganized and students who were not deaconess candidates were admitted. In 1951, Draher Hall, a modern, comfortable dormitory for students was

opened. It was named after Minnie Draher, who served as Director of the School of Nursing from 1905 to 1942.

At Bethesda the department of Medical Education is responsible for the development of young doctors during their internship, and additionally, the Hospital conducts an approved School of Medical Technology.

In 1901 the first Bethesda Maternity Hospital opened in a small house with six patients. The Maternity Hospital soon outgrew its facilities and in 1913 a new Maternity Hospital with sixty beds was opened. In the summer of 1960, a new obstetrics department opened in the new pavilion. More than 4,500 babies are born here annually. In 1960 a \$4,000,000 new pavilion was opened.

Presently, Bethesda is a 351-bed, general, non-profit, community hospital, incorporating the major medical specialties. The institution is approved by the Joint Commission on Accreditation of Hospitals. More than five hundred of the area's finest physicians comprise the medical staff.

MARJORIE L. MUHLNPOH

Calvary Church may rightly be called "a church on the move." From its organization in 1870 until the present, this congregation has had six changes of location and five changes in name.

Emerging as they were from the blight of slavery, the Negro Methodists in Cincinnati of the post Civil War period were faced with the choice of remaining with the church and being subjected to the indignities that were their lot at this time; or withdrawing and setting up a new denomination; or remaining with the M. E. Church, but organizing their own congregation where, with human dignity, they could engage in worship. The third choice was made by a group of loyal Negro Methodists who, as "free men of color," had settled in Cincinnati in the early 1800's. Encouraged by the efforts of R. S. Rust and JOHN M. WALDEN and their work with the FREEDMEN'S AID SOCIETY, this group met in the home of William and Amelia Beckley and effected the organization of what is now known as Calvary Church.

With faith, courage, and an almost incredible hope for their future as worthy members of the M. E. Church, they succeeded in buying a building on New Street just off Broadway, and in 1871 became a charge of the CINCINNATI CONFERENCE. Transferred first from the Cincinnati to the WASHINGTON CONFERENCE, the New Street Church was admitted to the LEXINGTON CONFERENCE in 1873.

In 1876 the congregation moved from New Street to West Seventh Street between Plum and Central Avenue. The interval between 1879 and 1893 saw a succession of five pastors. With the appointment of H. W. Tate and the expansion of business in the Seventh Street area, the congregation moved to West Ninth Street near Freeman Avenue, where it remained until 1902. Then, again on the move, the Ninth Street congregation acquired property at Park Street and Carlisle Avenue, where it became the Park Street Church.

From 1902 to 1925 Park Street, under the pastorate of able and dedicated leaders—D. E. Skelton, P. T. Gorham, T. L. Ferguson, and B. F. Smith—grew in membership, in Christian service, and exerted a spiritual influence known and felt throughout the city. This spiritually engendered momentum was continued in the unusually long pastorates of David D. Turpeau, Robert G. Morris, and Solomon W. Bankhead. The need for a better and larger

physical plant was met when the Park Street congregation, with Closter Bryant as pastor, moved in 1925 into the old St. Paul Church at Seventh and Smith Streets. Bishop MATTHEW W. CLAIR, SR. preached the dedicatory sermon, and the church became known as Calvary.

For thirty-five years Calvary continued its ministry at Seventh and Smith Streets, but a changing Cincinnati with its urban renewal projects and its planned expressways made it necessary to vacate that property in 1960. Calvary again relocated in old Trinity Church, 118 West Ninth Street in downtown Cincinnati, on Feb. 28, 1960. It was in this Trinity Church that the Freedmen's Aid Society was established on Aug. 7, 1866.

In 1965, with dissolution of the Lexington Conference, Calvary became a member of the OHIO CONFERENCE, the same conference in which it was born. In 1970 its membership is 662.

MRS. MARY H. WEATHERLY

Christ Hospital is a 600-bed general hospital—a well-known and very familiar institution to people not only in Cincinnati, but throughout the states of OHIO, INDIANA and KENTUCKY.

The Hospital had its beginning in 1889. Its founding was truly a reenactment of the Good Samaritan story. The Elizabeth Gamble Deaconess Home Association, a Methodist organization, had been in existence about one year. One of the deaconesses was on her way home from work with the needy in the city. It was a cold, rainy day in March. Suddenly she heard a woman weeping; turning, she saw her seated on the curb. The woman was very ill and apparently without anyone to care. She had walked across the bridge over the Ohio River from Kentucky seeking help, but did not know where to go. The deaconess picked her up, assisted her to the Deaconess Home on York Street, and these devoted women provided care for this needy woman. The woman died, but not without friends to care.

The next week, an appeal was made to the Board of Trustees of the Deaconess Home Association for permission and funds to start a hospital. Both were granted. With this, a ten-room house was purchased and a hospital was born. The first name given was Christ's Hospital, and later this was changed to The Christ Hospital.

The Hospital has grown from this humble and compassionate beginning to the fine medical center that it is today, with 600 beds and 150 more now under construction which when complete will give a complement of 750 beds.

The Hospital is furnished with the finest medical equipment along with a two-million-volt X-ray machine used extensively in treatment of cancer. The staff is well trained, many of the specialists being professors on the staff of the College of Medicine of the University of Cincinnati.

The Hospital has an up-to-date educational program for interns, residents, nurses, X-ray technicians, intravenous technicians, laboratory technicians, and an annual workshop for the clergy on pastoral care and counseling.

From this humble beginning came not only a hospital, but an outstanding School of Nursing with 200 students enrolled. The School of Nursing cooperates with the University of Cincinnati in its training. The sciences are taught at the University; the students receive their nursing arts and teaching at the School of Nursing.

Another important institution has emerged since the



CHRIST HOSPITAL, CINCINNATI, OHIO

founding of The Christ Hospital—The Christ Hospital Institute of Medical Research. This institution has made a world-wide contribution in various areas of research.

The desire of the hospital is to keep the compassion of its original founder at the center of its service to humanity.

L. H. MAYFIELD

Hyde Park Community Church is located in a residential area, but with a metropolitan constituency. The church resulted from a merger in the 1920's of three congregations, and so the word "community" was added to the name.

The present sanctuary, completed in 1927, has a rich variety of symbolism incorporated in its structure and design. Many distinguished ministers have served as pastor of Hyde Park. Earl Hoon was minister in 1927 when the first building was erected, and Lynn Radcliffe brought considerable stature to the church during a thirteen-year pastorate (1948-61).

An expansion program was initiated in 1964 and completed on May 15, 1966, with Bishop F. GERALD ENSLEY preaching the sermon of consecration. This improvement project, costing in excess of one million dollars, provided additional classroom facilities, an office wing, a chapel of rare beauty, and a parking lot. Emerson S. Colaw was pastor during the time of construction.

With a membership of 2,500, coming from all parts of the city, the church's program is geared to meet a heterogeneous constituency.

EMERSON S. COLAW

Methodist Home on College Hill, the first home for the aged in Ohio, was incorporated on Aug. 4, 1899, under authority from the five annual conferences in Ohio. The Home grew out of the conviction of Henry C. Weakley that the church ought to provide care for those elderly persons who were alone and unable to provide against the infirmities of old age, and to him credit should be given for the vision and energy that launched this benevolent enterprise.

A frame building with fourteen acres of ground was purchased in Yellow Springs, Ohio, and by the end of 1899, thirty-four persons had been received as members. On Nov. 9, 1902, fire destroyed the buildings. The people, all unharmed, were then transferred temporarily to a building in Granville, Ohio. Mrs. and Mrs. Obed J. Wilson gave twenty acres of land on the brow of College Hill, Cincinnati, and a home of concrete, brick and steel, so as to be fireproof, was planned and designed to serve 300 people. The Wilsons further evidenced their deep interest by providing \$70,000 for the erection of the Chapel and the North Wing. Another generous gift from Mrs. Amanda Whetstone, in memory of her husband John Whetstone, made possible the completion of the eighty-room Whetstone wing.

On June 2, 1903, ground was broken on the new site but labor troubles, increased costs, and lack of money delayed the project so that the building was not completed until 1908. Forty elderly persons made the train trip from Granville to Cincinnati to open the Home that

year. Due to lack of financial support over 100 rooms remained vacant for eight years.

C. Lloyd Strecker became General Manager in 1921, and under his leadership the south wing of the home, since renamed Strecker Wing, was built and dedicated in 1939. It contains seventy-five rooms. Strecker died in 1946 and was succeeded by Richard E. Scully, founder of GOODWILL INDUSTRIES in Cincinnati. He built on the achievements of the past, erecting Greeno Hall, which was named for Edward W. Greeno, member of the Board of Trustees for thirty years and president for twenty-five years. An imposing structure of three stories, providing forty-three rooms and apartments, it was dedicated in 1950. In 1952 a new dining room and kitchen were built on the first floor. During Scully's ten-year administration, the capacity of the Home increased from 200 to 300 members, and thirty-two adjacent acres were purchased.

In December 1956, William A. Boehnker became manager of the Home and Harold E. Scheele, assistant manager. Emphasis was now laid upon improvement of services. Part-time workers in physical and occupational therapy were added to the staff. In 1959 the Board of Trustees decided to erect a new wing to provide rooms better designed for efficient nursing care of the elderly. The Garrison Health Center provides seventy-four single rooms, ten double rooms, three four-bed wards, and a medical clinic on the second floor. The building itself cost \$1,775,000, and was dedicated in June, 1962.

The Methodist Home, now in its seventy-first year of service to elderly people, ranks as one of the fifteen largest Methodist homes in the U.S.A.

Westwood Church. The congregation had its beginnings in 1818 as a class meeting held in the homes of Lawson Wedding and Dr. Richard Kendall, physician and local preacher. A log church was built through the efforts of a faithful group who continued evangelizing all newcomers. A frame church was built in Cheviot, Ohio in 1842. The present Gothic structure was built of Indiana limestone in 1896. The cornerstone of the sanctuary was laid on June 14 of that year, at the corner of Beechwood and Elmwood Avenues in the Westwood suburb.

James N. Gamble, president of Proctor and Gamble Company, had made a donation of \$25,000 toward the erection of a new church on condition that the remaining \$25,000 be raised by the congregation by subscription only, without the aid of festivals, bazaars, or other extraneous means. The required amount was duly raised.

Two additions for educational purposes were made in 1926 and 1952, known as Epworth Hall and Eckel Hall. Extensive changes in the chancel area of the sanctuary were made in 1963.

From pioneering beginnings in 1818, the congregation in 1970 has a membership of 2,529 members, a staff of four ordained ministers, twelve lay employees and a missionary family serving in Africa. One-third of the annual budget is set aside for benevolences. The congregation was responsible for the beginning of seven churches in the Western Hills area and has now concentrated on a missionary extension into the inner city.

Easter services were televised to the entire nation in 1965 over 158 stations, the first time an Easter service originating from a Methodist church was seen and heard in every state in the continental United States.

Cincinnati Enquirer, June 15, 1896. ROLAND GILBERT HORN

CINCINNATI CONFERENCE (ME) was organized at Xenia, Ohio, on Sept. 22, 1852 with Bishop EDMUND S. JAMES presiding. It was formed by dividing the OHIO CONFERENCE. Its territory was southwest Ohio.

The KENTUCKY work, which had been a part of the Ohio Conference, was also set off as a conference by the 1852 GENERAL CONFERENCE. For convenience the Kentucky preachers met with the Cincinnati Conference brethren in their first session in 1852, and the proceedings were printed in the General Minutes as those of the "Cincinnati and Kentucky Conference." But legally there was no such body; there was a Cincinnati Conference and a Kentucky Conference. The gathering at Xenia was a combined session of the two conferences.

In 1853 the Cincinnati Conference reported nine districts, 103 charges, 170 preachers, and 32,563 members. Three of the nine districts represented the German work of the region—the Cincinnati German Mission District, the Pittsburgh German Mission District, and the North Ohio Mission District. The three districts reported 3,274 members in 1853. This work was set off as the CENTRAL GERMAN CONFERENCE in 1864.

The FREEDMEN'S AID SOCIETY of the M. E. Church was organized in CINCINNATI in 1866, and the Cincinnati Conference was the first in the church to recognize it. The 1867 journal reported over \$3,200 raised for the society.

The 1866 journal reported women's colleges at Cincinnati, Hillsboro, Springfield, and Xenia which received conference approval along with OHIO WESLEYAN UNIVERSITY at Delaware.

In 1912 the Cincinnati Conference supported the Christ Hospital and the Methodist Home for the Aged in Cincinnati, and it recognized Hillsboro Female College along with Ohio Wesleyan University. The journal took note that the Methodist Home for Children near Columbus was beginning its important work.

In 1912 the Cincinnati Conference reported four districts, 171 charges, 56,394 members, and property valued at \$3,503,020. In 1913 the conference was merged with the CENTRAL OHIO CONFERENCE to form the WEST OHIO CONFERENCE.

General Minutes, ME.

Minutes of the Cincinnati Conference.

John M. Versteeg, *Methodism: Ohio Area, 1812-1962.* 1962.

N. B. H.

CIRCUIT. Two or more local churches or societies which are joined together for pastoral supervision. In American Methodism these together constitute one pastoral charge. (See CHARGE, PASTORAL.) In the growth of American Methodism circuits in which there are for a time two or more churches, are usually bracketed together into a "charge," until each of the several churches of such a circuit become strong enough to become Stations, and thus have a preacher-in-charge all their own. (See also STATION.)

In British Methodism and its offshoots the circuit is normally served by several ministers, one of whom is designated the superintendent minister—in Wesley's day his "assistant," the others being "helpers." (See also BRITISH METHODISM, ORGANIZATION OF and CIRCUIT PLANS, CIRCUIT QUARTERLY MEETING, and CIRCUIT STEWARDS.)

FRANK BAKER

CIRCUIT PLANS, one of the most familiar institutions of British Methodism, date from the days of Wesley. In their earliest form they were handwritten, existing often in one copy only, which was posted in the superintendent's house for consultation by the preachers. These plans gave no more than the initials of the preachers appointed to preach at the several chapels of the circuit for a period of weeks, set out in tabular form. By the turn of the century they were printed for wider circulation, but still as a rule contained no more than the names of the chapels, the hours of services, and the surnames of the preachers, usually for the quarter. Early in the nineteenth century the plan developed; normally each preacher was given a number, which stood in the appropriate place in the table instead of his name. At this time also the plans began to give general circuit information, though still keeping to the form of a broadsheet printed on one side, special collections or occasions being indicated by abbreviations after the preacher's number.

Late in the century names instead of numbers became normal again, and the plans began to appear in booklet form, which in addition to giving the Sunday and weekday appointments served as a circuit directory, with names of circuit and society officials. Being the entire responsibility of the superintendent, they varied in form and content from circuit to circuit.

The earliest recorded plan is a London plan in Wesley's handwriting, though CHRISTOPHER HOPPER claimed to have devised the idea. Wesley's plan is for one week only in 1754 and is reproduced in Stevenson's *City Road Chapel*. The "Society of Cirplanologists" compiled in 1960 a register of all known extant plans up to 1860, giving their present whereabouts. The earliest is a Leeds plan of 1777. There are some thirteen hundred plans recorded in every branch of Methodism.

Wesley Historical Soc. *Proceedings*, xxxii.

OLIVER A. BECKERLEGGE

CIRCUIT QUARTERLY MEETING, a British Methodist institution which arose in 1748 as a device for insuring that the individual Methodist SOCIETIES should be "more firmly and closely united together." The idea was put forward by JOHN BENNET on the basis of Quaker precedents, and he cooperated with WILLIAM GRIMSHAW, who conducted the first Quarterly Meeting at Todmorden Edge on Oct. 18, 1748. The 1749 Methodist Conference made the holding of Quarterly Meetings one of the responsibilities of the ASSISTANT, and Bennet was charged with encouraging their growth.

The Circuit Quarterly Meeting was a gathering of STEWARDS and LEADERS from the societies composing the CIRCUIT, meeting under the chairmanship of WESLEY or one of his preachers. It was charged with the responsibility of coordinating the finances and spiritual activities of the societies as a whole, including especially the support of the preachers stationed in the circuit. The financial affairs were largely delegated to CIRCUIT STEWARDS or "general stewards"—this latter term being used for those first appointed and continuing the normal title throughout Wesley's lifetime. All branches of British Methodism have laid great stress on the Circuit Quarterly Meeting as a vital link between the local societies and the annual conference, having major responsibility for inviting min-

isters to the circuit, for the oversight of the varied aspects of the Work of God therein, and the highest official court of which most Methodist laymen may expect to become members.

Davies and Rupp, *Methodist Church in Great Britain*. 1965.
Harold Spencer, *Constitutional Practice and Discipline of The Methodist Church*. London, 1964.

FRANK BAKER

CIRCUIT STEWARDS (in British Methodism). As early as 1746 England and Wales were already divided into seven Methodist CIRCUITS, and although the itinerant ASSISTANTS were responsible to Wesley for the conduct of all circuit business, including finance, laymen were appointed to assist with the administration of the circuit. The stewards were originally charged with the collection and expenditure of funds, chiefly to meet the expenses of itinerant preachers. The stewards were members of the CIRCUIT QUARTERLY MEETING, to which they reported their activities. The choice and appointment of circuit stewards was originally in the hands of JOHN WESLEY or his Assistants. In the WESLEYAN METHODIST CONNECTION this situation remained virtually unchanged down to Methodist Union in 1932. In the non-Wesleyan churches the office of circuit steward was not normally discontinued, but the principle of election by the members was applied, so that the usual practice was for the circuit quarterly meeting to elect the circuit stewards by a majority vote. This practice was carried over into the Methodist Church in 1932, when Superintendent ministers in the Wesleyan tradition finally lost the right, or, as they often thought of it, the obligation, to nominate to the Stewardship. Under the existing constitution, the December Quarterly Meeting elects two stewards, who remain in office for one year, and are eligible for reappointment. In some circuits the office changes hands regularly, and in others the same individual may remain a steward for many years. The stewards are still responsible for the circuit finances, and for the material well-being of the ministers stationed in the circuit. They are ex-officio members of the District Synod. In the nineteenth century they gradually became responsible for the invitation of ministers to serve in their circuit, although the invitations are made on behalf of the Quarterly Meeting. Under the existing rules, however, there is an official Circuit Invitation Committee, composed of the Circuit ministers, the Circuit stewards and such other members as are appointed by the June Quarterly Meeting, and this Committee makes recommendations to the Circuit Quarterly Meeting. At one time in the nineteenth century the Circuit Steward was commanded by the Wesleyan Conference to provide for an annual tea meeting of the members of the societies in the circuit, but this duty seems to have lapsed. (See also STEWARDS in BRITISH METHODISM.)

H. Spencer, *Constitutional Practice and Discipline of the Methodist Church*. London, 1964.

JOHN KENT

CITY ROAD CHAPEL. JOHN WESLEY's Chapel in City Road, London, opened by him in 1778, and regarded as the Cathedral of World Methodism. (See LONDON, *Wesley's Chapel*.)

CLAFLIN, LEE (1791-1871), American lay leader, industrialist, banker, and philanthropist, was born in Hopkinton, Mass. Nov. 19, 1791.

As a boy, Clafin was apprenticed to learn the tanning business. Upon coming of age, he began his own tannery in Milford, beginning what was to be a highly successful business career. From the tanning business he went into the manufacture of boots and shoes, transferring his factory to Hopkinton.

As his business prospered, Lee Clafin founded and became president of the Milford and Hopkinton Banks. Turning his interest to government, he was elected to the Massachusetts House of Representatives in 1834. Later he was elected to the upper house of the legislature.

Lee Clafin was active in the work of the M. E. Church from the age of sixteen, when he united with the church. He generously and actively supported its projects at home and abroad. He was deeply interested in the need to bring about reforms and was active in efforts to abolish slavery. His home was a "station" on the famed "underground railroad" which aided slaves in escaping to Canada. At the close of the War Between the States, he saw the need for setting up educational opportunities for the freedmen. He furnished the necessary funds to purchase a school in Orangeburg, S. C. Through his generosity, CLAFLIN COLLEGE, an institution of the M. E. Church, was made possible.

Lee Clafin is credited with many accomplishments, but his most far-reaching good was achieved in 1869, when he joined forces with three fellow Methodists, ISAAC RICH, JACOB SLEEPER, and WILLIAM F. WARREN, in establishing BOSTON UNIVERSITY. Signing of the university's charter was an occasion of special significance for Clafin, for his son, WILLIAM CLAFLIN, signed the historic charter, as governor of Massachusetts.

Lee Clafin died Feb. 23, 1871.

Appleton Cyclopedia of American Biography.

M. Simpson, *Cyclopedia*. 1878. DANIEL L. MARSH

CLAFLIN, WILLIAM (1818-1905), American layman, business leader, and public servant, was born in Milford, Mass. on March 6, 1818. He was the son of LEE CLAFLIN, also a noted leader among the laity of the church. After completion of preparatory work at Milford Academy, Clafin entered Brown University in 1833. His own illness and the illness and death of his mother in 1835 compelled him to cut short his university studies.

In 1844 he joined his father's boot and shoe manufacturing firm. In addition to successfully managing his father's business, Clafin achieved equal success in his own business ventures. He was founder and president of the Hide and Leather National Bank, Boston, and organized two other banks—New England Trust Co. and Five Cent Bank.

Turning his attention to political issues of the day, Clafin supported the anti-slavery cause, helped to establish the Free Soil Party, and served several terms in the Massachusetts State Legislature. He was elected President of the State Senate in 1861. Clafin was an early member of the Republican Party and was an influential delegate to every National Convention from 1860 to 1872. He was chairman of the 1868 Convention which nominated Gen. U. S. GRANT for president.

Clafin served three terms as Lieutenant-Governor of Massachusetts, and in 1868 was nominated for Governor by acclamation, winning election by a wide margin. From

1877 to 1881 he served as Representative in the U.S. Congress.

He was a trustee of Wellesley College, Mount Holyoke College, and New England Conservatory. He was also trustee and chairman of the board of BOSTON UNIVERSITY. This held special significance for Clafin, for he had been Governor in 1871 when his father and two other sponsors petitioned for the charter that created Boston University. He and his wife provided the student body of the Methodist institution with many opportunities for cultural enrichment.

William Clafin, one of the outstanding leaders produced by the M. E. Church during the nineteenth century, died on Jan. 5, 1905.

Dictionary of American Biography.

M. Simpson, *Cyclopaedia*. 1878. DANIEL G. MARSH

CLAFLIN COLLEGE, Orangeburg, S. C., was chartered in 1869 as Clafin University. It was started by the FREEDMEN'S AID SOCIETY of the M. E. Church, and was named in honor of LEE CLAFLIN, the philanthropist of Massachusetts, whose generous gifts made the school possible. South Carolina Agricultural and Mechanical College operated in conjunction with Clafin College until 1896 when it became part of the state's program of higher education.

The college charter states that no instructor would be required to have any "particular complexion or to profess any particular religious opinions as a test of office," and that students would be admitted without respect to race, complexion, or religious opinions. For many years Clafin has been the only accredited private college in South Carolina historically devoted to the education of Negroes. Degrees granted are the B.A., B.S., B.S. in Education. The governing board has twenty-one members nominated by the South Carolina Conference (1866) of The United Methodist Church and elected by the board. Ownership of the college and its holdings is vested with the General Board of Education of The Methodist Church.

JOHN O. GROSS

CLAIMANT, CONFERENCE. Conference Claimant has become a term in common use in American Methodist records, and has reference to those who have a claim upon, or are the responsibility of the General Church or possibly of an Annual Conference for such support as it may be able to grant them. The widows of ministers, orphan children of ministers (up to a certain age), and superannuated ministers, are usually classed as Conference Claimants, and the Church feels responsible for providing for the support of these, or for giving such assistance as it can.

It is to be noted that the "produce" of the METHODIST PUBLISHING HOUSE, from the days of the original Book Concern, has always been utilized "for the benefit of the traveling, supernumerary, superannuated and worn out preachers, their wives, widows and children." (Paragraph 9.5, 1964 *Discipline*). This is the language of the sixth Restrictive Rule, which forbids the GENERAL CONFERENCE to take any of the proceeds (net gain) of the Publishing House and use them for any other purpose than for these various classes of Conference Claimants whom it thus enumerates.

Each Annual Conference endeavors to provide for its claimants by setting aside a portion of its budget each year, allotting this to each claimant through an agreed upon formula. This is usually based on "years of service." There is a vast deal of pension legislation in each issue of the *Discipline*, and the rights and privileges of the claimants on the general church are carefully outlined throughout.

N. B. H.

CLAIR, MATTHEW WESLEY (1865-1943), bishop, was born at Union, W. Va., Oct. 21, 1865, the son of Anthony and Ollie (Green) Clair. Converted at fifteen, he was licensed to preach while a member of Simpson M. E. Church, Charlestown, and while serving as a dishwasher at Hale House in that city. He was graduated from Morgan College, Baltimore, in 1889, and was later honored with the D.D. and LL.D. degrees by that institution. Howard and WILBERFORCE Universities also gave him honorary degrees. He married Fannie Walker on Nov. 12, 1889, and they had five sons. She died Feb. 27, 1925, and on Nov. 2, 1926 he married Eva F. Wilson.

Admitted to the WASHINGTON CONFERENCE on trial in 1889, Clair was ordained elder in 1893. His appointments were: Harper's Ferry, W. Va., 1889-93; Staunton, Va., 1893-96; Ebenezer Church, Washington, D. C., 1896-97; presiding elder, Washington District, 1897-02; ASBURY CHURCH, WASHINGTON, 1902-19; district superintendent, Washington District, 1919-20. While at Asbury he led in erecting a new building that would seat 1,800. In 1890 he edited the *Banner*, a conference paper.

A member of the 1904, '16, and '20 GENERAL CONFERENCES, Clair was elected bishop by the 1920 gathering and was immediately assigned as the church's episcopal leader in MONROVIA, LIBERIA. Traveling by hammock with African carriers, he traversed jungle and veldt and preached to the natives through Glebe and Mano dialect interpreters. The president of Liberia appointed him to the national board of education. Also, he served as a member of the American Advisory Commission of the Booker Washington Agricultural and Industrial Institute of Liberia. After eight years in Liberia, Clair served two quadrenniums as the presiding bishop of the Covington, Ky. Area and then retired. During his career he was a member of the American Geographic Society, a member of the FEDERAL COUNCIL OF CHURCHES, and a trustee of Morgan and PHILANDER SMITH COLLEGES. He led the public prayer on Oct. 15, 1924 when President Calvin Coolidge dedicated the statue of FRANCIS ASBURY in Washington, D. C. Thus far in the history of American Methodism, Clair is the only bishop to have a son, MATTHEW W. CLAIR, JR., to become a bishop.

Bishop Clair said, "The Negro has survived mainly because of his spiritual nature. Religion is his greatest help in his upward struggle. He turns to the church as the plant to the sun." As one of the two first Negro bishops elected by the M. E. Church, Clair was, according to Bishop NOLAN B. HARMON, "a man of great strength and sagacity." Bishop Clair died June 28, 1943 in Covington, Ky., and was buried in Washington, D. C.

F. D. Leete, *Methodist Bishops*. 1948.
Who Was Who in America, 1943-1950.

JESSE A. EARL
ALBEA GODBOLD



MATTHEW W. CLAIR, JR.

CLAIR, MATTHEW WALKER, JR. (1890-1968), American bishop, son of Bishop MATTHEW CLAIR, SR., was born on Aug. 12, 1890, at Harper's Ferry, W. Va. He was educated at SYRACUSE UNIVERSITY (1909-10); Howard University (A.B., 1915); BOSTON UNIVERSITY (S.T.B., 1918); and GAMMON SEMINARY (D.D., 1936).

On Nov. 25, 1920, he married Ethel Christian Smith, and they had two daughters.

His first appointment was to Bedford, Va. in 1918, and following that to Martinsburg, W. Va., 1919; Roanoke, Va., 1920; Daytona Beach, Fla., 1924-25; Denver, Colo., 1925-28; and to the Board of Home Missions of the M. E. Church in 1929. He then went to Indianapolis, Ind., 1929-36, and became Professor of Practical Theology in Gammon Theological Seminary, 1936-40. In that year he went to CHICAGO as pastor of St. Mark Church.

Clair served as a chaplain in the U. S. Army during World War I. He was elected to the episcopacy of The Methodist Church by the Central Jurisdictional Conference in 1952. He was sent by the COUNCIL OF BISHOPS to review and appraise Methodist work in several parts of the world. He made a visit to Africa from January to April, 1954, and was later sent by the bishops as a delegate to the SOUTHEAST ASIA CENTRAL CONFERENCE at SINGAPORE in 1956. Again he was asked by the bishops to review and appraise the work in Central and South America from September to December 1958. In 1961 he went to review the work in Europe, and at the same time was elected to be the fraternal representative to the foundation conference of the GHANA Methodist Church in July 1961.

Bishop Clair was a member of the General Board of Education, of the Board of Christian Social Concerns, of the Commission on Promotion and Cultivation, the Commission on Church Union, the Commission on Ecumenical Consultation, and chairman of the Commission to Study Faith and War in the Nuclear Age. He acted as president of the Board of Trustees of PHILANDER SMITH COLLEGE, and was a member of the General Board

and General Assembly of the NATIONAL COUNCIL OF CHURCHES. He was President of the College of Bishops of the Central Jurisdiction, 1960-62. He retired in 1964 after having served for eight years as the bishop in charge of the work of the Central Jurisdiction in the St. Louis Area. He lived in retirement in St. Louis until his death July 10, 1968.

Who's Who in The Methodist Church, 1966.

CLANCY, WILLIAM ROCKWELL (1858-1929), was a Canadian by birth, educated in Michigan. He went to INDIA as a M. E. missionary in 1882. His first appointment was to LUCKNOW. In 1887, he was assigned to Agra, which had been transferred from the SOUTH INDIA CONFERENCE into the NORTH INDIA CONFERENCE. He was sent to Rangoon in 1890, but his wife became ill, and he and the family proceeded to America after a few months. When they returned to India, he became a charter member of the Northwest India Conference, organized in 1893.

Clancy was well known as a man of business ability. His appointments included: presiding elder of the Allahabad District, 1898-1901; Muttra District, 1902-08; and, after furlough in America 1911-13, Delhi District, 1914-18 and 1925-26; Aligarh District, 1919-24.

A brother, Dennis Clancy, a sister, Adelaide Clancy, and a daughter, Ridley, also served for varying terms. Dennis Clancy began his work at Allahabad and acted for his brother as district superintendent. In 1913 Dennis became superintendent of the Roorkee District. Adelaide Clancy served in Muttra, 1911-25, with time out twice for furlough. Ridley served about a year and a half after returning to the land of her childhood and died in India.

J. WASKOM PICKETT

CLAPSADDLE, GERALD LEON (1913-), American minister and son of Harley Clifford and Gertie (Moore) Clapsaddle, was born Nov. 10, 1913, near Byhalia, Union County, Ohio. Degrees were conferred on him as follows: Taylor University, Th.B., 1937; D.D., 1952; GARRETT BIBLICAL INSTITUTE, B.D., 1943. He was married to Sara Ester Sprinkle, Dec. 24, 1939.

Mr. Clapsaddle was received on trial by the NORTH INDIANA CONFERENCE in 1936, ordained DEACON 1940, and ELDER 1943. He served in the parish ministry for thirteen years in the INDIANA and North Indiana Conferences. He was superintendent, INDIANAPOLIS District, 1957-62; Associate General Secretary, Joint Commission on Education and Cultivation, BOARD OF MISSIONS, 1962-68; Associate General Secretary, PROGRAM COUNCIL for Program Coordination, Research and Planning.

He has served as the chairman of the Board, Friendship Press; chairman, Department of Education for Mission, National Council of Churches; vice-president, Division of Christian Education, NATIONAL COUNCIL OF CHURCHES; director, Broadcast and Film Commission; trustee, DEPAUW UNIVERSITY, Methodist Hospital (Indianapolis), and METHODIST THEOLOGICAL SCHOOL IN OHIO. He has also held membership in The Urban League, the Academy of Political Science, and the WORLD METHODIST COUNCIL. He has also served as editor of *Theology and Human Values*.

Who's Who in America, 1970.

Who's Who in The Methodist Church, 1966.

JOHN H. NESS, JR.

CLAREMONT, NEW HAMPSHIRE, U.S.A. is situated in the Connecticut River Valley in Sullivan County and on the Boston and Maine Railroad near the recreational areas of Lake Sunapee and Mt. Sunapee, and was an early Methodist preaching place. One authority credits a Rev. Mr. Daniels (the first Methodist preacher who died in New England and who is buried in the adjoining town of Unity) as the preacher of the first sermon about 1795. Another authority credits the eccentric LORENZO DOW as the first preacher in 1796, when he was nineteen years old. He preached in that part of the area called Puckershire. In the winter of 1798 Dow preached once in four weeks in the Green Mountain District. This resulted in some conversions and the formation of a class at the home of Eliphalet Robertson, who was sometimes a class LEADER.

The Church Society was organized in 1801 and was included in the Hanover Circuit with Enfield, Canaan, Springfield, Grantham, and Unity. On May 7, 1801 receipts for the quarter from all churches of the circuit totalled \$22.58, a large share of which went to Thomas Branch, one of the pastors on the circuit. Two more preachers were assigned to the circuit in 1803, and in 1804 the circuit reported 176 members. In 1806 Caleb Dustin labored here successfully. From this time to 1815 meetings were held at private homes and wherever else they could find accommodations. In that year the Methodists, Universalists, and Baptists united in erecting a meeting house on the spot where Trinity Church now stands.

During 1821 the Baptists and Universalists sold their share to the Episcopalians, who after investing considerably in alterations and repairs, refused to allow its use to the Methodist quarterly conference, Aug. 18, 1821. Whereupon Daniel Chase, a Universalist and the owner of the Sullivan House, offered the use of a large new horse barn just completed for the meeting, and the dance hall for the love feast. Both were gratefully accepted.

In 1826 Austin Tyler gave land on Sullivan Street for the church building which was dedicated in December 1829, with B. R. Hoyt preaching the sermon. On Sept. 16, 1838, it was "voted to proceed in the building of a house as soon as four hundred dollars should be raised." This refers to the proposed parsonage.

So prosperous had the society become that on Feb. 23, 1852, it was voted to build a new church. Subscriptions were secured to the amount of \$2,484.30. The old chapel was sold for \$650, and the parsonage for \$1,191. With the pew rent voted to go toward the preaching, the society was able to pay \$5,601.76 for the new building completed for dedication Jan. 25, 1853, by Bishop OSMON C. BAKER. The membership then was 281. Between 1870-71, \$2,700 was paid for a house, barn, and well. In 1880 a chapel was built by Mrs. Julia Eastman in loving memory of her late husband, Hon. C. R. Eastman, who had been a faithful and active member. During the pastorate of N. M. Bailey two women, Mrs. Ann Perkins and Mrs. Melissa Fitch, were first elected to the Board of STEWARDS for a period of five years.

In 1891, during C. U. Dunning's pastorate, the church was remodelled. Under the pastorate of Frederick J. Andrews in 1930, the present Gothic structure of fieldstone was completed and presented for dedication. A parsonage was acquired the same year. Since the NEW HAMPSHIRE CONFERENCE was organized in 1829, its an-

nual sessions have been held here seven times. The 1970 statistics include 644 members, 240 church school members, and value of property, \$463,314.

Cole and Baketel, *New Hampshire*. 1929.

Journals of the New Hampshire Conference.

Otis F. R. Waite, *History of the Town of Claremont, New Hampshire, 1764-1895*. Manchester, N. H.: John B. Clarke and Co., 1895.

WILLIAM J. DAVIS

CLARK, ALEXANDER (1834-1879), American minister, editor, and writer, was born March 10, 1834 in Jefferson County, Ohio. His outstanding achievements in these fields brought him recognition from MOUNT UNION COLLEGE and OTTERBEIN UNIVERSITY, both of which presented him the honorary M.A. degree, and OHIO WESLEYAN UNIVERSITY, which conferred the honorary D.D. degree upon him.

Alexander Clark began his career as a writer and editor, establishing in the early 1850's a periodical called *School Visitor*. It later became *Schoolday Magazine* and was finally combined with *Saint Nicholas Magazine*.

In 1861 Clark was ordained in the M. P. Church and was stationed in New Brighton, Pa. This pastorate was followed by appointments to churches in Philadelphia, Cincinnati, and Pittsburgh.

In 1870 his talents as an editor were responsible for his being named to the editorship of *The Methodist Recorder* and *Our Morning Guide*, the official publications of the M. P. Church. He held this editorial position until his death.

He was a fraternal delegate to the GENERAL CONFERENCE of the M. E. Church, South in 1874, and in 1876 he went in the same capacity to the General Conference of the M. E. Church. Also, in 1876 he attended the British CONFERENCE as a fraternal representative of the M. P. Church. He was a delegate to four General Conferences and numerous Conventions of his denomination.

Clark was a well-known author as well as editor. He wrote four books with religious themes, a book describing his travels in Europe, and a volume of poetry.

He died July 6, 1879 at the residence of Georgia's Governor Colquitt.

Appleton Cyclopaedia of American Biography.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

M. Simpson, *Cyclopaedia of Methodism*. 1878.

ELMER T. CLARK

CLARK, BADGER (1883-1957), poet of the American West honored as the Poet Laureate of SOUTH DAKOTA, was born Charles Badger Clark, Jr., on New Year's Day, 1883, at Albia, Iowa. His parents were Mary Ellen (Cleaver) and Charles Badger Clark, who entered the Methodist ministry in 1864. When Badger was three months old, his father, who still suffered from wounds received as a Union volunteer fighting at Vicksburg, led his family to a prairie homestead in Aurora County, Dakota Territory. The future poet spent his early years there and at parsonages in Mitchell, Huron, and Deadwood, where his handsome, rich-voiced father is celebrated as the parson who buried Calamity Jane, picturesque Black Hills character remembered kindly by old-timers because she had nursed miners during a small-pox epidemic. Three years after Badger's mother's death in

1901, his father married Rachel Anna Morris, a charming, cultured woman who exerted a lasting influence on the boy's life.

"Charley" Clark, as he was then known, spent the 1902-03 school year at DAKOTA WESLEYAN UNIVERSITY, and then joined a colonization party going to CUBA. It failed but he stayed on. Though an innocent bystander during fatal gunplay, he was put in irons and languished a few weeks in prison from which one of his father's parishioners, Congressman Even W. Martin, helped win his release.

By 1905 he was back in South Dakota, working on a surveying project in the Bad Lands, after which he did newspaper work at Lead, turbulent mining town in the Black Hills. When tuberculosis struck, he went to the Southwest and was lucky to find light work on a cattle ranch near Tombstone, Ariz. In his spare time he scribbled poetry, and soon began to earn a name for himself as his verse was published by various editors. Restored to health by 1910, he returned to the Black Hills, rejoining his parents at Hot Springs, where his father was chaplain at Battle Mountain Sanatorium. Later he moved to Custer State Park, where he built his own cabin, called "Badger's Hole," and continued to write, to lecture, and occasionally to preach.

In 1915 he hesitantly offered *Sun and Saddle Leather*, a 56-page volume bound in antique boards. It met a slow then a mounting response. Enlarged by adding *Grass Crown Trails* (1917) and other poems, it reached its fifteenth edition in 1962, with proceeds going to Dakota Wesleyan, his alma mater, for Badger Clark Black Hills College Memorial Scholarships.

Badger Clark's best-loved poem is "A Cowboy's Prayer," written for his mother, while he himself was a lonely cowpoke in Arizona. Also widely recited and sung around Western campfires is "The Glory Trail," sometimes called "High Chin Bob," which the magazine *Poetry* once presented as an example of especially worthy American cowboy folklore. Regarded by Badger Clark himself as his finest verse is "The Job," originally published in *The Christian Century*; others might choose "I Must Come Back," which appeared in *The Rotarian*. Both glow with religious insights and light up Christian convictions.

Badger Clark never married. Honorary degrees were given him by Dakota Wesleyan and South Dakota State University. He died Sept. 26, 1957, and is buried at Hot Springs, S. D. Badger Hole has become a literary shrine in Custer State Park. Here admirers of his poetry and tourists come to see his rustic home, where he scorned all modern conveniences, even electric lights. The rooms are maintained immaculately, just as he left them.

Badger Clark, *Sun and Saddle Leather* (15th ed., printed by Lawton Kennedy, illustrated by Edward Borein etchings). Stockton, Calif.: The Westerners Foundation of the University of the Pacific, 1962.

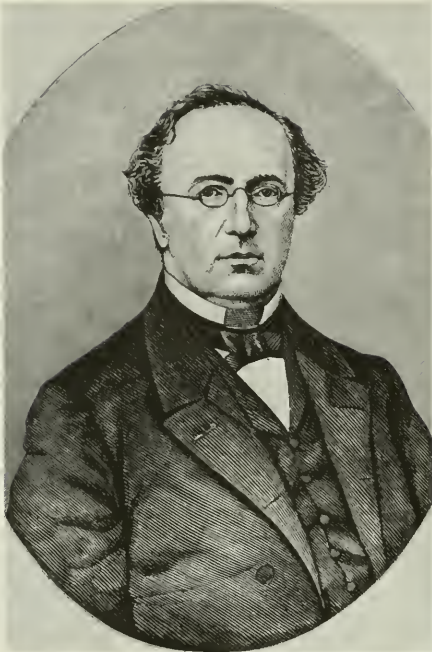
Helen F. Morganti, *The Badger Clark Story*. Rapid City, S. D.: Espe Printing Co., 1960.

Together Magazine, August 1959.

John I. White, "Poet of Yesteryear's West: Badger Clark," *Arizona Highways*, February 1969.

LELAND D. CASE

CLARK, DAVIS WASGATT (1812-1871), American bishop, was born at Mt. Desert, Me., Feb. 25, 1812, and was



DAVIS W. CLARK

named for his grandfather Davis Wasgatt, who was a soldier in the Revolutionary War. Clark was converted at sixteen, and he and his mother were two of the thirteen members who formed the first Methodist church in his home community. Educated at Maine Wesleyan Seminary and WESLEYAN UNIVERSITY, he was graduated from the latter in 1843. Wesleyan conferred the D.D. degree on him in 1851. He married Mary J. Redman in 1839, and they had two sons and two daughters.

Admitted to the NEW YORK CONFERENCE in 1843, Clark was ordained elder in 1845. He served five charges in NEW YORK and its environs, and in 1853 became editor of the *Ladies' Repository*, serving in that capacity until 1864 when he was elected bishop. A man of zeal and conviction, Clark was strongly opposed to slavery. Following the Civil War, he presided at the organization of a number of annual conferences of the M. E. Church in the southern states. As president of the FREEDMEN'S AID SOCIETY, he labored for education in that region. His episcopal duties took him to CALIFORNIA and OREGON as well as to the northern and eastern states. He was the author of several books, including *Life and Times of Bishop Hedding*, *Mental Discipline*, and *Man All Immortal*. In April, 1871, he became ill while presiding over the New York Conference, returned to his home in CINCINNATI, and died there on May 21 that year.

F. D. Leete, *Methodist Bishops*. 1948.
M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

CLARK, ELMER TALMAGE (1886-1966), American editor and missionary secretary, was born in Randolph County, Ark., on Sept. 9, 1886. He was taken by his parents to Thayer, Mo. in 1895 and was reared there. He was educated at HENDRIX COLLEGE, BIRMINGHAM-SOUTHERN COLLEGE (B.A.), George Peabody College for Teachers (M.A.), Temple University (B.D. and Th.D.), FLORIDA SOUTHERN COLLEGE (LL.D.), and SOUTHWESTERN UNIVERSITY (Litt.D.).

Clark joined the ST. LOUIS CONFERENCE of the M. E. Church, South in 1909, and served pastorates at Stephan Memorial Church in St. Louis; Oran; New Madrid; University, Christy Memorial, and Shaw Avenue Churches in St. Louis, and Centenary Church at Cape Girardeau, Mo. In World War I he was correspondent for the *New York Tribune*, in which capacity he visited England, Scotland, Ireland, France, and Italy and was attached to the Twenty-eighth Division of the American Army on the fighting front in the Lorraine-Metz-Toul areas.

In 1918 he became publicity and promotion director for the Missionary Centenary, a movement which raised more than \$50,000,000 for home and foreign missions, and at the close of that campaign he served in a similar capacity for the Christian Education campaign which raised around \$25,000,000 for the schools and colleges of the church.

Following these financial campaigns he became editorial secretary of the Board of Missions and editor of *World Outlook*, and when Methodist Unification was achieved in 1939, he was transferred to NEW YORK CITY in the same editorial capacity.

In 1948 he was elected executive secretary of the Association of Methodist HISTORICAL SOCIETIES. At OXFORD, ENGLAND in 1951, he was elected secretary for the Western Hemisphere of the WORLD METHODIST COUNCIL. He founded and edited *World Parish*, the bulletin issued jointly by these two organizations. In 1952 he resigned his office in the Board of Missions and moved to LAKE JUNALUSKA, N. C., where he secured the erection of the World Methodist Building and carried on the work of both the Historical Association and the Council. He organized and promoted World Methodist Conferences at Lake Junaluska in 1956 and at OSLO, Norway in 1961. At Oslo he became Secretary Emeritus of the Council.

Clark was fraternal delegate to the General Conference of the Methodist Church of BRAZIL in 1942 and was awarded a gold medal by the Conference. At Oslo in 1961 he received a citation from the World Methodist Conference, a gold medal from the Northern European Area, and a decoration from *World Outlook*.

In 1923 he married Mary Alva Yarbrough of Nashville, Tenn., and in the years that followed she worked closely with him and accompanied him on his extensive travels for the church.

He was the author of more than fifteen books, the most important being *Social Studies of the War*, *The Psychology of Religious Awakening*, *The Small Sects in America*, *An Album of Methodist History*, and *The Warm Heart of Wesley*. He was editor-in-chief of *The Journal and Letters of Francis Asbury*, twenty-seven mission study books, being the author of five of these, and thirteen volumes of *The Missionary Year Book*. He contributed articles to *Encyclopaedia Britannica* and other reference works. His last literary production was *Methodism in Western North Carolina*, published in 1966. He began the compilation of this *Encyclopedia of World Methodism* and amassed

material for it until he retired in 1963, turning the supervision and manuscript material over to the present editor.

In retirement the Clarks lived at BIRMINGHAM, ALABAMA in the winter and at their beautifully situated house, "Amen Corner," at Lake Junaluska, N. C. in the summer. Clark died at Birmingham, Aug. 30, 1966. The College of Bishops of the Southeastern Jurisdiction paid him this tribute in a telegram to his wife:

"Elmer has been a symbol of true Methodism to the Bishops of the Southeastern Jurisdiction through the years. His deep devotional life, his knowledge of the church of the present and of the past, his faith in the future and his boundless capacity for friendship have endeared him to us all and commanded our profound respect. His passing is a grievous loss to the entire church."

Who's Who in America.

Who's Who in Methodism, 1966.

N. B. H.

CLARK, HOMER J. (1803-1875), American pastor, educator, and editor, was born Dec. 23, 1803 at Mt. Holly, Vt. He was admitted to the OHIO CONFERENCE in 1824, spent the next five years as a student at Ohio University, and in 1829 was appointed to PITTSBURGH, Pa. Finding that the Reformers (Methodist Protestants) had taken possession of the church there, he preached in the courthouse. He taught one year at Madison College, Uniontown, Pa., and beginning in 1834 was associated some fourteen years with ALLEGHENY COLLEGE, MEADVILLE, PA., serving at different times as vice-president, president, and agent. In 1852 he became editor of the *Pittsburgh Christian Advocate*, serving ably for four years. Then followed four-year tours of duty as presiding elder of the Pittsburgh and Steubenville districts. He retired in 1864, and died at Homersville, Ohio, Sept. 24, 1875.

General Minutes, ME.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

CLARK, JAMES LEVAN (1869-1957), American minister and educator, was born Feb. 10, 1869, in Mackville, Ky., the son of William D. and Mary (Hall) Clark. He attended Center College, won the A.B. degree at KENTUCKY WESLEYAN (1896), and had one year of theological study at VANDERBILT. In 1913 Center awarded him the D.D., and both Kentucky Wesleyan and Georgetown (Kentucky) gave him the LL.D. He married Blanche Fronk, Aug. 25, 1896, and they had three sons and two daughters. After teaching school several years, he joined the KENTUCKY CONFERENCE of the M. E. Church, South in 1896. Following three pastoral appointments, he was assigned to the Covington District, 1908-11, and for the next eight years was president of Kentucky Wesleyan, where he led in adding dormitories, classrooms, and a library. Returning to the pastorate in 1919, he served four churches and four districts before retiring in 1942. The churches were Mt. Sterling (1919-21), Somerset First (1921-24), Paris First (1930-33), and Shelbyville Centenary (1933-36), and the districts were Covington (1924-28), Danville (1928-30), Shelbyville (1936-37), and Lexington (1937-42).

Clark was a delegate to seven GENERAL CONFERENCES between 1910 and 1940, including the 1939 UNITING CONFERENCE. From 1914 to 1930 he was a member of the General BOARD OF EDUCATION (MES). The 1930 General Conference named him to the Commission which

directed the organization of the Methodist Church of BRAZIL. He served twenty-five years as secretary of the Kentucky Conference, and at one time was vice-chairman of that body's board of missions. After retiring in 1942, he served ten years as full time chaplain at the Good Samaritan Hospital in Lexington. He died Dec. 25, 1957, and was buried in Winchester, Ky.

Minutes of the Kentucky Conference, MES and TMC.

Who's Who in America.

ALBEA GODBOLD

CLARK, JOHN (1797-1854), early American western missionary, was born July 30, 1797, at Hartford, Washington Co., N. Y. Apprenticed for a time to a tanner, he went on to teach school. Converted in 1817, he received an exhorter's license, and a local preacher's license in 1819.

In 1820 he was admitted on trial in the NEW YORK CONFERENCE. He preached in northern NEW YORK and VERMONT with marked ability. He married Sarah Foote in 1823. In 1828 he became PRESIDING ELDER of the Plattsburg District.

In New York in 1831-32, he met Canadian Indians converted by the Methodist Mission under WILLIAM CASE. He was at the 1832 GENERAL CONFERENCE in PHILADELPHIA, where a committee on missions recommended an extension of work with the Indians to the northwest. Clark offered himself to the Board as a missionary to Green Bay, and was sent out that year by the New York Conference.

In 1833 he built the Indian Mission at Sault St. Marie. He then established the mission at Kewawenon and others in WISCONSIN and MINNESOTA. In 1836 he was transferred to the ILLINOIS CONFERENCE and made presiding elder of the CHICAGO District which then extended north to include the Indian missions at Green Bay and Oneida West. He felt his heart drawn toward the newly freed Republic of TEXAS in 1841, and moved there to become presiding elder of the Rutersville District. Clark was peculiarly fitted for the work on this new frontier, filled with danger from marauding bands of Mexicans. He was elected delegate to the 1844 General Conference. At that historic conference when the vote was taken which divided the M. E. Church, Clark voted with the Northern majority.

The TROY CONFERENCE requested that Clark be transferred back, and he served as presiding elder of the Poultney, Troy, and Albany Districts. In 1852 at the request of leading members, he was transferred to the ROCK RIVER CONFERENCE and appointed to the Clark Street Church, Chicago. There he influenced Mrs. ELIZA GARRETT to give \$100,000 for the founding of a seminary in the midwest, GARRETT BIBLICAL INSTITUTE. In the cholera epidemic of 1854, Clark gave himself unstintedly to assist cholera victims, and he died of the disease on July 11, 1854. He was buried in Aurora, Ill. At his funeral J. V. Watson, editor of the *Northwestern Christian Advocate*, gave an address embracing a sketch of his life and unique ministry.

W. C. Barclay, *History of Missions*. 1949, 1950.

B. M. Hall, *The Life of Rev. John Clark*. New York: Carlton & Porter, 1856.

M. B. Macmillan, *Michigan*. 1967.

W. C. S. Pellowe, R. A. Brunger, and John Marvin, *History of Methodism in the Upper Peninsula*. Adrian: The Historical Society of the Detroit Conference, 1955. RONALD A. BRUNGER

CLARK, LABAN (1778-1868), pioneer American minister in the M. E. Church, was born July 19, 1778, at Haverhill, N. H. His parents were Congregationalists, and his doctrinal instructions were Calvinistic. However, in 1799 he was converted and joined the M. E. Church. He was licensed as an exhorter in 1800 and immediately put to work by his PRESIDING ELDER. In 1801 he was received on trial in the NEW YORK CONFERENCE at the old JOHN STREET CHURCH. He had traveled 340 miles on horseback in order to get to the conference.

In 1803 he was sent as a missionary to LOWER CANADA. After this he filled important appointments in NEW YORK, MASSACHUSETTS and CONNECTICUT. He served a number of terms as presiding elder. In 1832 he was appointed agent for the WESLEYAN UNIVERSITY just then beginning its work. He became one of the principal founders of Wesleyan and took an active part in the formation of conference academies. He was one of the founders of the MISSIONARY SOCIETY of the M. E. Church while he was pastor in New York in 1819. He was a recognized leader of his conference, and in the GENERAL CONFERENCE he always took a prominent part. It is said that in his debate he was argumentative, but always practical.

He died at Middletown, Conn., on Nov. 28, 1868.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

CLARK, MARY HELEN (1902-), American missionary to BRAZIL, was born in Paris, Ky., Feb. 19, 1902. She received her B.A. from KENTUCKY WESLEYAN COLLEGE and the M.A. from Columbia University. During furlough years she did graduate work at the University of Kentucky, SCARBUTT and Peabody Colleges, and Cambridge University, England. She taught in the public schools of KENTUCKY and FLORIDA before going to Brazil as a missionary in August 1928.

Miss Clark served at Bennett College, RIO DE JANEIRO, and at the ISABELA HENDRIX COLLEGE in BELO HORIZONTE before being transferred to the Colegio Americano in PORTO ALEGRE, Rio Grande do Sul. After teaching five years, she was appointed principal of Colegio Americano, in which position she remained until retirement.

Her administration was able and brilliant, giving to the Colegio Americano an enviable position of esteem and prestige in the city and the state. In addition to educational work, she took the lead in community service at the time of the disastrous floods of 1964 when the school took in, fed, clothed, and helped to re-establish over 100 victims.

She returned to the U.S.A. in early 1968, and presently lives in Nashville, Tenn. After her departure the City Council of Porto Alegre conferred on her the highest honor in its power—the title of "Citizen of Porto Alegre."

Correio do Povo, Porto Alegre, Oct. 24, 1968. EULA K. LONG

CLARK, WESLEY O. (1899-), American E. U. B. layman, was born in Spartanburg, Ind. on Jan. 14, 1899. For twenty-six years he served as treasurer of the denominational BOARD OF MISSIONS. In addition he was general church treasurer for the former Church of the United Brethren in Christ and all of its boards from 1941 until 1946 when The EVANGELICAL UNITED BRETHREN CHURCH was formed.

Early in his business career he spent twelve years in the banking business in Dayton, Ohio. Later, from 1933

to 1936, he served as cashier for the secretary of state for the State of Ohio in Columbus. From 1936 to 1941 he was treasurer of OTTERBEIN COLLEGE, Westerville, Ohio.

Clark attended Ohio State University and Miami-Jacobs Business College in Dayton, Ohio. INDIANA CENTRAL COLLEGE awarded him an honorary LL.D. in 1951.

An active layman in local church, community, and general church affairs, Wesley Clark served sixteen years as an officer in the national men's organization of the church; eight years as vice president and eight years as secretary. He served for ten years as treasurer of GOODWILL INDUSTRIES in Dayton.

Granted retirement by the 1966 General Conference of The E. U. B. Church, Clark continued his service as treasurer of the Board of Missions by its request until the formation of The United Methodist Church in 1968. He resides in Dayton, Ohio.

CURTIS A. CHAMBERS

CLARK, WILLIAM H. (1854-1925), American FREE METHODIST bishop, was born in Racine, Wis., April 8, 1854, and his childhood was spent on a farm near Alton, N. Y. His father was a Baptist. William Clark was converted at the age of nineteen in a Free Methodist revival. He felt called to preach and joined the Susquehanna Conference of the Free Methodist Church in 1876. His father became a minister in the same conference.

Clark served as pastor and district elder until elected bishop in 1919. His writings, few in number, contain almost perfect sentences. As in preaching, his choice of words was almost faultless. A superb preacher, occupied with great truth, he exalted Christ, the Savior of men and Lord of the Universe. His sermons were profound, beautiful and uplifting. He died at his home in Rome, N. Y., Nov. 8, 1925.

BYRON S. LAMSON

CLARK COLLEGE, Atlanta, Ga., was established in 1869 by the FREEDMEN'S AID SOCIETY of the M. E. Church. It was named Clark University for Bishop DAVIS WAGGATT CLARK, first president of the Freedmen's Aid Society and one of the leaders in the promotion of educational and religious work for Negroes. In 1880, the college acquired a tract of land consisting of 450 acres on the south side of the city, where the university remained for sixty years.

In 1941, the college became a part of the Atlanta University Center, which consists of six independent institutions on contiguous campuses. The education plant, with its commodious and serviceable buildings, was made possible largely through the generous grants of Mrs. HENRY PFEIFFER, the General Education Board, and the Rosenwald Foundation. The Interdenominational Theological Center, a professional school for the training of clergymen and religious leaders, is formed by four theological schools, chief of which was GAMMON THEOLOGICAL SCHOOL, formerly the theological department of Clark University. The degrees granted are the B.A., B.S., and B.S. in H.E. (Home Economics). The governing board has thirty members, three fourths of whom are Methodists; eleven elected by the General Board of Education of The Methodist Church, the remaining members by the board itself.

JOHN O. GROSS



ADAM CLARKE

CLARKE, ADAM (1760?-1832), preacher, Oriental linguist, Bible commentator, and one of the finest gifts of IRELAND to British and world Methodism, was born near Maghera, County Londonderry, but spent most of his youth at Ballyagherston, midway between Coleraine and Portstewart, in that same county in the north of Ireland. His father, a sizar of Trinity College, DUBLIN, was a local schoolmaster who cultivated a small farm to eke out his livelihood.

In 1779, Adam Clarke was converted under Methodist preaching. His influence for good attracted the attention of John Bredin, then a Methodist preacher in Londonderry, but formerly a Roman Catholic schoolmaster. On July 19, 1782, Bredin sent Clarke to preach his first sermon at New Buildings, about three miles from the city. The text was I John 5:19. It was Bredin who felt convinced that the young man was called to the Christian ministry, and his strong recommendation led to a summons to KINGSWOOD SCHOOL and a direct commission by JOHN WESLEY in September of that same year to go as an itinerant preacher at Trowbridge on the Bradford-on-Avon circuit, which covered a great part of the counties of Wiltshire, Dorset and Somerset, England.

So successful was his ministry that at the CONFERENCE of 1783 Adam Clarke had the unique distinction of being received into full connection after a probation of less than one year. From then on he followed an amazing career as an itinerant Methodist preacher, who combined in a wonderful way evangelism with learning, simplicity with high society, and local pastoral care with wide connexional responsibility. He who faced hostile mobs in his early preaching days became one of the greatest scholars of his age. He received academic honors from Aberdeen University, and was elected a member of the Royal Irish Academy as well as of many other learned societies.

His chief reputation was as a linguist, particularly in Oriental languages, in addition to Latin, Greek and Hebrew. He was a specialist in Arabic, and the total number

of languages he knew cannot now be determined. Including dialects, it is put at least twenty. The British and Foreign Bible Society made much use of his skill. He translated the obscure Coptic inscription on the Rosetta Stone which had baffled all other eminent scholars. Over many years from 1808 he was entrusted by a Royal Commission with the task of collecting and arranging from the archives of the United Kingdom the documents known as Rymer's *Foedera*, that is all State papers from the Norman Conquest to the accession of George III.

Besides many other publications, his *magnum opus* was the famous multi-volume *Commentary on the Bible*. Over and above all his other great responsibilities, he was engaged on this from May 1798 until March 1825. "The vastness of planning and writing this great work by one pair of hands and one brain should be appreciated" (J. B. Ewens). The *Commentary* had a large sale in both Britain and America; 11,800 copies had to be printed to meet the first demand, and it remained the standard work in this field for many years. As it was written before the effective beginning of modern textual study and historical criticism, it has no great value for the scholar of today. Yet it remains a landmark in the history of Biblical study, for Adam Clarke combined profound learning with simple exposition in a way few other commentators have done. He continued the tradition established by John Wesley in his *Explanatory Notes upon the New Testament* in using the best of scholarship of the time. In some ways he was ahead of his time, for example in suggesting that the Song of Solomon does not properly belong to Holy Scripture, and that Judas would eventually be saved. Writing of the Song of Solomon, he is candid enough to say it was a book difficult to interpret in a spiritual way, and he maintained he could see in it nothing of Christ and His Church, and nothing that appeared to have been intended to be thus understood. He was severely criticized for these and other "modern" views.

Criticism also arose over his attitude to the doctrine of the Eternal Sonship of Jesus Christ (Luke 1:35). Even as a young man he could not be persuaded of this, and on this point he was never regarded as orthodox. After his death there was an unseemly wrangle in the British Conference over his official obituary. Eventually, as printed in the *Minutes* of Conference, this obituary contained no mention either in disparagement or praise of this *Commentary*. Beyond all the criticism that was and can be made, however, it was a noble and unique work; it had immense and widespread influence, for Adam Clarke had a warmth of approach and a way of making the meaning of the text so clear that it can still be read with spiritual, if not scholastic, profit.

It was above all as a preacher of the gospel of the love of God for sinful man that Adam Clarke himself preferred to be remembered. He travelled many of the important circuits of British Methodism. In his early ministry his ability to speak French led to his appointment to the CHANNEL ISLANDS (1786-89), where he was followed by his old mentor, John Bredin, and in later years, while still on circuit in LONDON, he had oversight of mission work in the SHETLAND ISLANDS.

He never forgot Ireland. He visited it on more than one occasion. His one appointment there was to Dublin in 1790, and he took advantage of this to attend several courses in the medical school of Trinity College. He founded the branch of the STRANGERS' FRIEND SOCIETY still in existence in that city. Concerned for the children

of the poor in his native Ulster, he founded in 1831 six mission day schools. Portrush Church is today on the site of the first of such schools. Worshipers are summoned by Clarke's "Moscow Bell." This bell was presented by the Emperor Alexander of Russia to the Duke of Newcastle, British Ambassador, who gave it to Clarke. At neighboring Portstewart, the Methodist church is built on the site Clarke purchased in the hope that he could erect there a home for his retirement.

He never achieved that hope. His constant industry and his restless activity precipitated his death, for he was not able to resist an attack of cholera at the age of seventy-one. He was buried next to his hero, John Wesley, in the graveyard at City Road, London.

Despite criticisms made of him and of some of his beliefs, no one, apart from Wesley himself, won so much affection inside Methodism and so much regard outside its bounds. He was President of the British Conference three times, and of the Irish Conference four times. He was one of those most concerned with the PLAN OF PACIFICATION in 1795, and perhaps more than to any other person it was due to Adam Clarke that Wesleyan Methodism was held together in the difficult and troublesome period after the death of John Wesley, and thus was able to become a powerful connectional church in the nineteenth century.

Account of the Life of Adam Clarke, LL.D., partly written by himself and continued by one of his daughters, London, 1841. J. B. B. Clarke, *Adam Clarke*, 1833.

Maldwyn L. Edwards, *Adam Clarke*, Wesley Historical Society Lecture. London: Epworth Press, 1942.

J. Everett, *Adam Clarke*, 1866.

J. Baird Ewens, "Life of Adam Clarke." Unpublished mss., Wesley Historical Society (Irish Branch), Belfast.

R. H. Gallagher, *Adam Clarke, Saint and Scholar*. Belfast: Wesley Historical Society (Irish Branch), 1963.

FREDERICK JEFFREY

CLARKE, HAWES P. (See JUDICIAL COUNCIL.)

CLARKE, VINCENT P. (See JUDICIAL COUNCIL.)

CLARKEBURY INSTITUTION is situated in the Mgwali Valley, Tembuland (part of the Transkei), SOUTH AFRICA, where a mission was founded in 1830 by Richard Haddy under the direction of WILLIAM SHAW. In the next twenty-five years it was served by a succession of missionaries, the last of whom, J. S. Thomas, was murdered by cattle raiders in 1855. The station was left vacant until PETER HARGREAVES arrived in 1857 to commence a ministry which lasted until 1881. Hargreaves laid the foundations of Clarkebury's future greatness and, in particular, established the Educational Institution for African youths in 1876. The Tembu people contributed £1,000 towards the initial cost of £1,500. The Institution combined elementary education and instruction in such trades as carpentry, shoemaking, blacksmithing and printing. Outstanding among subsequent governors were H. W. Davis (1882-98) and A. J. Lennard (1899-1924). The standard of teacher training was progressively improved; the Dalindyebo Secondary School was opened in 1927; and in 1929 girls were admitted to the Secondary and Teacher Training Schools. The Schools were taken over by the Government in 1956 in terms of the Bantu Education Act of 1953, but the church retained control of the hostels which at present house 593 boarders. A high percentage of

Clarkebury pupils has entered the Methodist ministry and others have taken their place in the professions and trades.

The Deathless Years: Clarkebury Mission 1830-1930. N.p., n.d. J. Whiteside, *South Africa*, 1906. C. MEARS

CLARKSBURG, WEST VIRGINIA, U.S.A. First Church had its beginning after FRANCIS ASBURY held a QUARTERLY CONFERENCE in Clarksburg on July 11, 1788. It was a log church building with a clapboard roof and windows covered with greased paper. As conditions in the town improved, Thomas Beck, pastor, urged the congregation to build a larger and better building. This came to be a rectangular room of brick having a gallery for the Negro membership. In 1861 the Union Army used the church building as a barracks and such services as were held were conducted in the county courthouse.

With the coming of the Civil War the Clarksburg congregation split so that the charter membership of the M. E. Church, South was made up largely of former members of the local M. E. Church. The Southern Methodists formed a "class" in Clarksburg in 1847 and organized a church in 1850. Their first building was completed in 1856. In 1922 the Southern church was named St. Paul's M. E. Church, South.

In 1888 the M. E. Church built a new structure, Goff Centenary Chapel. This building continued in use until 1906 when the membership increased and took on new vigor. A Hummelstone building with a green tile roof was erected and dedicated as First Church, Sunday, Oct. 10, 1909. A landmark in Clarksburg, it served until Sept. 4, 1951, when it was destroyed by fire. While a new structure was being planned and built, the First Church congregation worshipped in Robinson Grand Theater and church school classes met in many locations throughout the city.

The present Gothic structure was completed in 1956 at a cost of \$1,250,000, and was dedicated by Bishop Fred G. Holloway, Oct. 9, 1966.

John E. Hanifan served the church for nineteen years (1937-56), including the period of the fire and reconstruction. Jewelled stained glass windows and a hand-carved wooden reredos were placed in 1965. A fifty-stop three manual pipe organ was installed in 1967, and was consecrated on Sunday, April 20, with Dr. George Markey at the console.

In 1965 the congregations of St. Paul's Church and First Church united, creating an even stronger, more vigorous church. In 1970 there were 1,641 members and a staff of four ministers. The St. Paul's building is used for the church operated counseling service, a clothing center, and the "Coffee House" serving high school and Salem College students.

Harvey W. Harmer, *One Hundred Fifty Years of Methodism in Clarksburg (1788-1938)*, 1938.

Mrs. Bess Lorentz Wade, *The History of St. Paul's Methodist Church*, 1935.

T. S. Wade, *The History of the Western Virginia Conference of the Methodist Episcopal Church South*, ca 1900.

JOSEPH P. DEBARDI

CLASS LEADERS were appointed by Wesley in 1742, first to collect the contributions of members of the society living in their area, and later to exercise pastoral responsibility over these members as they gathered in weekly

CLASS MEETINGS. Collectively they formed the nucleus of the LEADERS' MEETING of the society. This office, filled both by men and women from the outset, continues to the present day in British Methodism.

Davies and Rupp, *Methodist Church in Great Britain*, pp. 221-26, etc.
FRANK BAKER

CLASS MEETINGS in British Methodism must not be confused with BAND meetings, from which they differed in the following respects: (1) The classes were designed for those seeking salvation, the bands for those who had found it. (2) While, in JOHN WESLEY'S view, "meeting a class" was a condition of continuance in the United Society's membership, "meeting a band" was not. (3) In the typical class there was none of the extensive segregation and grading of the band system, in which men were separated from women, the married from the unmarried, the ordinary band members from the "penitents," and both these from the "select company" of those approaching perfection. (4) Whereas numbers in classes varied, they were generally larger than the five to ten members of the more intimate band meetings. (5) The class arrived by accident, the band by design, John Wesley deliberately introducing the latter into the BRISTOL society on April 4, 1739, having proved the worth of this MORAVIAN institution both in GEORGIA and in the FETTER LANE Society in London.

Classes were first formed on February 15, 1742, as a means of paying off the debt of £150 on the ill-constructed New Room in Bristol. A Captain Foy suggested that every member should contribute a penny a week. When it was pointed out that some could not afford it he made the famous offer: "True, then put ten or twelve of them to me. Let each of these give what they can weekly, and I will supply what is wanting." Others made the same offer, and the whole society was divided into companies or classes under the various leaders whose task it was to collect the pennies and bring them to the steward weekly. The word "class" had nothing to do with schooling, but was taken from the Latin *classis*, which could indicate a group of Christians summoned for assessment (see COLLECTIONS).

From being a financial expedient the class became also the long-sought answer to the need for better pastoral oversight for the increasing numbers of Methodists. One of the leaders informed John Wesley that during his peace-collecting he had found one member quarreling with his wife, and another the worse for drink, whereupon Wesley required the class leaders not only to collect pennies but also to inquire into the behavior of each member.

Finally, the financial expedient developed into the meeting of the class. For their mutual advantage it was decided that the class members should together visit the leader every week instead of the leader calling on them. Wesley lists the benefits derived from this institution:

Advice or reproof was given as need required, quarrels made up, misunderstandings removed: And after an hour or two spent in this labour of love, they concluded with prayer and thanksgiving. . . . Many now happily experienced that Christian fellowship of which they had not so much as an idea before.

Such was the success of this "little prudential regulation" that it was soon part and parcel of Methodism everywhere. "Class money," which became a penny a

week plus a shilling a quarter, was devoted to the needs of the poor and the propagation of the Gospel. The amounts subscribed were entered by the leader in a "class book" (first called a "class paper") together with other information about the members which might be of help to the preacher when he came to the quarterly examination of their spiritual state. The "class ticket," given to those who passed this test, though it did not indicate so high a standard of spiritual attainment as a band ticket, nevertheless served as a letter of commendation, a countersign for entrance into the meetings of the society.

The causes for the decline of the class meeting, which set in later than that of the bands, included a shortage of suitable class leaders and a stereotyping of the religious experiences retailed week by week. Many, well content to come to Sunday worship and Holy Communion, had no desire to lay bare their souls in a small company. In the second half of the nineteenth century it proved impossible in most parts of world Methodism to make "meeting a class" the sine qua non of society membership, and in the twentieth century attendance at class has become the exception rather than the rule. There are signs however, that the modern "house group" is reviving much that was sound in the class meetings, while counteracting their tendency to excessive introspection by its emphasis on Bible study.

Davies and Rupp, *Methodist Church in Great Britain*. 1965.

M. J. SKINNER

In American Methodism class meetings were adopted at an early date, but they were never so strictly a test of church membership as in England. The sessions followed the order that had been proposed by Wesley. The leaders were virtually sub-pastors being appointed by the pastors and acting under them. They not only held the class meetings but also visited the sick, met the pastors and the stewards, collected and paid over the funds from the classes, and reported on members needing or desiring the services of the pastors in their homes. Bands were also formed, but they do not seem to have developed into much importance.

The *Minutes* of the CHRISTMAS CONFERENCE, published in 1785 as a "Form of Discipline" of the Methodist Episcopal Church in America, included provisions for classes and leaders. They enjoined strictness in admitting strangers to the society. "At every other Meeting of the Society in every Place, let no Stranger be admitted," ran the rule. "At other Times they may: but the same Person not above twice or thrice. In order to this, see that all in every Place shew their Tickets before they come in. If the Stewards and Leaders are not exact herein, employ others that have more Resolution." This same care was enjoined with reference to the love feasts. Strangers were to "be admitted with the utmost Caution," and the same person was not to be admitted more than twice unless he became a member.

Directions for classes and their leaders were included in the *Disciplines* which followed, and were expanded from time to time as late as 1880 in the M. E. Church. During this period the class meetings and leaders were regarded with considerable seriousness. In February 1838 the following appeared in the quarterly conference record at New Madrid, Missouri:

Question: Are there any complaints?

Answer: There is. (1). Against Brother Howell for not at-

tending his class faithfully. (2). Against Brother Michel for not attending to the delinquency of Brother Howell.

By the beginning of the twentieth century, however, class meetings had become exceptional among American Methodists. When in the next decade some pastors of large churches found it expedient to divide their congregations into geographical groups under lay sub-pastors, they chose to call the groups "units." The 1920 General Conference of the M. E. Church endorsed this method as a partial revival of a revered Methodist practice by inserting "or units" in the regulations about classes which had been retained in the *Discipline*. At Unification in 1939 these regulations and those still left in the *Discipline* of the Methodist Protestant Church were dropped (the Church South had deleted them in 1934). Besides the historical description in the GENERAL RULES, however, there was carried over in the list of pastoral duties that "to form classes"—assumed by most readers to refer to the church school but actually a vestige of the time when all Methodists were expected to testify in the class meeting.

M. Simpson, *Cyclopaedia*. 1878.

ELMER T. CLARK

CLASS TICKETS or **MEMBERSHIP TICKETS** were small cards used in early Methodism both in England and America to identify members of the Methodist SOCIETIES. They were first issued only to members of the BANDS, but later to every acceptable member of the societies. Originally the tickets bore simply a date, a scripture text and the member's name. Later they became a little more elaborate and included also the name of the preacher or minister issuing the ticket and sometimes the name of the society or church. In England they were issued by JOHN WESLEY or one of his ASSISTANTS; in America by the CIRCUIT preacher. As early as 1741 Wesley was issuing these identifying tickets, probably in his own handwriting, at Bristol.

Simpson writes of a later development: "Mr. Wesley himself decided, in 1743, to meet and talk with every member once in three months. If judged to be fit and proper, every member received a ticket." Apparently from then on the tickets were issued quarterly. At the Conference of 1747 some of the Assistants were selected by John Wesley to write the new lists of members and were empowered to renew the Quarterly Tickets. Two years later the Conference defined more clearly who were the "Assistants" and empowered them "to deliver new tickets" and "to take in or put out of the Society."

In 1765, at the Conference at Manchester, it was decided that the membership tickets should be uniform everywhere.

The oldest extant ticket of American Methodism is in the archives of the Rose Memorial Library at DREW UNIVERSITY and was issued Oct. 1, 1769, to Hannah Dean, a member of the JOHN STREET Society, New York, by ROBERT WILLIAMS. There are two interesting references to membership tickets in the records of the CHRISTMAS CONFERENCE in 1784. In answer to the question, "How shall we prevent improper persons from insinuating into the Society?" the Conference responded, "Give tickets to none till they are recommended by a Leader with whom they have met at least two months." Again, in answer to the question, "Should we insist on the rules concerning dress?" it was stated ". . . therefore give no tickets to

any, till they have left off superfluous ornaments . . . Allow no exempt case, not even of a married woman. Better one suffer than many. Give no tickets to any that wear high heads, enormous bonnets, ruffles or rings."

In 1820, apparently the tickets were issued to include Love Feasts in particular, for Emory writes "After 'tickets' was inserted 'for the admission of members into love-feast.'" Coke and Asbury explained the value of the tickets thus:

This is of no small moment for the preservation of our discipline and the purity of our church. To admit frequently unawakened persons to our society meetings and love-feasts would be to throw a damp on those profitable assemblies, and cramp, if not entirely destroy, that *liberty of speech* which is always made a peculiar blessing to earnest believers and sincere seekers of salvation. Besides, this regulation affords the preacher who holds the office now under consideration an opportunity of speaking closely to every person under his care on the state of their souls. (Emory, p. 304.)

Simpson adds that, "This quarterly ticket, with the member's name written upon it, and signed by the minister, enables such an one to obtain everywhere the privilege of membership."

R. Emory, *History of the Discipline*. 1844.

M. Simpson, *Cyclopaedia*. 1878.

F. H. Tees, *Beginnings of Methodism*. 1940.

Townsend, Workman and Eayrs, *New History*. 1909.

Wesley Historical Soc. *Proceedings*, XXXIII.

FREDERICK E. MASER

CLAY, CHARLES WESLEY (1907-), American second generation missionary to BRAZIL, was born in Hickory, N. C., on May 31, 1907. His first trip to Brazil was as a boy of six, when his father—John Wesley Clay, a layman and printer—was asked to modernize and equip the Methodist publishing house (Imprensa Metodista) for the Church in that country. After receiving elementary education in Brazil and in NORTH CAROLINA, Charles Clay received his A.B. from DUKE UNIVERSITY in 1929, and his B.D. in 1932.

He was then received into the WESTERN NORTH CAROLINA CONFERENCE (MES) and served pastorates in that state. On Dec. 30, 1932, he married Helen Witherspoon of Rock Hill, S. C. In 1934, he was ordained deacon by Bishop PAUL B. KERN; in 1936, he went to Brazil as a missionary and was ordained elder that year by Bishop CESAR DACORSO.

Charles Clay served in many capacities—as pastor, as Bible teacher at the Instituto Granbery, and as head of its religious education department. He was secretary of Christian education and social action for the Methodist Church of Brazil, 1938-41. In Piracicaba in 1941, he helped organize and conduct the first Young Peoples' Conference of the Methodist Church of Brazil.

In 1942 he was appointed to open a work in Victoria, capital of the state of Espirito Santo, where he remained for seven years, developing greatly the work there. Among other duties, he conducted a weekly radio program, wrote a weekly newspaper column, and worked among the penitentiary inmates. During this time, he was also district superintendent, traveling over parts of three states, by truck, bus, freight train, horseback, and on foot, through jungles and areas just being settled. He directed the construction of several churches and parsonages.

One of Charles Clay's most important contributions has been the founding in 1944 of the Instituto Rural

Evangélico at Itapina. Before this there was an almost total lack of educational facilities for rural youth and adults, and Clay started a school where young people, especially Protestants, could receive a practical Christian education and learn agriculture at the same time to support themselves. The first years of the center were truly difficult, but the school became firmly established and has produced a large number of Christian workers for rural communities.

From 1946-50, Charles Clay was secretary of social action for the Methodist Church of Brazil; from 1950-65, secretary of Christian education, involving the overall supervision of the entire educational program of the Methodist Church, including leadership training for laymen and pastors. He founded two magazines, one for men and one for teen-agers, and promoted regional and national conferences for youths, adults, and pastors.

He has also written many articles and six books, one being a *Manual for Christian Workers in Rural Areas*. This he wrote in collaboration with J. B. Griffing, formerly with the Rockefeller Foundation in Brazil. In July of 1965, the General Conference asked Clay to continue in this position, but he decided to return to the pastorate. He was then appointed pastor of the Central Methodist Church in Brasilia, as well as superintendent of the missions surrounding the new capital. There are six organized churches and twelve preaching points.

Helen Clay, his wife, has also worked tirelessly, especially with the women of the church on local and national levels. After leaving Brasilia, Clay was appointed to Juiz de Fóra, Minas Gerais, where he now resides (1969).

The Clays have four children.

Who's Who in The Methodist Church, 1966. EULA K. LONG

CLAY, IONE (1892-), an American missionary to MEXICO and CUBA, was born June 13, 1892, in Dublin, Texas. Her first missionary service was in Cienfuegos, Cuba, 1922-23, but from 1923 to 1925 she taught in a church school in Monterey, Mexico. Returning to Cuba, she became director of Colegio Buenavista across the street from CANDLER COLLEGE in Marianao, Havana. This was the newest girls' school of the Methodist Church, founded in 1919 by Miss Belle Markey.

Under Miss Clay's leadership the school grew from 165 students to an enrollment of 675 and was recognized as one of the leading private schools for girls in the island. Its main purpose was the training of Christian teachers. During her administration three buildings were constructed. Retiring in 1955 after thirty-four years of service she returned to her native home in Dublin, Texas.

CARFIELD EVANS

CLAYBORN, JOHN HENRY (1881-1954), an American bishop of the A.M.E. Church, was born in Spring Hill, Ark. on Dec. 2, 1881. He was the son of Dave and Martha Clayborn. He attended PHILANDER-SMITH COLLEGE, SHORTER COLLEGE, and Jackson Theological Seminary—all in ARKANSAS. He was licensed to preach in 1903, ordained DEACON in 1904 and ELDER in 1906. In 1902 he married Lula B. Mitchell. There were six children. He was a pastor and a presiding elder in Arkansas, editor of the *Southern Christian Recorder* and president of Shorter College in Arkansas before his election to the episcopacy in 1944. He was then assigned to West Africa from 1944-46, and to the Second, Twelfth (South and Southeast)

and Thirteenth (Tennessee and Kentucky) episcopal districts of his church from 1946-54. He died on June 17, 1954. Bishop Clayborn was the only A.M.E. Bishop who served in Africa during World War II. He was also the first A.M.E. Bishop to fly there.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

CLAYTON, JOHN (1709-1773), member of the HOLY CLUB, was the son of a Manchester bookseller. He matriculated at Brasenose College, Oxford, on July 17, 1725, at the early age of fifteen, graduated B.A. in 1729, and proceeded to M.A. in 1732. In this latter year he met JOHN WESLEY and accepted his invitation to join the Holy Club. It was on Clayton's suggestion that the group began to observe the "stations" or "stationary fasts" every Wednesday and Friday in imitation of the primitive church.

In 1733 Clayton returned to Manchester to become chaplain of the Collegiate Church, of which he was elected Fellow in 1760. Through Clayton, Wesley came to know the Manchester Non-Jurors John Byrom and Thomas Deacon, assisting the latter in his *Complete Collection of Devotions* (1734). A coolness developed between Wesley and Clayton from 1738 onward, as Wesley's enthusiasm for Non-Juring practices waned at the same time as he grew more ready to undertake unorthodox experiments in evangelism. Clayton died on Sept. 25, 1773.

Tyerman, *The Oxford Methodists*. 1873. FRANK BAKER

CLEARWATER, FLORIDA, U.S.A. First Church is a 3,000-member congregation in a beach resort on Florida's west coast. Methodist preaching began in the vicinity about 1857, and the first church building was erected in 1885. A new sanctuary was built at Fort Harrison Avenue and Turner Street in 1921. A youth building was constructed in 1942, and ten years later a new colonial style sanctuary was erected. In 1961 Wesley Hall, an education building for children, was erected. Clearwater became a station in 1911, and two years later the church reported 232 members. In 1939 it had 691 members, 1,070 in 1950, and 2,453 in 1960. In 1970 First Church reported 3,085 members, property valued at \$1,249,071, and \$218,504 raised for all purposes.

W. S. Bozeman, *History of First Church, Clearwater* (Typescript), 1968.

General Minutes, MES and TMC. JESSE A. EARL
ALBEEA GODBOLD

CLEAVES, NELSON CALDWELL (1865-1930), a bishop of the C.M.E. Church, was born on Oct. 7, 1865, at Oakland, Tenn. He received the A.B. degree from LANE COLLEGE in 1887 and attended Fisk University. Bishop Cleaves became a schoolteacher in LOUISIANA and TENNESSEE and then was head of the English department at Lane College. In 1893 he joined the West Tennessee Conference of his church. His pastoral career was spent in Tennessee, WASHINGTON, D. C., and SOUTH CAROLINA. At the General Conference in 1914, he was elected to the office of bishop where he served until his death on Dec. 31, 1930.

Harris and Craig, *CME Church*. 1965.
The Mirror, General Conference of the CME Church, 1958.
RALPH C. GAY

CLEGG, W. LEMUEL. (See JUDICIAL COUNCIL.)

CLEMENT, EMMA CLARISSA WILLIAMS (?-1952), American Negro woman of poise and judgment, became nationally known through her sons and daughters. She was a daughter of John and Abbie Williams, one of three children, and was born in Providence, R. I. She attended the public schools of that city and later attended and was graduated from LIVINGSTONE COLLEGE, Salisbury, N. C. This school was chosen for her higher training since the first president of that institution made frequent visits to her home city and often stayed in John and Abbie Williams' home.

On the same day (May 25, 1898) that Emma Clarissa Williams graduated from Livingstone, she married George C. Clement, A.M.E. Zion preacher. Clement at that time was the minister of Soldiers Memorial Church, Salisbury, N. C. Later he was elected Editor of the denominational weekly, *The Star of Zion*. From this office he was elected a bishop of the church.

Emma Clarissa Clement was widely known because of her selection as "American Mother of the Year" in 1946. Every child born to George and Emma Clarissa Clement graduated from Livingstone College. Many went on to other institutions as well. Her daughter, Abbie Clement Jackson, one time Executive Secretary and later President of her denomination's Woman's Home and Foreign Missionary Society, served also as a Vice President of the NATIONAL COUNCIL OF CHURCHES, and held the same office in the North American section of World Methodist Women. Her son, RUFUS EARLY CLEMENT, formerly Dean of Livingstone College and Louisville Municipal College and later President of Atlanta University, was held in high esteem over the South. A daughter, Ruth Clement Bond, spent much time abroad in at least eighteen different countries, much of this under the A.I.D. program. Another son, George Williams Clement, was head of the Public Relations bureau of the Mammoth Life Insurance Company, Louisville, Ky. Other children are Frederick Albert Clement, James Addison Clement, presently minister of Varick Church, Philadelphia, and a Lt. Col., retired, U. S. Army Chaplain's Corps; and Emma Clement Walker, instructor in English, Tuskegee Institute.

Mrs. Clement's selection as Mother of the Year in 1946 was widely applauded as just and appropriate. She died Feb. 6, 1952.

DAVID A. BRADLEY

CLEMENT, RUFUS EARLY (1900-1967), American Negro leader and university president, was born in Salisbury, N. C., on June 26, 1900, the son of George Clinton and EMMA CLARISSA (WILLIAMS) CLEMENT. His mother became American Mother of the Year. Rufus Clement was educated at LIVINGSTONE COLLEGE, A.B., 1919, and LL.D. 1956; GARRETT BIBLICAL INSTITUTE, B.D., 1922; NORTHWESTERN UNIVERSITY, A.M., 1922, and Ph.D., 1930; the University of Liberia gave him the D.C.L. degree in 1956, and he received numerous honorary degrees from other institutions, including an LL.D. from Manhattanville College of the Sacred Heart. He married Pearl Anne Johnson on Dec. 23, 1919, and their daughter was Alice Clarissa (Mrs. Robert P. Foster).

He became instructor in history at Livingstone College, 1922-25; professor of history and dean there, 1925-31; the Dean of Louisville Municipal College for Negroes at the University of Louisville, 1931-37. At that

time, he became president of Atlanta University in Atlanta, Ga., and thereafter took a prominent part, not only in educational circles in Atlanta, but in business circles as well. He was director of the Citizens Trust Company and elected a member of the Atlanta Board of Education in 1954, the first Negro to serve in such a capacity in Atlanta.

He was a delegate to the WORLD METHODIST CONFERENCE, Oxford University, 1951, being a lifetime member of the A.M.E. Zion Church. He served as trustee of Livingstone College, Morehouse College, and of Spellman College; was a member of the United States State Department Council of African Affairs; vice chairman of the Georgia Committee on Inter-racial Cooperation; on the executive committee of the Southern Regional Council; and was the recipient of the Alumni Award of Merit from Northwestern University, 1948. He was a member of several other professional and civic associations of the state and nation, and became widely known for his influence and leadership, not only in his own institution, but in the wider affairs of his state. Upon his sudden death Nov. 7, 1967, *The Atlanta Journal* said of him, "Dr. Rufus E. Clement for more than three decades was an integral force for better education and a better community in Atlanta. His death Tuesday was a great loss to the city. . . . In 1953 Atlanta showed its respect for Dr. Clement by electing him to its Board of Education, the first Negro to serve there. . . . His life ends at a time when new light has broken through, in substantial part because of men like himself."

The Atlanta Journal. Nov. 8, 1967.
Who's Who in America. Vol. 34.

N. B. H.

CLEMENTS, EUSTON EDGAR (1876-1962), an American missionary to CUBA and leader of the church there, was born in Montgomery County (now Wheeler), Ga., on March 5, 1876. He was educated at Emory College, Oxford, Ga., graduating with the class of 1896. He joined the SOUTH GEORGIA CONFERENCE in 1897 and a few months later, on June 15, 1901, he went to Cuba as a missionary. He served as pastor of the American congregation at Havana, at Santa Clara, at Cardenas, at Matanzas, and at the Central Church, Havana. He was superintendent of the Havana District, principal of the Candler College, of Pinson College at Camaguey, and was in the Central Methodist School at Havana for another term. He was the Dean of the Seminary at Havana for twelve years and Mission treasurer for 34 years.

E. E. Clements married first Estelle Harvard on Oct. 10, 1900, a native of Georgia and a graduate of LaGrange College in that state. The young couple went to Cuba shortly after they were married where they labored together until 1918 when Mrs. Clements died. E. E. Clements married a second time on June 21, 1923, Mrs. Manelle Forster Caperton (who had been born in Pilot Grove, Mo. on April 26, 1889) and was the widow of John Franklin Caperton (born Sept. 2, 1885, Itasca, Texas) who also had served under the General Board of Missions of the M. E. Church, South. Mrs. Caperton had herself gone to Cuba as a missionary under the Woman's Missionary Council of the Church, South, in 1914, and there married John Caperton, who died in 1921.

E. E. Clements retired in 1943 after completing forty-two years of service, always holding two or three appointments concurrently—even in the district superinten-

dency (or presiding eldership as it was) for a total of twenty years. He was the legal representative in Cuba for the Board of Missions of the M. E. Church, South, and the clerical delegate to the GENERAL CONFERENCES of that Church of 1914, 1918, 1922, 1926, and to the UNITING CONFERENCE in 1939. He died on Oct. 4, 1962, and was buried in Birmingham, Ala. He left a deep impress upon Cuban Methodism and continues to be held in reverence by those who remember his life and work there.

Emory Alumnus. December, 1962.

Minutes of South Georgia Conference. 1899.

Paul D. Mitchell, *Cuba Calling*. Buenos Aires, Argentina: Imprensa Metodista, Dec. 22, 1949.

S. A. Neblett, *Methodism in Cuba*. 1966.

N. B. H.

CLEVELAND, OHIO, U.S.A. The first Methodist society in what is now Cleveland was organized in 1818. It later became Brooklyn Memorial Church. The Cuyahoga Circuit which included the Cleveland area was formed in 1818. In 1823 Cleveland was a remote point on the Hudson Circuit, Portland District, OHIO CONFERENCE. The PITTSBURGH CONFERENCE was created in 1824, and its Ohio District included the Hudson Circuit. In 1827 the Cleveland Circuit was formed with John Crawford and C. Jones appointed to travel it. Crawford organized a class of seven members in Cleveland. In 1830 Cleveland became a station with B. O. Plimpton as pastor, and at the end of the year the charge reported thirty-five members. The church had 120 members in 1836. In that year the Erie Conference was created, and eastern Ohio including Cleveland was in that conference until the organization of the EAST OHIO CONFERENCE in 1876.

First Church, Cleveland, was incorporated in 1839, and a church building was erected in 1841. It was replaced in 1874 with a \$150,000 edifice with a seating capacity of 1,500. In 1876 First Church had 484 members, and in that year there were seven other congregations of the M. E. Church in the city with a total of 1,268 members. First Church has continued through the years. In 1920 it reported nearly 2,000 active members. In 1970 it had 226 members and property valued at \$4,001,300.

Euclid Church started as a prayer meeting at Dean's Corners in 1818. A building was erected in 1827, and ten years later a new church was built at 105th Street. Known as the East Cleveland Church beginning in 1875, the congregation moved to East 93rd Street in 1884 and took the name of Euclid Avenue Church.

Epworth Church began as a Sunday school in 1875. It was called Prospect Street Church and then Central Church. In 1889 the EPWORTH LEAGUE was organized in Central Church, and three years later Central changed its name to Epworth Memorial Church. A new building was erected in 1891. In 1920 Epworth Memorial and Euclid Avenue Churches merged to form Epworth-Euclid Church. At the time of the merger Epworth had 1,839 members and Euclid Avenue 556. In 1970, Epworth-Euclid Church reported 1,100 members and property valued at \$4,624,000. The church edifice is regarded as one of the most beautiful in America.

In 1886 the Cleveland Missionary Society was founded. Now known as the Methodist Union, Incorporated, it is composed of representatives from each church in the Cleveland District, and it is responsible for the organizational functions of the denomination in the district. Meth-

odist institutions in greater Cleveland include St. Luke's Methodist Hospital; the Children's Home in Berea, Ohio; the GOODWILL INDUSTRIES; the West Side Community House; and BALDWIN-WALLACE COLLEGE. The West Side Methodist Parish, composed of four churches, ministers to the Spanish-speaking people in the area.

Cleveland was the headquarters of the EVANGELICAL ASSOCIATION. In 1854 that denomination moved its publishing house from New Berlin, Pa., to Cleveland, and thereafter as new general church boards were created, they also were domiciled in Cleveland. After the merger of the Evangelical Association with the United Evangelical Church in 1922 to form the Evangelical Church, the offices in Cleveland were continued along with those in Harrisburg, Pa., which had been the headquarters city of the United Evangelical Church. Following the union of the Evangelical Church and the United Brethren Church in 1946 to form the EVANGELICAL UNITED BRETHREN CHURCH, all general church boards and offices, save a publishing plant at Harrisburg, Pa., were moved to Dayton, Ohio.

In 1970 there were five congregations of the former Evangelical United Brethren Church in Cleveland proper. They reported a total of 1,202 members and property valued at \$1,369,994. Calvary Church with 438 members was the largest of the five.

In 1970 there were some fifty-eight congregations of the former Methodist Church in the Cleveland District, about half of them in the city proper. Lakewood, Rocky River, and Christ Churches were the largest with 3,570, 2,689, and 2,107 members, respectively. Some fifteen other churches in the district had memberships ranging from 1,017 to 1,932. In 1970 the Cleveland District reported a total of 45,405 members, property valued at \$37,996,211, and \$4,054,060 raised for all purposes.

J. M. Barker, *Ohio Methodism*. 1898.

General Minutes, ME, TMC.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

Christ Church, located at West 138th Street and Lorain Avenue, was formed in June, 1938 when Bethany and West Park Churches united. In 1937 the one church had reported 252 members and the other 464. Bethany, which began as a Sunday school in a wigwam at 86th and Lorain in March, 1893, was a charge in the CENTRAL GERMAN CONFERENCE until that body was absorbed by the overlying English-speaking conferences in 1933. At the time of the merger of the congregations, Bethany was located at 91st Street and Willard Avenue. West Park Church, an English-speaking congregation from its beginning, started as a mission in a storeroom and saloon at West 143rd and Lorain in August, 1908. The congregation bought lots at 138th and Lorain in 1925 and soon constructed a basement church, but because of the economic depression was unable to complete it. W. W. Dieterich, district superintendent, promoted the merger of the two congregations in 1938, and in November, 1939, Christ Church occupied its present Gothic sanctuary. The congregation grew steadily, passing the 1,000 membership mark in 1943, 1,500 in 1950, and 2,000 in 1960. In 1956 the sanctuary was enlarged, and a chapel, fellowship hall, and more church school rooms were added. In 1970 Christ Church reported 2,073 members, property valued at \$639,500, and \$85,746 raised for all purposes.

Cory Church began in 1875 in the home of James

Hankins, 2336 East 36th Street. First known as Union Chapel Mission, it was later named for J. B. Cory, a member of the EAST OHIO CONFERENCE who under appointment as city missionary befriended the mission. The church moved to 2224 East 37th Street in 1892 and to 3500 Scovill Avenue in 1911. In 1947 the congregation acquired the spacious Jewish Center and Synagogue at 1117 East 105th Street, a complex which has a sanctuary seating 2,300, a concert hall with 900 seats, 43 rooms, a gymnasium, a swimming pool, and two kitchens. Reporting 104 members in 1900, Cory Church had 700 by 1920, 1,400 by 1940, and over 2,300 in 1960. Able men from the former Central Jurisdiction served Cory Church as pastors. Eleven men from its membership have gone into the ministry. During its history Cory Church has sponsored the organization of six other congregations in Cleveland—Calvary, East Side Mission, Mount Pleasant, St. Matthews, St. Paul, and Werner—and all except Calvary Church are still in existence. In 1970 Cory Church reported 1,205 members, property valued at \$1,022,000, and \$76,928 raised for all purposes.

Rocky River Church, located some eight miles from downtown Cleveland, began as a small rural congregation. It first appeared in the list of conference appointments in 1912. The next year it reported ninety-nine members. Ten years later it had 155 members. As the rural area became a suburban community, the church membership grew, reaching 650 by 1938 and 1,500 by 1950. Since World War II, the congregation has erected a colonial style sanctuary and an education building. Notwithstanding the size of its membership, Rocky River Church endeavors to maintain a friendly family type of congregation. In the church school there is team teaching in classes for all ages. Also, a world-wide missionary emphasis is maintained. In 1970 Rocky River Church reported 2,591 members, property valued at \$1,376,195, and \$254,708 raised for all purposes.

M. RICHARD DRAKE

St. James A. M. E. Church, began in 1887 as a mission composed of eight persons from the St. John A. M. E. Church, the first Negro church of any denomination in Cleveland, and the mother of several A. M. E. churches in the city. P. Ransom, a minister, organized the St. James Church at a prayer meeting in the home of James and Rosebud Johnson on Jan. 24, 1887.

St. James' first house of worship was located at Cedar Street and Hudson Avenue. Then in 1926 the congregation purchased the old Trinity Congregational Church. This building was badly damaged by fire in 1938, but was rebuilt in one year under the leadership of Joseph Gomez. Three of St. James' pastors have been elevated to the episcopacy: C. RANSOM (1924), D. ORMONDE WALKER (1948), and JOSEPH GOMEZ (1948).

R. R. Wright, *Encyclopedia* (AME), 1947.

GRANT S. SHOCKLEY

CLEVELAND, TENNESSEE, U.S.A., Broad Street Church. It is claimed that the first Methodist preaching in the vicinity of what is now Cleveland was conducted in a log schoolhouse erected by a preacher named Price while the region was still regarded as Indian territory. Broad Street Church has purchased the old structure and will preserve it for its historical significance.

The town of Cleveland was established in 1836, and

in that year the HOLSTON CONFERENCE appointed Charles K. Lewis to the Cleveland Circuit which included Bradley, Polk, and James Counties. In 1837, Lewis organized a Methodist church of about twelve members in the courthouse at Cleveland. In 1840 the congregation erected a frame church. In 1845 the church adhered South, and in 1849 it erected a brick building at what is now Second and Church Streets. In October, 1849 the Holston Conference (MES) met in the new church. At that time the Cleveland Circuit reported 1,042 white and forty-nine colored members. In 1855 Cleveland became a station church, and the next year it reported 120 members. During the first part of the Civil War the Confederate Army used the church building as a hospital, and in the latter part of the conflict, the Federal troops stabled their horses in it. Badly damaged from such use, the building was torn down in 1866. From 1863 to 1867 the Southern Methodists arranged to hold their worship services in the Cumberland Presbyterian Church. During that time a great revival swept the community, effecting 141 conversions.

In June, 1865, the M. E. Church organized a Holston Conference covering about the same territory as the Holston Conference of the M. E. Church, South. Two months later some members of the Southern church in Cleveland withdrew and organized what came to be known as First M. E. Church. First Church reported seventy-five members in 1866. The congregation erected a church building in 1872 and built again in 1910. In the latter year the church had 246 members.

In 1867 the Cleveland M. E. Church, South erected a new building at Broad and Central, and since that time it has been known as Broad Street Church. The present church edifice was built in 1893. In 1922 an education building was added. A chapel, dining hall, and social hall have been built since World War II. Broad Street Church has sent five men from its membership into the ministry, and one, JAMES ATKINS, licensed in 1870, was elected bishop in 1906. Nine sessions of the Holston Conference (MES) were held in Broad Street Church.

In 1970 Broad Street Church reported 963 members and property valued at \$870,081, while First Church had 606 members and property worth \$410,500.

General Minutes, ME, MES, TMC.

History of Broad Street Church. Manuscript, 1968.

JESSE A. EARL
ALBEA GODBOLD

CLIFF COLLEGE, British Methodist college for laymen, offering tuition in Bible studies, theology, and evangelism, is situated in the Peak District, Derbyshire. The college was founded in Bolton in 1884 by THOMAS CHAMPNESS from the income of the evangelical weekly *Joyful News*. He moved to Rochdale in 1886 and established Castleton Hall there in 1889. The college was originally called the Joyful News Training Home and Mission. The WESLEYAN METHODIST CONFERENCE released Champness in 1889 to organize the work and gave him an assistant minister. Champness retired in 1903, and the Wesleyan Home Mission Department transferred the college to Hulmecliffe Hall near Bakewell, Derbyshire. Thomas Cook was made principal; his most distinguished successor was SAMUEL CHADWICK.

The college course is basically of a one-year type, and about a quarter of the students enter the Methodist min-

istry. Since its foundation the college has been the chief center in Britain of the Methodist holiness tradition. In the early years of the century, when biblical scholarship and evangelism seemed to be in conflict, the college received criticism as obscurantist, but both JAMES HOPE MOULTON and WILLIAM FIDDIAN MOULTON were connected with the college. The college seeks to unite positive scholarship with the best in evangelism. The college is well known for its Whitsuntide open-air meetings, and for the Derwent youth convention held annually in August.

A. S. Cresswell, *The Story of Cliff*. 1965. AMOS CRESSWELL

CLIFTON, GEORGE (c. 1704-1789), nicknamed "Honest Munchin," a former prize fighter who was a leading member of a mob attacking JOHN WESLEY in Wednesbury in October, 1743. He was one of several who were apparently won over by Wesley's obvious courage and faith, and sought to protect him from their former allies, the mob of Walshall. CHARLES WESLEY accepted Clifton as a member on trial of the Methodist society, and when asked what he thought of John Wesley "Honest Munchin" replied: "Think of him! That he is a mon of God; and God was on his side, when so many of us could not kill one mon."

Charles Wesley, *Journal*, I:337-340; John Wesley, *Journal* (Standard ed.), III:101 and note. Cf. also J. Leonard Waddy, "John Wesley and the Wednesbury Riots," the Wesley Historical Society Lecture for 1970, to be published.

FRANK BAKER

CLINTON, GEORGE WYLIE (1859-1921), a bishop of the A.M.E. Zion Church, was born in Cedar Creek Township, Lancaster Co., S. C., March 28, 1859. He was the son of Jonathan and Rachel (Paterson) Clinton. His father died when he was two years old, and he was reared by his grandparents until he was sixteen. He was educated in the schools of Lancaster County and the University of South Carolina. In 1876 Governor Wade Hampton forced all Negro students to withdraw from the University, and Clinton returned to his grandparents. He became a clerk in the office of C. P. Pelham, Auditor of Lancaster County, and at the same time began to study law in the offices of Allison and Connors, Lancaster County. He also began a study of the Bible; and, giving up his interest in law, he joined the South Carolina Conference in 1881. Appointed to Chester, S. C., he completed his college courses at Brainard Institute located in the same town. He served acceptably in several of the churches of the Conference, later being appointed to the John Wesley Church in Pittsburgh, Pa. A writer for many Negro newspapers and periodicals, he was influential in the founding of the A.M.E. Zion *Quarterly Review* of which he became editor. In 1892 he was elected editor of a weekly church paper, the *Star of Zion*, and in 1896 he was elected a bishop. On May 30, 1899 he married Annie M. Kimball. She died after a short time; and on Feb. 6, 1901, he married Marie L. Clay. He was a member of the ECUMENICAL METHODIST CONFERENCES of 1891, 1901, and 1911. He was a Trustee of LIVINGSTONE COLLEGE; Atkinson College; and Dinwiddie Institute. He was a member of the American Negro Academy; the International Sunday School Association; and was President of the Negro Young People's Religious and Educational Congress. He was a lecturer at Phelps Hall Biblical School, Tuskegee Institute, Alabama, and the author of two books: *Three Alarm*

Cries and Christianity Under Searchlight. He received the A.M. degree from Livingstone College in 1893 and a D.D. and an LL.D. from WILBERFORCE UNIVERSITY in 1894 and 1906.

Dictionary of American Biography.
J. W. Hood, *One Hundred Years*, 1895.
Who Was Who in America, 1897-1942.

FREDERICK E. MASER

CLINTON, JOSEPH JACKSON (1823-1881), a bishop of the A.M.E. Zion Church, was born Oct. 3, 1823, in Philadelphia, Pa. He received his early education in Mr. Bird's School in that city. Later he attended Allegheny Institute. He was converted at the age of fifteen and was licensed to preach two years later. He became a traveling minister in 1843 and in 1845 was ordained a deacon. The following year he was ordained an elder. In 1856 he was elected one of the Superintendents, the designated name then for those who are now called bishops. As was the custom of election or reelection every four years, Superintendent Clinton was returned to office in each of the following General Conferences until 1880, when the decision was made to elect General Superintendents (to be called Bishops) for life. He, along with the others then on the Board of Bishops, was so elected.

However, he was able to serve but one year following the change of rules, for he died in Atlantic City, May 24, 1881. His was the most fruitful period in the entire history of the denomination, for under his guidance no less than eleven annual conferences were organized as he supervised the work of such missionaries into the South as J. W. HOOD, Deacon Hill, Singleton T. Jones, J. J. MOORE and Wilbur Strong.

J. W. Hood, *One Hundred Years*, 1895.
E. D. W. Jones, *Catechism* (AMEZ). 1934.

DAVID H. BRADLEY

CLIPPINGER, ARTHUR R. (1878-1958), American U. B. preacher and bishop, was born in the village of Lurgan, Franklin Co., Pa. on Sept. 3, 1878, the son of Harry R. and Harriet (Gillan) Clippinger. The family, through several generations, were staunch members of the United Brethren in Christ.

As a farm boy he gave himself to religion and the church at an early age. He became a public school teacher at eighteen in which year he was also elected Sunday School superintendent. His ministerial license was granted by the Pennsylvania Conference in 1903. He served two churches as minister before he entered Yale Divinity School in 1907, graduating in 1910. In 1907, Arthur Clippinger married Bishop J. S. MILLS' daughter Ellen.

Recognized as a scholar, an organizer and a builder, he was appointed in 1910 to the pastorate of the Summit Street Church in Dayton, Ohio. In this church he was ordained in 1911. He led the growing congregation, closely related with the Seminary, in the erection of a new building changing the name to the Euclid Avenue Church. In 1918 the MIAMI CONFERENCE elected him superintendent, and in 1921 he was elevated to the office of bishop. He served the church and the central area in this capacity for almost thirty years, retiring in 1950. He served on nearly all the boards of the departments and agencies of his denomination and was a member of the FEDERAL COUNCIL OF CHURCHES. As an able administrator



A. R. CLIPPINGER

and executive, he was fair-minded and sympathetic toward those under his charge.

He died in Dayton, Ohio, on July 18, 1958.

Koontz and Roush, *The Bishops*. 1950. ROY D. MILLER

CLOUDY BAY, early New Zealand Wesleyan mission station, situated on Ngakuta Bay, at the head of Cloudy Bay, Port Underwood, was founded by SAMUEL IRONSIDE on Dec. 20, 1840. Situated on Cook Strait near the northeast tip of the South Island, it was the second Wesleyan mission station to be founded in that island.

At first the work was strikingly successful; and by January, 1843, Ironside was able to report the construction of sixteen chapels, with thirty local preachers, six hundred members, and fifteen hundred hearers.

A clash between armed Maoris and a group of New Zealand Land Company agents illegally surveying the Wairau Plain occurred at Tua Marina on June 17, 1843, resulting in the death of twenty-two Europeans.

Fearing reprisals, virtually the whole Maori population of the Cloudy Bay area fled to Kapiti Island. Ironside was withdrawn, and a salaried schoolteacher was sent to look after the property, and to minister to the few remaining Maoris. Within a few years, the place was abandoned entirely.

A cairn and memorial tablet, dedicated in 1960, marks the site of the mission church known as Ebenezer Chapel in the center of the original mission area.

F. W. Smith, *Samuel Ironside and the Cloudy Bay Mission*. Wesley Historical Society, New Zealand, 1952.

L. R. M. GILMORE

CLOWES, WILLIAM (1780-1851), British Methodist, co-founder, with HUGH BOURNE, of the PRIMITIVE METHODIST Connexion, was born at Burslem, Staffordshire, March 12, 1780. A potter by trade, Clowes had a some-



WILLIAM CLOWES

what dissolute youth, but became converted at a LOVE FEAST following Methodist preaching in Burslem Chapel. He began to take appointments as a LOCAL PREACHER and came into contact with JAMES CRAWFOOT and later LORENZO DOW. Clowes attended the first camp meeting on Mow COP, May 31, 1807. In 1810 his name was removed from the list of local preachers because of his participation in these meetings. He became leader of a new movement at Tunstall, and his followers were known as "CLOWESITES." Ultimately the "CAMP MEETING METHODISTS" under Hugh Bourne and the "Clowesites" coalesced to form the beginnings of the Primitive Methodist Connexion.

From 1810-18, Clowes was engaged in missionary labors, advancing into Cheshire and Lancashire, and moving on into Derbyshire. In 1816 he entered Nottinghamshire and Leicestershire, and then moved northward into Lincolnshire. In 1819 began his important mission to HULL. From there he pressed northward to YORK, with further extensions to LEEDS and Ripon. In 1822-23 he moved northward to Durham and Newcastle and westward to Cumberland. In 1824 he opened the work in London, from thence westward to Cornwall. For the next fifteen years he traveled widely confirming the churches. He superannuated in 1842. He was three times president of the Primitive Methodist Conference (1844-46). His labors in the closing years were mainly confined to Hull. He died on March 2, 1851, and was buried in the Spring Bank Cemetery. A man of profound faith and great spiritual power in preaching, he was the outstanding evangelist of Primitive Methodism in the early years.

W. Clowes, *Journals*. 1844.

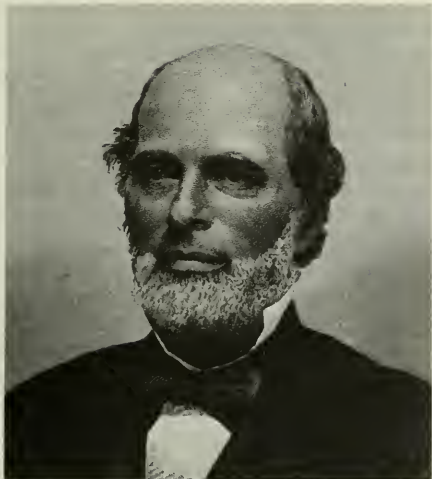
John Davison, *Life of William Clowes*. London: Thomas Holliday, 1854.

W. Garner, *William Clowes*. 1868.

J. T. Wilkinson, *William Clowes*. 1951.

JOHN T. WILKINSON

COBB, GEORGE T. (1812-1870), American businessman, philanthropist, and United States senator, was born in Morristown, N. J., Oct. 13, 1812. During his early life he demonstrated judgment and skill in business, and as his means increased, bestowed his wealth freely upon and



GEORGE T. COBB

within his church. He was several times a member of Congress and served in the New Jersey Senate. He gave generously for public buildings. The beautiful church in Morristown, N. J., was erected largely under his supervision and through his liberality. Bishop MATTHEW SIMPSON said, "Integrity of the purest type, keen insight into public measures, knowledge of human nature, and philanthropy of princely kind, were among his leading characteristics," adding that at the time of his death he was unquestionably the chief statesman of New Jersey. In 1876, Cobb's widow, his daughter (Mrs. William B. Skidmore) and his niece (Ella Wandell) emulated and continued his philanthropy by giving \$40,000 to endow a chair of New Testament in DREW THEOLOGICAL SEMINARY, a large sum for those days. Cobb died in a railroad accident near White Sulphur Springs, Va., Aug. 6, 1870.

National Cyclopaedia of American Biography, Vol. 6.
M. Simpson, *Cyclopaedia*. 1878. N. B. H.

COCHABAMBA, Bolivia, is located in a high, fertile, densely populated valley of the eastern Andes and is an important agricultural center. It is the second largest city in BOLIVIA, with a population of more than 80,000. It is the center of the national airline and has rail connections with Oruro and LA PAZ.

Cochabamba is the headquarters of the Central District of the BOLIVIA CONFERENCE. The Church of the Savior was organized there in 1941 and occupies a fine building with a good educational building and parsonage. The community itself raised the funds for these buildings, though the pastor is a missionary of the Division of World Missions of The United Methodist Church. A Union Church for English-speaking people also meets in the Church of the Savior.

Bethel Church, Emanuel Church, and a mission post maintained by the Church of the Savior, are other centers in Cochabamba, as well as the institutions listed below.

American Institute is a Methodist school. Not long after the establishment of the American Institute in La Paz

(now Colegio Evangélico Metodista), citizens of Cochabamba began to seek better educational opportunities for their children and asked the Ministry of Education to allow Methodists to open a school. The government extended the invitation, and classes were begun in 1912.

Assigned to the task was John Washburn, a missionary who formerly had been director of the American Institute in La Paz. Religious teaching in the school was forbidden, but teachers and missionaries found it possible to extend a Christian influence through personal contacts with the children. The law subsequently was rescinded and today there are classes in religion and voluntary chapel services.

Washburn had 250 students during his first year, but the quarters were inadequate. The school was shifted from one building to another for more than thirty years until in 1945 a campus of twenty-five acres was acquired. Adequate classrooms and dormitories have since been built there.

Like its sister school in La Paz, American Institute in Cochabamba helped to develop new ideas and methods for the schools of Bolivia. It encountered frequent opposition because of its efforts at educational reform, but other schools gradually adopted ideas pioneered by the American Institutes: the semester system, coeducation, curriculum revision, and a sports program.

In 1966 the elementary, secondary, and commercial schools enrolled about one thousand students. Bolivians comprised most of the faculty, and the director was MARIO SALAZAR.

Paul Harris Crippled Children's Home is a home and vocational center in Cochabamba. Rotary Club members at a convention in the mid-1950's decided to establish a rehabilitation center for disabled children. Since this civic organization does not administer institutions directly, the Cochabamba club was asked to find property and offer administration to a religious body. The Methodist Church was chosen.

The home was named for the founder of Rotary International, Paul Harris. It began to function in 1960 with two or three lame boys. The number has increased since to a present capacity of twenty-four children. Through efforts of the local Rotary Club, a section for girls was opened in 1965.

A board of managers consists of Rotarians and Methodists. The director and staff generally have been Methodists. Both organizations contribute to its support, though by contract it is the church's responsibility. The Bolivia Conference resolved not to ask the Board of Missions for funds. While some Methodists in the U.S.A. do make contributions, the above policy continues. It is an institution of the Bolivian church.

The purpose of the home is vocational training rather than physical rehabilitation. The emphasis is placed on providing the children with a means of earning a livelihood once they are old enough to become independent. They learn such crafts as weaving, use of a knitting machine, making lamp shades, carpentry, and carpet making. The children receive religious instruction and are encouraged to attend a nearby Methodist church. The director (1966) is L. B. SMITH.

Highland Echoes, October 1963.

B. H. Lewis, *Methodist Overseas Missions*. 1960.

Project Handbook Overseas Missions. 1969.

World Outlook, November 1961.

EDWIN H. MAYNARD
L. B. SMITH

COCHRANE, HARRY HAYMAN (1860-1946), American mural painter, whose "Man on Horseback" honors Bishop ASBURY, was born at Augusta, Me., April 6, 1860. He was the son of Major J. H. Cochrane, an artist who was employed at WASHINGTON, D. C., by the U. S. government as a supervising architect. His mother died early, and he was reared by his paternal grandfather at MONMOUTH where he lived most of his life.

Cochrane's talent showed while a student at Monmouth Academy, and he was doing portraits at eighteen. He studied at the New York Art School and Chicago Art Institute. Drawn to photography, he worked in a New York photoengraving plant and was co-inventor of the Stanley Dry Plate. Traveling in the Near East, he sketched and secured data later used in murals of biblical scenes. His paintings are found in more than 150 churches and Masonic lodge halls throughout New England.

His home church, Monmouth United (Methodist-Congregationalist), has a canvas that brought him national attention. It is "The Man on Horseback," depicting in classic and romantic style Bishop Francis Asbury on a horse crossing a river, with his saddlebags bulging and a book in hand. This was reproduced on the cover of *Together*, November, 1959, commemorating 175 years of American Methodism. It also has been reproduced in *Life* and other magazines as an outstanding example of this form of art.

Cochrane was a delegate to the 1912 M. E. GENERAL CONFERENCE, served in the state legislature, and was a 33d degree Mason. In 1914 Bates College awarded him an honorary M.A. degree. He was married twice. He died Sept. 20, 1946 and is buried in the family plot at Monmouth.

Charles T. Brown, "Fine Tribute to Harry Cochrane by Admiring Clergyman Friend," Lewistown, Maine, *Journal Magazine Section*, August 1, 1959.

Harry Hayman Cochrane, *History of Monmouth*. N.d.

LELAND D. CASE

COE, WILLIAM GWYNN (1832-1877), American minister of the Old BALTIMORE CONFERENCE, son of Alexander B. and Ellen T. Coe, was born in Baltimore, Md., April 15, 1832. His parents were Roman Catholics and sent their son to St. Mary's College to be trained for a priest in the Catholic Church. At the age of nineteen he was appointed Clerk of the Court of Common Pleas in place of his father.

He was attracted by Miss Anne Armstrong and sought a date with her on Dec. 31, 1852. She told him she was going to a "WATCHNIGHT" service that evening. The result was, he took Miss Armstrong to the service. That service turned his mind and heart toward Protestantism. Later he visited HENRY SLICER to talk with him about what he had heard at the service. Slicer talked with him plainly about religious beliefs and emphasized salvation by faith, and Coe was converted at that meeting.

Coe and Miss Armstrong were married May 4, 1853. They had twelve children, two of whom, Henry Slicer and W. P. C. Coe, followed their father into the Methodist ministry.

William G. Coe joined the Baltimore Conference in 1854 and spent fourteen years on CIRCUITS and seven on two districts. He was a delegate to one GENERAL CONFERENCE. For eleven years he was statistical secretary of the Baltimore Conference. Washington and Lee University conferred on him the D.D. degree.

Coe's pulpit ability and capable administration marked every period of his work. He crowned his career with supreme love and loyalty to God. This brought to him an overflowing love and zeal for the salvation of all men.

The last record in his diary is: "In Lewisburg [W. Va.] at home." On March 29, 1877, with his last breath he said: "Let's make haste and cross over this Jordan."

J. E. Armstrong, *Old Baltimore Conference*. 1907.

REMBERT D. MCNEER



THOMAS COKE

COKE, THOMAS (1747-1814), British preacher and American general superintendent, was one of the most able and energetic lieutenants of JOHN WESLEY, and was unique in expressing the universalism of Wesley's message in active missionary work far and wide overseas from England and Wales, with a fervent passion to win the world for Christ. He was born in Brecon, Wales, on Sept. 9, 1747, of well-to-do parents. He went to Jesus College, Oxford (B.A., 1768; M.A., 1770; D.C.L., 1775), was elected bailiff of Brecon in 1770, and was ordained deacon in 1770 and priest of the Church of England in 1772. His curacy in South Petherton, Somerset (1771-7) was marked by increasing Methodist enthusiasm. On Aug. 13, 1776, he met John Wesley at Kingston St. Mary, and on his expulsion from his parish the following year, he joined the Methodists. As Wesley's trusted ASSISTANT, he was active in the settlement of chapels on the "Conference plan" and in drafting the DEED OF DECLARATION.

Wesley sent him to IRELAND in 1782 to preside over the first regularly constituted annual conference in that country. He presided every alternate year with Wesley himself from then until the latter's death, and afterwards, so much had he endeared himself to Irish Methodism, that he presided over the conference in that land every year except two from 1792 to 1813.

In 1784 he set out on the first of nine voyages to America, having been "set apart" in that significant ordination by Wesley to superintend Methodism in the new United States after the War of Independence (see below **Thomas Coke and American Methodism**). He presided over the historic CHRISTMAS CONFERENCE of that year, when ASBURY was "consecrated" and the Methodist Episcopal Church was formed. He watched over the growth

of this new church. He and Asbury signed the congratulatory address to George Washington on his inauguration as President, April 30, 1789. Coke's skill and wisdom were particularly seen when presiding over and guiding the first GENERAL CONFERENCE of 1792, when it established itself as the supreme governing body of the M. E. Church. He undertook many episcopal tours, and his last visit to America was in 1803.

His consuming missionary zeal was expressed in his 1784 *Plan of the Society for the Establishment of Missions among the Heathen*. A trans-Atlantic journey intended to establish missionaries in NOVA SCOTIA was diverted by gales, and Coke landed in Antigua, West Indies, on Christmas Day, 1786. The opportunities he saw in the Caribbean so thrilled him that beyond spending his own not inconsiderable fortune, he begged almost from door to door for extra funds to place missionaries in island after island. Work was begun in GIBRALTAR and SIERRA LEONE, and his inspiration and financial help led the 1799 Irish Conference to separate three Irish-speaking general missionaries in their land (see IRELAND).

At home in Britain, he played an active part in church affairs after the death of John Wesley. He established home missionary circuits, inspired vernacular missions in his native Wales and among French prisoners of war. He was associated with ADAM CLARKE and others in an abortive plan for a Methodist Episcopal Church in England. He served repeatedly as Secretary of the CONFERENCE, and was elected President in 1797 and 1805. Among his numerous publications, the most important were a *Commentary on the Bible* (1801-7) and a *History of the West Indies* (1808-11).

He had long turned his eyes to INDIA and the East, and in 1813 came the opportunity when an Act of the British Parliament allowed missionaries to enter the regions governed by the East India Company. So at LEEDS that year, despite the difficulties and stringencies of the then continuing Napoleonic War, he dragged from a reluctant Conference permission for six preachers to accompany him (see JAMES LYNCH) and one to go to SOUTH AFRICA. He did not see the fulfillment of this journey. On the morning of May 3, 1814, he was discovered dead in his cabin, and his body was buried in the Indian Ocean.

His wide influence is remembered everywhere in Methodism, as in the name "Cokesbury" in America, and in the Coke Memorial Church in Warrenpoint, Ireland, where he preached his last sermon in that country he loved so much. In South Petherton parish church are choir and clergy stalls given in 1935 by Methodist laymen to the memory of the curate who was jeered as he left the parish 158 years previously. Above all Thomas Coke is alive still in the MISSIONARY SOCIETY which became an integral part of the church just a year or two after his death, largely because of what he himself had begun.

JOHN A. VICKERS
FREDERICK JEFFREY

Thomas Coke and American Methodism. In February 1784, John Wesley invited Coke to his study at CITY ROAD CHAPEL in LONDON, where they discussed the plight of the Methodist societies in the newly freed colonies—soon to be the United States of America. According to SAMUEL DREW's account of this conversation (which might have been given to Drew by Coke himself), Wesley "wished Dr. Coke to accept ordination from his hands,

and to proceed in that character to the continent of America, to superintend the societies in the United States" (*Life of Coke*, pp. 63-64). Coke's letter to Wesley written the following August, however, indicates that Wesley had suggested Coke's going to America to ordain the Methodist preachers there by virtue of the authority Coke already had as a presbyter of the Church of England—the same ordination as Wesley's. But, as the letter shows, Coke feared he would not be accepted and requested "authority formally received from you" (Etheridge, pp. 102-3). Whatever the case, this February meeting seems to have been an exploratory discussion resulting in no definite decisions.

On April 17, Coke wrote to Wesley, offering "to go over and return" in order that Wesley "would then have a source of sufficient information to determine on any points or propositions" (*ibid.*, pp. 101-2). In the light of urgent pleas from FRANCIS ASBURY and others in America, this gambit was too time consuming. JOHN PAWSON said that Wesley himself first proposed ordination as the best solution to the difficult situation in America. Unfortunately, the *Minutes* of the Leeds conference of 1784 give no indication of such a discussion.

Within a week of the conference's adjournment, Coke wrote at length to Wesley insisting that "the power of ordaining others should be received by me from you." He was clearly afraid of opposition from Francis Asbury. To complete "the scriptural way," RICHARD WHATCOAT and THOMAS VASEY should be ordained presbyters to assist him in ordaining the American Methodist preachers. Taken by itself, this letter would appear to be convincing evidence that the ordinations which followed in September were the result of Coke's insistence.

Drew's account of the interview between Wesley and Coke, and Pawson's account of Wesley's meeting with the consultation committee support the opinion that the ordinations were Wesley's idea from the first. Certainly the entries in Wesley's *Journal* indicate that he had been considering the matter over a period of years.

Shortly after four o'clock on the morning of Sept. 1, 1784, at the house of Mr. Castleman, 6 Dighton Street, BRISTOL, John Wesley ordained Whatcoat and Vasey DEACONS. The next morning he ordained them ELDERS, and Thomas Coke SUPERINTENDENT, presenting them with appropriate certificates of ORDINATION. In his letter to "Our Brethren in America" (Sept. 10, 1784), Wesley stated that he was not only concerned to prepare a "rational and scriptural way of feeding" but also of "guiding those poor sheep in the wilderness." As Whatcoat and Vasey were to "act as elders among them, baptizing and administering the Lord's Supper," so Coke and Francis Asbury were "to be Joint Superintendents over our brethren in North America."

Despite Tyerman's judgment that the ceremony was "a mere formality . . . to recommend" these agents to the American Methodists, Wesley used the word "ordain" in his private diary for Sept. 1, 1784, and he allowed the word "ordain" to stand in the *Sunday Service* in relation to both elders and superintendents. After his ordination, as well as before, Coke was a presbyter with the same powers—administration of the Sacraments and ordination. But Wesley sought to confer upon Coke the authority of a scriptural and primitive bishop, and the function of that office—indicated by Wesley's translation of the title as "superintendent"—was administrative authority. In respect to their orders, Coke, Whatcoat, and Vasey were equal;

however, in regard to his administrative authority, Coke stood first.

Armed with Wesley's certificates of ordination, the *Sunday Service*, and the letter to "Our Brethren in America," the three emissaries sailed from Bristol on Sept. 18, 1784, landing in New York on Nov. 3. On Sunday, Nov. 14, at BARRATT'S CHAPEL in Kent County, Delaware, Coke and Asbury had their famous meeting. "After the sermon, a plain, robust man came up to me in the pulpit, and kissed me: I thought it could be no other than Mr. Asbury, and I was not deceived" (Coke, *Extracts of Journals*, 1816, p. 45). Here, somewhat to Coke's surprise, Asbury insisted upon placing Wesley's plan before a summoned council of preachers. The council in turn sent out a call for all the preachers to gather in conference to consider this plan, determining the matter by majority vote. Coke's *Journals* (pp. 43, 45) makes it clear that such a democratic procedure was not intended or expected by either Wesley or Coke.

In the interval between the consultation at Barratt's Chapel and the assembling of the Christmas Conference, Asbury sent Coke on a familiarization tour of "about eight hundred or a thousand miles" through the Delaware-Maryland-Virginia Peninsula. The week immediately preceding the conference was spent at PERRY HALL, near Baltimore, with Asbury and Coke drawing up a revision of Wesley's LARGE MINUTES to propose as a DISCIPLINE for the American church. On Christmas Eve they rode into BALTIMORE, where the historic conference met at LOVELY LANE CHAPEL. As Wesley's representative, Coke presided and presented Wesley's letter and the revised plan of organization. On Dec. 25, 26, and 27, respectively, Coke ordained Asbury deacon, elder, and superintendent, after Asbury had been elected by the preachers to be superintendent. Coke also preached at noon each day. While at Barratt's Chapel, Coke and Asbury had "agreed to use [their] joint endeavours to establish a School or College on the plan of KINGSWOOD SCHOOL." The conference agreed to build the college at Abingdon, Md., and to name it COKESBURY in honor of the two superintendents. Immediately after the conference, Coke and Asbury drew up a plan for the college, to be used in raising funds for the school.

Before sailing for England on June 2, Coke made an extensive tour, notable for the great crowds attracted for preaching and the administration of the Sacraments. On the other hand, Coke encountered intense opposition because of his strong criticism of slavery.

His second visit to the United States (March 1-May 27, 1787) was marked by Wesley's instructions (Sept. 6, 1786) that Coke "appoint a GENERAL CONFERENCE of all our preachers in the United States, to meet at Baltimore on May 1st, 1787, and that Mr. Whatcoat may be appointed superintendent with Mr. Francis Asbury." Utterly opposed to such autocratic rule either by Wesley or by their superintendents, the conference rescinded their pledge of obedience to Wesley and removed his name from the *Minutes*. They refused to accept the appointment of Whatcoat (however, their respect for him was such that they elected him to the superintendency in 1800). Although Coke gave the conference a formal pledge that he would never "during [his] absence from the United States of America, exercise any government whatever in [the American] Methodist Church," the conference stated in its *Minutes* (1773-1828, p. 26) that he was a superintendent only "when present in the States."

This was also the year that Asbury and Coke substituted the term "bishop" for superintendent in the *Discipline*.

Coke's third visit (Feb. 24-June 5, 1789) consisted primarily of an extensive itinerary through the southern and eastern states, including the holding of ten annual conferences. Due to the large number of separate sessions, Asbury sought to centralize control through a Council made up of the bishops and the presiding elders, and presented this plan in each of the conferences. Coke was among the major opponents of this plan, preferring a General Conference. During this visit, Coke and Asbury edited the first edition of *The Arminian Magazine*, and appointed JOHN DICKINS to be in charge of the new Book Concern (see METHODIST PUBLISHING HOUSE). Although Coke does not mention the occasion in his *Journal*, this was the year (June 2, 1789) the two bishops made their formal call on the newly elected President of the United States, George Washington, for which Coke was extensively criticized.

Coke's return for his fourth visit (Feb. 21-May 16, 1791) concluded the debate over Asbury's Council. So successful was the opposition that Coke could assure JAMES O'KELLY: "No step will be taken during my absence, to prevent the General Conference; it would be so gross an insult on truth, justice, mercy, and peace, that it will not be, I think, attempted." Yet Coke was in sufficient distress about the continuing existence of American Methodism that he attempted to negotiate a union with the Protestant Episcopal Church (see COKE-WHITE CORRESPONDENCE). Nevertheless, the most disturbing event of this episcopal tour was the news of Wesley's death. Although Coke had given rapturous accounts of the American countryside, he now declared: "The death of my venerable Friend had cast such a shade of melancholy over my mind . . . that I could find very little pleasure in the contemplation of the works of nature." He immediately returned to England.

The fifth visit (Oct. 30-Dec. 12, 1792) was made primarily to attend the first truly named General Conference. Coke had apparently given sufficient explanation to Asbury for his severely critical comments about Asbury made in his funeral sermon for Wesley at Baltimore, although Coke complained of Asbury's "neglect." Due to O'Kelly's challenge of Asbury's appointive powers, Asbury retired from the conference floor and let Coke preside. Coke's characteristically irenic comments hide the heat of these debates. Following the conference, Coke "prepared a new Edition of our form of Discipline, with all the regulations made at the Conference." Because of the extensive revisions enacted by that historic initial General Conference, this *Discipline* is "one of the most important documents in the history of Methodist polity." Before sailing for England, Coke made a three-day examination at Cokesbury College, being "much pleased" with the progress of the students.

Four years later, Coke returned (Oct. 8, 1796-Feb. 6, 1797) for the second General Conference, perhaps with the intention of establishing a more permanent relationship. When the conference expressed the need of further assistance for Asbury, Coke offered himself to his "American brethren, entirely to their service." This conference requested "the Bishops to draw up Annotations on the Form of Discipline." "Mr. Asbury had before drawn up his thoughts at large on the subject," Coke wrote. "I therefore endeavoured to unite our ideas; and think that if I ever drew up any useful publications for the press,

this was one of them, and perhaps the best." Another act of this conference which had the strong support of Coke was the establishment of a CHARTERED FUND to increase financial aid to married and retired ministers. Coke's *Journal* contains numerous expressions of this concern, perhaps the most vivid in response to the news of the burning of Cokesbury College and the academy at Baltimore: "O that all this money had been laid out for the support of a married ministry!"

Immediately after the conference Asbury proposed a plan of operations to Coke:

I was astonished, I did not see in this plan anything which related in the least degree to my being a Coadjutor in the Episcopacy, or serving to strengthen it; though it was for that purpose . . . [that] that General Conference [thought] that I should reside for life in America. Bishop Asbury was to hold the three Southern Conferences entirely by himself; and I was to spend my whole time merely as a Preacher. [A change of plans is then related which permitted Coke to accompany Asbury.] But to my astonishment I was not consulted in the least degree imaginable concerning the station of a single Preacher. . . . In short, I neither said nor did anything during the whole tour, which had any usefulness attending it, as far as I can judge, but preach. (*Asbury's Letters*, 334-35.)

No further journals of visits to America were published, although there were three more such voyages. Their significance revolves around Coke's attempts to clarify his relationship to the American Methodists. In November 1797, he attended the VIRGINIA CONFERENCE and presented a request from the British Conference asking that he be permitted to return. The conference reluctantly consented "to his return, and partial continuance" with them, subject to the approval of the General Conference to meet in 1800.

Asbury, who was too ill to travel, would not permit Coke to substitute for him at the Virginia Conference. Coke later complained that he had offered his service, as he could have sailed as well from CHARLESTON as from NEW YORK, "but he refused me & appointed Brother Jackson to station the Preachers, & Brother JESSE LEE to sit as Moderator in the Conference."

Coke made an eighth visit to America and attended the General Conference of 1800, but again he complained that Asbury did not consult him on what was taking place. However, he was active on the floor of the Conference, proposing motions that led to parsonages for traveling preachers, and increased financial support for superannuated preachers, their wives, widows, and orphaned children.

He made a final visit to America about Nov. 23, 1803. This lasted until 1804, and he stated in a letter to the General Conference that he had no expectation of returning to England. However, he found that his relationship with Asbury was unchanged, and complained that at the GEORGIA CONFERENCE, which he attended with Asbury, he was not even given a copy of the appointments, much less consulted regarding them. "I then saw the will of God concerning me—that I ought not to labour in America, unless the General Conference would consent to comply in some degree with its engagements." It was not therefore surprising that the General Conference of 1804 did grant Coke "leave . . . to return to Europe, . . . provided, he shall hold himself subject to the call of three of our annual conferences, . . . but at furthest, that he shall return, if he lives, to the next General Conference."

(*Journals of the General Conference*, 1796-1836, p. 64.)

By this time, Coke had made up his mind that he would not return to America again unless he received full assurance that he would be accepted as a bishop. He sent a circular letter to several annual conferences which in the main raised this question, and said that if he came back it should be "on the express condition that the seven Conferences should be divided betwixt us, . . . each of us changing our division annually; and that this plan . . . should continue permanent and unalterable during both our lives."

One or more of the conferences replied that such a division was unacceptable, and the rest made no reply at all. Offering himself yet again, Coke wrote to the General Conference that was to meet in 1808, suggesting that he would come over for life if that Conference should grant him "a full right to give my judgment in every thing, in the general and annual conferences, on the making of laws, the stationing of the preachers, sending out missionaries, and every thing else, which, as a bishop or superintendent, belongs to my office."

To this the General Conference—and to the Americans he had always been simply "Dr. Coke"—gave him consent to "continue in Europe" where he was "not to exercise the office of superintendent or bishop among us in the United States until he be recalled by the General Conference, or by all the annual conferences respectively." The Minutes were to carry his name "after the name of the bishops, in a N.B.—'Doctor Coke, at the request of the British Conference, and by the consent of the General Conference, resides in Europe.'" Quite pointedly, the address to the British Conference stated that WILLIAM MCKENDREE had been elected "joint superintendent with Mr. Asbury." This was a status never granted to Dr. Coke. The truth is, Coke was never quite at home, nor could he make it appear that he was at home, with the American Methodists. As a traveling missionary he was preeminent, and he of all Wesley's followers did see the world as his parish. His work, when he was not in America, took him to all parts of the British Isles, including trips to Scotland, and to the Norman and Channel Isles.

American Methodism owes much more to Thomas Coke than it ever let him know when he was alive. For one thing, he with his lawyer's training saw the need for a Deed of Trust which would cover every Methodist church or chapel, and drew up a model deed and insisted—and saw to it—that it was put into effect. Without this Methodist itinerancy could never have established itself in local congregations and, indeed, could scarcely maintain itself today. Also, Coke saw the need for a periodic General Conference in America, and helped persuade the reluctant Asbury to call and establish one. These two bishops did not work together in all important ways; but no matter how they may have individually differed, the names "Coke and Asbury" will ever be associated in grateful remembrance as the first superintendents of American Methodism.

J. Hamby Barton, "Thomas Coke and American Methodism, 1784-92," *Proceedings of the Wesley Historical Society*, XXXIV.

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 T. Ware, *Sketches*. 1839. NORMAN W. SPELLMAN

COKE-WHITE CORRESPONDENCE (1791). The letters that were exchanged by THOMAS COKE and Bishop William White of the Protestant Episcopal Church in 1791 were directly affected by several important factors. Among the most important of these factors were JOHN WESLEY'S distaste for separation from the Church of England, a personal struggle for power between FRANCIS ASBURY and Thomas Coke, the O'Kelly schism, and the unification of the Protestant Episcopal Church in America in 1789.

Shortly before the CHRISTMAS CONFERENCE of 1784, Coke and Asbury talked in BALTIMORE with two Episcopal clergymen, John Andrews and William West, about the future plans of their respective groups. The only known record of this meeting is a letter, dated Dec. 31, 1784, from John Andrews to William Smith, printed in H. W. Smith's *Life and Correspondence of William Smith, D.D.*, vol. ii (Philadelphia, 1880), pp. 243-246. According to this letter, Andrews and West attempted to persuade Coke and Asbury against a complete break with the Church of England by suggesting that they maintain some sort of union with the Protestant Episcopal Church, and that special bishops might be consecrated for the Methodists to make this possible. Both Methodist leaders, and especially Coke, were said to have rejected this proposal unconditionally. However, within seven years, in 1791, Coke had changed his mind and made a similar proposal to Bishop William White, as he had then become in the newly organized Protestant Episcopal Church. Three important reasons for his change of attitude are evident.

First of all, he seems to have always been aware that John Wesley looked with disfavor upon such a complete separation from the Anglican tradition as had been effected by the American Methodists. But, secondly, appreciation of Wesley's attitude seems to have varied in accordance with Coke's position of leadership in American Methodism. In 1784, when he considered himself to be a chief leader of the American Methodists, he did not seem to be greatly concerned about what Wesley thought concerning separation. But, by 1791, after it had become clear that Coke had only the powers that Asbury saw fit to delegate to him, he seems to have concluded that the American Methodist experiment could be better perfected,

and that Wesley was right after all. Union with the Episcopalians might correct most of the trouble.

The threat of separation within American Methodist ranks posed by JAMES O'KELLY'S democratic reform group was a third factor in Coke's change of opinion, since it seemed to show that the original separation was leading to more of the same. The way to stop further division seemed to be to heal the initial break through a union with the Protestant Episcopal Church as this had become a unified and stable denomination in 1789.

Therefore, on April 24, 1791, Bishop Coke wrote a letter to Bishop White of Philadelphia in which he suggested a union between the Methodists and Episcopalians under conditions that would permit the Methodists to retain their close-knit organization within the Protestant Episcopal Church. Both Coke's letter and Bishop White's reply can be found in William White, *Memoirs of the Protestant Episcopal Church* (Philadelphia, 1820), pp. 424-432. Coke assured White that Wesley would favor this plan and that Asbury would be against it. He implied that, if other conditions were satisfactory, the Methodist preachers might be willing to submit to reordination and hinted that one of these conditions would be for these preachers to be ordained and supervised by bishops selected from their own ranks. Since he was speaking for no one but himself, Bishop Coke asked that this matter be kept top secret and requested a private conference with Bishop White in PHILADELPHIA.

Before Bishop White's generally favorable reply reached him in Baltimore, Coke received the shocking news that John Wesley had died on March 2, 1791, whereupon he left hurriedly for Philadelphia where he planned to embark immediately for England. White's letter to Coke fell into the hands of Asbury and he seems to have read it although he made no comment on it. Meanwhile, Coke reached Philadelphia and, while he was waiting May 4-14 for a ship to sail for England, he had three conferences with Bishop White. The first two of these meetings also included Samuel Magaw, Rector of St. Paul's (Episcopal) Church in Philadelphia.

The conferences accomplished nothing and only served to convince Bishop White that Coke's plan would only give Methodist preachers access to Episcopal congregations while preventing Episcopal clergymen a similar access to Methodist congregations. During the third conference, after it had become clear that Bishop White considered Coke's proposal to be too one-sided in favor of the Methodists to be practicable, Bishop Coke read to Bishop White a letter embodying a similar proposal for union that he was sending to Bishop Samuel Seabury, the Protestant Episcopal Bishop of Connecticut. The main difference in this letter is that it explicitly suggested that Coke and Asbury be consecrated as bishops for the Methodists in the united church. Seabury seems to have been even less interested in the proposal than White, since there is no evidence that he ever replied to it. Coke's letter to Seabury can be found in *Fac-similes of Church Documents*, Issued by the Historical Club of the American (Episcopal) Church, 8 vols. (New York, 1874-79).

Coke finally embarked for England from New Castle, Del., on May 15 after having explained his conversations with Bishop White to Francis Asbury and receiving "no decisive opinion on the subject" from him. Later Coke accounted for his discussion with White just prior to his sailing for England by saying that he had hoped to lay the ground work for full-fledged official negotiations be-

tween the Methodists and Episcopalians, so that significant action could be taken concerning this matter when he returned to the United States to help preside over the General Conference in November, 1792. He did return to preside with Asbury over this General Conference session which produced James O'Kelly's final split with the M. E. Church, but no mention was made of his correspondence with Bishop White or any kind of negotiations with the Episcopalians.

In fact, very little mention was made of these private negotiations until 1804 when Bishop White made them public to help settle an argument between a Methodist preacher and an Episcopal priest. Methodists were disturbed at the release of this news and Coke was requested to explain his actions. In response, he sent two letters to the General Conference of 1808. After offering in the first letter to come to the United States and serve there for the rest of his life if he were granted full episcopal powers (which Asbury had never allowed him, especially in appointing preachers), he in the second wrote a lengthy explanation of his actions and defended them primarily by saying that he had hoped to stabilize the M. E. Church (in the face of the threat of O'Kelly's schism) and to enlarge its field of action—concluding that he did not now think that such a union was desirable. This significant second letter can be found in its entirety only in Nathan Bangs, *History of the Methodist Episcopal Church*, vol. ii (New York, 1839), pp. 206-210. After hearing his letters, the General Conference commended him for his candor and did not censure him, but did not accept his offer to return as a full-fledged bishop. Coke, incidentally, did not come back to the United States at all after the 1804 General Conference.

Two other similar incidents in Coke's life are instructive in this matter. In 1799 he made a somewhat similar proposal to the Bishop of London in an attempt to prevent a complete separation of the British Methodists from the Church of England. This correspondence can be found in SAMUEL DREW's biography of Coke. Then, in 1813 when he desired to go to INDIA as a missionary, he wrote letters to the Earl of Liverpool and William Wilberforce offering to return fully to the Church of England in return for being appointed Bishop of India. One of these letters can be found in *Correspondence of William Wilberforce*, eds. Robert Isaac Wilberforce and Samuel Wilberforce, vol. ii (London, 1840), pp. 256-261.

None of Coke's proposals for union on either side of the Atlantic were acceptable and it is easy to see why. They had no official sanction from any other Methodist individual or group, and they were so one-sided in favor of the Methodists that the Episcopalians and Anglicans could not accept them. In each of these proposals it seems that Coke may have been seeking more ecclesiastical power for himself—since he would have gained more power and status than anyone else if they had been implemented—but there is also evident in him a spark of ecumenicity that is remarkable in any age.

Paul F. Blankenship, "History of Negotiations for Union Between Methodists and Non-Methodists in the United States." Doctoral dissertation, Northwestern University, 1965.
S. Drew, *Thomas Coke*. 1818.

Charles R. Hale, "The American Church and Methodism," *The Church Review*, January 1891.

William White, *Memoirs of the Protestant Episcopal Church*. Philadelphia, 1820.

PAUL F. BLANKENSHIP



COKESBURY COLLEGE MARKER WITH REPLICA OF BUILDING

COKESBURY COLLEGE, Abingdon, Maryland. Methodists in North America held their organizational meeting, known as the CHRISTMAS CONFERENCE, in 1784, and made provision to start a college. The site selected was Abingdon, Md., on the highway between BALTIMORE and PHILADELPHIA. The name Cokesbury was selected to memorialize the first two bishops of the new church, THOMAS COKE and FRANCIS ASBURY. The cornerstone for the building was laid on June 5, 1785. Delays in completing the structure prevented the completion of the building until 1787. School work began on Dec. 6, 1787.

One of the foremost advocates of such schools for American Methodists was JOHN DICKINS, an early preacher who had attended Eton in England. Upon Coke's arrival in America, he visited with Dickins before meeting Asbury. Later he and Asbury came together at BARRATT'S CHAPEL in DELAWARE to work out plans for the Christmas Conference. At that meeting they agreed to propose the establishment of a school to the American Methodist preachers.

Cokesbury was set up as a college, not an academy, although the academic work for the most part did not approach collegiate level. It is evident that the initiative for a college was assumed by Coke. Asbury wanted a school patterned after KINGSWOOD in England. The ambitious undertaking of American Methodists prompted JOHN WESLEY to write a letter to Asbury that the latter described as "a bitter pill from one of my greatest friends."

Wesley, however, took a deep interest in the institution and suggested that the Rev. Mr. Heath, a clergyman in the Anglican Church, be named Cokesbury's first president. The school opened with Mr. Heath as president and two faculty members, Patrick M'Closky, "a well-educated Irishman," and Freeman Marsh, a Quaker.

On Dec. 6, 1787, Cokesbury College, with an enrollment of twenty-five students, was opened with appropriate religious exercises. On the Sabbath day Bishop Asbury dedicated the new building, and the text for his dedication sermon was, "O thou man of God, there is death in the pot" (II Kings 4:40). The strange text elicited many speculations. In commenting on it Daniels said, "Whether the choice of this text was suggested by the fears of the good Bishop that the higher scholarship of American Methodism would sink to the level of that

of Oxford and Cambridge, or whether he had a vivid sense of the early troubles in Mr. Wesley's school at Kingswood, or still again, whether he possessed a sad foreboding of the misfortunes which were to befall this college, it is not possible now to determine, but the text is suggestive of all three" (p. 510).

The first *Discipline* of the M. E. Church contains a detailed announcement of the aims of the college. The three objectives that the founders had in view for the college were: (1) To make provision for the sons of married preachers. (2) The education and support of poor orphans. (3) "The establishment of a seminary for the children of our competent friends, where learning and religion may go hand in hand."

The instructional program of the institution, as set forth in the same announcement of purpose, indicated that the students would study English, Latin, Greek, Logic, Rhetoric, History, Geography, Natural Philosophy, and Astronomy. The main purpose, however, was a program of Christian education which meant, according to the founders, "forming the minds of the youth, through divine aid, to wisdom and holiness; by instilling into their tender minds the principles of true religion, speculative, experimental and practical, and training them in the ancient way, that they may be rational scriptural Christians."

For all practical purposes, Asbury may be described as the president of the institution. He made regular visits, examined the students, raised the money for its operation, and in general, carried the responsibilities for its development. The rules made by Wesley for Kingswood in 1748 were transferred to Cokesbury College. There were twenty-nine of them and they aimed to control practically every moment of the students' time. They stated that the students were expected to rise at 5 A.M., study seven hours a day, and retire at 9 P.M. Play was strictly prohibited and in lieu of any kind of games, the students had for recreation agriculture, gardening, and cabinet making.

Cokesbury was plagued with misfortunes. In December 1795, fire, suspected to be of incendiary origin, destroyed the building and contents. Asbury learned of the fire while holding a conference in SOUTH CAROLINA, and it will be seen from these lines in his *Journal* that the loss of the school deeply affected him:

We have now a second and confirmed account that Cokesbury college is consumed to ashes, a sacrifice of £10,000 in about ten years! The foundation was laid in 1785 and it was burnt December 7, 1795. Its enemies may rejoice, and its friends need not mourn. Would any man give me £10,000 per year to do and suffer again what I have done for that house, I would not do it. The Lord called not Mr. Whitefield nor the Methodists to build colleges. I wished only for schools—Doctor Coke wanted a college. I feel distressed at the loss of the library. (Vol. ii, p. 75.)

After the fire it was decided to move the college to Baltimore, and a large building which had been erected for dances and assemblies was purchased. There the plan of the school was altered, and it became an academy instead of a college. The school had an auspicious beginning, enrolling the first year approximately 200 students. But tragedy continued to harass Methodist educational efforts. On Dec. 4, 1796, the college and the church which adjoined it caught fire and burned to the ground. The total loss sustained by Methodists in the two fires ranged from \$75,000 to \$100,000. After the fire, Asbury

and Coke made no further effort to develop Cokesbury College.

There is not much information available about Cokesbury College students. However, included among the first students were VALENTINE COOK, a pioneer preacher and teacher in Kentucky, and ASBURY DICKINS, the son of John Dickins. Dickins served as Secretary of the United States Senate from 1836 to 1861. Another student, Abel Bliss, was one of the first trustees of Wesleyan Academy at Wilbraham, Mass., and one of the founders of WESLEYAN UNIVERSITY. Charles Tait, also a student and instructor at Cokesbury and first cousin of Henry Clay, established himself in Georgia as an attorney. He represented that state in the U. S. Senate for ten years. As a senator he was the author of the Admission Bill by which Alabama was admitted to the Union. Later he moved to Alabama and became the first Federal Judge of the District of Alabama. Samuel White, another student at Cokesbury, the son of Judge THOMAS WHITE, one of Asbury's dearest friends, represented his state in the U. S. Senate. (See also EDUCATION IN THE UNITED METHODIST CHURCH.)

F. Asbury, *Journal and Letters*. 1958.
W. H. Daniels, *Illustrated History*. 1887.
Discipline, ME.

COKEsbury CONFERENCE SCHOOL, Cokesbury (Greenwood County), S. C., attained its notable position in South Carolina Methodism by a sort of evolutionary process. Old Tabernacle Church (1778), a devout Methodist center in which FRANCIS ASBURY preached twice in 1800, included a log schoolhouse later made famous as "Tabernacle Academy." STEPHEN OLIN (1820-21), distinguished educator, was converted while teaching in Tabernacle Academy. He joined the SOUTH CAROLINA ANNUAL CONFERENCE and after several years' teaching in the South was called to become the first president of RANDOLPH-MACON COLLEGE. In 1824 Tabernacle was moved two miles to Mt. Ariel and a female academy was added. In 1835 it was superseded by the Dougherty Manual School. Both school and academy were turned over to the South Carolina Conference in 1835.

In May, 1864, the name was changed to Cokesbury. Tradition says this was at the suggestion of W. M. WIGHTMAN, later bishop, in honor of Bishops COKE and ASBURY, for whom the original Cokesbury was named. In 1876 the buildings of the Masonic Female College, constructed in 1854, were obtained by the conference, and in 1876 the Cokesbury Manual Labor School of the conference was given a charter.

However, supplanted by growing colleges, the school closed in 1918 and its assets became the property of WOFFORD COLLEGE. The contribution of this school to church and state in the nineteenth century is noteworthy. Five bishops, thirteen judges of supreme and circuit courts, one United States senator, one governor, five college presidents, two congressmen, five distinguished university professors, a score of Confederate army officers, outstanding physicians and attorneys, and numerous successful businessmen were all proud to call this school their Alma Mater.

The building has been restored by the Conference and a dedication service was held Nov. 15, 1970.

COKESBURY PRESS was the trade name of the publishing house of the M. E. Church, South, prior to church union in 1939, just as **ABINGDON PRESS** was for the Methodist **BOOK CONCERN** and **EPWORTH PRESS** is for the British Methodists. This press made quite a name for itself, due principally to the excellent executive management of **PAT BEAIRD**, as well as the growing strength of the Southern publishing interests. At union in 1939, the Abingdon and Cokesbury Presses were combined into Abingdon-Cokesbury Press. After some years, however, the name Cokesbury was given to all official Methodist bookstores, while Abingdon remains the name of the press.

J. P. Pilkington, *Methodist Publishing House*. 1968. N. B. H.

COKESBURY SCHOOL in NORTH CAROLINA was erected near Phelps Ferry on the Yadkin River in Davie County before 1794, and was probably the school for which Mr. Long and Mr. Bustian gave money to Bishop **ASBURY** and **JOHN DICKINS** in 1780, but which money was used for **COKESBURY COLLEGE** in Maryland.

Asbury described the Cokesbury School as "twenty feet square, two stories high, well set out with doors and windows." Asbury visited the school in 1794. It was later converted into a church building and Asbury wrote in 1799, "I said but little at the Academical school house, now a house for God." Only a few stones now remain.

F. Asbury, *Journal and Letters*. 1958.

W. L. Crissom, *North Carolina*. 1905. LOUISE L. QUEEN

COLBECK, THOMAS (1723-1779), an influential British Methodist, was born in October 1723 at Keighley, Yorkshire. He was a grocer and mercer there from 1747 on, and devoted his substance, time, and talents to establishing Methodism in Keighley and in Yorkshire and East Lancashire. His classes were closely attached to the parish church. He was steward of Haworth Circuit for almost thirty years. **WESLEY** ranked him itinerant in 1748, but he was strictly "half-itinerant." Colbeck, a refined, gentle spirit, was calm and amiable under mobbing (especially at Barrowford), in persecution, and under domestic trial. He was a respected friend and colleague of **WILLIAM GRIMSHAW**. He contracted fever in visiting, died, and was interred at Keighley.

F. Baker, *William Grimshaw*. 1963.

J. W. Laycock, *Methodist Heroes*. 1909. GEORGE LAWTON

COLBERT, WILLIAM (1764-1835), American pioneer preacher, was born April 20, 1764, in Poolesville, Md., and died in Stroudsburg, Pa., where he was buried. His mother having died in his nineteenth year, he confessed that he and his father lived "destitute of religion." After hearing Methodist preaching, he was convinced he should "call sinners to repentance."

Having filled a vacancy on the Calumet circuit in MARYLAND, Colbert was junior preacher on the BALTIMORE circuit, and then on the Harford, in 1790 and 1791, respectively. Records fail to show certain data about his entry into the ministry, but do show that in 1792 he was ordained an ELDER and received into full membership at the Baltimore Conference. His itinerancy covered much of the states of DELAWARE, Maryland, NEW JERSEY, PENNSYLVANIA, and NEW YORK, and continued more than seventeen years. He was PRESIDING ELDER of the Albany

District in 1802 and 1803, and of the Chesapeake District in 1804.

Colbert's refusal to accept the Genesee District in 1804 led to a misunderstanding between him and Bishop **ASBURY**, such that he remained only two months on the Burlington District, to which he was appointed in 1806. The next year he went to the Kent Circuit in Maryland, but remained only until November, when he desisted permanently from the itinerancy.

On Nov. 1, 1804, Colbert married Elizabeth, daughter of Col. Jacob Stroud of Stroudsburg, Pa. She was a young woman half his age, who was culturally and physically unsuited to be the wife of a circuit rider. Of their twelve children only six survived to adulthood.

During Colbert's ministry he preached in churches when available, in schoolhouses, homes, barns, or out-of-doors. His texts were chiefly from the New Testament, but often from the prophets and were usually admonitory. He met the theological challenges of his day, and decried drunkenness, slavery and all irreligion. Members who failed to meet the standards of Methodism he summarily dismissed from church membership. He read extensively and was an able preacher, placing emphasis on salvation through Jesus Christ.

After ceasing to travel, Colbert lived on a small farm near Stroudsburg but continued to function as a minister, frequently filling preaching engagements and officiating at funerals. He also showed his civic concern, serving as a trustee of the Stroudsburg Academy. That he was a man of humility and introspection is indicated by references in his journal to himself as being "stupid," "impatient," and "depressed."

More than a century after Colbert's demise, a modest monument was erected at the place of the interment of his body, in recognition of the fact that he was Stroudsburg's first resident Methodist minister, as well as in recognition of his relation to the community.

William Colbert, unpublished journal, 1790-1822.

Minutes of the Annual Conferences, 1773-1828.

L. D. Palmer, *Heroism and Romance*. 1950.

G. Peck, *Old Genesee Conference*. 1860. LOUIS D. PALMER

COLCLAZER, HENRY (1809-1884), American minister, was born in Alexandria, Va., on Sept. 1, 1809. He was admitted on trial to the OHIO CONFERENCE of the M. E. Church in August, 1828, and served the Wayne and Black River Circuits in Ohio. While serving in Ohio, he was pastor of the church attended by Rutherford B. Hayes, who later became President of the United States.

In 1830, Colclazer was sent to the Ann Arbor Circuit in MICHIGAN. In 1831 he was appointed to DETROIT, the only station in Michigan Territory at the time. He established a library in Detroit, and it is said that he was the first Methodist minister to introduce instrumental music in the churches in the West.

In 1835, Colclazer was one of three petitioners who secured a charter for a Seminary, which was later to become ALBION COLLEGE. In the same year he began four years of service as presiding elder of the new Ann Arbor District. Colclazer was the University of Michigan's first librarian, serving from 1837 to 1845. By 1840 he was chosen a delegate to the GENERAL CONFERENCE.

In 1846 he moved to Brunswick, N. J. He went on to Philadelphia's Wharton Street Church in 1848. From 1857 to 1861 he served as PRESIDING ELDER of the SNOW-

hill District, PHILADELPHIA. Altogether he served seventeen charges in PENNSYLVANIA, DELAWARE, and MARYLAND.

In Michigan and in Pennsylvania he quickly rose to prominence. He was sent again as a delegate to the General Conference in 1860. He was an eloquent preacher, noted for his skill in evangelism and instruction. His sermons were logical, and always interesting because of his vast store of pertinent illustrative incidents.

Colclazer married Aseneth True in 1835; and Sallie Hicks in 1851, by whom he had two daughters and a son. He died Dec. 18, 1884 at his residence in Philadelphia and was buried in Cambridge, Md.

Gildart, *Albion College, 1835-1960*.

Minutes of the Wilmington Conference, ME, 1885.

E. H. Pilcher, *Michigan*. 1878.

Quarterly Review of the Michigan Alumnus, Winter 1956.

RONALD A. BRUNGER

COLE, RICHARD LEE (1878-1963), Irish minister and historian, and son of the manse, was born in Lurgan, in the north of Ireland. He was educated at the Methodist College, BELFAST, where part of his early ministry was served as assistant theological tutor and head resident master. His circuit ministry was mainly in DUBLIN churches, and he became recognized as a preacher and administrator. He was one of the chief representatives of the Methodist Church in the newly-founded Irish Free State (later the Republic of Ireland), and gave valuable advice during years of political change. For some forty years he was Secretary of the Education Department of the Church and also a member of the Government Advisory Council on Education. He was Secretary of the Irish Conference, 1926-32, and President of the Church in 1933. He was the last surviving Irish member of the LEGAL HUNDRED. Methodist history was one of his special concerns, and he wrote extensively thereon. He was awarded a Fellowship by the WORLD METHODIST COUNCIL, and was President of the WESLEY HISTORICAL SOCIETY (Irish Branch) from 1948 until his death in 1963.

R. L. Cole, *Methodism in Ireland*. 1960.

A. McCrea, *Irish Methodism*. 1931.

F. Jeffery, *Irish Methodism*. 1964.

FREDERICK JEFFERY

COLEBROOK, NEW HAMPSHIRE, U.S.A. is located on the Connecticut River in Coos County. Methodist preachers were here as early as 1816. In 1870 a society was organized and J. H. Knott, the first pastor, was sent here a year later when both a parsonage and church were built. With Guy Roberts' pastorate, 1907-08, came renovation and remodelling, making Colebrook one of the most beautiful churches in northern NEW HAMPSHIRE. An earlier work at the Union Meeting-house at Kitterville, built around 1854, was done by W. H. H. Collins and L. R. Danforth in successive pastorates, 1881-84. These were serving at the same time East Columbia, where the church was built in 1850 in partnership with the Christian Church Society. Another church in Columbia, completely Methodist, was built in 1851, and a Methodist church in East Colebrook some years later. With the changes in the life of the area and shifts in population, the church at Colebrook was merged with the churches at East Colebrook and East Columbia around 1942, forming Trinity Church. In August, 1950, the Parish of the Headwaters was organized, including the Meth-

odist churches of Pittsburg, Colebrook, Groveton, North Strafford, Stark, all in New Hampshire; and Bloomfield and Canaan in Vermont. Ralph Grieser, the pastor at Colebrook, became director and Miss Dorothy Wilbur, Deaconess and Parish Worker.

Cole and Baketel, *New Hampshire Conference*. 1929.

Journals of the New Hampshire Conference.

M. Simpson, *Cyclopaedia*. 1878. WILLIAM J. DAVIS

COLEGIO AMERICANO, a Methodist school for girls in PORTO ALEGRE, state of Rio Grande do Sul, BRAZIL. Its forerunner was the Escola Evangelica Mixta, founded in 1885 by João Corrêa, a homeopathic doctor, evangelist and educator of the M.E. Church when that church opened work in South Brazil.

Its first teacher was CARMEN CHACON, of ARGENTINA—youthful but mature at sixteen. The school opened with three pupils, but within a year and a half, had enrolled 187. Tragically, Carmen succumbed to tuberculosis in 1889. A few years later, the M.E. Church appointed Miss H. M. Hegeman to direct the school, a position she held until 1900, when this area of Brazil was turned over to the M.E. Church, South. The Woman's Missionary Council of the latter church then sponsored the school, changing its name to Colegio Americano. Under the administrations especially of Elizabeth Lamb and Eunice Andrew, it won the respect and support of the community, despite its inadequate rented quarters.

In 1920 the Centennial celebration in the States made possible the purchase and remodeling of a fine property on a main avenue. Before long, under the able administration of MARY SUE BROWN, aided by Sara Stout, a two-story building was erected on the grounds; and a large house next door was rented.

As further expansion was impossible at this location, the property was sold, and with proceeds from the sale and a generous gift from Mrs. HENRY PFEIFFER, five acres of land were bought on a suburban hillside. With Miss Brown as architect and supervisor, a modern plant was erected. With the years, many facilities were added, including an approved Conservatory of Music and chapel, named in honor of Miss Brown and built with alumnae contributions—the first chapel on a Methodist campus built by Brazilian alumnae.

The Colegio Americano pioneered in many ways. When Miss Brown retired in 1952, MARY HELEN CLARK was named principal (Reitora), and under her leadership the school continued to progress, adding several new courses, in all of which the school cooperated closely with the government. At the request of the Federal Department of Education, an experimental secondary course was organized in 1959. In 1963, upon request of the State Department of Education, the Dietetics courses were revamped to meet the need for training dietitians for the public schools. Miss Clark retired in 1968. Its present Reitora is a Brazilian, Mrs. Maria Minssen Mazzacato (1970).

E. M. B. Jaime, *Metodismo no Rio Grande do Sul*. 1963.

J. L. Kennedy, *Metodismo no Brasil*. 1928.

MARY HELEN CLARK

COLEGIO AMERICANO is a school for girls in ROSARIO, ARGENTINA, and the first Methodist school in all Latin America.

The school was founded in 1875 by Luisa Denning and



HENRY PFEIFFER BUILDING, COLEGIO AMERICANO

Jennie Chapin, missionaries sent to Rosario the year before by the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church at the request of THOMAS B. WOOD. After a year of language study and work in the church, they opened a school in a rented house, with five little girls attending. By the end of the first year there were twenty.

In 1880 poor health forced Miss Denning and Miss Chapin to return to the United States, and they were relieved by Mrs. E. J. M. Clemens. When they returned in 1883, they were able to buy a house, where the school grew and prospered. The founders worked there until 1890, when failing health forced them to leave.

Mary F. Swaney, with previous experience in MEXICO, became director and led the school for twenty-two years, except for two furloughs. In 1904 she purchased the present site of the school—then in the outskirts, but now considered the center of the city. A new building, opened in 1909, was used until the present structure was begun in 1955.

In 1885 a second school was opened, giving instruction without charge to 100 or more children in a poor neighborhood. Classes were held in a rented house until a bequest made it possible to purchase property, named Gleason Institute. The institute provided both a school and social center until closed for financial reasons in 1932.

Today the elementary department offers two years of kindergarten and seven grades. The children follow the official elementary program in Spanish in the morning. English instruction is begun in the first grade and gradually increased. The secondary department offers a commercial course with added emphasis upon English as a second language. The school has had a boarding department throughout its history.

Christian education has an important place in the school, beginning in primary with classes on the Bible. At the secondary level courses are added on the history of Christianity, comparative religions, and study of moral and ethical problems in the light of the Christian message. In this way Colegio Americano tries to meet the needs of body, mind, and spirit, offering a complete education. The purpose is expressed in the school motto: "Love, Serve, Trust."

Barbara Lewis, *Methodist Overseas Missions*. 1960.

JOSEPHINE S. LASKEY

COLEGIO BENNETT (Bennett College) is a Methodist educational institution for girls in RIO DE JANEIRO, Brazil. From the beginning of Methodist work in that country,

church leaders had envisioned such a school. In 1888 they opened the Escola do Alto, on one of the city's high hills, with Mary Bruce as principal; but it had to be closed in 1891, due to the ravages of yellow fever.

In 1892 another Methodist school was opened in Rio, the Colegio Americano Fluminense, which despite tremendous handicaps and brief periods of closing, due to the same fever, continued until 1915. Some of the most devoted women on the field served in this school, among them: Mary Pescud, Elizabeth Davis, Ada Parker, Ada Stewart, Helen Hickman, and LAYONA GLENN, who served there some twenty years.

In 1895, with the sale of the Escola do Alto, a handsome property was bought in Petropolis, a fever-free mountain resort near Rio de Janeiro. With MARTHA WATTS as its founder and first principal, the Colegio Americano de Petropolis was opened and served until 1920.

By 1910 Rio de Janeiro had been rebuilt and rid of its recurring epidemics. It was decided to establish there the long-desired, high-grade college for girls. In July 1913 BELLE BENNETT, then president of the Woman's Missionary Council of the M. E. Church, South, made a trip to Brazil, and after surveying the situation, the Council decided to close the two above mentioned schools, merging them into a junior college. Because Miss Bennett was instrumental in securing funds for its establishment, the school was named in her honor.

It was 1920 before a suitable property with a residence could be bought in the desired location, and on March 1, 1921, Bennett College opened with Miss Eva Louise Hyde as its first principal. Since then several adjoining properties have been acquired, and new buildings erected. Students can now enroll in the nursery school at the age of three, and continue at Bennett until graduation. Boys also are allowed from nursery until nine or ten years of age.

A school of sacred music in the college was the first of its kind in Brazilian Methodism. It has been most successful and has received public recognition, appearing with the Symphony Orchestra of Brazil.

The nursery, kindergarten, reading-readiness and sacred music departments are unique Bennett specialties; and this pioneer work is nationally and continentally known. The school has an enrollment of over a thousand.

Eva Louise Hyde, who was responsible in great part for the school's advance, retired in 1952, after forty-one years of active service in Brazil. In 1954 she was invited to return to receive an award for her outstanding contribution to education in Brazil. Miss Hyde was the first foreign woman ever to receive this award—the National Order of Merit, usually reserved for diplomats and high ranking military officers.

She was succeeded by Annita Harris, who served until 1955; and then by SARAH DAWSEY, a second generation missionary, who served until 1965. On April 1, 1966, a Brazilian, Dona PÉRSIDES Leal Vianna, a distinguished educator, lawyer, and former member of the board of directors, was inaugurated as principal, or *Reitora*.

Sarah Dawsey, *Records of Bennett College*. N.d.

J. L. Kennedy, *Metodismo no Brasil*. 1928. EULA K. LONG

COLEGIO EVANGELICO METODISTA (American Institute) is a Methodist school at La Paz and the oldest Methodist school in BOLIVIA, known until 1965 as American Institute. In 1906 FRANCIS M. HARRINGTON left

his work in the school at IQUIQUE, CHILE, to enter Bolivia. His object was to start Methodist work in the country, and the school was one of his first fruits.

It was known in Chile that government officials were dissatisfied with schools of their country. They were sending their own sons to Iquique English College, a Methodist boys' school, and their daughters to Instituto Inglés, a Presbyterian school in SANTIAGO, Chile. The president's daughter was enrolled at the latter. Some accounts say that the government invited the M. E. Church to establish a school in Bolivia. However, it seems more likely that Harrington entered Bolivia knowing of the interest in education, but with the primary object of establishing religious work. Only after he had won legal approval for public Protestant worship did he take up the matter of a school.

Harrington had contracted tuberculosis in Chile and died within two years of his arrival in Bolivia. But the school survived—largely through the dedication of missionaries who taught for months without salary. Though the lack of a school for girls had prompted the president to open the door, the new American Institute at first admitted only boys—130 of them the first year. It was 1910 before girls were admitted.

The school was deep in debt when it opened. Harrington obtained a subsidy from the government, but it carried a proviso that no religion be taught. There was none in the classes, but missionaries had many informal contacts with the children, and before long the youngsters were seeking out the little Protestant chapel on Sundays.

For many years American Institute was under direction of missionaries, but recent directors have been Bolivians, as have been a majority of the teaching staff. In 1963 there were ninety-two teachers, of whom eighty-five were Bolivians.

Graduates of the school include many persons who have risen to prominence in public life: businessmen, cabinet ministers, ambassadors, and Hernan Siles Zuazo, who served a term as president of the republic.

Many of the educational theories and teaching techniques now in general practice in Bolivia were tried out first at American Institute. The school continues to hold seminars for teachers, and several of the faculty teach courses in education at the University in La Paz. The government rule against religion classes has been rescinded, and now pupils attend two religion classes a week and a voluntary chapel service.

Colegio Evangelico Metodista has classes in primary, high school, and commercial departments, with an enrollment in 1966 of 1,500 boys and girls. The institute conducts an annex in Los Andes, a poor section of La Paz, for 200 students in the first six grades. The present director is GASTON POL.

The school was recently awarded the "Grand Order of Bolivian Education," one of the highest awards the Bolivian government bestows.

EDWIN H. MAYNARD

COLEGIO ISABELA HENDRIX, Methodist educational institution in Belo Horizonte, capital of Minas Gerais, BRAZIL, was founded with five pupils, on Oct. 5, 1904, by MARTHA WATTS, aided by Blanche Howell, missionaries of the WOMEN'S FOREIGN MISSIONARY SOCIETY (MES). The newly-planned capital gave the land for the establishment of a school; so with the financial sup-



COLEGIO ISABELA HENDRIX

port of the Women's Missionary Societies of MISSOURI, the first building was erected and named for Isabela Hendrix, mother of Bishop EUGENE HENDRIX.

When this building became inadequate, a city-block property was bought on Rua Baia, near the presidential palace and a modern plant was built under the direction of MARY SUE BROWN, a missionary-architect (1936-40). Today, the school boasts seven fine buildings, the newest a chapel named after VERDA FARRAR, its long-time principal.

The courses include nursery school and kindergarten, which have served as models for the city-schools; teacher-training, business and university-preparatory. Students participate in religious education and extra-curricular activities such as music, dramatics, athletics, publication of a school paper, and evangelical clubs. All grades are accredited by State and Federal laws, and most of the faculty is now Brazilian. In 1962, Jurema d'Avila Tavares became the school's first Brazilian *reitora*.

The present director (1970) is a Brazilian, Dr. Ulysses Panisset.

J. L. Kennedy, *Metodismo no Brasil*. 1928.

JUREMA TAVARES

COLEMAN, GEORGE WHITEFIELD (1830-1907), American FREE METHODIST minister, was born into a godly family of Methodist background, in Perry Center, N. Y. Converted in early youth, he soon became active in church work. He was a local preacher. General Superintendent ROBERTS of the Free Methodist Church, recognizing his latent qualities, encouraged him to enter the active ministry. It was with great hesitance that he entered the itineracy. He was immediately successful and was admitted to the Genesee Conference in 1865. Here he served pastorates for twenty-three years. In 1886 he transferred to the Wisconsin Conference where he was elected traveling chairman (superintendent) of two districts. He served briefly and was then elected the third General Superintendent of the Church in the autumn of 1886. He continued in that position until 1903, when he retired because of advanced age. He was president of the General Missionary Board of his church for many years. A man of unquestioned integrity and intense conviction, his preaching moved congregations to decision.

R. R. Blews, *Master Workmen*. 1960.

BYRON S. LAMSON

COLEMAN, MATTIE ELIZABETH (1870-), American Negro woman physician and first president of the Woman's Missionary Council of the C.M.E. Church, was born

in Sumner County, near Gallatin, Tenn., July 3, 1870. She was the oldest of four children born to Howard Coleman, a minister in the A.M.E. Church. She was converted and joined the church at twelve years of age, finished high school at fifteen, and furthered her education at Central Tennessee College, which later became Walden University. She possessed a remarkable voice and was a member of the Walden Choral Society and the female quartet.

In 1902, she married P. J. Coleman and joined the Colored (now CHRISTIAN) METHODIST EPISCOPAL CHURCH, where her husband was a minister. In 1906, she was graduated from MEHARRY MEDICAL COLLEGE and began to practice medicine in Clarksville, Tenn., where her husband was sent as pastor of Wesley Chapel C.M.E. Church. Being an ardent Christian, she worked in every phase of the church life.

In 1932, she became the first graduate in dental hygiene of Meharry College. She served as Medical Examiner of the Court of Calanthe of Tennessee for more than twenty years, but with all of her medical practice, civic and social responsibilities, she always found time to do her church work. She was a great helper in the establishment of the Nashville Bethlehem Center. She was always helping indigent children, giving medical aid to the poor and needy, and sharing her means for food, clothing and shelter for the hungry, poorly clad, and out-of-door people. She gave her entire self to the uplift of humanity. Being an able speaker she was much in demand, serving churches, programs for crippled children, and such other organizations as Red Cross, and many others. She served as Dean of Women at LANE COLLEGE for several years and was loved and highly respected by all the faculty and every student. She is the only Negro woman physician ever to become a State Tuberculosis Advisor and Counselor.

The spirit of missionary work was uppermost in her heart. She talked and cried and prayed until, in 1918, the General Conference of the Colored Methodist Episcopal Church in Chicago gave her and the missionary women permission to organize the Woman's Missionary Council, which came into being on Sept. 3, 1918.

COLEMAN, WILLIAM (1880-1963), Australian minister, was born at Winfarthing, Norfolk, England. At thirteen years of age he was apprenticed to a blacksmith and served his time. Married in 1905, he and his wife came to New South Wales, Australia, in 1910. For several years he engaged in farming on the Far North Coast.

In 1913 he was accepted as a candidate for the ministry and was immediately appointed to Moree in the Far North West of New South Wales.

After serving eleven years in country centers, he was stationed in SYDNEY and appointed to succeed the founder of the Australian Industrial Christian Movement, F. T. Walker. For the next twenty years he witnessed to and assisted individuals of all conditions and classes. His "Sunday Afternoon Platform" in the Sydney Domain became known throughout Australia. His tolerance and advocacy in the Police Courts sprang from an intuitive understanding of folk in trouble.

AUSTRALIAN EDITORIAL COMMITTEE

COLES, GEORGE (1792-1858), American minister, editor, musician and composer, was born in Stewkley, En-

gland, June 2, 1792. He was converted at about the age of twelve under Wesleyan preaching. Joining the Wesleyan Society in his native village, he nurtured his spiritual life through study of the Holy Scriptures, the reading of religious biography and other literature. He became a local preacher at the age of twenty-two.

In 1818 he emigrated to America, where he received a warm welcome from Christian friends and found employment as a supply preacher on the Jamaica, Long Island, N. Y. Circuit. In 1819 he was received on trial in the NEW YORK CONFERENCE. His membership continued in this Conference until his death thirty-nine years later. In addition to serving pastorates in some of the larger churches of the Conference, he served as assistant editor of *The Christian Advocate and Journal* from 1837-47. He also served as Editor of *The Sunday School Advocate* and Sunday school books from 1841-44. George Coles also published several volumes, among them: *The Antidote, Lectures to Children, Scripture Concordance, My Youthful Days, My First Seven Years in America, and Heroines of Methodism*. He kept detailed journals for nearly fifty years, the manuscripts of which are now in the Library at DREW UNIVERSITY, Madison, N. J.

Early in life he developed an interest in music. He became proficient on the flute and formed a trio composed of two flutes and a cello. He composed several hymn tunes, one of which appeared in the 1935 edition of *The Methodist Hymnal*. Composed in 1835, and named "Duane Street," the tune was used as the musical setting for John Cennick's hymn, "Jesus, My All, to Heaven Is Gone."

Due to ill health, Coles had to give up active work in 1852. He died in New York City on May 1, 1858, and was buried at Somers, N. Y.

Journal of the New York Conference. 1858.

R. G. McCutchan, *Our Hymnody*. 1937.

The Methodist Hymnal. 1935.

M. Simpson, *Cyclopaedia*. 1881.

C. WESLEY CHRISTMAN, JR.

COLHOUE, THOMAS HENRY (1829-1902), distinguished M.P. editor and publisher, was born on June 9, 1829, in Baltimore County, Md. As a child he attended the Methodist Protestant Sunday School. He moved to Camden, N. J., in 1845 and joined the M. E. Church. Later, when the M. P. Church was organized in Camden, he became one of its first members. He joined the New Jersey Conference of the M. P. Church in March, 1855, and for eight years he served as secretary of the conference. He joined the Pittsburgh Conference in 1865, and for nine years was secretary of this conference. He became president of the Pittsburgh Conference in 1867 and again from 1875-78. In 1868 he published his first work, *Republican Methodism*, which in 1869 was revised and enlarged into *Non-Episcopal Methodism, Contrasted with Episcopal Methodism*, an "elaborate and thorough investigation of governmental Methodism in all its phases." In 1870 Colhouer published a *Review of Methodist Episcopal Quarterly Conference Lay Delegation*. He received the M.A. degree *pro merito* from ADRIAN COLLEGE in 1872. The Methodist Protestant Book Concern in Pittsburgh published his *Sketches of the Founders of the Methodist Protestant Church* in 1880. For a while, Colhouer edited and published *The Methodist Missionary*, a forerunner of *The Missionary Record*, at Allegheny,

Pa. He was a member of several conventions and general conferences and attended the historic Union Convention in Baltimore in May, 1877. He gave a historical address on the M. P. Church at the fiftieth session of the Pittsburgh Conference in 1883. He died on May 28, 1902.

T. H. Colhouer, *Sketches of the Founders*. 1880.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

RALPH HARDEE RIVES

COLLECTIONS. The original financial provision for British Methodism was associated with the organization of its spiritual life and growth—the CLASS MEETINGS into which the United Societies were divided. This was the provision of payment by the members of a penny per week, and an additional shilling on the occasion of the quarterly visitation of the classes by the preachers. The fund thus created was used partly for buildings but mainly for the support of the preachers. This ultimately created the Society Fund administered under the authority of the quarterly meetings of the CIRCUITS.

The need for a connexional fund was realized by Wesley through the accumulation of a debt of over £11,000 on chapel buildings. This led to the adoption of a YEARLY COLLECTION, as it was called by the Conference in 1763. It was in fact made up by subscriptions for which appeal was made in all the classes. The building for KINGSWOOD SCHOOL was opened in 1748 and led to approval by the Conference of a Kingswood Collection sustained in the same way. At the same time a Preachers Fund was started, subscribed by the preachers to provide retiring allowances. This ultimately developed into an Annuitant Society with an Auxiliary Fund subscribed by the members to augment what the preachers themselves were doing. It was not until 1772 that the Conference decided that collections could be taken in every chapel, or preaching house as they were called at that time, for these purposes.

Connexional collections increased in the early nineteenth century with the establishment of a special Chapel Building Fund and a Mission Fund for work overseas. In 1815 the orderly system of quarterly collections for connexional purposes was established, as follows: October, to Kingswood and Woodhouse Grove Schools; January or February, for Chapel Building Fund; May, for Missions; July, for the Contingent Fund. This was the new name for the Yearly Collection, as it was now used for various purposes. There were developments in subsequent years with the addition of other connexional funds such as Home Missions and Theological Institution, but the 1815 decision established the framework—the local society fund for the support of the ministry and the regular connexional collections for the general funds. It was not until the seventies of the last century that a weekly offertory was adopted in connection with public worship. (See also CONFERENCE COLLECTIONS.)

E. BENSON PERKINS

COLLEGE OF BISHOPS (U.S.A.). The College of Bishops in The United Methodist Church includes all the bishops assigned to or elected by a JURISDICTIONAL or a CENTRAL CONFERENCE. The name "College of Bishops" was assumed by the Bishops of the M. E. Church, South in the later years of that denomination's life, when they met as a college ("collection") and looked after general supervision of their church. As a constitutional entity, this

college of bishops had no status, though the individual men who composed it did. Their association together as a college was of their own volition and in order to supervise better their work. In the M. E. Church, the same grouping of bishops was called the "Board of Bishops" and it, like their southern episcopal brethren, had no constitutional standing except what their own mutual association gave them. But following Unification, the bishops of the entire Church have been constitutionally formed into a COUNCIL OF BISHOPS, a constitutional entity. The various Colleges of Bishops now in the Jurisdictional and Central Conferences meet from time to time to organize or oversee their work, make plans for episcopal visitation, look after general church or Jurisdictional nominations and in general supervise the work entrusted to them.

N. B. H.

COLLEGE OF WEST AFRICA, Monrovia, LIBERIA, a Methodist Mission college preparatory high school, is the oldest school in the country, dating back to 1839 when the Liberia Conference Seminary was opened with Jabez Burton as principal. For many years the instruction was given mostly on the elementary school level.

With the coming of ALEXANDER PRIESTLY CAMPHOR and his wife to Liberia in 1897, a new era began for the educational work of the Methodist Church in Liberia. In 1898 the Conference authorized a reorganization of the educational program so that much needed courses in normal and ministerial training could be offered. The name of the school was changed from "Monrovia Seminary" to the "College of West Africa." In 1904 the school was granted a charter with the "aim to impart thorough and practical knowledge in the following departments, Collegiate, Theological, Industrial, and Normal." The college was also authorized to grant degrees. For about twenty years liberal arts courses were offered with degree after successful completion of four years' work.

In the late 1920's R. L. Embree reorganized the program of the school, limiting its instruction to the high school level. The underlying reasons were financial problems as well as the small student body. During Embree's administration a spacious and well-constructed building, "Cox Memorial," was dedicated in 1933, commemorating the centennial of the first missionary, MELVILLE B. COX. For a number of years the College of West Africa has been the leading college preparatory school in Liberia. The majority of its teachers are college-trained Africans. The influence of the school has gone far beyond the boundaries of the Methodist Church in that a large number of leading men and women in government, in various denominations and schools, are graduates of CWA. An excellent girls' dormitory under the leadership of the Woman's Division of Christian Service in the U.S.A. provides a home for girls attending CWA. In 1961 a splendid boys' dormitory and an additional classroom building were built and dedicated to meet the increasing needs and demands of the time.

W. J. King, *Liberia*. N.d.

WERNER T. WICKSTROM

COLLEGES, Am. (See EDUCATION IN THE UNITED METHODIST CHURCH.)

COLLEGES, DEACONESS, Br. (See WESLEY DEACONESS ORDER.)

COLLEGES, LAY PREACHERS, Br. (See CLIFF COLLEGE.)

COLLEGES, TEACHER TRAINING, (Br.) (See SOUTHLANDS TRAINING COLLEGE, WESTMINSTER COLLEGE.)

COLLEGES, THEOLOGICAL, (Br.) (See THEOLOGICAL COLLEGES.)

COLLEY, THOMAS EDWARD (1893-1960), was so closely identified with the life and work of his American Conference that for many years he might justly have been called "Mr. ERIE CONFERENCE." Born in Featherstone, England, Dec. 23, 1893, he came to America in 1911, and became an American citizen in 1917. He was married in 1916 to Velma Grace Smiley. Having only a common school education when he came to America, he worked as a coal miner on the night shift while attending high school, graduating as valedictorian of his class. He experienced conversion under Methodist preaching and determined to give himself to the Methodist ministry. Graduating from ALLEGHENY COLLEGE and GARRETT BIBLICAL INSTITUTE, Thomas Colley was admitted on trial in the Erie Conference in 1919, and spent his ministry in that Conference.

Colley served as Superintendent on two districts of the Erie Conference, where he gave leadership in numerous Conference agencies. He served as a delegate to the GENERAL CONFERENCE of 1936, 1940, 1944, and 1948. A treasured privilege was his in serving as a delegate to the eighth ECUMENICAL METHODIST CONFERENCE at Oxford, England in 1951, and the opportunity it afforded to revisit the scenes of his youth. A man of reserved temperament, Thomas Colley was an able administrator. He possessed an artistry in his use of the English language, and an abiding dedication to honesty and integrity of life in all things.

Thomas Colley died May 30, 1960 just two weeks before he had planned to retire.

W. GUY SMELTZER

COLLIER, SAMUEL FRANCIS (1855-1921), British Methodist, was born at Runcorn, Cheshire, Oct. 3, 1855. The son of a grocer who had almost entered the PRIMITIVE METHODIST ministry, he was accepted for the WESLEYAN METHODIST ministry in 1877, and was trained at DIDS-BURY COLLEGE, Manchester, 1877-81. Always an evangelist, he was chosen in 1886 to start the new Central Mission in MANCHESTER which was one of the earliest and most successful experiments of the FORWARD MOVEMENT. Collier was very successful as a preacher: the mission had 93 members in 1887 and 1,484 by 1895. He also financed and organized the homes, hospitals, and other social works characteristic of the early central missions. He was PRESIDENT of the Wesleyan Methodist Conference of 1913; in 1920 he visited Australian Methodism as the delegate of the Wesleyan Conference. He died in Manchester, still superintendent of the Central Mission, on June 2, 1921.

George Jackson, *Collier of Manchester*. London: Hodder & Stoughton, 1923.

JOHN KENT

COLLINS, BRIAN (BURY) (1754-1807?), British eighteenth century Evangelical, was born at Stamford, Lincolnshire, in 1754, the son of John Collins, a painter. He

was admitted to St. John's College, Cambridge, in 1771, took his B.A. in 1776, his M.A. in 1780. He was ordained deacon on March 3, 1776, and served as curate of Rauceby and Cranwell, Lincolnshire. He was dismissed as a curate because of field preaching, however, and in 1779 was assisting JOHN BERRIDGE, the famous Anglican Evangelical, at Everton, in Bedfordshire. He regarded himself as having an unlimited preaching commission, and, although himself passionately Evangelical Anglican, sought to reconcile the Wesleys and Selina, LADY HUNTINGDON. The Wesleys told him to seek full Anglican ordination; in August 1780, Bishop Porteus of Chester declined to ordain him because of his field preaching; in the following year, however, Porteus changed his mind, and ordained him in October 1781. Collins did not really settle for many years, but was frequently in the company of JOHN WESLEY, for whom he often preached, and of HENRY VENN and Lady Huntingdon. In 1799 Collins inherited the estate at Linwood Grange, Lincolnshire, of his maternal uncle, Thomas Bury; he then assumed, by royal license, the surname and arms of Bury only. In his uncle's will he was described as of Bath. The date of his death is uncertain, but he probably died soon after March 1, 1807, the date of the death of his only son.

A. M. Broadley, ed., "Correspondence of Brian Bury Collins," Wesley Historical Soc. *Proceedings*, ix.

JOHN KENT

COLLINS, CHARLES (1813-1875), American college president, scholar, author and magazine editor, was born April 17, 1813, in MAINE. He was valedictorian of the class of 1837 at WESLEYAN UNIVERSITY in Connecticut. Two of his classmates became college presidents—DANIEL CURRY, president of Indiana Asbury University (now DEPAUV) and EPHRAIM EMERSON WILEY, president of EMORY and HENRY COLLEGE in Virginia. In 1851 Collins was awarded the D.D. degree by three institutions. He, too, was elected president of Emory and Henry College, before he was twenty-five years old. He was chosen president of DICKINSON COLLEGE in Pennsylvania in 1852. Eight years later, in August, 1860, he returned to the South to become president of the State Female College in MEMPHIS, Tenn.

Collins found time in his busy career to indulge his literary talent by writing and publishing doctrinal tracts. One was *Methodism and Calvinism Compared*. That appeared in 1848 but in 1844 he had shown his notable talent in writing "controversial papers" against the Roman Catholic Church. *Ladies Repository* is another journal to which he contributed. He served also as editor of *Southern Repertory and College Review*.

He died on July 10, 1875.

GUY E. SNAVELY

COLLINS, EVERELL STANTON (1866-1940), American layman and philanthropist, was born in Courtland, N. Y., Nov. 30, 1866. He moved to Washington State from Pennsylvania in 1888, and engaged in the lumber business at Ostrander until 1917, when he went to Portland, Ore., where he continued to manage his business interests.

Collins was a member of the Board of Trustees of the College of Puget Sound (later THE UNIVERSITY OF PUGET SOUND), Tacoma, Wash., from 1903 to 1940. He also was a member of the Board of Trustees of WILLAMETTE UNIVERSITY, Salem, Ore., from 1912 to 1940. He is

credited with giving one-tenth of all the money contributed to the College of Puget Sound from 1913 to 1940. He gave largely to Willamette University, and for many years matched, dollar for dollar, all funds raised by the OREGON CONFERENCE for WORLD SERVICE.

The Library at the University of Puget Sound and the Science Building at Willamette University were products of his generosity after his death. He gave liberally to Y.M.C.A., Y.W.C.A., and Goodwill Industries, as well as other Methodist causes.

His father, Truman D. Collins, was a founder of Collins Institute at CALCUTTA, INDIA, and a generous supporter of Allegheny College.

E. S. Collins had two sons, TRUMAN and Alton, who engaged in the lumber business with their father. His daughter, Grace, was the wife of Elmer R. Coudy, a businessman in Portland.

Collins died Dec. 18, 1940, and his remains were interred in Portland, Ore.

ERLE HOWELL



GEORGE N. COLLINS

COLLINS, GEORGE NAPOLEON (1899-1972), an American bishop of the A.M.E. Church, was born in Quincy, Fla., on June 8, 1899. He was educated at EDWARD WATERS COLLEGE, where he received the A.B. degree in 1926, and the Lee Theological Seminary where he received the B.D. degree. Later he was awarded the honorary degree of D.D. Following his ordination as deacon and elder he was a pastor in Florida, Arkansas, Oklahoma and Louisiana. He was elected to the episcopacy in 1960 from the presiding eldership of the Central New Orleans District of the Louisiana Conference of his church. He resided at New Orleans, La., and supervised the work of the Twelfth Episcopal Area District, which covers the states of Arkansas and Oklahoma.

Bishop Collins died in an automobile accident in February 1972.

GRANT S. SHOCKLEY

COLLINS, JOHN (1848-1932), American preacher, was born in Rouse, Lench, Worcestershire, England, May 21, 1848. He was converted to Methodism at a PRIMITIVE METHODIST cottage meeting in 1859 and joined the WESLEYAN METHODIST CHURCH in 1867. He was licensed to preach in 1869.

Collins came to the United States in 1871 and settled in SALT LAKE CITY, Utah, where he joined the M. E. Church. He was licensed to preach in Longmont, Col., in 1873, and supplied several circuits until his first regular appointment to Cucharas, Col., in 1875. For the next thirteen years he served churches in small Colorado towns, coming to DENVER in 1889. At Denver, Collins made his most important contribution to the cause of Methodism in the West. He gave leadership in establishing churches in the small towns around Denver. Churches at Valverde, Fleming Grove, Myrtle Hill, and Rosedale were formed through his efforts. A church in Denver bears his name.

John Collins died Sept. 30, 1932 and is buried in Denver.

I. H. Beardsley, *Echoes from Peak and Plain*. 1898.
Minutes of the Colorado Conference, ME. 1933.

LOWELL B. SWAN

COLLINS, JOHN A. (1801-1857), American minister and leader in the BALTIMORE CONFERENCE from 1830 until his death in 1857. He intended to become a lawyer and studied under the distinguished William Wirt, but he was converted at a CAMPMEETING in Loudon County, Va., and after serving for a time as a local preacher in Washington City, while in the public service, he joined the Baltimore Conference in 1830. He was a delegate to every General Conference from the time he became eligible until the time of his death. For a time, he was Agent for DICKINSON COLLEGE, and then in 1836 was elected assistant editor of the *Christian Advocate* at New York. He resigned this office chiefly because he thought he could serve the Church more fully in the regular ministry and wished to get back to The Old Baltimore.

John Collins took a prominent part in the debate which divided the M. E. Church in 1844. "Few men have equalled him in successfully preaching the doctrine, or in more faithfully defending the Discipline of the Church," said Bishop McTYRE. He was commanding in debate and conspicuous in defending the position of his own conference which was endeavoring after 1844 to be a bridge-conference between the M. E. Church to which it continued to adhere, and the newly organized M. E. Church, South, with which the sympathies of thousands of its members were engaged. Collins was suddenly smitten when he was fifty-six years of age while on his way to a quarterly meeting, and died on May 7, 1857.

J. E. Armstrong, *Old Baltimore Conference*. 1907.
 E. S. Bucke, *History of American Methodism*. 1964.
 M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

COLLINS, JUDSON DWIGHT (1823-1852), first Methodist missionary to CHINA, was born on Feb. 12, 1823, in Rose County, N. Y., the son of Sepheus and Betty Collins. In his early childhood the family moved to Unadilla, Mich. Their farm home was deeply religious. Four of the eight sons entered the Christian ministry. Judson was named for Adoniram Judson, missionary to Burma.

He was one of five boys to enter the first freshman



JUDSON D. COLLINS

class at the University of Michigan in 1841. Two months after graduation, he became a professor at the newly organized ALBION COLLEGE, then a college for women.

When he asked the Board of Missions to send him to China, Bishop EDMUND S. JAMES replied, "The Methodist Church has no missionaries in China and no money to send one." Judson Collins answered, "Secure me a position before the mast—my strong arms can pull me to China and support me after I get there. God is calling and I must go!" The way was opened, and on April 15, 1847, joined by MOSES WHITE and his wife, he sailed from Boston on the sailing vessel *Heber*. It took five months to reach Foochow.

Finding a place to live was difficult. Mrs. White died within a year. Judson Collins continued three years and seven months in Foochow. He founded three schools—one for boys, one for girls and a music school. On advice of the doctor, he returned to the United States in 1851, hoping to recover his health and return for further service in China. But health did not return. He died on May 13, 1852, only twenty-nine years of age, and was buried in the family cemetery near Unadilla.

President Angell, of the University of Michigan, later ambassador to China, said of him: "Judson Dwight Collins, member of the first class of the University of Michigan, who went to China as a missionary, laid the foundation of its educational life in a little public school in the City of Foochow." (See also CHINA.)

Judson Collins, *Diary*. Detroit Conference Historical Society, Adrian, Mich.

Michigan Christian Advocate. 1947. SAMUEL J. HARRISON

COLLINS, THOMAS (1810-1864), British Wesleyan Methodist evangelist, was born on April 12, 1810, near Solihull, Warwickshire, and claimed that his conversion took place at the age of eight. It was at the age of sixteen that he consecrated himself to the work of God, and in 1832 he entered the Wesleyan ministry. He thought at first of becoming a missionary, but was appointed to the home work and served in a variety of circuits from the Orkneys to Cornwall. A man of prayer, he became a preacher in great demand all over the country, and was one of the

supporters of JABEZ BUNTING, who restored Wesleyanism after the troubles of the mid-century. Collins died on Dec. 27, 1864.

Samuel Coley, *The Life of the Rev. Thos. Collins*. London: Hamilton, Adams & Co., 1868. H. MORLEY RATTENBURY



TRUMAN W. COLLINS

COLLINS, TRUMAN WESLEY (1902-1964), American industrialist and philanthropist, was born in OREGON on August 29, 1902, and was educated at WILLAMETTE and HOWARD Universities. He received an honorary degree from Lewis and Clark College in 1960.

The Collins family owned hundreds of thousands of acres of forest lands in the Pacific Northwest and engaged in extensive lumber operations. The grandfather, Truman Doud Collins, established the enterprises by acquiring 200,000 acres of land. He also started the philanthropy to Methodist missions by pledging \$10,000 annually for ten years to establish the Collins Institute in CALCUTTA, INDIA. The father, EVERELL STANTON COLLINS, added \$285,000 for other institutions. At his death in December, 1940, he left an estate of \$9,000,000, one-third of which was given to missions and educational institutions; one-third was taken by taxes and the other one-third went to the Collins heirs.

Truman Wesley Collins devoted his generosity to pensions for retired missionaries. The Collins Fund was built up to more than \$8,000,000 by the early 1960s, and it pays all missionary pensions without requiring any appropriation from the Board of Missions. He died at Portland, Ore., Feb. 23, 1964, and is interred at Portland Memorial Indoor Cemetery.

Who's Who in America, 1956-57.

Who's Who in Methodism, 1952.

ELMER T. CLARK

COLLIVER, GEORGE HARRISON (1889-1957), American minister and educator, was born in Hornitos, Calif., June 19, 1889. His parents were natives of Cornwall, England. After learning watchmaking, he decided to enter the

ministry and used his trade to earn his way through the academy and the collegiate department of the College (now UNIVERSITY) OF THE PACIFIC, graduating in 1915. He was admitted on trial in the California Conference in 1914. He won the S.T.B. degree at the BOSTON UNIVERSITY SCHOOL OF THEOLOGY in 1918. The University of California awarded him the honorary Ped.D. degree in 1945. He married Iva Bell Cooley in June, 1915, and they had one son and four daughters.

In 1920, after two years as assistant pastor at First Church, San Jose, where the College of the Pacific was then located, Colliver became a professor in his alma mater and served there the rest of his life. He organized the department of Bible and religious education in the college, the first of its kind on the Pacific coast. He was an acknowledged leader in the field of religious education. Trained at Boston under WALTER S. ATHEARN who organized there the School of Religious Education and Social Service, Colliver sought to bring the College of the Pacific into cooperation with the religious life of his community. He helped to establish the San Jose Community School for Religious Education, and after the college moved to Stockton, he assisted in establishing a similar school there. Also, in Stockton he led in organizing the Clay Street Methodist Youth Project, the Stockton Chinese Christian Center, and the Christian Community Association. Colliver served on the editorial staff of the *Adult Student*, and was a member of the National Association of Biblical Instructors and of the Pacific Coast Association for Religious Studies. During the last few years of his life he was vice-president of the METHODIST FEDERATION FOR SOCIAL ACTION and was president of his conference chapter of that organization.

In 1957, Colliver was honored by the inauguration of the Colliver Lectureship in Religious Education at the University of the Pacific. He died Dec. 6, 1957, and was buried at San Jose, Calif.

General Minutes, ME.

Leon L. Loofbourou, *Cross In The Sunset*, Vol. 2. Nashville: Parthenon Press, n.d.

Minutes of the California-Nevada Conference, 1958.

IVA B. COLLIVER

COLMAN COLLECTION OF WESLEYANA was a British collection of diaries and other Wesley manuscripts which were originally acquired by a prominent Norwich businessman, J. J. Colman, from Mr. Gandy, who was executor to HENRY MOORE. In 1937 the Colman family placed this material under the guardianship of the Methodist Church. This important and generous gift included several of JOHN WESLEY's private diaries—to be distinguished from his *Journals*—kept between 1725 and 1741. The collection also included many letters written by, or to, John Wesley; papers written by CHARLES WESLEY; and a quantity of miscellaneous papers belonging to John Wesley, most of them from the 1730's. Much, though not all, of this collection has been published. It was available to NEHEMIAH CURNOCK when he was working on the standard edition of the *Journal*, and to the editor of John Wesley's *Letters*, JOHN TELFORD.

V. H. H. Green, *Young Mr. Wesley*. 1961.

Wesley Historical Soc. *Proceedings*, xxi. JOHN C. BOWMER

COLORADO is a mountain state located near the center of the western half of the United States. Part of

its territory was in the LOUISIANA Purchase and the rest was ceded by TEXAS and MEXICO. Colorado became a territory in 1861 and was admitted to the Union in 1876. Its average altitude, 6,800 feet, makes it the highest state in the nation. Some fifty-two of the sixty-seven tallest mountain peaks in the United States are in Colorado. The population of the state is approximately 2,000,000. Known for its gold in earlier days, mining is still an important part of the state's economy, particularly molybdenum and coal.

George W. Fisher, carpenter and wagonmaker and also a local preacher in the M. E. Church, delivered the first Protestant sermon in Colorado in November, 1858, the year that gold was discovered in the territory. It is claimed that the sermon was preached in a saloon with the minister standing in front of the bar. The text was, "Ho, everyone that thirsteth, come ye to the waters . . ." (Isa. 55:1). Behind the preacher were bottles in glittering array. Placards on the wall read, "No Trust," "Pay as you Go," and "25 cents a Drink."

Three preachers figured prominently in the official beginning of Methodism in Colorado—WILLIAM H. GOODE, JACOB ADRIANCE, and JOHN L. DYER. The first two were appointed as missionaries to Colorado from the KANSAS and NEBRASKA CONFERENCE of the M. E. Church. They began work in July, 1859. Dyer, known as "Father" Dyer, went to Colorado by way of MINNESOTA. During his career he served as preacher in charge of ten different communities and was presiding elder in the South Park, Rio Grande, and Santa Fe Districts. In winter as Dyer traveled his circuits on homemade skis, he also carried the mail. In the dome of the state capitol in Denver one finds the portraits of the sixteen pioneers who did the most for the building of Colorado. The portrait of John Lewis Dyer is among them.

JOHN EVANS, a Methodist layman who was appointed Governor of Colorado Territory by President Lincoln, contributed greatly to the religious and cultural life of the state. Evans was the moving spirit in the establishment of Colorado Seminary (UNIVERSITY OF DENVER) which was sponsored by the Colorado Conference.

Colorado Methodism was organized as the ROCKY MOUNTAIN CONFERENCE in 1863. The next year the name was changed to the Colorado Conference, and it was so known for the next ninety-three years. In 1948 the UTAH churches in the Utah Mission were taken into the Colorado Conference. In 1957, the Colorado and the WYOMING State conferences merged, and the new and larger body has since been called the Rocky Mountain Conference. From 1872 to 1876 there was another Rocky Mountain Conference which included Utah, IDAHO, MONTANA, and part of Wyoming. It divided to form the Montana and Utah Conferences.

In 1963 three churches in Colorado which had belonged to the CENTRAL WEST CONFERENCE, Central Jurisdiction, were received into the Colorado Conference. The next year as the JAPANESE PROVISIONAL CONFERENCE was absorbed by the English-speaking conferences of the Western Jurisdiction, the Simpson Church in Denver was welcomed into the Rocky Mountain Conference.

The work of the M. E. Church, South, in Colorado was significant. It began in 1860, stopped during the Civil War, and was resumed in 1871. The DENVER CONFERENCE was formed in 1874 and continued until 1930 when it was absorbed by the NEW MEXICO CONFERENCE. It was said partly in jest that the Denver Conference was made

up of preachers who went to Colorado for their own health or that of their families. At the time of union in 1939, the M. E. Church, South, in Colorado brought thirteen appointments and 2,855 members into the Colorado Conference of The Methodist Church.

E. S. Bucke, *History of American Methodism*. 1964. *Journals of the Colorado Conference*.
K. E. Metcalf, "Beginnings of Methodism in Colorado." Unpublished dissertation, Iliff School of Theology, 1948.

GLENN RANDALL PHILLIPS

COLORADO CONFERENCE. (See **ROCKY MOUNTAIN CONFERENCE** and **COLORADO**.)

COLORADO SPRINGS, COLORADO, U.S.A. First Church is the largest Methodist Church in the Western Jurisdiction, with a 1970 membership of 6,031.

The city of Colorado Springs was founded by General William J. Palmer in 1871, and in October of that year the first Sunday school met in the Palmer home. By December worship services were also conducted, with an average attendance of ten.

By March 1872, records show the attendance had jumped to an average of sixty. Palmer donated a lot for a church building. The building which was finished in May cost \$1,250. In 1880 land was purchased and a new building erected. Again, in 1901, the congregation moved, this time to the present location. By that time the membership had grown to 1,000.

A new sanctuary was built in 1956, and in 1957 an educational wing and chapel were added. The church has just completed an additional building program.

First Church has one of the largest Sunday congregations in all of Methodism, with three morning and one evening worship services, two church school sessions and other special activities.

In 1966 the church made a gift of land in Colorado Springs to the **ROCKY MOUNTAIN CONFERENCE** for a new Methodist church in the city. There are eleven Methodist churches in Colorado Springs (1970).

General Minutes, UMC.

BENJAMIN F. LEHMBERG

COLORED METHODIST EPISCOPAL CHURCH. (See **CHRISTIAN METHODIST EPISCOPAL CHURCH**.)

COLORED METHODIST PROTESTANT CHURCH was formed in Elkton, Cecil Co., Md., in 1840 by approximately 100 members of Negro Methodist churches of MARYLAND and adjoining states. At the meeting, the new church was organized along the same principles as was the **METHODIST PROTESTANT CHURCH**, which believed very strongly in the equal rights of both lay and clerical members. They retained, however, the doctrine of the Methodist Episcopal Church, and adopted a *Book of Discipline*. They had a loose connectional form of government, no episcopacy, and only one order of ministry.

They experienced a sharp decline of membership in the early twentieth century dropping from twenty-six to one congregation between 1916 and 1936 and dropping from 1,967 to 216 members in the same period. A short time later the organization ceased to exist.

Census of Religious Bodies. 1936.

J. GORDON MELTON

COLQUITT, ALFRED HOLT (1824-1894), United States Senator and Representative, Governor of Georgia, and active layman, was born in Walton County, Ga., on April 20, 1824. He graduated from Princeton University in 1844 and settled in Georgia as an attorney in 1845. He served in the Mexican War as a major. In May of 1848 he married Dorothy Tarver, and upon her death several years later, he married Sarah Tarver.

Colquitt began his political career in 1852 when he was elected to the U.S. Congress as a Democrat. In 1859 he was elected to the Georgia legislature. Colquitt was a presidential elector-at-large in 1860 and voted for John C. Breckinridge. The following year he was a delegate to the Georgia Secession Convention.

Upon the outbreak of the War Between the States, Colquitt joined the Confederate Army as a captain and rose rapidly to the rank of major-general. He was governor of Georgia from 1876-82, and was elected to the U.S. Senate in 1882 and 1888.

Like his father before him, Colquitt was a **LOCAL PREACHER** of the M. E. Church, South. He was a delegate to the **GENERAL CONFERENCE** of 1870, the first to which laymen were elected. He was an early champion of temperance and took a keen interest in all religious and moral issues. While he was Governor of Georgia, he was elected president of the International Sunday School Convention in 1878. He was a devoted trustee of Emory College, and was also a trustee of the Slater Fund which was established by a Northern capitalist to aid Negro education in the South. He was an ardent proponent of the New South philosophy. As a speaker he was much in demand for camp meetings. Throughout his long political career, he maintained a deep interest in the church, and served on several committees of the **NORTH GEORGIA CONFERENCE**.

Colquitt died in Washington, D.C., on March 26, 1894, near the end of his second term in the Senate. He was buried in Rose Hill Cemetery in Macon, Ga.

Dictionary of American Biography.

H. W. Mann, *Atticus Greene Haygood*. 1965.

C. G. Smith, *Georgia*. 1913.

_____, *Georgia and Florida*. 1877.

Who Was Who in America.

DONALD J. WEST

COLTON, ETHAN THEODORE (1872-1970), International YMCA secretary, was born at Palmyra, Wis., Nov. 22, 1872, the son of Harvey T. and Jane (Congdon) Colton. He held the B.A. (1898) and the LL.D. (1929) from **DAKOTA WESLEYAN UNIVERSITY**, and did postgraduate study at Chicago and Columbia Universities. While in school he was president of the college YMCA, and also state president of the **EPWORTH LEAGUE** which he reorganized along YMCA lines. He married Caroline Quigg, Oct. 11, 1900, and they had one son and two daughters.

After graduation, Colton taught one year at Dakota Wesleyan and then began full-time service with the YMCA. Following one year as student secretary in ILLINOIS, he served as traveling secretary, student department, International YMCA, 1900-04; secretary of the foreign department, 1904-15; associate general secretary, 1915-24; and executive secretary, 1926-32. While associate general secretary, he assisted JOHN R. MOTT in building support for foreign operations.

Several important assignments fell to Colton. He was chairman of the commission on survey and occupation

of the Congress on Christian Work in Latin America which met in Panama in 1916 to work out comity agreements for churches with missions in Latin America. Following the 1917 revolution in Russia, he organized the YMCA service in that country and Siberia, and from 1922 to 1925 he directed relief for the Russian intelligentsia, a project which centered in Paris. In 1925-26 he was administrative secretary of the combined work of the American and Canadian YMCA's in the Russia-Baltic Areas.

Though officially retired in 1932, during the second world war Colton was an executive for YMCA War Prisoners' Aid in camps in the United States. He served many years as a member of the International Committee of the YMCA, and was a director of the Tolstoy Foundation. He lectured widely on European affairs at colleges, clubs, forums, and civic organizations. As a recognized authority on Russia, he was consulted by government officials and others. He published a number of books, including *The XYZ of Communism* (1931), *Four Patterns of Revolution* (1935), *Forty Years with Russians* (1940), *Toward an Understanding of Europe* (1944), and *The Russians We Face Now* (1953).

Colton established his home at Upper Montclair, N. J., in 1905. He died May 21, 1970, and was buried there.

Who's Who in America, Vol. 27. MATTHEW D. SMITH

COLUMBIA, MISSOURI, U.S.A. **Missouri Church** is so named because all Methodist churches in MISSOURI joined with the Columbia congregation in the late twenties to erect this edifice. This was because the church is located one-half block from the campus of the University of Missouri and witnesses to Methodism's concern to provide a ministry to academic communities, as well as to the larger world. Christian College, Stephens College, and the Missouri School of Religion are also in Columbia. In three parts about equal, members, students, and visitors make up the usual Sunday morning congregations. Missouri Methodism, recognizing the strategic location of the church, gladly contributed to build in Columbia an edifice worthy of this church's special mission. The building is frequently called "The Cathedral of Missouri Methodism."

The building is famous for its stained glass windows. The Creation window is opposite the Nativity; the themes of Sin and Sacrifice in the Old Testament face those of Sacrifice and Salvation in the New; then in turn come the Old Testament Temple and the New Testament Church, and the Twelve Minor Prophets with the Twelve Disciples. In the north transept is Moses flanked by the Major Prophets, facing our Lord and the four Evangelists in the south transept.

The great Methodist window in the west carries JOHN, CHARLES, and SUSANNA WESLEY, FRANCIS ASBURY, BARBARA HECK, and WILLIAM MCKENDREE in life size. Four scenes or symbols are with each character. Among these is LOVELY LANE CHAPEL OF CHRISTMAS CONFERENCE fame over the head of Asbury. Under the feet of McKendree is MCKENDREE CHAPEL, located in southeast Missouri and the oldest Methodist home of worship west of the Mississippi River.

McMurry Chapel in the edifice is named after Bishop WILLIAM F. McMURRY, long the presiding Bishop of Missouri Methodism, whose insight sparked the possibility of the present great structure, and whose determination helped bring it to fulfillment.

The WESLEY FOUNDATION, serving the three campuses, is located in the church, and a warmly supportive yet free friendship between the Foundation and the church enables each to offer a deeper ministry.

Missouri Church is presently carrying the full support of Robert and Mazelle Hanson, missionaries in Salzburg, AUSTRIA. There are about 2,000 members, but the church claims a constituency nearly three times that number.

In 1965 the Church published a *History of Missouri Methodist Church*, written by Frank F. Stephens. Another publication, *The Methodist Church in Missouri 1789-1939*, by Frank C. Tucker, also treats of the story of this "state church," as it is sometimes called.

MONK BRYAN

COLUMBIA, SOUTH CAROLINA, U.S.A., and Columbia Methodism are virtually coeval. It was but a year after the founding of Columbia in 1786 that ISAAC SMITH, a Methodist circuit rider, preached the first Christian sermon in Columbia.

In 1802 John Harper, an Englishman ordained to the ministry by JOHN WESLEY, held services in the partially completed State House, services being held on alternate Sundays by Methodist and Presbyterian ministers.

On Dec. 15, 1803, Harper organized a unit of six persons into the membership of a Methodist church. It was in that year that he acquired the property on the corner of Washington and Marion Streets and deeded it to the little society which he formed. In 1804 the Methodists built a plain wooden church on the lot where the sanctuary of Washington Street Church now stands.

A frequent visitor to the society in the early days was the eminent leader of American Methodism, Bishop FRANCIS ASBURY. The society grew slowly but found it necessary within twenty-five years to enlarge the little chapel twice. In 1831 WILLIAM CAPERS, the only man to serve the church as pastor three times, led in the building of a brick church.

In 1970 there were thirty-one United Methodist churches in Columbia with a total membership of 19,800, and property valued in excess of \$14,000,000. Two of these churches, Francis Burns and Wesley, are composed largely of Negro membership. Wesley Church, the older, was established in 1859.

Columbia is also the center for various boards, agencies, and institutions related to the SOUTH CAROLINA CONFERENCE. The office of the Columbia Area bishop, the Columbia District superintendent, the publishing plant and offices of the *South Carolina Methodist Advocate* (successor to the *Southern Christian Advocate*) are located in the Methodist Center, a four-story brick building erected in 1949 on Lady Street. Other agencies located in Columbia are COLUMBIA COLLEGE, Epworth Children's Home, Bethlehem Center, and Wesley Foundation at the University of South Carolina.

Columbia College, an accredited college for women, was founded in 1854. Its faculty now numbers around seventy, about 1,000 students, a plant valued at \$5,435,477, and its endowment \$1,625,000.

Epworth Children's Home was opened in January 1896. It provides a home for 200 children. Its property holdings are valued at about \$3,000,000.

In 1866 Bethel A.M.E. Church was established, and there are now four additional churches of this denomination. The five churches have 2,260 members, and the value of their property is \$810,000.

ALLEN UNIVERSITY is an educational institution of the A.M.E. CHURCH. Founded in 1870 as Payne Institute at Cokesbury, S. C., it was moved to Columbia in 1880 as Allen University. It has a faculty of about ninety, including staff, and almost 2,000 students. Its endowment is \$655,000, and its assets \$3,000,000.

The C.M.E. CHURCH organized a congregation and built a sanctuary, the Sidney Park C.M.E. Church, in 1886. Another church of this denomination has been organized, and the two have a total membership of 675 and property valued at \$225,000.

Soon after union in 1939, those opposed to the union organized the SOUTHERN METHODIST CHURCH. A congregation of this communion formed the Maple Street Southern Methodist Church in Columbia in 1941, and subsequently two additional churches. They report a total of 250 members, with property valued at \$174,000.

In 1946 the WESLEYAN METHODIST CHURCH was organized in the city. There are about twenty-five members, with a property value of \$38,000.

The Taylor EVANGELICAL METHODIST CHURCH was organized in 1952, and since then has established another church in the city. They have 300 members and property valued at \$155,000.

A. D. Betts, *South Carolina*. 1952. JOHN MARVIN RAST

Epworth Children's Home, formerly known as Epworth Orphanage, with an average of 200 occupants, is rated as one of the finest such institutions in American Methodism. It was begun after T. C. O'Dell, a member of the South Carolina Conference, wrote an article in the *Southern Christian Advocate* on July 24, 1894, suggesting the establishment of such a home for orphaned children by the Methodist people of the state. The annual conference held at Laurens in November of that year voted to establish the home, and such was the interest that Bishop JOHN C. KEENER, then presiding, referred to the occasion as "the Epworth Orphanage Conference." One hundred and fifteen acres of land, one mile east of Columbia, were purchased, and the institution begun on Jan. 20, 1896, with G. H. Waddell as first superintendent. With the spread of the city, the tract of land has become enormously valuable. A church building has been erected on the center of the campus, and the children of the Home attend the city school system.

Allen Broome has acted as the able superintendent of the institution for several years, as well as serving presently as secretary for the South Carolina Conference.

John Owen Smith, "The Story of Epworth Orphanage," historical address, 1944, Wofford College Archives. N. B. H.

Shandon Church is the home of the largest congregation in the South Carolina Conference. The church began in 1909, meeting in an old school at Queen and Lee Streets. Two years later the congregation moved into a new building on Maple Street. When this church was destroyed by fire in 1914, the members determined to rebuild on the site. This new building, completed in 1915, still stands but now houses another congregation.

By 1928 the congregation of 862 had outgrown that structure. The church negotiated with the Columbia City School Board and bought the Heathwood School property at the intersection of Devine Street and Millwood Avenue, moving in March 1931. The church struggled to keep the property during the next lean years, but by good

leadership and diligent work survived and grew. By 1945 the congregation purchased the present site, breaking ground three years later April 14, 1948.

The new building was officially opened and consecrated Feb. 26, 1950. The building of the new church represented an initial outlay of \$350,000 for the 1,582 members. This grew to more than \$1,000,000 and 2,400 members by the time it was dedicated on March 13, 1966 by Bishop PAUL HARDIN, JR. Shandon, because of its strategic location in the capital city and its leadership in South Carolina Methodism, will continue as one of the great churches.

MILTON L. MCGUIRT

Washington Street Church reflects the history of the state and capital city since the year 1803, when the first church was built on a site given by John Harper, an English clergyman ordained by John Wesley, Aug. 5, 1787. With a small group of six Methodists, he determined to build a house of worship in Columbia: The little congregation was organized Dec. 15, 1803, and they built a wooden structure in 1804.

The church grew slowly at first, but during the next twenty-five years the little chapel was enlarged twice. In 1831 William Capers, later bishop, began a ministry which was to extend to three different appointments. His preaching attracted such large crowds that the building of a new brick church resulted.

On Feb. 16-17, 1865, the city of Columbia was burned by Federal troops under the command of General William T. Sherman. The church buildings were destroyed by fire, and legend has it that the soldiers, looking for the First Baptist Church where the Secession Convention was begun, were directed to the Methodist church by the Baptist sexton and thus mistakenly the torches were set to Washington Street Church. From the ruins an impoverished congregation gathered burned bricks, and with mud mortar erected a chapel which served as a place of worship until the present church was completed in 1872.

In December 1869, William Martin was appointed by the South Carolina Conference as financial agent to travel across the nation to solicit funds for the rebuilding of this great church. In his diary of Aug. 16, 1871, he wrote: "After solemn prayer to Almighty God, in the presence of Clark Waring, R. D. Senn, William Glaze, James E. Black, Rev. M. W. Moore, and my daughter Isabella, I took a spade and with my own hand broke ground for the foundation of the new church." Completed in 1872, the church sanctuary today remains virtually as it was then built.

Many gifts through the years have been added to the historic interest and atmosphere of this edifice. General Wade Hampton, III presented the chancel chairs; the memorial tablet to Bishop William Capers was given by William A. Courtenay, a former mayor of Charleston. Through the efforts and devotion of David A. Pressley, organist and choirmaster for sixty years, the present organ was designed and installed. The echo organ in the tower was given by the Childs family in memory of Mrs. Bessie Springs Childs. Unusual memorial windows of stained glass depicting the life of Christ add beauty through glowing colors.

Educational units were added in 1901 and in 1928. In 1960 a further expansion included a fellowship hall and Christ Chapel. This chapel is one of the most beautiful in America.



WASHINGTON STREET CHURCH, COLUMBIA, SOUTH CAROLINA

Washington Street Church claims among her ministers four who have been elected to the episcopacy—JAMES O. ANDREW, WILLIAM CAPERS, A. COKE SMITH, and JOHN OWEN SMITH.

WILLIAM WALLACE FRIDY

COLUMBIA COLLEGE, Columbia, S. C., is a liberal arts college for women, with men accepted as day students. It was established in 1853, by the SOUTH CAROLINA CONFERENCE of the M. E. Church, South, and was chartered as Columbia Female College in 1854. It has continued under the jurisdiction of that conference since 1853. The name was changed to Columbia College in 1890.

The college formally opened in October, 1859, with an enrollment of 126 students and a faculty of 10 women and 6 men. The first class of 13 was graduated in 1863. In 1865, when General William T. Sherman seized Columbia, the college closed, leaving only one instructor in charge. There is a tradition that he had taught a member of Sherman's family, and that he wrote a note to the general requesting that the college be spared. At any rate, the college was saved even though the city itself lay in ashes. The college reopened in 1873.

The South Carolina Conference placed Columbia and WOFFORD COLLEGES under one administration in 1948. This, however, did not prove satisfactory to either institution, and since 1951 Columbia has operated under its own charter with its own administration. Disastrous fires in 1895, 1909, and 1964 resulted in a quickening of the

loyalty of the friends of the college and the erecting of a modern educational plant. It grants the B.A. degree. The governing board has twenty-one members appointed by the Board of Education of the South Carolina Conference.

JOHN O. GROSS

COLUMBIA CONFERENCE (MES). (See OREGON.)

COLUMBIA RIVER CONFERENCE (ME). (See PACIFIC NORTHWEST CONFERENCE.)

COLUMBUS, GEORGIA, U.S.A., with a population of 140,000, is a textile, industrial, and farmer's trading center. Located on the Chattahoochee River, Columbus became the South's first city to become an industrial center. It has a lithokrome printing plant that is well known throughout the nation, and the first ice factory in the world was in Columbus.

Established in 1827, Columbus is the county seat of Muscogee County and is a very old Indian and river settlement. Columbus College, a fully accredited unit of the Georgia University System, opened her doors in the late 1950's. Methodist churches in the city provide guidance for the Methodist students there. Fort Benning, nine miles south of Columbus, is the world's largest infantry training school. There are twenty chapels on the Post.

Methodism is alive to her responsibilities in Columbus. In 1876 when the population of Columbus was 6,152,

there were three Methodist churches there—St. Luke, St. Paul, and the Broad Street Mission. In them were 905 members and the property values were \$30,000. There were also two A.M.E. churches with a membership of 275.

Today there are twenty-four Methodist churches in Muscogee County with a membership of 12,181 and property valued at \$5,836,206. St. Luke, the downtown church, has 2,451 members and property valued at \$2,733,273. St. Paul, now in the country club section of the city, has 1,090 members and property valued at \$1,165,000. Two A.M.E. and two C.M.E. churches in the city have a total membership of 2,071. More than fifteen natives of Columbus are now active in the ministry.

CUY K. HUTCHERSON

St. Luke Church is the oldest congregation in Columbus. Founded in 1828, it occupied a parcel of land in the original plan of the city and was deeded by the Georgia State Legislature to the church for the purpose of worship. It has occupied the site continuously until the present.

In January 1829, the SOUTH CAROLINA CONFERENCE, then embracing all of Georgia, assigned Andrew Hammill as pastor of St. Luke Church, superintendent of the district, and missionary to the Indians. There were fifty-four white and seven colored members housed in a log meetinghouse. In 1833 a frame building was erected to serve as a church and a day school.

The first brick Methodist church to be built in Georgia was erected by the congregation in 1836. This gave way to a fourth structure, considered one of the finest in the South, in 1847. The fifth church building, opened in 1900, was destroyed by fire May 10, 1942. The present building was dedicated on May 10, 1948. Further major additions were dedicated May 9, 1965.

The third session of the GENERAL CONFERENCE of the M.E. Church, South convened at St. Luke in May 1854. At this conference the MISSIONARY SOCIETY of the denomination was established, a Sunday School Society was organized and chartered, the publishing house was established in Nashville, and a Tract Society was formed.

On April 26, 1866, the plan for the first Confederate Memorial Day was suggested and developed by Mrs. Lizzie Rutherford Ellis, a member of the church.

Three bishops of the church have served as pastors or assistants of the church prior to their election: GEORGE FOSTER PIERCE, pastor, 1848; JOSEPH S. KEY, 1872-75; ATTICUS G. HAYGOOD, 1860.

Five men who served as pastors of St. Luke were elected college presidents: IGNATIUS FEW, George Foster Pierce, O. L. Smith, and C. E. Dowman were all president of EMORY College, and C. R. Jenkins was president of WESLEYAN COLLEGE.

The church today has approximately 2,500 members and has been instrumental in establishing fifteen new congregations in the city. It is now engaged in building, single-handedly, a strong mission school in the Congo.

Frank J. Dudley, *One Hundred Years History of St. Luke M.E. Church, South, Columbus, Georgia*.
Dedication Program, May 9, 1965. WEYMAN R. CLEVELAND

COLUMBUS, INDIANA, U.S.A. First Church, now an "inner-city" church, was established in 1839 when zealous Methodists built the first strictly denominational church

in the town. Methodism had begun in Columbus around 1821, when early Methodist settlers met for worship in the log homes of members, and listened to the sermons of George K. Hester, the first minister appointed to the Flatrock Circuit, which at that time covered five counties.

The building of the Madison and Indiana Railroad through its property caused the first church building to be moved in 1844, but by 1854 this building was outgrown and a new, two-story brick building, seating 500 people, was erected at a new location. At this time the church numbered about 150 members.

Under the ministry of Virgil W. Tevis, which began in 1885, the church grew rapidly, and by 1887 another building was erected at the corner of Eighth and Lafayette Streets.

In 1928 an adjacent house was purchased to provide much needed church school rooms, and in 1950 this was razed and a new educational unit was built. Murphy Chapel, seating 100 persons and completely equipped by the Women's Society of Christian Service, was presented to the church in 1953. The last remodeling took place in 1963-64.

The church became truly a "Shelter in the Time of Storm," when in 1937 the Ohio River flood brought over 100 refugees from Jeffersonville, who were provided with beds and meals for several days.

Earl Marlatt, author of many hymns including the popular "Are Ye Able?" is the son of A. N. Marlatt who was pastor of First Church in 1893.

Eighty-five years of missionary activity in the church have culminated this year in the sending of five full-time missionaries to the countries of Africa, Argentina, India and Sarawak, and to Hawaii.

With the growth of Columbus, two other Methodist churches have been built; but First Church, now a landmark very close to the business area, maintains its honored place in the community. The 1970 membership was 2,099, with property valued at \$1,256,740, and the amount raised for all purposes was \$88,669.

Daisy Linson, *History of the First Methodist Church of Columbus, Indiana*, published by W.S.C.S., 1957.

MRS. AMOS CHESTNUT

COLUMBUS, MISSISSIPPI, U.S.A. The first section of north MISSISSIPPI to come under the Methodist appointive system was the Columbus area. In 1820 a young itinerant, EBENEZER HEARN, was appointed by the TENNESSEE CONFERENCE to penetrate the country and form societies where possible. His circuit covered a vast territory in ALABAMA and extended into what is now northern Mississippi. At that time Columbus was a small trading post on the Tombigbee River. Hearn had a preaching place in Columbus as early as 1820, but a congregation was not organized there until 1823. For many years the Columbus Methodists met on the edge of the village in a small frame school building which was shared by several denominations for religious services. From 1821 to 1832 the Columbus appointment was in the newly organized MISSISSIPPI CONFERENCE, but when the ALABAMA CONFERENCE was formed in 1832, Columbus became a station appointment in that conference where it remained until 1870, when the NORTH MISSISSIPPI CONFERENCE was formed.

The First Church congregation erected their first building in 1831, and ten years later they built their second

structure. The third, and present, building is one of the most historic Methodist structures in north Mississippi. Construction was begun in 1860, but the hopes of an early completion were darkened by the outbreak of the Civil War. During the war the basement of the unfinished building was used as a military hospital. Part of the tin roof was removed to make canteens for Confederate soldiers. The building was also used as an arsenal for manufacturing cartridges and percussion caps. The church was finally completed and dedicated in 1877 by ATTICUS G. HAYGOOD.

The most gigantic undertaking of the church since that time was a complete renovation job in 1954-55 which cost approximately four times the initial amount. The church has been well preserved and is an attraction for those who travel to Columbus to see the many historic points of interest there. The congregation of First Church continues to worship in this building, and in 1960 they held their centennial celebration for the present structure. The 1970 membership was 1,169.

William J. Evans, *First Methodist Church, Columbus, Mississippi, 1860-1960: A Brief History*. N.p., 1960.

G. R. Miller, *North Mississippi*. 1966 GENE RAMSEY MILLER

COLUMBUS, OHIO, U.S.A., capital of the state and seat of Franklin County, is a citadel of Methodism which dates from 1813, the year after the "high banks of the Scioto River" were chosen as the site of Ohio's new capital.

Columbus is the headquarters of the Ohio West Area of The United Methodist Church, an area with 350,000 members in 1,127 local churches in the western sixty percent of Ohio. In the Columbus District itself live 50,107 Methodists, members of seventy-three local churches in 1970.

Methodists were second (to Presbyterians) to establish themselves in the new wilderness capital. Actually, they built the first Methodist church in 1814, two years before Columbus was officially built and occupied as the capital. That first church, a log structure, was built on Town Street near High, on a lot donated by the infant village.

In 1813 Samuel West, a circuit rider, formed a congregation around Mr. and Mrs. George McCormick, George B. Harvey, and Miss Jane Armstrong. Among early members was Moses Freeman, a Negro.

First Church, added to in 1818, eventually became the Columbus Public School Library and its direct descendant, First Church at Bryden Road and 18th Street on the city's near east side, built in 1891, ministers to a changing parish.

Among the earliest Methodist preachers in Columbus were Jacob Hooper, William Swayze, Simon Peters, Lemuel Lane, and LEROY SWORMSTEDT. THOMAS A. MORRIS, appointed in 1830 to the Columbus Charge, later was editor of the *Western Christian Advocate* and still later became a bishop. GRANVILLE MOODY, the "Fighting Parson" of those early years, was a noted Methodist clergyman.

In his 1930 edition of the *History of Franklin County*, Opha Moore wrote: "Leading all other denominations in numerical strength as it does, the Methodist Church ranks first in the number of houses of worship, now almost fifty." In 1970 it was still the leading denomination in the city.

William A. Taylor recounts: "Broad and Fourth Sts. was the site of Wesley Chapel, donated in 1846 by Wil-

liam Neil, a noted public figure. Bigelow Church was erected on Friend St. in 1854. The German Methodists in 1844 erected a church at Third St. and South Public Lane." This German congregation continues today in a new structure one block west of the original site under the name, Livingston Methodist Church, consecrated in November 1966.

Taylor also noted: "In 1823 the colored Methodists separated from the Whites and formed a society themselves. From 1823 to 1839 they held services in rented rooms . . . then erected a church on Long St. in 1857. The Rev. J. H. Shorter was pastor and members reported that year totaled 113. Whitfield Methodists (Welsh) organized in 1848 and erected a brick church that year at Long and Sixth Sts."

The METHODIST PROTESTANT CHURCH played a prominent role in Columbus' religious life, particularly after the turn of the century, and CHARLES H. BECK of the Muskingum Conference was largely instrumental in establishing several M.P. churches in Columbus in the early 1900's.

The earliest presiding elder in Columbus Methodist history was JAMES QUINN, 1814-16. Others included David Young, 1817; John Collins, 1818-20; Samuel West, 1821; Greenburg Jones, 1822-23; JACOB YOUNG, 1824-26; and Russell Bigelow, 1827. West, Isaac Pavey, Jacob Hooper and William Swayze were among circuit riders in and around Columbus in the first two decades of the nineteenth century.

In 1970 greater Columbus was the home of a number of widely-known institutions of The United Methodist Church: Riverside Methodist Hospital; Wesley Glen, Methodist Retirement Center of Central Ohio; Methodist Theological School in Ohio, fourteen miles north of the city; the Methodist Children's Home in suburban Worthington; McKelvey Hall, residence hall for young women near downtown Columbus; Ohio State University Wesley Foundation; Southside Settlement; and Goodwill Industries, one of the nation's largest. Ohio Wesleyan University, founded in 1842 under the auspices of the M. E. Church, is located in nearby Delaware, Ohio.

Opha Moore, *History of Franklin County*. 1930.
William A. Taylor, *Centennial History of Columbus and Franklin County*. 1909. JOHN F. YOUNG

Glenwood Church moved into a new church home in March 1962. This building is located on a ten-acre site, set well back from the corner of Hague Avenue and Valleyview Drive, on rising ground. The seating capacity is approximately 700. The Shellhaas Memorial Chapel seats 120 and is a wing on the north side of the church. A bell tower rises to a height of fifty-seven feet and is topped by a steel cross thirty-three feet high. This cross when illuminated at night is visible for many miles. On the southeast corner of the site are about three acres cut off by a brook bordered by trees and shrubs. On this has been located the parsonage.

Glenwood Church celebrated in 1968 its seventy-fifth anniversary of service to the Columbus people. In 1970 it reported 1,943 members, property valued at \$709,280, and the total raised for all purposes, \$103,228.

WARREN H. BRIGHT

Maple Grove Church, organized Dec. 31, 1920, has grown to be the seventh largest church in the Ohio West Area. It is the product of the vision of the Columbus Dis-



NORTH BROADWAY CHURCH, COLUMBUS, OHIO

trict Church Extension and Missionary Society of the M. E. Church. Two ministers and one missionary have come from the membership and are now serving in the field. The cornerstone of the present building was laid on Dec. 7, 1941, with major additions in 1949 and 1954. The 1970 membership was 2,430, with property valued at \$1,162,000, and \$179,189 raised for all purposes.

JOHN W. McMAHAN

North Broadway Church is the largest church in the Ohio Annual Conference. First organized in 1905, the present sanctuary was erected in 1924 and expanded educational facilities were completed in 1951. The modern Gothic building, on the corner of North Broadway and Broadway Place, is in the heart of a large residential area in the northern sector of the city. Ohio State University is nearby.

The church is widely known for its special ministry to the inner city, to college students through a Wesley Foundation program entirely supported by the local church, and for its many "church-in-the-home" groups which provide opportunities for prayer and study for adult members. A vigorous missionary outreach includes substantial support of programs at home and abroad. Sunday morning services, broadcast each week, are heard by listeners in Ohio and nearby states.

Two bishops formerly served as pastors of North Broadway: F. GERALD ENSLEY (1944-52) and LANCE WEBB (1953-64). A staff of five ministers and a minister of music served a congregation of 3,758 members in 1970.

Trinity Church was the first church built in what is known as the "Tri-Villages," a suburban area of Ohio's capital city.

With a membership of 2,020 in 1970, it is one of the Ohio Conference's largest. Its congregation includes many members of the Ohio State University faculty. A large

part of the congregation lives in the communities of Upper Arlington, Marble Cliff, and Grandview.

Trinity Church was organized in 1898 as a Sunday school. Its first sanctuary was erected in 1904. The present church was planned in 1938 and was built in 1950 under the supervision of JOHN W. DICKHAUT, who has since become President of the METHODIST THEOLOGICAL SCHOOL IN OHIO. The sanctuary is simple and beautiful with white woodwork, walnut pews, and arched windows of pastel squares of cathedral glass. A fellowship hall, parlor, classrooms, youth lounge and recreation room were added in 1956.

As a continuing project, Trinity provides support for a missionary family in India.

COLWELL, ERNEST CADMAN (1901-), American educator, was born Jan. 19, 1901, at Halstead, Pa., son of Ernest and Anna (Lantz) Colwell. He was graduated from EMORY UNIVERSITY (Ph.B., 1923; Litt.D., 1944), CANDLER SCHOOL OF THEOLOGY (B.D., 1927), Harvard (S.T.D., 1947). He served as instructor in English literature in the University of Chicago and received the Ph.D. degree there in 1930.

He taught Bible at Emory University, 1924-28. He was on the faculty of the University of Chicago as assistant professor of New Testament Literature, 1930-38; associate professor, 1938-39; professor, 1939-51; dean, Divinity School, 1938-43; dean, Faculties, 1943-45; vice president, University, 1944; president, 1945-51. He was dean of Faculties and vice president of Emory University, 1951-57; president, Southern California SCHOOL OF THEOLOGY AT CLAREMONT, 1957-68.

Colwell was a delegate to the Western JURISDICTIONAL CONFERENCE and to the GENERAL CONFERENCE, 1964, 1966 and 1968; was chairman of the American executive

committee of the International Greek New Testament Project; president, American Association of Theological Schools, 1958-60; and president in 1947 of the Society of Biblical Literature and Exegesis.

He is the author of numerous scholarly works including *The Greek of the Fourth Gospel*, 1931; *The Study of the Bible*, 1937, rev. ed. 1964; *An Approach to the Teaching of Jesus*, 1947; *The Text and Ancient Versions of the New Testament* (in the *Interpreter's Bible*), and many contributions to religious journals.

On May 7, 1925, he was married to Annette Carter, and they have two children.

Who's Who in America.

Who's Who in The Methodist Church, 1966.

J. MARVIN RAST

COMFORT, GEORGE FISK (1833-1910), American scholar and educator, born in Berkshire, Tompkins Co., N. Y., on Sept. 20, 1833. He graduated from WESLEYAN UNIVERSITY in 1857, and devoted himself to the study of archaeology and the history of the fine arts in Europe, in 1860-65, after which he became professor of Modern Languages and Aesthetics at ALLEGHENY COLLEGE at Meadville, Pa. For a time he was a lecturer on Christian art and archaeology in the newly founded DREW THEOLOGICAL SEMINARY in Madison, N. J.; but in 1872, he became Professor of Modern Languages and Aesthetics in SYRACUSE UNIVERSITY, where he became Dean of the College of Fine Arts from 1873 to 1893. From 1872 to 1893 he was editor of the Art Department of the *Christian Advocate* (New York) and contributed extensively to periodicals. He obtained a reputation beyond his own Church and was one of the chief organizers of the American Philological Association, becoming its secretary from 1869 to 1874. He published *Art Museums in America*, 1869; *Modern Languages in Education*, 1886; *Woman's Education Woman's Health*, 1894, and a series of German textbooks. He died in Syracuse in 1910.

Encyclopedia Americana, The.
M. Simpson. *Cyclopaedia*. 1881.

N. B. H.

COMFORT, SILAS (1808-1868), American preacher who figured in the slavery conflict, was born in Deer Park, Dutchess Co., N. Y., May 18, 1808, and died in Union, Broome Co., N. Y., Jan. 10, 1868. He was received into the GENESEE CONFERENCE in 1827 and after serving churches in the ONEIDA CONFERENCE transferred in 1835 to the MISSOURI CONFERENCE, where he became embroiled in a controversy which brought his name before GENERAL CONFERENCE in an appeal from an adverse judgment of the Missouri Conference. While serving as minister of Fourth Street Church, ST. LOUIS, he admitted as evidence in a church trial the testimony of a Negro, a practice forbidden in public trials in Missouri. For this he was censured by his Conference, and he appealed. The General Conference of 1840 reversed the censure; but, bowing to the strong force of Southern opinion, it also adopted a resolution by IGNATIUS A. FEW of GEORGIA opposing admission of black testimony in church trials in states which forbade it. This resolution was rescinded in 1844.

Comfort served for many years as PRESIDING ELDER, and having transferred back from Missouri in 1842, was delegate to General Conference from the Oneida Con-

ference in 1844, 1848, and 1852. Self-educated, he wrote many articles and books, one of which was *An Exposition of the Articles of Religion of the Methodist Episcopal Church* (New York, 1847).

Minutes of the Oneida Conference, 1868.

F. C. Tucker, *Missouri*, 1966.

Journal of General Conference, 1840.

FREDERICK A. NORWOOD

COMINES METHODIST CHURCH (French) was organized in 1923 as a result of a Bible colportage. It has become head of a French circuit in West Flanders. There was a Protestant day school from 1945 to 1955. The transformed cinema hall, serving as a sanctuary, was destroyed during a 1943 air raid, and a new chapel and parsonage were erected in 1947. Pastors have been J. Schyns, 1923-27; M. Geva, 1929-36; L. Berchier, 1936-53; and M. Geva, 1954-66; R. Brancart, since 1966.

WILLIAM G. THONGER

COMMENTARIES, METHODIST. Methodist commentaries begin with the founder of Methodism. In 1755, JOHN WESLEY published his *Explanatory Notes on the New Testament*. This first Methodist commentary was a quarto volume of 762 pages, and was prepared for the use of both clergy and laity. Wesley's chief source was Bengelius' *Gnomon*, which had appeared in 1742, but which was not translated into English until 1860. In dealing with the text, Bengelius took the side of the Arminians, so Wesley was attracted to him. Wesley published a second edition in 1757, and in 1759 John and CHARLES WESLEY collaborated and enlarged the *Notes* for a third edition which appeared in 1760. In 1791, the first American edition was printed at Philadelphia. In 1846, GEORGE PECK served as editor for another edition on behalf of the M. E. Church in America.

In 1765, Wesley published his *Explanatory Notes upon the Old Testament* which consisted of three quarto volumes of 2,622 pages. Wesley relied heavily upon Matthew Henry and M. Poole, but he also used other sources and added much of his own material. From the point of view of biblical scholarship, these commentaries are still valuable. They also show the beliefs and doctrines which came to characterize the Methodist movement. The commentaries clearly indicated that the leader of the people called Methodists was a capable scholar. They are part of the transition from Methodist societies within the fold of the Anglican Establishment to the Methodist Church as a separate denomination.

In 1792, the Conference meeting at London requested THOMAS COKE to prepare a commentary of about three quarto volumes. He was asked to avoid both the elaborate expositions like those of Gill and Henry, and the condensed form of Wesley's *Notes*. Coke began at once, but he did not complete the work until 1806. The commentary became his *magnum opus*. Coke was more compiler than composer, and the commentary was largely based on the expositions of Dr. Dodd, who himself had gathered them primarily from the writings of Calmet, Houbigant, Waterland, Cudworth, and various Continentals. Coke, however, added a collection of expository notes which had been given to him in Holland by his friend Dr. Maclaine. These notes had previously been compiled by a Dutch theologian who was Maclaine's father-in-law. Coke took this material and abridged it and also added

notes of his own. The Conference approved the commentary and commended it to the preachers.

From 1810 to 1826, ADAM CLARKE published his commentary consisting of eight volumes. He began to collect his materials as early as 1798, but the first volume was not published until 1810. For many years the commentary was an acknowledged standard both in Europe and in America. The historical notes are an outstanding feature of this commentary.

From 1811 to 1818, JOSEPH BENSON, another Englishman, published his commentary, which was issued in five volumes. It was less scholarly than Clarke's but proved more popular. English Wesleys regarded it as a superior work, especially in its theology. Benson also admired Poole, and his commentary is largely based on Poole. Indeed, the Methodists agreed with the Anglican Evangelicals on many points, and Methodists often borrowed freely from their works. In America, the M. E. Church esteemed Benson's commentary so highly that it was published under the church's auspices between 1839 and 1841. It was one of the last major publications undertaken before the disruption of that Church in 1844.

The first commentary to be written by an American citizen was that of WILLIAM NAST. Called the Apostle of German Methodism, Nast came to America in 1828 a Lutheran, was converted to Methodism, and was admitted on trial to the OHIO CONFERENCE in 1835. As early as 1848 the M. E. Church authorized a commentary for the benefit of German-speaking Methodists, and in 1859 Nast was given an assistant to speed up the work. Nast's commentary differed from earlier commentaries, for it was much more than a compilation of other works. He also introduced foreign scholars whose work had not previously been published in America. His was the first commentary to include the insights of German theologians. He relied on Rudolf Stier, F. A. Tholuk, and Johann A. Bengel. Nast was also familiar with earlier English commentators such as Wesley, Adam Clarke, Benson, Sutcliffe, Henry, Watson, and others.

The first German edition was issued simultaneously in Cincinnati, Ohio, and in Bremen, Germany, in 1860, and was entitled *Kritisch-praktischer Commentar über das Neue Testament für die Bedürfnisse unserer Zeit*. The commentary is a literary monument to an indefatigable scholar trained in the best German tradition. It contained Greek and Latin terms as well as quotations from the Church Fathers and from such moderns as Mill, Hume, and Schaff. Nast never finished the whole task. In 1880 he was working on the Gospel of John; and as late as 1894, when he was in retirement, he was working on the Epistles of Paul. Nast firmly believed that the results of higher criticism were disastrous to the faith. He suggested, however, that the theory of verbal inspiration was not essential to the belief that the Gospel records were a divine revelation; and for this, many people branded him a liberal.

In the last half of the nineteenth century, Methodists produced several commentaries. These were published partly in response to the conflict of science and religion, as well as to meet the challenge to the faith which was made by higher criticism. Some of the more prominent commentaries produced in this period were Strong's *Harmony and Exposition of the Gospels*, Watson's *Exposition of the Gospels of Matthew and Mark*, Hibbard on the *Psalms*, and Lonking's *Notes on the New Testament*. Until near the end of the nineteenth century, no American com-

mentary on the entire Scripture had been published by a Methodist. This was finally accomplished by D. D. WHEDON of the M. E. Church. His commentary was designed to be both scholarly and popular.

After Whedon, no distinctively Methodist commentary appeared. Since the days of Wesley, Methodists have maintained that they are in the mainstream of Protestant theology. By the twentieth century, Methodism had solidified its position as one of the largest Christian denominations in the world. It had produced well-known preachers, teachers, and scholars, and had long been contributing to Christian theology and biblical scholarship. After the turn of the twentieth century and the growth of the ecumenical spirit, there was less emphasis on a denominational approach to theology, and more emphasis on the entire corpus of Christian theology and tradition. More attention was given to the viewpoints of scholars from other denominations. Commentaries appeared which were the results of the united efforts of scholars of different communions. One of the most significant of these was the *Abingdon Bible Commentary* which was published in 1929. The editors were Methodists—FREDERICK C. EISELEN, EDWIN LEWIS, and DAVID G. DOWNEY, Book Editor of the M. E. Church. The contributors, however, were of different denominations and came from such countries as Scotland, India, the U.S.A., England, Canada, Australia, and Wales.

In 1952 the *Interpreter's Bible* was published by Abingdon Press. It was a more extensive undertaking than the *Abingdon Bible Commentary* and consisted of twelve volumes. The editorial board was composed of NOLAN B. HARMON, George A. Buttrick, Walter R. Bowie, Paul Scherer, Samuel Terrien, and John Knox. It was presented as the embodiment of a comprehensive Christian biblical scholarship. It immediately became popular. This commentary had the advantage of presenting a diversity of opinion. Indeed, there were 125 contributors from all over the world and from various denominations. *The Interpreter's Bible* is one of the most popular commentaries ever published and was hailed as one of the first major publications with an ecumenical spirit. It became a standard for every pastor's study and every library.

Abingdon Bible Commentary.

W. A. Candler, Thomas Coke. 1923.

J. B. B. Clarke, Adam Clarke. 1833.

The Interpreter's Bible.

M. Simpson, Cyclopaedia. 1878.

J. Wesley, *Explanatory Notes on the New Testament*. 1755.

—, *Explanatory Notes on the Old Testament*.

D. Whedon, *Commentary on the New Testament*.

C. Wittke, William Nast. 1960.

DONALD J. WEST

COMMISSION ON CHAPLAINS. (See CHAPLAIN.)

COMMISSION ON CHURCH UNION. The Commission on Church Union of The EVANGELICAL UNITED BRETHREN CHURCH was one of the regularly constituted agencies of the church from its beginning in 1946. There were incipient agencies of this commission in The Church of the United Brethren in Christ and The Evangelical Church prior to 1946. From 1946 to 1962 the commission was known as the Commission on Church Federation and Union and was seeking to fulfill its objectives, namely, "to constantly maintain and deepen the sense of fellowship among all Christian believers, and work more ef-

fectually toward a fuller realization of the unity of the Body of Christ."

The commission held conversations to explore possibilities of union with representatives of several other Protestant churches, including The Church of the Brethren and The United Presbyterian Church, before turning in 1958 toward singular and serious conversations with The Methodist Church. The E.U.B. General Conference of 1962 adopted a constitution for the commission and provided for the new name, Commission on Church Union.

In 1964, as the work of the commission was intensified preparatory to union with The Methodist Church, an executive secretary was employed for the first time in the person of PAUL A. WASHBURN of the ILLINOIS CONFERENCE. The purposes and resources of the commission were merged with those of the Commission on Ecumenical Affairs of The United Methodist Church in April of 1968.

PAUL A. WASHBURN

COMMISSION ON STRUCTURE OF METHODISM OVERSEAS (U.M.C.). (See COSMOS.)

COMMITTEE OF PRIVILEGES, THE. During JOHN WESLEY's lifetime British Methodists were frequently under the threat of legal persecution, especially because of their ambiguous position as declared members of the Church of England, who were therefore technically not in a position to avail themselves of the privileges accorded to Protestant Dissenters under the TOLERATION ACT. After Wesley's death THOMAS COKE became the chief spokesman for Methodist religious liberties. Thus in the 1790's he successfully pleaded with influential members of the Government to secure Methodists in the CHANNEL ISLANDS from severe persecution when their sabbatarian principles would not allow them to perform military exercises on Sundays—though on other days they were quite prepared to go the second mile.

It seems to have been largely through Coke's initiative that the Committee of Privileges was formed at the Wesleyan Conference of 1803 in order "to guard our religious privileges in these critical times." An Act of Enrolment was being prepared to secure compulsory militia service to meet the threat of an invasion by Napoleon. Ministers settled in charge of congregations were specifically exempted, but not those who like Methodism's itinerant preachers travelled in a CIRCUIT. A deputation from the London Circuit waited on the Secretary of War, and upon their representations a clause was added exempting Methodist travelling preachers, though not LOCAL PREACHERS. This averted threat was reinforced by stories of a House of Commons gleeful at apparently having bested the Methodists, and by a rising chorus of literary attacks upon Methodism, even in otherwise reputable publications, while William Cobbett's *Weekly Political Register* warned of the danger "of making all the people of England bend to the humour of a perverse, insolent, and factious sect." Accordingly the 1803 Conference elected a committee of ten to watch over Methodist interests in national affairs—all laymen with the exception of Coke, JOSEPH BENSON, and the LONDON SUPERINTENDENT MINISTER. Their energetic solicitor was Thomas Allan of London. The Conference agreed that no Methodist lawsuit should be undertaken, whether at national or local level, except with the Committee's approval. The Com-

mittee successfully opposed the act of the Jamaica legislature of 1807 in forbidding Methodists to instruct slaves, even members of their own society, and this success helped to secure religious liberty in the colonies.

Perhaps the biggest test—certainly the best known—came in 1811, when the Home Secretary, Lord Sidmouth, introduced legislation apparently intended to stamp out Methodism by Act of Parliament. Its major provision made it impossible for anyone to secure a preacher's license under the Toleration Act without certification from "six reputable householders of the same persuasion." In the case of large city congregations this would not have been difficult, but it might well have destroyed rural Methodism and the itinerant ministry where (as was usually the case) the rank and file of the members were humble people who might not have been regarded by an unfriendly Anglican magistrate as "reputable householders." A deputation from the Committee, headed by THOMAS THOMPSON, M.P., was unable to persuade Sidmouth to withdraw his Bill, though he did agree to leave the decision to the House of Lords. Thereupon copies of the Committee's resolutions were circulated to members of that House, as well as to many sympathetic friends and to every circuit, canvassing petitions opposing the measure. So important was the issue that the Protestant Dissenting Deputies joined forces with the Wesleyan Committee of Privileges—the first Methodist-Free Church cooperation on the national level. Even the Archbishop of Canterbury joined the forces assembled against Sidmouth, who finally let the matter drop.

Nevertheless some Methodist preachers were still unable to secure freedom of worship and of speech under the Toleration Act, several being refused licenses in 1812. Methodists and Dissenters together determined to turn defence into attack, by seeking the total repeal of the Conventicle and similar Acts from which the Toleration Act had merely secured some partial relief. The Committee of Privileges drafted a Bill which the Prime Minister, Spencer Perceval, agreed to support, nor did his assassination prevent its passage two months later. This Act (52 Geo. III, c. 155) made registration of meeting-places for small religious gatherings unnecessary, though they were nevertheless secured legal protection. Laymen might occasionally conduct religious worship without fear, and only those full-time preachers who wished to claim exemption from civil and military service need secure licenses, which must be granted by the local magistrate upon their taking the necessary oaths. This was a major victory for Protestant freedom.

The Committee of Privileges discussed the rising momentum of the demands that similar liberties should be accorded to Roman Catholics, and it is to their credit that they resolved at least not to organize any official opposition to the Catholic Emancipation Bill in 1829—largely because JABEZ BUNTING was in favour of it. Fifteen years later, however, the Committee, including Bunting, unsuccessfully opposed the Maynooth Endowment Bill, by which this government-founded Irish seminary for Roman Catholics was to receive a greatly increased endowment. Similarly they protested fruitlessly against the "Papal Aggression" of 1850, whereby a Roman Catholic hierarchy was set up in England.

During the middle years of the century the national question which most exercised the Committee of Privileges, however, was that of EDUCATION. The Factory Bill of 1843 included a scheme for releasing child workers

for education in state schools under the auspices of the Church of England. However worthy the aim, the Dissenters resisted this assumption of the church's monopoly of education, and to this end the Committee of Privileges joined forces with the Wesleyan Education Committee to oppose it, especially in view of the strong Tractarian movement within the Church, which thus seemed tainted with Roman Catholic teaching. The joint committees continued successfully to press the government for the support of religious rather than secular education, but pleaded for a share of its oversight. From this agitation dates not only an enormous increase in the erection of Methodist schools in England, but the recognition that the Dissenters in general, and the Wesleyan Methodists in particular, constituted a force to be reckoned with on the national political scene, a denomination only less powerful than the Church of England.

In order to grapple with its increasing problems the Committee of Privileges had been progressively enlarged during the century, though it remained predominantly a group of influential laymen, strengthened by the growing body of ministers holding important connexional offices. It became so large that from 1843 onwards an executive subcommittee acted on its behalf in emergency, and in effect spoke for the committee, just as the committee itself spoke for the Conference. Many of its actions during the first half of the nineteenth century were not only important in themselves but created significant precedents for securing the national status both of Wesleyan Methodism and of the other British Methodist denominations. With these privileges securely achieved, more attention was given to the internal stabilization of Methodism and its various departments. At Methodist UNION in 1932 these varied functions were in effect taken over by the General Purposes Committee.

W. Peirce, *Ecclesiastical Principles*. 1854.
 J. S. Simon, *Methodist Law and Discipline*. 1924.
 G. Smith, *Wesleyan Methodism*. 1866-70.
 Spencer and Finch, *Constitutional Practice*. 1958.
 J. A. Vickers, *Thomas Coke*. 1969.
 Wesley Historical Soc. *Proceedings*, VI, XI, XXIX.

FRANK BAKER

COMMON, ELIZABETH (?-1946), a New Zealand Methodist missionary sister, worked on the island of Buka, north of Bougainville in the Territory of New Guinea (1923-42). She was a nurse and midwife and established a girl's boarding school where the students were trained as nurses and teachers. Her work was so much appreciated that her house was known among the native people as "The Home of Light."

New Zealand Methodist Overseas Mission Records.

ARTHUR H. SCRIVIN

COMMON CASH. (See FUNDS, BRITISH METHODIST CHURCH.)

COMMUNION, THE HOLY. **The Wesleyan Emphasis on Holy Communion.** JOHN WESLEY urged Methodists to attend Holy Communion "constantly," and he himself often attended several times a week. This was in the midst of field preaching, street preaching, preaching services in chapels, homes and meeting houses, and at the time that Wesley was participating in various prayer meetings and carrying on a vigorous schedule of personal devotions. A full appreciation for this sacrament is quite at one with the

importance of scripture and preaching in Christian worship, and is due to be recovered by Methodists in something of the same spirit as that of our founders.

Holy Communion is Normative Christian Worship. The full service of Holy Communion is the normative service of worship of the Church. Scripture lesson, sermon, creed are included in the full service of Holy Communion, as well as prayers of confession, intercession, consecration, thanksgiving and dedication, and the acts of breaking the bread and blessing the wine and the receiving of the elements. Other aspects are assurance of forgiveness and hymns.

This service is normative in that it is the most complete in content and meaning of all the services of Christian worship, and in that all other services are relative to it. The meaning of the non-repeated Sacrament of Baptism is caught up in the repeated Sacrament of Holy Communion as union with Christ and with one another. The "morning orders" (services essentially of Scripture, prayers, hymns and sermon), vespers, weddings, funerals, family prayers and personal devotions all have reference to a relationship with God through Jesus Christ which is most fully expressed in the service of Holy Communion.

A Short History of the Communion Service. The Methodist service of Holy Communion has its rootage in the 1549 *Book of Common Prayer* of the Church of England. That first service of English Protestantism was revised in 1552, determinatively for later use in 1559, as part of the Elizabethan Settlement, and again in 1661. (This book, because published as an annex to the Act of Uniformity, 1662, is known as the 1662 Prayer Book, and has been used in England since.) John Wesley edited the 1662 *Book of Common Prayer* in 1784 and entitled it *The Sunday Service for Methodists in North America*. The Service of Holy Communion was in this very modestly edited by Mr. Wesley. In turn, the service underwent minor revisions in the Methodist Episcopal Church and the Methodist Episcopal Church, South, until 1932, at which time the Methodist Episcopal Church effected a major revision in structure of the office and a substantial revision in content. At the time of church union, the services of both the Methodist Episcopal Church and the Methodist Episcopal Church, South, were accepted, and both were printed in the edition of *The Hymnal* in 1939, and in the *Book of Worship* of 1944. The 1964 revision, done by the Commission on Worship of The Methodist Church, finally brought about a unified service for the whole American Methodist Church.

Moving back from 1549 toward the early Church, we observe that Archbishop Cranmer, who was the chief drafter of the first Prayer Book, used as his principal basis the pre-Reformation Use of Sarum, or the service of the Diocese of Salisbury. Cranmer also drew upon Lutheran, Greek Orthodox, and other Catholic sources which traced their origins back to various earlier services. The Salisbury service itself had been perfected by Bishop Richard le Poer in the 13th century. In turn, it was a variant of the Roman Mass, which was substantially formed by 402 A.D., and perfected by the end of the 6th century. Prior to that time, many "uses" were found in the Church, back to New Testament times. All of them included thanksgiving for redemption in Christ, reference to the institution of the Sacrament by our Lord, a statement of remembrance of Jesus Christ and his saving work, an offering of the hearts and lives of the people, a prayer for the benefits of the Communion, the breaking

of the bread and blessing of the wine, and the distributing of the elements.

The major biblical references to the Holy Communion are Matthew 26, Mark 14, Luke 22, and I Corinthians 11. Other passages are important, especially with reference to the relationship of the Resurrection to Holy Communion, such as Luke 24; Acts 2:42-47; Acts 10:41; John 6:21; and Revelation 3:20.

It is likely that from the very day of the Resurrection, a week has not passed that Christians have not come together somewhere to celebrate this central Service of the Church.

The Major Names and Emphases of the Service. The service has been known by several names. The major ones are the Lord's Supper, the Eucharist, the Holy Communion, the Mass, the Liturgy. The full meaning of this Sacrament is implicit in each, though a certain degree of total emphasis is found in one or another.

The Lord's Supper tends to be a simple service with primary emphasis upon the institution by the Lord, the atonement through crucifixion, and mindfulness of the Last Supper itself.

The Eucharist (which stems from the Greek word for thanksgiving) normally is quite complete in content and is marked by awareness of God's victory through resurrection and coming again, and has the tone of joyful thanksgiving. Charles Wesley almost always referred to the sacrament as the Eucharist, and John Wesley frequently did so. It is a term that is in keeping with the spirit of Methodism (for that matter, with that of the Christian faith), and surely should be reappropriated by Methodists.

The Holy Communion also is a name marked by wholeness of content, and carries the emphasis of the union of Christians with their Lord and with one another.

The Mass is inclusive in content, though often weighted toward emphasis on the atonement, and the idea of the Eucharist as the Church's continuing sacrifice. It accentuates the true meaning of Christian sacrifice which is purposeful self-giving that effects meaning and unity. It is God's giving of himself through his Son which elicits our giving of ourselves to God through our Savior. This emphasis is the rededication of self that is so familiar to Methodists.

The Liturgy is a name for this service that is more common in the Eastern Church. It, too, is marked by wholeness of content and by joyful thanksgiving in spirit. "Liturgy" is the true work of Christians that is due to God, and the most central work of all is this normative service of Christian worship.

Role of Holy Communion in the Church. Whatever else the Church has been and is, its essential faith and character are revealed in the content and spirit of its principal service of worship. This service is at once a vital doctrinal reference for the Church of Jesus Christ, and the spring-source of the continuity of the Christian faith as expressed in the lives of all Christians.

British Services and Customs. The WESLEYAN METHODIST CHURCH, the largest and most ecclesiastical of the British Methodist denominations, continued to use the 1662 Prayer-Book Communion Office, in this matter standing apart from British Nonconformity proper. In general, only ordained Ministers were allowed to conduct the service, though "dispensations" were granted by Conference to Probationer Ministers where necessary. Among the "free" or more "left-wing" Methodist denominations feel-

ing was often strong against the use of a printed liturgical form. Some of these denominations had officially sanctioned service books, but they were often unused or freely varied from, and extemporaneous Communion services were not uncommon. In some places, furthermore, senior and respected lay preachers were allowed to conduct the Communion service, particularly among the Primitive Methodists. At Methodist Union in 1932, these customs were approximated to one another to some extent. In 1936, Conference authorized a new Book of Offices, which contains a Communion Office following the Anglican 1662 liturgy, and also a shorter and simpler alternative order of service. The new Church constitution contained provision that in "amalgamated" Circuits Conference might give permission for suitable (lay) LOCAL PREACHERS to administer the Holy Communion, but this is now not done to any great extent, and the custom is gradually dying out. The long-established custom was for the Holy Communion to follow the preaching service, more usually in the evening, and for the antecommunion to be omitted. The influence of stronger liturgical sentiment in the modern period has chiefly been manifested in the use of the full liturgy, often with hymns and a short sermon, sometimes at 8 A.M. on Sunday, particularly at the Festivals, and more recently, at the regular hour of Sunday morning worship. The growing custom, furthermore (largely in default of the old discipline of public "conversion" followed by reception into the Class Meeting), of holding a training class for young prospective church members, followed by the use of a Service for the Reception of New Members, culminating in the first communion of the members, has served to make the status of communicant more unambiguously the mark of full church membership in modern British Methodism. A new liturgy has also recently been prepared. (See also EUCHARISTIC DOCTRINE AND DEVOTION.)

J. C. BOWMER, *Sacrament*. 1951.

JOSEPH D. QUILLIAN, JR.

The Rite in American Methodism. Methodists the world over follow what is sometimes called the English Rite, and in American Methodism especially the form of the administration of this Sacrament has historically more closely copied and approximated the Prayer Book of the Church of England than does the like office in the Protestant Episcopal Church in America. Indeed, John Wesley when he prepared the SUNDAY SERVICE for the American Methodists, made very few changes in "The Order for the Administration of the Lord's Supper or Holy Communion," as the Prayer Book entitled it. Wesley kept that title exactly, except omitting the "or Holy Communion" phrase at the end. He did shorten the service somewhat in the interest of brevity, leaving out certain long Prayer Book exhortations, but he made no change whatever in the Prayer of Humble Access, or the Prayer of Consecration, or the Words of Delivery, which are all at the heart of the entire service.

It is not possible here to analyze and outline this rite as it is at present in Methodist Rituals and service books over the Methodist world. It does follow, however, even in those churches where late revisions have been made, the manner or "use" in which the English Church from the days of Cranmer on have celebrated the Sacrament. In general, as indicated in a previous section, this usage calls for an Order of Worship to be built about the actual administration of the Sacrament, with prayers, readings, and the like, leading up to the dramatic period of actual

communication when the ministers serve the consecrated elements to the kneeling communicants.

The English Rite calls for the people to come forward and kneel about an "altar rail," as the chancel rail is often called, though usually in large Methodist churches and assemblies, occasionally in the interest of time, the Sacrament is served to the people as they remain in reverence in their pews. The actual coming forward of the communicants, however, makes them forthright participators in the observance of this Sacrament in an open, public way, and as Bishop COLLINS DENNY once expressed it, they thus "show forth the Lord's death until He shall come again."

The Prayer of Consecration by which the bread and wine are consecrated, has ever been the battleground between opposing theological viewpoints. On the one hand, some see this prayer as setting apart and hallowing in a distinct way the actual bread and wine which are to be consumed. On the other hand, there are those who say that as faith alone is the norm here, these "elements" are but tokens of something done once and for all by Christ on Calvary and therefore are to emphasize the memorial value of the Supper "in remembrance" of Him. The prayer (coming out of the first *Prayer Book* and then being revised slightly by Puritan influences in 1662) has as its key petition one not for the *elements*, but for the *communicants*. "That we, receiving these thy creatures of bread and wine, according to Thy Son, our Savior, Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed body and blood." The essence of this prayer is that "we may be *partakers*." Late Methodist revision—in The United Methodist Church—by a commission working over this office between 1960 and 1964 changed this slightly with a prayer that "we receiving these thy creatures . . . may be partakers of the divine nature through Him."

The prayer of consecration in all liturgies from the earliest days on has always contained the words of Christ's institution of the Sacrament: "Who in the same night that He was betrayed, took bread; and when He had given thanks, He gave it to them," etc.

The Methodist churches over the world have revised the forms for administering the Sacrament slightly, but in the main still follow the English rite, which as Wesley said of the whole prayer book "breathes . . . solid, Scriptural, rational piety with the language of it not only pure, but strong and elegant in the highest degree." The rituals and service books of the various Methodist churches must be referred to for current variations or revivals of this ancient office.

J. C. Bowmer, *Sacrament*. 1951.

N. B. Harmon, *Rites and Ritual*. 1926.

N. B. H.

COMMUNION TICKETS. These were tickets given to non-members of Methodist Societies to permit them to participate in the Sacrament of the Lord's Supper at Methodist chapels and churches. In the *LARGE MINUTES* of JOHN WESLEY and his preachers, which in 1783 he urged the preachers in America to publish and which they adopted with some changes at the organizing Conference of American Methodism in 1784, part of the answer to question 44 reads: "Let no person who is not a member of the society be admitted to the communion without a sacrament ticket, which ticket must be changed every quarter. And we empower the elder or assistant, and no

others, to deliver these tickets." Evidently the provision did not meet with universal approval, and in 1789 the answer was changed as follows: "Let no person that is not a member of our society be admitted to the communion, without examination, and some token given by an elder or deacon." It is not clear what "token" was given, or how extensive the "examination" might have been, but the provision remained in the *Discipline* until 1844.

In 1792, a further paragraph was added to the provision of 1789: "N.B. No person shall be admitted to the Lord's supper among us who is guilty of any practice for which we would exclude a member of our society." In section XXIII of their *Notes on the Discipline*, furthermore, ASBURY and COKE warned that "It would be highly injurious to our brethren, if we suffered any to partake of the Lord's supper with them, whom we would not readily admit into our society on application made to us." The provision introduced in 1792 remained in the *Discipline* until 1912. By that time it had for some years become a rubric in the Ritual outlining the order for the administration of the Lord's Supper.

Today, no communion ticket or token or examination is required of a non-Methodist or a member of another denomination who wishes to participate in the Lord's Supper. Our attitude is well stated in the following quotation: "It has long been the practice among Methodists . . . to invite members of other denominations to join in this Sacrament. There is more fear among our ministry of failing to bring the Supper of the Lord to those who want it, than of permitting an unworthy person to receive it."

R. Emory, *History of the Discipline*. 1844.

N. B. Harmon, *Rites and Ritual*. 1926.

FREDERICK E. MASER

COMMUNION TOKENS were small thick metal discs, usually dated and inscribed with the name of the church and an emblem or text. Their use was generally confined to Scotland, and only a few survive. They did not supersede the showing of class tickets for admission to the Lord's Supper.

Proceedings of Wesley Historical Society, i and xviii.

JOHN C. BOWMER

CONCEPCION, Chile is a cultural and industrial center about 300 miles below SANTIAGO. The university there has recently added a number of new colleges, and the city is becoming more and more a strategic center for evangelistic work. It has a growing Methodist church which is the center for a program of evangelization for a number of smaller towns.

It has a Student Center rebuilt after the destructive earthquake of 1939, and this modern building also serves as a center for reaching a much larger group of university students through the Student Christian Movement, supported by the WOMEN'S SOCIETY OF CHRISTIAN SERVICE of The United Methodist Church (U.S.A.).

B. H. Lewis, *Methodist Overseas Missions*. 1960.

N. B. H.

CONCORD, NEW HAMPSHIRE, U.S.A., the capital of the state, is situated on the Merrimac River. It was first settled in 1725, was incorporated as Rumford in 1733, and as Concord in 1765, and as a city in 1853. A biblical institute under the control of the M. E. Church was in-

incorporated in 1847 as "The Methodist General Biblical Institute." The North Congregational Society, having just erected a new church, presented its edifice with nearly two acres of land to the M. E. Church for this purpose. Following essential alteration, the Institute opened April 1, 1847 with seven students and three teachers. These teachers were JOHN DEMPSTER, who later was the founder of GARRETT BIBLICAL INSTITUTE at Evanston, Ill., professor of theology and ecclesiastical history; Charles Adams, who served for two years as professor of biblical literature and pastoral theology; and OSMON C. BAKER, who was professor of New Testament Greek, homiletics, church government and discipline until his election as bishop five years later. ELIJAH HEDDING, the eighth bishop of the M. E. Church, served as first president, and upon his death gave the school his library. After twenty years the institute which had graduated 217 students, with all its trusts and traditions, was moved to Boston, Mass., where in 1871 it became the BOSTON UNIVERSITY SCHOOL OF THEOLOGY.

Concord was originally included in the Pembroke Circuit. It is first mentioned as the Concord Circuit in the minutes for 1823. The first church was erected in 1831 on a site costing \$200, with the building costing \$2,500. This was enlarged in 1858 and improved in 1874, the membership then being 403. On Oct. 30, 1874, 110 of these members were dismissed to become the nucleus of Baker Memorial Church named in honor of Bishop Osmon Baker. On Dec. 1, 1876 the Baker Memorial chapel was dedicated and on Sept. 13, 1893 the cornerstone of the Baker Memorial Church itself was laid with appropriate ceremonies. The church was dedicated May 17, 1894. At the beginning of the twentieth century the chapel was remodeled, and some twenty years later a \$30,000 addition was built.

First Church continued to grow, and became one of the finest churches in the city, when it was completely destroyed by fire July 24, 1915. The congregation immediately set to work planning for a new building, and the cornerstone was laid in early fall of 1916 with the completed church dedicated the following spring. The two churches voted unanimously to merge in the spring of 1957, and as Wesley Methodist began its first year. On Oct. 17, 1957 it was voted to build a new church. Wesley Church, contracted for \$210,000, was consecrated Oct. 15, 1961 by Bishop JAMES K. MATHEWS.

THE NEW HAMPSHIRE CONFERENCE *Minutes* of 1970 lists 792 members and property values of \$485,925.

Cole and Baketel, *New Hampshire*. 1929.

Journals of the New Hampshire Conference.

M. Simpson, *Cyclopaedia*. 1878.

Doris Estabrook and Harrison Ferris, "History of Wesley Methodist Church," in *Consecration Booklet*, Oct. 15, 1961.

WILLIAM J. DAVIS

CONCORDANCES, BIBLE. JOHN WESLEY, an enthusiastic student of the Bible, knew the best Bible Concordances of his day, that by Samuel Newman, first published in 1643, and that by Alexander Cruden, which replaced it in 1737—though in fact Newman's concordance was occasionally reprinted subsequently, even as late as 1889. Wesley also sponsored two new concordances, both much more compact and incomplete than that of Cruden. The first was *A Concordance to the Holy Scriptures* by John Fisher, published in 1760, with the imprint: "London: Printed for the author, and sold at the Foundery, Upper-

Moorfields." This went through five editions by the end of the century, but is now extremely rare. The second was prepared by one of Wesley's preachers, THOMAS TAYLOR. This was *A New Concordance to the Holy Scriptures*, abridged from the third edition of Cruden's, and was published for Taylor in 1782 by ROBERT SPENCE of York. Wesley contributed a foreword: "Mr. Cruden's Concordance is undoubtedly the best which hath yet been published in the English tongue, but abundance of people who want a concordance cannot go to the price of it: I am in hopes this small, cheap, and portable one may answer the same intention; I therefore recommend it to all lovers of the Bible. John Wesley, Scarbrough, May 21, 1782." By 1812 this passed through four English and one American edition.

Many other concordances appeared, including one by a Baptist minister, John Butterworth (2nd ed., 1785), of which a new edition "with considerable improvements" was prepared by the famous Methodist scholar ADAM CLARKE, and published by the author's son JOSEPH BUTTERWORTH, Clarke's brother-in-law. First published in 1812, Clarke's edition of Butterworth's concordance was reprinted in 1838; and once more in 1851, this time in Philadelphia. On both sides of the Atlantic, however, Cruden's Concordance remained the favorite, the preferred abridged version being that by the Presbyterian John Eadie. A new departure was marked by the *Analytical Concordance* of Robert Young, a Presbyterian printer of Edinburgh, which appeared in 1879. Young's was enriched by identification of the original Hebrew and Greek words under each English word. A different method of providing this information—by cross references to appended Hebrew and Greek lexicons—was incorporated into what was certainly the best American Bible concordance, and is probably the best of all. This was produced by a Methodist, JAMES STRONG, in 1894. The full title shows its special characteristics: *The Exhaustive Concordance of the Bible, showing every word of the text of the common English version, together with a comparative concordance of the Authorized and Revised Versions. Also brief dictionaries of the Hebrew and Greek words of the original, with references to the English words.* Like Young's and Cruden's, this still remains in print.

FRANK BAKER

CONFERENCE has become a somewhat technical and specialized name in the entire Methodist movement since—and during—the days of JOHN WESLEY. He called his first conference in 1744, and in Britain the term "conference" remained restricted to the annual legislative and administrative assembly of a Methodist denomination. (See BRITISH METHODISM, ORGANIZATION OF and CONFERENCE, BRITISH METHODIST.)

In America the name "conference" gradually came to be affixed to several Methodist meetings. The different varieties of Methodist conferences, as Annual, General, District, Jurisdictional, and other similar gatherings, provided for in the various *Disciplines* and *Books of Offices* of the Methodist churches, will be found noted or described usually under their own special names in this *Encyclopedia*.

The large Methodist churches work through a chain of interlocking and supporting conferences, with specific membership, duties, responsibilities, and powers carefully

allotted or indicated by the General Church as belonging to each.

N. B. H.

CONFERENCE, BRITISH METHODIST. The first Methodist conference, destined to become the mother of many conferences in many lands, was held in the **FOUNDERY**, London, in June, 1744. Like all conferences held prior to the establishment of the Legal Conference in 1784, it consisted of those whom Wesley invited to confer with him. On this first occasion there were ten persons present, six of them being clergymen and four lay preachers. From that time the Conference met annually with Wesley presiding each year until his death.

The agenda included, as it still does, doctrine, discipline, and practice. While in composition and proceedings it remained under Wesley's direct control, it gradually assumed the authority it has wielded without challenge since his death. It is the crown of the Methodist system. It became, as the Australian Methodist, W. H. FITCHETT, remarked, "a parliament clothed with all the functions of legislation; a cabinet of administration; a court of discipline; the machinery by which the great system of itinerancy, which is characteristic of the pastorate of the Methodist Churches, is regulated." This last function is of supreme importance.

When preaching houses began to be established and vested in trustees, an attempt was made in some quarters by trustees to invite and appoint the ministers. JOHN WESLEY reacted against this with unequivocal determination and insisted that the deployment of the ministry, so vital to the Methodist movement, be vested in the Conference and the Conference only. The business of the Conference was conducted in and by Wesley's method of question and answer, which became traditional in all succeeding Methodist conferences.

In 1784, because of his advancing years, Wesley executed the **DEED OF DECLARATION**. The purpose of this was "to explain the words *Yearly Conference of the People called Methodists* and to declare *what persons* are members of the said Conference, and how the *succession and identity* thereof is to be continued." (Townsend, Workman and Eayrs, *New History*, ii, 552). This was the first legal definition of the Conference. In the Wesleyan Church right up to the time of Methodist UNION in 1932, this body, popularly known as the Legal Hundred, remained the body with theoretical absolute power. In practice, the full body of the Conference carried through its business, and its acts were formally ratified by the **LEGAL HUNDRED** at the conclusion of the proceedings. This ratification was never withheld.

The itinerant lay preachers invited by Wesley far outnumbered the ordained clergy of the Church of England in every conference except the first, and eventually they themselves were regarded as ministers, though Wesley resisted their use of the term. The Legal Hundred was composed entirely of preachers, vacancies occurring through death or retirement being filled annually by vote of the members of the Conference. After 1878, when the Wesleyan Conference admitted lay representatives for the first time, voting for members of the Legal Hundred remained a ministerial prerogative.

During the nineteenth century, when divisions occurred in Methodism resulting in the formation of new Methodist denominations, each of these Churches adopted a

form of government with the Conference as its supreme court. The main difference between these conferences and the parent Wesleyan body lay in the more democratic characteristics which developed, particularly in the relative authority and representation of ministers and laymen.

In 1932 when Methodist Union was brought about by the reuniting of the continuing Wesleyan Methodist Church with the **PRIMITIVE METHODIST CHURCH** and the **UNITED METHODIST CHURCH**, the Conference, as it now exists in British Methodism, remained the chief court of the church. The Wesleyan system became the basis of the new Conference, but important changes were introduced from the other two churches. The Legal Hundred disappeared altogether. When laymen were admitted to the Wesleyan Conference they sat with the ministers in a Representative Session, but the Pastoral Session remained, consisting only of ministers, and exercised great authority. It appointed the president and secretary of the Conference and the chairmen of districts. It also controlled the stationing of ministers.

The Pastoral Session met after the Representative Session and had the right, which it not infrequently exercised, of reversing the vote of the former session in matters relating to the appointment of departmental ministers, and it had the last word on questions of doctrine. These are now the prerogative of the Representative Session. A pastoral session remains, renamed the Ministerial Session, but the only subjects exclusively within its province concern the ministry; namely, the acceptance of candidates, probationers, ordination of ministers (who are received into **FULL CONNEXION** by the Representative Session), the character, discipline, and doctrinal fidelity of ministers; applications for supernumeraryship; and the obituaries of deceased ministers. It shares with the Representative Session responsibility for stationing, and the consideration of the work of God and similar pastoral subjects. Since 1963 the Ministerial Session has preceded the Representative Session.

The Conference consists of an equal number of ministers and laymen, the total being between 660 and 670, depending on representation from certain autonomous daughter conferences. It includes a number of representatives of the Irish Conference, the link between the two conferences being especially close as the president of the British Conference is also the president of the Irish Conference. The Conference membership is made up of certain ex-officio members, numbering about 160, the remaining 500 being elected by the District Synods in the proportion of the number of members of society in the respective districts. The Conference meets in thirteen or fourteen large centers in rotation.

It has a president, a vice-president, and a secretary, who are designated a year ahead by a ballot vote. The president and the secretary must be ministers, and the vice-president (this office did not exist in the Wesleyan Church) must be a layman. They hold office for one year; and although there is nothing in the constitution to this effect, the president and vice-president have in practice changed annually, whereas it has been customary to reelect the secretary for a period of years. Other officers of the Conference include the precentor, who leads the singing (no instrument being permitted), the record secretary, and the journal secretary. The record secretary presents daily the record of the previous day's proceedings,

and the journal secretary presents the acts of the Conference for formal approval at the end of the Conference. This becomes the official record of the Conference actions and is carefully guarded under lock and key. The annual publication, prepared by the secretary and known as the *MINUTES OF THE CONFERENCE*, contains only a selection of the proceedings, and includes much material, such as lists of names and address, which makes it a yearbook of the church rather than a formal record of the Conference. It is the responsibility of the secretary of the Conference to prepare the agenda of the Conference with the assistance of the secretaries of all committees reporting to the Conference, and to present the business day by day.

The Conference reviews the whole of the work of the church, receiving reports from all standing, departmental, and ad hoc committees, passes judgment on them, and reappoints the committees, assigning to them their tasks for the ensuing year. It also receives and deals with all memorials from District Synods and Circuit Quarterly Meetings, and considers such notices of motion on a wide variety of issues as members may submit for its consideration.

F. Baker, *John Wesley*. 1970.

Davies and Rupp, *Methodist Church in Great Britain*. 1965.

W. H. Fitchett, *Wesley and His Century*. 1906.

Spencer and Finch, *Constitutional Practice*. 1951.

ERIC W. BAKER

CONFERENCE, CENTRAL. The name given in The United Methodist Church (U.S.A.) to those representative bodies outside the United States of America which represent, in various lands, the authoritative connexional joining of Annual Conferences for supervisory control and legislation. They are comparable to JURISDICTIONAL CONFERENCES within the United States, though the Central Conference of India was organized long before the Jurisdictional plan was adopted in the States, and its value helped to commend the Jurisdictional or "regional plan" for the United States itself. The Constitution of The United Methodist Church provides that there shall be Central Conferences and gives the following directives regarding them.

Article I—There shall be Central Conferences for the work of the church outside the United States of America and Canada with such duties, powers and privileges as are hereinafter set forth. The number and boundaries of the Central Conferences shall be determined by the Uniting Conference. Subsequently the General Conference shall have authority to change the number and boundaries of Central Conferences. The Central Conferences shall have the duties, powers, and privileges hereinafter set forth.

Article II—The Central Conferences shall be composed of as many delegates as shall be determined by a basis established by the General Conference. The delegates shall be ministerial and lay in equal numbers.

Article III—The Central Conferences shall meet within the year succeeding the meeting of the General Conference at such times and places as shall have been determined by the preceding respective Central Conferences or by commissions appointed by them, or by the General Conference. The date and place of the first meeting succeeding the Uniting Conference shall be fixed by the bishops of the respective Central Conferences, or in such manner as shall be determined by the General Conference.

Article IV—The Central Conferences shall have the following powers and duties and such others as may be conferred by the General Conference:

1. To promote the evangelistic, educational, missionary, social concerns and benevolent interests and institutions of the church within their own boundaries.

2. To elect the bishops for the respective Central Conferences in number as may be determined from time to time, upon a basis fixed by the General Conference, and to cooperate in carrying out such plans for the support of their bishops as may be determined by the General Conference.

3. To establish and constitute such Central Conference boards as may be required and to elect their administrative officers.

4. To determine the boundaries of the Annual Conferences within their respective areas.

5. To make such rules and regulations for the administration of the work within their boundaries, including such changes and adaptation of the general *Disciplines*, as the conditions in the respective areas may require, subject to the powers that have been or shall be vested in the Central Conference.

6. To appoint a Committee on Appeals to hear and determine the appeal of a traveling preacher of that Central Conference from the decision of a Committee on Trial. Section VI. Episcopal Administration in Central Conferences

Article I. The bishops of the Central Conferences shall be elected by their respective Central Conferences and inducted into office in the historic manner.

Article II. The bishops of the Central Conferences shall have membership in the Council of Bishops with vote.

Article III. The bishops of the Central Conferences shall preside in the sessions of their respective Central Conferences.

Article IV. The bishops of each Central Conference shall arrange the plan of episcopal visitation within their Central Conference.

Article V. The Council of Bishops may assign one of their number to visit each Central Conference. When so assigned the bishop shall be recognized as an accredited representative of the general church; and when requested by a majority of the bishops resident in that Conference may exercise therein the functions of the episcopacy. (*Constitution of The United Methodist Church*, Division Two, Sections V and VI.)

Central Conferences, as can be seen in the Constitutional paragraphs regarding them, enjoy enormous powers and manage their own affairs to a greater degree than the Jurisdictional Conferences within the United States are enabled to manage theirs. The Central Conferences in The United Methodist Church are the following:

Africa Central Conference

Central and Southern Europe Central Conference

China Central Conference

Germany Central Conference

Latin America Central Conference

Liberia Central Conference

Northern Europe Central Conference

Pakistan Provisional Central Conference

Philippines Central Conference

Southeastern Asia Central Conference

Southern Asia Central Conference

The bishops elected by the Central Conferences take

their place as bishops of the United Methodist Church and belong, of course, to the COUNCIL OF BISHOPS.

N. B. H.

CONFERENCE, PRESIDENTS OF THE. In JOHN WESLEY'S DEED OF DECLARATION of 1784 his own authority over the Methodist societies was bequeathed to the preachers meeting annually in CONFERENCE, who were to elect one of themselves to preside over their sessions as he had done. It was clearly a high honor for any man to step into Wesley's shoes, an honor which has eagerly been sought throughout all the major British Methodist denominations, the others copying the pattern thus set for Wesleyan Methodism by the founder.

At the first Conference after Wesley's death it was generally felt that there should not be another "king in Israel," and therefore the preachers passed over the name of THOMAS COKE and others who might seem tainted by authoritarianism or ambition, choosing instead an able but less well known man, WILLIAM THOMPSON. Coke's turn came, however, as has that of most of the prominent leaders of British Methodism. A few indeed were elected to the office more than once; twenty-one for a second time, and of these ADAM CLARKE for a third time, while both JABEZ BUNTING and ROBERT NEWTON were elected four times.

At METHODIST UNION in 1932 the office of Vice-President was added, in order to give both responsibility and honor to a distinguished Methodist layman. Alone among the uniting churches, the PRIMITIVE METHODISTS had appointed a Vice-President (in one instance only a minister) from 1885 onwards. During this last generation, especially with united British Methodism's enlarged scope, the office of President of the Conference has become a year-round function rather than the mere presiding over the sessions of the Conference, however important those might be. It has entailed almost continuous touring of Methodist centers, presiding over a host of important committees, and delivering innumerable exhortations and pronouncements on Methodist work and witness.

In such high honor has this office been held that for well over a century enthusiastic collectors have striven to assemble a portrait and a letter to represent every President, beginning with the most prized if not the most rare, those of John Wesley himself. Several of these collections have found their way into institutional libraries, and a few at least have been faithfully continued to the present day, aided by the practice of the METHODIST RECORDER of presenting portraits of the current President and Secretary to their readers. This fashion in collecting, however, does not seem to have spread to any extent among the offshoots of Wesleyan Methodism.

A list of the Presidents of the various British Methodist Conferences will be found in the Appendix.

FRANK BAKER

CONFERENCES, TABLE OF METHODIST ANNUAL, U.S.A. (See Appendix.)

CONFERENCE COLLECTIONS (U.S.A.), a term formerly used in the American Methodist Churches for those funds which the *Discipline* required the preachers-in-charge to collect from their congregations and to bring and report to the Annual Conference. These funds were

for general, connectional, or annual conference purposes, and by Methodist common law all such obligations and duties due in any one year are closed when Conference meets. The term "conference collections" meaning "collections that must be made for the coming conference" came to be widely adopted.

With the growth of the Church and the development of a more broadly based budget, including the part each local church must play in contributing to the budget of the general Church, the term "conference collections" began to be supplanted by WORLD SERVICE FUNDS, or "general assessments." The word "assessment" itself fell into disrepute, the name "askings" taking its place, with voluntary acceptance from each local church being in time allowed—and since it is made a matter of loyalty and honor pledges are usually obtained. However, the custom yet prevails of closing each Conference year's accounts, whether paid up or not, at each Annual Conference.

Disciplines, in loc.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

CONFESSION OF FAITH. Historical. The Church's Confessions of Faith, or Creeds, originally go back to the baptismal confession of faith. Christian saving faith is basically an attitude of penitent, obedient, loving personal trust in God, as He has made Himself known in Christ (Galatians 5:6). However, this attitude toward God is founded upon a certain view of what God is like (Hebrews 11:6). Therefore "faith," or trust in God, naturally moves over into the sense of "the faith," or the body of truth about God to which scripture and the Church makes witness (Galatians 1:23, Ephesians 4:5; Jude 3). A "confession of faith" properly incorporates both elements, but as the Creeds became more theologically developed, and increasingly aimed to exclude false doctrine from the Church, the element of a confession of doctrine came more and more to prevail (see FAITH).

It is arguable that the original baptismal confession of the primitive Church was in the Name of Jesus alone (Acts 8:37). However, from a very early date a confession of the triune name of "Father, Son, and Holy Spirit" became the essential and invariable baptismal confession, and the Church of New Testament times believed that this formula went back to our Lord Himself (Matthew 28:19). This formula also appears in the first stratum of Christian literature outside the New Testament (*Didache* 7). Baptism was by a threefold immersion in running water, or pouring of water, to which corresponded a threefold confession of faith by question and answer. The threefold answer was in course of time filled out with a summary of the leading articles of the Christian faith, drawn from Scripture, so that the Church came into the possession of a scriptural Confession of Faith in three clauses. The development may be illustrated from *The Apostolic Tradition* of S. Hippolytus, a Church Order reflecting the customs of the Church in Rome during the second half of the second century. Thus we read (Pt. II, xxi. 12-18), "And when he who is being baptized goes down into the water, he who baptizes him, putting his hand on him, shall say thus:

Dost thou believe in God, the Father Almighty?

And he who is being baptized shall say:

I believe.

Then holding his hand placed on his head, he shall baptize him once. And then shall he say:

Dost thou believe in Christ Jesus, the Son of God, who was born of the Holy Ghost of the Virgin Mary, and was crucified under Pontius Pilate, and was dead and buried, and rose again the third day, alive from the dead, and ascended into heaven, and sat at the right hand of the Father, and will come to judge the quick and the dead? And when he says:

I believe,
he is baptized again. And again he shall say:

Dost thou believe in the Holy Ghost, and the holy church, and the resurrection of the flesh?

He who is being baptized shall say accordingly:

I believe,
and so he is baptized a third time."

From this may clearly be observed the development of the later Creeds of the Church, as they assumed a form which was always recited in the same way. The last stage of preparation of catechumens for Baptism was to teach them the Creed, so that they might make appropriate answer to the baptismal questions.

The exact details of the origin of the APOSTLES' and NICENE CREEDS have been much debated by scholars (for a summary see *Early Christian Creeds*, J. N. D. Kelly, London, 1950). In general it is agreed that the so-called Apostles' Creed, which took its traditional name from the ancient legend that the Twelve Apostles composed it by each reciting in turn one of its twelve clauses, goes back to the type of Baptismal Confession used by the Latin-speaking Churches of western Europe. Its accepted form is sufficiently familiar from the formularies of the *Book of Common Prayer*, and of the Methodist Churches, and may be compared with "The Old Roman Creed" of c. 340 A.D. preserved in Epiphanius (lxiii. 3).

I believe in God Almighty;

And in Christ Jesus, His only Son, our Lord; who was born of the Holy Ghost and the Virgin Mary; who was crucified under Pontius Pilate and was buried; and the third day rose from the dead; who ascended into heaven; and sitteth on the right hand of the Father; whence He cometh to judge the living and the dead;

And in the Holy Ghost, the holy Church, the remission of sins, the resurrection of the flesh, the life everlasting.

It will be noted that one clause, "He descended into hell," has not yet appeared. This clause, answering to the doctrine of 1 Peter 3:18-20, is first recorded in the Creed as preserved in Caesarius of Arles (6th cent.). It has in some quarters in the modern period unfortunately been the subject of misunderstanding, and therefore of prejudice. The traditional Prayer-Book translation "hell," (meaning in Tudor English "a covered place"), represents the New Testament *Hades*, and the Old Testament *Sheol*; that is to say, the abode of the departed as they await the Resurrection. It does not represent *Gehenna*, the place of punishment of the finally impenitent, or "hell" in the modern sense of the word. The essential doctrine is that the divine Son, who by His incarnation made Himself one with us men that He might be our Saviour, in His death and burial made Himself one also with the righteous of by-gone days, that He might take His victory over sin and death to them. The common objection that this clause is "mythological" is a superficial one. Any doctrine concerning the unseen world, which is beyond our bodily senses, has to be framed in symbolic language. Thus it is the use of symbolic language to call God "the Father." The confession that the victorious

Christ is "ascended" to glory does not require the idea that the throne of the divine Majesty is in some kind of "place" above the blue sky. In just the same way, "the descent into hell" does not involve the notion that the departed are literally in a "place" under the ground. But the picture-language is most expressive and beautiful when understood aright.

The "Nicene" Creed, by long tradition recited at the Eucharist in the Eastern Churches, the Roman Church, the Lutheran Church, the Anglican Church, and following the Anglican usage, by many Methodists, goes back to the early baptismal Confessions of Faith of the Eastern Church. More than any other Confession of Faith, therefore, it unites the various branches of the Church, and as such is accepted by the modern Ecumenical Movement as the unifying statement of essential Christian doctrine. The "Nicene" Creed, familiar from the Book of Common Prayer, and from Methodist formularies, was originally promulgated at the Second Ecumenical Council of the Church (Constantinople, A.D. 381), and was ratified as authoritative for the Eastern and Western parts of the Church at the Fourth Ecumenical Council (Chalcedon, A.D. 451). It is called "Nicene" because it contains the essential doctrinal formula declared by the First Ecumenical Council, of Nicea, A.D. 325. This is the phrase applied to the divine Son: "being of one substance with the Father." This formula represents the attempt of the ancient Church to define the essential Christian position that the Son is divine in the full and proper sense of the word, as the Father is divine, and not in any secondary or reduced sense, as the Arians had taught (see DIVINITY OF CHRIST).

The Creed of Nicea (A.D. 325) is an eastern, and quite probably a Palestinian, baptismal Creed, interpolated with a number of theological formulae to make it more explicit in repudiation of the Arian position that Christ was a semi-divine being. It reads as follows:

We believe in one God the Father All-sovereign, maker of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten not made, of one substance with the Father, through whom all things were made, things in heaven and things on the earth; who for us men and for our salvation came down and was made flesh, and became man, suffered, and rose on the third day, ascended into the heavens, is coming to judge living and dead;

And in the Holy Spirit.

The leading inserted words are in italics. It will be noted that the Eastern Creeds were more developed theologically, and less matter-of-fact, than the Latin and Western. Also the Eastern Church says "We believe," rather than "I believe." It is well arguable that this usage is theologically and spiritually preferable, particularly when the Creed has ceased to be a personal Confession of Faith at Baptism, and has become a corporate and congregational profession at the Liturgy. What the individual believer acknowledges in reciting the Creed is not so much that he himself has personally thought his way through every clause of it, for the number who know enough theology to have the right to an independent judgment is very few. Rather is it that he acknowledges his loyalty to a Church which in its mature wisdom and

theologically informed judgment has accepted this Creed as an authoritative guide to sound doctrine.

It is also worthy of note that the eucharistic "Nicene" Creed exists in two variants. The Latin and Western form confesses of the Holy Spirit that He "proceedeth from the Father *and the Son*," the words in italics not occurring in the original Greek, and not being said by the Eastern Church. This variation crept in in an attempt further to safeguard the divine equality of the Father and the Son, and at a time when there was almost no knowledge of Greek in western Europe. The Eastern Church does not affirm that the doctrine expressed is false, but has much justice in the complaint that an ecumenical creed has been altered without the authority of an Ecumenical Council.

A word may also perhaps be added about the third great Creed of the Western Church, the so-called *Athanasian Creed*, because Wesley both expressed his approval of it, and somewhat pointedly did not pass it on in his revision of the prayer book, *The Sunday Service*, for the use of his followers. This long and very detailed confession of the doctrine of the Trinity, and of the divine and human natures of Christ, is appointed in the Book of Common Prayer to be said instead of the Apostles' Creed on fourteen leading festivals. It most probably originated in the learned monasteries of the south of France about A.D. 500, and reflects the teaching of St. Augustine. The chief difficulty about it is the statement which ill accords with much modern thinking on the place of doctrinal orthodoxy in the Christian life: "This is the Catholic Faith: which except a man believe faithfully, he cannot be saved." In his Sermon LV *On the Trinity*, (3) Wesley states, regarding his use of the word "Trinity": "I insist upon no explication at all; no, not even on the best I ever saw; I mean, that which is given in the creed ascribed to Athanasius." He goes on to say that he had felt scruples regarding subscription to the damnable clauses, but had been reassured that they did not apply to those who erred through ignorance, and that what was being insisted upon was the substance of Christian trinitarian thought, not its philosophical illustration. So, (4) he will not insist on the use of the words "Trinity," or "Person," but only on the essential New Testament doctrine of one God made known as Father, Son, and Holy Spirit. Thus the historic Creed is not disowned, but salvation is affirmed to be not a matter of speculative orthodoxy, but of the personal "faith that works by love" directed toward a *divine* Saviour. This may still be commended as a good rule.

JOHN LAWSON

The Creeds in American Methodism. In the SUNDAY SERVICE which Wesley sent to America in 1784, he did not include the Nicene Creed in the Service of Holy Communion as it is found in the English Communion office which he there abridged. Following the Epistle and the Gospel in the Communion office of the Church of England, and in the Protestant Episcopal Church in America, comes the Nicene Creed. Wesley totally omitted this, possibly in the interest of saving time, as he said that the service on the Lord's day had been complained of as too lengthy and that he had left out certain parts of it.

It can scarcely be maintained that Wesley was opposed to the Nicene Creed, as he nowhere gives any indication (other than omitting it from the *Sunday Service*) that he objected to it. As with all priests of the Church of En-

gland, he probably repeatedly used it in conducting the Communion Service in his own land, and repeated it time after time with his fellow worshippers when that office was being celebrated.

The Nicene Creed was never incorporated into the formal worship of the M. E. Churches in America, nor in that of the M. P. Church, prior to the union of these three in 1939. However, provision has been made in revisions of the Methodist Order of Worship since that time for an "Affirmation of Faith" to be repeated as part of the formal worship. In the Methodist Hymnal of 1964 the Nicene Creed is published for use as such an affirmation and denominated one of the "ancient creeds of the Church"—as is also the Apostles' Creed. Also there is published a creed known as "a Modern Affirmation" and one denominated the Korean Creed. These are all published as affirmations of faith, any one of which may be selected for use. Such use is introduced by the minister saying, "Let us unite in this historic confession of the Christian faith." (*Methodist Hymnal*, 1964, #739.)

The text of the Nicene Creed has never been amended, nor has there ever been any attempt to amend it in American Methodism as the Apostles' Creed has been. The Nicene is used occasionally by ministers in their ordinary conduct of worship in place of the Apostles' Creed when the time arrives for the affirmation of faith in formal worship.

Here follows the text of the Nicene Creed as it is now published in the *Book of Worship* and in *The Methodist Hymnal* of The United Methodist Church.

I believe in one God: the Father Almighty, maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the only-begotten Son of God: begotten of his Father before all worlds, God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, through whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory, to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord, and giver of life, who proceedeth from the Father and the Son, who with the Father and son together is worshiped and glorified, who spake by the prophets. And I believe in one holy catholic and apostolic church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen.

The Apostles' Creed was sent to American Methodism by John Wesley in the *Sunday Service* as part of the baptismal covenant in "the Ministration of Baptism to Such as are of Riper Years"—an office commonly referred to as "adult baptism." The triple vow of the baptismal covenant—Repentance, Faith and Obedience—contained a vow which the person to be baptized took regarding his faith, and this was by his certifying belief in the items of the Apostles' Creed. "Dost thou believe in God the Father Almighty, maker of Heaven and Earth, etc." John Wesley kept this exactly as it was in the Church of England's Prayer Book, and is the only place (the adult Baptismal office) where he sent the Apostles' Creed—the text of it—to American Methodism. Wesley did, however, retain the Apostles' Creed in the Morning

Prayer, and this of course would call for its use constantly. The M. E. Churches retained this creed in the service for adult baptism until within quite recent years, when after Church union, or at the time of Church union in 1939, the Creed was supplanted in adult baptism by a simple affirmation of belief in God the Father, Jesus Christ His Son, and the Holy Spirit as the "Lord the giver of Life."

The Apostles' Creed, however, has been revised by American Methodism in certain respects, the first being the omission in the second *Sunday Service* of 1786, of the clause "he went down into hell and did rise again the third day." The 1786 book had "he was crucified, dead, buried, that he rose again the third day." John Wesley himself in his revision had changed his Church's "resurrection of the flesh" to "resurrection of the body." COKE and ASBURY, or whoever made the 1786 revision on the American side, could truthfully argue that there is no sure Scriptural basis for the descent into hell, that it was a late insertion in the Creed, and in any event is not of prime importance in Christian faith. No Methodist church in America has since 1786 ever affirmed the descent into hell.

Also in American Methodism there was a constant attack upon the expression "holy catholic church"—that is in the service of adult baptism, which throughout the nineteenth century was the only place wherein the Creed was continuously kept. In 1836, apparently by General Conference action, there was inserted an explanatory note: "by the holy catholic church is meant the Church of God in general." In 1864 in the M. E. Church "holy catholic church" became "the one universal Church of Christ."

In the M. E. Church, South "holy catholic church" was put back in 1854 (probably at the behest of T. O. SUMMERS, Book Editor of this church and a classic liturgist). The constant efforts to amend the Creed at this point caused the General Conference of the M. E. Church, South, in 1918 to create a committee to examine whether the Creed could be so amended, or whether it was under the protection of the first Restrictive Rule which forbade a General Conference to change or to alter standards of doctrine. The bishops of the Church, South laid down an episcopal check arresting the proposed measure of the legislative committee which would have changed "holy catholic" to "Christ's holy church." Bishops COLLINS DENNY and EUGENE R. HENDRIX read the statement of the bishops which held that "the Creed known as the Apostles' Creed was adopted by our Church in 1784 . . . In our judgment the Creed is included in our Standards of Doctrine. The Annual Conferences have not committed to the General Conference the right to change these standards of doctrine." Proponents of this change, however, were strong enough to have the General Conference by a two-thirds vote refer it to the Southern conferences asking for their favorable action during the ensuing quadrennium. There the change failed of adoption by a vote of 3,063 to 1,697—especially since the DENVER, HOLSTON, KENTUCKY, LOUISVILLE, MISSOURI, SOUTH GEORGIA, and VIRGINIA CONFERENCES had voted against the measure, and it was maintained then that the language of the *Discipline* regarding amending constitutional matter made it necessary that *all* the conferences would have to agree to any change in doctrine.

Meanwhile, in the Southern Church, the word "begotten" (which was not in the Creed in its usual text, but was in the Creed in American Methodism at an early date) had been taken out of the text of the Creed which

was now being published in the newly adopted order of worship and in the then new hymnal. The Book EDITION apparently did this himself in the 1906 edition of the Book of *Discipline* leaving an affirmation of belief in "Jesus Christ his only Son our Lord." The M. E. Church continued to use the word "begotten" until in the revision of 1932 the whole Creed was dropped from adult baptism, and a simple confession of accepting and confessing Jesus Christ took its place.

In the M. E. Church in 1884 the "forgiveness of sins" took the place of "the remission of sins," and the Southern Church copied this change in 1906. Also the "life everlasting" took the place of "everlasting life after death." This latter expression, not in the usual traditional text of the Apostles' Creed, came to America in John Wesley's text of the Creed in Adult Baptism.

It has been argued that The Methodist Church never accepted the Apostles' Creed as a norm of doctrine, seeing that GENERAL CONFERENCES have felt free to change it in the particulars noted above. The constitutional question as to the violation of the Restrictive Rule has never been called in question or brought to a General Conference floor since 1918 in the Southern Church. The statement of the Southern bishops in 1918 seems not to have been cited nor acted upon by any appeal to the JUDICIAL COUNCIL since 1940, though to be sure no change has been proposed in the language of the Creed since that date. It is evident, however, that should the Creed be so changed by General Conference revision as to alter fundamentally any of the doctrinal standards of Methodism, this would clearly be unconstitutional and would presumably be struck down by the Judicial Council, though that Council itself is not eager to decide upon theological matters.

The Apostles' Creed came into the life of the M. E. Churches in a much more general way when in 1905-06 it was inserted in the formal Order of Worship provided by these two churches in their joint *Hymnal* of that date. Previous to that time, various orders and outlines directive of Methodist worship had been used—or not used—in a desultory way. The Joint Hymnal Commission felt that the time had come to draw up and publish in connection with the *Hymnal* an official form for the guidance and direction of the entire church in its formal worship (see *Worship in American Methodism*). The Order of Worship placed in the 1905 *Hymnal* was the result, and in this the Apostles' Creed was published where it should be repeated by minister and people Sunday after Sunday. This established the Creed in the life and consciousness of Methodist people in a much more definite way than it had been when it was simply to be found in the baptismal service. There was considerable objection to the newly created Order of Worship in 1905-06, not so much to the Creed itself as to the idea of Methodist worship becoming "too formal." However, the Order of Worship established itself and the Creed continued to be used, as it is to the present time in The United Methodist Church.

In later revisions of the Order of Worship, an "affirmation of faith" was called for at a certain point in the service, with the understanding that the Creed or some other affirmation might be used at this point. Usually, however, the Apostles' Creed is the affirmation which most of the congregations of Methodism use. In the *Hymnal* of 1964, the text of the Creed is not published as part of the Order of Worship, though its use is implied by the call for "the affirmation of faith."

Here follows the text of the Apostles' Creed as it is published in the *Book of Worship* and *The Methodist Hymnal* of The United Methodist Church.

I believe in God the Father Almighty, maker of heaven and earth.

And in Jesus Christ his only Son our Lord: who was conceived by the Holy Spirit,¹ born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried;² the third day he rose from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

¹ or Holy Ghost.

² Traditional use of this creed includes the words: "He descended into Hell."

As has been explained above, the Nicene Creed is also made available for use as an affirmation of faith at this point in the service. Also, there are two other Creeds in The United Methodist Church—one is called a Modern Affirmation, which was written by Edwin Lewis and accepted and approved by the General Conference of the M. E. Church in 1922; and the Korean Creed written for the Methodist Church of Korea and adopted by that church and placed in its *Discipline* in 1930. It is still found in the *Discipline* of that church as a Statement of Belief, and the text of the Korean Creed is made available in the present *Methodist Hymnal* as another affirmation of faith in the Order of Worship.

The Modern Affirmation. It should be said that the Modern Creed was written at the instance of Bishop W. P. THIRKIELD when he was chairman of the Commission on Worship and Music of the M. E. Church. Bishop Thirkield asked EDWIN LEWIS of DREW THEOLOGICAL SEMINARY to draft a brief statement of Christian belief which "in addition to the Apostles' Creed might be recommended to the Church." (*The Christian Advocate*, Aug. 1, 1946.) The Commission approved what Lewis had written, and it was adopted by the General Conference of the M. E. Church in 1922. The text of the Modern Affirmation:

We believe in God the Father, infinite in wisdom, power and love, whose mercy is over all his works, and whose will is ever directed to his children's good. We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's unflinching grace, the ground of our hope, and the promise of our deliverance from sin and death. We believe in the Holy Spirit as the divine presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need. We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth. Amen.

The Korean Creed was written when the Korean Methodist Church was to be organized in 1930. At that time the question of a suitable doctrinal statement came up, and the commissioners from the two uniting M. E. Churches, North and South, were faced with a twofold demand. Bishop HERBERT WELCH explained: "The new church was not something emerging from a void. It was to be a Methodist Church and a Christian Church,

and historical continuity with the Church Catholic had to be preserved. The other part of the demand came from the fact that there seemed to be no wisdom in loading upon the new church doctrinal statements or standards which had no immediate relation to the church's history or thinking. . . . I discussed the problem with Dr. J. S. RYANG, leader of the Southern Methodist Church in KOREA, who became the first general superintendent of the united Church. We agreed that such a creed, intended primarily as a teaching instrument, ought to be brief, including only the few essentials of a practical Christian faith, and that it should be simple, couched in non-technical language. To keep in line with Methodist tradition, and yet shun the wholesale and indiscriminate transfer of Western standards of belief and conduct, Dr. Ryang suggested that the General Rules common to the two united churches should become part of a historical statement concerning the rise of Methodism in England, where they originated; that the Articles of Religion should be incorporated into a short history of Methodism in America, to which Wesley had sent his abbreviation of the Thirty-nine Articles of the Anglican Church; and then, following a historical statement regarding Korean Methodism, that we should place the proposed new creedal statement, not as a condition of membership in the Church but as setting forth the things commonly accepted among us."

Bishop Welch further said that he formulated the doctrinal statement with three Koreans who had been appointed a committee to work upon a historical and doctrinal statement. "It was discussed, slightly changed by suggestions from Bishop JAMES C. BAKER and from the Korean members, amended and approved by the Joint Commission, presented to the first General Conference of the Korean Methodist Church, and officially adopted." (*The Christian Advocate*, vol. 121, no. 31, August 1, 1946, p. 13.) The text of the Korean Creed follows:

We believe in the one God, maker and ruler of all things, Father of all men, the source of all goodness and beauty, all truth and love. We believe in Jesus Christ, God manifest in the flesh, our teacher, example, and Redeemer, the Savior of the world. We believe in the Holy Spirit, God present with us for guidance, for comfort, and for strength. We believe in the forgiveness of sins, in the life of love and prayer, and in grace equal to every need. We believe in the Word of God contained in the Old and New Testaments as the Sufficient rule both of faith and of practice. We believe in the Church as the fellowship for worship and for service of all who are united to the living Lord. We believe in the kingdom of God as the divine rule in human society, and in the brotherhood of man under the fatherhood of God. We believe in the final triumph of righteousness, and in the life everlasting. Amen.

The Book of Worship for Church and Home . . . according to the usages of The Methodist Church. Nashville: Methodist Publishing House, 1965.

The Christian Advocate (New York), Aug. 1, 1946.

N. B. Harmon, *Rites and Ritual*. 1926.

Journal of the General Conference, MES. 1918.

J. N. D. Kelly, *Early Christian Creeds*. London, 1950.

N. B. H.

The Confession of Faith of the Evangelical United Brethren Church was the title of the doctrinal beliefs of that Church as published in the *Discipline* of the E.U.B. Church prior to union with The Methodist Church in 1968. At union, by constitutional process, this Confession

of Faith, which paralleled the Articles of Religion of The Methodist Church and did not differ in any essential doctrine from these, was adopted as among the standards of faith of The United Methodist Church. The E.U.B. confession is published in the 1968 *Discipline* (UMC) just after the twenty-five Methodist **ARTICLES OF RELIGION** and is held to be constitutional matter in The United Methodist Church. Its text follows:

ARTICLE I.—GOD

We believe in the one true, holy and living God, Eternal Spirit, who is Creator, Sovereign and Preserver of all things visible and invisible. He is infinite in power, wisdom, justice, goodness and love, and rules with gracious regard for the well-being and salvation of men, to the glory of his name. We believe the one God reveals himself as the Trinity: Father, Son and Holy Spirit, distinct but inseparable, eternally one in essence and power.

ARTICLE II.—JESUS CHRIST

We believe in Jesus Christ, truly God and truly man, in whom the divine and human natures are perfectly and inseparably united. He is the eternal Word made flesh, the only begotten Son of the Father, born of the Virgin Mary by the power of the Holy Spirit. As ministering Servant he lived, suffered and died on the cross. He was buried, rose from the dead and ascended into heaven to be with the Father, from whence he shall return. He is eternal Savior and Mediator, who intercedes for us, and by him all men will be judged.

ARTICLE III.—THE HOLY SPIRIT

We believe in the Holy Spirit who proceeds from and is one in being with the Father and the Son. He convinces the world of sin, of righteousness and of judgment. He leads men through faithful response to the gospel into the fellowship of the church. He comforts, sustains and empowers the faithful and guides them into all truth.

ARTICLE IV.—THE HOLY BIBLE

We believe the Holy Bible, Old and New Testaments, reveals the Word of God so far as it is necessary for our salvation. It is to be received through the Holy Spirit as the true rule and guide for faith and practice. Whatever is not revealed in or established by the Holy Scriptures is not to be made an article of faith nor is it to be taught as essential to salvation.

ARTICLE V.—THE CHURCH

We believe the Christian church is the community of all true believers under the Lordship of Christ. We believe it is one, holy, apostolic and catholic. It is the redemptive fellowship in which the Word of God is preached by men divinely called, and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit the church exists for the maintenance of worship, the edification of believers and the redemption of the world.

ARTICLE VI.—THE SACRAMENTS

We believe the sacraments, ordained by Christ, are symbols and pledges of the Christian's profession and of God's love toward us. They are means of grace by which God works invisibly in us, quickening, strengthening and confirming our faith in him. Two sacraments are ordained by Christ our Lord, namely, Baptism and the Lord's Supper.

We believe Baptism signifies entrance into the household of faith, and is a symbol of repentance and inner cleansing from sin, a representation of the new birth in Christ Jesus and a mark of Christian discipleship.

We believe children are under the atonement of Christ and as heirs of the Kingdom of God are acceptable subjects for

Christian baptism. Children of believing parents through baptism become the special responsibility of the Church. They should be nurtured and led to personal acceptance of Christ, and by profession of faith confirm their baptism.

We believe the Lord's Supper is a representation of our redemption, a memorial of the sufferings and death of Christ, and a token of love and union which Christians have with Christ and with one another. Those who rightly, worthily and in faith eat the broken bread and drink the blessed cup partake of the body and blood of Christ in a spiritual manner until he comes.

ARTICLE VII.—SIN AND FREE WILL

We believe man is fallen from righteousness and, apart from the grace of our Lord Jesus Christ, is destitute of holiness and inclined to evil. Except a man be born again, he cannot see the Kingdom of God. In his own strength, without divine grace, man cannot do good works pleasing and acceptable to God. We believe, however, man influenced and empowered by the Holy Spirit is responsible in freedom to exercise his will for good.

ARTICLE VIII.—RECONCILIATION THROUGH CHRIST

We believe God was in Christ reconciling the world to himself. The offering Christ freely made on the cross is the perfect and sufficient sacrifice for the sins of the whole world, redeeming man from all sin, so that no other satisfaction is required.

ARTICLE IX.—JUSTIFICATION AND REGENERATION

We believe we are never accounted righteous before God through our works or merit, but that penitent sinners are justified or accounted righteous before God only by faith in our Lord Jesus Christ.

We believe regeneration is the renewal of man in righteousness through Jesus Christ, by the power of the Holy Spirit, whereby we are made partakers of the divine nature and experience newness of life. By this new birth the believer becomes reconciled to God and is enabled to serve him with the will and the affections.

We believe, although we have experienced regeneration, it is possible to depart from grace and fall into sin; and we may even then, by the grace of God, be renewed in righteousness.

ARTICLE X.—GOOD WORKS

We believe good works are the necessary fruits of faith and follow regeneration but they do not have the virtue to remove our sins or to avert divine judgment. We believe good works, pleasing and acceptable to God in Christ, spring from a true and living faith, for through and by them faith is made evident.

ARTICLE XI.—SANCTIFICATION AND CHRISTIAN PERFECTION

We believe sanctification is the work of God's grace through the Word and the Spirit, by which those who have been born again are cleansed from sin in their thoughts, words and acts, and are enabled to live in accordance with God's will, and to strive for holiness without which no one will see the Lord.

Entire sanctification is a state of perfect love, righteousness and true holiness which every regenerate believer may obtain by being delivered from the power of sin, by loving God with all the heart, soul, mind and strength, and by loving one's neighbor as one's self. Through faith in Jesus Christ this gracious gift may be received in this life both gradually and instantaneously, and should be sought earnestly by every child of God.

We believe this experience does not deliver us from the infirmities, ignorance and mistakes common to man, nor from the possibilities of further sin. The Christian must continue on guard against spiritual pride and seek to gain victory over every temptation to sin. He must respond wholly to the will of God so that sin will lose its power over him; and the world, the flesh and the devil are put under his feet. Thus he rules over

these enemies with watchfulness through the power of the Holy Spirit.

ARTICLE XII.—THE JUDGMENT AND THE FUTURE STATE

We believe all men stand under the righteous judgment of Jesus Christ, both now and in the last day. We believe in the resurrection of the dead; the righteous to life eternal and the wicked to endless condemnation.

ARTICLE XIII.—PUBLIC WORSHIP

We believe divine worship is the duty and privilege of man who, in the presence of God, bows in adoration, humility and dedication. We believe divine worship is essential to the life of the church, and that the assembling of the people of God for such worship is necessary to Christian fellowship and spiritual growth.

We believe the order of public worship need not be the same in all places but may be modified by the church according to circumstances and the needs of men. It should be in a language and form understood by the people, consistent with the Holy Scriptures to the edification of all, and in accordance with the order and DISCIPLINE of the church.

ARTICLE XIV.—THE LORD'S DAY

We believe the Lord's Day is divinely ordained for private and public worship, for rest from unnecessary work, and should be devoted to spiritual improvement, Christian fellowship and service. It is commemorative of our Lord's resurrection and is an emblem of our eternal rest. It is essential to the permanence and growth of the Christian church, and important to the welfare of the civil community.

ARTICLE XV.—THE CHRISTIAN AND PROPERTY

We believe God is the owner of all things and that the individual holding of property is lawful and is a sacred trust under God. Private property is to be used for the manifestation of Christian love and liberality, and to support the church's mission in the world. All forms of property, whether private, corporate or public, are to be held in solemn trust and used responsibly for human good under the sovereignty of God.

ARTICLE XVI.—CIVIL GOVERNMENT

We believe civil government derives its just powers from the sovereign God. As Christians we recognize the governments under whose protection we reside and believe such governments should be based on, and be responsible for, the recognition of human rights under God. We believe war and bloodshed are contrary to the gospel and spirit of Christ. We believe it is the duty of Christian citizens to give moral strength and purpose to their respective governments through sober, righteous and godly living.

Restrictive Rule Number II protects this Confession of Faith from any GENERAL CONFERENCE action contravening it.

N. B. H.

CONFIRMATION. (See MEMBERSHIP IN METHODIST CHURCHES.)

CONGO. The Democratic Republic of the Congo, former Belgian colony and United Nations member since 1960, is the largest country in Central Africa. The capital is Kinshasa, formerly Leopoldville. It is not to be confused with an adjacent country of the same name, west of Congo and Ubangi Rivers, former French colony and United Nations member since 1958, whose capital is Brazzaville. The area is 905,380 square miles; the population is 13,984,000. The contour resembles a quadrangle, with two stubby extensions.

Mining excavations reveal an extensive stone age, but long blank centuries intervene between that prehistory and 1482-83 when Diego Cao (Cam), Portuguese navigator, discovered the Congo estuary. No serious attempt at exploration was made until the late 1800's. The names of Livingstone, de Brazza, and Stanley are linked together in the decade 1871-81, when the course of the Congo was mapped, and its relationship proved to the south-north Rift Valley of the Lakes Tanganyika, Kivu, Edward and Albert whence the White Nile flows to Egypt and the Mediterranean.

In September 1876, Leopold II of Belgium, summoned a convention of geographers and philanthropists "to discuss the exploration and civilization of Africa, and the measures to be adopted to end the scourge of the slave trade." By 1884 the fever for annexation of African territory had reached a peak, and a conference of European nations met at Berlin, winter 1884-85, to consider the international problem. On Leopold's initiative, and to keep Congo free of the intense rivalries of the Powers, an independent government was established—"L'Etat Independent du Congo." Leopold was designated the titular ruler. However, by the turn of the century, corruption and oppressive measures had gripped the administration; and in 1908 Belgium was compelled to accept responsibility for the control of Congo as a colony. Government reforms were instituted, and the humanitarian principles of Leopold were honored.

Considering size and population, Belgium suffered as great economic and manpower losses in World Wars I and II as did any occupied country. Yet the affairs of Congo were conducted without interruption or undue hardship to the people. Africa's post-war surge for freedom profoundly affected Congo. Across the 1950's Belgium planned with leaders of all groups, so that in 1960 independence was achieved and the Republic of the Congo (Belgian) entered the United Nations.

Insatiate jealousy between rival native political leaders, fomented by certain European powers, and the outbreak of ancient tribal hatreds, plunged the new nations into bloodshed, rapine, and financial catastrophe. Only the entry of the United Nations produced a measure of governmental stability, and a hope for peace and order. However, the assassination of Patrice Lumumba; the inexplicable death of Dag Hammarskjold, Secretary General of the U.N., and all his helpers in an air disaster near Ndola, Zambia, while en route to a crucial conference in Katanga; the refusal of several influential member-nations of the U.N. to make any payment on their proper charges for the U.N. Congo Operation; the intransigent secession of Moise Tshombe of Katanga from the recognized central government of all Congo, conspired to carry Congo into 1963 as a major source of world tension.

Tshombe escaped to Europe after the defeat of his troops by the U.N. force that restored order in Katanga. Late in 1964 he returned to Congo, to become Premier of the central government with Joseph Kasabuvu as President. A bloody revolt in northeastern sector was finally liquidated, 1964-65, during which time Methodist work suffered great loss in personnel and property. Several national church leaders were killed, and one American Methodist missionary, Burleigh Law, was shot while trying to rescue five other missionaries and their families held as hostages. This group was later released after having repeatedly faced firing squads of rebels.

Methodist penetration into Congo began in 1885 as

Bishop WILLIAM TAYLOR projected one of his "self-supporting missions." Progress was made up the river, several stations being established between the sea and Stanley Pool where Kinshasa now stands. There were heroes in the group: William R. Summers who pushed far inland to the Baluba country; J. C. Teter and Mary Lindsay, his wife, at Vivi; Mary Kildare, who carried on alone for several years at Natumba. Among them were William and Helen Rasmussen. He was stricken fatally on the field. Later their child also died. The sorrows did not quench the flame of devotion, and Helen Rasmussen went back in 1901 as a WFMS missionary to Rhodesia. She was destined soon to return to Congo for many years of unexampled service. The insidious diseases that plagued west and central Africa; the inadequate qualifications of some enthusiasts; the constant problem of maintaining religious and educational work while struggling to secure local support—so hampered the work that early gains were lost. When Bishop J. C. HARTZELL succeeded Taylor a decade later, he found only a tiny remnant in people, property and missionary personnel. The small units were transferred to other missions, and Methodist work disappeared from Congo for at least 15 years.

In 1901 JOHN M. SPRINGER went to Rhodesia as a missionary of the M. E. Church. He and Helen Rasmussen were married in 1905, continuing to serve in Rhodesia, but with deepening conviction that their work lay in the heart of Congo. Furlough in 1907 found them starting the first of the dozen long treks that would take them crisscross over central Africa. Bishop HARTZELL wrote: "Since their marriage in 1905 (they) have been one in a rare union of endeavor, devoted to exploration and missionary pioneering. Probably no other persons have touched Livingstone's trail at so many and so widely separated points as they." The 1907 furlough saw a journey from Old Umtali, deep southeast in Southern Rhodesia (less than 200 miles from Africa's east coast), through Zambia into Congo to Kambove (Jadotville), thence westward through Dilolo across Angola to the Atlantic. At home until 1909, they secured sufficient funds and pledges to permit the Board of Foreign Missions to organize work in the Lunda country, an area as large as Michigan, Illinois and Indiana, where there was no Protestant mission. Bishop Hartzell appointed the Springers to open this field. They established the first station at Lukoshi in 1911. The present centers in the Lunda area are Kapanga and Sandoa.

In January 1915 Bishop Hartzell organized the Congo Mission of the M. E. Church for Katanga province. The work has grown in significance as the developing mining industry brought thousands of laborers into the area. The "Union Miniere de Haute Katanga" and its allied interests have extended many courtesies to the mission. Lubumbashi, provincial capital, is a major Methodist station, which with Jadotville and Kolwezi constitute the working and administrative centers of province and industry. These towns are focal points of the SOUTHERN CONGO ANNUAL CONFERENCE. The Conference has 26,500 members served by over 100 native ministers and supply pastors, together with missionaries from the World Division. Medical work was pioneered by Dr. and Mrs. Arthur Piper who gave over forty years service to Congo. Institutions are: Pfeiffer Memorial Center, Lumbumbashi; Springer Institute, Mulungwishi; Piper Memorial Hospital, Kapanga; Leprosy Camp, Kapanga; Agricultural Center, Sandoa.

Also in 1911 the Congo Mission of the M. E. Church, South was established by Bishop WALTER R. LAMBUTH in Kasai and Kivu provinces, north of Katanga. It now comprises the CENTRAL CONGO ANNUAL CONFERENCE. High plateaus, open grassland and dense forests cover the 35,000 square miles. This is the only Protestant mission serving the important Otatela tribe of over 250,000. Evangelistic and educational work is organized to meet people in small villages and "the bush." Agriculture and kindred occupations are stressed in industrial training schools. The Agricultural Aids Foundation, a nonprofit organization of the SOUTHERN CALIFORNIA-ARIZONA ANNUAL CONFERENCE, provides valuable assistance. Medical work, including an unusual traveling dental service, moves out from several hospitals and dispensary centers. Membership totals 34,832. Since 1960 the native church of this Conference has met the support of the 378 pastors of all grades. Institutions are: High school for missionary children, Lubundi; Hospital and Nurse Training School, Minga; Lewis Memorial Hospital, Tunda (named for Dr. and Mrs. W. B. LEWIS who gave over thirty years' service); Lambuth Memorial Hospital, Wembo Nyama, first station and chief town of the Otatela.

The 1964 AFRICA CENTRAL CONFERENCE elected JOHN WESLEY SHUNGU bishop for the two annual conferences in Congo. He is a graduate of the Methodist Theological School in Congo, studied in Southern Rhodesia, had been superintendent of the Wembo Nyama District, and a member of the 1956 General Conference. He is facile in English, French, and several African dialects. Bishop Shungu had just previously rescued his wife and family at great personal risk.

Both conferences cooperate in the Congo Protestant Council, "a truly national Council of Churches." There is a Union Printing House and Bookstore at Kinshasa. The Congo Institute of Technology, assisted by the Aids Foundation, and Union Theological Seminary are at Lubumbashi.

Late in 1962 the FREE METHODIST CHURCH took over the work and property of the mission among the large Babembi tribe in eastern Kivu province, previously conducted by the Assemblies of God in Great Britain and Ireland. The centers are Nunda and Baraka, tribal towns situated in the northwestern littoral of Lake Tanganyika. The congregations are self-supporting, and contribute most of the school costs. There is a Bible training school as well as many primary schools, and a medical clinic building. The membership is 11,000 and 5,000 are enrolled in the schools. The administration is under the Free Methodist Conference organized in neighboring independent Rwanda and Burundi, whose headquarters is Usumbura, the capital of Burundi. A hospital is presently under construction.

The Union Theological Seminary, formerly at Lubumbashi, is now part of the Universite Libre (Free University). It has been in Kinshasa, Luluabourg, and in Kinans Kisingani (formerly Stanleyville). The Congo Institute of Technology is at Sandoa. (See also Free Methodist Overseas Churches.)

The two Congo conferences, Central and Southern, are a part of the Africa Central Conference with ANGOLA, RHODESIA, and SOUTHEAST AFRICA CONFERENCES. The separate districts, and indeed conference organization of these bodies, has been in flux during recent years owing to the wars and disorganization in the Congo itself, and also to moves in connection with the union resulting in

The United Methodist Church in America. Conference alignments, districts, etc. may change in the near future, and it is impossible to attempt to delineate all of that here with any accuracy.

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B. H. Lewis, *Methodist Overseas Missions*. 1960. *National Geographic*, Sept. 1961.

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John M. Springer, *Pioneering in the Congo*. New York: Methodist Book Concern, 1916.

Alfred Stonelake, *Congo Past and Present*. New York: World Dominion Press, 1937. ARTHUR BRUCE MOSS

CONGREGATIONAL METHODIST CHURCH was formed by a group of laymen led by local preachers who withdrew from the GEORGIA CONFERENCE of the M. E. Church, South. The group met in the home of Mickleberry Merritt on May 8, 1852, and organized the new church. William Fambough was elected chairman. Hiram Phinazee was appointed to draw up a *Book of Discipline* which was approved and published soon afterward. Three main issues seemed to disturb those who withdrew from the parent body. They were concerned over the itinerant system, as then practiced, which was plagued with large circuits and weekday preaching to empty pews. Secondly, they were concerned over the lot of the local preacher who did most of the work with the congregations and received no credit. Finally, they disliked the government of the M. E. Church, South which deprived laymen of a voice in church business.

On Aug. 12, 1852 the first district conference was convened. Except for local church conferences, this was the first Methodist conference composed of more laymen than ministers, and the first body of Methodists whose total representation was by election of the total fellowship. By 1880 the church expanded to include conferences in six states and work in several surrounding ones, with a total membership of approximately 6,000.

The Congregational Methodist Church is conservative in theology. Its members are premillennialists; they believe in a literal "heaven" and "hell" and use only the King James Version of the Bible. The addition of Articles of Religion on regeneration and sanctification led a dissident group to form the FIRST CONGREGATIONAL METHODIST CHURCH of the UNITED STATES of AMERICA in 1941. In 1957, these two articles, plus ones on tithing, eternal retribution, and the resurrection of the dead, were adopted.

The publishing board of the church has charge of the Messenger Press which publishes the church school literature and the *Congregational Methodist Messenger*, a weekly periodical. In 1953, Westminster College and Bible Institute at Texarkana, Texas, was established. A mission program in cooperation with World Gospel Mission has missionaries in Africa and South America and among American Indians.

In 1961, the denomination reported 14,879 members in 242 churches and ten conferences.

Issues of the *Messenger*.

Constitution to Government of the Congregational Methodist Church, 1960.

S. C. McDaniel, *The Origin and Early History of the Congregational Methodist Church*, 1881.

Minutes of the General Conference of the Congregational Methodist Church, 1869-1945, 1965. J. GORDON MELTON

CONGREGATIONAL METHODISTS (British). In Scotland the Methodists at Paisley erected their first chapel at 12 George Street in 1810. In 1834, when the membership was almost three hundred, a difference of opinion led to the secession of half its members. By 1836 the seceders were worshipping at 5 Sir Michael Street, under the leadership of C. J. Kennedy as their "minister," and were described in the *Paisley Directory* as "Dissenting Wesleyan Methodists." In 1838—now describing themselves as "United Methodists"—they moved to 7 Oakshaw Street; and in 1844, having changed their name locally to Congregational Methodists, they worshiped in 2 New Street. Meanwhile the Wesleyan congregation in George Street had been unable to keep up the payments on its chapel, and in 1850 Kennedy personally bought it at auction and moved his group there. Kennedy attended the assemblies of the WESLEYAN METHODIST ASSOCIATION and with his congregation was listed in its Minutes from 1836 on. At his death in 1854 the George Street chapel was sold by his executor, but his group seems to have survived for a few years, disappearing from the Minutes of the successor UNITED METHODIST FREE CHURCHES only in 1859.

There is no connection between this Scottish group and the Congregational Methodists in the United States, who withdrew from the M. E. Church, South in 1852.

Oliver A. Beckerlegge, "United Methodism in Scotland," *Proceedings of W.H.S.* xxviii; "Early Methodism in Paisley," *Proceedings*, xxix. JOHN T. WILKINSON

CONNECTICUT, U.S.A., one of the thirteen original states, is in New England. Its population in 1970 was 2,987,950. The first permanent settlement was in 1635, the colonists coming from MASSACHUSETTS. As Puritans the settlers sought to identify their religious organization with civil institutions of the colony. No person could vote or hold office unless he was a member of the state church. The severity of Connecticut's "blue laws" in the early years is proverbial.

GEORGE WHITEFIELD met opposition in Connecticut in 1745 as he began preaching the need for conversion and experimental religion. JESSE LEE first preached at Norwalk in the home of Absalom Day on June 17, 1789. At Stratford, on Sept. 29, 1789, Lee organized the first Methodist society in the state. Other Methodist itinerants, such as Cornelius Cook, FREEBORN GARRETTSON, and LORENZO DOW, had preceded Lee in Connecticut, but none of them organized classes or congregations. In the face of disapproval and opposition, Lee worked in southern and eastern Connecticut. He organized Methodist groups in Reading, Stamford, Round Hill, Fairfield, New Haven, Hartford, Canaan, Litchfield, Bridgeport, Milford, Danbury, Long Ridge, Ridgefield, Sharon, Manchester, and Square Pond (Crystal Lake).

Bishop ASBURY traveled through Connecticut almost every year from 1791 to 1813. At Tolland, on Aug. 11, 1793, he conducted the second conference to be held in New England. In that conference GEORGE ROBERTS was appointed PRESIDING ELDER in charge of all Methodist work in Connecticut. Asbury held the conference at New London on July 15, 1795, and in West Thompson on Sept. 19, 1796.

The first Methodist parsonage in Connecticut, and pos-

sibly in New England, was built at Square Pond in 1795. The first CAMP MEETING was held at Sharon in 1805. Another was conducted at Square Pond in 1806. The Willimantic Camp Meeting began in 1860; and as late as 1966 it was still functioning.

The Methodists launched WESLEYAN UNIVERSITY at Middletown in 1831, being the first permanent Methodist college in America to open for students, although RANDOLPH-MACON in Virginia was the first to be chartered (1830). WILBUR FISK, one of the ablest men in the church, was the first president of Wesleyan. Unfortunately Wesleyan was lost to the church; after 1930 the conference no longer appointed trustees to the institution.

For some years after 1784, the conferences of the preachers conducted by Bishop Asbury were small gatherings. Gradually the numerous small conferences were merged into six regular annual conferences, boundaries of which were first formally fixed by the GENERAL CONFERENCE of 1796. One of the six was the NEW ENGLAND CONFERENCE. Connecticut and NEW YORK, as well as the other states of the region, were included in the New England Conference.

In 1800 the western half of Connecticut was assigned to the NEW YORK CONFERENCE which was formed by dividing the New England Conference. In 1841 the New England Conference was again divided to form the PROVIDENCE CONFERENCE. The latter included part of Massachusetts, the eastern part of Connecticut, and, as its name indicates, RHODE ISLAND. The eastern Connecticut work constituted the New London District of the Providence Conference. In 1880 the NEW ENGLAND SOUTHERN CONFERENCE superseded the Providence Conference. The New London District became the Norwich District in 1869, and it continued under that name until 1966 when it became the Connecticut East District.

In 1849 the NEW YORK EAST CONFERENCE was formed by dividing the New York Conference. The work in western Connecticut then became the New Haven District in the new conference. In 1964 the New York East Conference was absorbed by the New York Conference; and at that time the New Haven District was divided to form the Connecticut West and the Connecticut East Districts.

In 1967 the Connecticut East District of the New England Southern Conference had thirty-six pastoral charges, 12,022 church members, and property valued at \$7,709,904. The two Connecticut districts in the New York Conference had a total of 106 pastoral charges, 44,335 church members, and property valued at \$35,346,844.

J. M. Buckley, *History of Methodists*. 1896.

Centennial Sermon at Old Haddam. 1891.

General Minutes, ME, TMC.

D. H. Hind, *History of Fairfield County*.

History of New Haven County. Collections in State Library, Hartford.

DAVID CARTER

CONNECTION is the term generally applied to the entire organization of the Methodist Church. It was first used in Britain by JOHN WESLEY, who spoke of preachers being "in connexion" (his spelling) with him, and the term came to be expanded to the entire Methodist organizational life as it grew. Methodists often affirm that they are a "connectional church" in contradistinction to the more loosely organized bodies such as the Congregational or Baptist Churches.

During the first years of the organization of the M. E. Church in America, the church itself was often referred to as "the connection," which term was something of a holdover from the days of societal organization before the church itself formed. In 1816, however, the GENERAL CONFERENCE ordered that the term *connection* in all places in the *Discipline* be replaced by "church," "community," or "itinerancy," as the case might require. This was due evidently to a feeling that churchly status required such a change. The term *connection*, however, does remain in general use over Methodism and is clearly understood.

Article IV of Section 1, Division 2 of the Constitution of The United Methodist Church states: "The General Conference shall have full legislative power over all matters distinctively connectional. . . ." and then there follow certain specific authorizations having to do with admittedly connectional matters. Several decisions of the JUDICIAL COUNCIL have been based upon the outreach and authority of the connectional pattern which must cover the whole Church. In Methodism no member local church or conference lives to itself. Touch one and you touch all. "All for each and each for all" is the essence of connectionalism.

N. B. H.

CONNECTIONAL FUNDS, Am. (See WORLD SERVICE AND FINANCE, COUNCIL ON.)

CONNECTIONAL JOURNAL, THE. (See NEW SOUTH WALES CONFERENCE.)

CONNER, BENJAMIN COULBOURN (1850-1921), American minister and educator, was born of Scotch-Irish descent in Marion, Somerset Co., Md., on Jan. 5, 1850. He attended Dickinson Seminary, Williamsport, Pa., graduating in 1873. He enrolled at WESLEYAN UNIVERSITY, Middletown, Conn., where he was graduated with Phi Beta Kappa honors in 1876. He received his M.A. degree there the following year, and in 1910 his Alma Mater honored him with the D.D. degree. He became a member of the CENTRAL PENNSYLVANIA ANNUAL CONFERENCE in 1878 and remained a member until his death forty-three years later.

His career began as a teacher of the Natural Sciences at Dickinson Seminary. After four years as a teacher, he accepted a pastoral appointment in the annual conference where he served as pastor and district superintendent.

In 1912 he returned to the campus of Dickinson Seminary as President, a position which he held for nine years. Though sixty-three years old when elected to this office, he brought a vigorous and dedicated leadership to the school.

He was a member of the General Conference of the M. E. Church in 1900, 1908, and 1912. For many years he was one of the Managers of the Board of Foreign Missions of his church.

He was married in 1877 to Bettie S. Tyler of Onancock, Va. They were the parents of four children—three girls and a boy.

He died Aug. 18, 1921, and is buried in the Wildwood Cemetery, Williamsport, Pa.

Central Pennsylvania Conference *Journal*. 1922.

C. F. Price. *Who's Who in American Methodism*.

D. FREDERICK WERTZ

CONNEXION, FULL (British). The term goes back to the eighteenth century, when a man whom JOHN WESLEY accepted as a traveling preacher was first admitted "on trial"; after a probation of varying length he was then admitted "into Full Connexion." A preacher in "Full Connexion" was, therefore, a man in full standing as an itinerant; and between John Wesley's death in 1791 and 1836 the ceremony of admission, which took place at the annual Conference, was regarded by the itinerants as "virtual ordination." In 1836, however, the service of ordination by the imposition of hands was introduced into the Wesleyan connection; this would have been the logical moment to drop the ceremony of admission into Full Connexion; but in practice it was retained, usually taking place before the ordination services themselves. The custom survived in the Wesleyan connection down to Methodist UNION in Britain in 1932, when it passed over into the new united church. It is therefore possible to say that in modern Methodism "the act of making a man a minister is performed by the Methodist Conference, by its standing vote in the Reception into Full Connexion, and through its appointed representatives in the Ordination Service." At the present time the service of ordination precedes the ceremony of reception into Full Connexion.

Minutes of The Methodist Conference, 1960. JOHN KENT

Full Connection (American). In conferences of the American Methodist bodies much the same procedure is followed as is outlined above. In The United Methodist Church the requirement that a man be voted ELDER's orders, or be ordained an elder, usually accompanies his admission into full connection.

N. B. H.

CONNEXIONAL EDITOR, British Methodist. The Rules of the Wesleyan Book Committee seem to have been first codified at the Conference of 1806. An editor is already mentioned; he had general charge of the literary side of the Book Room and especial charge of the magazine. In the nineteenth century there was a good deal of disagreement about how long a minister should hold office as editor, and terms varied greatly, e.g.: JOSEPH BENSON (1804-20), JABEZ BUNTING (1821-23), and THOMAS JACKSON (1824-37 and 1839-41). Between 1849 and 1872 there were frequently two editors, but from 1872-93 BENJAMIN GREGORY reigned supreme. In 1904 the Wesleyan Conference said that

the Editor shall be responsible for all the publications of the Book Room theological and otherwise, and shall have care of the literary work of the House generally. He shall himself select readers of the manuscripts, who shall present their reports to him. The final decision as to publication shall in every case rest with the Board of Management.

The METHODIST NEW CONNEXION had an editor from 1797; HUGH BOURNE was the first PRIMITIVE METHODIST editor (1819-42); the BIBLE CHRISTIAN first editor was WILLIAM O'BRYAN himself (1822-28), who was followed by JAMES THORNE (1828-69); the WESLEYAN ASSOCIATION appointed an editor in 1838. There have been five editors since Methodist Union in 1932. Gordon Wakefield was appointed editor in 1963.

F. Cumbers, *Book Room*. 1956.

FRANK CUMBERS

CONNEXIONAL FIRE INSURANCE FUND, New Zealand, made a humble beginning in 1899. The enterprise was launched without capital and in reliance entirely upon personal guarantees to pay on demand such sums as might be required for fire losses. Not one penny of guaranteed money was ever called up, and ultimately all guarantees were cancelled. Reinsurance of risks has from the start been effected on a selective basis.

When the stability of the fund was assured through its reserves, the fund began to make grants to connexional institutions and departments. More recently the reinsuring company has entered into a ten-year agreement carrying the full insurance risk, so that by 1966, annual grants were being made at the rate of about £6,000 per year.

H. L. Fiebig, *Inheritance*. Wesley Historical Society, New Zealand, 1967.

HERBERT L. FIEBIG

CONNEXIONAL FUNDS DEPARTMENT controls certain funds of the British Methodist Church. Each of the three Methodist denominations uniting in 1932 to form the present Methodist Church had an annuitant society for the benefit of its preachers and their widows. The names and dates of establishment of these funds were as follows: The Itinerant Preachers Annuitant Society (Wesleyan) was founded at the Bristol Conference of 1798. The PRIMITIVE METHODIST Itinerant Preachers Friendly Society was founded at the Primitive Methodist Conference in Leeds, 1823. The Annuitant Society of the UNITED METHODIST CHURCH Superannuation and Beneficent Society was an amalgamation of three older annuitant funds authorized by the Conference of the United Methodist Church in 1910. The Methodist Ministers' Annuitant Society was established by the uniting Conference of the Methodist Church in 1932 and registered as a Friendly Society in 1934. Only the last of these four societies is still capable of receiving new members, but the three older societies are all in being and will presumably continue so until the death of the last of their members.

The Methodist Ministers' Retirement Fund was established in 1948 and registered under the Superannuation and Other Trust Funds (Validation Act, 1927). The fund is a contributory pension fund to which all ministers make a percentage contribution of their stipends, and to which the circuits employing them also contribute. Before METHODIST UNION in 1932 the three uniting denominations each had some pension arrangements which were auxiliary to the older annuitant funds, which were quite inadequate to make provision for ministers' retirement under modern conditions. Not all the churches concerned had made adequate provision for future pensions, and in one case at least the pensions were paid by annual assessment without any attempt to fund pensions in advance. As a result, the newly formed contributory fund in 1948 faced very great difficulties and in the 1960's is still carrying a very heavy deficiency with regard to contributions for its older members.

The Auxiliary Fund of the Ministers' Retirement Fund is a benevolent fund associated with the Pension Fund, and is mainly concerned with the older supernumerary ministers and ministers' widows who were unable to benefit from the National Insurance State Pension because of being overage in 1948. Supplementary allowances are paid from the fund, which is raised by voluntary contributions from individuals and trusts. The fund is also charged with the responsibility for early breakdowns in health and similar compassionate cases.

The Invalid Ministers' Rest Fund was a charity established in the former Wesleyan Methodist Church in 1879. By resolution of the Conference a sum of £3,000, part of a fund known as the Thanksgiving Fund, was set apart as an Invalid Minister's Rest Fund to be administered under the Conference. Further funds and properties have been acquired, and the charity at present holds houses which are available to Methodist ministers and their families for periods of recuperation and for holidays.

The Ministers' Children's Fund can claim to be the oldest of all the Connexional Funds of the Methodist Church. In 1756, at the thirteenth conference called by John Wesley, it was resolved "that a subscription for it [KINGSWOOD SCHOOL] be begun in every place and (if need be) a collection made every year." The first recorded collection was in 1765, the total amount being £100/9/7.

The Ministers' Children's Fund as at present was established in 1819. Throughout the nineteenth century and up to the date of Methodist Union, Kingswood School for ministers' sons, and Trinity Hall School for ministers' daughters were a main concern of the fund. Since Methodist Union, the Ministers' Children's Fund has undergone extensive modifications, but bursaries to ministers' children at Kingswood and Trinity Hall are still granted, as well as maintenance allowance to children educated at home. The fund is maintained by an annual grant from the General Assessment.

The Methodist Church Funds Act, 1960, provides for the establishment of investment and deposit funds in which the capital of a large number of Methodist charities may be pooled and invested in an unrestricted range of investment. This is done by the Central Finance Board, which is administered by a council.

A. KINGSLEY LLOYD

CONNOR, JAMES MAYER (1863-1925), an American bishop of the A.M.E. Church, was born in Winston County, Miss., in 1863. He was the son of slave parents, William and Marie Connor. He was educated at SHORTER COLLEGE and the University of Chicago. MORRIS BROWN COLLEGE conferred the D.D. degree upon him. He was converted in 1881, licensed to preach in 1882, and admitted to the Mississippi Conference of his denomination in 1883. He was ordained deacon in 1884 and then elder.

In 1886 he married Glovenia L. Stewart. They had five children. He served as pastor and then became a PRESIDING ELDER in MISSISSIPPI and ARKANSAS. Elected to the episcopacy in 1912, he was assigned successively to the Mississippi and LOUISIANA Eighth Episcopal District (1912-16), the Arkansas and OKLAHOMA Twelfth District (1916-20), and the CANADA and Central America Fifteenth District (1920-24). He retired in 1924 and died in 1925. He was a member of the ECUMENICAL METHODIST CONFERENCE in Toronto in 1911.

R. R. Wright, *The Bishops* (AME), 1963.

GRANT S. SHOCKLEY

CONNOR, THOMAS JEFFERSON (1821-1898), American E.U.B. home missionary, was born April 6, 1821, near Colerain, Hamilton Co., Ohio. At thirteen he was converted and joined the Church of the United Brethren in Christ. In 1839 he was granted a license to preach and six years later he began work in the Indiana Conference of that church.

He was married to Phoebe N. Borden in 1838, and they began to plan for missionary service. Connor published an article in a church paper in which he volunteered for mission service and urged the opening of a mission in OREGON. The Mission Board soon thereafter invited him to attend its meeting. At a public service the audience raised enough money, and the Board appointed him as missionary to Oregon. A wagon train of ninety-eight United Brethren was formed and departed May 2, 1853 from Council Bluffs, Iowa, to establish a colony in Oregon. It arrived in the Willamette Valley, Sept. 26, 1853. Connor organized two districts of churches. When the Oregon Conference was organized in 1855, he became the presiding elder, serving until 1864.

Connor retired in 1874 and returned to Indiana. He died June 2, 1898, at Greensburg, Ind.

Weekley and Fout, *Our Heroes*, 1908-11.

ROBERT R. MACCANON

CONNOR, WILLIAM FRANCIS (1852-1937), American minister, was born in Salineville, Ohio, Dec. 10, 1852. He graduated from MOUNT UNION COLLEGE in 1872, and later received the D.D. and LL.D. degrees from that school. In 1874 he was admitted on trial in the PITTSBURGH CONFERENCE of the M. E. Church. His father, John Connor, was a member of that conference from 1859 to 1900. In 1876 "Frank" Connor married Mary E. Paxton of Canonsburg, Pa.

He served for eighteen consecutive years, 1906-24, as the district superintendent on three districts of the Pittsburgh Conference. He was a GENERAL CONFERENCE delegate in 1908, 1912, 1916, 1920, and 1924. From 1912 to 1932 he was a member of the Book Committee of the M. E. Church, serving seventeen years as its chairman.

Connor and his wife died within one day of each other, Dec. 27 and 28, 1937, and were buried in a double funeral service from Christ Church in Pittsburgh.

W. GUY SMELTZER

CONSECRATION is a word which means "to set apart for holy uses"—from the Latin *consecratio* or "making sacred together." In practical church life, consecration usually denominates the ceremony of dedicating persons or things to the service of God. In the Bible both persons and things were so devoted. Instances of vessels (Joshua 6:19); profits (Micah 4:13); fields (Leviticus 27, 28); cattle (II Chronicles 29, 33); individuals (Numbers 6:9-13); nations (Exodus 19:6)—all these were at times separated unto God's service. The word *consecration* is quite often used in a spiritual sense to mean a complete devotion to the service of God.

In the *Ritual* of the American Methodist Churches, there is an office for the Consecration of Churches. Such an act of consecration is provided for when new buildings are set apart by solemn and peculiar ceremonies for the exclusive use of God's worship and church life. In Methodist polity and practice a church building may not be dedicated until it is free of debt, and then it may be formally and completely turned over to God and for His service. As, however, it seems fitting that a building when first opened for service, should have some special ceremony connected with its beginning, a special office or form has been prepared within recent years "for the Opening or Consecrating of a Church Building." This

office is an adaptation of the form for the dedication of a church, which has been in use for many years in the Ritual of Methodist Churches. A church not free of debt so that it may not be formally dedicated may now through this service be consecrated to God and His use in this particular formal manner.

Another significant use of the word *consecration* is in relation to the induction of bishops. The historic tradition of the Catholic Church has in general used the word *ordination* of presbyters or priests, and *consecration* of bishops. The distinction is not absolute, for both rites consist in admission to an *order* of ministry. Thus the Book of Common Prayer of the Church of England can speak of "The Form of Ordaining or Consecrating of a Bishop." Indeed, the Church universal, including the Roman Catholic Church, has never had an entirely clear doctrine as to whether there are two separate priestly orders, presbyters and bishops, or whether there is but one priestly order in which some ruling members, the bishops, have certain special authoritative functions in ordination and teaching. Nevertheless, it has been securely established in the custom of the Catholic Church from ancient times that the regular appointment of a bishop in the historic succession must be by the laying on of hands of three bishops already in the succession. This rite has been, and is, described by the distinctive title of the *consecration* of a bishop. Thus, the general Catholic use of the word *consecration* is clearly associated with the doctrine of the historic episcopal succession.

Of interest to Methodists are the words used by Wesley when he came to the appointment of THOMAS COKE to be the first "General Superintendent" of the Methodist Church in America. Wesley proceeded to the establishment of the polity of the Methodist Episcopal Church in this way on the following grounds: (a) The American Church should be "episcopal" in the sense that it should be a cohesive connexion governed by authority from above. It was not to be congregational in polity, with government in the hands of the local congregation. (b) This "episcopate," or office of government, was in New Testament times exercised by a ministry which was not divided into the ruling bishops and subordinate presbyters of later Church order (cf. Acts 20: 17, 28; Philippians 1: 1; 1 Timothy 3: 8, and Wesley's *Notes* on the same). Thus, as a presbyter (priest) in due succession of ordination, Wesley felt himself to be in the New Testament sense a bishop, hence, "scriptural episcopos" in the celebrated letter to his brother of August 19, 1785 (*Letters* vii 284), with a right, if necessary, to ordain other presbyters. It is to be noted that Wesley did not dismiss as a "fable" the idea of ministerial succession itself, but only the traditional claim that an uninterrupted succession of ruling bishops as distinct from presbyters went right back to the apostles themselves, and was ordained by the Lord. (c) Thus, when the separation of the new American nation made a new Church polity necessary, Wesley felt he could proceed to ordination, even though this was not in accord with the established ministerial order of his own Church of England.

The word he used is significant, and it speaks of the perplexity of this subject. In his published *Journal*, Wesley simply says that he "appointed" Dr. Coke. In the private diary he writes that he "ordained" him, which is a somewhat strange word, in view of the circumstance that Dr. Coke was already ordained. And in the celebrated Letters of Ordination he circumspectly says that

he "set him apart" as "General Superintendent" (sources in *Standard Journal*, vii, pp. 15-16). The word Wesley significantly avoids is *consecrate*, presumably because this is the word associated with that traditional Catholic theology of orders which would have forbidden Wesley to ordain (for discussion see *Proceedings of Wesley Historical Society*, xxx, 162-67; xxxi, 18-19, 23-24, 65-70, 102-3, 147-48).

However, in America, where men naturally had less mind for Wesley's concern with the traditional and Anglican connotation of words, the "General Superintendents" were soon called "Bishops," and the word "consecration" has been used of their appointment. But as American Methodist Bishops are not, and do not claim to be, "Bishops" in the traditional Catholic sense, but are in fact "ruling elders," the word "consecrate" has had to be used in a new sense, not answering to the notion of the transmission of the historic episcopate. As British Methodism has not had bishops, the question of their consecration has never been discussed. However, it is significant that in the 1963 Report on the "Conversations" with the Church of England, regarding the establishment of an episcopally ordained ministry within British Methodism, the word *consecrate* is used of the projected episcopal appointments, and used presumably with a somewhat traditional sense (pp. 35, 54).

The office for the induction of a newly elected Bishop into the superintendency of the American Methodist Church is termed his "consecration" to this office, as distinct from "Ordination" which is the term used in the Ordinal of the Protestant Episcopal Church. In keeping with the long continued discussion and division in the Methodist Episcopal Churches as to the exact ecclesiastical status of Methodist episcopacy, the Church at length endeavored to set the matter at rest by carefully seeing that the office for the induction of Bishop should never be termed an "ordination," such as might involve the idea of a third order—which Methodism has never believed in—but, simply his consecration as an Elder to a particular and highly specialized type of administration. The time-honored office for the setting apart of a Bishop in Episcopal Methodism is almost exactly a replica of the like office in the Ordinal of the Church of England, and as edited by John Wesley and sent over to American Methodism it had the title "The Form of Ordaining of a Superintendent." In the Church of England it is the "Form of Ordaining or Consecrating of an Arch-Bishop or Bishop." The Methodist Episcopal General Conference of 1792 made this "Form of Ordaining a Bishop," but in the Methodist Episcopal Church in 1864 the title was made "Form of Consecrating Bishops"; and in the Methodist Episcopal Church, South, the "Form of Consecrating a Bishop" in 1870. Since that date, repeated speeches on the floor of the General Conference and alterations in the rubric, have made clear that this service is not to be thought of as an ordination—an induction into an order—in any respect, but only as a consecration. The office, however, does call for the Methodist Bishop who is being consecrated to respond to the same questions which have always been asked of the Bishop when he is consecrated in the Church of England, and in the Protestant Episcopal Church, and for his response to give the time-honored answers.

Special days were always, in earlier times, set apart for the consecration of churches; and in the Church of England the consecration of the Bishop has always been

called for upon some Sunday or Holy Day. Eusebius, the early Church historian, gives an account of the consecration of the church at Jerusalem built by Constantine, A.D. 335. This solemnity began with an oration or sermon, followed by prayers, in which there was one especially for the dedication. The day of consecration was usually observed by the Church among its annual festivals.

In the Church of Rome, the consecration services are performed by a Bishop in his pontifical vestments, and are accompanied by processions and ceremonies. In Methodist Churches, the form of dedication or consecration is prepared for use by any minister who may officiate. Frequently the Bishop, if he can be secured, or the District Superintendent, is called upon to officiate upon such ceremonial occasions. British Methodism has no recognized order for the consecration of a church, though prayers are often said in dedication. Nor has the Prayer-book of the Church of England any Office for the consecration of a church or burial ground (as Wesley was quick to point out when his preaching-houses were objected to as "unconsecrated"), but the Church of England in point of fact always has a service of consecration, presided over by the Bishop of the diocese, or by his Suffragan. See also ORDINATION and EPISCOPACY.

JOHN LAWSON
N. B. H.

CONSEIL DE LAS IGLESIAS EVANGELICAS METODISTAS DE AMERICA LATINA. (See LATIN AMERICAN EVANGELICAL METHODIST CHURCHES, COUNCIL OF)

CONSTANTINE, Algeria. (See NORTH AFRICA PROVISIONAL ANNUAL CONFERENCE.)

CONSTITUTION OF AMERICAN METHODISM. What was long regarded as the constitution of the Methodist Episcopal Church was written by Bishop JOSHUA SOULE (at the age of twenty-six) and adopted by the GENERAL CONFERENCE in 1808. It prevailed, with minor changes, until 1900.

The General Conference of 1808 at BALTIMORE represented total American Methodism, and at first was a mass meeting of all the preachers who had served four years. The two conferences adjacent to Baltimore had sixty-three of the 129 members and in whatever city the conference was held, the preachers nearby made up the bulk of the membership. This persistent inequality of representation led to a demand for a delegated body in which all conferences should have proportionate membership. The General Conference, until then, had absolute power. It was competent by a simple majority vote to repeal the ARTICLES OF RELIGION, discard the GENERAL RULES, abolish the EPISCOPACY, or do anything else.

Acting on a memorial, the General Conference of 1808 named a committee of two persons from each annual conference "to draw up such regulations as they might think best, to regulate the acts of General Conferences." Among the fourteen men were EZEKIEL COOPER, JOSHUA SOULE, WILLIAM MCKENDREE, JESSE LEE, NELSON REED, WILLIAM PHOEBUS, THOMAS WARE, PHILIP BRUCE, and other stalwarts whose names are well known in Methodist history. Cooper, Soule, and Bruce were each asked to draw up a separate paper, and the first two did so. That of Joshua Soule was finally adopted.

The resolution, later embodied in and published as a series of paragraphs in all successive *Disciplines*, was not called a Constitution until 1892; but all subsequent General Conferences were bound by it and it, with the enabling paragraphs, was generally accepted as the Constitution of the Church. The instrument as adopted on Tuesday, May 24, 1808, and printed in the *Discipline* of that year was as follows:

Ques. 2. Who shall compose the general conference, and what are the regulations and powers belonging to it.

Answer. 1. The general conference shall be composed of one member for every five members of each annual conference, to be appointed either by seniority or choice, at the discretion of such annual conference: Yet so that such representatives shall have travelled at least four full calendar years from the time that they were received on trial by an annual conference, and are in full connection at the time of holding the conference.

2. The general conference shall meet on the first day of May, in the year of our Lord 1812, in the city of New York, and thenceforward on the first day of May, once in four years perpetually, in such place or places as shall be fixed on by the general conference from time to time: But the general Superintendents, with or by the advice of all the annual conferences, or if there be no general Superintendent, all the annual conferences respectively, shall have power to call a general conference, if they judge it necessary, at any time.

3. At all times when the general conference is met, it shall take two-thirds of the representatives of all the annual conferences to make a quorum for transacting business.

4. One of the general Superintendents shall preside in the general conference; but in case no general Superintendent be present, the general conference shall choose a president *pro tempore*.

5. The general conference shall have full powers to make rules and regulations for our church, under the following limitations and restrictions, viz.,

1. The general conference shall not revoke, alter, or change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine.

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

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

4. They shall not revoke or change the general rules of the United Societies.

5. They shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal: Neither shall they do away the privileges of our members of trial before the society or by a committee, and of an appeal.

6. They shall not appropriate the produce of the Book Concern, or of the Charter Fund, to any purpose other than for the benefit of the travelling, superannuated, superannuated and wornout preachers, their wives, widows, and children. Provided, nevertheless, that upon the joint recommendation of all the annual conferences, then a majority of two-thirds of the general conference succeeding, shall suffice to alter any of the above restrictions.

These above six "restrictions" became known thenceforth as the Restrictive Rules and have had enormous effect in the development of American Methodism.

As indicated above, while the power of the General Conference was clear and the Rules were clear, there was enough uncertainty about the exact matter of a constitution in episcopal Methodism during the entire nineteenth century to cause what one authority once termed "spirited discussions." The word *constitution* was used somewhat loosely by the early Methodist fathers, but it

seems agreed from the study of such authorities as Bishops Joshua Soule, S. M. MERRILL, T. B. NEELY, J. J. TIGERT and COLLINS DENNY that the whole section of the *Discipline* creating and setting up the General Conference, as well as the restrictions and provisos relating to the amending of those restrictions, was truly constitutional and could be amended only by the due process therein provided. Debating this matter in the 1892 General Conference of the M. E. Church, it was decided by the adoption of what was called the "Goucher substitute," that the constitution of the church was in essence the section of the *Discipline* of 1808 "together with such modifications as have been adopted since that time, in accordance with the provisions for amendment in that section." (*Journal*, 1892, pp. 206, 228.)

Historians have pointed out that since there was no authority to settle just what was constitutional and what was not, trouble came about in 1820 when Joshua Soule refused to be consecrated a bishop since he believed the General Conference had done an unconstitutional thing with reference to the elective presiding eldership; and also that the great division of 1844 came about when the majority of the General Conference—the northern anti-slaverymen—took an action which they affirmed to be constitutional, but which the southern delegation said was not. All this added to what may be termed constitutional confusion. So in 1900 when the M. E. Church adopted, by constitutional process, a rather brief but well-integrated constitution, this was frankly termed the Constitution of the M. E. Church—though the alterations in this were not too many from the old constitutional fundamentals. After being referred to the annual conferences for their adoption, this constitution of 1900 was adopted. It appeared first in the *Discipline* of 1900, and remained unaltered until 1939 when the Plan of Union, or constitution of The Methodist Church, was adopted by all three churches then uniting.

The M. E. Church, South, in its General Conference of 1930, considered a proposed constitution for adoption. The document, however, failed to get the necessary two-thirds majority. This constitution, nevertheless, did have in it a section creating a JUDICIAL COUNCIL which, apart from bishops or General Conferences, would have power to interpret Methodist constitutional law. The effort to adopt the proposal having failed, the Judicial Council feature was taken out of it and sent down to the annual conferences as a separate item; and these in due time adopted it and created a Judicial Council. Thus a Judicial Council was set up in the M. E. Church, South just prior to Union in 1939. The Judicial Council feature was in time carried over into the Plan of Union of The Methodist Church, which was itself frankly termed the Constitution of The Methodist Church, and in 1968 went into the constitution of The United Methodist Church.

The M. P. Church began with a written constitution. The *Discipline* of that church was always entitled *The Constitution and Discipline of the Methodist Protestant Church*. This was amended from time to time by well-stated processes, the most important change being that of 1920 when an executive committee for the church was created, which committee exercised many of the powers of the General Conference *ad interim*.

The constitution of The Methodist Church, as adopted in 1939, was destined to last until 1968, when a new constitution was adopted by The Methodist Church and the

E.U.B. Church then uniting to form the present constitution of The United Methodist Church.

This was accomplished first by affirmative General Conference action at sessions of the respective General Conferences held in Chicago in November, 1966, and then by subsequent action of the Annual Conferences of both Churches approving the proposed constitution which had been adopted by their General Conferences. The Constitution of The United Methodist Church—as it became—was in general that of The Methodist Church, except in minor particulars. It does contain and holds as constitutional matter, two separate and parallel sections dealing with doctrine. One of these is the ARTICLES OF RELIGION of The Methodist Church; the other the CONFESSIO OF FAITH of the former E.U.B. Church. The new Constitution also gave to the E.U.B. connection the right to have double representation for some twelve years in the various Conferences and bodies of The United Methodist Church of which they are now components. This was to protect to some degree the minority status of the E.U.B. connection.

The Constitution of the new Church will be found in the *Discipline* of 1968 and is under the same protection by the Restrictive Rules as against General Conference action, as was the Constitution of The Methodist Church. Indeed, two Restrictive Rules have been added to cover the E.U.B. doctrinal statement and the minority status of the E.U.B.'s.

No word or line in the Constitution of The United Methodist Church as formally adopted can be altered except by constitutional processes. Such processes—certainly in the past history of The Methodist Church—have occurred a number of times. Indeed, twelve constitutional amendments were duly adopted in The Methodist Church from 1939 until 1968. As the PLAN OF UNION of The United Methodist Church declares itself to be the Constitution of the Church and is published as such, there can never again be any uncertainty on this point as was the case in the nineteenth century. However, the Judicial Council of The United Methodist Church, as was the case in The Methodist Church, has the responsibility for finally determining what is or what is not constitutional.

J. M. Buckley, *Constitutional and Parliamentary History*. 1912. *Discipline*, UMC, 1968.

N. B. Harmon, *Organization*. 1962.

Journal of the E.U.B. General Conference, 1966.

Journal of the General Conference, TMC, 1966.

H. N. McTyeire, *History of Methodism*. 1884.

J. J. Tigert, *Constitutional History*. 1908. ELMER T. CLARK
N. B. H.

CONSULTATION ON CHURCH UNION. (See ECUMENICITY AND THE UNITED METHODIST CHURCH.)

CONTINGENT FUND, Br. (See COLLECTIONS.)

CONVENTICLE ACT was an Act of the British Parliament passed in 1664, in the reign of Charles II, which made it illegal for more than five people to meet in private houses or elsewhere for worship other than that laid down in the Anglican *Book of Common Prayer*. The Act, which was altered slightly in 1670, was part of the machinery set up by Lord Clarendon, Charles II's great Chancellor, in the effort to suppress the Puritans. JOHN WESLEY'S Puritan ancestors suffered under this machinery.

The Conventicle Act was repealed in the Toleration Act of 1689, which granted freedom of worship to the Dissenters under certain conditions, which in turn affected the development of the Methodist societies throughout the eighteenth century.

JOHN KENT

CONVERSATIONS WITH OTHER CHURCHES. (See **ECUMENICAL MOVEMENT.**)

CONVERSION, or THE NEW BIRTH. The belief in Conversion, or the New Birth, has always been a characteristic feature of the Methodist heritage. Just as men are born physically into this world, so are they born spiritually into the kingdom of God.

In the thinking of JOHN WESLEY and his followers, this doctrine was no merely sectarian peculiarity. It was an essential demand of the Biblical revelation and of human nature. It was understood as a part of God's revealed purpose to bring people, by divine grace and human response, into a conscious and life-giving relationship with God himself. The New Birth was seen as the starting point of the most significant of all pilgrimages, namely, the journey in communion with others into the kingdom of God.

In keeping with this Methodist heritage, then, the doctrine is based on certain teachings and events in the Bible.

It is implied in scriptural teaching that man is a "fallen" creature. This has been crudely exaggerated by some in relation to the doctrine of "original sin" and "total depravity." Wesley, too, taught the doctrine of "original sin." In fact he dealt with it at great length. But what he had in mind was the plain fact that men are naturally and continually inclined to turn from God to their own selfish ways. There is a gravitational pull away from God.

This mysterious pulling away calls for a distinctive kind of inner transformation. In the modern world men assume readily that all they need for their spiritual well-being is provided either by native human endowments or by education, cultural refinements, and political and economic improvement. They forget that, because of the subtleties of man's pride and selfishness, every one of these good things can become a base of operations for self-centeredness. They forget also that not one of these benefits can bring men into a life-giving relationship with God. No one would say that it follows from the fact that a creature is a man and not a dog that he is rightly related to God. Similarly, no one would say that because a man is well educated, or financially successful, or culturally refined, he is thereby committed to the purpose of God for his life and for his fellowmen.

The Methodist teaching on the New Birth, then, is based in part on the fact that men, though made for God, do not respond to God appropriately either by natural inclination or by cultural and social refinements. What they require is the grace of God in Jesus Christ, which is made available to them upon the condition of that personal and total response which the Bible speaks of as faith.

That this teaching is deeply rooted in the Bible is seen further in its revelation of God's primary purpose for men. God is concerned not merely with men's existence in an earthly setting—however refined and improved. He created them for the realization of moral and spiritual

values within his kingdom. God never intended for men to live apart from himself and his aims. The question, then, is not merely: Is a man a good citizen in this world? Though that is important. More deeply, the question is: Is he a participating member of the kingdom of God?

The New Birth is the doorway into the kingdom. Jesus spoke of this to Nicodemus. He reminded men again and again that they must make their personal and total response to God. Paul knew the reality of this in his own experience. He found that not all the refinements and discipline of his former training as a Pharisee could bring a man into this new life-giving relationship with God. John Wesley himself came to know the same thing by experience. If any man ever tried to work his way into the kingdom of God by refinement and discipline, that man was Wesley. But he could not do it. Nor could he be satisfied with the speculative ideas that a man is either elected by God to salvation (whether he experiences anything or not), or that God's righteousness in Jesus Christ is imputed to him (whether there is actual righteousness in his life or not). In keeping with the Biblical teaching, Wesley saw that it is idle to talk of any kind of salvation without the personal experience and involvement of a man's whole being. His own conversion was a pivotal point in his life and thought. (For an excellent discussion of this see W. R. Cannon, *Theology of John Wesley.*)

All men are called to participate with God in the kingdom. Each must respond for himself to this call. But the New Birth, though involving this response, is not produced by it. It is the work of divine grace made available to men through Jesus Christ within the community of faith.

Here is where the Holy Spirit comes in with His unique mission of realizing righteousness in the souls of men. In every human being the Holy Spirit works preventively to draw him toward the Lordship of Jesus Christ. That is, prior to any conscious personal relationship with God, there is in every man the divine presence which inclines him toward God. Though this is never in defiance of man's personal responses, it is an ever-present persuasive power making it possible for him to respond in faith.

When he thus responds, as Wesley put it, ". . . pardon is applied to the soul, by a divine faith wrought by the Holy Ghost, who then begins the great work of inward sanctification" (*Notes on the New Testament, Romans 4:5*). This beginning amounts to a new creation wrought by the operation of the Holy Spirit. To use Wesley's own words again, being born of God ". . . implies not barely the being baptized, or any outward change whatever; but a vast inward change, a change wrought in the soul, by the operation of the Holy Ghost; a change in the whole manner of our existence; for from the moment we are born of God, we live in quite another manner than we did before; we are, as it were, in another world" (*Standard Sermons, XV. i. 1.*).

At this point Wesley differed with the Continental Reformers. They viewed regeneration as something which had to be repeated throughout life because man is not the bearer of any actual righteousness. Through Jesus Christ, however, God imputes righteousness to men. In contrast to this, Wesley insisted that the New Birth is actually the first stage in the total movement of the soul toward sanctification. To be sure, if a man backslides, he must repeat the process. As is the case with a newborn baby, the soul that is newly born of God requires

constant nurture which is made available within the community of faith.

If we ask today what is the relevance of this doctrine, the first comment might be that any significant belief which has dealt realistically with men in the past is sure to have a continuing place in the life of mankind. Like all important doctrines, the belief in the New Birth deals in reality. For there are all-important changes wrought in a man when he responds by faith to Jesus Christ with his whole being.

These changes, actually experienced in the New Birth, may be identified as follows:

(1) A man has a new Lord and Master, which means also that he holds to new standards and values; (2) he starts moving in a new direction because he has a new vision of what life under God is all about; (3) he cultivates new habits; (4) he is conscious of a new appreciation of the dignity and preciousness of every human being regardless of race, or station, or culture; (5) he feels a new sense of community with others who bear the name of Christ; (6) he has a new concern for men who turn away from God and who thus miss the primal reason for being; and, underlying it all, (7) he experiences the power of a new and life-giving relationship with God through Jesus Christ.

All of this was summarized by Paul when he said, "Therefore, if anyone is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17).

W. R. Cannon, *Theology of John Wesley*. 1946.

W. B. Pope, *Compendium of Christian Theology*. 1880.

James Strachen, "Conversion," *Encyclopaedia of Religion and Ethics*, IV, 104-110.

R. Watson, *Theological Institutes*. 1832.

J. Wesley, *Standard Sermons*. 1955.

MACK B. STOKES

CONVICTION is a term used theologically to denote the state of being awakened to a consciousness of sin, whereby the soul of man has a clear sight of its sinful condition, of its guilt before God, and of the punishment due it. Conviction goes before repentance and conversion, though it is closely tied in with what may be, by an immediate psychological transfer, an instant and deep repentance. It is the first condition that leads to the recovery of the soul from its separation from God. It precedes conversion but does not necessarily produce conversion, as it does not follow that a sinner who is under conviction will always become converted.

Conviction is wrought in some strange way by the invasive touch of the Holy Spirit, Who not only reveals unto the soul its true condition before God, but also condemns it by the very Holiness of the Divine presence which is then overwhelmingly felt. As with regeneration, or being born of the Spirit, man stands here in the presence of mysterious moves which he cannot fathom. "The wind bloweth where it listeth," explained our Lord, "and thou hearest the sound thereof but canst not tell whence it cometh, nor whither it goeth: so is everyone that is born of the Spirit" (John 3:8). It may reverently be added that He might have said the same thing about the convicting power of the Holy One, which comes from we know not where and in a manner we know not how, but is absolutely unmistakable to the sinner whom He convicts. Indeed, the Lord taught that when the Holy Spirit should come, He "would reprove [convict] the world of sin, of righteousness, and of judgment" (John 16:8, 9). This

happens and in some strange way, sometimes through one experience, sometimes through another, there comes to persons an inner conviction of dominant evil and of mortal danger. "This office belongs alone to God," said Bishop MATTHEW SIMPSON. "The Holy Spirit strives with men and enlightens and reproves them. His work is universal, not confined to any race or limited to any age. He is present, going through all minds everywhere, moving them inwardly and drawing them unto Him. Before Christ the manifestation of His office was not clear, but since the Ascension of Christ, the race has been living under the dispensation or law of the Holy Spirit. His work, fragmentary in former ages, is now organized, and is the controlling agency in the regeneration of humanity."

It is usually seen that the principal means by which the work of conviction is carried on through the Holy Spirit is the preaching of the Word of God, and especially preaching of the Law and Judgment of God. However, many instances have occurred other than those connected with preaching, where a sense of conviction has fallen upon persons. Affliction, danger, sickness, and disappointment—God sometimes makes these instrumental in arousing a sinner to a consciousness of his forsaken and lost condition. (Cf. Wesley. Sermon IX, The Spirit of Bondage and of Adoption ii. 1-10.)

The work of the Spirit in conviction is to lead men unto God and make them tremendously aware of their separation from God. The final result rests both with the person convicted and with the outreaching of the Grace of God. Conscience may be awakened and judgment convinced, yet the will and affections remain unchanged. This was the case of Agrippa unto whom Paul preached who was "almost persuaded" to become a Christian. "A man may be convinced that there is no other way of recovery, but by the love of God, manifested in the gift of Christ his Son; may be fully persuaded of the riches of God's grace. . . . and of joys immortal hereafter. And yet with all these remains an unconverted man." This is true, but the first step is always conviction. "Those warm desires that in thee burn were kindled by reclaiming Grace," as the hymn expresses it. Conviction, like lightning, strikes where least expected; and every sincere preacher who utters the word of God knows that behind it, and through it there goes forth, sometimes when the preacher himself is not aware of it, the searching, convicting power of the Righteous One. In evangelism, wherever there are conversions, there will always be seen, as a preliminary, conviction. Conviction, repentance, conversion usually occur in that order. Conviction and conversion are the Lord's doing, and marvelous in our eyes.

Olin Alfred Curtis, *The Christian Faith*. New York: Eaton & Mains, 1905.

J. Wesley, *Standard Sermons*. 1921.

N. B. H.

COOK, CHARLES (17?-1858), British "father" of French Methodism, entered the Wesleyan ministry in 1816 and was appointed in 1818 to FRANCE, where Methodism had been introduced by William Mahy and JEAN DE QUETTEVILLE in 1791. Cook spent the whole of his ministry in the service of French-speaking people. For many years Paris was regarded as "hard ground," but he initiated work in Normandy, South France, Sardinia, and French-speaking SWITZERLAND. In 1821 he was sent to try to open work among Jews and Moslems in Palestine and Alexandria, but the attempt proved abortive. He

visited England and America in the interest of the French work; and it was due to his wise guidance, evangelical zeal, and concern that French Methodism should not merely be an imitation of British Methodism, that the British Conference agreed to the creation of an autonomous French Conference in 1852. Cook became its first President and remained so until his death in Paris, Feb. 21, 1858.

J. P. Cook, *La Vie de Charles Cook*. Paris: Librairie Evangelique, 1862; vol. 2 by Matthieu Lelievre, 1897.

J. F. Hurst, *History of Methodism*. 1904.

W. Moister, *Wesleyan Missionaries*. 1878.

Theophile Roux, *Le Methodisme en France*. Paris: Librairie Protestante, 1940.

CYRIL J. DAVEY

COOK, EDMUND FRANCIS (1867-1957), pastor, presiding elder, and board secretary, was born Jan. 24, 1867, in Marietta, Ga., the son of William Francis and Louisa (Richards) Cook. His father, and grandfather (Francis Cook) were Methodist preachers. He was educated at EMORY COLLEGE and VANDERBILT, and received the honorary D.D. from the latter in 1909. He married Annie Cargill, Feb. 14, 1894, and they had one son. Admitted to the NORTH GEORGIA CONFERENCE in 1887, Cook immediately transferred to SOUTH GEORGIA and was appointed to the Centennial Circuit.

Twice in his life, Cook made headline news, first, for heroic service rendered in a yellow fever epidemic in the early 1890's when he was pastor at McKendree Church, Brunswick, Ga., and second, in 1917 when as foreign secretary of the General Board of Missions he tried to limit the power of the bishops in the affairs of the board and in the appointments of missionaries on the field.

After successful pastorates at McKendree and First Churches in Brunswick, Cook served as a chaplain in the Spanish-American War, and then, beginning in 1899, he had four years at Wesley Monumental Church, SAVANNAH. In 1903 he was appointed to the Thomasville District, and in three years made it the banner district in Southern Methodism, supporting seven missionaries. As a result, in 1906 he was made secretary of education in the General Board of Missions, and in 1910 became foreign secretary of the board.

Cook's chief antagonist in his tilt with the bishops was WARREN A. CANDLER who lived in Atlanta and who at the time was the presiding bishop in the South Georgia Conference. A majority of the bishops supported Candler. In March, 1917, Cook, despairing of altering the situation, printed a 54-page pamphlet entitled, "The Bishops and the Board of Missions," in which he outlined the issues and announced his resignation as foreign secretary of the board. Sympathetic laymen had the pamphlet reprinted and widely distributed. In November 1917, Cook went to the South Georgia Conference, Bishop Candler in the chair, bearing a request from the Moody Bible Institute in Chicago that he be appointed to that institution to organize and direct its department of missionary education. The conference by majority vote turned down the request on the ground that the Moody Bible Institute was not related to the M. E. Church, South, but at the same time it adopted a resolution drafted by W. N. AINSWORTH expressing esteem and affection for Cook. Adamant, Cook then requested location which was granted, and on his own he accepted the position in Chicago.

Apparently Cook thought his career as a Methodist minister was finished. But his friends had other ideas. Ten months later he was readmitted to the traveling connection in the SOUTHWEST MISSOURI CONFERENCE and was appointed president of Scarritt Bible Training School in Kansas City (now SCARRITT COLLEGE in Nashville). After three years at Scarritt, Cook became associate general secretary of the General Board of Education at Nashville, remaining there six years. In 1922 when Bishop W. N. Ainsworth presided over the South Georgia Conference for the first time after his elevation to the episcopacy in 1918, Cook transferred his membership back to that conference. Bishop Candler, who had presided over the South Georgia Conference eight of the nine years prior to 1922, never again served as the presiding bishop over that body.

In 1927, Cook returned to the pastorate in South Georgia. He was appointed to Vineville Church, MACON, where he served five years. In 1932 he moved to Mulberry Street Church, Macon, where the congregation was burdened with a huge debt and where the pastor had just committed suicide. After five years of effective service there, he retired at seventy and lived twenty more years in Macon where he was held in high esteem. He published two books: *The Missionary Message of the Bible*, 1924, and *Methodism and World Service*, 1928.

Cook told the writer that he would like to be remembered as the chaplain of the First Georgia Regiment in the Spanish-American War, and he would prefer to forget that he ever served as a presiding elder. He died in Macon, April 10, 1957.

E. F. Cook, *The Bishops and the Board of Missions* (pamphlet). Nashville: Foster and Parkes. 1917.

Minutes of the South Georgia Conference, MES, and TMC.

GEORGE E. CLARY, JR.

ALBEA GOBOLD

COOK, EDWARD BOYER (1806-1843), first resident Wesleyan missionary in Great Namaqualand (South West Africa), was born in Longwhattun, Leicestershire, England, on Nov. 4, 1806, and arrived at Cape Town in April, 1832. He commenced his ministry in the vicinity of Cape Town but soon volunteered to open a mission in Great Namaqualand, for which Josiah Nisbett had offered up to £300. Leaving the Cape in 1834 in the company of EDWARD EDWARDS, Cook established a mission (Nisbett-Bath) at Warmbad among the Bondelswarts. Assisted only by a Namaqua catechist, Peter Links, he erected the buildings, established agriculture, and began work among nomadic tribesmen who were scattered over a wide area. Requests for missionaries came in from other tribes and Cook undertook a nine-month journey of exploration which took him as far north as present-day Windhoek and Walvis Bay. This undermined his health but, instead of returning to the Cape, he labored on and established a new mission at Gobasis. Ill health soon compelled his withdrawal and he set out for Cape Town, only to die on the banks of the Orange River on March 9, 1843, at the age of thirty-six.

John Cook, *Modern Missionary*. Methodist Archives, Grahams-town.

B. Shaw, *Memorials of South Africa*. London, 1840.

G. MEARS

COOK, EULALIA (1913-), an American missionary to Cuba and director of literature for Latin American

countries, was born Nov. 17, 1913, at Little River, S. C. She was educated at Davenport College, Lenoir, N. C.; COLUMBIA COLLEGE, Columbia, S. C.; SCARRITT COLLEGE, Nashville, Tenn.; and did graduate work at Union Theological Seminary, New York. After teaching for four years in the public schools of South Carolina, she was accepted for work in Cuba in 1940.

For a short time she worked in the Centro Cristiano, MATANZAS, but soon was transferred to rural work at Baguanos, Oriente. Here she developed a large circuit which was served at first by horseback travel. She then established a flourishing day school and kindergarten and built a substantial classroom building.

During her stay in the Oriente province she became one of the leading members of a literacy team using the Laubach method of teaching an illiterate to read in fifteen days. Her last work in Cuba was as a teacher in the UNION THEOLOGICAL SEMINARY in the field of rural sociology.

In 1960 she was released to make a survey in the various South American fields for the Board of Missions of The Methodist Church. With the close of missionary work in Cuba, she became a member of the ALFALIT literacy team stationed in Costa Rica, 1962-65. She was transferred to BOLIVIA, 1965-66, and to PERU in 1966, where she is at present stationed.

GARFIELD EVANS

COOK, ISAAC P. (1808-1884), leading American local preacher, was a scholar in the original BALTIMORE SUNDAY SCHOOL of 1816. Becoming a LOCAL PREACHER in 1830, he was in demand for dedications and other important events, but he also took his regular assignments at country schoolhouses, market places, and jails. Bishop HEDDING ordained him DEACON in 1836, and five years later he was ordained ELDER.

Cook was a founder and for thirty years president of the Local Preacher's Association of Baltimore, and in 1858 he helped to organize the National Association of Local Preachers, which he twice headed. The bishops appointed him to the committee on the Centenary of American Methodism, 1866. His historical articles appeared in *The Christian Advocate*, *Baltimore Methodist*, *Pioneer*, and the secular press; he left unfinished a general Methodist history. Publication of an article concerning John Wesley led Emory College at Oxford, Ga., to award him the D.D. degree in 1881.

In public life he was twice elected register of wills for Baltimore and was a school commissioner. He also served as president of the Maryland Bible Society, 1859-68, and was a founder of the Wartime Christian Commission.

In 1880 his home church, Light Street, gathered a great concourse to fete him on the semicentennial of his ministry. When he passed away, he was remembered for his well-seasoned and mature sermon thoughts; and it was said that no one else of his time had contributed more to Baltimore Methodism.

EDWIN A. SCHELL

COOK, THOMAS. (See CLIFF COLLEGE, Br.)

COOK, VALENTINE (1765-1820), American pioneer circuit rider and educator, was born in 1765 in Monroe

County, W. Va. He entered COKESBURY COLLEGE in 1786 and remained one or two years. Afterward he was known as that institution's most famous student. He was licensed to preach and admitted to the Methodist itineracy in 1788. He traveled the Calvert Circuit in MARYLAND and the Berkeley and Clarksburg Circuits in WEST VIRGINIA. Appointed a PRESIDING ELDER, he served districts in PENNSYLVANIA and KENTUCKY. He went to Kentucky in 1798. After one year as presiding elder, he was designated as principal of the newly founded BETHEL ACADEMY in Jessamine County. The school failed, and in 1800 Cook located. Though he lived twenty years longer, he did not again enter the itinerant ranks. He devoted his time to reading, farming, hunting, teaching in academies, visiting portions of the country, and conducting revivals and camp meetings. On visits to NEW YORK, Baltimore, PHILADELPHIA, and CINCINNATI he preached to large crowds with power. Cook was credited with introducing the "MOURNER'S BENCH" about 1797. Prior to that time persons seized with conviction in religious services customarily knelt where they were and counselors went to them to pray with and instruct them. Cook was a raven-haired adventurer who could speak German as well as English. According to EZRA TIPPLE, "Cook was one of the wonders of the primitive Methodist ministry. Born among the mountains of Virginia, he became a famous hunter and never knew fear. It is said that no man in his day in the west wielded greater power in the pulpit." Cook died in Kentucky in 1820 shortly after preaching in a camp meeting.

E. T. Clark, *Album of Methodist History*. 1952.

J. F. Hurst, *History of Methodism*. 1902.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

COOK-JAMIESON DEBATE. The Western Pennsylvania frontier was a stronghold of Presbyterianism in the last quarter of the eighteenth century. With the spread of Methodism in the region there was a clash of Calvinistic predestination doctrines with the Methodist doctrine of free grace. The clash came to a head in a debate before thousands in an open-air amphitheatre near the Congruity Presbyterian Church north of Greensburg, Pa., on June 12, 1793. Several exchanges between VALENTINE COOK, the preacher on the PITTSBURGH Circuit that year, and Samuel Porter, pastor of the Congruity Presbyterian parish, precipitated the debate.

It was agreed that the debate would deal with four points of theological difference: (1) absolute and unconditional election; (2) reprobation; (3) final and unconditional perseverance of the saints, or, of all believers; (4) perfection or holiness. Porter chose the Rev. John Jamieson as his champion controversialist, and Cook defended the Methodist position. Each man had thirty minutes to deal with each point. The debate was a great triumph for Cook and Methodism, and made Cook a hero on the frontier. It gave a great impetus to the respect in which both the Methodist preachers and Methodist doctrines were held throughout the region, and a great subsidence of the prejudice toward the organized Methodist societies. (See also CALVINISTIC CONTROVERSY IN AMERICAN METHODISM.)

Journal of the Pittsburgh Conference, 1840.

W. G. Smeltzer, *Headwaters of the Ohio*. 1951.

W. GUY SMELTZER

COOKE, DON ALVIN (1898-), American clergyman and church official, was born at St. James, Minn., March 18, 1898, son of George Alfred and Bertha (Case) Cooke. He received the A.B. degree from EMORY UNIVERSITY, 1922; B.D., Yale, 1928; D.D., FLORIDA SOUTHERN COLLEGE, 1952.

He was admitted on trial in the FLORIDA CONFERENCE of the M. E. Church, South in 1922. After serving a number of pastoral appointments, including Jacksonville, 1938-40, and Lake Worth, 1946-50, he became superintendent of the Miami District, 1950-52; Jacksonville District, 1952-56; pastor in Clearwater, 1956-59; Bradenton, 1959-60; and then he was elected general secretary-treasurer of the COUNCIL ON WORLD SERVICE AND FINANCE, The Methodist Church, 1960-68.

He served as secretary of the Florida Conference, 1935-60; as member of the GENERAL and JURISDICTIONAL CONFERENCES, 1952, 1956, 1960; was a member of the Southeastern Jurisdictional Conference of 1948, and secretary of the Jurisdictional Conference, 1956-60. He served as trustee of The Methodist Church; member of the COUNCIL OF SECRETARIES; on the General Board of the NATIONAL COUNCIL OF CHURCHES, and a member of the WORLD METHODIST COUNCIL. He served with the medical Corps, U. S. Army, 1918-19; as chaplain of the U. S. Army, 1941-45, and was decorated with the Bronze Star.

Dr. Cooke was editor of the Florida Conference *Journal and Yearbook*, 1935-60, and of the Southeastern Jurisdictional Conference *Journal*, 1960.

He was married to Mabel Priest, June 26, 1930. Their children are: Elizabeth Anne (Mrs. Jack Martin), Dorothy Alma (Mrs. W. Ray Finklea), and Florence Evelyn (Mrs. J. Russell Sackett).

Following his retirement as treasurer of the Church in 1968, he resides in Miami Beach, Fla.

Who's Who in The Methodist Church, 1966.

J. MARVIN RAST

COOKE, JOSEPH (1775-1811), British Methodist, was born at Dudley, Worcestershire, May 8, 1775, and became a Wesleyan itinerant in 1795. In 1805 he was charged with teaching doctrines which attributed merit to justifying faith and denied the witness of the Holy Spirit. He was expelled by the Conference of 1806 for continuing to teach these doctrines. His supporters in Rochdale, Lancashire, built him Providence Chapel, which after his death on March 14, 1811, became the present Independent Chapel in Rochdale. Cooke was not a self-confessed Unitarian when he died, but some of his followers established the METHODIST UNITARIAN MOVEMENT.

Herbert McLachlan, *The Methodist Unitarian Movement*. Manchester: University Press, 1919.

G. ERNEST LONG

COOKE, RICHARD JOSEPH (1853-1931), bishop, was born in New York City, Jan. 31, 1853, the son of Richard and Joanna (Geary) Cooke, Roman Catholics who came from IRELAND. He attended parochial schools in Brooklyn, and later went to Tennessee as a railway construction worker. In 1874 he was admitted on trial in the TENNESSEE CONFERENCE (ME) and was appointed to the Benton and Henry charge in the MEMPHIS District. The next year he served at Dyer in the same district. In 1876 he was admitted into FULL CONNECTION, but the minutes show no appointment for him apparently because he entered East Tennessee Wesley College, Athens, Tenn., from which

he was graduated in 1880. In 1879 he was admitted to the HOLSTON CONFERENCE (ME) and was appointed tutor at the college. In 1880 he transferred to the GEORGIA CONFERENCE (ME) and served two years at Marietta Street Church, ATLANTA. In 1883 he transferred back to the Holston Conference and was appointed to Clinch Street Church, KNOXVILLE, for three years. Following a year of study and travel in Europe, he served three years as pastor of First M. E. Church, Cleveland, Tenn. In 1889 he was appointed professor in U. S. Grant Memorial University (UNIVERSITY OF CHATTANOOGA) where he remained fifteen years. During that time he also served briefly as vice-chancellor and acting president, and as editor of the *Methodist Advocate Journal* which was published in Chattanooga. He was Book Editor of the M. E. Church, 1904-12. A member of five General Conferences and three ECUMENICAL METHODIST CONFERENCES, he was fraternal delegate to the British and Irish Wesleyan Conferences in 1906. He was elected bishop in 1912 and was assigned to the Portland, Oregon Area, 1912-16, and to the Helena, Montana Area, 1916-20. He retired in 1920 and moved to Athens, Tennessee. Cook married Eliza Gettys Fisher, April 20, 1881, and they had four sons. She died in 1904, and in 1908 he married her sister, Ella B. Fisher. Cooke served on the Commission on the Unification of the M. E. Church and the M. E. Church, South. He was a prolific and able writer; his editorials attracted wide attention. Among his books were: *The Historic Episcopate, History of the Ritual of the M. E. Church, The Wingless Hour, Incarnation and Recent Criticism, The Church and World Peace, and Religion in Russia Under the Soviets*. He died Dec. 25, 1931 and was buried in Athens, Tenn.

Christian Advocate, Jan. 7, 1932.

General Minutes, MEC.

Who Was Who in America, Vol. 1, 1897-1942. JESSE A. EARL

ALBEA GOBOLD

COOKE, WILLIAM (1806-1884), British preacher, was born in Burslem, Staffordshire, on July 2, 1806. He entered the ministry of the METHODIST NEW CONNEXION in 1827, early superintended the Irish Mission, lectured on Puseyism (see George B. Pusey) in Liverpool, and hested JOSEPH BARKER in a notable ten-day debate in Newcastle upon Tyne in 1845, in which town he regained control of the chapel which the Barkerites had wrested from the denomination. His health breaking down in 1849, he was appointed editor and book steward, holding those offices for twenty-two years. He published memoirs of Thomas Carlisle and James Maughan. He was President of the New Connexion Conference in 1843, 1859, and 1869. He died in London on Christmas Day, 1884.

Samuel Hulme, *Memoir of the Rev. W. Cooke*.

G. J. Stevenson, *Methodist Worthies*. 1885.

OLIVER A. BECKERLEGGE

COOKMAN, ALFRED (1828-1871), a widely known pulpit orator of the PHILADELPHIA CONFERENCE, M. E. Church, in whose memory the Cookman Memorial Church was named when it was organized in 1872. He was born in Columbia, Pa., Jan. 4, 1828, and was educated at Dickinson Grammar School, Carlisle, Pa. A linguist, he became proficient in French, German, Greek, and Latin, and received a license to preach when he was eighteen

years of age. He joined the Philadelphia Conference in 1848, filling important assignments in PITTSBURGH, WILMINGTON, NEW YORK and NEWARK. Like his father, GEORGE G. COOKMAN, he was a brilliant, forceful preacher and popular pulpit orator. He died Nov. 13, 1871.

Henry B. Ridgaway, *The Life of the Rev. Alfred Cookman with some Account of his father, the Rev. George Grimston Cookman*. New York, 1873. FREDERICK E. MASER

COOKMAN, GEORGE GRIMSTON (1800-1841), American minister, was born at Hull, England, in 1800. He received an excellent secular and religious education from his pious and wealthy parents and participated widely in Sunday school work. He visited the United States in 1821 and began working as a LOCAL PREACHER. He returned to England, but came back to PHILADELPHIA in 1825, joining the PHILADELPHIA CONFERENCE in 1826. He preached with great success in PENNSYLVANIA, MARYLAND, NEW JERSEY, and the District of Columbia. In 1839 he became Chaplain of the United States Senate. Outstanding as an orator, he attracted huge crowds wherever he preached; his vivid imagination and nervous energy gave his sermons remarkable force and power. Both he and the ship in which he sailed were lost at sea in 1841 on a return trip to England to visit his parents. Two of his sons became ministers, ALFRED COOKMAN becoming equally as famous as his father.

Henry B. Ridgaway, *The Life of the Rev. Alfred Cookman with some Account of his father, the Rev. George Grimston Cookman*. New York, 1873. FREDERICK E. MASER

COOMER, DUNCAN (1882-1952), British layman, was born at Manchester, England, Dec. 6, 1882. During his latter years as a bank manager, and after his retirement, he increased both his scholarly interests and his services to many and varied causes. He was a member of the Council of the Royal Historical Society, and in 1944 was awarded the M.A. of Liverpool University for his dissertation, *English Dissent under the Early Hanoverians* (London: Epworth Press, 1946). He was a founder-member, editor and treasurer of the Methodist SACRAMENTAL FELLOWSHIP, auditor for the WESLEY HISTORICAL SOCIETY, and lay secretary of the WORLD METHODIST COUNCIL, in the latter capacity carrying heavy responsibilities for the Oxford assembly in 1951.

FRANK BAKER

COONS, JAMES EPHRAIM (1877-1965), American clergyman, was born at Matilda, Ontario, Canada, Nov. 1, 1877, the son of John and Rhoda Ann Coons. Migrating to the United States in early life, he received his education from Polts Institute, Herkimer, N. Y.; OHIO WESLEYAN UNIVERSITY, BOSTON and Harvard Universities with degrees of A.B., A.M., and S.T.B. He held honorary degrees of D.D., LL.D., and L.H.D. from three colleges. He married Mabel Ida McIntosh, Jan. 1, 1900, and they had a son, John Wesley.

Admitted on trial in the NORTH-EAST OHIO CONFERENCE in 1902, and then being duly received in full connection, he served the pastorates in OHIO and MASSACHUSETTS and special appointments in IOWA and NEW HAMPSHIRE. In 1921-25 he was superintendent of the Lynn District in Massachusetts. He was a delegate to the GENERAL CONFERENCE, a member of the ECUMENICAL

METHODIST CONFERENCE, and President of the IOWA WESLEYAN COLLEGE (1928-35), in which capacity he conferred the Sc.D. degree on Admiral Richard Byrd in 1935. He also served as vice-president of the Iowa Association of College Presidents, as a director of the Presbyterian Ministers' Fund, Boston office, and as a member of both the Clerical and Itinerant Ministers Clubs of Boston. He was a Mason and a member of the Rotary Club.

Coons loved the church and believed that its future usefulness depended upon properly trained leadership. In support of Christian education, he secured large sums of money both for building projects and for institutional financial stability during his presidency at Iowa Wesleyan, and his sixteen-year tenure as headmaster at TILTON SCHOOL in New Hampshire. Following his retirement in 1952, he lived in Maitland, Fla. He died on July 9, 1965.

Journal of the New Hampshire Conference, 1966.

WILLIAM J. DAVIS

COONS, JOHN (1797-1869), American U. B. minister, was born Oct. 27, 1797, near Martinsburg, Va., the son of a German father and an English mother. When John was ten years of age, the family moved to Ross County, Ohio.

Coons was converted under the ministry of Jacob Antrim in 1821. The year following his conversion he received a license to preach and became a member of the MIAMI CONFERENCE, Church of the United Brethren in Christ. His first appointment was Washington Circuit in 1823. He joined the Scioto Conference in the northern part of Ohio when the Miami Conference was divided.

Bishop JOSEPH HOFFMAN ordained John Coons a deacon in 1824; Bishops HENRY KUMLER, Sr. and CHRISTIAN NEWCOMER ordained him an elder in 1826. Later he served a number of years as PRESIDING ELDER.

Coons was a member of GENERAL CONFERENCES from 1829 to 1841. In the latter, he was elected bishop and served one term of four years, declining reelection in 1845. He was a strong preacher, possessed good administrative ability, and exercised good judgment in his duties as presiding officer. He was elected to General Conference again in 1853.

John Coons married Catherine Bookwalter on Jan. 16, 1821, and they were the parents of eight children. Mrs. Coons died in 1840. The bishop later married Eleanor Windship, a widow, and she became the mother of seven children. Bishop Coons died Aug. 7, 1869, and was buried at Germantown, Ohio.

Koontz and Roush, *The Bishops*. 1950.

A. W. Drury, *History of the U.B.* 1924. TALBERT N. BENNETT

COOPER, ADAM W. (1879-1950), served as a bishop in the American EVANGELICAL CONGREGATIONAL CHURCH from 1942 until his death in 1950. Although born in Swan Village, Staffordshire, England, May 24, 1879, he was able to serve as an outstanding preacher in the PENNSYLVANIA German communities where he was assigned as a pastor in The United Evangelical denomination, and later in the Evangelical Congregational denomination. His father was a PRIMITIVE METHODIST preacher; but after education at ALBRIGHT COLLEGE, Providence University and a Master's degree from Temple University, he became a United Evangelical pastor in 1900. He was noted for his eloquence in the pulpit. His outstand-

ing achievement as Bishop was to enlarge the vision of his denomination into forms of cooperation with other denominations of similar approach and size. Death came to him July 23, 1950, at Ocean Grove, N. J. His body was laid to rest in the Cedar Grove Cemetery, Adamstown, Pa.

ROBERT S. WILSON

COOPER, EUGENIA SIMPSON (1908-), Vice-President of the WORLD FEDERATION OF METHODIST WOMEN, was born July 9, 1908, in Clay-Ashland, Montserrat County, LIBERIA. Her schooling was in Liberia and the United States, including the College of West Africa, Maryland State College, and Gregg Business College in New Jersey. She was married to John Lewis Cooper, Sr. in 1934, and is the mother of three children.

After a year as a private secretary, she began teaching at the College of West Africa, a position she held for twenty-two years. From 1952 to 1962 she served as director of the School of Business and Commerce at the University of Liberia, and she also established a private commercial school in MONROVIA.

Very active in community affairs, she is involved in the Red Cross, Community Welfare Service, Methodist Girls' Hostel, Girl Guides of Liberia, Y.W.C.A., and Negro Business and Professional Women's Club, U.S.A.

She is Conference President of the WOMEN'S SOCIETY OF CHRISTIAN SERVICE, trustee of the College of West Africa and of First Methodist Church, Monrovia, and serves on the Coordinating and Scholarship Committees of the LIBERIA ANNUAL CONFERENCE. She has also done work in radio, specifically a program for homemakers, and writes regularly for the homemaking section of the local newspaper.



EZEKIEL COOPER

COOPER, EZEKIEL (1763-1847), American preacher and general church editor, was born in Carolina County, Md., Feb. 22, 1763. His parents were Richard and Ann Cooper, whom Ezekiel describes as "plain people, in easy and plentiful circumstances in life." Being Anglicans, they had their children baptized and reared in the faith of the Church of England. The training Ezekiel received,

particularly from his mother, caused him to "abhor" swearing, lying and evil speaking, and the "profane and scandalous evils of every kind."

Early in life he felt a desire to "fear, love and serve his Maker," but it was not until he listened to a sermon by FREEBORN GARRETTSON, as he addressed two companies of soldiers drilling on the Cooper property, that he "wished to be a Christian." His father, he states, was dead at this time and his mother married a man who was "a violent enemy to the Methodists as a people, who he supposed were enemies to the country." After variegated experiences of depression, renewal, doubting, despair and frustration, Cooper "was walking alone in the woods" when he "knelt down and prayed fervently." He felt such "confidence in the merits of Christ and the mercy of God," he writes, that "I laid hold of the promise, felt my burden remove, and a flood of peace, love and joy break forth in my soul."

Feeling a call to preach, he consulted several Methodist traveling preachers about the matter, and after a time he was appointed by Freeborn Garrettson as a class leader in Talbot County, Md. In the year 1784 at BARRATT'S CHAPEL he was appointed by FRANCIS ASBURY to go "on the Caroline Circuit and make a trial."

From then on Cooper served with distinction in many of the circuits and charges of American Methodism: Kent and Long Island Circuits; East Jersey; The Trenton Circuit; Baltimore; Annapolis; Alexandria, Va., where he was the first preacher appointed to serve when Alexandria in 1791 became a separate charge; Charleston, South Carolina; then going north to New England, where he served with the famed JESSE LEE. He was appointed presiding elder over Boston, Needham, Lynn, Greenwich and Warren Circuits in Massachusetts from 1793 to 1794; and later in 1794 he came to New York. Other places where he served included Philadelphia, and Wilmington, Del.

When serving in East Jersey, he organized Methodism in Newburgh, N. Y., and also crossed over into Pennsylvania where in 1786 he preached the first Methodist sermon in Reading, returning there several times. Regular Methodist worship was not begun in Reading, however, until 1823.

In Baltimore he experienced a revival of unusual emotional impact. "The heart-rending cries," he relates, and "throbbing lamentations were truly awful to hear." In the years 1790 and 1791 in particular, he denounced slavery both through the press and pulpit, writing strong articles in *The Maryland Gazette*, *The Maryland Journal* and *The Virginia Gazette*, and preaching boldly from his pulpit against American slavery as a vile sin.

In Philadelphia he introduced organized Methodism into Germantown on June 4, 1796, having preached here as early as 1786 when on the East Jersey Circuit. Also in 1796, he performed heroic service in Philadelphia in the midst of one of the periodic visitations of the yellow fever plague. "The deaths are now between twenty and thirty a day," he writes, "more than thirty died one day. But as I was stationed here as a preacher, I resolved to put my trust in the Lord and stand by the dear people in the days of adversity and distress."

In 1798 Asbury appointed Cooper to fill the vacancy in the BOOK CONCERN caused by the death of JOHN DICKINS, but his work was delayed both by yellow fever, which again raged in Philadelphia, and by a disturbing indebtedness on the Book Concern. In 1799, however, the PHILA-

DELPHIA CONFERENCE, meeting in June and July, elected him to superintend the book business—then the church's only general agency—with only two dissenting votes, one being cast by Cooper himself.

A split occurred in Philadelphia Methodism about the turn of the century and Ezekiel Cooper became the leader of the Society at ST. GEORGE'S and at Ebenezer, opposing the group which later became Union Methodist Church. As a result, every effort was made to remove Cooper and the book business to New York City. The attempt failed but was periodically renewed. His opponents argued that Cooper, having been stationed for five years, now, in Philadelphia was not really subject to the itinerant plan as were all of the other preachers.

In 1803 at a meeting of the Philadelphia Conference in Smyrna, Delaware, it was decided to move the Book Concern to Baltimore, but Cooper declined to make the change, being rebuked for his attitude by Asbury, himself. In the ensuing year, however, it was seen that Baltimore would not be the best location for the Book Concern, and at the General Conference of 1804 the Book Concern was moved to New York City with Cooper as "Editor and General Book Steward" and John Wilson as his assistant. He continued in this position until 1808 when he again became an itinerant for eight years and then located. After eight more years he sought once more to travel, but soon thereafter was placed in the Supernumerary list in the Philadelphia Conference.

MATTHEW SIMPSON says of him: "His personal appearance embodied a fine illustration of age, intelligence and piety. His frame was tall, but slight; his locks white with years, and his features expressive of reflexion and serenity. He was considered by his ministerial associates a 'living encyclopedia.' He was a diligent student and a close observer. He was never married, was frugal, even to a fault; and, what was quite unusual in that day, left behind him an estate of about \$5,000. At the time of his death he was supposed to be the oldest Methodist preacher in the world."

At his own request he was buried at the door of Old St. George's Church, Philadelphia, where a marble slab commemorates his life. He died Sunday, Feb. 21, 1847.

C. A. Phoebus, *Beams of Light*. 1887.

M. Simpson, *Cyclopaedia*. 1878. FREDERICK E. MASER

COOPER, SALLY KATE (1886-), American missionary to KOREA, was born in Douglasville, Ga., on June 25, 1886, and joined the church at an early age. She received the B.A. degree from WESLEYAN FEMALE COLLEGE, Macon, Ga., at the age of sixteen. The M.A. degree was granted by SCARRITT COLLEGE, Nashville, in 1929.

Miss Cooper sailed for Korea in September, 1908, and was assigned to Wonsan, where she continued until 1940 in evangelistic and Bible School work, as well as work in the district schools. She served as district superintendent of the Kangneung District for one year, being the one missionary woman serving in that capacity.

During the second World War, she taught Bible in the HARWOOD GIRLS SCHOOL in ALBUQUERQUE, N. M. She then returned to evangelistic work in Seoul. During the Korean War, she worked among the 80,000 Koreans in Hiroshima, Japan. Returning to Seoul, she taught in the Methodist seminaries in Seoul and Taejon and did evangelistic work until at the age of seventy she said

good-bye to her beloved Koreans and returned to the States for retirement in 1959.

Miss Cooper was ordained as a minister in the Korean Methodist Church by J. S. RYANG, General Superintendent, in 1931. She received the Wesleyan College Alumnae award for distinguished achievement as having had the longest term of service of any Methodist woman missionary in Korea—fifty years and eight months.

The life of Miss Cooper and her ministry in Korea were written by Ho Woon Lee and published in the Korean language some years ago. Miss Cooper, during her retirement, was given a trip back to Korea by an anonymous friend and admirer of her work there. She presently resides at McDonough, Ga.

CHARLES A. SAUER

COOPER, THOMAS (1777-1850), layman, was born July 5, 1777 in Birmingham, England. His grandfather was one of JOHN WESLEY'S first converts in BIRMINGHAM. He himself was converted at about twenty under JOSEPH BENSON. Arriving in PITTSBURGH in 1803, he formed the first Methodist class there, and rented a house in which the group worshiped until 1810 when a stone church was built on Second Street. He was the first Methodist class leader, the first steward, and one of the first trustees in Pittsburgh, and was also the recognized song leader. A merchant, he also served as an alderman in Pittsburgh. Retiring to a farm in 1834, he continued active in the church, often having charge of three classes. He was regarded as a "man of unflinching integrity, a philanthropist, devotedly pious, well read, and intelligent." He died Sept. 14, 1850.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL

COOPER, THOMAS (1800-1892), British Methodist, was a Wesleyan LOCAL PREACHER who found the conflict between religion and politics in the area of CHARTISM a distracting force. At a time when political activity so often issued in violence, and the church was trying to keep aloof from such distractions, he found it difficult to preach acceptably. He was a working journalist who came into contact with many who hoped most from Chartism, and in Leicester he threw in his lot with them and became their leader, considering this to be the way to translate the gospel into nineteenth-century terms.

R. F. Wearnouth, *Some Working Class Movements*. 1949.

E. R. TAYLOR

COORDINATING COUNCIL, THE, was an agency of The Methodist Church created by the GENERAL CONFERENCE of 1952. This powerful Council was made responsible directly to the General Conference and was empowered to coordinate the work of the general administrative agencies of The Methodist Church. Its membership was outlined in the *Discipline* and was representative of the COUNCIL OF BISHOPS, the separate Jurisdictions, the ministry and laity of the Church, and representatives of the Church overseas.

Responsibilities of the Council were: to study the organizational structure of the church and recommend changes to avoid duplication of function; to propose quadrennial programs; to lead in long range planning; to recommend the number and timing of special days to be observed

throughout the church; to approve or disapprove plans of any general agency proposing to acquire real estate or erect a building; to consider the plans of any general agency to publish promotional periodicals.

In 1960, the General Conference approved legislation prepared by the Council which united the Board of World Peace, Board of Temperance, and Board of Social and Economic Relations in one new agency called the BOARD OF CHRISTIAN SOCIAL CONCERNS.

In 1964 the General Conference adopted the Coordinating Council's recommendations, growing out of a Study of the General Superintendency. Included was provision for earlier retirement of a bishop from supervision of an Area, but with provision for special assignments by the Council of Bishops until he should reach the compulsory retirement age of all Methodist ministers. The Church also adopted the Council's proposed Constitutional Amendment requiring simultaneous sessions of the Jurisdictional Conferences, thus making transfer of bishops possible.

In 1956 the Coordinating Council proposed unification of promotional materials in one magazine, called *Methodist Story—Spotlight*. Following the 1968 union with the E.U.B. Church, the name of this periodical became *The Interpreter*. Many promotional periodicals were closed out. Shortly thereafter the Board of Temperance, joined by the Board of World Peace and Social and Economic Relations, joined in a new publication, *Concern*, but the matter was not officially appealed to the Coordinating Council until 1960 for report in 1964. In 1964, the study was continued.

In 1968 the Coordinating Council ruled against the continuation of *Concern* magazine. The General Conference approved the appeal of the latter board. Authorization of a new magazine was synchronized with the Plan of Union in 1968, which included the subordination of the function of the Coordinating Council to a subcommittee within a division of the new Program Council.

Annual Report, Council on World Service and Finance, 1952-68.

Edwin R. Garrison, "Why Scuttle the Coordinating Council?" *Christian Advocate*, April 18, 1968.

Discipline, TMC.

EDWIN R. GARRISON

COORS, D. STANLEY (1889-1960), bishop, was born at Pentwater, Mich., Aug. 1, 1889, the son of August Henry and Julia Marie (Duttenhoffer) Coors. He was educated at ALBION (A.B., 1914; honorary D.D., 1931), DREW (B.D., 1917), and Columbia (A.M., 1917). He was married to Margaret Havens, Sept. 23, 1917, and they had one son and two daughters. Coors was admitted on trial in the NEW YORK EAST CONFERENCE in 1917 and was appointed to Roosevelt Church on Long Island. The next year he served as camp pastor at Camp Upton. Ordained both deacon and elder while in the New York East Conference, he transferred to the MICHIGAN CONFERENCE late in 1918 and served there until elected bishop in 1952. His pastorates were: Plainfield Avenue and Burton Heights, GRAND RAPIDS, 1918-23 and 1923-35, respectively; First Church, KALAMAZOO, 1925-34; Central Church, MUSKEGON, 1934-38; and Central Church, LANSING, 1938-52. He was a delegate to the UNITING CONFERENCE in 1939, the WORLD METHODIST CONFERENCES of 1947, '51, and '56, and six GENERAL CONFERENCES, 1932 to 1952, leading his delegation to the last five. He was a trustee of HAMLIN, vice-president of the

church's Board of Temperance, and a member of the Board of Missions and the Commission on Promotion and Cultivation. On his elevation to the episcopacy, he was assigned to the MINNESOTA Area where he served until his death on March 6, 1960.

General Minutes, ME and TMC.

Who's Who in America, Vol. 30, 1958-59.

JESSE A. EARL

ALBEA GODBOLD

COPE, THOMAS JOHN (1838-1927), British Methodist, and founder of the UNITED METHODIST FREE CHURCH Deaconess Institute, was born at Lostwithiel, Cornwall, March 16, 1838. He entered the ministry in 1861; in 1890, having been appointed to Pimlico, in London, he saw the value of an order of deaconesses. With the aid of the two Bowron brothers, he started deaconess work in Lupus Street, Pimlico. The Annual Assembly adopted the work in 1891; an enlarged institute was established in Wandsworth in 1904. Cope was warden of the institute from 1891-1912, and chairman of the officers from 1915-21. He died on February 10, 1927.

Henry Smith, *Ministering Women*. London: Andrew Crombie, 1912(?).

JOHN KENT



KENNETH W. COPELAND

COPELAND, KENNETH WILFORD (1912-), American pastor and bishop, was born on April 3, 1912 in Bexar, Ark., the son of the Rev. and Mrs. John Wesley Copeland of the M. E. Church, South. The family later united with the M. P. Church, in which Kenneth Copeland was brought up.

He was educated at Westminster College in Tehucana, Texas; at East Texas Teachers' College; and at SOUTHERN METHODIST UNIVERSITY, where he received a B.A. degree in 1938. He joined the Texas Conference of the M. P. Church and served pastorates in Corsicana, Cooper, Dallas, Wichita Falls, and Haskell, all in Texas. Following union in 1939, he was sent to Stillwater, Okla. (1944-49), and from there to SAN ANTONIO, TEXAS (1949), where at Travis Park Church he held his longest pastorate, 1949-60. He served as President of the Texas Conference of the M. P. Church when he was twenty-six years of age, and helped lead his conference into Meth-

odist Union in 1939. At the South Central JURISDICTIONAL CONFERENCE which met in San Antonio on June 24, 1960, he was elected a bishop of The Methodist Church, and was consecrated at the altar of Travis Park Church. He was assigned to the NEBRASKA Area, where he presided over the NEBRASKA CONFERENCE which covers the entire state.

He married Catherine Andrews on Oct. 5, 1933, and they have two daughters.

Bishop Copeland is a trustee of the NEBRASKA WESLEYAN UNIVERSITY, of Southern Methodist University, of SAINT PAUL SCHOOL OF THEOLOGY METHODIST, and of ALASKA METHODIST UNIVERSITY. He served on the General BOARD OF EVANGELISM, 1952-60, and has been a member of the GENERAL CONFERENCES of 1952, 1956, and 1960, and the Jurisdictional Conferences of 1940, 1948, 1952, 1956, and 1960. He has been a member of the General BOARD OF CHRISTIAN SOCIAL CONCERNS since 1960, and served as one of its vice-presidents and chairman of its Division of Peace and World Order during the 1960-64 quadrennium. Bishop Copeland has been a member of the General BOARD OF MISSIONS since 1960, and during the 1964-68 quadrennium was vice-president and president of its Joint Commission on Education and Cultivation. He was assigned to the HOUSTON Area at the South Central Jurisdictional Conference of 1968, where he presently serves.

Who's Who in The Methodist Church, 1966.

Who's Who in America, Vol. 34.

N. B. H.

COPELAND, THOMAS H. (?), founder of the Pensions Department of the C.M.E. Church, was born in Caldwell County, Ky., where he grew up on a farm. His early schooling was in a one-room log school house. In his early teens he was converted and joined the C.M.E. Church in his native community. Later he was licensed to preach and sent to LANE COLLEGE, Jackson, Tenn., where he finished the Normal and Theological courses.

While still a young man, Copeland became a leader in his denomination. He served pastorates in Cleveland, Ohio; Winchester, Ky.; Clarksville, Tenn.; and Hopkinsville, Ky. He also served several terms as a PRESIDING ELDER. His outstanding contribution was made in connection with the Department of Conference Claimants. He wrote the first constitution for this department. The General Conference of his church adopted it and elected him the secretary-treasurer of the department. He served in this office sixteen years.

COPENHAGEN, Denmark. In Copenhagen today there are three Methodist churches. The oldest is the Jerusalem Church, which in 1966 celebrated her one hundredth anniversary. The next church, Bethany, was founded in 1892. The Calvary Church is a small section of a home for sick and old people, and the church has replaced an old church on quite new premises.

Together the congregations of Copenhagen have 630 members in full connection with the church, and 570 members of their youth organizations. Further the churches have contact with a very large number of people because of the wide social activities. The work at Copenhagen is much larger than statistics indicate.

Central Mission of Copenhagen has its home in the Jerusalem Church, but it is an institution owned by itself.



JERUSALEM CHURCH, COPENHAGEN, DENMARK

It was founded in 1910 by ANTON BAST, who later became a bishop of the M. E. Church, U.S.A. Through the years since then it has undergone various changes as the changing times required. Its work includes various forms of help for people in need, two infant homes, a day nursery, a kindergarten, a home for handicapped children, a hostel for youth, an old people's home, and a summer camp, which serves hundreds of children. The Central Mission carries on several kinds of evangelical work. It has a permanent staff of about seventy persons, a considerable number of whom are student nurses at the infant homes.

NIELS MANN

COPHER, CHARLES BUCHANAN. (See JUDICIAL COUNCIL.)

COPPIN, LEVI JENKINS (1848-1924), an American bishop of the A.M.E. Church, was born in Frederickstown, Md., on Dec. 24, 1848. He was educated at the Philadelphia Episcopal Divinity School, from which institution he graduated in 1887. He was ordained DEACON in 1876 and ELDER in 1880. He served as pastor in PHILADELPHIA, Pa. In 1888 he was elected editor of the *A.M.E. Church Review* in which position he served until 1896 when he was appointed to the pastorate of historic Bethel Church in Philadelphia. In 1900 he was elected to the episcopacy from Bethel—and "by acclamation," an unusual General Conference action. He was assigned to Cape Colony and the Transvaal of SOUTH AFRICA for the 1900-04 quadrennium, where he had some difficulty with the South African whites who were suspicious of his political intentions. It was just after the Boer War, but the government finally approved his activities. He established many churches among the Bantu and the Colored, and worked

mightily toward integrating the Ethiopian churches into the C.M.E. connection.

Coppin served as a bishop in South Africa until 1904, after which he presided over the Seventh (South Carolina) and Second (Baltimore, Virginia, North Carolina) Episcopal Districts. He lived in Washington, D.C. and was said to be the most influential African Methodist in that city for twenty years. He was a prolific hymn writer. He died in 1924. Coppin Hall at ALLEN UNIVERSITY is named for him, as are the Coppin A.M.E. Churches in Chicago; Indianapolis, Indiana; Fort Dodge, Iowa; and Prattville, Ala.

R. R. Wright, *The Bishops* (AME). 1963.

GRANT S. SHOCKLEY

COPPLESTONE, JOHN RICHARDS (1876-1939), British and American minister, was born on the Cornish coast of England in 1876. At twelve his formal education ended, and he began a seven-year apprenticeship in plumbing and metal work. In time he organized a small business. In 1906 he married Ada Jane Roberts, and soon afterward they emigrated to Somerville, Mass., where their three sons were born. Coppystone was baptized in the Church of England, but in his youth he became active in the former Wesleyan Methodist Church and was made a local preacher. On coming to America, he joined the First Methodist Church in Somerville and taught in the church school. He contracted tuberculosis and entered the Rutland State Sanatorium in Massachusetts. While there he substituted occasionally for the Protestant Chaplain. When discharged as a patient in 1914, the chaplaincy was vacant; he was invited to take the position, accepted, and served three years. Meantime, he had begun the conference course of study. He was received on trial in the NEW ENGLAND CONFERENCE in 1916 and was immediately located at his own request. Then in 1918 he was admitted on trial in the NEW HAMPSHIRE CONFERENCE and in succeeding years his appointments were: Bethlehem, Plymouth, Amesbury, and Nashua Main Street Church. In 1935, after five years in Nashua, he was appointed to the Southern District. While still in that office he died June 10, 1939, and was buried at Amesbury, Mass. He was known as a hard worker and a capable administrator.

General Minutes, ME.

Minutes of the New Hampshire Conference, 1940.

WILLIAM J. DAVIS

CORAL GABLES, FLORIDA, U.S.A. First Church, third largest church in the FLORIDA CONFERENCE, was organized July 27, 1926, with forty members. The congregation worshiped in several different temporary quarters before erecting a small church in 1933 with the help of a loan of \$1,500 from the board of church extension. Several rooms for the church school were added in 1934. In 1948 when the church had over 900 members, the sanctuary was enlarged so as to seat over 400, and a chapel, offices, and more church school rooms were added. More church school space was completed in 1951, and in 1955 when the congregation numbered over 2,200, a new sanctuary seating 1,400 was erected. Additional lots for parking space were purchased. First Church created a memorial scholarship fund in 1951 which has assisted ten young men from its membership who have entered the

ministry and has helped others going into full-time Christian service. In 1955 the church adopted a ten-year plan to give "as much for others as ourselves." The congregation has helped to build several new Methodist churches in the greater Miami area. A new education building was completed in 1967. In 1969 First Church reported 3,938 members, property valued at \$1,424,920, and \$341,907 raised for all purposes.

Anne Peacock, *History of First Church, Coral Gables*, 1968 (Typescript).

General Minutes, TMC.

JESSE A. EARL
ANNE PEACOCK

CORE, LEWIS ADDISON (1862-1959), was born in Cassville, W. Va., on Aug. 22, 1862. He received his B.A. degree at OHIO WESLEYAN UNIVERSITY, and his B.D. from BOSTON UNIVERSITY. He was ordained in CALCUTTA, INDIA, in January 1890, having arrived there on Nov. 24, 1889. He married Mary Kennedy, a missionary of the WOMAN'S FOREIGN MISSIONARY SOCIETY, in 1894.

On the death of W. A. Mansell in March 1913, Bishop WARNE and the NORTH INDIA CONFERENCE faced the problem of selecting a new principal for the theological seminary at Bareilly. Their decision was the appointment of Core. Early he had been recognized as a man of thorough scholarship, sound judgment, and careful attention to details, who always placed supreme emphasis on spiritual values. Also, he had had wide experience in district work at Moradabad, where for seventeen years he was in close touch with E. W. PARKER. Core had also served for a year as principal of LUCKNOW CHRISTIAN COLLEGE.

The work of the seminary was strengthened and developed in every department during his administration, and his successor in 1923 was an Indian—the first time the seminary had had an Indian principal. During Core's administration the work of the English department developed into a separate institution, teaching exclusively in English and offering advanced courses that led to the opening of the Indian Methodist Theological College in Jabalpur, now Leonard Theological College.

Before retiring the Cores administered the Budaon District until the end of 1928. Core's emphasis on the spiritual was invaluable in the developing work.

He left India in the early part of 1929 and retired in California. He lived until he was well past ninety-six years of age and died on Feb. 22, 1959, in Los Angeles.

B. T. Badley, *Southern Asia*, 1931.

B. H. Badley, *Indian Missionary Directory*, 1892.

JOHN N. HOLLISTER

CORINNE, UTAH, U.S.A. The Methodist church building in Corinne, believed to be the oldest Protestant church building in UTAH, was repaired and restored as a historic site in 1968 and 1969 by Methodists of that state. Corinne was a Gentile (i.e. non-Mormon) town owing its existence primarily to the building of the transcontinental railroad which was completed in Utah in 1869.

With the coming of the railroad came LEWIS HARTSOUGH, a Methodist minister functioning as a "railroad man" for the AMERICAN BIBLE SOCIETY. In December 1869, Hartsough was appointed superintendent of work in Utah for the M. E. Church, with headquarters in SALT LAKE CITY. Protestantism was ridiculed in Salt Lake City,

but it found some response in the Gentile community of Corinne, where Hartsough preached occasionally.

Hartsough's health broke, and G. M. Peirce was appointed superintendent of the Utah Mission in 1870, preaching his first sermon in Corinne, June 15 of that year. On July 17 a subscription list for the church building was begun, and on Sept. 20, 1870, the building, costing \$4,000, was dedicated by G. M. Peirce and Chaplain C. C. McCABE.

The church in Corinne was never prosperous, and when some feeder railroad lines were established, the community lost much of its significance as a shipping point. No Methodist pastor has been appointed to the community since 1958, when twenty-one church members were reported, fifteen of whom were removed by Quarterly Conference action and six transferred to other churches.

The churches in Brigham City and Tremonton, in cooperation with the ROCKY MOUNTAIN CONFERENCE Historical Society, decided to restore the building, that it might be used as a museum and visitor center and be staffed by church members from this particular area.

The restoration project was begun in August 1968, by youth from Centenary, Aldersgate, Tremonton, and Ogden First churches under the direction of the Rev. William O. Davis and Mrs. James A. Jensen. The Rocky Mountain Conference sent a \$300 donation, and the youths paid their own travel and food expenses. The building's exterior was repainted, mortar was replaced in the outside brick work, the interior and bell tower were cleaned, and the original birch pews were revarnished.

A bell cast in 1852 by the Henry Cooper Company of Boston still hangs in the church tower. The hand-pump organ is still usable and there is a communion set which was hand-carved in Canada before the turn of the century. An antique highboy and a coal stove add a historic flavor to the structure. Restoration work was guided by a photograph taken "sometime before 1914." The formal ceremony to mark the re-opening of the church building was delayed until 1970 when the 100th year of Methodism in Utah was observed.

E. S. Bucke, *History of American Methodism*. 1964. *Journals of the Rocky Mountain and Utah Mission Conferences*.

H. M. Merkel, *Utah*. 1938.

M. Simpson, *Cyclopaedia*. 1881.

Together, Denver Area News Edition, Nov. 1968 and June 1969.

WALTER J. BOIGRAIN

CORKHILL, THOMAS E. (1822-1897), American preacher, was born on the Isle of Man, April 24, 1822. His Methodist parents came to America before he was one year old and settled in Ohio. As a youth, Corkhill studied medicine and began practice in Henry County, Iowa, in 1849. In 1844, he married Lucinda Crawford, and they had ten children. One of their sons became a Methodist preacher.

In 1851, Corkhill abandoned medicine and was admitted to the IOWA CONFERENCE (ME). In the next three years he served Middletown, Iowa City Mission, and Dubuque. He was agent for IOWA WESLEYAN UNIVERSITY, 1854-56, and helped to secure a charter for the school. He served as a trustee of Iowa Wesleyan, 1855-97, and was influential in persuading the brilliant James Harlan, later senator and secretary of the interior, to become Iowa Wesleyan's first president. Corkhill was ap-

pointed to the Mt. Pleasant District in the fall of 1860. Two years later, after having been reappointed to the district, he surrendered the office and was commissioned chaplain of the Twenty-Fifth Iowa Infantry. His successor on the district died in March, 1863, and Corkhill left the army and again took over the district. He served the Keokuk District, 1877-81. A leader in his conference, Corkhill was always prominent in its deliberations, and was one of its delegates to the 1860 and 1864 GENERAL CONFERENCES. Due largely to his foresight and influence, the legislature established the State Reform and Industrial Schools at Eldora and Mitchellville. He took the super-numerary relation in 1890, and died at Mt. Pleasant, June 30, 1897.

General Minutes, ME.

A. W. Haines, *Makers of Iowa Methodism*. 1900.

Minutes of the Iowa Conference, 1897.

E. H. Waring, *Iowa Conference*. 1910. MARTIN L. GREER

CORNELL, LEONIDES SAMUEL (1842-1912), American E.U.B. minister and educator, son of William and Electra Porter Cornell, was born in Athens County, Ohio, April 12, 1842. The family moved to a farm in Fulton County, Ill. in 1846, where young Cornell grew to manhood. He prepared for college at the Fulton Seminary, Lewiston, Ill., and graduated in 1870 from Westfield College, Westfield, Ill. with an A.B. degree. While pursuing his academic work he was admitted to the ILLINOIS CONFERENCE of the United Brethren in Christ and served several churches.

He married Mary Dawson of Lexington, Ill. in 1864, and they had three children. Ill health forced him to go to COLORADO, and they arrived in DENVER on Feb. 22, 1873. There Cornell devoted himself largely to educational work, teaching his first school in Bear Creek, Jefferson County. In 1877 he was elected county superintendent of schools for Boulder County, where he served two terms.

In 1880 he was elected State Superintendent of Public Instruction for Colorado. At the close of his term he was elected Regent of the State University and held the office for six years. He then worked for the Tribune Publishing Company of Denver, and in 1893 he took charge of the Del Norte Public School, but was again elected to the office of Superintendent of Public Instruction. He retired in 1899 after serving three terms.

During his years in Colorado he was active in the work of the ministry, serving with distinction in the Colorado Mission Conference, United Brethren in Christ. At one time he served as conference superintendent, and in all his association he sought to raise the level of education in the ministry.

He died Jan. 13, 1912 and is buried in Berthoud, Colo.

Frank Hall, *History of Colorado*, vol. iv, p. 496.

History of Clear Creek and Boulder Valleys, 1880, p. 618.

Minutes of the Colorado Conference, UB, 1912.

HAROLD H. MAXWELL

CORNELL COLLEGE, Mount Vernon, Iowa, was founded in 1853 by GEORGE B. BOWMAN, a Methodist circuit rider, and was called Iowa Conference Seminary. It was later named for William Cornell of New York, one of its generous donors. Cornell University, New York, named for Ezra Cornell, was founded in 1868, later by fifteen years.

The college experienced serious financial losses in the

1920's. Through the generosity of Mr. and Mrs. HENRY PFEIFFER, a financial expansion plan was later developed, and the college became one of the strongest in the Midwest. A Phi Beta Kappa chapter was installed in 1922. Degrees granted are the B.A. and B.M. (Music). The governing board has thirty-six trustees, elected by the board, nine of whom are nominated by the NORTH IOWA CONFERENCE.

JOHN O. GROSS

CORNERSTONE LAYING. The laying of a cornerstone in a public building in which a church, a community, a state or a nation is interested, has always been an occasion for a formal ceremony. However, in the M. E. Church, until 1864, and in the M. E. Church, South, until 1870, the type of service to be held at the laying of a cornerstone was left to the judgment of the officiating preacher, or the local people. At the respective GENERAL CONFERENCES, in the years mentioned above, forms were provided for a cornerstone laying and published in their *Disciplines* as offices of the Ritual. From time to time these forms have been revised, but in general a sermon or address is called for, with prayers, hymns, etc. Quite often, documents or other materials of interest are placed in a container—which may be sealed against time and the weather—within the cornerstone itself.

A list of items placed within the cornerstone is sometimes read as part of the ceremony. The stone is finally put in place with the chief minister or ministers symbolically assisting. Quite often the architect or builder is present to be recognized on such occasions, and with his workmen sees that the stone is placed in proper position, with the mortar or cement which is to hold it in place put around and about it. The officiating minister frequently takes the trowel for the first placing of mortar.

The crux of this service is the prayer of dedication of the cornerstone. This the officiating minister reads from the Ritual at the appointed time, usually at the end of the service. Congregations often seek to have a bishop—if he may come—or the district superintendent, or some other prominent minister be on hand for such ceremonial occasions. While reading the dedicatory prayer, the officiating minister may symbolically place his hand upon the cornerstone. The service is sometimes concluded with a final hymn, or immediately after the prayer with the benediction. Reference should be made to the Ritual of the Church for a complete outline of the official form for the laying of a cornerstone as it may be at present.

The Book of Worship, TMC. 1965.

N. B. H.

CORNISH, GEORGE HENRY (1834-1912), Canadian minister and writer, was born in Exeter, England, and came to CANADA as a child. He was converted in the Richmond Street Methodist Church and in due time was called to the ministry. Received on trial in 1858, he was ordained in Ontario. Subsequently, he served on many circuits in Ontario. In addition, he held many offices, such as district chairman and journal secretary of the General Conference.

As a minister he was fervently evangelical, a kind counselor, and above all a systematic, methodical worker. This latter talent he put to good use in his capacity as General Conference statistician. As such, he published his two-volume *Cyclopaedia of Methodism* (1881, 1903), the

sequel to a *Handbook of Canadian Methodism* (1867). This invaluable compilation was both accurate and comprehensive. It complemented the five-volume *Case and His Cotemporaries*, produced by Cornish's older colleague, John Carroll.

Cornish was awarded the LL.D. by Rutherford College, North Carolina, U.S.A. In 1901 he became a superannuated preacher, but he continued to live and work, as he was able, in Toronto. It was difficult for his brethren to accept the departure of one so active and tireless in the work of the church. His funeral was held in Toronto on Aug. 27, 1912.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881. *Minutes of the Toronto Conference*, 1913. G. S. FRENCH

CORNWALL. The traditional Cornish toast was "copper, fish, and tin." The mineral wealth of Cornwall was first exploited efficiently in the eighteenth century, when capitalist organization, new deposits, the use of engines and gunpowder, and the new coal-smelting process transformed the mining industry. By the 1830's, Cornwall produced two-thirds of the world's output of copper, and her population increased from 200,000 to 350,000. Gross inequalities of wealth brought widespread misery, and stimulated smuggling and the wrecking of vessels. The eighteenth-century tin miner was feared, shunned, and suspected of disaffection by his "betters." It was to the tinner that the Wesleys went; Cornish Methodism flourished because it won and held his loyalty.

Some of the classic stories of the revival are found in the thirty-two Cornish visits of JOHN WESLEY and the four visits of CHARLES in the period 1743 to 1789. Until 1746, clerical magistrates such as WALTER BORLASE suspected the Wesleys of Jacobitism and opposed the first Methodists; they succeeded in establishing a tradition of wholesale Anglican persecution. Nevertheless, Cornish Methodists for a century or more in some cases continued to go to Communion in their parish churches. John Wesley himself was nearly arrested for the king's service near Gwennap in 1745. Mob violence broke out at St. Ives, where the preaching house was pulled down in 1744, and at Falmouth, where a mob led by crews of privateers trapped Wesley in a house. They roared, "Bring out the Canorum. Where is the Canorum [Cornish cant term for a Methodist]?" They broke down the door, and Wesley escaped by calmly facing his persecutors and talking some of them into becoming his protectors.

The St. Ives clergy was hostile—one of them at Zennor publicly denounced the Methodists for holding "that damnable Popish doctrine of justification by faith"—but others such as GEORGE THOMAS of St. Gennys and JOHN BENNET of Laneast were evangelical allies of Wesley, at least for a time. Wesley's correspondence with SAMUEL WALKER of Truro was very important for Methodist-Anglican relationships. From JOHN NELSON's *Journal* in 1743 comes the story of him and John Wesley sleeping on a St. Ives floor:

He had my greatcoat for a pillow, and I had Burkitt's *Notes on the New Testament* for mine. After being here for near three weeks, one morning, about three o'clock, Mr. Wesley turned over, and finding me awake, clapped me on the side, saying, "Brother Nelson, let us be of good cheer; I have one whole side yet, for the skin is off but on one side."

A real moral change was apparent, despite the partiality of some Cornish Methodists for smuggling. Charles Wesley reported on Aug. 4, 1744, that "last Assizes there was a jail delivery—not one felon to be found in their prisons—which has not been known before in the memory of man." John Wesley wrote of St. Ives in 1748, "The lives of this society have convinced most of the town that we preach the very truth of the gospel."

Wesley first preached in Gwennap Pit, a huge natural amphitheater, on Sept. 4, 1762. Later he spoke to huge crowds there, which he estimated in 1781 at 23,000 people. Many societies were formed in industrial western Cornwall; there was a slower growth in the more rural east. At Wesley's death in 1791 there were 4,192 members in three circuits, of which 3,242 were in the two western circuits of Redruth and St. Ives. From 1801 to 1821 there was a thirty-seven percent increase in population and a seventy-four percent increase in Methodist membership; in 1821, one out of nineteen Cornishmen was a Methodist. The Episcopal visitation returns of 1821 noted Methodist activity in almost every parish. Impassioned revivals in the mining areas caused striking increases in membership, followed by equally striking declines; the Redruth Circuit in 1814 returned 4,408 members (the largest in the Wesleyan Methodist connection), but by 1821 numbers had returned to the pre-revival level. This 1814 revival was the biggest of a series which followed in part a sixteen-year cycle: 1764, 1782, 1798, 1814, 1824, 1833, 1839, 1848-49, 1862-65. The fact that so many fell away helped to ensure that the general influence of Methodism was much greater than its membership. The vicar of Crowan said in 1833: "In a few words, we have lost the people. The religion of the mass is become Wesleyan Methodism."

There are many reasons for this. The Established Church was too inelastic to cope with the new conditions created by industrial revolution, and was out of touch with the mining population. Dissent was weak, though it underwent a limited revival in the early nineteenth century. Methodism, on the other hand, put its trust in the miners, and invited them to take up positions of leadership in the chapels. The emphasis on assurance met the need of the miner in this hard, uncertain life. All this roused a deep love of Cornish Methodists for Methodism, and bred a Methodist self-sufficiency which lessened its attachment to the Church of England.

In addition to the tanners, however, there was a nouveau riche middle class which provided Methodist leaders. PETER JACO of Newlyn and RICHARD RODDA of Sancreed were Wesley's itinerants. Later noted Wesleyan ministers included RICHARD TREFFRY, the father (1771-1842) and the son (1804-38), JOHN STEPHENS of St. Dennis, and SAMUEL DUNN of Megavissey. The elder Treffry and Stephens became Presidents of the WESLEYAN METHODIST CONFERENCE, while Dunn was one of the three ministers expelled in 1849. There were many well-known local preachers: SAMUEL DREW of St. Austell was a shoemaker and metaphysician; "Foolish Dick" Hampton of Illogan (1782-1858) was a half-witted but shrewd son of a miner. GEORGE SMITH of Camborne was a biblical scholar and the historian of Wesleyan Methodism in the first half of the nineteenth century. WILLIAM CARVOSSO of Mousehole (1750-1834) was an outstanding class leader. THE BIBLE CHRISTIANS had a Cornish founder, WILLIAM O'BRYAN of Luxulian. They originated on the northeast Cornish border and soon spread through the county, their revival-

ism and use of itinerant female preachers arousing great interest. Their most well-known figure was WILLIAM (Billy) BRAY of Twelve-heads, an eccentric and over-rated local preacher whose posthumous reputation was made up by F. W. Bourne's life of him.

PRIMITIVE METHODISM was introduced into Redruth and St. Austell by WILLIAM CLOWES in 1825. They soon spread to St. Ives, Penzance, Newlyn, and Liskeard, but they overreached their strength, and by 1857 had only 2,083 members in five circuits. A small society of the Leeds Protestant Methodists existed near Helston from 1830 to 1835. Painful and damaging secessions from the Wesleyan circuits took place in 1835-37: at Camelford, 604 out of 702 seceded; Helston, 324 went out of 1,545; and Liskeard, 425 out of 1,160 withdrew. The seceders became members of the WESLEYAN METHODIST ASSOCIATION. They amalgamated with the WESLEYAN REFORMERS of the St. Columb, Truro and Camborne-Redruth areas in 1856-57 to form the UNITED METHODIST FREE CHURCHES, with a membership of 3,721 in eight circuits. The METHODIST NEW CONNEXION arose in 1833 as far as Cornwall was concerned, as a result of a division among the Truro Wesleyans. WILLIAM BOOTH conducted a mission for them at Truro in 1857, when there were only 125 members.

The Teetotal Wesleyans were almost entirely a West Cornish secession arising from the Wesleyan Methodist ban on teetotal meetings on trust premises in 1841. Some of the TEETOTAL METHODISTS later joined the Wesleyan Methodist Association; the remainder joined the New Connexion in 1860. This all led to a multiplication of chapels, but for the time being they flourished in concert. This situation began to change, however, in the last quarter of the nineteenth century, when the traditional Cornish economy was destroyed. Foreign competition caused the collapse of copper (1866) and tin (around 1890), and the decline of fishing and agriculture. The coming of the railways, the clay china industry, and the slow growth of tourism could not prevent widespread emigration; Cornwall has not yet recovered from these disasters, which were reflected in Methodism; emigration drained off its vitality. Those who remained tended to lose their nerve and stubbornly resist further change.

Despite the decline in membership there was opposition to Methodist Union in 1932 from the Cornwall Wesleyan District, and there was strong resistance to the local amalgamations of circuits which followed; redundancy became a major problem in the area after 1932. In the most recent period, many young Methodists capable of leadership left home because of lack of opportunities; at the same time there came a large influx of retired people. All this came at the time when the winds of secularism were beginning to blow. The membership declined from about 30,000 in 1932 to 20,659 in 1965, the biggest declines being in the old industrial areas of Hayle and Camborne-Redruth. The new Cornish Methodism has to cope with young people who will leave the country as they grow up, older people who go to Cornwall to retire, and the thousands of visitors who every year seek rest and recreation.

F. W. Bourne, *The King's Son*. 1877.

H. Miles Brown, *Methodism and the Church of England in Cornwall, 1738-1838*.

J. Pearce, *Wesleys in Cornwall*. 1964.

Wesleyan Methodist Magazine, 1824. MALDWIN L. EDWARDS

CORPRON, ALEXANDER (1875-1962), distinguished medical missionary in India, was born in Florence, Ontario, CANADA, March 25, 1875, and graduated from the University of Michigan with an M.D. degree in 1898. He practiced medicine at MINNEAPOLIS, MINN. and Medford, Ore., and acquired wide recognition as a general surgeon.

He became deeply concerned about the small attention given to the ministry of healing in missions and decided that he should go to INDIA. On arrival at LUCKNOW in October 1906, he found that the conference had neither asked for a medical missionary nor had plans to use one. Instead, the conference wanted a pastor for a church in Lucknow, and the bishop appointed the doctor to the pastorate. However, a few weeks later he was appointed to medical work in Eastern Kumaun. There was no hospital or money available, but the need was great, and he financed a program of medical work by selling property that he owned in Minneapolis.

Early in 1911 Corpron was appointed to Nadiad in Gujarat. Limited funds had been collected for a hospital there. He accepted the challenge and within a few months patients were assembling in numbers greater than could be accommodated. His reputation as a surgeon was quickly established. Wealthy industrialists from nearby Ahmadabad and distant BOMBAY were attracted, as were the poorest and most neglected from the villages and from city slums. The wealthy contributed funds needed for equipment and for new buildings, and thus the Methodist Hospital at Nadiad was founded.

Another highly trained and skilful surgeon, Herschel Aldrich, a second-generation missionary, joined Corpron in 1930 and succeeded him in 1936. The hospital made dramatic gains under Aldrich and his associates. A school of nursing and a school for training laboratory technicians extended the influence of the hospital.

The first Gujarati doctor on the staff was R. K. Parmar, who served faithfully for many years. Amarjit Chitambar, one of the four sons of Methodism's first Indian bishop, JASHWANT RAO CHITAMBAR, served for several years before passing his specialty board examinations and joining the medical college of the University of the Punjab.

One of the beloved nurses at this hospital, Elizabeth Taylor, while serving as dean of nursing at the Christian Medical College in Vellore, was awarded by the International Committee of Red Cross Societies the Florence Nightingale Medal for her "outstanding role" in raising the standards of nursing in India and for "exceptional devotion to duty."

Wilma Cracknell, Theresa Lorenz, and Myrtle Precise, among others, gave many years to nursing in this hospital, and Hannah Gallagher organized and placed on firm foundations the associated School for Training Laboratory Technicians.

Corpron's daughter, Ruth, was on the staff of the hospital for several years.

J. N. Hollister, *Southern Asia*. 1956.

Journals of the North India, Bombay, and Gujarat Annual Conferences.

Minutes of the Medical Council of the Methodist Church in Southern Asia. J. WASKOM PICKETT

CORPUS CHRISTI, TEXAS, U.S.A. Methodism first appeared in Corpus Christi in 1846 when the TEXAS CONFERENCE sent John Haynie there as a missionary because in the winter and spring of 1845-46 an American army under the command of General Zachary Taylor had

camped nearby. Haynie arrived February 4 and began preaching regularly in a theater. A few weeks later the army left the area, and Haynie also departed. In December, 1851 the Texas Conference listed Corpus Christi "to be supplied." In 1852 the town was incorporated, and the conference appointed Henderson Lafferty there. In 1853 Lafferty succeeded in organizing a society with eighteen white and six colored members, and he led in building an adobe church. As the only public building in town, the structure was used also by other denominations, and it served as a sort of community center. In 1876 the Methodists erected a frame church which served as a school house on week days. The congregation grew slowly; in 1900 the church had 129 members. By 1910 there were 300, and about 1914 a second church was established in the town. In 1938 a third church was organized. After World War II Methodism in Corpus Christi grew rapidly. A total membership of some 2,150 in 1941 more than doubled by 1950 and doubled again by the late 1960's. By that time there were ten white, one Negro, and two Spanish-speaking churches in the city. First Church was the largest with 3,581 members. In 1969 the thirteen churches in Corpus Christi reported 11,587 members, property valued at \$6,000,000, and some \$500,000 raised for all purposes.

First Church, organized in 1853, one year after the town was incorporated, remains the oldest church in the city. Its story is largely told in the account above. The church grew with the city, slowly at first, more rapidly later. In 1893 after forty years, the church had only 131 members, but in 1933, after another forty-year period, it reported 1,370. In 1950, there were 2,858 members. In recent years First Church has led in establishing new churches in the city, spacing them geographically so as to avoid duplication and competition. At the same time the congregation has maintained a strong missionary interest, supporting two missionaries, a husband and wife, on the foreign field. Between 1853 and 1969, forty-three ministers served as pastors of First Church. In 1970 the church reported 3,593 members, property valued at \$2,653,348, and \$316,671 raised for all purposes.

General Minutes, MES and TMC.

History of First Methodist Church, Corpus Christi. 1968.

M. Phelan, *Texas*. 1924.

JESSE A. EARL
ALBEA GODBOLD

CORSON, FRED PIERCE (1896-), American bishop, was born in Millville, N. J., April 11, 1896, the son of Jeremiah and Mary E. (Payne) Corson. He was educated at DICKINSON COLLEGE where he received a B.A. in 1917, *summa cum laude*, and an M.A. in 1920. Subsequently he has received forty-three earned and honorary degrees. He was made Man of the Year by Kappa Sigma Fraternity in 1950 and received the Yorktown Medal of the Society of Cincinnati, and the St. George's Medal for distinguished service to world Methodism. He also has received the Petrian Medal, St. Peters College; the Surin Medal, Third Order of St. Francis; the Gourgas Medal, Supreme Council 33° Masons; Rerum Novarum Medal from Pope Paul VI; Wesley Ecumenical Medal; and St. Olav Medal, Norway.

After joining the NEW YORK EAST CONFERENCE, he was appointed to Jackson Heights and New York City from 1919 to 1924; West Haven, Conn., 1924-26; Port Washington, N. Y., 1926-28; Simpson Church, Brooklyn, N. Y., 1928-30; Superintendent of the Brooklyn South District

1930-34; and became President of Dickinson College in 1934 and served in that capacity until he was elected bishop by the Northeastern Jurisdictional Conference in 1944. His conference elected him a member of the General Conference in 1932, 1940 and 1944. As bishop he was assigned to the superintendency of the Philadelphia area of The Methodist Church, at that time comprising the New Jersey, the Philadelphia, and the Central Pennsylvania Conferences. He remained in that Area for twenty-four years, until his retirement in 1968.

Bishop Corson married Miss Frances Blount Beaman of Charlotte, N. C., in 1922 and has one son, Hampton Payne Corson, M.D.

He served as President of the World Methodist Council, being elected to that position in 1960 for a five-year term. He was President of the Council of Bishops from 1952-53 and also served as President of the General Board of Education of The Methodist Church from 1948-1960. The Governor of Pennsylvania appointed him a member of the Governor's Commission for revision of the Constitution of the Commonwealth of Pennsylvania.

On special missions he, in 1947, was appointed by the Secretary of War to study occupation problems in Europe and made seven round-the-world tours studying conditions in missions, education and government about that time. In 1947-48 he represented the Council of Bishops in China and Japan at the centennial of China Methodism, and inspected the U.S. occupation in Japan as the official guest of General Douglas MacArthur. In 1951 he was a delegate to the World Methodist Conference in Oxford, England, and in 1955-59 was the fraternal messenger to British and Irish Methodist Conferences.

In 1962 Bishop Corson headed the Methodist observers to the Vatican Council and was honored with an extended period of visitation by Pope John XXIII who expressed interest in the worldwide work of Methodism and said that he did not forget Methodist bishops in his prayers.

Bishop Corson has delivered numerous lectures, among them the Peyton Lectures at Southern Methodist University, and the Gray Lectures at Duke, the Tipple Lectures at Drew, and the Willson Lectures at Centenary College, and the Quillian Lectures at Emory University. He was chosen by his fellow bishops to deliver the Episcopal address at the quadrennial General Conference in 1956.

Bishop Corson has written widely. Among his books have been a *Christian Philosophy of Education for the Postwar World* and *The Christian Imprint*. He continues to live in Philadelphia.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church. 1966.

N. B. H.

COSBY, LOUIS F. (1807-1883), Methodist Protestant preacher, was born in Staunton, Va., Jan. 14, 1807, the son of Dabney C. and Frances D. Cosby. He married Jane E. BeKern, January 13, 1833, and they had seven children. His wife died in 1853, and in 1861 he married Elizabeth Montgomery.

Licensed as an exhorter in the M. E. Church in 1828, Cosby soon joined the M. P. Church in Lynchburg, Va., and was a lay representative to the organizing session of the Virginia Conference in June, 1829. He served as assistant secretary on that occasion, and later was president of the conference two different times. Licensed as a M. P.

preacher, Dec. 12, 1829, he was admitted to the Virginia Conference and was appointed associate pastor at Lynchburg. He was stationed at Abingdon, 1831-32, and was sent to Norfolk in 1833. While there he assisted in organizing a church in nearby Portsmouth. In 1834 he was appointed to the Lynchburg and Bedford Circuit which had churches in six counties. The next year he located. In time he settled at Oakland, Va., where he farmed and preached. In 1834 he began writing under the pseudonym of Onesimus for *The Methodist Protestant*. He was a delegate to the 1870 General Conference. Western Maryland College awarded him the D.D. degree in 1872. He died July 6, 1883.

T. H. Colhouer, *Sketches of the Founders*. 1880.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

RALPH HARDEE RIVES

COSMOS is the commonly accepted designation for what is more properly listed as the Commission on the Structure of Methodism Overseas. This commission was authorized by the General Conference of 1948 as a liaison group between the General Conference of The Methodist Church and the churches overseas that had come into existence as the result of American missionary outreach. All memorials for changes in relationships of the General Conference to the churches overseas were considered and presented by this commission.

The commission saw that such remarkable developments were taking place overseas that the very structure of American Methodism needed study and revision, so that decisions for autonomy for these churches, or continued relation to the General Conference, might be made wisely. The General Conference of 1964 authorized a study conference of 175 overseas delegates and 125 from the U.S.A., to be held at Green Lake, Wis. It considered three possibilities: first, only such changes as seemed immediately mandatory; or, formation of a world council of Methodist Churches made up of autonomous churches meeting for fellowship and discussion; or, formation of a world church with regional autonomy. Pursuant to the Green Lake discussions, the 1968 General Conference authorized COSMOS to hold a world Methodist structure congress during the quadrennium 1968-72, and directed that there be also Jurisdictional convocations to inform and secure the judgment of American Methodists as to future United Methodist structure such as might best enable the church to fulfill its mission. In general, COSMOS is the representative agent and movement looking toward a worldwide Methodist organization—or reorganization. It envisions a structure which would leave the Methodists of any country free to come into or leave the world structure and to create within their own borders a united church if they desire so to do.

Discipline, UMC. 1968.

RICHARD C. RAINES

COSTA RICA is a country of Central America and a charter member of the United Nations. The area is 19,653 square miles, and the population (1968 est.) is 1,631,000. The capital is San José. Elements of prehistoric civilizations have been found there. Costa Rica was conquered and held by Spain until early in the nineteenth century. The five republics of Central America achieved freedom from Spain in 1821, and since then Costa Rica has maintained independence. Except for a brief period after



CHAPEL AT SCHOOL FOR PREPARATION
OF METHODIST WORKERS, ALAJUELA, COSTA RICA

World War I, Costa Rica has enjoyed a degree of political stability almost unique among the Latin countries. The government has a firm democratic base. Elementary education is compulsory and free, and the people pride themselves in having more schoolteachers than men at arms, and more school rooms than police stations.

Around the turn of the century, FRANCISCO G. PENZOTTI, a Methodist evangelist, preached in San José and other cities as agent for the AMERICAN BIBLE SOCIETY. His work prepared for later organization. In 1918, under a comity agreement, the M. E. Church was established by GEORGE A. MILLER (later bishop), as superintendent of the PANAMA MISSION. Eduardo Zapata of Mexico was appointed as pastor-in-charge at San José, and Rev. and Mrs. C. W. Ports came later in the year as the first Methodist missionaries. In addition to San José, congregations were organized in towns along the Inter-American Highway between San José and Panama. When a congregation developed at Golfito, a new banana port on the Pacific, the United Fruit Company provided a chapel. A training school for evangelistic workers in San José is a memorial to Mrs. Miller. The Colegio Metodista is the only government-recognized Protestant school whose graduates may enter the university in full accreditation. Church membership approaches 1,000, with a much larger constituency.

Costa Rica celebrated the fifteenth anniversary of its Methodism in 1967 with the seventh session of the Provisional Annual Conference of Costa Rica. The first meetings of the conference were held in El Redentor Methodist Church in San José, near the spot where Methodist work began fifty years before with George Amos Miller in charge. The observances continued throughout the fall of that year. The conference changed the name of the training school to the Methodist Theological Seminary. Bishop PEDRO ZOTTELE, who had been elected bishop in 1962 to fill out the term of Bishop B. FOSTER STOCKWELL, had been reelected for a four-year term by the 1964 LATIN AMERICA CENTRAL CONFERENCE, and he presided over the COSTA RICA PROVISIONAL ANNUAL CONFERENCE.

In early 1969, upon the retirement of Bishop Zottele, FEDERICO PAGURA was elected bishop and assigned to the Costa Rica and Panama Area, as president of that Provisional Conference.

British-related Methodism in Costa Rica began in 1889, when a Jamaican carpenter, Sidney E. Stewart, came to work on citrus and sugar-cane farms. He collected hundreds of signatures for a petition to the Methodist leader in Panama, asking for a minister to be stationed in Costa Rica. Under the leadership of the West Indian, E. A. Pitt,

who worked in Costa Rica for several years before entering the ministry in 1900, churches were built along a railroad at Limon, Pacuaribo, and Siquirres. The church never became large, however, and now ministers to about 700 Negro members.

The Methodist Theological Seminary, Alajuela, Costa Rica, is an institution which was founded in 1957, largely through the efforts of Bishop George A. Miller and friends, under the name of The Training School for Methodist Workers, for the purpose of training ministerial students and deaconesses of Costa Rica and Panama. The name was changed to the present name recently as one of the steps toward upgrading entrance requirements and the level of training. The possibility of establishing a Union Seminary is being promoted among other mission groups in Central America.

The Seminary is situated in the Central Plateau of Costa Rica, fifteen miles from San José. It is financed by the World Division and the Woman's Division of the BOARD OF MISSIONS of The United Methodist Church and by the Annual Conferences of Panama and Costa Rica.

Since 1965 a department of sacred music has been training young men and women to help in this area in the local churches. An active extension program is also carried on by this department. Special postgraduate courses and courses for laymen have recently been added to the curriculum. At present the school has approximately twenty students, in addition to those in the extension program.

Two large buildings and a duplex provide space for living quarters for students and faculty, for library, classrooms, offices, kitchen and dining room. A chapel was built in 1960 in memory of Margaret Miller, wife of Bishop Miller.

Marion F. Woods is director of the Seminary.

W. Easton, *Western Windows*. London: Cargate Press, n.d.
George A. Miller, *Growing Up*. Nashville: Parthenon, n.d.
_____, *Panama-Costa Rica*. 1936.

_____, *Twenty Years After*. 1936.
S. E. Stewart, *Foundation of the Wesleyan Methodist Church in the Republic of Costa Rica*. Mimeographed, 1945.
Tico Times, Costa Rica, Summer, 1967.
World Methodist Council Handbook. A. B. Moss

COTTRELL, ELIAS (1853-1937), a bishop of the C.M.E. CHURCH, was born on Jan. 31, 1853, at Holly Springs, Miss. He attended Central Tennessee College at Nashville and became a schoolteacher in 1873. Cottrell joined the C.M.E. Church in 1875 and was licensed to preach the same year. In 1877 he was ordained DEACON and in 1878 ELDER. He served pastorates in Tennessee and Mississippi until he was elected Book Agent in 1886. He was elected General Secretary of Education in 1890, where he served until elected bishop at the General Conference in 1894. He served as Senior Bishop for five years.

Bishop Cottrell died on Dec. 5, 1937.

Harris and Craig, *C.M.E. Church*. 1965.

I. Lane, *Autobiography*. 1916.

Who's Who in the Clergy, 1935-36.

RALPH G. CAY

COUGHLAN, LAWRENCE (? -1785), was born and educated in Ireland. He traveled as one of JOHN WESLEY's preachers from 1755 to 1764, when, without Wes-

ley's permission, he sought and obtained ordination by the Greek bishop, Erasmus. In 1765 he came to NEWFOUNDLAND on his own responsibility and began a ministry at Harbour Grace and the nearby settlement of Carbonear.

Some of the inhabitants of these communities asked the Society for the Propagation of the Gospel to appoint him as a missionary to them. He was so appointed and, with Wesley's encouragement, was ordained by the Bishop of London. Returning to Newfoundland in September, 1767, Coughlan continued to preach along Methodist lines. Writing to Wesley from Harbour Grace in 1772, he said: "I am and do confess . . . myself to be a Methodist. The name I love and hope I ever shall. The plan which you first taught me, I have followed, both as to doctrine and discipline." He formed CLASSES, held LOVE FEASTS, and formed one of the earliest Methodist societies in North America. When in the face of persecution he returned to England in 1773 there were two hundred communicants in the area he had served. He had visited Blackhead, twenty miles from Harbour Grace, where under his preaching many people were converted, and where they built in fourteen days a chapel to contain four hundred persons. Fishermen from the Isle of Jersey, who were influenced by his preaching, on returning home established Methodism in the CHANNEL ISLANDS. In 1776 he published his *Brief Account of the Work of God in Newfoundland*.

After his return to England he served for some time as minister of Cumberland Street Chapel, London. At Harbour Grace in 1966 a monument was erected by the National Historic Sites and Monuments Board of Canada to commemorate the man who introduced Methodism to Newfoundland.

D. W. Johnson, *Eastern British America*. 1924.

T. W. Smith, *Eastern British America*. 1877. N. WINSOR

COULSON, CHARLES ALFRED (1910-), British LOCAL PREACHER and scientist, was born in Dudley, 1910, and educated at Trinity College, Cambridge, of which he was Fellow, 1933-38. He has held several academic appointments, and is at present Director of the Mathematical Institute at Oxford. He has written three technical books and about three hundred research papers, chiefly in the field of quantum theory and theoretical chemistry, and has earned a reputation as a speaker and writer on the relations between science and religion. Among his books in this field are *Christianity in an Age of Science* (Riddell Memorial Lectures, 1953), *Science and Christian Belief* (John Calvin McNair Lectures, 1954), and *Science, Technology, and the Christian* (BECKLY LECTURE, 1960). He was elected Vice President of the Methodist Conference in 1959, and has been a member and speaker at various sessions of the WORLD METHODIST COUNCIL since 1956.

FRANK BAKER

COUNCIL, THE, an impractical and ill-fated scheme in early American Methodism, which Bishop ASBURY formulated in 1789—five years after the organization of the M. E. Church. The annual conferences, not then well organized as such, were scattered out over the seaboard; and the calling together of a general conference, which would have to be somewhat irregularly done at that time, made ASBURY feel that there might be a sort of executive

body arranged, with he himself presiding, which might better supervise the work of the church. The Council was to be composed of the bishop and PRESIDING ELDERS, but never less than nine altogether; they were to have authority to mature everything they should judge "expedient." The unanimous approval of the Council would be required for any measure, and nothing would be binding on any one annual conference unless a majority of that conference should approve; and the bishop would have power to call a meeting at any time and any place.

Asbury hoped that the establishment of this body would mitigate some of the criticism directed toward him for exercising a truly supreme power in the church. THOMAS COKE saw the weakness of the scheme, and would not accept Asbury's judgment on the whole plan. Some of the best leaders and most loyal followers of Asbury were also arrayed against him on the matter of the Council. Men like THOMAS WARE and JESSE LEE were strongly in opposition, and these three men, with JAMES O'KELLY, were very much interested in firmly establishing a regular general conference. Asbury's plan was intended as a substitute for such a general assembly of the church.

The Council was doomed from its start, as the requirement of unanimity made impossible all but the most trivial pieces of legislation, and gave always a veto power to Asbury.

As it turned out, the Council did not last long and Asbury himself had to give way regarding it when Coke came back from Europe. Coke, too, wanted a GENERAL CONFERENCE, as did the brethren who were becoming leaders in the connection. As Asbury gave way, he wrote ironically to EZEKIEL COOPER, "No court is sufficient but a general conference."

When the long desired general conference assembled in 1792, it is said that Asbury would not even hear the word of the Council mentioned. So the first quadrennial general conference of the M. E. Church at that date took over, and became ever after the sovereign body of Methodism in the United States.

F. Asbury, *Journal and Letters*. 1958.

E. S. Bucke, *History of American Methodism*. 1964. N. B. H.

COUNCIL, COORDINATING. (See COORDINATING COUNCIL.)

COUNCIL OF ADMINISTRATION OF THE E. U. B. CHURCH, THE GENERAL. The General Council of Administration of the EVANGELICAL UNITED BRETHREN CHURCH was the administrative and program coordinating arm of the denomination. Its duties and functions were described in the *Discipline* of that church in great detail, and it became an extremely powerful administrative agency. One of its functions was the right to act for the denomination in any emergency arising during the quadrennium requiring immediate action, the Board of Bishops to determine what constituted an emergency.

The Council originated in the Church of the United Brethren in Christ. At the General Conference sessions in 1917 the need was felt for an agency which would correlate the total program of the denomination and supervise a special advance program. It was set up as "The Board of Administration," and had all the powers formerly assigned to the Commission on Finance. It was also empowered to be the coordinating body for the entire

denomination acting with the bishops in securing harmony and efficiency in the plans of all church departments.

The council was officially organized May 21, 1917. J. S. Kendall served as its first executive secretary. He resigned Oct. 31, 1918, and was succeeded by S. S. Hough, who continued to serve in this office until 1937.

At its General Conference in 1938, The Evangelical Church voted to organize a General Administrative Council. It was the successor organization to the Commission on Finance. The duties of the Administrative Council were listed in the 1939 *Discipline* of the denomination, and included the right to determine the general budget for missions, education and benevolence, and to act for the denomination in an emergency between General Conferences. A. F. Weaver was elected executive secretary and treasurer.

When the two denominations were united in 1946, it was determined that the idea of the Council of Administration should be continued, and it was.

D. T. GREGORY was elected as the executive secretary and A. F. Weaver as the associate secretary. It was also provided in the plan and basis of union that the executive secretary was to be elected as the denominational statistician and the associate secretary was to serve as the general church treasurer. The title of associate secretary was dropped in 1955. Others who have served in the office of executive secretary are: L. L. BAUGHMAN, 1951-54; H. W. KAEBNICK, 1955-58; PAUL W. MILHOUSE, 1959-60; PAUL V. CHURCH, 1961-68. The following have also served in the office of the general church treasurer: H. W. Kaebnick, 1951-54, and Cawley H. Stine, 1955-68.

One of the primary functions of the General Council has been the correlation of the entire program of the denomination. This was not an easy task. In 1955 the General Conference established an Interboard Program Committee. Each agency in the church had at least one member representing it on this committee. Although some progress toward the goal of correlating and unifying the program of the church was made, the result was not wholly satisfactory. In order to strengthen this aspect of the work of the General Council of Administration, the General Conference of 1962 established the PROGRAM COUNCIL. All boards were made amenable to it in matters affecting local church program. The Program Council was able to correlate the program of the denomination and made real progress toward unifying it. The executive secretary of the Council of Administration served as Program Director.

There were also four areas of program work which were related to the Council of Administration: namely, the Departments of Stewardship, Social Action, Health and Welfare, and Communication.

Another major responsibility of the General Council of Administration came to be the handling of the denomination's ecumenical affairs. This had become increasingly important in its later years and constantly demanded a large segment of the time of the Executive Secretary. It then became expedient to employ a full-time executive in this area and PAUL WASHBURN was elected as such in 1964.

In The United Methodist Church. The Program Council of the E. U. B. Church was taken over into The United Methodist Church by the PLAN OF UNION between the Methodists and the E. U. B. connection in 1968. It embodies in The United Methodist organization many of the provisions which it had in the E. U. B. connection. It

is an incorporated body responsible only to the General Conference. Upon it serve at present fifteen bishops, three from each Jurisdiction and four ministers who are pastors and seven laymen from each Jurisdiction. This body continues to have great executive power, especially in correlating the work of the various boards and agencies. During the first quadrennium of The U. M. C. many details of administration continued to be worked out in this new, to the Methodists, body.

While the different Jurisdictions may have Program Councils if they please, they are not directed to have such though the Annual Conferences are. In each Annual Conference there must be a Conference Program Council whose duties are carefully outlined in the *Discipline*.

In each local church there must be a Council on Ministries whose duties are outlined in the *Discipline* as part of the work of the Program Council.

Disciplines, UB, 1918; EC, 1939; EC, 1947; EUB, 1963; UMC, 1968.

PAUL V. CHURCH

COUNCIL OF BISHOPS (The United Methodist Church, U.S.A.). The Constitution of The United Methodist Church provides: "there shall be a Council of Bishops composed of all the Bishops of all the Jurisdictional and Central Conferences. The Council shall meet at least once a year and plan for the general oversight and promotion of the temporal and spiritual interests of the entire church, and for carrying into effect rules, regulations, and responsibilities prescribed and enjoined by the General Conference and in accord with the provisions set forth in this PLAN OF UNION." (Division 3, Article III of the Constitution.)

The Council of Bishops is thus established as a constitutional entity. This gives it standing which neither the Board of Bishops in the former M. E. Church, nor the College of Bishops in the former M. E. Church, South, had. Both Board and College depended for their strength upon the individual bishops who composed them, as these men themselves met as Board and/or College and performed supervisory duties. There was no reference to and no standing given to either Board or College in the respective pre-union DISCIPLINES. Each bishop, however, was considered a general superintendent of the entire church.

With the adoption of the Plan of Union, the bishops of the Church were compartmentalized to an extent in their general church supervisory capacities by being placed in separate jurisdictions, or central conferences. What, however, each bishop lost in the way of personal general superintendency, the bishops as a whole gained by their organization constitutionally into a Council. This body has tremendous power under its mandate to meet and oversee the promotion of the "temporal and spiritual" interests of the entire Church. Its semi-annual meetings, as they now are, are attended by all the bishops of The United Methodist Church from all lands, and the program of the Council is so arranged as to call up for review and for direction all matters of moment which may press upon this Methodist Church anywhere in the world. The actions of the Council in matters of church-wide interest is of supreme connectional importance.

The Council of Bishops is empowered by the constitution to transfer bishops from one jurisdiction to another in certain instances, and to assign bishops under certain situations to work within a particular jurisdiction. The

Council of Bishops makes its own rules, though the General Conference has been given authority under a constitutional provision to "define and fix the powers, duties and privileges of the Episcopacy" (Constitution, Division I, Art. IV.5). However, the old Restrictive Rule (see **RESTRICTIVE RULES**) of the Episcopal Methodist Churches forbidding the General Conference to "change or alter any part or rule of our government so as to do away Episcopacy or destroy the plan of our itinerant general superintendency," stands.

The Council of Bishops acts as a sort of local church for the bishops who compose it, since they cannot be members of the General or Jurisdictional or Annual Conferences, and it never has been decided where a bishop's personal church membership inheres. They, in their Council, watch over each other, and hold a memorial service for their deceased brethren at one of their sessions during each year. The Council elects its own officers and makes its own rules for guidance in its many processes—all in harmony, of course, with Disciplinary powers.

N. B. Harmon, *Organization*. 1962.

N. B. H.

COUNCIL GROVE, KANSAS, U.S.A., the site of an early Methodist mission, is presently the county seat of Morris County, Kan., with a population of some 3,000 persons. However, its importance for Methodism began in the early 1800's. Council Grove was the most important way point on the Santa Fé Trail between the MISSOURI border—then the western limit of American settlement—and the Spanish town of Santa Fé. Council Grove being a fertile spot became a meeting place for settlers to take "council" for their mutual safety in the long trip ahead. It was at Council Grove that the United States commissioners negotiated with the Osage Indians for passage across their lands. The right-of-way, surveyed by the government in 1825-1827, became the Santa Fé Trail as it is still known, and from this "council" with the Osages came the name, Council Grove.

A treaty was made with the Kansa (or Kaw) Indians in 1846, giving them a reservation about twenty miles square, including the site of present Council Grove. Traders and government agents soon followed the tribe there. The treaty of 1846 had provided that the government would make an annual payment of \$1,000 for educating the Kaw Indians on location. In 1850 the M. E. Church, South, which had maintained a missionary to the tribe before this, made a contract with the government to establish a mission and school on the new reservation at Council Grove. The government provided funds for the building, and Allen T. Ward, an employee at the SHAWNEE METHODIST MISSION and Manual Labor School near the present KANSAS CITY, was sent to Council Grove to superintend construction. The building was designed to accommodate fifty students as regular boarders, in addition to teachers, missionaries, farmers, and other mission workers. The building was completed in February 1851, and school began in May 1851, under the direction of Thomas Sears Huffaker, who had also been at the Shawnee Manual Labor School. Henry Webster was in charge of the farming and stock, and Mrs. Webster supervised the kitchen. Classes for Indian children were held until 1854, when the school was closed because of the excessive cost—\$50 a year—of maintaining each student.

The Kaw Indians never responded well to the efforts

of the church, sending to school only boys who were orphans or dependents of the tribe, while girls were not allowed to attend school at all. Tribe members considered education and the ways of the white man degrading to the Indian character. While the school was in session, attendance averaged about thirty students, who received instruction in spelling, reading, writing and arithmetic. Indian boys worked on the farm, displaying facility in learning the principles of agriculture, but received no instruction in the trades. After the government withdrew its support in 1854, a school for the white children of Council Grove, one of the first in Kansas territory, was continued.

Under a treaty of 1859 the Mission building and grounds were conveyed by a United States land patent to the Council Grove Town Company in 1863. Descendants of Thomas Huffaker bought the land, from which, in 1951, the Kansas legislature authorized the purchase to be operated as a museum by the Kansas State Historical Society.

Council Grove and the Historic Kaw Mission, pamphlet, Kansas State Historical Society, Topeka, Kan.

D. W. Holter, *Fire on the Prairie*. 1969. STEPHEN C. COBB

COUNCIL ON MINISTRIES (Local Church). (See PROGRAM COUNCIL, The.)

COUNCIL ON WORLD SERVICE AND FINANCE. (See WORLD SERVICE AND FINANCE, COUNCIL ON.)

COURSES OF STUDY. The Methodist Church has always expected its ministers to spend time in reading and study. JOHN WESLEY admonished his early preachers to spend at least five hours a day in reading "the most useful books." American Methodists placed Wesley's admonitions in the 1785 *Discipline*; and FRANCIS ASBURY, although not favoring extensive formal education, urged the circuit riders to "read while they rode."

Later bishops set courses of reading for their ministers and sometimes examined them during annual conferences. By 1816, the bishops had agreed to recommend that a course of study be required of all ministers, and the General Conference in that year instructed the bishops to set up such a course in each annual conference. Either the bishop or a committee of his appointment was to formulate the course and candidates for the ministry were to be examined as to their mastery of the required subjects. This action was the basis for the more formal Conference Course of Study that later served as standard ministerial preparation for more than a century.

With extent, content, and integrity in the hands of individual bishops and conferences, the content and conduct of the course was far from uniform. For the most part, however, it coincided with the required two years "on trial," and included a solid core of Bible and doctrinal study, as well as grammar, rhetoric, geography, and history.

The General Conference of 1844 extended the course, instructing the bishops to prescribe a course in literature and science for admission on trial, and a four-year course of study for candidates for the ministry. In that year the first uniform course for all conferences was announced. The uniform list of books first appeared in the *Discipline* of the M. E. Church in 1848, and in that of the M. E. Church, South in 1878. In 1876, with two-thirds of its

ministers being local preachers, the M. E. General Conference ordered a course of study for that group. At various times special courses were provided for ministers in the German, Swedish, Danish, Norwegian, and Spanish language conferences.

The Methodist Protestant Church also developed courses of study. In 1830 the first *Constitution and Discipline* carried a list of thirty books to be studied over a three-year period. In 1834 the number was reduced to nineteen: ten for license to preach and nine additional for ordination. The same *Discipline* carried a list of forty-three books recommended as the minister's basic library. The 1858 *Discipline* carried a list of books almost identical with that of the M. E. Church and placed the course in the hands of the annual conferences.

By the middle of the nineteenth century the practice of all three branches of the church was similar. The prescribed books in all included *The Bible*, Wesley's fifty-two Standard Sermons, Wesley's *Notes on Old and New Testaments*, Richard Watson's *Theological Institutes*, and W. B. Pope's *Compendium of Christian Theology*. Non-theological subjects included before the development of public education were dropped and books on personal and social ethics were added. In all three churches the courses were in the hands of the bishops and the annual conferences and were administered by appointed or elected boards of examiners.

With the spread of collegiate education the demand arose for a better educated clergy. Theological seminaries were being established and the adequacy of the courses of study was being questioned. Many steps were taken to improve both content and administration. One action was to place supervision in the hands of a central agency—the Bureau of Correspondence of the M. E. Church, South in 1902, the Commission on Course of Study of the M. E. Church in 1916. After 1939 the work was continued in the Commission on Course of Study, later renamed the Commission on Ministerial Training. In 1944 the Commission was associated with the Board of Education, and in 1952 the General Conference assigned to the Department of Ministerial Education, Division of Higher Education, Board of Education full responsibility for prescribing "studies required for license to preach, introductory studies, and the four-year course of study," as well as advanced readings and studies for those who had completed the prescribed work.

At the time of reunion in 1939, entrance into annual conference membership in all three branches was normally through the Conference Course of Study for Traveling Ministers. The *Discipline* of 1940, while not setting any minimum education requirements, provided that graduation from theological seminary could be accepted in lieu of the course of study. In 1956 the General Conference made college and seminary graduation the standard for admission to an annual conference, with admission through the course study becoming the exception.

The *Discipline* of 1968 of The United Methodist Church continues the Courses of Study under the jurisdiction of the Department of the Ministry, working through the Boards of the Ministry of the respective annual conferences. It also provides for the courses to be offered at pastors' schools, usually held at theological seminaries during the summer, with correspondence work being provided for part-time supply pastors and others unable to attend such schools.

The Courses of Study, no longer the main doorway to

conference membership, are now largely an educational program for approved supply pastors. They set requirements of reading and study for license to preach, for achieving and retaining the office of approved supply pastor, for administering the sacraments, and for ordination as local deacon and elder. They also continue to provide an entry into annual conference membership for persons who have not met the regular educational requirements but whose ministry has warranted special consideration.

Discipline, UMC. 1968.

RALPH W. DECKER

COVENANT SERVICE. This is a form drawn up by JOHN WESLEY himself. A greatly modified form is explained as well as carried in *The Book of Offices* of The Methodist Church of Great Britain and Ireland. This is also found in the *Book of Worship for Church and Home* of The United Methodist Church, U.S.A., entitled: "An Order of Worship for Such as Would Enter into or Renew Their Covenant with God; For Use in a Watch Night Service, on the First Sunday of the Year, or Other Occasion."

On Dec. 25, 1747, John Wesley strongly urged the Methodists to renew their Covenant with God. His first Covenant Service was held in the French Church at Spitalfields on Aug. 11, 1755, when he recited the words of "that blessed man Richard Alleine," which he published that year in the *Christian Library*. Wesley issued this Covenant Service as a pamphlet in 1780, and the form was used without alteration for nearly a century. Various modifications were then made, until a later form was prepared which gave the people a larger share in the devotions. That form has now been revised with a deep sense of the importance of a service which has been a fruitful source of blessing to Methodism ever since 1755.

A special hymn called the covenant hymn, "Come, Let Us Use the Grace Divine," was written for this service by CHARLES WESLEY. The service itself begins either with the Wesley hymn or with some other suitable one, and through a successive series of prayers, meditations and thanksgiving, an adoration and confession litany proceeds into a final covenant which all are expected to repeat in unison. The office closes with the *Sursum corda*, "Lift up your hearts," and the trisagion, "Holy, Holy, Holy," as from the Ritual of Holy Communion. A rubric in the *American Book of Worship* states, "Holy Communion may follow this service beginning with the prayer of consecration; or a hymn may be sung and a blessing benediction immediately given." (See also WORSHIP, BRITISH METHODIST.)

Book of Worship. 1964-65.

N. B. H.

COVINGTON, KENTUCKY, U.S.A. Methodism began in the vicinity of what is now Covington in 1804 when the Licking Circuit was organized. A Methodist society was formed in Covington in 1827, a Sunday school was organized in 1831, and a brick church was built in 1832. Covington first appeared in conference appointments in 1832 when W. P. McKnight was appointed to "Newport and Covington." Covington became a station in 1838 and reported 156 members the next year. After the division of 1844, First Church, or Scott Street Church as it was then called, voted to adhere South. Second Church (MES) was organized in 1878.

Some twenty-seven members of First Church, unwilling to go into the M. E. Church, South, withdrew and formed Wesley Chapel M. E. Church, later known as Union Church. Prior to the Civil War, two more M. E. congregations were formed in the town, a German church in 1849 and Main Street Church in 1857. Union Church erected a small building in 1855 and a larger one at the close of the war. The windows of the latter were painted red, white, and blue to show the congregation's loyalty to the Union. In 1869 the Union members sponsored the organization of Shinkle Church, named for AMOS SHINKLE, banker and philanthropist, who served as Sunday school superintendent at Union Church, 1864-92.

At unification in 1939, the M. E. Church had six congregations in Covington with 2,341 active members, and the Southern Church had two congregations with 1,073 members. Today Covington is the head of a district in the KENTUCKY CONFERENCE.

In 1970 The United Methodist Church had eight congregations in the city, First Church being the largest with 685 members. In that year the eight churches reported 2,580 members, property valued at \$1,566,866, and a total of \$173,829 raised for all purposes.

General Minutes, ME, MES, TMC, UMC.
M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

COWEN, RAY HOWARD (1895-), American minister, was born Nov. 11, 1895, in Stockton, Mo., the son of Joseph A. and Laura A. (Reckard) Cowen. He was educated at the University of Nebraska (A.B., 1920), and BOSTON UNIVERSITY SCHOOL OF THEOLOGY (S.T.B., 1924). He married Evelyn L. Hawes, June 28, 1928, and they had two daughters. Cowen joined the NEBRASKA CONFERENCE in 1920 and served one year at Martell before entering the seminary. Transferring to the NEW HAMPSHIRE CONFERENCE in 1925, his appointments were: Lancaster and Grange, 1925-29; Concord, Baker Memorial, 1930-33; Derry and Londonderry, 1934-40; Lebanon and Grantham, 1941-42; Chaplain, United States Army, 1943-44; Southern District, 1945-50; Manchester, First Church, 1951-54; and Northern District, 1955-60. Cowen won Phi Beta Kappa in college, and was a delegate to the 1952 GENERAL CONFERENCE and to three Jurisdictional Conferences, 1948-56. He wrote two books, *His Perfect Recompense*, and *Meditations from a Wheel Chair*. He retired in 1961 and established residence at Chester, N. H.

General Minutes, MEC.
Minutes of the New Hampshire Conference, 1966.

WILLIAM J. DAVIS

COWNLEY, JOSEPH (1723-1792), British minister, was born on June 26, 1723, at Leominster, Herefordshire. He first heard the Methodists in Bath, and joined a society in Leominster in 1743, where he began to preach. He became an itinerant in 1746 and traveled in England and Ireland. He was a friend of GEORGE WHITEFIELD.

Cownley was one of the several preachers ordained by JOHN WESLEY after 1784 (see ORDINATION). From the account of him by John Gaultier it can be concluded that at an early stage (1746) Wesley used a form of commission for the itinerant work: "Mr. Cownley kneeled down; and Mr. Wesley, putting the New Testament into his hand, said, 'Take thou authority to preach the Gos-

pel.'" It was when Cownley was appointed to work in Scotland, however, that on June 4, 1788, he was ordained deacon and presbyter by Wesley. In 1792 Cownley and CHARLES ATMORE ordained ALEXANDER KILHAM and two others at a district meeting. "These proceedings," notes Frank Baker, "were stopped by the 1793 Conference as far as England was concerned, but apparently continued for ministers to be stationed in Scotland or on the mission field." Cownley died on Oct. 8, 1792.

T. Jackson, *Lives of Early Methodist Preachers*. 1837-38.
F. Baker, in *Proceedings of Wesley Historical Society*, xxiv, 102.
N. P. GOLDHAWK



EDWARD COX HOUSE

COX, ALVA IRWIN (1901-1967), American minister and leader in Christian education, was born at Coshocton, Ohio, Oct. 2, 1901, the son of Dana and Emma (Guilliams) Cox. He was educated at BALDWIN-WALLACE COLLEGE (A.B., 1923), and GARRETT BIBLICAL INSTITUTE (B.D., 1928). Baldwin-Wallace and OHIO WESLEYAN UNIVERSITY awarded him the D.D. degree in 1941 and 1960, respectively. On Sept. 6, 1923, he married Helen Roe, and they had three daughters and two sons.

Cox joined the NORTH-EAST OHIO CONFERENCE in 1921, and was ordained deacon in 1924 and elder in 1927. His appointments were: Mayfield, 1924-28; Mingo Junction, 1928-34; Cleveland, Parkwood-Asbury, 1934-39; Lorain, 1939-43; and executive secretary, Conference Board of Education, 1943-65. He was chairman of the Methodist Conference on Christian Education in 1949, and was a delegate to the ECUMENICAL METHODIST CONFERENCE in 1951, the World Conference of Christian Education in 1958, the GENERAL CONFERENCE in 1956 and 1964, and the JURISDICTIONAL CONFERENCE, 1948-64. He served as registrar of the Conference Board of Ministerial Training, and was chairman of the department of Christian Education, Ohio Council of Churches, 1962-65. He published *Christian Education in the Church* in 1965. Retiring because of illness in 1965, he died April 26, 1967, and was buried at Akron.

Minutes of the North-East Ohio Conference, 1967.
Who's Who in The Methodist Church, 1966. N. B. H.

COX, EDWARD, HOUSE, located about one mile northeast of Bluff City, Sullivan Co., Tenn., was designated as one of the historic SHRINES of The Methodist Church by the 1960 GENERAL CONFERENCE. By its action the General Conference distinctly honored a pioneer Methodist layman.

Edward Cox, born in Baltimore County, Md., in 1750, was probably the earliest Methodist settler in the Holston region of east TENNESSEE. He and his parents were among the first converts made by FRANCIS ASBURY in MARYLAND; they joined the Methodists in 1773. Soon afterward Edward migrated and settled on a tract of land north of the Holston River in east Tennessee. Returning east in 1775, he married Sallie Meredith and took her to Tennessee. On arriving at their destination they had prayer in their tent, probably the first prayer by a Methodist family in east Tennessee. Just when Cox built his house is not certain; he may have started it before going east to be married; in view of Asbury's recorded visits, it is not likely that the house was erected later than 1787.

Cox served as a soldier in the Revolutionary War while his wife and small child remained at the homestead in Tennessee. After the war, he opened his house for religious services which he himself often conducted, and though not ordained he is said to have administered the sacraments at times. Also, he took the names of those who desired to become Methodists when a preacher should arrive.

Between 1788 and 1806, Asbury, as shown by his *Journal*, visited and preached in the Cox home a number of times, and on one occasion he is said to have held a conference there, with some of the preachers sleeping in the barn for lack of room in the house. Cox's house was available for Methodist services as long as he lived. He died in 1852 at the age of 102.

In 1966 the HOLSTON CONFERENCE purchased the Cox House and seven-tenths of an acre of land from Mr. and Mrs. Lyle Smith for \$10,000. Since that time the conference commission on archives and history has spent more than \$20,000 restoring, renovating, and furnishing the house with period furniture. On April 22, 1967, the Edward Cox House was dedicated as a Methodist historic shrine by Bishop H. ELLIS FINGER, JR. with more than 300 persons attending the ceremony.

F. Asbury, *Journal and Letters*. 1958.

C. E. Lundy, *Holston Horizons*. Bristol, Tenn.: Holston Conference Interboard Council, 1947.

Minutes of the Holston Conference, 1967-69.

R. N. Price, *Holston*. 1913.

ALBEA GODBOLD

COX, JOSIAH (1828-1906), British missionary pioneer to Central China, was born at Tipton, Staffordshire, March 7, 1828. When a student at Richmond College, he volunteered to follow GEORGE PIERCY to China, paying his own expenses. The WESLEYAN METHODIST MISSIONARY SOCIETY then decided to accept the challenge of the newly opened country, despite financial problems in the society, and opened a special "China Fund" separately from the general income. Cox was sent with William R. Beach to Canton in 1853, remaining there until the Opium War of 1857-60. In 1858 he briefly opened a dispensary at Canton. While he was on furlough, a letter reached him assuring him of an opening in Nanking, and he returned there in 1860 but found the town closed to him. He moved on to Hankow, bought property, and began work there the same year. Concerned with medical needs, he approached W.M.M.S. for a doctor, and Dr. F. Porter Smith, the first-appointed medical missionary, was sent to Hankow in 1864 and remained until his health broke down in

1870. Cox, who had laid the foundation of Wesleyan missionary endeavor in Central China, returned in ill health to England in 1875 and died October 11, 1906.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921-24.
CYRIL J. DAVEY



MELVILLE B. COX

COX, MELVILLE BEVERIDGE (1799-1833), first American missionary to AFRICA, was born in Hallowell, Me., on Nov. 9, 1799. Converted in 1818, he joined the M. E. Church, was licensed as local preacher in March 1821, and started traveling on the Kennebec District. He was received on trial in the NEW ENGLAND CONFERENCE in 1822 and was appointed to the Exeter Circuit. In his zeal to preach the Gospel, he strained himself to the utmost, often sleeping in wet clothes in the woods on his way between distant farms. In May of 1825 he became seriously ill, contracted tuberculosis, and was near death. Superannuated in 1826 and 1827, he traveled southward in search of a more congenial climate. In 1828 he located.

In BALTIMORE, Md., on Feb. 7, 1828, he married Ellen Cromwell, who died in December 1830. During his years in Baltimore Cox edited *The Itinerant*, a religious weekly. Returning to the ministry, he was received into the VIRGINIA CONFERENCE by transfer early in 1831 and appointed to RALEIGH, N. C. After a few months his voice and health broke down, compelling him to locate. Later in the year his thoughts turned to mission work in South America. Presenting his concern to Bishop ELIJAH HEDDING, he was asked if he would be willing to go to LIBERIA instead. On May 7, 1832, the bishops decided unanimously to send Cox as missionary to Liberia. He was commissioned by Bishop JAMES O. ANDREW.

Sponsored by the Young Men's Missionary Society of New York, Cox sailed on the S.S. *Jupiter* from Norfolk on Nov. 6, 1832, via Freetown, SIERRA LEONE, where he was approached to buy valuable property which the Basle Mission had abandoned in MONROVIA. Upon arrival Cox bought the house and three adjoining town lots for \$500,

which transaction led to the incorporation of the Mission Society in New York.

Cox arrived in Monrovia, Liberia, March 8, 1833. As superintendent of the Methodist Mission in Liberia, he did an astonishing amount of work during the few months he lived there. At Caldwell he conducted the first CAMP MEETING at which twenty-five to thirty persons declared their conversion and allegiance to God; he helped rally the people interested in SUNDAY SCHOOL work (mainly Christian education of tribal boys) and got it off to a new start; the Methodist work he met upon arrival was organized as a branch of the church in America.

He mapped out mission strategy in regard to new stations, education, and personnel. All this was done within five weeks of arrival. On April 12, Cox was stricken by the dreaded "African fever," malaria. Almost immediately he was laid low and suffered repeated attacks until his emaciated body gave up the struggle on July 21, 1833. His body is buried in Monrovia. It was Cox who uttered the famous challenge, "Though a thousand fall, let not Africa be given up."

W. C. Barclay, *History of Missions*. 1949.

M. B. Cox, *Remains*. 1840.

W. T. Wickstrom, "The American Colonization Society and Liberia." Ms., Hartford Seminary Foundation, 1958.

ARTHUR BRUCE MOSS

CRABBE, GEORGE W. (1875-1951), American temperance leader, was born in London, Ohio, on June 1, 1875. He studied at DEPAUW and Ohio Universities before connecting himself with the anti-saloon movement in 1906. He was attorney for the Ohio Anti-Saloon League, 1906-13; superintendent of the West Virginia League, 1913-17; and superintendent of the Maryland and Delaware League, 1917-46. The BALTIMORE CONFERENCE elected him a lay delegate to seven GENERAL CONFERENCES from 1924 to 1948, and also to the UNITING CONFERENCE in 1939. He was chairman for drafting the disciplinary stand of the M. E. Church against alcohol, 1924-28, and vigorously contended throughout the prohibition period for enforcement of the law in Maryland.

Clark and Stafford, *Who's Who in Methodism*. 1952.

EDWIN A. SCHELL

CRAGG, ERNEST LYNN (1896-), South African minister and theological tutor, was born in Leeds, England on Dec. 21, 1896, and came to SOUTH AFRICA in 1908. Accepted as a probationer in 1918, he was trained at Richmond College, England, 1921-24, and returned to circuit work in South Africa. He subsequently held office as Secretary of the Kimberley and Bloemfontein District Synod 1928-9, of the Cape District 1932-45, and Chairman of the Kimberley and Bloemfontein District 1946-7. He became President of Conference in 1947, transferring as Chairman to the Grahamstown District during his year of office in 1948, and later was Chairman 1956-9.

A graduate of the Universities of Cape Town (B.A.) and of London (B.D. Hons.), his chief work has been in theological training. He was appointed Vice-Principal of the newly-established Theological College, Bollilhope, Cape Town in 1930, and virtually alone carried the entire curriculum until in 1940 World War II closed the college doors. Here he trained white Methodist ministers. From 1948, he was appointed Warden of WESLEY HOUSE, Fort

Hare, where African, Cape Coloured and Indian Methodist ministers were trained. He continued in office until the government took over the University College of Fort Hare in 1959. He retired from the active ministry in 1965.

A deep interest in theology, preaching and administration has marked his ministry, and he has never permitted defective sight to impair the quality of his service. During the pioneer period at Bollilhope, during the war period when he never lost touch with the theological students entrusted to his care as Secretary of the Board of Examiners (1942-5), and in the concluding period at Fort Hare, he has in succession trained ministerial students of every racial group.

LESLIE A. HEWSON

CRAG, CLARENCE TUCKER (1895-1953), American minister, teacher, and theologian, was born on June 7, 1895, in Benton Harbor, Mich., to Alfred and Clara (Tucker) Craig. After undergraduate studies at MORNINGSIDE COLLEGE (B.A., 1915), he entered BOSTON UNIVERSITY SCHOOL OF THEOLOGY. Following his studies for the S.T.B. (1919), he continued graduate studies at Harvard (1919-20), Basel (1920), and the University of Berlin (1921-22), and completed work for the Ph.D. degree from BOSTON UNIVERSITY in 1924. In 1925 he married Rena Catherine Stebbins, and to them were born four children.

In 1918 he was ordained in the Methodist ministry and served various charges: Walpole, Mass. (1918-19), Trinity in Evansville, Ind. (1921); Clifton in Cincinnati (1922-26); and Simpson in Brooklyn, N. Y. (1926-28). From this latter church he was called to teach at the Oberlin Graduate School of Theology as professor of New Testament language and literature. After eighteen years at Oberlin, he went to Yale as professor of New Testament until 1949. At that time he accepted the invitation to become head of New Testament and Dean of the Theological School at DREW UNIVERSITY, and he served there until his untimely death on Aug. 20, 1953.

Craig's academic interest is represented by his writings: *The Beginning of Christianity*, 1943; *One Church*, 1951; Introduction and Exegesis of I Corinthians in *Interpreter's Bible*. His participation—a high honor in the scholarly world—in the New Testament division of those producing the Revised Standard Version of the Scriptures was of note, as was also the fact that Glasgow University in 1951 granted him an honorary degree for his New Testament scholarship. His interest in the "One Church" is evidenced by his service in the WORLD COUNCIL OF CHURCHES, where he was chairman of the American Theological Committee of the Faith and Order Commission, and American associate editor of the *Ecumenical Review*. He was a member of the editorial board of the scholarly journal, *Religion in Life*, at the time of his death. He served for several years on the Commission on WORSHIP of The Methodist Church, and took a prominent part in the creation of the *Book of Worship*.

Drew Gateway, Vol. XXIV, No. 1, Autumn, 1953.

New York Times, Aug. 21, 1953.

Who Was Who in America, 1951-1960. DUANE C. CRAGE

CRAM, WILLARD GLIDEN (1875-1969), missionary to KOREA and mission board executive, was born Dec. 11,

1875, in Doudton, Ky. He graduated from ASBURY COLLEGE, Wilmore, Ky., in 1898, and later received the D.D. from Asbury and the LL.D. from KENTUCKY WESLEYAN.

In 1902 he was ordained in the KENTUCKY CONFERENCE (MES) and appointed a missionary to Korea. For fourteen years he engaged in evangelistic and literary work in Seoul and Songdo. He made rapid progress in the Korean language, and was a leader not only in his mission but also in the work of the church as a whole in Korea. In the absence of the bishop, he was three times elected president of the Korea Mission Conference. He served on the Board of Bible Translators, was editor of the *Christian Advocate*, and assistant editor of the *Christian News*.

In 1917 he returned to America to serve as associate director-general of the Missionary CENTENARY Movement, a campaign to raise \$35,000,000. Upon request of the Korean Mission, he was released from this work in 1920 to act as director of "the Centenary" on the field, particularly in the use of increased appropriations.

In 1922 he returned to the Board of Missions where he completed the work of the Centenary Movement. In 1926 he was elected General Secretary of the Board of Missions (MES), in which office he continued until unification in 1940, when he became executive secretary of the Joint Division of Education and Cultivation of the Board of Missions and Church Extension of The Methodist Church, with offices in New York City. Cram was five times a member of the GENERAL CONFERENCE of the M. E. Church, South, and also a member of the UNITING CONFERENCE. In 1930 he was one of the American Commissioners sent to Korea to help to organize the autonomous Korean Methodist Church. He is the author of *Methodism and Kingdom Extension*.

Cram retired in 1944 and returned to Nashville, Tenn. to reside. He died there October 29, 1969.

J. S. Ryang, Korea. 1930.
Who's Who in America, 1948.

CHARLES A. SAUER

CRAMER, MICAH JOHN (1835-1898), American clergyman and diplomat, was born at Schaffhausen, Switzerland, Feb. 6, 1835. He emigrated to the United States with his father, after his mother's death, settling in CINCINNATI, Ohio, where he was employed by the Methodist BOOK CONCERN to learn the printer's trade. Self-taught, he entered WESLEYAN UNIVERSITY and worked his way through. He was admitted to the CINCINNATI CONFERENCE in 1860. He was pressed into military service during the Civil War, after the raid of Confederate General John H. Morgan, and set to digging trenches in KENTUCKY. This resulted in illness due to exposure.

He married Mary Frances Grant, sister of General ULYSSES S. GRANT, on Oct. 27, 1863. He was appointed by Bishop MATTHEW SIMPSON to serve English and German speaking churches in NASHVILLE, Tenn., which were abandoned by their pastors after the fall of Vicksburg. He was named by President Lincoln as post chaplain at Newport Barracks. In May, 1867, he was appointed by President Andrew Johnson to the consulate at Leipzig, GERMANY, and then served as minister to DENMARK in 1871. Ten years later he was transferred to a diplomatic post in SWITZERLAND.

Returning to the United States in 1885, he taught at BOSTON SCHOOL OF THEOLOGY, DREW THEOLOGICAL SEMI-

NARY, and DICKINSON COLLEGE. Cramer died at Carlisle, Pa., on Jan. 23, 1898 and was buried at Elizabeth, N. J.

Appleton's Cyclopaedia of American Biography.
Minutes of the Newark Conference.
Newark Conference Centennial History.

EDGAR B. ROHRBACH

CRAMER, THOMAS EDMUND (1864-1939), American minister, was born in Johnstown, Pa., Oct. 4, 1864, the son of Rev. and Mrs. Wilson Cramer. In 1894 he married Jennie Love, a minister's daughter, and they had one daughter. He graduated from OHIO WESLEYAN, which also gave him an honorary D.D., and from BOSTON UNIVERSITY SCHOOL OF THEOLOGY. He was admitted to the NEW HAMPSHIRE CONFERENCE on trial in 1894. Included in his later appointments were Hillsboro, 1897; Somersworth, 1898-99; Littleton, 1900-04; Keene, 1905-08; Superintendent, Concord District, 1909-14; Main Street, Nashua, 1915; Superintendent, Manchester District, 1916-20; Northern District, 1921-24; Trinity, Manchester, 1925-27; and Field Agent of the Preachers' Aid Society, 1928-37. He was a member and treasurer of that society for thirty-two years, and while he was treasurer the fund grew from \$26,500 to \$170,800, with \$50,000 additional from wills. He was editor of the conference Minutes, a member of the conference board of trustees, and of the board of stewards. He was a member of the board of trustees of TILTON SCHOOL and its president. The GENERAL CONFERENCE appointed him a member of the Board of Sunday Schools, a position he held for eight years. After one year in retirement, he died on Jan. 5, 1939.

Journal of the New Hampshire Conference, 1939.

WILLIAM J. DAVIS

CRANDALL, ROBERT ANDREW (1929-), elder of the Ozark Conference of the FREE METHODIST CHURCH, was born at Mt. Vernon, Mo. He was educated at CENTRAL COLLEGE, McPherson, Kan. (A.A.); SEATTLE PACIFIC COLLEGE (A.B.); and Nazarene Theological Seminary (B.D.). He married Lois E. Crown in 1951. She died in 1967, and he later married Judith N. Howard in 1969. He served as pastor, 1950-60, of Free Methodist churches in El Dorado Springs, Carthage, and Kansas City, Mo. He was assistant director, Free Methodist Youth, 1960-62, and general director of that body, 1962-67. He has been general director of the Department of Christian Education of his church at Winona Lake, Ind., since 1967. He is a contributor to *Youth and the Church* and to *Arnold's Commentary*. He has been editor of *Youth in Action* since 1962, and editor of *Current* since 1968. He is a member of the Board of Directors, National Sunday School Association; Indiana Sunday School Association; National Holiness Association; Secretary, Church Commission on Scouting; and a member of Boy Scouts of America.

BYRON S. LAMSON

CRANDON INSTITUTE is a Methodist school at MONTEVIDEO, URUGUAY. In 1879 Cecilia Güelfi, a Uruguayan high school teacher, left her job to found a series of evangelical day schools in various parts of the city of Montevideo. When she died, the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church took over the

fourteen little schools and later made them into one big school called Evangelical Lycée.

There have been some outstanding principals of that school who have had real vision for the future. Such were Elizabeth Hewitt and Jennie Reid. When the first unit of the present plant was built, the school was given the name "Crandon" in honor of Mrs. Frank P. Crandon, who helped to finance the three-story building.

During its history Crandon has had as its goal to contribute to the intellectual, cultural, and spiritual life of children and youths, stressing the spiritual aspects of life and the formation of character based upon Christian principles.

The school has departments for primary, secondary, and junior college with about 1,200 students of both sexes. The lower departments follow the official program of the government with, in addition, intensive study of English and Christian education. In junior college (two years) the students prepare to become bilingual secretaries, and graduates are well known all over Uruguay. There are 120 students in this department.

Crandon also has departments in English, home economics, audiovisual aids, personal guidance, music, library, and physical education.

In 1957 Crandon's work was extended to the city of Salto. In 1966 the school at Salto had its first unit made possible by gifts from the Woman's Division of the BOARD of Missions of The Methodist Church. In 1965 Crandon in Salto became autonomous, though keeping a close relationship with Crandon in Montevideo. It has classes at elementary and secondary levels.

Crandon in Montevideo in 1966 had three buildings. Güelfi Hall, the most recently built, includes a chapel seating 200. The general principal is Jose A. Richero, the first Uruguayan and the first man to occupy the post. There are two other principals, a business manager, ninety-five teachers, and forty-five secretaries and other employees.

Barbara Lewis, *Methodist Overseas Missions*. 1960.

EARL M. SMITH

CRANE, FRANK (1861-1928), American pastor and journalist, was born at Urbana, Ill., May 12, 1861, the son of James Lyon and Elizabeth (Mayo) Crane. He attended ILLINOIS WESLEYAN UNIVERSITY, 1877-78, and later was awarded honorary Ph.B. and D.D. degrees by that school. NEBRASKA WESLEYAN also gave him the D.D. He married Ellie C. Stickel, Sept. 26, 1883. Admitted to the ILLINOIS CONFERENCE in 1882, he served twenty-two years as a Methodist preacher and five as a Congregationalist. His Methodist pastorates were in ILLINOIS and at First Church, Omaha, Neb. His appointments in Illinois were: Roodhouse, Ashland, Island Grove, Rantoul, Urbana; First Church, Bloomington; and Trinity and Hyde Park Churches, Chicago. He served two Congregational churches—People's Church (independent), Chicago, and Union Church, Worcester, Mass.

Though a popular and effective preacher, Crane began to feel that the ministry was tame and cramping, and in 1909 he entered journalism. For the first few months he was not successful, but before long he was established as a writer for popular magazines and the newspaper syndicates. In time he became renowned for his 400-word inspirational, personal, common sense essays which were long a daily feature in scores of newspapers. He pub-

lished nearly twenty books, including *Why I Am a Christian*, *The Ten Commandments*, and *The Song of the Infinite* (the 103rd Psalm). His brief, syndicated articles were printed in book form: *Four Minute Essays* (10 volumes); *The Crane Classics* (10 volumes); and *Everyday Wisdom*. He died Nov. 5, 1928.

Dictionary of American Biography.

Who Was Who in America, 1897-1942.

JESSE A. EARL

CRANE, HENRY HITT (1890-), American minister, pastor and lecturer, was born at Danville, Ill., on Feb. 2, 1890, the son of Charles Alva (pastor of People's Temple, Boston) and Sallie Hitt (Crane). He was educated at the Boston Latin School, 1905-1909. Thence he went to WESLEYAN UNIVERSITY, Connecticut, where he received the A.B. in 1913, the D.D. in 1930. From BOSTON UNIVERSITY he received the S.T.B. degree in 1916 and the L.H.D. in 1954. DEPAUW granted him the doctorate in 1921 and FLORIDA SOUTHERN the LL.D. in 1939. He also received the L.H.D. from WEST VIRGINIA WESLEYAN in 1958, and from Hillsdale College in 1959. He married Helen Margaret Beck on June 24, 1915, and their children are Henry Hitt, Frank Crane, Charlotte Esther (Mrs. Frank W. McCune).

Dr. Crane joined the NEW ENGLAND CONFERENCE on trial in 1914, was ordained a DEACON in 1915, and came into full connection as an ELDER in 1916. He served in Gorham, Me., 1916-18; Newton, Mass., 1918-20; Malden, Mass., 1920-28; Elm Park Church, SCRANTON, Pa., 1928-38; Central Church, DETROIT, from 1938 to 1958, at which time he became a minister emeritus of that church.

Dr. Crane was a member of the UNITING CONFERENCE in Kansas City in 1939 and of the GENERAL CONFERENCE of The Methodist Church in 1940, '44, '48, '52. He was a member of the JOINT HYMNAL COMMISSION of the M. E. Churches in 1930-34, and took a prominent part in compiling the hymnal of that date. He was a delegate of the WORLD COUNCIL OF CHURCHES in 1948, and was a member of the Public Review Board of the United Auto Workers in 1962. In his early years he did secretarial service for the Army Y.M.C.A. in England and France in 1917. He is a trustee of BENNETT COLLEGE (1940-) and of ADRIAN COLLEGE (1948-53); and has contributed articles, essays and sermons to magazines and church publications. Dr. Crane took part in the great debate in the General Conference of 1944 supporting ERNEST F. TITTLE, who brought in then a majority report from the Committee on the State of the Church opposing asking the church to pray for victory in the war then raging. During his active career he was in great demand as a college and university chapel preacher and lecturer. Since retirement he continues to live in Detroit.

Who's Who in The Methodist Church, 1966.

N. B. H.

CRANE, JONATHAN TOWNLEY (1819-1880), American minister, was born at Connecticut Farms, now Union, N. J., on June 18, 1819. He was a descendant of Stephen Crane, member of the NEW JERSEY delegation to the first and second Continental Congresses. After he was graduated from the College of New Jersey, which later became part of Princeton University, Jonathan Crane was licensed in 1844 as a local preacher and became presiding elder of the Parsippany Circuit. In the next three years

he preached in various communities from Quarantine and Port Richmond to Orange, N. J.

In 1848 he married Mary Helen Peck, daughter of GEORGE PECK. They had fourteen children, of whom the most celebrated was Stephen Crane, named for his distinguished forebear, and famous as the author of the classic American novel, *The Red Badge of Courage* and other works.

For ten years Jonathan Crane served as principal of the New Jersey Conference Seminary at Pennington, N. J. He taught at the DREW THEOLOGICAL SEMINARY in its first year and in 1856 received the D.D. degree from DICKINSON COLLEGE. Thereafter he served in various pastorates in New Jersey. His last ministry was at the Drev Centennial M. E. Church in Port Jervis, N. Y., where he died on Feb. 16, 1880.

Crane preached the moral responsibility of the church, and published many volumes derived from his sermons. As early as 1859, he proposed the gradual liberation of the Negro slaves in the South, urging their religious instruction and "the general cultivation of their minds." Among his works were: *Holiness the Birthright of All God's Children*, 1874, and *Methodism and Its Methods*, 1875.

Dictionary of National Biography.
M. Simpson, *Cyclopaedia*. 1878.

LOUISE ZARA

CRANSTON, EARL (1840-1932), American bishop, was born at Athens, Ohio, June 27, 1840, the son of Earl and Jane (Montgomery) Cranston. His ancestry went back to Governors John and Samuel Cranston of colonial RHODE ISLAND. He won degrees from Ohio University (A.B., 1861; A.M., 1866), and was awarded an honorary LL.D. by that institution and the D.D. degree by ALLEGHENY COLLEGE. He enlisted on President Lincoln's first call for troops in 1861 and rose from first sergeant to captain of Ohio Infantry and West Virginia Cavalry. (Cranston told Bishop W. F. McDOWELL that he was once wounded by a "spent ball," and McDowell often used that as an illustration of good aim but lack of force!) On dedicating an addition to the Guyandotte Church in Huntington, W. Va., in 1915, Cranston said, "The first time I came here was during the Civil War as captain in the Union Army with this church as headquarters."

Cranston joined the OHIO CONFERENCE in 1867. His pastorates were: Marietta, 1867; Portsmouth, 1868-69; Columbus, 1870; Winona, Minnesota, 1871; Jacksonville, Illinois, 1872-74; Evansville, Indiana, 1874-75; Cincinnati, 1875-78; Denver, 1878-80. He served as PRESIDING ELDER in Denver, 1880-84, and was one of the promoters of DENVER UNIVERSITY. He was publishing agent in CINCINNATI, 1884-96. Elected bishop in 1896, he served in PORTLAND, Ore., 1896-1904 and in Washington, D. C., 1904-16. He gave episcopal supervision in CHINA, JAPAN, and KOREA, 1898-1900, and in MEXICO in 1903. In 1907 he served as a commissioner for the M. E. Church on the union of Methodism in Japan. He was a delegate to the 1911 ECUMENICAL METHODIST CONFERENCE.

Cranston persistently advocated the reunion of American Methodism. He declared that both Methodisms were "equally legitimate and apostolic." In 1915 he wrote, "An English Methodist, who had the traditional British trait well developed, confessed that when he resorted to prayer to thwart the union of two branches of English Methodism on terms unsatisfactory to him, he found he could not

pray. That ended his opposition." In 1915, when seventy-five years of age, Cranston published a book, *Breaking Down the Walls, a Contribution to Methodist Unification*, a candid discussion of the issues and problems and an eloquent plea to the Episcopal Methodisms to rise above their differences and unite for the sake of the kingdom of God. Southern Bishop JOHN M. MOORE well said of Cranston, "When the cause seemed lost, no kind of surrender came from him. Earl Cranston was a pier that held Methodism within the channel." Cranston's wisdom, his knowledge of the South, and his unceasing labors contributed much to the ultimate unification of Methodism.

Cranston was married three times: to Martha A. Behan, Oct. 7, 1861; to Laura A. Martin in 1874; and to Lucie M. Parker in 1905. He had one son by the first wife and two daughters by the second. He died in New Richmond, Ohio, Aug. 18, 1932, and was buried with military honors in Arlington National Cemetery.

F. D. Leete, *Methodist Bishops*. 1948.

National Cyclopaedia of American Biography. JESSE A. EARL
ALBEA GOBOLD

CRANSTON, RHODE ISLAND, U.S.A. Early Methodism in Cranston, a town south of Providence, centered in the General LIPPITT homestead which was built in 1736. JESSE LEE stayed there when he was mapping out a circuit for RHODE ISLAND in 1791. Lippitt was a cordial host to all itinerant Methodist preachers. It is said that there were fifteen spare beds, and that he often fed twenty-five or more at table. Bishop ASBURY made five visits there. In 1802 a small chapel was built on the property, but no permanent church building was constructed in the town. Asbury entertained Bishop WHATCOAT there in 1800. In 1802 there was a gathering of Methodists from a wide area, and Asbury ordained preachers who could not go to the MAINE CONFERENCE. In 1808 Jesse Lee made his final visit to Cranston, and Asbury's last visit was in 1813 in the company of Bishop MCKENDREE. Asbury presented his tea canister to the Lippitts, and it is now in the Methodist Historical Society in BOSTON UNIVERSITY. The house was restored in the 1950's by Dr. William L. Mauran, Jr., who is the fifth generation of the Lippitt family. The Bible desk from the little chapel is preserved in the Phoenix Methodist Church, which is called the successor of the Cranston society.

Zion's Herald, March, 1957.

DAVID CARTER

CRAVEN, BRAXTON (1822-1882), American minister and first president of Trinity College, now DUKE UNIVERSITY, was born on Aug. 22, 1822. He entered the ministry when very young, and at nineteen he was elected principal of the Union Institute in Randolph County, N. C. Under his constant and wise supervision, this institution gradually enlarged and extended its sphere of influence until, in 1851, it was taken under the patronage of the NORTH CAROLINA CONFERENCE of the M. E. Church, South. Finding it necessary to borrow from the Literary Board of the state in 1853, he, with certain others, became personally responsible for the security needed to obtain the loan. In 1859 he succeeded in having the institution placed wholly under the control of the Conference, and the name became Trinity College. He resigned the presidency in 1863—which was in the midst of the Civil War—and was stationed for two years at the

Edenton Street Church in RALEIGH, N. C. In 1865 he was reelected president of Trinity and remained in that position until retirement. He joined the North Carolina Conference (MES) in 1857. His grandson, James Braxton Craven, became a prominent member of the WESTERN NORTH CAROLINA CONFERENCE.

Braxton Craven died Nov. 7, 1882.

Jerome Dowd, *Life of Braxton Craven, D.D., LL.D.* Raleigh: Edwards and Brompton Printers, 1896.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

CRAVEN, JAMES BRAXTON (1879-1947), American minister and annual conference leader, was born May 8, 1879, at Trinity, N. C., the son of James and Nannie (Burrough) Craven. His father was a physician, and his grandfather, BRAXTON CRAVEN, was the first president of Trinity College, now DUKE UNIVERSITY. Young Craven was educated at Trinity College and VANDERBILT UNIVERSITY. Duke University awarded him the D.D. degree in 1938. He married Katherine S. Covington, June 22, 1905. They had a daughter who died in childhood, and a son, James Braxton, Jr., who is a judge of the United States Court of Appeals, Fourth District.

Craven joined the WESTERN NORTH CAROLINA CONFERENCE (MES) in 1900. His appointments were: Hot Springs, 1900; Coolee, 1901-04; Holmes Memorial, Salisbury, 1904-05; Bethel, ASHEVILLE, 1905-07; student at Vanderbilt, 1907-08; South Main, Salisbury, 1908-09; professor in Davenport College, 1909-10; president of Davenport College, 1910-21; Greensboro District, 1925-29; Main Street, GASTONIA, 1929-33; West Market, GREENSBORO, 1937-44, and the CHARLOTTE District, 1921-25, 1933-37, and 1944-45. He took sabbatical leave in 1945, and retired a year later.

As a conference leader, Craven was elected to five GENERAL CONFERENCES, 1926-40, and to the 1939 UNITING CONFERENCE. He served as chairman of the conference commission on world service and finance, as a member of the board of education, as a trustee of Duke University, and as president of the J. B. Cornelius Foundation, Inc., which administered scholarships for young women. A man of intelligence, candor, and sincerity, Craven was an effective pulpit preacher, and an able administrator. He died, April 13, 1947, and was buried at Trinity, N. C.

Minutes of the Western North Carolina Conference, 1947.

W. KENNETH GOODSON

CRAVEN, ROBERT M. (1842-1919), American minister and western pioneer, was born Nov. 7, 1842, near Walterboro, S. C., of Scotch descent. He was a soldier in the Confederate Army. He went by steamboat to Fort Benton in 1868 and worked as a carpenter in Helena, Mont., where he married Mary E. Frazier, June 5, 1870. Converted in 1866, he was licensed to exhort in 1871 by the M. E. Church, South, admitted on trial in 1874, and ordained DEACON in 1876 by Bishop ENOCH MARVIN. He served in the Bitterroot Valley in 1874, organized a church at Sterling, Colo., and returned to MONTANA in 1878. He served Missouri Valley and Gallatin Valley, where three of his children died, leaving him \$3,000 in debt. He located, worked as a carpenter and farmed, and cleared the debt.

In 1888 he joined the MONTANA CONFERENCE of the

M. E. Church and served Meadow Creek charge, 1888-91; Philbrook and Lewistown, 1891-94; and Sand Coulee and Belt, 1894-97. He was appointed to Kalispell in 1897, and served as superintendent of the Kalispell Mission, 1900-05. He was presiding elder of the Lewistown District of North Montana Mission, 1905-07, went to UTAH as a missionary for two years, returned to Montana, and in 1913 retired. He died June 27, 1919, and was buried at Columbia Falls, Mont. Bishop CHARLES H. FOWLER gave him the title "Archbishop of Judith Basin."

Paul M. Adams, *When Wagon Trails Were Dim: Portraits of Pioneer Methodist Ministers Who Rode Them*. N.p.: Montana Conference Board of Education, The Methodist Church, 1957. *The Montana Messenger*.

E. J. Stanley, *L. B. Steteler*. 1916.

ROBERTA BAUR WEST

CRAVEN, THOMAS (1846-1920), missionary to INDIA, was born March 28, 1846, in Buckley, Flint County, North Wales. He came to America in June 1864, and received his education at NORTHWESTERN UNIVERSITY (B.A., 1870; M.A., 1873) and GARRETT BIBLICAL INSTITUTE (B.D., 1872). He was appointed to LUCKNOW as a missionary in January 1871.

WILLIAM TAYLOR's experience in getting boys to sing hymns suggested to Craven that he organize SUNDAY SCHOOLS which were mostly singing schools. Later, Scripture cards were provided and boys walked down the streets memorizing the verses. When Craven arrived in India the latter part of 1870, there were thirty-four Sunday schools in the conference. Just eleven years later there were 344.

In 1873 he became agent of the Lucknow Publishing House where, except for furlough, he continued until 1885. He then served as superintendent of the press in CALCUTTA. In 1888 he was appointed to Naini Tal for evangelistic work. Under his leadership arrangements were made for a new building for the boys' high school, the oldest school in the mission. He acquired a reputation as a businessman of rare ability. He purchased sites and erected buildings that proved highly profitable to the church.

His special contribution in literature was his series of English-Hindustani and Hindustani-English dictionaries. These continued in use for many years after he left India. He returned to America upon retirement.

B. H. Badley, *Indian Missionary Directory*. 1892.

B. T. Badley, *Southern Asia*. 1931.

Minutes of the India Mission Conference. 1868.

JOHN N. HOLLISTER

CRAWFOOT, JAMES (1758-1839), British preacher and leader of the FOREST METHODISTS or MAGIC METHODISTS centered in Delamere Forest, Cheshire, was born near Tarvin, Cheshire. He was at first a Wesleyan local preacher, but was unchurched on account of his association with the QUAKER METHODISTS. He gathered around him a band of disciples who met monthly at his house in the Forest of Delamere; they preached silence and had mystical visions. HUGH BOURNE and WILLIAM CLOWES attended a meeting in 1807. Inspired by Crawfoot's knowledge of spiritual things, eventually Hugh Bourne and his brother James agreed personally to pay Crawfoot to serve as an evangelist. Thus he became the first PRIMITIVE METHODIST traveling preacher and labored in Cheshire

and Staffordshire. He died on Jan. 23, 1839, at Tarvin, where he is buried.

C. Herod, *Biographical Sketches*. 1855.
Primitive Methodist Quarterly Review. 1902.
Wesley Historical Soc. *Proceedings*, Vol. xxx.

JOHN T. WILKINSON

CREAMER, DAVID (1812-1887), American author and hymn authority, was born of Methodist parents in BALTIMORE, Md., Nov. 20, 1812, and joined the M. E. Church in his eighteenth year. After a good education in private schools, he entered his father's business at twenty years of age and became a partner in the firm, Joshua Creamer and Son, Dealers in Lumber.

In 1836 he and John Nelson McJilton began the *Baltimore Monument*, a weekly journal of music, science and literature. An avid collector of sacred poetry, Methodistic, and Wesleyan hymn books, he published his *Methodist Hymnology* in 1848. It was immediately reviewed in flattering terms by a writer in the *Methodist Quarterly Review*, who spoke of it as a "standard work." That same year he was appointed to a committee of seven by the General Conference of the M. E. Church to revise the hymn book. The committee consisted of five ministers, Robert H. West, a layman, and Creamer. These were the first two laymen ever to serve on the Hymn Book Committee of the M. E. Church. Creamer gained the friendship of JAMES DIXON, the fraternal delegate from England to the GENERAL CONFERENCE in PITTSBURGH in 1848.

For the last ten years of his life Creamer was a post office department clerk. He died April 8, 1887. His vast library was sold at auction, about 700 of his volumes on sacred poetry going to DREW THEOLOGICAL SEMINARY Library.

Frank J. Metcalf, *American Writers and Compilers of Sacred Music*. New York: Abingdon Press, 1925.

FREDERICK E. MASER

CREDENTIALS in The United Methodist Church (U.S.A.) designate the official certificates, documents, or parchments certifying a person's license to preach, ordination or ordinations, and, in the case of a bishop, his election and consecration certificate signed by all the members of the Council of Bishops. Usually when "credentials" are spoken of, reference is made to the ordination parchments certifying one's ordination as deacon and/or elder. Quite a few provisions are to be found in the *Discipline* indicating how such certificates are to be given and recognized, and how they are to be surrendered, or in some cases filed for keeping, with the annual conference secretary. Credentials may be replaced if lost, but the usual minister rather proudly keeps these personal official documents in some safe place at all times. It is customary to give the parchments certifying ordination to the ordinand at the completion of each rite of ordination.

N. B. H.

CREED, CHARLES (1812-1879), New Zealand Methodist minister, was born in Somerset, England, entered the ministry in 1837, and arrived in NEW ZEALAND in 1839. Morley writes, "His first appointment was Kaipara, but his best days were given to Aotea and Taranaki." Later Creed was transferred to the most southerly station of the mission at Waikouaiti. While there he was present in Port

Chalmers when the first contingent of Scottish immigrants for the Otago settlement arrived in 1848. Creed's later years were spent in European circuit work in AUSTRALIA. He was buried at Rockwood, New South Wales, where he died on Feb. 18, 1879.

W. Morley, *New Zealand*. 1900.

CREEDS AND CREEDAL STATEMENTS IN METHODISM. (See CONFESSION OF FAITH.)

CREIGHTON, JAMES (1737-1819), participated in the ordinations by JOHN WESLEY of those persons whom he sent to America in 1784. This made Creighton a personage of special interest to American Methodism. He was an ordained minister of the Church of Ireland and began to preach in the Church of England in 1776. He entered the Methodist itinerancy in 1783, and John Wesley brought him to London in that year to be a Reader at CITY ROAD CHAPEL. When in September 1784, Wesley decided to take the momentous step of ordaining men for America, he asked THOMAS COKE to bring Creighton with him to BRISTOL for the Rites of ORDINATION. According to RICHARD WHATCOAT'S *Journal*, "John Wesley, Thomas Coke, and James Creighton, three priests of the Church of England, formed a Presbytery and ordained Richard Whatcoat and THOMAS VASEY, Deacons." On the next day, Sept. 2, 1784, "by the same hands"—that is with Creighton participating—"Whatcoat and Vasey were ordained Elders, and Thomas Coke LLD, was ordained Superintendent of the Church of God under our care in North America."

Creighton seems to have been a scholarly type who was also a prolific writer. The most important of his works were *A Dictionary of Scripture Proper Names*, and an edition in four volumes of Shuckford's *History of the World Sacred and Profane*.

Methodist Magazine, xliii.

Whatcoat's *Journal*.

M. Simpson, *Cyclopaedia*. 1881.

N. B. H.

CREIGHTON, WILLIAM BLACK (1864-1946), Canadian minister and editor, was born at Dorchester, Ontario, July 20, 1864. He grew up in rural Ontario, attended local schools, and then proceeded to Victoria University. He was an honor graduate in Arts and Divinity in 1890 and 1894 respectively.

Although he began in the pastorate, Creighton soon discovered that religious journalism was his most effective vocation. Six years after graduation he became assistant editor of *The Christian Guardian*; six years later he became its editor. Until he retired in 1937, he edited *The Guardian* and its successor *The New Outlook*, the longest tenure of the editorial chair in the history of Canadian Methodism.

The period during which Creighton was editor was a crucial one in Canadian religious history, spanning as it did the events leading up to church union and the consolidation of The United Church of Canada, and the adaptation of Canadian social and religious attitudes to the revolutionary circumstances of the twentieth century. In retrospect it is clear that no better man could have been found to represent and guide the opinion of his church in this process of transformation.

To his editorial duties, Creighton, who received a

doctorate from Victoria in 1909, brought a well-stocked mind, a catholic spirit, unfailing good nature, and a remarkable breadth of understanding. Upon politicians and the community he urged the necessity of integrity and of vital concern for social justice. He impressed upon his brethren the salient arguments for church union and for tolerance in achieving it. In an epoch of religious uncertainty, he encouraged his people to consider carefully and prayerfully the ways in which their faith and practice could be made relevant, and to avoid fads and charlatanism.

A judicious observer remarked: "For religious controversy as such, Dr. Creighton was by disposition and intellect disqualified. . . . Sympathy with others and breadth of view save[d] him from the partiality and hypocrisy which underlie so much ruthless argument and acrimonious debate. Little has he written which he might now wish unwritten." Another friend said: "He has the truth in his inward parts and he radiates moral health. . . . He is deeply concerned about the welfare of the world. He actually believes that God intended this to be a decent, kind and brotherly place in which to live. . . . His gentle and sensitive soul is truly haunted by what he believes to be the unnecessary and curable sufferings of the world." As a workman of God, he labored long for "a new heaven and a new earth wherein dwelleth righteousness."

Thus, it was said at his funeral: "We cannot regard his passing with sorrow. . . . He completed his work and the eventide of his life was calm and serene."

W. B. Creighton, *Life is Like That*. Toronto: Ryerson, 1945.
 ———, *Round 'bout Sun-Up*. Toronto: Ryerson, 1946.
The United Church Observer, November 15, 1946.

G. S. FRENCH

CRESCENT RANGE COLLEGE. (See THEOLOGICAL COLLEGES, British, **Victoria Park College**.)

CREVER, BENJAMIN H. (1817-1890), American preacher and educator, was born in Carlisle, Pa., March 16, 1817. He was educated in the preparatory department of DICKINSON COLLEGE and though he began his college career on the same campus, it was later interrupted for lack of funds. He proceeded to educate himself, an achievement which Dickinson recognized in later years with M.A. and D.D. degrees. In 1840 he was admitted to the BALTIMORE CONFERENCE and began a series of appointments which covered VIRGINIA, MARYLAND, and PENNSYLVANIA. At the division of the Baltimore Conference in 1856 he became a member of the East Baltimore Conference.

While serving as pastor of the Milton charge in Pennsylvania, he became interested in the facilities of Williamsport Academy in Williamsport, Pa. Under his direction this institution was purchased by the Baltimore Conference and Williamsport Dickinson Seminary came into being. He chose THOMAS BOWMAN, later bishop, as the first President. Benjamin Crever is to be regarded as the founder of Williamsport Dickinson Seminary, a fitting tribute to his dedication to education.

Crever was a member of the GENERAL CONFERENCE (ME) of 1888. At this session the CENTRAL PENNSYLVANIA CONFERENCE was brought into existence. He died in Hanover, Pa., April 15, 1890.

Journal of the Central Pennsylvania Conference. 1891.
 M. Simpson, *Cyclopaedia*. 1878. D. FREDERICK WERTZ

CROCHERON, NICHOLAS (1754-1810), American layman, was baptized by Richard Charlton, in the Episcopal Church of St. Andrew, Staten Island, New York, on Nov. 10, 1754. Of Flemish ancestry, his forebears settled in the vicinity of present New Springville, Staten Island, about 1670. Nicholas Crocheron welcomed FRANCIS ASBURY to his home on Oct. 3, 1796, this being the "friend's house," where the bishop and the preachers sought shelter from a storm. Crocheron had heard Asbury preach at Disosway's, Woglom's and Totten's, and with the bishop sheltered in the Crocheron homestead at Carle's Neck (New Springville), Nicholas bespoke the need of "the North End" of Staten Island for a Methodist church. With Asbury on this occasion was John Fountain, among others, who preached in Crocheron's home.

In 1798, THOMAS MORRELL ministered to the Island and encouraged a North End Class Meeting, David Bartine and Joseph Totten, in 1799 and 1800 respectively, promoted a Methodist society which actually dates from Totten's time, since he was also assigned to the Island district for 1801 and 1802. The North End Church, fathered by Nicholas Crocheron, was erected in 1802. The first election of trustees was held at Crocheron's home on January 30, 1803. Nicholas Crocheron and Richard Merrell were elected to preside at the meeting, and both were elected among the trustees. The church was later named Asbury. From it came at least four other churches.

Crocheron possessed an extensive property where he maintained a large farm and a sawmill and gristmill at The Neck (Carle's Neck, the present New Springville). His holdings, farm, and mills located on Crocherons Mill Pond, a landmark, were on Signs Road opposite the country estate of Cornelius Van Schoick Roosevelt, grandfather of a future President of the United States, Theodore Roosevelt.

The Crocheron home was always open to the traveling preachers. NICHOLAS SNETHEN, John Fountain, THOMAS MORRELL, Joseph Crawford, Joseph Totten, in addition to Bishop Asbury, were among those who enjoyed his hospitality. His love for the bishop was seen in naming a son Asbury.

Bishop Asbury found Nicholas Crocheron in a languid state on May 5, 1809, and "sought to administer consolation to his mind and body." Crocheron died in August 1810, burial being in the St. Andrew's Cemetery Aug. 18, 1810.

Vernon B. Hampton, *Francis Asbury on Staten Island*. N.p.: Staten Island Historical Society, 1948.

A. Y. Hubbell, et al., *History of Methodism and the Methodist Churches of Staten Island*. New York: Richmond Publishing Co., 1898.

Leng and Davis, *Staten Island and Its People*.

VERNON B. HAMPTON

CROMWELL, JAMES OLIVER (c. 1760-1829), American minister, was admitted on trial at the conference of 1780 and appointed to Sussex, Md. Subsequently he served in East Jersey (1781), Fluvanna Circuit, Virginia (1782), Pittsylvania, Va. (1783), and Kent, Md. (1784). Ordained elder at the 1784 CHRISTMAS CONFERENCE, he was sent with FREEBORN GARRETTSON to Nova Scotia. Here Cromwell was afflicted with ill health to the detriment of Methodist work, according to Garrettson's correspondence with JOHN WESLEY. In 1787 Cromwell presided with two other elders over a district including a portion of MARYLAND. The following three years (1788-

91) he was presiding elder for the entire state of NEW JERSEY. After a one-year appointment to Bethel Circuit, N. J. (1792), he located in 1793.

Information is scanty concerning Cromwell's personal life. His family resided in Green Spring Valley, Baltimore County, Md. He had a brother, Joseph, who served as a prominent Methodist itinerant for sixteen years, but he located and died in disrepute an alcoholic. James Cromwell married Elizabeth Fidler, probably of the family living in Titusville, N. J. She died at her son's home, Oct. 8, 1832; Cromwell died in 1829 and is probably buried in the Baltimore area. He had a reputation for being "a devout and laborious man, and a useful and powerful preacher."

F. Asbury, *Journal and Letters*. 1958.

J. Atkinson, *Centennial History*. 1884.

_____, *Memorials in New Jersey*. 1860.

N. Bangs, *Freeborn Garrettson*. 1829.

ERNEST R. CASE

CROOK, JOHN (1742-1805), British preacher, known as "the Apostle of Methodism in the Isle of Man," was born in 1742 at Leigh in Lancashire to a spendthrift physician and his improvident wife. John Crook experienced an unhappy childhood, and ran away from an apprenticeship to enlist in the army. While stationed in Limerick, in 1770, he was converted in a Methodist chapel. A well-to-do uncle discovered him and his Irish wife in Ireland, secured his release from the army, and brought them back to LIVERPOOL, where Crook became a Methodist CLASS LEADER and LOCAL PREACHER.

In response to an appeal from a converted Manxman in 1775, he visited the Isle of Man, preaching his first sermon in the courthouse in Douglas. His evangelical appeals met with immediate response. At Castletown a sympathizer secured a ballroom for his preaching, but so many assembled that he preached in the open air by candlelight.

Soon the Lieutenant Governor of the island and the local Anglican minister were among his hearers. An equally successful mission followed among the fisherfolk of Peel. On a second visit to the island he encountered more opposition, but was able to form and nurture Methodist societies. WESLEY attached the Isle of Man to the Whitehaven circuit, and Crook gave up his business to join the itinerancy. He shared with the two Whitehaven itinerants the oversight of the Manx work, local sentiment apparently causing Wesley to reverse his decision to station Crook in Lincolnshire. For the following two years, however, Wesley insisted that as an itinerant preacher Crook must travel, and he was sent to northern circuits. In 1778 the Isle of Man became a separate circuit, and Wesley stationed Crook in charge of the work there for the maximum three years, and even allowed him to return for two years in 1786.

Crook's devotional zeal and administrative acumen helped to build up a very strong circuit.

Crook also spent many fruitful years as an itinerant preacher in Ireland, and when Wesley was prevented by death from presiding at the Irish Conference in 1791, John Crook was "called to the chair," as he was again in 1792 in the absence of ALEXANDER MATHER. He died on Dec. 27, 1805, after several years of failing health, during which he was unable to stand, but preached upon his knees.

"Memoir" by Walter Griffith, in *Methodist Magazine*, 1808.

FRANK BAKER

CROOK, WILLIAM (1823-1897), Irish minister, was born at Newtownbarry, the son of an early Methodist preacher. He trained for the Irish ministry at DRIBSBURY COLLEGE, England. For nearly fifty years he was in the itinerancy. In 1859 he threw himself into the work of the great Ulster Revival, and to help the long-term preservation of the good effects, began the publication of a regular journal, the *Irish Evangelist*, afterwards incorporated in the *Irish Christian Advocate*. He was the author of the important book, *Ireland and the Centenary of American Methodism*, as well as other publications. He was prominent as a preacher and a cogent debater in Conference, and twice was Vice-President of the Irish Conference, in 1883 and 1896.

FREDERICK JEFFERY

CROOKS, ADAM (1824-1874), an American Wesleyan Methodist editor and church leader, was born in Leesville, Carroll Co., Ohio. He united with the METHODIST PROTESTANT CHURCH upon his conversion but, finding that this church took no active stand against slavery, he became unhappy in it. When Edward Smith organized a WESLEYAN METHODIST CHURCH in his town in 1843, Adam Crooks became a member and was elected CLASS LEADER. In 1845, he united with the Allegheny Conference of the Wesleyan Methodist Church and went as a junior preacher to the Erie circuit. This, at that time, had but one organized church, and that a small one of Negro members. In 1847, Crooks was ordained and volunteered to be the minister of a group that had adopted the Wesleyan Discipline in Guilford, N. C. Here he met bitter opposition from preachers, politicians, and the press, since the tension over slavery had grown intense.

After four years in Guilford, Crooks returned to his home conference, leaving six Wesleyan meeting houses and some 500 members. In 1864 he was elected Conventional Editor of *The American Wesleyan*, and continued in this office until his death in 1874. At a time of great perplexities in the life of the church, Adam Crooks spent a night in prayer in the woods. With the coming of day a great blessing came upon him. God's word to him was, "Go forward; I will never leave thee nor forsake thee." His biographer says: "From that time, no matter what the opposition or how great the obstacles, he felt the calm assurance that God was with us."

McLeister and Nicholson, *Wesleyan Methodist Church of America*. 1959.

GEORGE E. FAILING

CROOKS, GEORGE R. (1822-1897), American minister, church leader, and scholar, was born in Philadelphia, Pa., Feb. 3, 1822. He was educated at DICKINSON COLLEGE where he graduated in 1840, and in 1841 began the itinerant life in ILLINOIS, traveling the Canton circuit, then embracing parts of Fulton, Knox and Peoria Counties. In the fall of that year he was recalled to Dickinson and there he spent the next seven years as a tutor and in teaching Latin and Greek. In 1843 he went into the PHILADELPHIA CONFERENCE, and served for a time several churches—Trinity, Philadelphia (1851-2); and St. John's, Philadelphia (1853-4). In 1855-6 he was at St. Paul's, Wilmington, Del., but in 1857 was transferred to the NEW YORK CONFERENCE. There he was pastor of the Seventeenth Street Church in New York for two terms, the Summerfield Church in Brooklyn, and the Church in Flushing, Long Island.

In 1846, Crooks was associated with JOHN McCLINTOCK in preparing and publishing a series of Greek and Latin elementary books for schools. In 1852 he published an edition of Bishop BUTLER'S *Analogy*, completing the unfinished analysis of that work which had been left by EMORY.

In 1860 he became editor of *The Methodist*, a position which he held for fifteen years, devoting his attention largely to working for lay delegation in the M. E. Church. He continued to act as editor and publisher while working with J. F. HURST in preparing a series of theological works. In 1880 he went into teaching again at DREW THEOLOGICAL SEMINARY.

Crooks took part in a great debate on slavery in the 1856 GENERAL CONFERENCE of the M. E. Church. At this session of the Conference, twelve years after the Southern Church had withdrawn, an effort was made to pass a measure that would refuse to allow any slaveholder to remain a member in good standing within the M. E. Church. Taking the floor in the debate besides Crooks were ABEL STEVENS and John McClintock. Crooks, however, made his mark principally as a scholar and editor, as well as teacher in his church. He died on Feb. 20, 1897, in Madison, N. J.

National Cyclopaedia of American Biography.
M. Simpson, *Cyclopaedia*. 1881.

N. B. H.



CHARLES H. CROOKSHANK

CROOKSHANK, CHARLES HENRY (1836-1915), Irish minister and historian, was born at Cayuga, Upper Canada, and came to Ireland at an early age. He graduated at the then Queen's College, Cork. His fine intellectual gifts marked him as an outstanding pastor. For over twenty years he was treasurer of the Supernumerary Fund, and so was instrumental in helping retired ministers. For six years he edited the *Irish Christian Advocate*, and in 1899 he was called to the highest office of the Irish Methodist Church. His son, C. Henry Crookshank, reached the same office in 1937. The great achievement of the elder Crookshank was the compiling and publishing of his three-volume *History of Methodism in Ireland*, Vol. I, 1885; Vol. II, 1886; Vol. III, 1888.

FREDERICK JEFFERY

CROSBY, SARAH (1729-1804), British woman preacher, was born on Nov. 7, 1729. From childhood she had been subject to strong religious impressions and entertained Calvinistic views; but after hearing JOHN WESLEY and reading some of his sermons, she joined the Methodist society and became a CLASS LEADER at the FOUNDRY in London. In February 1761, expecting about thirty at a class meeting, she found some two hundred. Addressing so many individually was impossible, so she gave a general exhortation and, as a result, felt a call to preach. In this Wesley encouraged her. She moved from London to Yorkshire and traveled far and wide. She recorded that during the year 1777 she rode 960 miles, conducting 220 public services and about 600 classes and other meetings. John Wesley had a warm regard for her and frequently corresponded with her. She died in Leeds, Oct. 24, 1804.

Arminian Magazine, 1806.

Wesley Historical Soc. *Proceedings*, xxvii. W. L. DOUGHTY

CROSBY, THOMAS (1840-1914), Canadian missionary to the Indians on the Pacific coast, was born in Pickering, Yorkshire, England, and came to Canada with his parents in 1856. The family settled near Woodstock, Ontario. When he was twenty-two, an appeal for workers, over the signature of EBENEZER ROBSON, appeared in *The Christian Guardian* and led Crosby to offer himself for service among the Indians of British Columbia. Borrowing money for the trip, he left Woodstock on Feb. 25, 1862, and arrived in Victoria on April 11.

In March 1863, Crosby was asked to teach in the Indian school at Nanaimo, and thus began his career of missionary service which lasted for half a century. In addition to teaching, he mastered the Ankomenum language and several others as well. He helped with services among the white people, and preached to the Indians, and acted as interpreter. In 1868 he made a trip up the Fraser as far as Chilliwack and opened up the work among the Indians of that area. After nine years of teaching, preaching, and ministering in countless ways to the Indians, as well as to newly arrived settlers, he was ordained by the Methodist Conference in 1871. In 1873 he was granted a furlough, during which he returned to Ontario and spent several months there and in Quebec, addressing meetings to stimulate interest in Indian missions. Early in 1874 he married Emma Douse and together they returned to the Pacific coast, and then north to Port Simpson, a large village of the Tsimshians, many of whom had been converted by the Anglican missionary, William Duncan.

"Through succeeding years, the missionary travelled by canoe and on foot, through summer and winter, carrying the Gospel message to Indian tribes along the north coast, on the Queen Charlotte Islands to the west, and up the rivers and inlets of the mainland." Other missionaries came; industrial and boarding schools and hospitals were established. "A mission ship, the 'Glad Tidings,' was built for Mr. Crosby, and this little craft was soon known as a bringer of light to village and camp."

In 1897 Crosby was elected president of the Conference and moved to Victoria. His later ministry was spent in and around Chilliwack, which had been the scene of some of his earlier work. In 1907 he was superannuated, and in that year published one of his books, *Among the Ankomenums*. In the year of his death, 1914, another

was published, *Up and Down the North Pacific Coast*. Four mission boats have borne his name, and in August 1966, the contract was let for the building of M. V. "Thomas Crosby V."

"A conflict like that in which Thomas Crosby spent his life was no mere holiday parade. It was a grapple to death with the powers of evil, in which no quarter was asked or given. He gave his life for the redemption of a people for whose souls no man cared, and fought a life-long battle against superstition, immorality, and godlessness of every kind."

T. Crosby, *Among the Ankomenums*. Toronto: Briggs, 1907.

_____, *Up and Down the North Pacific*. Toronto: Methodist Publishing House, 1914.

Records of the British Columbia Conference.
Mrs. F. C. Stephenson, *Canadian Methodist Missions*. 1925.

W. P. BUNT

CROSS, WILLIAM (182?-1842), British missionary pioneer to the South Seas, was appointed to the new field of NEW ZEALAND in 1827, but on arrival in AUSTRALIA was commanded by NATHANIEL TURNER for urgent work in the Friendly Islands, where the staff was intolerably depleted. Cross spent eight years in TONGA, where he translated the Scriptures and wrote schoolbooks for circulation in manuscript. In 1832 Mrs. Cross was drowned when their canoe capsized en route between Tonga and Vavau. Cross was never robust but agreed to remove to the cannibal islands of FIJI with DAVID CARGILL in 1835. Cross remained there for six years, at Lakemba, Rewa, and Viwa, being the joint founder of Wesleyan missions in the islands. He died in Fiji, Oct. 15, 1842, having seen cannibalism begin to give way before the Gospel.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921-24.
W. Moister, *Heralds of Salvation*. 1878.

George Stringer Rowe, *James Calvert of Fiji*. London: Charles H. Kelly, 1893.

CYRIL J. DAVEY

CROSSLEY, HUGH THOMAS (1850-1934), Canadian minister and evangelist, was born in King Township, Ontario, Nov. 19, 1850. He was received on trial in 1874 and ordained in 1880, during part of which period he attended VICTORIA COLLEGE (now UNIVERSITY).

After serving on several circuits, Crossley became associated in an evangelistic team with John E. Hunter. This association continued for many years. When Hunter became inactive Crossley was assisted for ten years by J. H. Leonard. The team of Crossley and Hunter became widely known throughout North America as an effective agency for adding converts to the church.

Crossley was a blameless, cheerful individual, who was often called the "Singing Evangelist." For his eminent work as a preacher, he was awarded the D.D. degree by WESLEY COLLEGE, Winnipeg, Manitoba. Some 200,000 individuals are thought to have responded to his appeals.

He died in Toronto on May 2, 1934.

G. H. Cornish, *Cyclopaedia of Methodism*. 1881, 1903.

Minutes of the London Conference of The United Church of Canada. 1934.

C. S. FRENCH

CROWTHER, JONATHAN (1759-1824), British itinerant preacher from 1784 until his death on June 8, 1824. In

addition to theological learning which was correct and extensive, he was also an expert on Methodist finance, and published in 1817 *Thoughts Upon the Finances of the Methodist Connexion*. He was chosen as president of the Wesleyan Methodist Conference in 1819, and deputed to the same office in the Irish Conference in 1820. His writings included studies of Methodist history, doctrine, and polity, and a life of THOMAS COKE.

G. Osborn, *Outlines of Wesleyan Bibliography*. 1889.

JOHN NEWTON

CRUSADE FOR CHRIST, THE, was a quadrennial movement of The Methodist Church, U.S.A., 1944-48. Designed as a post-war reconstruction and missionary program, it was ordered by the GENERAL CONFERENCE of 1944, which met in Kansas City, Mo. Bishops G. BROMLEY OXNAM and PAUL B. KERN presented the enabling resolution to the Conference. The report was unanimously adopted. A committee of two hundred was set up to manage the Crusade, from which an executive committee was organized. Bishop J. RALPH MAGEE was made chairman of both committees, as well as director, and J. MANNING POTTS, then pastor of Greene Memorial Church, ROANOKE, Va., was elected associate director in charge of the Chicago office.

A well appointed staff was organized with Earle H. MacLeod as Director of Publicity, while GAITHER P. WARFIELD was loaned by the Board of MISSIONS for speaking engagements during the financial effort. The bishops were to organize their own areas for the Crusade, and the regular organization of the church was to be used, including district superintendents, pastors, and general agencies.

The Crusade was to have four facets, one for each of the four years: World Relief and Reconstruction; Evangelism; Stewardship; and Church School Enrollment and Attendance.

A goal was set for the first year of \$25,000,000. In fourteen months more than \$27,000,000 was raised. The largest part of this was expended under the direction of RALPH E. DIFFENDORFER and the Foreign Division of the Board of Missions. The next largest was under the direction of Earl R. Brown and the Division of Home Missions and Church Extension. Many mission projects, foreign and home, were built or reconstructed, extending to all the mission fields.

A goal of one million members to be added to the church was set for Evangelism in the second year, and this was accomplished in a little more than a year, under the direction of HARRY DENMAN and the Board of Evangelism. The Crusade for Christ office directed each of the causes during the quadrennium.

Goals were set for Stewardship, Tithing, and Full-Time Dedication to Christian Service. More than twelve thousand persons dedicated themselves during these years to the ministry or to other full-time service. There was a large increase in the total giving of the church. These goals were reached under the direction of GEORGE L. MORELOCK and the Board of Lay Activities.

A goal was set for the SUNDAY SCHOOLS for a net increase in all divisions. Losses had been recorded. The trend was reversed and significant increases were reported. These were realized under the direction of JOHN Q. SCHISLER, Walter Towner and the Board of Education.

The Crusade for Christ made the quadrennium 1944-

48 one of the outstanding eras of The Methodist Church. Over five hundred new churches were organized in that period; mission institutions were rebuilt; educational institutions were helped financially; goals were reached which have not been equalled or surpassed since, and the Crusade Scholarship Fund was started. It is said by some that the \$27,000,000 thus raised was the greatest single amount raised up to that time in church history.

Quadrennial Report, 1948.

J. MANNING POTTS

CRUSADE SCHOLARS. (See *ADVANCE FOR CHRIST AND HIS CHURCH.*)



ESTEBAN T. CRUZ

CRUZ, ESTEBAN T. (1890-), minister, evangelist, and organizer of churches in the PHILIPPINE ISLANDS, was born on Aug. 1, 1890, the son of Engracio T. and Apolonia Baltazar Cruz. He was born at Orani, Bataan, in the Philippines and was received into the M. E. Church with his family in 1903. He entered the ministry as a supply pastor in 1912, joined the Philippine Conference in 1913, and was ordained deacon and elder in the next years. He served several churches as pastor for the next few years and in one—the church at Atlag, Malolos—organized a missionary society. As he moved to different churches he became well known as an organizer, but also primarily as an evangelistic preacher.

His active service extends over fifty-one years—twenty of those years he was a district superintendent. He was a delegate to the GENERAL CONFERENCE of the M. E. Church in 1936, and to that of The Methodist Church in 1960. He served as superintendent of the Manila District in 1955. At the General Conference of 1960 in Denver, Colo., he was instrumental in seeing that the General Conference should be impressed by the growth of Methodism in the Philippines so as to expand the work there and to create two Episcopal Areas, namely the Manila Area and the Baguio Area, out of what had been one. He retired at the age of seventy-two, but after that at the age of seventy-eight he accepted an appointment by Bishop JOSE L. VALENCIA to be supply pastor of the Valenzuela, Bulacan church in the Manila District.

N. B. H.



DALE CRYDERMAN

CRYDERMAN, W. DALE (1916-), bishop of the FREE METHODIST CHURCH and ordained elder of the Southern Michigan Conference. He has served churches in Florida, Indiana and Michigan, with several years at the headquarters church, Winona Lake, Ind., and has served as superintendent of his conference, 1956-69. He was with Youth for Christ in Japan and Korea, 1953-56. Other service includes membership on The Photo Staff of the *Detroit Times*; accredited as United Nations War Correspondent. He was a regional youth director for several years. He was elected twenty-third bishop of the Free Methodist Church by the General Conference at Winona Lake, Ind., June 18, 1969. He serves as chairman of the Commission on Evangelism and Church Extension.

BYRON S. LAMSON

CRYSTAL LAKE, CONNECTICUT, U.S.A. Old Methodist Parsonage is believed to be the first Methodist parsonage in New England. Built in 1795 at Square Pond (now Crystal Lake), this building sheltered FRANCIS ASBURY, JESSE LEE, and other itinerant preachers. This parsonage has recently (1968) been purchased, moved, and restored by the NEW ENGLAND SOUTHERN CONFERENCE Historical Society. Located across the highway from the Community Methodist Church, the house will be used as a museum and meeting place. Methodism flourished in this area in the early nineteenth century with a camp meeting held at Crystal Lake in 1806.

R. C. Miller, *New England Southern Conference, 1898.*
Report Book 1968: Northeastern Jurisdictional Association of United Methodist Historical Societies. ERNEST R. CASE

CUBA is a republic, a charter member of the United Nations, occupying the largest island in the Caribbean. Its length is 759 miles, average breadth about sixty miles. Its area is 44,206 square miles, and its population is 8,250,000 (United Nations estimate, 1969). Havana harbor is one of the finest in the world. Guantánamo Bay, on the southeast coast, is a United States naval base under treaty rights.

Columbus discovered Cuba, Oct. 27, 1492, at Cibara,

Oriente, calling it Juana. At a later date, the native Indian name, Cuba, supplanted the Spanish term. Except for a brief British interlude, in 1762, it was under Spanish domination until 1898.

Numerous attempts to secure independence from Spain, from the 1850s onwards, were suppressed. Cuban leaders had been in open rebellion for three years when the United States became involved through the sinking of the battleship *Maine*, in Havana Harbor. War was declared against Spain, April 25, 1898. Spain was quickly defeated, the Treaty of Paris being signed, Dec. 10, 1898. Spain relinquished all sovereignty, and Cuba was established as an independent republic (May 20, 1902). Protection by the United States fell within the terms of the so-called "Monroe Doctrine" by the "Platt Amendment," which authorized the United States to intervene in case of disorders. This amendment was only abrogated in 1934.

There were periods of revolt and dictatorship between 1934 and 1950. On March 10, 1951, Fulgencio Batista ousted President Carlos Prío and took over the control of the government. Fidel Castro led an attack on the army base "Moncado" in Santiago, July 26, 1953 marking the beginning of guerrilla warfare which continued until Dec. 31, 1958, when General Batista fled the island. On Jan. 1, 1959, Castro's forces took over the government, announcing that the Revolution had just begun. Begun on more fervor than experience, the Revolution asked Castro to assume the position of Prime Minister on Feb. 16, 1959.

The reform measures promised by the Revolution soon began to be put into effect: Tax Reform, Urban Reform, Educational Reform, Agrarian Reform and nationalization of both private and international industries. The United States declared an economic boycott of Cuba on Oct. 13, 1960 of all items except foodstuffs and medicine. These later were also included, cutting off all commerce between the two nations. This forced the leaders to turn elsewhere for assistance with the resulting dependence on the Soviet bloc for its economic survival. Castro declared on April 16, 1961 that he had created a Socialist Revolution in Cuba.

In the fall of 1962, it was ascertained that Russia was delivering and installing elaborate systems capable of shooting nuclear missiles across wide distances. A serious confrontation occurred between the United States and Russia. Premier Khrushchev agreed to the demand of President Kennedy that "this clandestine, reckless and provocative threat to world peace" be halted. Khrushchev then agreed to remove the missiles. Early in 1966 the United States agreed to receive a large number of Cuban political refugees, and since that time many Cubans have come to the United States. The situation for the past few years has been an unhappy one with the people lacking in essential foods and commodities since the priorities of the Revolution call for the use of capital in civil defense and the development of industries.

The origins of Cuban Methodism are found in FLORIDA, among Cuban expatriates before the Spanish-American War. In 1873, Methodist work was begun among Cubans in Key West. Ten years later, two Cubans were sent as missionaries: ENRIQUE B. SOMEILLAN and Aurelio Silvera—one a minister; the other a teacher. The first church was organized in Havana in 1888, with 194 members. Later, other Cuban pastors and an American followed from Florida.

The Spanish-American War interrupted this flourish-



METHODIST CHURCH, SANTA CLARA, CUBA,
BUILT IN 1946 BY A. E. FUSTER

ing work. After the war, in late 1898, the M. E. Church, South, reorganized the work in Cuba, sending Bishop WARREN A. CANDLER and WALTER R. LAMBETH, with two preachers on a tour of inspection. In 1899 two missionaries were sent, and these started work at several points. The chapel built at Matanzas was the first Protestant church building to be erected in Cuba. The Cuba Mission was organized in 1907, a Mission Conference in 1919; and the Cuba Annual Conference in 1923. At Methodist Unification in 1939, the Conference became a unit in the Southeastern Jurisdiction.

Methodism was established in each of the six provinces. Prior to the Castro regime, there were sixty pastoral charges and over 10,000 members. Twenty institutions of learning had been established, including the Evangelical Theological Seminary at Matanzas. Several schools were of size and importance—notably CANDLER COLLEGE and Colegio Pinson. There were six districts in the conference, with twenty-six missionaries from the United States.

Under the Castro regime, the work of the churches continued but often under trying circumstances. Membership suffered a large loss. All schools were nationalized except the theological seminary. All missionaries chose to leave. Sunday schools continued, but under the difficulty that public schools held extracurricular activities on Sunday mornings. A number of Methodist groups in the United States have given continuous and unstinted aid to the work in Cuba, bolstering the morale of Cuban Methodism in this time of suffering.

The Autonomous Methodist Church in Cuba. In 1964 the General Conference of The Methodist Church passed an enabling act allowing the Cuban Methodist Church to become autonomous if it so chose. It did so choose and became an autonomous Church on Feb. 2, 1968. It elected posthumously ANGEL FUSTER a bishop; and then ARMANDO RODRIGUEZ, of the conference, to be a bishop with full presidential powers. The new autonomous body reported

something like 9,000 members with approximately fifty-four pastors either fully ordained ministers, theological students, or accepted supply ministers.

Bishop Armando Rodriguez presided at the conference sessions July 27-29, 1969, this marking the first annual conference of the autonomous church. International visitors included Miss Joyce Hill, a United Methodist Board of Missions staff member, and Bishop FRANZ SCHAEFER of United Methodism's Geneva Area. He represented the COUNCIL OF BISHOPS of The United Methodist Church, and his presence opened official contact between the Cuban church and the United Methodists over the world. The conference decided that its main thrust in the immediate future was to be in Christian education and evangelism.

The first General Conference of the autonomous church was held March 2-7, 1971 in Havana. At that time Bishop Armando Rodriguez was reelected for a four-year term. Emphasis on social action and lay participation as responsible Christians was made in the planning for the next quadrennium. Bishop RAYMOND VALENZUELA from CHILE and Miss Joyce Hill from the United States were international guests at the conference.

Agricultural and Industrial School, Mayari, Cuba (1945-1961), an agricultural and industrial school built at Play Manteca between the towns of Preston and Mayari, Oriente, Cuba, on 300 acres of land donated by the United Fruit Sugar Company. Its first director was the Rev. John E. Stroud. Also connected with this institution were Richard G. Milk and Edgar Nessman as director and vice director. The school trained an average of sixty Cuban young people each year for leadership in a rural environment. All students worked half the time and studied the other half. No one of the students knew who were the scholarship students. It had the highest percentage of conversions among its students of all Protestant schools in Cuba. Its graduates—young men as well as young women—learned improved methods of agricultural and minor industrial trades. Many of them became supply pastors in the Cuba Conference.

It had its beginning in 1921 in the heart of L. H. Robinson and Ezequiel Suarez, who were convinced that the church should provide schools for rural children. Up to this time all church related schools of all denominations were located in cities and served families in the upper economic brackets, while fifty percent of the population was rural and illiterate.

The Methodist Mission officials were indifferent to any plan for rural training, as were the Cuban pastors located in the cities, until in 1940 Dr. Ralph Felton, noted rural sociologist from DREW UNIVERSITY, spent a month in Cuba making a thorough study of rural needs and practical methods of improvement. About the same time, Merle Davis, a former Congregational missionary to the PHILIPPINES, published a sociological survey of Cuba, *Cuba in a Sugar Economy*.

These reports aroused considerable interest and soon plans were drawn up for an industrial school but two years' negotiation ensued before final approval was secured from the General BOARD OF MISSIONS and at Conference level, although the Cuban government lent its support from the beginning.

The Agricultural and Industrial School was the first Methodist school in Cuba to have a Board of Directors having active overall supervision. Preference was given to students lacking in financial support. Also, almost all

work done on the farm, dairy, kitchen and laundry was done by the students themselves. Previously, all boarding schools were hesitant to accept work-scholarship students, since they frequently developed an inferiority complex on account of their economic difference from the other students. But at the Agricultural-Industrial school everyone worked, including the teachers.

J. Cannon, *Southern Methodist Missions*. 1926.
Barbara Lewis, *Methodist Overseas Missions*. 1960.
S. A. Neblett, *Methodism in Cuba*. 1966.
Hugh Thomas, *Cuba, the Pursuit of Freedom*. N.d.

JUSTO L. GONZALEZ
JOYCE HILL
GARFIELD EVANS

CUBITT, GEORGE (1791-1850), British preacher and writer, was born at Norwich, Norfolk, and became a Wesleyan Methodist itinerant in 1813. He went out as a missionary to Newfoundland in 1816, but his very successful ministry there was cut short by ill health, and he returned home in 1819. He was appointed CONNECTIONAL EDITOR in 1842, a post which he held until his death. Of his numerous writings, biographical, historical and doctrinal, none has left any permanent impression. He died in London on Oct. 13, 1850.

F. Cumbers, *Book Room*. 1956.
Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921.
Minutes of the Wesleyan Methodist Conference, 1851.

G. ERNEST LONG

CULLOM, JEREMIAH WALKER (1828-1915), pastor, Confederate chaplain, and PRESIDING ELDER, was born Dec. 20, 1828, in Davidson County, Tenn., the son of Caius F. and Cynthia (Hooper) Cullom. His formal education was limited to the three-month rural schools of the day. Converted at twenty, he was soon licensed to exhort and then to preach. After teaching school briefly, he was admitted to the TENNESSEE CONFERENCE (MES) in 1851 and served on a number of circuits and stations. Throughout his ministry he was known for short sermons and much pastoral visiting. His work was effective, often resulting in 200 conversions per year. Though not rated a great preacher, his marked acceptability was attested by the fact that during his career he was appointed a second time for two- to four-year pastorates in four charges he had previously served. He had a four-year term on the Sparta District. Cullom did not retire until eighty years of age, and then against the expressed wish of his presiding elder. He enlisted in the Confederate Army as a private in 1861 because most of the young men on his charge were going, and because their parents said they would feel better if he went with them. Soon elected chaplain, he served two years, and then resigned and farmed and preached at Decatur, Ala. (then in the Tennessee Conference) until the war was over. In 1866 he resumed his place in the itinerant ranks and served for forty-two years. Cullom married Mary B. Isom, Oct. 13, 1857, and they had three sons and three daughters. She died in 1888, and after a few years he married Mattie Hyde, who died in 1914. Cullom started keeping a daily journal in 1854, continued the practice for fifty-eight years, and rewrote the work in 1912. A valuable historical record, the journal throws light on life in TENNESSEE during the period it covers, including the doings of the KENTUCKY and Tennessee "night riders" at the turn of the

century. Cullom died Nov. 21, 1915 and was buried at Triune, Tenn. It was claimed that more than 2,000 attended his funeral.

General Minutes, MECS.

Journal of Jeremiah W. Cullom (unpublished). In possession of James Reed Cox, Historian of the Tennessee Conference.

JESSE A. EARL
ALBEA GODBOLD

CULVER, FRANK PUGH (1863-1949), American minister and conference leader, was born near Lawrenceville, Henry Co., Ala., July 31, 1863, the son of Major Isaac Franklin and Nancy McSwean Culver. He graduated from Southern University at Greensboro, Ala. (now merged into BIRMINGHAM-SOUTHERN), B.A., 1886, and M.A., 1887.

After ordination to the ministry in 1887 and a brief membership in the ALABAMA CONFERENCE of the M. E. Church, South, he transferred to the NORTH ALABAMA CONFERENCE where he served a number of appointments, including churches in Anniston, Tuscaloosa, Huntsville and Birmingham, and as presiding elder of the Birmingham District.

In 1911 Culver was named President of Polytechnic College in Fort Worth, Texas (now TEXAS WESLEYAN) and after two years in that capacity, he reentered the itinerancy in the CENTRAL TEXAS CONFERENCE. Among the pulpits he filled were those of Austin Avenue, WACO; First Church, FORT WORTH; and First Church, Corsicana, serving also as presiding elder of the Fort Worth and Waco Districts. He retired at the session of his conference in 1940, and thereafter made his home in Fort Worth.

In 1888 Culver was married to Ella Taylor of Greensboro, Ala., and to them were born two children. After the death of the first Mrs. Culver, he married Mary White of Meridian, Miss., and they had two children.

Culver served his church as a member of various boards and committees on both the annual and GENERAL CONFERENCE levels, and was a member of the General Conference of the M. E. Church, South each quadrennium from 1906 until the date of his retirement. He was an early and ardent advocate of reunion, and as a member of the Unification Commission aided in its accomplishment. He also participated in this historic event as a member of the UNITING CONFERENCE.

Culver firmly supported the role of the church in the field of Christian education, believing that the leverage of the church-related college was vital to the spiritual, evangelistic and numerical growth of the church. For a number of years, just prior to retirement, he presided over the board of trustees of Texas Wesleyan College, an institution owned and supported by Texas Methodism.

In 1914 SOUTHWESTERN UNIVERSITY conferred on him the honorary D.D. degree.

Bishop NOLAN B. HARMON recalls at his first General Conference in 1930 that Culver was chairman of the powerful Committee on Episcopacy. He had a stormy time presiding over the Committee as Bishop JAMES CANNON, JR. was on trial before it under charges of irregular dealings in the stock market, the charges being pressed by important Methodist laymen then in political life, including Senators Carter Glass of Virginia and Charles Hay of Missouri. Described by the Dallas papers as "a tall, soldierly looking grey-haired man," Culver kept everything in order, though several times he stormed to

his feet, banging his gavel, and once he shouted, "I will control this house! I will control it!" So he did, in a very able way.

He died June 26, 1949 and is interred in Greenwood Cemetery, Fort Worth, Texas.

FRANK P. CULVER, JR.

CUMBERLAND, MARYLAND, U.S.A., started as a trader's place on the west side of Will's Creek near where it flows into the Potomac River. At first, it was called Mount Pleasant. About 1750, the Ohio Company built a trading post in that spot, which was a supply station, a fort, a shelter and resting place for Colonels George Washington, Fry, and others. In 1755, this post was enlarged by General Edward Braddock and renamed after his friend, the Duke of Cumberland. This post was George Washington's first appointment.

The first mention of Methodism in Cumberland is as early as 1782, when Bishop ASBURY, John Hagerly, and RICHARD OWENS planted the gospel seed. Cumberland was first mentioned as a circuit in 1783, when John Cooper was appointed preacher. The first house of worship was built in 1800 on the lot at the corner of Fayette and Smallwood Streets, and was rebuilt in 1816 on the site of the present Centre Street Methodist Church's buildings.

What is now known as First Church started out as Associated Methodist Churches in 1828; but two years later, the name was changed to "Methodist Protestant" Church. Its congregation first met in the basement of the English Lutheran Church. Their first building was on the corner of Henderson and Bedford Streets, built in 1836 and rebuilt in 1849. In 1889, they built at 127-9 Bedford Street and in 1959, relocated in the 1700 block of Frederick Street.

Prior to 1849, the colored people worshipped with the Centre Street congregation; but they organized a separate society and built a church adjoining Centre Street in 1851-2. It was relocated to Paca Street in 1962, and is known as McKendree Methodist.

Some members from Centre Street started Kingsley Church in 1870. It was first located on the corner of Gay Street and Oldtown Road, where it ministered to railway and canal boat men of the C & O Canal, who lived in this vicinity. It relocated to Williams Street in 1882.

Trinity was the first M. E. Church, South congregation in Cumberland. It started on South Centre and Union Streets in 1872, was sold in 1876, reopened work in St. John's Lutheran Church on Arch and Fourth Streets in 1897, and built on Grand Avenue in 1898. The auditorium was built in 1915.

On July 14, 1884, a congregation formed a permanent organization and was placed under the care of Centre Street. They met on fair ground property on Virginia Lane, which they purchased. A church building was dedicated on Chapel Hill, May 15, 1895; and the educational building was completed in 1926. This is Grace Church.

In May, 1900, some members from Trinity Church organized a Sunday School on the other side of the tracks, as it was dangerous for children to have to cross the many railroad tracks to get to Trinity. They met on the west side of Virginia Avenue in Walsh's Addition. Construction was started on a building on Humbird Street in Humbird's Addition in 1900, and they started meeting in it in August, 1900. Agur Chapel separated from Trinity Church

and became a station in 1917. The name was changed to Emmanuel Church, South on Nov. 10, 1918. In 1967, an educational unit was added.

First Church mothered three other M. P. churches about the same time under the same pastor, William A. Melvin. In 1905 a need was seen for a church in the "Linderville" suburb of Cumberland. The church was incorporated on Feb. 13, 1906, and was named Melvin Chapel.

Melvin Chapel and Mapleside Churches were consecrated Feb. 18, 1906, and they with Bedford Street Church comprised the Cumberland Circuit. The present Melvin church building was consecrated Nov. 20, 1955. The new Mapleside building was constructed in 1944, and additions were made in 1953 and 1965. Since 1962, Melvin and Mapleside have comprised a circuit. Fairview was built in 1905.

For some time previous to 1901, the Southern Methodists felt the need of services in the center of Cumberland for those living uptown. Central Church was completed in time to hold the 122nd session of the BALTIMORE CONFERENCE there in 1906.

Cumberland is a city of some 33,500, with eleven Methodist churches, reporting a total membership of more than 4,700. The property has recently been valued at \$1,200,000.

H. T. Bowersox, *History of St. Paul's English Lutheran Church of Cumberland, Maryland, 1794-1944*. Monarch Printing Co., n.d.

Lillian C. Compton, *A History of Grace Methodist Church*. 1959.

John H. Kuhlmann, *History of the Methodist Episcopal Church, South, Cumberland, Maryland, 1866-1920*. N.p., n.d.

EVERETT W. CULP

CUMBERLAND METHODIST CHURCH is a small body which withdrew from the CONGREGATIONAL METHODIST CHURCH because of a disagreement on polity and doctrine. It was organized at Laager, Grundy Co., Tenn., in 1950 and consists of less than 100 members in four congregations in the immediate area. The polity is loosely connexional with a quadrennially elected president and general board, the chief administrative offices.

Frank S. Mead, *Handbook of Denominations in the United States*. Nashville: Abingdon Press, 1969. J. GORDON MELTON

CUMBERS, FRANK HENRY (1905-), BOOK STEWARD and general manager of the Methodist Publishing House in London, 1948-69, was born on May 6, 1905, in London. In his youth he served the Hornsey (London) Corporation, the Great Northern Railway, and Richard Thomas and Company—iron and steel. He entered the Wesleyan Methodist ministry in 1926, training at RICHMOND COLLEGE and gaining the B.A. and B.D. degrees. EMORY AND HENRY COLLEGE in the U.S.A. awarded him the D.D. degree in 1956.

After serving six circuits of British Methodism, he was appointed in 1947 the Assistant Book Steward of his church, and in 1948 he was elected Book Steward and General Manager of the Publishing House at 25-35 City Road, London. There he served for the next twenty-one years, until his retirement in 1969.

He has written histories of Richmond College and of the BOOK ROOM, produced a publication, *Talks for Women's Meetings*, and a number of plays. He has served on

many connexional committees of British Methodism and on those of the WORLD METHODIST COUNCIL. He has been chairman of the World Methodist Council's Publications Committee, and was vice-chairman of the Religious Group of the Publishers' Association of Great Britain from 1950 to 1956. He has served as one of the supervisory committee of the *Encyclopedia of World Methodism* and has contributed several articles to it. He resides in Colchester, Essex, England.

N. B. H.

CUMMING, JAMES N. C. (?), city magistrate in Quetta, Baluchistan, India, took a leading part in organizing the first Methodist congregation in Baluchistan in 1891 and provided by his own gifts and solicitation of gifts for the building of the church and parsonage. He obtained a LOCAL PREACHER'S license and repeatedly filled the pulpit, visited the sick, buried the dead, and arranged for an ordained clergyman to administer baptism and conduct the sacrament of the Lord's Supper when the church was without a resident pastor.

On Sept. 12, 1915, he was ordained DEACON and ELDER and appointed as pastor. In late December 1933, when an earthquake devastated Quetta, killing some 30,000 people and demolishing the church and parsonage, Cumming miraculously escaped. Many members of the church were killed. He once again gave generously and appealed effectively, and in a few months a new but smaller church was in use.

Rarely has one man done so much to establish and maintain a Methodist church in the face of cumulative difficulties as has this worthy Christian official working in an area dominated by Islam.

J. WASKOM PICKETT

CUMMINGS, JOSEPH (1817-1890), American pastor and educator, was born the son of a Methodist preacher at Falmouth, Me., March 3, 1817. Prepared for college at Kent's Hill Academy in Maine, he went to WESLEYAN UNIVERSITY (A.B., 1840; A.M., 1843). Later both Wesleyan and Harvard awarded him the honorary D.D., and NORTHWESTERN UNIVERSITY conferred on him the LL.D. degree. He taught at Amenia Seminary, New York, 1840-43 and served there as principal, 1843-46. Entering the NEW ENGLAND CONFERENCE, he served important churches in greater Boston for seven years. He was president of Genesee College, Lima, N. Y., 1854-57, president of Wesleyan University, 1857-75, and president of Northwestern University, 1881-90. He was a delegate to the 1864, '76, '80, and '84 GENERAL CONFERENCES (ME) and to the ECUMENICAL METHODIST CONFERENCE at London in 1881. During his presidency at Wesleyan, three buildings were erected. After resigning as president, he served the institution two years as a professor. Then he had four more years as a pastor in BOSTON before going to Northwestern. As president of Northwestern, he paid off a debt of \$200,000, established schools of dentistry and pharmacy, and dedicated a science hall and an astronomical observatory. Cummings was a strict disciplinarian, exceedingly dignified, and eminently thought-inspiring. Though a man of vigorous intellect, he published little aside from a few sermons, addresses and articles in church periodicals. He married Deborah S. Haskell, Aug. 15,

1842. There were two adopted daughters. Cummings died May 7, 1890 in Evanston, Ill.

Dictionary of American Biography.
General Minutes, ME.

JESSE A. EARL

CUMMINS, ANSON W. (1815-1894), American minister and educator in the M. E. Church, was born at Trenton, N. Y., Feb. 23, 1815. Educated at Cazenovia Seminary, he was licensed to preach by JOHN DEMPSTER in 1836. After several years as a teacher and circuit rider in NEW YORK State, Cummins was transferred in 1846 to the ILLINOIS CONFERENCE and appointed professor of mathematics and natural science at MCKENDREE COLLEGE, becoming president of that institution in 1850. In the same year ASBURY COLLEGE conferred on him the D.D. degree. For reasons of health, Cummins moved to TENNESSEE in 1853, and soon was made president of the HOLSTON CONFERENCE (ME) Female College, Asheville, N. C., where he served eleven years. After the Civil War he became head of the Female College, Spartanburg, S. C. In 1872, while a member of the SOUTH CAROLINA CONFERENCE (ME), he was made professor of mathematics in the University of South Carolina, soon became president of that institution, serving in that capacity until 1877. Transferring to the GENESEE CONFERENCE in that year, Cummins settled at Wellsville, N. Y., and launched nearby a boarding school called Riverside Seminary. Retiring in 1881, he wrote and published, in 1884, *Early Schools of Methodism*, an authentic and valuable contribution to the history of education in American Methodism. He died Dec. 7, 1894.

General Minutes, ME, 1895.

ALBEA GODBOLD

CUMMINS, PHILIP (1750-1825), American layman, was born in Hall's Mills, now Asbury, Warren Co., N. J., on Aug. 15, 1750, the son of Christian and Catharine Cummins, early settlers from Alsace-Lorraine. Philip moved to Pequest (now Vienna) in the same county about 1770, with two brothers, later followed by another brother. They were among the first inhabitants. He first erected a log cabin and then a stone house, where FRANCIS ASBURY and other itinerants found a welcome.

The labors of the traveling preachers resulted in the organization of a Methodist society at Vienna or Cumminstown. Bishop Asbury and RICHARD WHATCOAT preached in the Cummins house in 1789. A cold spring is suggested in Asbury's *Journal* entry for April 24, 1807, when he preached "in Philip Cummins' kitchen." In 1810, Cummins was the moving spirit in the erection of a meeting house, called the Pequest Church, but often referred to as the Cummins Church. The land had been purchased on May 10, 1810, from John Cummins for \$30, and a deed given to Philip, John, Matthias and Christian Cummins and James Hoagland, the first trustees. When the cornerstone was laid, Philip knelt upon it and prayed that "on this stone a church might be built against which the gates of hell shall not prevail." With his brothers Cummins promoted other Methodist societies in western NEW JERSEY at Buttzville, Hackettstown, Oxford and Mount Bethel. Philip Cummins died Aug. 29, 1825, and is buried in the Vienna Methodist Cemetery.

History of Vienna Methodist Church.
Honeyman, *Northwestern New Jersey.*
Snell, *History of Warren and Sussex Counties.*

Miss notes of Floyd Pitt.
Centennial History of Newark Conference.

VERNON B. HAMPTON

CUNINGGIM, JESSE LEE (1870-1950), American clergyman and college president, was born in Lenoir Institute, N. C., on March 21, 1870. He was the son of William Henry and Louisa Hardy Cuninggim. He received his A.B. degree from the University of North Carolina, 1891, and the B.D. from VANDERBILT UNIVERSITY in 1895, at which time he joined the NORTH CAROLINA CONFERENCE. He attended the University of Chicago from 1898 to 1902, and received D.D. degrees from SOUTHERN METHODIST and DUKE UNIVERSITIES. He was married to Maud L. Merrimon of Raleigh, N. C., June 29, 1910. They had two children.

Cuninggim was director of the Correspondence School of the M. E. Church, South, 1902-14, and secretary of the Department of Ministerial Supply and Training, 1910-14. He was pastor of the Methodist church in Elizabeth City, N. C., 1915-17, and professor of religious education at Southern Methodist University, 1917-21. He became President of Scarritt Bible and Training School in Kansas City, Mo., 1921-24. He was instrumental in moving this school to NASHVILLE, Tenn., where it would be close to Peabody College and Vanderbilt University. Following its move to Nashville, the school became SCARRITT COLLEGE FOR CHRISTIAN WORKERS, and later it was fully accredited as a senior college and graduate school and an integral part of the Nashville University Center.

Cuninggim retired in 1943. He was the author of several booklets. He died Nov. 25, 1950, in Nashville.

Who's Who in America, 1932-33.

D. D. HOLT

CUNINGGIM, MERRIMON (1911-), American educator and foundation president, was born May 12, 1911 at Nashville, Tenn., the son of Jesse Lee and Maud Lillian (Merrimon) Cuninggim. Educated at VANDERBILT (A.B., 1931), DUKE (M.A., 1933), Oxford (Rhodes scholar, M.A., 1935, and diploma in theology, 1936), and Yale (B.D., 1939, Ph.D., 1941), he was awarded the honorary Litt.D. (CENTRAL METHODIST, 1952, and Pomona, 1961), and the honorary LL.D. (Duke, 1963). He served as director of religious activities at Duke, 1936-38; professor of religion, EMORY AND HENRY COLLEGE, 1941-42; professor of religion, Denison University, 1942-44; chaplain, U. S. N. R. on battleship *Tennessee*, 1944-46; professor of religion, Pomona, 1946-51; chaplain, Associated Colleges of Claremont, 1948-50; dean, PERKINS SCHOOL OF THEOLOGY, Southern Methodist University, 1951-60; executive director, Danforth Foundation, St. Louis, 1960-66; and has been president of the Foundation since 1966. Cuninggim is a trustee of both Duke and Vanderbilt. He has published four books: *The College Seeks Religion*, 1947; *Freedom's Holy Light*, 1955; *Christianity and Communism* (editor), 1958; and *The Protestant Stake in Higher Education*, 1961. He married Annie Whitty Daniel, June 10, 1939, and they have three children: Jessica Lee (Mrs. John M. Neff), Penelope Ann (Mrs. Ira Horowitz), and Margaret Merrimon.

JESSE A. EARL
ALBEA GODBOLD

CUNNINGHAM, JOHN WILLIAM (1824-1920), American minister, church historian, and "marrying parson"

of the St. Louis World's Fair, was born June 12, 1824, at Leitchfield, Ky. He was converted to Methodism in 1844 and admitted the same year to the KENTUCKY CONFERENCE. After Bishop J. O. ANDREW, he is said to have been the first man to declare allegiance to the M. E. Church, South, on June 1, 1845, "three months in advance of all others." He became a charter member of the LOUISVILLE CONFERENCE in 1846.

His itinerancy covered twenty-five years in the Kentucky and Louisville Conferences, during which time he was a PRESIDING ELDER of the Maysville District, 1854-56, and in 1860 one of the original trustees of KENTUCKY WESLEYAN COLLEGE. Transferring to the MISSOURI CONFERENCE in 1869, he served three consecutive pastorates. Locating in 1875, he continued as a local preacher on occasion.

Gifted as a writer, he became editor of the "Kentucky Page" in the *St. Louis Christian Advocate* in 1866. Later he was a contributor to *The Central Methodist* and other periodicals. One article for the *Memorial History of Louisville* was written out of his remarkable memory. Another was for an encyclopedia of MISSOURI history. These articles carried the story of Methodism from its beginnings on into KENTUCKY, TENNESSEE, OHIO and MISSOURI, and indicate that he was a true Methodist historian.

In 1904, while living in St. Louis, this eighty-year old minister officiated for the weddings of many couples who came to the Fair (the Louisiana Purchase Exposition) desiring to be married at the top of the famous Ferris Wheel—the original, the largest ever built—towering up some 270 feet. Hence his reputation as a marrying parson at the Fair.

Cunningham's last years were spent in CALIFORNIA with one of his seven children. He died there on Jan. 13, 1920, having lived half that time as the oldest Southern Methodist, "by priority of adherence—the patriarch, so to speak."

W. E. Arnold, *Kentucky*. 1935-36.

J. W. Cunningham, letter to Mary A. Barton, 1902. *Encyclopedia of the History of Missouri*. St. Louis: Southern History Co., 1901.

General Minutes, MES.

J. Stoddard Johnston, ed., *Memorial History of Louisville*. Chicago: American Biographical Co., 1896.

Lee, Luccock & Dixon, *Illustrated History*. 1900.

A. H. Redford, *Kentucky*. 1868-70. ELBERT B. STONE

CUNNINGHAM, W. KENNETH (1888-1952), missionary to CUBA, was born in Berkeley County, W. Va., Jan. 6, 1888, the son of Rienzi Stuart and Martha May Cunningham. He graduated from RANDOLPH-MACON COLLEGE, and engaged in business until 1919 when he joined the VIRGINIA CONFERENCE of the M. E. Church, South. That same year he transferred to Cuba. He was married to Josephine Wyatt in 1913, and to them were born two sons.

After a successful term in Antilla, he was appointed pastor in Cienfuegos and superintendent of the Central District. The annual audit of the various church schools became his job because of his business training. On the district he was admired by all his men because of his thoughtful and efficient planning.

In 1927 he became director of the Central Methodist School in HAVANA. Because of his acute asthmatic condi-

tion he transferred to VIRGINIA in 1930. There he served successfully several congregations until his death in 1952.

GARFIELD EVANS

CUPPLES, SAMUEL (1831-1912), American philanthropist, was born in Harrisburg, Pa., Sept. 13, 1831, the son of James and Elizabeth Cupples, who came to America from County Down, Ireland in 1814. His education was gained in the business school conducted by his father. At the age of fifteen the care and support of his mother and sister became his responsibility upon the death of his father.

He went to CINCINNATI, Ohio, in the employ of Albert O. Taylor, a manufacturer and wholesaler of wooden ware. There Cupples' unusual business ability developed. At twenty years of age, backed by Taylor as the silent partner, he established in St. Louis, Mo., Samuel Cupples and Company, which grew into a profitable manufacturing and wholesaling business and produced for him a large fortune.

Cupples was converted and joined the M. E. Church, South, in Newport, Ky., in 1848. On his removal to St. Louis he joined Fourth Street Church and met Martha Kell, whom he married in 1860. At the founding of St. John's Church, St. Louis, in 1867, they became charter members. Throughout his life he was a participant and an official in the local church, district, annual and GENERAL CONFERENCES.

As a memorial to his wife, who died in 1894, Cupples gave \$100,000 to erect a modern building for the Methodist Children's Home of Missouri, in addition to the substantial gifts to the endowment made by his wife. Soon afterward he gave a dormitory to CENTRAL METHODIST COLLEGE, Fayette, Mo., which bears his name. From the time of his election as a Curator in 1876 until his death, he paid annually the operating deficits of the college.

Various missionary enterprises of the M. E. Church, South, and every campaign for funds in the general church and in Missouri, were recipients of his benefactions. His gifts to VANDERBILT UNIVERSITY, Central Methodist College, the Methodist Children's Home of Missouri, the St. Louis Provident Association, the St. Louis City Mission and Church Extension Society for new churches and congregations, totaled in excess of \$1,250,000.

Dictionary of American Biography.

Hyde and Conard, *Encyclopedia of the History of St. Louis*. St. Louis: Southern History Co., 1899. FRANK C. TUCKER

CURL, ROBERT FLOYD (1897-), American pastor, district superintendent, and Judicial Councilor, was born at Winfield, Ala., July 3, 1897, the son of Levi S. and D. Catherine (Logan) Curl. He won his A.B. (1931) and M.A. (1932) at SOUTHERN METHODIST UNIVERSITY, and was awarded the honorary D.D. by SOUTHWESTERN UNIVERSITY (1949). Beginning as a supply preacher in the NORTH ALABAMA CONFERENCE in 1916, he was admitted on trial in 1917, served two years on the Fayette Circuit, and then transferred to the West Texas (now SOUTHWEST TEXAS) CONFERENCE where he was admitted into full connection and ordained deacon in 1920, and elder in 1922. He served several charges before and after matriculating at S. M. U. Succeeding appointments were: McAllen District, 1941-44; Austin District, 1944-47; executive secretary, conference interboard council, 1947-

53; San Antonio District, 1953-57; the chair of church administration, PERKINS SCHOOL OF THEOLOGY, 1957-63; McAllen District, 1963-65; San Antonio District, 1965-67; Ozona, 1967-69; and Hunt, 1969—. Curl was a delegate to the UNITING CONFERENCE in 1939 and to five GENERAL CONFERENCES, 1940-56. He served as a member of the JUDICIAL COUNCIL, 1956-64; the COUNCIL ON WORLD SERVICE AND FINANCE, 1944-56; and the General Board of the NATIONAL COUNCIL OF CHURCHES, 1963-66; and was president of the Texas Methodist Planning Commission, 1948-51. His book, *Southwest Texas Methodism*, was published in 1951. He married Lessie W. Merritt, June 8, 1922, and they have a daughter and two sons.

General Minutes, MES, and TMC.
Who's Who in Methodism, 1966.

JESSE A. EARL
ALBEA GOBOLD

CURNOCK, NEHEMIAH (1840-1915), British Methodist, was born at Great Bridge, Tipton, Staffordshire, March 30, 1840. He became a Wesleyan Methodist minister in 1860, and from 1886 to 1908 was the editor of the *Methodist Recorder*. He took part in the compilation of the Wesleyan Methodist *Hymnbook* issued in 1904. His life's work, however, was the editing of the Standard Edition of John Wesley's *Journal*, in eight volumes (1909-16). He did not live to see the publication of the last two volumes, but had done almost all the work of their preparation. He played an important part in the late-nineteenth-century revival of interest in Methodist history. He died at Folkestone, Nov. 1, 1915.

JOHN KENT

CURRICULUM COMMITTEE. (See PROGRAM-CURRICULUM COMMITTEE.)

CURRY, DANIEL (1809-1887), an influential American church editor of the M. E. Church, was born near Peekskill, N. Y., on Nov. 26, 1809. He graduated from WESLEYAN UNIVERSITY, Middletown, Conn., in 1837, and for a time was principal of the TROY CONFERENCE Academy at West Poughkeepsie, Vt. In 1839 he went to the south and became a professor in the Georgia Female College (now WESLEYAN) at Macon, Ga., and in 1841 was admitted on trial to the GEORGIA CONFERENCE. He filled pastoral charges at Athens, Savannah, and Columbus (all Georgia); but because of the slavery issue and the division of the Church in 1844, he transferred to the NEW YORK CONFERENCE. In 1848 he became one of the founders of the NEW YORK EAST CONFERENCE.

In 1854 he was chosen president of the INDIANA ASBURY UNIVERSITY at Greencastle, Ind. After three years, he returned to New York and entered the New York East Conference, but was in 1864 elected by the GENERAL CONFERENCE to the editorship of the *Christian Advocate* at New York. He is said to have been primarily a teacher, not a preacher, but his greatest work was done in the editorial chair. *The History of American Methodism* classes him as one of the three most useful church editors in the years between the Civil War and Unification in 1939.

Curry was reelected editor of the *New York Advocate* both in 1868 and 1872; and in 1876 the General Conference having ordered a committee to consider the propriety of making a change in the *Ladies Repository* so

as to make it a magazine of wider interest and more extended usefulness, Curry was elected to the editorship of the reconstituted publication. Meanwhile, he wrote: *Life of Wyckliff; The Metropolitan City of America*, and *Life of Bishop Davis W. Clark*. He also edited an edition of Southey's *Life of Wesley*.

Curry became BOOK EDITOR of the M. E. Church and editor of the *Methodist Review* in 1884, which positions he occupied until his death. He was a forthright contender for what he believed and, while "his arguments were often voted down on the floor of the General Conference, he invariably and successively was elected to positions of higher rank." The Bishops' address to the General Conference of 1888 paid a special tribute to him, saying, "Daniel Curry filled a place in the eye of the Christian public and in the Councils of Methodism which gave him rank with the most conspicuous men of his days." (*Journal of the General Conference of the Methodist Episcopal Church*, edited by David S. Monroe, 1888.)

E. S. Bucke, *History of American Methodism*. 1964.

Journal of the General Conference, ME, 1888.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

CURRY, GEORGE EDWARD (1899-1951), American bishop of the A.M.E. Church, was born in Edgefield County, S. C., the son of Andrew and Louise (Williams) Curry. He was educated at Turner Theological Seminary in Georgia and Lee Theological Seminary in Florida. The honorary degrees of D.D. and LL.D. were conferred upon him by WILBERFORCE UNIVERSITY. He served for a time as a pastor in Florida and then as presiding elder. He was elected to the episcopacy in 1940, was assigned to West Africa, but did not go. After the death of Bishop EDWARD J. HOWARD, he was assigned to the Twelfth Episcopal District (Arkansas and Oklahoma), 1941-46. He had difficulty over charges that he had mishandled church funds, was found guilty by a trial committee in 1945, and was restored by the Council of Bishops of his church in 1946. But the General Conference of the denomination, meeting in November 1946, expelled him and he made no appeal. He endeavored to conduct a recreation park in Jacksonville, Fla., but suffered reverses and died in comparative poverty in 1951. A designer and builder by trade, "he made much money," states Bishop WRIGHT, "which he freely used for his advancement." Wright, in fact, says that Curry boasted that he had "bought the bishopric." To his credit it may be said that he was the designer and builder of the Lee Theological Seminary in 1925.

R. R. Wright, *The Bishops*. 1963.

GRANT S. SHOCKLEY
N. B. H.

CURRY, NORRIS SAMUEL (1910-), thirty-first bishop of the C.M.E. Church, was born at Naples, Texas, on Aug. 16, 1910. He received an A.B. degree from TEXAS COLLEGE in 1942, a B.D. degree from DREW UNIVERSITY in 1947, and an honorary LL.D. from Texas College in 1957. His pastoral ministry was in the East Texas, Central Texas, New Jersey, and California annual conferences. In 1947 he was a teacher at Texas College. From 1958 to 1962 he was editor of *The Christian Index*, the major publication of his denomination. He was elected bishop in 1962. Presently he is chairman of the governing board of the Board of Lay Activities of the C.M.E. Church, in

addition to his episcopal duties. He resides in Dallas, Texas.

Harris and Craig, *C.M.E. Church*. 1965.

E. L. Williams, *Biographical Directory of Negro Ministers*. 1965.

RALPH G. GAY

CURTIS, EMORY W. (1853-1937), American U. B. minister, was born April 12, 1853, in Noble County, Ohio, son of Moses H. and Sarah Curtis. In 1857 he went to Iowa with his parents by steamboat and covered wagon. For ten years he served as a public school teacher. In 1877 he was licensed to preach by the IOWA CONFERENCE, Church of the United Brethren in Christ, and was ordained in 1883. He served five churches facing frontier dangers, was a presiding elder for ten years, conference treasurer, president of the Young People's Christian Union, conference secretary, delegate to six GENERAL CONFERENCES, a member of the general Board of Church Erection, and the denominational Board of Finance.

He and Loretta A. Wilkins were married Sept. 7, 1881, and to them were born four children. Curtis attended SIMPSON COLLEGE one year and took the biblical course at Union Biblical Seminary, Dayton, Ohio. Leander Clark College conferred a D.D. degree on him.

He constructed two parsonages and three church buildings, was editor of the conference newspaper, and a college trustee. He died Sept. 15, 1937 and was interred in the Van Meter Cemetery, Van Meter, Iowa.

ROBERT R. MACCANON

CURTIS, LEVI (1858-1942), Canadian minister and educator, was born Feb. 22, 1858 at Blackhead, Conception Bay, Newfoundland. He was educated at Blackhead, the Methodist College in St. John's, and at MOUNT ALLISON UNIVERSITY, from which he graduated in 1889.

As a youth he was converted in the Methodist church and, after several years as a schoolteacher, he became a probationer in 1883. He was ordained in 1889 and was subsequently stationed in a number of Newfoundland circuits. In 1898 he was elected President of the Newfoundland Conference and was a delegate to the General Conference of that year. He participated in all succeeding General Conferences and in the union sessions of 1925.

Meanwhile, in 1899 he had left the active pastorate to become superintendent of education for Methodist schools. He continued in this post after the union of 1925. As such, he was an active member of the provincial council of education. Similarly, he was one of the founders of Memorial University College, now Memorial University.

For twenty-seven years Curtis was editor-in-chief of *The Methodist Monthly Greeting*, the local Methodist monthly. His editorials reflected his concern for the spiritual, moral, and physical welfare of the Newfoundland community.

Despite his many interests, Curtis participated actively in fraternal organizations, especially Masons. During the first World War he recruited vigorously for the Newfoundland Regiment and supported other patriotic causes. After the war he was associated with the work of the Great War Veterans' Association.

He was married in 1889 to Lily Black, and four children of the marriage survived. During his life he was honored with the D.D. degree from VICTORIA UNIVERSITY

and was decorated with the M.B.E. In his memory the Curtis Memorial Bursary was established to assist in the training of ministerial candidates and lay supplies for the Newfoundland Conference.

There can be no doubt that in religion and in education Curtis exemplified the best elements in the Methodist tradition. He lived and died in the faith of his fathers.

D. W. Johnson, *Eastern British America*. 1924.

F. W. Rowe, *The Development of Education in Newfoundland*. Toronto: Ryerson, 1964.

C. B. Sissons, *Church and State in Canadian Education*. Toronto: Ryerson, 1959.

W. F. BUTT

CURTIS, OLIN ALFRED (1850-1918), American theologian, scholar, and teacher, was born in Frankfort, Me., Dec. 10, 1850, the son of a Methodist preacher. He had intended to follow a business career, but eventually felt compelled to enter the ministry. After earning an A.B. (1877) and an A.M. (1879) from LAWRENCE UNIVERSITY, and a B.D. (1880) from the BOSTON UNIVERSITY SCHOOL OF THEOLOGY, he joined the WISCONSIN CONFERENCE in 1880.

After serving two pastorates he went to Leipzig for further theological study. Returning to the U.S.A. in 1888, Curtis transferred to the ROCK RIVER CONFERENCE, where he served a church for one year. In 1889, BOSTON called him to a professorship in systematic theology, where he remained until 1896. During this period he did further study in Europe at Erlangen, Marburg, and Edinburgh. In 1896 he accepted appointment as professor of systematic theology in the Theological School of DREW UNIVERSITY, where he was destined to remain and to exert a commanding influence for the rest of his life.

Lawrence University, which had awarded him the S.T.D. degree in 1886, honored him with an LL.D. in 1905. In 1914 ill health forced him to curtail his activities, but he remained at Drew as Professor Emeritus and Lecturer on Christian Doctrine until his death in Leonia, N. J., Jan. 8, 1918.

As a theologian, Curtis commanded wide respect and wielded great influence in American Methodism. His book, *The Christian Faith*, was adopted as a standard guide in Methodist theological circles and for many years was a required study in the official course of study for young ministers in the M. E. Church, South.

Curtis greatly influenced EDWIN LEWIS, whom he taught at Drew and who later succeeded him in the chair of Systematic Theology. "Dr. Curtis' theory of the atonement particularly influenced me," states Bishop NOLAN B. HARMON, "and while his ideas of an 'intermediate state'—not purgatory at all but a sort of transition period for the soul after death—have never quite impressed Protestant circles, his teaching as a whole represented late nineteenth century Methodist thought at its best."

Edwin Lewis stated, "Dr. Curtis believed that it had been given to him to see the Christian faith as that total organism of fact and truth which answered to existence as the concave answers to the convex," and "that being the case, he must set forth its significance as the promise of a possible complete and everlasting redemption for every human soul." Another of his students, LYNN HAROLD HOUGH, regarded Curtis as the one who made clear to him that "it takes the whole of Christian doctrine to make a complete Christian." His students agreed that, as a teacher, Curtis made systematic theology an excit-

ing subject. He had a high regard for Bishop Martensen's *Christian Ethics* and its recognition of the uniqueness of each human personality in respect to temperament and bias. "Of all the seminars that he offered, the one on Martensen appeared to exercise the greatest influence on the outlook of his students," states Henry Lambdin.

Olin Curtis married Eva Farlin in 1880; she died in 1883. In 1889 he married Ellen Hunt, who died in 1895. He married again in 1906, Ida Gorham, who survived him. His publications include *Elective Course of Lectures in Systematic Theology* (1901), *The Christian Faith Personally Given in a System of Doctrine* (1905), and *Personal Submission to Jesus Christ* (1910).

Samuel Gardiner Ayers, *Alumni Record of Drew Theological School, 1867-1905*.

J. R. Joy, *Teachers of Drew*. 1942.

C. F. Sitterly, *Drew University*. 1938. JOE SHARP RAINEY

CUSHMAN, RALPH SPAULDING (1879-1960), bishop, was born at Poultney, Vt., Nov. 12, 1879, the son of Earl Allerton and Nellie (Honey) Cushman. Educated at Troy Conference Academy, Poultney (1898), and WESLEYAN UNIVERSITY (Ph.B., 1902), he did graduate study in Edinburgh and London in 1910, and later received the D.D. and LL.D. from Wesleyan and the Litt.D. from Hamline. He married Maude Hammond, Aug. 20, 1902, and they had two children, Mabel Elizabeth (Mrs. Insley J. Stiles) and ROBERT EARL. Though Cushman's father and grandfather were Congregational ministers, he joined the NEW ENGLAND CONFERENCE, M. E. Church, in 1903, and was ordained DEACON in 1904, and elder in 1907. His appointments were: Bryantville, Mass., 1902-04, Acushnet, Mass., 1904-06; Danielson, Conn., 1906-11; St. Paul's, Fall River, Mass., 1911-15; Court Street, Flint, Mich., 1915 (four months); Geneva, N. Y., 1915-17; executive secretary, stewardship campaign, Centenary Commission, 1917-19; stewardship secretary, Interchurch World Movement, 1919-20; Asbury, Rochester, N. Y., 1920-32. He was a delegate to the 1928 and 1932 GENERAL CONFERENCES, and was elected bishop at the latter. His episcopal assignments were: the Denver Area, 1932-39, and the Minnesota Area, 1939-52. Cushman was chairman of the commission on evangelism, 1932-39, and president of the Anti-Saloon League of America, 1939-48. He served as a member of the WORLD SERVICE COMMISSION, as president of the board of trustees of ILIFF SCHOOL OF THEOLOGY, and as a trustee of DENVER UNIVERSITY, HAMLINE UNIVERSITY, LAWRENCE COLLEGE, Wesley College (Grand Forks, North Dakota), and DAKOTA WESLEYAN. An author and poet, Cushman wrote some twenty-five books on the subjects of evangelism, stewardship, and prayer, including *Hilltop Verses and Prayers, Practicing the Presence—A Quest for God, The Message of Stewardship, and The Essentials of Evangelism*. At the UNTING CONFERENCE, Cushman and Bishop C. C. SELECMAN supervised the morning watch and the evangelistic services. Retiring in 1952, Cushman lived for a time at Raleigh, N. C. Bishop HERBERT WELCH said, "Bishop Cushman was a poet and recognized writer of religious meditations and prayers, and was markedly evangelistic in his activities." He died at Herkimer, N. Y., Aug. 10, 1960, and was buried at Manchester, Vt.

General Minutes, ME.

F. D. Leete, *Methodist Bishops*. 1948.

Who's Who in America, 1950-51.

Clark and Stafford, *Who's Who in Methodism*. 1952.

JESSE A. EARL
ALBEA GODBOLD



ROBERT E. CUSHMAN

CUSHMAN, ROBERT EARL (1913-), American minister and educator, was born at Fall River, Mass., Dec. 26, 1913. His father was RALPH SPAULDING CUSHMAN and his mother was Maude Hammond Cushman. He was educated at WESLEYAN UNIVERSITY (A.B., 1936), Yale University (B.D., 1940; Ph.D., 1942). He received the honorary degree of L.H.D. from Belmont Abbey, a Roman Catholic institution in North Carolina in 1966; and the Teacher-Scholar Award from Connecticut Wesleyan in 1967. He married Barbara Priscilla Edgcomb on Sept. 12, 1936, and they have three children.

Dr. Cushman joined the GENESEE CONFERENCE on trial in 1938, going into full connection and being ordained elder in 1940. He was pastor for a time in Meriden, Conn. (1936-40) and Hamilton, N. Y. (1941). At this time he became instructor in theology at Yale (1942-43); professor of religion at the University of Oregon (1943-45); professor of systematic theology at the DIVINITY SCHOOL, DUKE UNIVERSITY (1945-58). Upon the retirement of Dean James Cannon, III, in 1958, Dr. Cushman was made Dean of that institution.

He has served as a delegate to the WORLD COUNCIL OF CHURCHES in Lund, Sweden (1952); at Montreal, Canada (1963); and was an observer at the Second Vatican Council (1963-65). The NORTH CAROLINA CONFERENCE, to which he belongs, elected him a delegate to the GENERAL CONFERENCES of 1964, 1966 and 1968. He has been a member of the Commission on Ecumenical Affairs since 1958, of the Ecumenical Planning Commission of the NATIONAL COUNCIL OF CHURCHES since 1964. He was a lecturer at the Second OXFORD INSTITUTE OF METHODIST THEOLOGICAL STUDIES (England), 1962; a member of the Association of Methodist Theological Schools (president), and of the American Association of Theological Schools (on its executive committee).

He is the author of *Therapeia: Plato's Conception of Philosophy*; also co-editor with Egil Grislis of *The Heri-*

tag of Christian Thought. He has recently interpreted the Second Vatican Council by articles on *The New Concept of the Church and the Second Vatican Council* (Warren Lectures on Church History at Iliff School of Theology, January 1967); *Roman Catholic Renewal and Vatican Council II: A Protestant Observer's View* (Review and Expositor, The Southern Baptist Theological Seminary, Spring 1967); and *Vatican II: A Protestant View in Retrospect* (*The London Quarterly and Holborn Review*, July 1967).

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966. N. B. H.

CUYAHOGA FALLS, OHIO, U.S.A. **First Church** grew out of the work of the Methodist circuit riders who began their labors in the wilderness of the OHIO frontier in the early part of the nineteenth century. It was founded in 1830 by John Chandler and John McLain, who rode the circuit out of Cleveland, visiting scores of tiny communities in what still is known as the Connecticut Western Reserve. This was a large area in northeastern Ohio reserved to itself by the state of CONNECTICUT when all the original states turned over to the new Federal Government most of their claims to the lands west of the Alleghenies.

For five or six years before formal church organization, the circuit riders held meetings in the homes of the handful of families living along the turbulent Cuyahoga River. The river falls give the name to the community. The first meeting house was a small school, and when this became crowded as the work of the circuit riders brought more families into the church, the congregation moved to a store building.

Cuyahoga Falls was a progressive community and the citizens had set aside a full square in the heart of the village for religious and educational purposes. First Church became the first to acquire a large corner lot on this square and in 1837 began to erect the first of three sanctuaries which have housed the ever-increasing membership.

The third and largest sanctuary was consecrated March 6, 1965, by Bishop FRANCIS E. KEARNS. With a membership of 3,555 (1970), First Church is the largest religious group in Cuyahoga Falls, a community of more than 50,000 population and the largest suburb of Akron.

The first graded church school in this area was established around 1890. Methodists took the lead in anti-slavery work before the Civil War, and the first temperance society in Ohio was formed in Cuyahoga Falls in 1827, with some members of the Methodist station active in its organization.

At present First Church has ten choirs with a total of 608 members. The church has been served by fifty-nine ministers and nine associate ministers during its history. Its annual budget as of 1970 is \$266,270. The church is the sole support of a mission family in Malaya and contributes strongly to world-wide Methodist mission programs. Each year at Easter, \$10,000 is raised in one day of giving for missions.

CZECHOSLOVAKIA lies in the middle of Europe with an area of 49,381 square miles and has 14,000,000 inhabitants. Up to 1918 the country was part of the Austro-Hungarian Empire, and on Oct. 28, 1918, it became an independent republic. The Reformation movement started



CENTRAL CHURCH, PRAGUE, CZECHOSLOVAKIA

here long ago. John Huss was burned at the stake in 1415; the Moravian Church was founded in 1457, with its last bishop, John A. Comenius (1592-1670).

Methodism first came to Czechoslovakia in 1920 when three bishops surveyed Europe for missionary possibilities. A Mr. Williams, together with a Mr. Wilkinson (two social workers), began to give social aid among the Russian emigrants. This work was discontinued when C. D. Collyer, a Korean missionary, came from the United States to set up an extensive colportage work with the help of twenty native colporteurs. The work gave encouragement to the Board of Missions to begin evangelistic work, and Joseph Dobeš was sent in 1920 from TEXAS as the first missionary to Czechoslovakia. During the time of the great "Los von Rome" (Away from Rome) Movement, the first evangelical tent was put up in Prague, Aug. 8, 1920. J. P. Barták also arrived in 1921 from Texas, and tents were put up in many large towns where people heard the Good News and asked to be accepted as members.

Bishop WILLIAM B. BEAUCHAMP, with the help of JOHN L. NEILL, brought over from MISSISSIPPI, completed in 1921 an organization of this new work of Methodism, and the Central Office began its administrative work in Prague, headed by Neill. In August 1922, VACLAV VANCURA joined the staff of workers, upon his return from Y.M.C.A. work in Siberia during the first World War. The first Missionary Conference was organized in 1922 by Bishop Beauchamp, who presided. Barták and Vancura were ordained elders at that conference.

Institutions. In 1922 Neill, superintendent of the mission, organized a biblical seminary for students. It was a four-year course, and the main teachers were Neill, Dobeš, Barták, and Vancura, with the help of some workers from other denominations. For eight years this biblical seminary was active, and today its students are registered at the Comenius University Faculty of Theology, which is a state institution. The State Ministry of Educa-

tion, which deals with all church questions, has the last word as to the choice of students and professors, and it rules over the supplying of preachers and superintendents of the Methodist Church. It is a state rule that a foreign bishop cannot preside at a Czechoslovakian conference or regulate its church administration.

One of the largest orphanage societies was organized by the Methodist Church, and 500,000 kopecks were collected. A home for seventy children was provided for, and also for thirty old people. After the second World War all private social institutions were taken over by the government, which also took care of the inmates. The orphanage building became the property of the military forces of Czechoslovakia in 1948 and is still in their possession.

The congregations all grew because of evangelistic services, not by proselytism from other churches. The larger and most prominent churches are as follows: three in Prague, and one each in Třeboň, Ostrava, Slaný, Velvary, Mikulov, Jihlava, Bratislava, Jenkovec, and Litomerice. The Methodist Church of Czechoslovakia is a member of the WORLD COUNCIL OF CHURCHES.

In 1939 Czechoslovakia was invaded by the Nazis, and the Central Office in Prague was badly bombed and demolished. In 1945 Czechoslovakia was liberated by the United States forces and the Russian army. Much help

was received from the U.S.A. in the way of food and clothing, especially by the help of Bishop PAUL N. GARBER, then presiding over the Geneva Area. Two years of reconstruction work followed. Socialistic changes have of course taken place in every phase of life.

Today the Methodist Church has 2,393 full members (total number, 8,799) in sixteen congregations with the same number of pastors. Regular meetings are held in forty-five places, in which lay members are active (fourteen are ordained, and there are thirty-two in all). The work is organized as an Annual Conference with a superintendent as the head, and he is elected every six years. The Church Council consists of three pastors and three lay members. The Central Headquarters of the church are presently in Jecna Street 19 in Prague 2, CSSR (Czechoslovak Republic).

VACLAV VANCURA
WILLIAM SCHNEEBERGER

CZECHOSLOVAKIA ANNUAL CONFERENCE is a part of the CENTRAL AND SOUTHERN EUROPE CENTRAL CONFERENCE of the United Methodist Church and is administered from GENEVA as part of the Geneva Area.

Discipline, UMC. 1968.

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DACORSO, CESAR (1892-1966), Brazilian preacher and bishop, was born Nov. 10, 1892, in Santa Maria, Rio Grande do Sul, Brazil, where he spent his early childhood. JOHN W. PRICE, who organized Methodist work in that city in 1902, refers to him as a little brown-eyed boy of nine who faithfully attended Sunday school. Just when and how he was converted, is not definitely known; but in his teens, he entered Instituto Granbery at JUIZ DE FORA, Minas Gerais, from which he graduated in 1915.

On April 5, 1913, Cesar married Maria José Guimarães, by whom he had eight children. Though elected deacon in the Brazil Conference in 1916, he could not be ordained since no American bishop was present that year at Conference, due to the danger from German submarines along the coast. In 1918, he was ordained deacon by Bishop JOHN M. MOORE, and the next year he was ordained elder.

Bishop Dacorso served in the ministry forty-three years—as pastor, district superintendent, editor of the *Review of Sunday School Lessons*, teacher at Granbery, often as conference secretary, and five times as statistician and editor of the *Annual Conference Annuals*. He wrote regularly for church papers, yet in all his career never had a helper or secretary.

In 1930, when the Methodist Church of Brazil became

autonomous, it elected as bishop JOHN W. TARBOUX, a retired missionary, already in frail health. The 1934 General Conference, meeting in PORTO ALEGRE, Rio Grande do Sul, found it necessary to have a second bishop. On Jan. 13, Cesar Dacorso was elected on the third ballot. He was consecrated on Jan. 14, at a ceremony in Central Church, Porto Alegre attended by the three members of the first Brazil Mission Conference—J. L. KENNEDY, J. W. Tarboux, and H. C. TUCKER. So humble and unambitious for office was young Dacorso that he hadn't even brought a dark suit and had to borrow one for the consecration service.

Dacorso gave twenty years in all to the bishopric. At that time, bishops were not elected for life tenure; but Dacorso was reelected and served three four-year terms (1934-46), presiding over all three regions (conferences) of the church; and after the election of two more bishops in 1946, he continued administering the First Regional Conference.

On July 19, 1965, Cesar Dacorso was elected for a fifth term. He rose, thanked the conference but offered his irrevocable resignation. The conference then stood and elected him bishop emeritus. Soon afterward, Instituto Granbery conferred on him the honorary title of *Doutor Honoris Causa*.

A man of vision, Bishop Dacorso endured exhausting trips that led him on narrow, pack-animal trails, over desolate stretches of dusty or muddy roads, through inland jungles. His interest in people, his involvement in movements for world peace and for social action—sorely needed in Brazil—sometimes led him into situations that brought misunderstanding and criticism as a leftist. Yet few ever doubted his genuine sincerity, his passion for the Gospel in action.

He died in RIO DE JANEIRO on Feb. 15, 1966, and was buried there.

Expositor Cristão, March 1, 1966.
Voz Missionaria.

EULA K. LONG

DAHOMEY is a small country of West Central Africa on the Gulf of Guinea, a former French colony and an independent member of the United Nations since 1960. The area is 44,700 square miles and the population approximates 2,500,000. The capital is Porto Novo, its name reminiscent of early Portuguese contacts, but the port and largest city is Cotonou.

The first European influence seems to have been through Portuguese settlement at Ouidah (Whydah) and Porto Novo (Hogbonou). France ultimately gained trade and political dominance, recognized by treaties with the chieftains in the mid-1800's. A Protectorate was declared by France in 1851 to offset growing British influence in Lagos. Anglo-French agreements from 1889 to 1894 fixed the boundaries and settled other problems. Dahomey was finally conquered by the French and became a colony in 1892-94. After World War II and the establishment of



CESAR DACORSO

the United Nations, France sought to train indigenous leaders for government. Independence came in 1960.

THOMAS BIRCH FREEMAN, British Wesleyan missionary, arrived in Ouidah on the coast of Dahomey in 1843. He trekked inland to interview the king of Dahomey at Abomey (Abomi). Freeman received a stiff rebuff, the king fearing the loss both of political power and of his lucrative slave-running trade. Largely because of his opposition the work developed slowly. It was not until after French influence became paramount and the interior was pacified that the mission could grow. The greatest single figure in Methodism during the last third of the nineteenth century was the African superintendent of the Porto Novo circuit from 1875, Thomas Joseph Marshall, a native of Badagry. He was succeeded in 1899 by a French missionary, Henri Arnett. By this time the membership in Dahomey and Togo had risen to 630, and there was a worshipping community of around 5,000. The Methodist churches of Dahomey and Togo comprise a single district of the British Conference, with an African chairman. In 1968, the district had 8,216 full members, mostly in Dahomey, and a constituency of over 40,000, but only twelve ministers in circuit work. Methodism is by far the largest Protestant church in a predominantly Roman Catholic country.

In 1968, a Joint Action for Mission project began among the largely unevangelized Fon people in the center of the Methodist district. The team, drawn from French-speaking churches in Africa, Asia and Europe, engaged in evangelistic, educational and social work. In the same year, the church had thirteen primary schools, with 2,051 pupils, and two secondary schools with 777 students. A joint theological college at Porto Novo serves the Ivory Coast, Togo and Dahomey.

Bulletin of the Society for African Church History, 1963, 1967. R. Cornevin, *Histoire du Dahomey*. Paris: Berger-Levrault, 1962.

P. Ellingworth, "Christianity and Politics in Dahomey," *Journal of African History*. 1964.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1922. J. T. Watson, *Seen and Heard in Dahomey*. London: Cargate, n.d.

ARTHUR BRUCE MOSS
PAUL ELLINGWORTH

DAKOTA CONFERENCE. (See SOUTH DAKOTA and SOUTH DAKOTA CONFERENCE.)

DAKOTA CONFERENCE, E.U.B., was organized under the leadership of Bishop RUDOLPH DUBS in Big Stone City, Dakota Territory, May 9, 1884.

As early as 1871, just eight years after the territory was opened for homesteading, missionaries from MINNESOTA arrived near Big Stone City. Two years later, they came to Yankton in the south and to Wahpeton in the north and held services. Soon there were preaching places from CANADA to the border of NEBRASKA. By the time the Dakota Conference was organized, services were being held as far as one hundred miles west of the Minnesota border. Not only had the missionaries come from Minnesota, but that conference gave the newly formed conference a gift of one thousand dollars.

In the early eighties, the railroads began building lines to the west and the people entered new areas. In the southern part of the territory, Evangelicals came from PENNSYLVANIA via ILLINOIS; in the area around Big Stone they came from Minnesota and WISCONSIN, and farther

north from Minnesota and Canada. These were German people. A few German Russians began arriving in 1872, but by the eighties and nineties they came by the thousands. Ministering to these people increased the size of the church so rapidly that by 1905 the membership had practically doubled. Because the work of the Evangelical Association was largely with German-speaking people, the church tended to remain rural much longer than other denominations.

With a division in the General Church in 1894, some of the people in the Dakotas joined The United Evangelical Church. These congregations became a part of the Northwestern Conference of that denomination. While the two denominations were planning merger in 1922, the Dakota Conference proceeded to divide along state lines in May 1920. The North Dakota Conference was much larger than the South Dakota Conference, but each gained some churches in the 1922 merger. The union of The Evangelical Church and the United Brethren in Christ to form The Evangelical United Brethren Church brought one United Brethren church from the Nebraska Conference into the South Dakota Conference, namely Stickney, S. D.

In the late 1940's overtures were made by the leaders of the South Dakota Conference to the leaders of the North Dakota Conference to merge these two bodies. This was in harmony with the wishes of the denomination that no conference have less than ten thousand members. This merger took place May 9, 1951 at Jamestown, N. D.

The Dakota Conference became self-supporting in 1955 after seventy-one years as a Mission Conference, and in 1956 it began new mission churches in two cities of North Dakota. The membership was 7,682 at the time of the merger in 1951 and 9,156 in 1967. In 1966, there were 72 elders with 77 organized congregations in 56 charges. The total money raised for all purposes was \$939,403 with local property valued at \$5,098,050. In January, 1969, the conference was merged with North Dakota and South Dakota of the former Methodist Church.

Dakota Conference Journals, 1884-1919; 1951-1967.

Richard M. Lunde, *History of EUB Church in the Dakotas*, 1959.

No.th Dakota Conference Journals, 1920-1950.

South Dakota Conference Journals, 1920-1950.

MARGARET LONG (Mrs. Roy E.)

DAKOTA MISSION, The. (See SOUTH DAKOTA.)

DAKOTA WESLEYAN UNIVERSITY, Mitchell, S. D., was chartered in 1883. Black Hills College in Hot Springs, S. D., which opened in 1888, was later merged with Dakota Wesleyan.

The college library contains the state papers of the late Senator FRANCIS I. CASE of South Dakota. It is also the center for frontier studies, especially those relating to the Middle Border of the United States. Degrees granted are the B.A., B.M.E. (Music Education). The governing board has forty-three members elected by the South Dakota Conference.

JOHN O. CROSS

DALLAS, TEXAS, U.S.A. Dallas Methodism began in 1844-45 through the loyal efforts of a former Tennessee layman, Isaac Webb, and his relatives, including his sister-in-law, Mrs. W. M. Cochran, for whom the oldest

congregation in the city is named. Many early pioneers and city leaders were Methodists. Dallas was first listed as a Methodist appointment in 1846 when there were about 200 persons in the town. Dallas appeared in the conference minutes as a station in 1867. The following year the church had 104 white and 35 colored members. Methodism grew with the city. By 1900 there were five churches with 1,673 members, and in 1920 the minutes show eighteen congregations with nearly 10,000 members. Today with large churches in all parts of the city, several important institutions, able leadership, and respected intellectual strength at PERKINS SCHOOL OF THEOLOGY and SOUTHERN METHODIST UNIVERSITY, Dallas ranks high as a Methodist stronghold among the cities of the nation.

Dallas is headquarters for the bishop of the area, *The Texas Methodist*, United Methodist Information, the Texas Methodist College Association, and the regional secretary of the Women's Division of the Board of Missions. In 1970 there were eleven churches in greater Dallas with more than 2,000 members: Highland Park, 8,705; Lovers Lane, 7,171; First, 5,931; Richardson, First, 4,005; White Rock, 3,896; Tyler Street, 3,059; University Park, 3,012; Garland, First, 2,395; Oak Lawn, 2,222; Walnut Hill, 2,239; and Munger Place, 2,000. In addition, some sixteen other churches had memberships exceeding 1,000.

In 1970 the WEST TEXAS CONFERENCE of the former Central Jurisdiction had seven churches in Dallas with 3,222 members. St. Paul's Church with 1,719 members was the largest. That same year, when the West Texas Conference merged with the overlying conferences of the South Central Jurisdiction, these churches were included in the Dallas Districts of the North Texas Conference.

The United Methodist Church has nearly 100 local churches in greater Dallas with approximately 95,000 members, and property valued at some \$135,000,000. The latter figure includes the value of the Cokesbury Bookstore, Southern Methodist University, Perkins School of Theology, Methodist Hospital, C. C. Young Home and Blanton Gardens (for the aged), Bethlehem Center, Wesley Center, and Rankin Community Center. The total amount raised for all purposes by Dallas Methodists in 1969 was about \$7,127,000, of which some \$331,000 was for world service and conference benevolences.

The C.M.E. CHURCH has fourteen congregations in Dallas, Cedarcrest Church with over 1,300 members being the largest. There are fourteen A.M.E. CHURCH congregations in the city divided into two districts, the largest church being Bethel with nearly 1,200 members. The A.M.E. ZION CHURCH has about 300 members in three congregations.

Dallas Methodism is trying to make its ministry relevant to crucial urban problems. A telephone ministry uses trained workers who try in telephone conversations to help people with their concerns. Several churches have been recognized for their efforts at renewal in worship, theology, architecture, and ministry. A special ministry to apartment house dwellers has been organized. Coffee houses have been set up under Christian auspices. An Inner City Parish was started in 1966 in the hope of correlating the work of several cultural and racial groups in economically blighted areas of the city.

General Minutes, MES, TMC, UMC.

W. N. VERNON, *North Texas*, 1967. WALTER N. VERNON

Cedarcrest C. M. E. Church was organized as the Evening Chapel C. M. E. Church in 1873. The congregation adopted the name of Boll Street shortly after it began. In 1966 the congregation moved to a new location, and the name was changed to Cedarcrest. With a membership of more than 1,300, Cedarcrest is the largest congregation of the C. M. E. Church in Texas.

WALTER N. VERNON

First Church carries on a significant downtown ministry. Dallas Methodism began with preaching in 1844 by a visiting itinerant from Indiana, Thomas Brown, followed by Daniel Shook, the circuit preacher who organized a society in March, 1845, at Farmer's Branch called Webb's Chapel. A few years later it merged with a society at Cedar Springs, the new church being named Cochran Chapel. About 1850 Dallas is first mentioned as a preaching place, although there was likely a small congregation by 1846. Progress was slow in the beginning; the first building was planned by 1860, a lot donated, and money raised, but the Civil War delayed building until 1868. This early congregation of 104 white and 33 colored members took the name of Lamar Street, but changed it to First Church in 1886. The first building burned in 1879, and after using various halls and the auditorium of Dallas Female College, a new building was erected by 1889, at Commerce and Prather Streets. Membership had increased to 631. In 1916 it was decided to unite First Church and Trinity Church, and the membership of 1,748 chose as the new site for building one at Ross Avenue at Harwood Street. The new structure was completed by 1926; in recent years an additional all-purpose building has been erected, and the entire plant refurbished, all of this new work at a cost of nearly one and a half million dollars. The total plant is now valued at \$3,842,126; and the membership in 1970 was about six thousand.

Five former pastors have been elected bishops: SAM R. HAY, JOHN M. MOORE, CHARLES C. SELECMAN, WILLIAM C. MARTIN, and W. ANGIE SMITH. ROBERT E. GOODRICH, present pastor, has served the church for twenty-five years, leading a staff that is carrying on a most significant ministry as a downtown church. Dr. Goodrich has specialized in radio and television, with a strong pulpit emphasis; the educational program under the direction of Estelle Blanton Barber is strong and effective (it is called "the largest church school in a downtown church in Methodism"); and since about 1950 the church has carried on a summer Sunday night Chautauqua that includes outstanding guest preachers, prominent musical and choir groups, and other attractive features.

W. N. Vernon, *North Texas*, 1967.

Adolphus Werry, *History of the First Methodist Church, Dallas*. Dallas: Privately printed, c. 1947-48.

WALTER N. VERNON

Highland Park Church, located on the campus of SOUTHERN METHODIST UNIVERSITY which opened in 1915, was organized in 1916 by faculty members, students, and a few residents of the community not connected with the school. A. FRANK SMITH (later bishop) was the first pastor. In the fall of 1916 the church reported 200 members. In the next seven years six men served the church as pastor for longer or shorter periods—CLOVIS G. CHAPPELL, H. M. Whaling, Jr., PAUL B. KERN (later bishop), Glenn



HIGHLAND PARK CHURCH, DALLAS, TEXAS

Flinn, C. O. Shugart, and ROBERT W. GOODLOE. Since 1923 the church has had only three pastors—UMPHREY LEE (1923-36), MARSHALL T. STEEL (1936-57), and WILLIAM H. DICKINSON, JR. (1958-). Reporting 750 members in 1923, the congregation grew steadily under Lee and Steel; there were 2,349 members in 1936 and 8,531 in 1957. During Lee's pastorate, the church erected a Gothic sanctuary, and during Steel's term a chapel and other facilities were added, giving the institution some 140,000 square feet of floor space for worship, education, fellowship, and administration. Lake Sharon Assembly, a 135-acre tract some thirty-five miles northwest of the church, is considered a part of the church facilities. In addition to recreational and primitive and day camping areas, the assembly has dormitories, a dining hall, and classrooms. Various groups in the church use the assembly for regular meetings and weekend retreats. The church started radio broadcasts in 1945, and beginning in 1951 it pioneered in televising worship services.

In 1970 the NORTH TEXAS CONFERENCE appointed eight ministers to Highland Park Church. In addition, a full-time employee of the Dallas Visiting Nurses Association is supported by the church and is regarded as a member of its ministerial staff. The ministers with their lay councils and the assistance of some 3,000 volunteer workers serve the congregation. The official board consists of 300 members. The Church school enrolls 4,524 and has an average attendance of 1,478. In appealing for the support of missionary and benevolent projects, the church emphasizes contributing as much for others as for itself. Highland Park has led in church extension in greater Dallas, assisting in establishing twenty-four new churches in twenty years. Highland Park Church and First Church, Houston, Texas, are the two largest churches in the world. In 1970 Highland Park reported 8,705 members, property valued at \$5,825,000, and \$1,151,796 raised for all purposes.

ALBEA GOBOLD

Lovers Lane Church, now the second largest congregation in the North Texas Conference, was started with twelve members on Feb. 4, 1945 by a student minister, W. O. Scroggin, Jr. The group met in a cottage at 3924 Parkside Street, which was rented from the city. By the

time conference met in the fall, there were sixty-four members, and a full-time pastor, Thomas J. Shipp, was appointed and in 1970 he was still the chief minister of the church. To date the congregation has had three sanctuaries, and it is now initiating a five-million dollar plant, including a sanctuary that will seat 2,500, on a ten-acre tract at Northwest Highway and Inwood Road. In 1969 the Church school enrolled 2,489 and had an average attendance of 1,218. The music director and his assistants conduct nineteen choirs which present four major oratorios and a number of special musical programs each year. In addition to worship and other regular services and activities, Lovers Lane Church seeks to maintain: an evangelistic program that will bring new members into the congregation every Sunday, an untiring ministry to alcoholics and their families (scores of them have been retrieved and are members of the church), an integrated membership (the first of the denomination in the city), the support of three missionaries (in the Oklahoma Indian Conference, Africa, and the Philippines), a unified financial budget which avoids frequent special offerings, and a ministry that will serve every need (including all persons from scouts to senior citizens). Explaining the rapid growth of Lovers Lane Church, Bishop WILLIAM C. MARTIN said, "Lovers Lane Methodist Church has the conviction that the glorious Gospel of Jesus Christ has the power to change human nature and to triumph over the forces of evil." In 1970 Lovers Lane Church reported 7,171 members, property valued at \$2,696,341, and \$505,974 raised for all purposes. In 1970 the North Texas Conference appointed nine ministers to this church.

JAMES T. CARLYON

Munger Place Church was organized Feb. 8, 1914 with sixty-five members. The ceremony took place in the home of O. L. Hitchcock, 5229 Bryan in east Dallas. Lawrence L. Cohen, Jr. was the first pastor, having been appointed to Munger Place in November, 1913. The first church building was a small structure erected by the members during their free time. It stood on a lot adjacent to the present sanctuary which was built in 1925. An education building was added in 1949.

The unique ministry which goes by the name of Contact, sponsored by the North Texas Conference, is located

in Munger Place Church. It is a seven-day a week telephone ministry. Any person may telephone the church and receive counselling in a conversation. In 1954 Munger Place Church assumed the full-time support of a missionary couple in Chile.

In 1970 Munger Place Church reported 2,000 members, property valued at \$589,500, and \$155,936 raised for all purposes.

Dallas Times Herald, Dec. 4, 1963.

For the Glory of God (brochure), 1949. Published by the Munger Place Church. JESSE A. EARL.

Oak Lawn Church was established in 1874 with M. W. Cullum as the first pastor. Its location is near downtown Dallas, and the neighborhood has apartment houses of all kinds. Presently about one-half of its membership lives in the neighborhood and the other half far out in the suburbs. The membership includes five Cuban refugee families, many Mexican families, two families from Germany, one American Indian family, and one family each from Costa Rica, Holland, Iran, and the Philippines. The membership spans the cultural spectrum from millionaires to college professors, physicians, pilots, musicians, housewives, waitresses, and high school dropouts. The church maintains a radio ministry that reaches beyond its neighborhood. It supports missionaries in Brazil and Korea, and it has helped to organize and staff several new churches in greater Dallas. In 1970 Oak Lawn Church reported 2,222 members, property valued at \$827,446, and \$232,508 raised for all purposes.

FRED R. EDGAR

Tyler Street Church was organized in the home of W. O. Forrester, 511 West 10th Street, Jan. 29, 1912. J. Leonard Rea was the first pastor. A gift of \$5,000 made possible the erection of a church building costing that amount. The cornerstone was laid in May 1912. At that time the church had 166 members; the number increased to 304 by the end of the conference year. About 1920 the sub-story of a new church was erected, roofed, and used for services. The entire new edifice, valued at \$275,000, was completed by 1925, but it left the congregation with a heavy debt. During the depths of the economic depression the creditors foreclosed and for some months the congregation could not worship in it. In time it was bought back from the bond holders for a fraction of the amount of the debt. By December 1940, the debt was paid and the church was dedicated. A children's building costing nearly \$100,000 was erected in 1951. In the mid-1960's some \$750,000 was spent in remodeling and expanding the church plant. When Tyler Street Church was ten years old it had 1,439 members. At unification in 1939 there were 2,144. It reached a peak membership of 4,260 in 1953. Through the years the church has maintained a strong church school with an average attendance of 1,604 in 1950, and a record attendance of 2,555 on Easter Sunday in 1951. It has been said that Tyler Street is the largest conservatively oriented church in the denomination. In 1970 the church reported 3,050 members, 1,780 enrolled in church school with an average attendance of 1,408, property valued at \$2,157,582, and \$332,127 raised for all purposes.

Brief History of Tyler Street Methodist Church, 1968.

General Minutes, MES, TMC, UMC. ALBEA GOBOLD

University Park Church, a suburban congregation, located at Preston Road and Caruth Boulevard, was or-

ganized Nov. 12, 1939. The first pastor was J. Daniel Barron. In 1940 the church had 354 members. In 1950 there were 1,884. A fellowship hall was occupied in 1942; the sanctuary was completed in 1950, and the education building in 1955. The education building was one of the first in the denomination to have modern observation rooms and a closed channel television for use in instruction. The church was the first in Texas Methodism to have a department for the religious training of mentally retarded children and youth. A canteen and gymnasium provide for athletics, hobbies, age-group recreation, and agency activities. The facilities are made available to character building organizations of the community. Some 250 meetings and activities are scheduled monthly. There is a library of 2,500 volumes, 150 film strips, and hundreds of religious pictures and training pamphlets. There are twelve choirs which provide music for the worship services and offer seasonal musical programs. The church supports world missions and conference benevolences, and in addition aids the Dallas Southside Mission for Latin American people. Two former pastors of the church have been elevated to the episcopacy, LANCE WEBB (1964) and ALSIE H. CARLETON (1968). In 1970 University Park Church reported 3,012 members, property valued at \$2,027,000, and \$334,287 raised for all purposes.

ERWIN F. BOHNFALK

White Rock Church was organized with eight members in August, 1939. For a year or more worship services were held in a drugstore. In 1941 when the church had eighty members, a stone chapel was erected. During the war temporary hutments were used to house the church school. In 1954 the membership passed the 1,000 mark, and the church had property valued at \$209,000. In 1956 a sanctuary costing \$300,000 was erected. In 1965 another building program was completed at similar cost. The church now has ten choirs with more than 500 persons participating. In 1970 White Rock Church reported 3,896 members, 2,499 church school members with an average attendance of 1,001, property valued at \$1,232,018, and \$263,821 raised for all purposes.

JOSEPHINE HECK

DALLINGER, WILLIAM HENRY (1841-1909), British Wesleyan scientist and theologian, was born at Devonport on July 5, 1841, and though of Anglican parentage, was converted to Methodism and entered the Wesleyan ministry in 1861. His main field in science was the biology of micro-organisms, and experiments begun in 1870 led also to his developments of lenses and microscopes. His findings won the approval of Charles Darwin and others, and in 1878 he was created a Fellow of the Royal Society. From 1884-87 he was president of the Royal Microscopical Society. His scientific knowledge was used to combat materialism, as in his FERNLEY LECTURE, *The Creator, and What We May Know of the Method of Creation* (1887). In 1880 he was elected to the LEGAL HUNDRED of the British Conference and made governor of Wesley College at SHEFFIELD, where he remained until, in 1888, he was relieved of pastoral charge in order to devote himself to science and apologetics. He died on Nov. 7, 1909.

Minutes of the Wesleyan Methodist Conference, 1910.

G. J. Stevenson, *Methodist Worthies*, 1885.

H. MORLEY RATTENBURY

DANCY, JOHN C. (1857-1920), American layman and the second editor of the *A.M.E. Zion Quarterly Review*, was born of slave parents on May 8, 1857, in Tarboro, N. C., the year of the Dred Scott Decision. His father, of Edgecombe County, N. C., was a skillful carpenter and became a successful builder and contractor after Negro emancipation. The Dancys did all in their power to give their children a sound moral and cultural background, and John graduated in 1873 from a school for Negroes in Tarboro.

For a time he worked as apprentice in the printing office of the Tarboro *Southerner*, became an expert typesetter and acquired a basic knowledge of printing and publishing, which was to serve him in his later newspaper work. Having saved the money to pay his tuition, he entered Howard University, Washington, D. C., and after three years there and a brief period of service in the United States Treasury Department, went back to his home in Tarboro to teach school.

After his return Dancy directed the campaign which made his brother, Franklin, the mayor of Tarboro, and in 1883 John Dancy was elected Register of Deeds for Edgecombe County, serving three terms. He became chairman of the Edgecombe County Republican Executive Committee for eight years. His speech at the National Republican Convention in 1884, seconding the vice presidential nomination of John A. Logan, attracted wide attention and established his reputation as one of the most able Negro orators of the day. In 1891 he was elected chairman of the North Carolina State Convention of Colored People, which vigorously protested the exclusion of Negroes from jury service.

Dancy went abroad in 1879 as a delegate of the Right Worthy Grand Lodge of Good Templars. He was Grand Secretary of the North Carolina Grand Lodge for seven years. At the convention of the Right Worthy Grand Lodge of Good Templars, held at Boston in 1898, he shared the speaker's platform with the renowned orator and champion of Negro rights, Wendell Phillips, and the following year he represented the lodge abroad, winning acclaim throughout the British Isles for his brilliant oratory and attracting astonishingly large audiences.

He addressed 5,000 people at the great Hengle Circus in Liverpool with Joseph Malins, the Temperance advocate, and George Gladstone of Scotland, nephew of the famous English statesman. He also appeared before an audience of 40,000 at the Crystal Palace in London.

His career as journalist began in 1882 with his editorship of the *North Carolina Sentinel* at Tarboro, N. C. In 1885 the board of bishops of the African Methodist Episcopal Zion Church elected him editor and business manager of their official publication, *The Star of Zion*. Under Dancy's editorship the paper became self-supporting and a powerful influence among Negroes. As I. Garland Penn points out, it was the equal of any religious paper published by the race in America. Dancy also edited the *A.M.E. Zion Quarterly Review* and in 1891 he was delegate to the Ecumenical Conference of the Methodist Churches of the World.

Dancy continued to be active and prominent politically. From 1891 to 1895 and 1897 to 1902, appointed by President Harrison and reappointed by President McKinley, he was Collector of Customs at Wilmington, N. C. In 1902 he was chosen Recorder of Deeds for the District of Columbia by President Theodore Roosevelt, and he remained in this post until 1910. He died in 1920.

He was the father of three children, John C., Jr., Joseph and Lillian, who worthily represented a second generation of active Negroes.

John Dancy, Sr. was one of the most eminent Negroes of his era. Sometime during the 1890's he met Booker T. Washington (1865-1915), and Dancy and Washington became fast friends and carried on a large correspondence of which a portion has most fortunately been preserved. This gives unusual interest to the present calendar, and provides a valuable sidelight upon both the activities and philosophy of Booker T. Washington.

Michigan Historical Records Survey, Calendar of the John C. Dancy Correspondence, 1898-1910. Detroit, 1941.

DAVID H. BRADLEY

DANIEL, JEROME WALTER (1884-1955), American preacher and missionary to BRAZIL, was born in Cotulla, Texas, on March 14, 1884.

He received his B.A. from the University of Texas in 1912 and his B.D. from VANDERBILT in 1914. He sailed at once for Brazil, was admitted on trial in September at the South Brazil Annual Conference, and was ordained elder in 1916. After a year of language study at Colégio União (now Instituto), he was sent in 1916 to Passo Fundo, a city of about 10,000 in the state of Rio Grande do Sul. In 1917, he married Maggie Lee Kenney, missionary in Brazil of the Women's Division.

At that time, there was no church building, no parsonage, no Methodist property of any kind in Passo Fundo. The city, however, offered the Methodists a large tract of land for a school; so on March 12, 1919, Daniel opened a school in a frame building behind the church hall. To the surprise of all concerned, ninety-one pupils applied immediately.

Knowing through Daniel about this challenge, Miss Mary Decker, a teacher at the University of Texas, stirred up enthusiasm among Methodist students, and raised \$4,000 for the educational work in Passo Fundo. With this, and with additional gifts later, Daniel was able to build a parsonage, a small chapel, and buy a block-size adjoining piece of land.

All health following an eight-year term of service for Mrs. Daniel brought them home on furlough in 1920; and when they returned to Brazil, Daniel was appointed to Cruz Alta. Here he did splendid work, reviving a congregation that had dropped from some 200 to seventeen, and leaving a substantial church building and a small chapel in the suburbs. Later Daniel served in Central Church, PORTO ALEGRE, as pastor, treasurer of the mission, and as director of the Bible school connected with Porto Alegre College. In 1936, they returned to the United States, and he worked in the LYDIA PATTERSON INSTITUTE in El Paso, preparing young Spanish-Americans for the ministry.

He retired in 1954 and went to live in his hometown, Cotulla, where he died in November, 1955. He was survived by his widow and two sons. Mrs. Daniel, who was living in Williamsburg, Va., died in May, 1964.

El Heraldo Cristiano, July 1954.

J. L. Kennedy, *Metodismo no Brasil*. 1928. EULA K. LONG

DANIEL PAYNE COLLEGE was founded by the A.M.E. Church at Selma, Ala. in 1889. In 1891 the school was enlarged and in 1903 it was incorporated under the laws of the state. By 1923 Payne offered the Bachelor of Arts

degree. The school was forced to close during the economic depression (1930-32) but reopened thereafter.

In the 1890's Nichols Theological Seminary began its work at Payne. In 1968 Howard D. Gregg headed the work at the college and J. L. Myers was dean of the seminary.

GRANT S. SHOCKLEY



JOSEPHUS DANIELS

DANIELS, JOSEPHUS (1862-1948), noted American newspaper publisher, Secretary of the Navy (1913-21), and Ambassador to Mexico (1933-41), was born on May 18, 1862, in Washington, N. C. He was the second son of Josephus and Mary Cleves (Seabrook) Daniels. His father was killed in the closing months of the Civil War, and his mother moved to Wilson, N. C. He studied law in the University of North Carolina Law School, and was admitted to the bar but never practiced. He received the LL.D. from twelve different colleges and universities. He married Addie Worth Bagley on May 2, 1888, and to them were born Josephus, Jr.; Worth Bagley; Jonathan Worth; and Frank A.

Daniels became a newspaperman in 1885 and obtained the controlling interest in the Raleigh (North Carolina) *State Chronicle* when he was but twenty-three. Nine years later he bought the *Raleigh News and Observer*, and merged it with the *Chronicle*, which was dropped. In a short while Josephus Daniels became a major editorial voice in the South.

He early joined the Methodist Church and kept his membership in the EDENTON STREET CHURCH in Raleigh for many years. He strongly supported the prohibition movement. As a progressive Democrat, he became a close friend of William Jennings Bryan and also supported Woodrow Wilson, who when he became President, appointed Daniels as Secretary of the Navy. Daniels abol-

ished the officers' wine mess and democratized the naval service. He resigned as Secretary in 1921—there was impending a change of administration—and became an editor again. His former assistant in the Navy Department was Franklin D. Roosevelt, who when he became President appointed him Ambassador to Mexico. There he served eight years, making a name as spokesman for the "Good Neighbor Policy." He retired from this post in 1941, going back to Raleigh where he died on Jan. 15, 1948.

Daniels kept a home at LAKE JUNALUSKA, N. C., Methodist headquarters and center of summer activities in Western North Carolina. He was a strong supporter of the various programs carried on at "The Lake." He published in his later years a five-volume autobiography whose separate volumes were denominated *Tar Heel Editor*, 1939; *Editor in Politics*, 1941; *The Wilson Era, Years of Peace*, 1944; *Wilson Era, Years of War and After*, 1946; and *Shirt Sleeve Diplomat*, 1947. He was also the author of *Life of Woodrow Wilson*, 1924; *Our Navy at War*, 1922; and *Life of Worth Bagley*, 1898.

Colliers Encyclopedia, Vol. 7.

C. T. Howell, *Prominent Personalities in American Methodism*. 1945. N. B. H.

DANNELLY, CLARENCE M. (See JUDICIAL COUNCIL.)

DANVILLE, ILLINOIS, U.S.A. **St. James Church** was only ten years old when Methodist history began in the little village of Danville. Squire Perkins wrote in 1829 that he came to Danville to attend Methodist Episcopal class meetings held by Samuel Whiteman from "house to house." The first listed appointment in Danville was in 1829, but it was 1836 before a church was built at a cost of \$800. A second church building was built in 1857 and was dedicated by PETER CARTWRIGHT, famous pioneer preacher, and was called "the finest house of worship in Eastern Illinois." Both churches grew to be strong congregations, but they were only four blocks apart, and in 1919 the two congregations, First and Kimber, united to form Saint James Church. As neither building was large enough for the new congregation, plans for an adequate one were made and in 1927 a handsome new building was consecrated during the ministry of T. N. Ewing. The congregation of 2,099 members was the largest membership in Danville in 1970. The stone building is of Gothic design and valued at more than a million dollars. It is still regarded as one of the most beautiful churches in Central Illinois.

PAUL M. CURRY

DANVILLE, VIRGINIA, U.S.A., a noted tobacco and textile center, is located in south-central VIRGINIA near the NORTH CAROLINA line. It is the hub of one of the fastest growing industrial sections of the state.

Methodism made its first appearance in Danville and Pittsylvania County around 1780. Bishop FRANCIS ASBURY is known to have visited the area on at least three occasions, preaching in various homes to large congregations. In 1827 the first Methodist church was built near Danville, and in 1834 the first Methodist church was built within the incorporated city of Danville. It was "a small frame building with a steeple and a bell" on a lot 50 feet by 65 feet. Methodism grew rapidly in membership

and influence. In its beginning this church was on a circuit served from Milton, N. C. Charles Fisher was the first appointed pastor. It was not until 1858 that the churches of this area were transferred to the VIRGINIA CONFERENCE.

The Danville Church flourished and by 1865 plans were being developed for a new edifice at a new location. A division occurred over the location of the new church. As a result, two churches were built—one of them now known as Main Street Church, and the other as Mount Vernon. The two continue to be leaders in Virginia Methodism.

The United Methodist Church now serves this community with fourteen churches, comprising a membership of 6,018. Danville is the headquarters for the Danville District, which serves five counties and two cities in the southwestern section of the Virginia Conference, with a membership of more than 19,500. (1970)

In 1834 RANDOLPH-MACON COLLEGE established a Danville school for girls, now known as Stratford College. Later it became an independent institution.

Negro Methodists of the area are served by two A.M.E. and one A.M.E. Zion Churches.

W. W. Sweet, *Virginia*. 1955.

HAROLD H. FINK

DARBY, GEORGE ELIAS (1889-1962), Canadian physician and minister, was born on Oct. 27, 1889, near Milton, Ontario. He was educated in New York and at the University of Toronto, from which he was graduated in 1913. He did postgraduate studies at medical schools in Toronto, New York, Chicago, and London, and was made a fellow of the Royal Anthropological Institute for his research in blood groups of native Indians of British Columbia. In 1955 he was elected to honorary membership in the College of Physicians and Surgeons of British Columbia. In that year he was also honored by Union Theological College with a doctorate of divinity.

Responding to what he believed was a call from God, in 1914 he became superintendent of the Bella Bella Hospital. For forty-five years George Darby rendered a service that is unique in the annals of the British Columbia coast. He ministered to physical needs; prayed with the people; preached in their church; married them and taught them. In 1944 the chief of the Bella Bellas bestowed his name upon Darby and decreed that henceforth he would be known as Wo-Ya-La ("The Highest").

Darby died on Sept. 1, 1962, but to quote H. W. McKervill, "Chief Wo-Ya-La is not dead. His spirit permeates the coast he knew so well. The finest monuments to his honor . . . are the grateful hearts of people who loved this man, who achieved greatness through humble obedience to the Chief of All."

H. W. McKervill, *Darby of Bella Bella*. Toronto: Ryerson, 1964.

W. P. BUNT

DARJEELING, India. **Mount Hermon School** was founded as a school for girls in 1895 by Miss E. Knowles, a missionary of the M. E. Church, on a small site known as Queen's Hill near the center of Darjeeling. The school was moved in 1926 to its present location outside the city, and was then made coeducational. Baptist and Presbyterian boards of missions in AUSTRALIA and NEW ZEALAND now cooperate with the Methodist Church of Southern Asia in maintaining the institution. They have

provided funds for excellent new buildings recently erected.

Many missionaries have been able to remain in INDIA years longer than would have been possible had Mount Hermon and comparable schools not been available. The distressing alternative was to send their children to their homeland for an education. Those separations have produced many tragic results. On the other hand, many children of missionaries who studied through high school in Mount Hermon, or another such school, have returned as missionaries and many of them have become eminent church leaders.

J. WASKOM PICKETT

DARLINGTON, URBAN VALENTINE WILLIAMS (1870-1954), bishop of the M. E. Church, South, was born Aug. 3, 1870 at Graefenberg, Shelby Co., Ky., the son of James Henderson and Kitty Pemberton Darlington. He received his education at KENTUCKY WESLEYAN COLLEGE, 1889-95; this institution also granted him the D.D. degree.

He was ordained in 1896. His appointments included Washington, Ky., 1896-1900; Millersburg, Ky., 1900; Covington, Ky., 1901-05; Parkersburg, W. Va., 1905-09; Huntington, W. Va., 1909-13. He was secretary of education of the WESTERN VIRGINIA CONFERENCE in 1914 and 1916. He served as PRESIDING ELDER of the Ashland District of the Western Virginia Conference (MES) in 1915. He was president of MORRIS HARVEY COLLEGE (then at Barbourville, W. Va., later moved to Charleston, W. Va.), 1917-18.

Darlington was made a bishop in 1918, at Atlanta, Ga. For eight years he served the Southern Church's newly opened European area, with conferences in BELGIUM, POLAND, and CZECHOSLOVAKIA. In the United States he had areas including WEST VIRGINIA, KENTUCKY, SOUTH CAROLINA, NORTH CAROLINA, MEMPHIS, LOUISVILLE, and MISSISSIPPI CONFERENCEs. He retired in 1944, but two years later he was called back to active service; for three years he was bishop in Mississippi before his final retirement in 1949.

A tall, impressive looking man, his forte was administration, especially in the field of missions. Bishop ROY SHORT, who knew him intimately, said that he was a "typical old-fashioned Southern Bishop." He was not rated as a great preacher, though in his preaching was a powerful, emotional appeal, especially along evangelistic lines. He would say to his congregation, "If you do not get anything else from this service, get what I am reading from the Bible." It was said of him that he was the only bishop to have "his office in his hat" and that he was "the last bishop who made appointments without consulting his cabinet."

Bishop Darlington was twice married. His first wife was Lyda Clark of Millersburg, Ky., and a daughter and son by that union preceded him in death. His second wife was Virginia Bourne of Stanford, Ky., and they had two children.

Bishop Darlington died Oct. 1, 1954 and is buried at Frankfort, Ky.

Jesse A. Earl, *Great West Virginia Preacher Series, Bishop Urban V. W. Darlington*. Pamphlet, n.d.

F. D. Leete, *Methodist Bishops*. 1948.

New York Times, Oct. 2, 1954.

Who Was Who in America, 1951-60. LAWRENCE SHERWOOD

DARNEY, WILLIAM (? -1774) British preacher, was known as "Scotch Will." It is possible that he was converted in SCOTLAND in a revival which occurred there 1733-40. About 1742 he appeared in the north of England as a preacher and founded societies. WILLIAM GRIMSHAW came under his influence in 1744 and was helped toward an evangelical experience. For some years before his societies were formally recognized by JOHN WESLEY, they were known as "William Darney's Societies," and they received occasional oversight from Grimshaw. Darney wrote hymns, compiled a hymnbook, and published a number of theological works, including *Fundamental Doctrines, which are contained in the Scriptures*. His name disappeared from the *Minutes* in 1769 because he refused to give up his trade while an itinerant, but he continued as a local preacher in the Rosendale area, where he died in December, 1774. "For a quarter of a century, Darney was intermittently in trouble with the Wesleys and flying for protection to Grimshaw. His vehement Calvinism, his insistence on singing his own less mediocre hymns, his general uncouthness, led to continual reprimands."

F. Baker, *William Grimshaw*. 1963.

N. P. GOLDHAWK

DAS, PREMNATH CONSTANCE (1886-), known also by her maiden name of Constance Maya Das and as Chandrama Prem Nath Das, was the first Indian principal of the ISABELLA THOBURN COLLEGE. She was born April 22, 1886, at Ferozepur, Punjab, INDIA. Her father, a member of a prominent Hindu family, was converted through the ministry of John Newton. He and one of the missionaries were severely beaten by his angry kinsmen, and he was held captive by relatives to keep him from further association with Christians. After a few days he escaped and soon became firmly established as a Christian, and in a few years he became an elder in the Presbyterian Church, in which office he continued to the end of his life.

Constance and several of her sisters were enrolled in Isabella Thoburn College. She was quickly recognized as a student of rare promise. After she had completed high school and two years of advanced work in the college, JOHN F. GOUCHER gave her a scholarship for study at GOUCHER COLLEGE in BALTIMORE, Md. She maintained her scholarly reputation there and was awarded Phi Beta Kappa membership.

Returning to India she became in 1911 a teacher of English and higher mathematics at the college. In April 1913, she was married to Prem Nath Das, a third-generation Christian and a leading layman of the Anglican Church in the United Provinces. Das died in 1931. Mrs. Das rejoined the faculty of the college the next year. She was soon elected vice-principal. In 1937 she went to America on sabbatical leave and was awarded the LL.D. degree by Goucher College and the Doctor of Pedagogy degree by BOSTON UNIVERSITY. She had earlier earned the M.A. degree from Allahabad University and another from Columbia University.

With the rising tide of political feeling calling for Indian leadership in every possible area of national life, it was most fortunate that Mrs. Das was available for the principalship of Isabella Thoburn College when, in 1939, Mary Shannon came to retirement age. With one accord the board of governors and its wide constituency recognized that she was the one for that high office. She nomi-

nated SARAH CHAKKO for vice-principal, and with her invaluable assistance, Mrs. Das led the college through six years of steady advance during a time of world-wide stress and strife. In 1945 she was succeeded by Sarah Chakko as principal.

B. T. Badley, *Southern Asia*. 1931.

M. A. Dimmitt, *Isabella Thoburn College*. 1963.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

DASHIELL, ROBERT LAURENSEN (1825-1880), missionary secretary and educator, was born in Salisbury, Md., on June 25, 1825, the son of Robert and Mary R. Dashiell. Converted at fifteen, he entered DICKINSON COLLEGE, graduating in 1846. He joined the BALTIMORE CONFERENCE in 1848, traveled circuits in MARYLAND and VIRGINIA, and subsequently served churches in Washington, D. C., and Baltimore. In 1860, he transferred to the NEWARK CONFERENCE, where he served churches in Newark, Jersey City and Orange.

He was chosen President of Dickinson College in 1868, the first graduate of the college to hold that office. After four years he resigned, having served the college through a difficult period and with eminent success. He was made presiding elder of the Jersey City district of the Newark Conference in the same year, 1872, and in May of that year, the GENERAL CONFERENCE elected him Missionary Secretary of the M. E. Church.

Dashiell received the D.D. degree from Rutgers College and WESLEYAN UNIVERSITY. He was a member of the General Conferences of 1872 and 1876, and served as general Missionary Secretary for eight years, dying while in office at Newark, N. J. on March 8, 1880.

Newark Conference, 1880

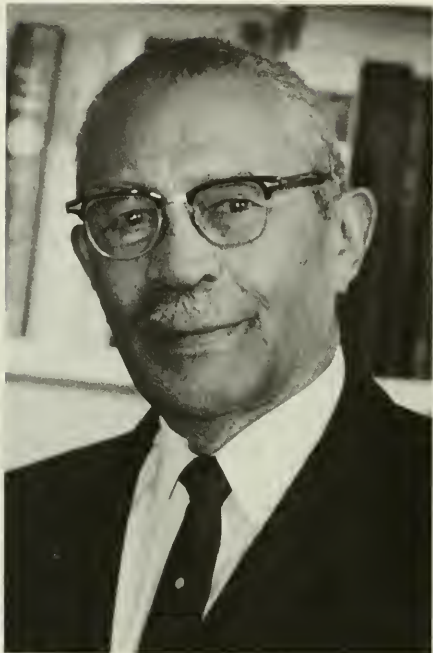
Centennial History of the Newark Conference, 1957.

VERNON B. HAMPTON

DAMAGE, MATTHEW SIMPSON (1879-), American Negro educator, college president and church leader, was born at Shreveport, La., on July 16, 1879, the son of Samuel and Harriett (Lee) Damage. He attended public schools in Shreveport, graduated from the New Orleans University (now DILLARD UNIVERSITY) with an A.B. in 1900 and an A.M. in 1907. He did graduate work at the University of Chicago and Columbia; holds honorary LL.D. degrees from New Orleans University, CLARK COLLEGE and Samuel Huston College (now HUSTON-TILLOTSON COLLEGE). On Aug. 10, 1904, he was united in marriage to Alice Vera Armstead.

He has served as president of Samuel Huston College in Texas, RUST in Mississippi, and CLARK in Atlanta. He has served also as a trustee of several colleges, among them, BETHUNE-COOKMAN COLLEGE, RUST College, Clark College, Dillard University and MEHARRY MEDICAL COLLEGE.

Dr. Damage was treasurer of the Ecumenical Methodist Council—Western section—for two quadrennia; treasurer of the Gulfside Advance Assembly Movement; chairman of the Committee on Rules and the Committee on Expense and Agenda for the CENTRAL JURISDICTION; a member of the Commission on Church Union and one of the senior members of the Methodist Board of Publication; a member of the Administrative Board of the Commission on Christian Higher Education of the Association of American Colleges. He has been a member of eleven General Conferences, the 1939 UNTING CONFERENCE, and of the



M. S. DAVAGE

ECUMENICAL CONFERENCES of 1931, 1947 and 1951. Dr. Davage was unanimously chosen by Congregationalists and Methodists to consummate the merger of Samuel Huston and Tillotson Colleges and was the first president of the combined institution. After retirement, he with his wife lived on the campus of Dillard University, New Orleans.

C. T. Howell, *Prominent Personalities in American Methodism*. 1945.

C. F. Price, *Who's Who in American Methodism*. 1916.

N. B. H.

DAVENPORT, GEORGE MONTRAVILLE (1888-1966), Alabama preacher, was born July 23, 1888, at Valley Head, Ala., the son of Cicero and Helen E. Davenport. He won the A.B. degree at BIRMINGHAM-SOUTHERN COLLEGE in 1911, and was awarded the D.D. degree by the school in 1931. On Sept. 5, 1911, he married Sarah M. McCoy, and they had four children. He joined the NORTH ALABAMA CONFERENCE in 1911, and in the next forty-eight years served many of its leading appointments, including First Church, Decatur; First Church, Huntsville; Norwood, Birmingham; the Tuscaloosa and Birmingham Districts; and East Lake, Birmingham. He was delegate to six General Conferences (1926 to 1944), as well as to the UNITING CONFERENCE in 1939. He served as chairman of the conference board of church extension, 1927-44, and was secretary of its rural church extension committee for many years. After his retirement in 1959, he served as secretary of the commission on sustentation and minimum salaries, a cause dear to his heart. A leader in

his conference, he was a strong preacher. He died May 9, 1966 in Birmingham.

Minutes of the North Alabama Conference, 1967.

FRED COOPER



ST. JOHN'S CHURCH, DAVENPORT, IOWA

DAVENPORT, IOWA, U.S.A. St. John's is an English Gothic church built of Bedford stone and stands on one of the busiest streets in the city. The first Methodist minister arrived in the city within a year of the first settlers in 1834. During the early decades the Methodist pastors were true circuit riders, constantly travelling. By 1840 a stationed preacher was requested, and the following year the first Methodist church was built in Davenport. It was a small brick building which had no pulpit except a big pine box. A wood-burning stove was used for heat. The chandelier was a block of wood, into which tallow candles were inserted, suspended from the ceiling.

This small building was outgrown and replaced within ten years. In turn the larger building was outgrown so the congregation divided, and in 1867 about eighty members of the parent church moved to the present location. They began with a temporary tabernacle, then there was a small brick edifice which was in use until 1899 when the two congregations again became one and a larger church home was erected.

The new building encompassed many unique ideas and beautiful details including magnificent stone mullioned stained-glass windows.

There have been three development programs since building the original structure and these expanded and modernized facilities to meet the needs of the congregation which now numbers nearly 3,000.

St. John's has working in its membership hundreds of families from many backgrounds and occupations, and offers a wide variety of activities to appeal to every age and interest. It has grown to become one of the strongest Methodist congregations in Iowa and has become increasingly missionary in its interests and emphasis. It has given full financial support to an overseas missionary for a number of years and its concern has also covered many areas of local need. It has provided leadership, financial aid and use of facilities to many civic groups.

Phoebe W. Sudlow, Louise E. Hollister and Lois M. White, *A Century of Methodism 1836-1936*. St. John's Church, 1936. *Davenport Democrat*, Dec. 11, 1903. *Northwestern Christian Advocate*, Dec. 23, 1903. *St. John's Pictorial Directory*. Ankeny, Iowa: Mid-States Directories Service, 1967. MRS. VINCENT A. PETERSEN

DAVENPORT COLLEGE grew out of a movement in 1853 to establish a school for women at Lenoir, N. C., sponsored by the M. E. Church, South. A public meeting in 1853 resulted in subscriptions amounting to more than \$10,000. The Main Building, built of brick with large portico in front and four massive fluted columns, two and one-half stories high, and a second building containing the boarding department and dining room were erected at a cost of \$16,000. The college was named for Colonel William Davenport, a prominent state legislator and church leader, who gave some \$3,000 to the building fund. In 1857 the stockholders made a formal tender of the institution to the SOUTH CAROLINA CONFERENCE (MES), requesting the appointment of a Board of Trustees and president. H. M. Mood was chosen to serve as the first president and the college opened that fall. President Mood gave his inaugural address on the third Thursday in July, 1858. Fifty-six pupils attended Davenport Female College, as it was known until 1893, during the first academic term. Among the early presidents of the college were: R. N. Price, A. G. Stacy, J. R. Griffith, Samuel Lander. During the Civil War, when the Federal army was approaching Lenoir, President Stacy disbanded the college. The invading troops plundered, abused and defaced the college buildings but they were not burned and the college was able to reopen shortly thereafter.

In 1870, Davenport Female College became affiliated with the NORTH CAROLINA CONFERENCE (MES). A strong religious influence characterized the college throughout its existence and history records many revivals on the campus. During its early years "every single one of its pupils were members of the church."

Men were first admitted to the college in 1893.

Davenport College closed in 1933 due to the economic depression of that period. Its endowment and property were transferred to GREENSBORO COLLEGE in 1938.

L. S. Burkhead, *Centennial of Methodism in North Carolina*. Raleigh, 1876.

William S. Powell, *Higher Education in North Carolina*. Raleigh, 1964. RALPH HARDEE RIVES

DAVID, CHRISTIAN (1690-1751), Moravian, born at Senftenben, Moravia, on Dec. 31, 1690, was brought up as a Roman Catholic but became a Pietist. He led the

Moravian remnant to Berthelsdorf and was called by JOHN WESLEY "the first planter of the Church at Herrnhut." Though a layman, he impressed Wesley by his preaching and probably affected his later attitude toward lay preachers. A zealous missionary, he went on the first Moravian mission to Greenland. He died at Herrnhut on Feb. 3, 1751.

D. Craz, *The Ancient and Modern History of the Brethren* (Eng. Trans.), 1780.

J. Holmes, *Historical Sketches of the Missions of the United Brethren*. Dublin, 1818.

J. E. A. Hutton, *History of the Protestant Church of the United Brethren*. 2nd ed. London, 1909. C. W. TOWLSON

DAVIDSON, WILLIAM J. (1869-1968), American Christian educator, was born in Warsaw, Ill., on March 22, 1869. He was educated at ILLINOIS WESLEYAN, Cornell and BOSTON Universities, and GARRETT BIBLICAL INSTITUTE. He entered the Methodist ministry, serving charges in the ILLINOIS CONFERENCE, which he joined in 1894, being pastor of First Church, Decatur, from 1902-08. His interest in Christian education was evidenced by the following appointments: Chancellor of NEBRASKA WESLEYAN UNIVERSITY, 1908-09; professor of Religious Education, Garrett Biblical Institute, 1910-19, with a previous term there as instructor, 1900-02; president of Illinois Wesleyan University, 1922-31.

He served the church at large, first as executive secretary of the Commission on Life Service, 1920-21, and also secretary for Educational Institutions from 1932-39. He was a delegate to seven GENERAL CONFERENCES. He retired in 1940, and he and his wife lived at Bethany Methodist Home, in CHICAGO, ILL., until his death on Jan. 14, 1968.

Elmo Scott Watson, *The Illinois Wesleyan Story, 1850-1950*. Bloomington, Ill. 1950.

Who's Who in America, 1950-51.

HENRY G. NYLIN

DAVIE COUNTY, NORTH CAROLINA, U.S.A., which was carved out of Rowan County in 1836, was the location of a number of early Methodist societies. The 1780 Conference at BALTIMORE sent Andrew Yeargan to the Yadkin Circuit which, according to the General Minutes, had twenty-one members at that time. It was the first circuit whose boundaries were wholly within western NORTH CAROLINA. Beal's Meetinghouse, built about 1780 on Hunting Creek some ten miles northwest of what is now Mocksville, was one of the first on the circuit. It was succeeded by Zion's Chapel and New Union Church which went into the NORTH CAROLINA CONFERENCE (later Blue Ridge-Atlantic) of the M. E. Church when it reentered the state in 1869. In 1969 the two churches reported 36 and 112 members, respectively.

Whitaker's Chapel (not to be confused with a former Methodist Protestant chapel of the same name in Enfield County) flourished until 1830. ASBURY preached there in 1794 and 1799. The old Whitaker's cemetery lies midway between the succeeding Oak Grove and Smith Grove Churches on Highway 158 between Mocksville and the Yadkin River. Timber Ridge (now Bethlehem); Olive Branch which later moved to Farmington; Ward's (later absorbed by Bethlehem and Farmington); and several other preaching places existed in Davie County around 1800.

The present Shady Grove Church at Advance grew out of COKEBURY SCHOOL which Asbury visited there in 1794. When he returned in 1799 he said he found no school but a society. In 1969 the church reported 318 members.

Hebron, once called Fulton, down the Yadkin River from old Cokesbury School, began during the revivals in the early nineteenth century. It is the oldest continuing congregation in one location in Davie County. The land for this church was deeded by Joseph Hanes, a member, Nov. 10, 1826. Liberty Church was part of a union congregation near Jerusalem in south Davie County prior to 1819. Desiring "liberty," the Methodists in the union body withdrew and began worshipping in a schoolhouse. Concord Church was organized in 1846. These two churches now constitute the Liberty-Concord charge. In 1969 the one church reported 413 members and the other 175. Center Church was organized in 1830; it had 190 members in 1969. Daniel Dwiggin, a local preacher, was a leader there in the early days.

Bethel Church, established two miles from what is now Mocksville, was relocated in 1833 in the town and became First Church. The Methodist Protestants occupied the old building and continued to call it Bethel Church. In 1847 the NORTH CAROLINA CONFERENCE (MP) organized a Mocksville Circuit, and some churches on the circuit were in Davie County. The circuit practically disappeared during the Civil War. It was reorganized soon after 1865, and four of its churches were in Davie County.

From 1783 to 1836 the churches in Davie County were on the historic Salisbury Circuit. For many years thereafter they were on the Mocksville Circuit. In 1921 there were six charges in Davie County with 3,000 members and property valued at \$120,000. In 1969 there were twenty-three churches in the county with 4,215 members and property valued at \$1,921,679.

General Minutes, ME, MES, TMC, UMC.

W. L. Grissom, *North Carolina*. 1905.

W. L. Sherrill, "Methodism in Davie County," *Historical Papers*. Greensboro, N. C.: Christian Advocate, 1925.

C. W. BUMGARNER

DAVIES, HOWELL (1717-1770), was converted about 1737 under HOWELL HARRIS, whom he assisted in organizing some of the earliest societies of the WELSH CALVINISTIC METHODISTS. He was ordained deacon (1739) and priest (1740) by Nicholas Claggett, Bishop of St. David's, and after a brief curacy at Llysyfran served GRIFFITH JONES as curate. From Llanddowror he moved back to Pembrokeshire, occupying several church livings. He was an enthusiastic and emotional preacher, who could be confined neither to his own parish nor to conventional worship. A contemporary described him as "a mighty Boanerges, and very industrious in preaching, both in churches, houses, and fields." He carved out a wide preaching itinerancy in Pembrokeshire, which he came to regard as his own special evangelical preserve, so that he complained to HARRIS about JOHN WESLEY's attempt in 1763 to visit the area with the intention of forming societies for unsheltered converts. Davies was twice married, to Catherine Poyer of Henllan Amgoes, Carmarthenshire (1744), and to Elizabeth White of Prendergast (c. 1748), where he was buried Jan. 16, 1770.

Transactions of the Calvinistic Methodist Historical Society, June, 1919; June, 1935.

FRANK BAKER

DAVIES, OWEN (1752-1830), Welsh Methodist, was born at Wrexham, North Wales, on March 27, 1752. He joined the Wesleyan society at Brentford and began to preach in London. At JOHN WESLEY's request he became an itinerant preacher about 1789, and traveled in a number of English circuits from 1790-1800. When in 1800 the Wesleyan Methodist Conference decided to send missionaries to North Wales, Davies was appointed superintendent of the mission "with an unlimited commission to form new circuits." He had already had some experience as a chairman of a district at Redruth, and it was only natural that he should be appointed first chairman of the Welsh District, which was formed in 1803. He was given "a discretionary power to labour as and where he judges best for the advantages of the Welsh missions; and shall have the superintendence of the whole mission, and authority to change the Preachers as he judges best." Although his knowledge of the Welsh language was very limited, the mission flourished under his guidance and with the help of devoted preachers. He published tracts which were translated into Welsh by his colleague JOHN BRYAN in defense of ARMINIANISM, which was bitterly and ably opposed by some of the leaders of the other Welsh churches soon after the inauguration of the mission. When for financial and other reasons a number of ministers were withdrawn from Wales in 1816, Davies went to the Liverpool circuit. In the following year his health broke down, and he became a supernumerary. He died Jan. 12, 1830, and was buried at Liverpool.

Minutes of Wesleyan Methodist Conference, 1800, 1803.

GRIFFITH ROBERTS

DAVIES, RUPERT ERIC (1909-), British minister, was born in Shepherd's Bush, London, on Nov. 29, 1909. He was educated at St. Paul's School, London, at Balliol College, Oxford (B.A., 1932; M.A., 1936), and as an accepted candidate for the Methodist ministry at WESLEY HOUSE, CAMBRIDGE, where in 1946 he proceeded B.D. From 1935 to 1947 he served as Chaplain of KINGSWOOD SCHOOL, being ordained and received into FULL CONNEXION with the Methodist Church in 1937. After five years of circuit ministry in BRISTOL, he was in 1952 appointed tutor in church history at DIDSBURY COLLEGE, Westbury-on-Trym, Bristol, where he still serves. Mr. Davies has written widely in the field of Reformation theology and church history, notably *The Problem of Authority in the Continental Reformers* (1946) and *Religious Authority in an Age of Doubt* (1968). He was chosen to write the volume on *Methodism* in the Penguin series (1963), and is co-editor with GORDON RUPP of *A History of the Methodist Church in Great Britain* (Vol. 1, 1966). Mr. Davies has been a leader in religious education in Great Britain, and in 1956 edited a symposium entitled *An Approach to Christian Education*. He has also been very active in the WORLD METHODIST COUNCIL, serving on its executive committee from 1951, and also in the ecumenical movement—see *The Catholicity of Protestantism*, which he edited with R. NEWTON FLEW in 1952, and *Methodists and Unity* (1962). His wife, formerly Margaret Price Holt, is a Methodist local preacher, and has long been a prominent leader in the Women's Fellowship.

FRANK BAKER

DAVIS, HENRY L. (1870-1943), American preacher and administrator, was born in Marion County, Ind., the son

of Harry and Adelaide (McWherter) Davis. Admitted to the NORTHWEST INDIANA CONFERENCE in 1896 and appointed to Congress Street, Lafayette, he served outstanding churches and built the magnificent First Church, SOUTH BEND. Davis was superintendent of the South Bend and Greencastle Districts, but his great achievement was as Executive Secretary of the Preachers Aid Society, 1925-1943. In three years he trebled its assets. In 1931 he introduced Group Insurance and carried the load of promotion and administration until 1942. He was on the National Board of Pensions for years. A graduate of DEPAUW UNIVERSITY, Davis served on its Board of Trustees. He was a delegate to four GENERAL CONFERENCES and the 1939 UNITING CONFERENCE. He married Mable Houlehan on Nov. 22, 1907. He died April 10, 1943.

Clarence Edwin Flynn, ed., *The Indianapolis Area of the Methodist Episcopal Church, 1924-1928: A Record and History*. Indianapolis: Area Council, 1928.
Minutes of the Northwest Indiana Conference, 1943.
Who's Who in America, 1940-41. W. D. ARCHIBALD

DAVIS, LEWIS (1814-1890), "Father of Higher Education" in the United Brethren Church, was born in Craig County, Va., Feb. 14, 1814, on a small farm owned by his father, a convivial Welshman. At eighteen he went to nearby New Castle to work for a tool manufacturer where he came under the elevating influence of Methodist itinerants. His only formal schooling was an eighteen-month attendance at New Castle Academy but thereafter he became a lifelong, diligent scholar.

For two years, Davis taught at a local school in WEST VIRGINIA, where he was persuaded to join the Church of the United Brethren in Christ. Licensed to preach in 1838, he spent the next eight years as an itinerant in Scioto Conference and championed the cause of higher education in the church. He became the first financial agent for the new institution projected by the Scioto Conference, OTTERBEIN UNIVERSITY, and made the first contribution of \$15. Traveling all over OHIO and West Virginia he struggled to overcome prejudices and solicit support.

In 1850, Davis became president of the infant college and combined this responsibility with his others, even adding that of bishop after GENERAL CONFERENCE elected him to that post in 1853. He resigned the presidency in 1857, but left the bishopric in 1860 when called again to lead the university. His second term as president lasted for eleven years, culminating in the heroic construction of the present Towers Hall, after its predecessor had burned down.

In 1871, Davis became the senior professor in Union Biblical Seminary (now UNITED THEOLOGICAL SEMINARY), DAYTON, Ohio, thus pioneering in that field of education for his church, as well. Retired to emeritus status in 1886, he died at his home in Dayton on March 23, 1890. His widow, née Rebecca Bartels, survived him by five years.

Henry Garst, *History of Otterbein University*. Dayton, O.: United Brethren Publishing House, 1907.
 Koontz and Roush, *The Bishops*. 1950.
 H. A. Thompson, *Our Bishops*. 1889. LYNN W. TURNER

DAVIS, LYMAN EDWYN (1854-1930), American M. P. minister and author, was born Dec. 28, 1854 at Perrysburg, Ohio, the son of a Methodist minister, John Wesley

and Martha (Powers) Davis. He was graduated from ADRIAN COLLEGE in 1877 and began his ministry that same year. He was president of the GENERAL CONFERENCE from 1912-1920, editor of the *Methodist Recorder* from 1913-1930, and was five times a delegate to the General Conference, 1912-1928. He wrote *Democratic Methodism in America*.

C. F. Price, *Who's Who in American Methodism*. 1916.

JOHN W. HAWLEY

DAVIS, MONROE HORTENSIVS (ca.1886-1953) an American bishop of the A.M.E. Church, was born in SOUTH CAROLINA about 1886. He was educated at ALLEN UNIVERSITY, Howard University (A.B.), and DREW THEOLOGICAL SEMINARY (B.D.). He married Catherine Beckett and two children were born to them. Davis served as pastor in NEW JERSEY and MARYLAND and was elected to the episcopacy in 1928 from the pastorate of St. John's Church, BALTIMORE, Md. His first assignment was to West Africa 1928-1931, then the Second Episcopal District in the Southern United States in 1931. Bishop Davis was reputed to be a forceful and persuasive preacher, kind to his friends but, as he said, "a terror to his opponents."

Bishop Wright's account states that Bishop Davis was tried for malfeasance and misappropriation of funds by a committee at Richmond presided over by Bishop R. C. RANSOM; that he was found guilty and suspended until the Virginia Conference of his Church that year could meet. This exonerated him but other charges were brought and he was again tried at a special session of his General Conference at Little Rock, Ark., in November, 1946, and suspended until the regular General Conference met in 1948, when he was put upon the inactive list with no assignment but "with full salary and no expense allowance." He died on Feb. 9, 1953.

R. R. Wright, *The Bishops*. 1963.

GRANT S. SHOCKLEY

DAVIS, WERTER RENICK (1815-1893), preacher and educator, was born at Circleville, Ohio, April 1, 1815. Educated at Kenyon College, he held the D.D. degree from Indiana Asbury University (now DEPAUW). He was admitted to the OHIO CONFERENCE in 1835. During his early ministry he was imprisoned in WEST VIRGINIA because of his anti-slavery views. He was pastor of Ebenezer M. E. Church in St. Louis in 1853, and then went to MCKENDREE COLLEGE as professor, and was serving as president of that school in 1858 when he was elected the first president of BAKER UNIVERSITY, Baldwin City, Kan. He served as president of the latter three times. He remained in KANSAS the rest of his life. He was chaplain of the constitutional convention which organized the state and a member of the first legislature. During the Civil War he served first as a chaplain, then as the colonel of a cavalry regiment, and as commandant at Fort Leavenworth. His family long prized a pair of gold-mounted revolvers presented to Colonel Davis by his own Kansas regiment.

Returning to the ministry, he served fourteen years as a PRESIDING ELDER. He was a delegate to three GENERAL CONFERENCES, the first ECUMENICAL METHODIST CONFERENCE in London, and the CENTENNIAL Celebration in BALTIMORE. Davis was known as an eloquent preacher. He was the father-in-law of Bishop WILLIAM A. QUAYLE

who admired him greatly. Davis died in Baldwin, Kan., June 22, 1893.

D. W. Holter, *Fire on the Prairie*. 1969.
Minutes of the Kansas Conference, 1894.

W. R. Quayle, *Pastor-Preacher*. Cincinnati: Jennings & Graham, 1910.

JESSE A. EARL
ALBEA GODBOLD



LESLIE DAVISON

DAVISON, LESLIE (1906-1972), British Methodist, was born June 8, 1906, in County Durham. He attended the Bede School, Sunderland, became a LOCAL PREACHER when he was fifteen, and was trained for the UNITED METHODIST ministry at Victoria Park College, Manchester, 1924-27. He was ordained in 1931 and was stationed at the Central Hall, Bermondsey, 1937-44, during which time he was an alderman of the borough of Bermondsey (1940-44) and a London county councillor (1942-44). After a period as superintendent of the Walsall Mission, he was made chairman of the Wolverhampton and Shrewsbury District, 1950-57; in 1957 he went to the Methodist HOME MISSION DEPARTMENT, of which he became the general secretary in 1965. In 1962 he was elected PRESIDENT of the Methodist Conference; in his year of office he went to Italy to inaugurate the METHODIST CHURCH OF ITALY and to Lagos to inaugurate the METHODIST CHURCH OF NIGERIA; he also had an audience with Pope John. Among Davison's publications are a book of verse, *The Ballads of Bermondsey* (1944); *The Principles of Penal Reform* (1960); and he also edited a volume of apologetics, *The Christian Replies* (1960). He wrote in defense of the proposals published in 1962 for closer union between the British Methodist Church and the Church of England. He held an honorary L.H.D. of KANSAS WESLEYAN UNIVERSITY (U.S.A.) and an honorary D.D. from DICKINSON COLLEGE (U.S.A.). He died Jan. 13, 1972.

JOHN KENT

DAVIDSON, WILLIAM THEOPHILUS (1846-1935), British Methodist, was born at Bath in 1846, the son of a Wesleyan Methodist minister. He was educated at KINGSWOOD SCHOOL and won an open scholarship to Exeter College, Oxford, which family circumstances prevented his taking up. After teaching, he entered the Wesleyan ministry in 1868, and in 1881 he was appointed classical tutor at Richmond Theological College. For three years during this period he was editor of the Wesleyan newspaper, the *Methodist Recorder*. In 1891 he became theological tutor at Handsworth Theological College, Birmingham. In 1901 he was elected PRESIDENT of the Wesleyan Methodist Conference. After a year as CONNEXIONAL EDITOR in 1904, he returned as theological tutor to Richmond College, and was principal of the college from 1909 until his retirement in 1920. He was an outstanding preacher and influential teacher, but reluctant to commit himself in controversial theological questions. His career is of great importance for anyone anxious to understand the history of Methodism in the opening years of the twentieth century.

JOHN NEWTON

DAWS, CHARLES KINGSTON (1903-), Australian minister, chaplain-general, and conference president, entered the ministry in 1928, in the VICTORIA AND TASMANIA CONFERENCE. His circuits included the North Melbourne Mission, 1945-51. He served for five years as a chaplain in World War II and became Chaplain-General to the Australian Military Forces (1946-62). In 1966 the C.B.E. (Commander of the Order of the British Empire) was conferred upon him.

Since 1955 he has been Managing Secretary of the Methodist Church in Victoria. He was President of the Victoria and Tasmania Conference in 1957 and Secretary-General, 1966-69. He became President-General in 1969 (for the term 1969-72).

A. HAROLD WOOD

DAWSEY, CYRUS BASSETT (1886-), American preacher and missionary to Brazil, and elected bishop of the Methodist Church in that country, was born in Aynor, Horry Co., S. C., on Sept. 4, 1886. His father was English and his mother of French origin. In 1902, he was converted and joined the Rehoboth Methodist Church. He received a B.A. degree from WOFFORD COLLEGE in 1910. In 1946, he received an honorary degree from the same institution. In 1912, he married Ethel Sanders, of Spartanburg, S.C.

Always eager to be a missionary, Cyrus had volunteered for JAPAN. At a 1913 District Conference in Spartanburg, however, he heard J. L. KENNEDY present BRAZIL'S needs so strongly that he answered the call; and with his wife and one child, sailed for Brazil in 1914. He was sent first to PIRACICABA, where he spent a year studying the language; was ordained elder in 1915 and appointed to the vast Western frontier of the State of São Paulo, which had just been penetrated for the first time by a railroad. Here, in a region still inhabited by Indians, he pioneered in the establishment of Methodist work. In Birigui, where they lived fourteen years, their first home was a mud house with beaten clay floors.

Cyrus, traveling a circuit some 350 miles in extent, on mule or horseback, sometimes on foot, was often away a month at a time, with no means of communication with

his family. Heavy responsibilities fell on Ethel's shoulders—holding services, tending the sick, the tuberculous and leprous who came to their door, preparing the dead for burial, serving as midwife, even setting broken limbs as best she could.

In Birigui, they started a school, the Colégio Noroeste which to this day continues as one of the strongest evangelical influences in that part of the country. After fourteen years in Birigui, they were appointed to Marilia, and next to São Carlos. In 1946 he was elected as bishop. He later received \$10,000 from the SOUTH CAROLINA CONFERENCE, and with this he bought in 1954 a farm of sixty acres in the State of Paraná. There he established a Rural Institute—the first and only one of its kind in all that area. It was named the Centro Rural Dawsey in his honor (see INSTITUTO RURAL DAWSEY), and it is a monument to the dedication, energy, and imagination of the bishop.

Taller than the average Brazilian, and with a great shock of hair, Bishop Dawsey became well-known throughout the country. He was primarily and always a pastor and his unflinching courtesy, gentle ways and complete dedication to the Master, plus a great simplicity yet directness in preaching, endeared him to all.

The Dawseys had five children—Ethel, Sarah, Cyrus, Jr., Agnes, and Mary Ellyn. Four of these have served on the mission field, and altogether the family has given about 175 years of missionary service to the Church.

Ethel Dawsey died in Piracicaba (São Paulo) in 1948 and was laid to rest in this land she loved and to which she had given herself unstintingly. In 1951, Bishop Dawsey married Louie Lillian Knobles, of MISSISSIPPI, who had come to Brazil from CHINA, where she had served for twenty years as a missionary. Her spirit of dedication made her also a blessing to Brazil.

Bishop Dawsey now lives in Columbia, S. C.

Journals of the South Carolina Conference. EULA K. LONG

DAWSEY, SARAH MARGARET (1915-), American teacher and missionary in BRAZIL, was born in PIRACICABA, state of São Paulo, Brazil, on Oct. 9, 1915. She was the daughter of CYRUS B. DAWSEY, missionary and later bishop of the church in Brazil. Her primary education was in the Methodist church schools of Brazil, high school in SOUTH CAROLINA, and she earned a B.S. from Peabody College, Nashville. Later, she took courses at SCARRITT COLLEGE and Teachers' College, Columbia University, from which she received her M.A. degree.

Miss Dawsey returned to Brazil in 1940, under the auspices of the WOMAN'S DIVISION OF CHRISTIAN SERVICE. From 1942 she was at Bennett College (Colegio Bennett), RIO DE JANEIRO, nationally known educational institution, where she pioneered in nursery and kindergarten work. In 1955 she was named Reitora (principal) of the school. She served until 1966, when she returned to the United States and was succeeded by a Brazilian, Dona Persides Leal Vianna.

EULA K. LONG

DAWSEY RURAL INSTITUTE. (See INSTITUTO RURAL DAWSEY.)

DAWSON, DANA (1892-1964), bishop, was born at Larrabee, Iowa, April 18, 1892, the son of Jay F. and Nettie (Armstrong) Dawson. He was a student at MORNINGSIDE



DANA DAWSON

COLLEGE, and held the honorary D.D., LL.D., and Litt.D. from CENTENARY COLLEGE (Louisiana), KANSAS WESLEYAN and SOUTHWESTERN (Kansas). He married Grace E. Lewis, Aug. 7, 1912, and they had one son and one daughter, Dana, Jr. and Laverne (Mrs. Keith Mason). His first wife died in 1924, and in 1926 he married Delma A. Millikan.

Dana Dawson was admitted on trial in the East Oklahoma Conference in 1911, and was ordained DEACON in 1913 and ELDER in 1915. His appointments were McCloud, 1911; Weleetka, 1912-13; Okemah, 1914-17; Miami, 1918-21; Grace Church, Oklahoma City, 1922-26; First Church, FORT SMITH, Ark., 1927-33; and First Church, SHREVEPORT, La., 1934-47. He was elected bishop in 1948 and served the Kansas-Nebbraska Area for four years and the Kansas Area eight years. He was delegate to the 1934 and 1948 GENERAL CONFERENCES and to the Uniting Conference in 1939. He served on the Boards of Missions, Lay Activities, and Temperance. He was a trustee of SOUTHERN METHODIST UNIVERSITY, ST. PAUL SCHOOL OF THEOLOGY METHODIST, and of the three Methodist colleges in KANSAS. He was influential in the establishment of the theological school in Kansas City. Dawson traveled widely both before and after his elevation to the episcopacy. He served as exchange preacher at the American Church in Paris and at the Hoyleke Presbyterian Church, Liverpool. He visited the Methodist missions in the Orient, Africa, and South America. Because of declining health, Bishop Dawson retired in 1960 and moved to Shreveport. He died there, May 2, 1964.

General Minutes, MES.

Together, Louisiana Area Supplement, July 1964.

Clark and Stafford, *Who's Who in Methodism*, 1952.

JESSE A. EARL
ALBEA GODBOLD

DAWSON, WILLIAM (1773-1841), British "traveling local preacher," was born of humble parents in Garforth, Yorkshire, and was of Anglican background but attended Methodist prayer meetings. He led both the curate's class and the Methodist class also. He also supplied for LOCAL PREACHERS. He became a member of the society in 1800, a local preacher in 1801, and was proposed and accepted for the itinerant ministry in 1802, but declined because arrangements for his dependents did not materialize.

Dawson was a popular preacher, and was invited to NEWCASTLE, BRISTOL, LIVERPOOL, HULL, BIRMINGHAM, etc. He took part in the first missionary meetings in LEEDS in 1813, and then in Wakefield, Selby, and York in 1814. He supported the Conference in the Leeds Organ Case (see PROTESTANT METHODISTS), and in the dispute over the theological institution (see SAMUEL WARREN); he always argued strongly against total abstinence. In 1836 an attempt was made to raise a fund of 4,000 guineas to enable him to leave his farm and travel, preaching principally for overseas missions. Eventually £3,000 was raised, giving him £150 per year. He served in this way for less than two years, when he died on July 4, 1841.

J. Everett, *William Dawson*. 1844.

V. E. VINE

DAY, ALBERT EDWARD (1884-), American pastor and preacher, was born on Nov. 18, 1884, at Euphemia, Ohio, the son of Elam Mansfield and Mary Ellen (Bright) Day. He was educated at Taylor University (A.B., 1904; D.D., 1918); the University of Cincinnati (M.A., 1916); OHIO WESLEYAN UNIVERSITY (D.D., 1926); ALLEGHENY COLLEGE (D.D., 1936). The University of Southern California awarded him the Litt.D. degree in 1939, and he enjoyed other honorary degrees. He served for a time in OHIO at CINCINNATI, and then at Delaware, the seat of Ohio Wesleyan University, 1916-19; he was at Canton, 1919-25; Christ Church, PITTSBURGH, Pa., 1925-32; Mount Vernon Place, BALTIMORE, Md., 1932-37; First Church, PASADENA, Calif., 1937-45; Mt. Vernon Place, Baltimore, 1947-57; Chaplain, WESLEY SEMINARY (Washington), 1957-59. He was chosen one of the six leading preachers of America by the *Christian Century* magazine in a poll conducted by that journal, and was considered one of the ten most influential living Methodists by the *Christian Advocate* poll taken about the same time. He became director of the New Life Movement of the Methodist Church in America, 1945, and was the founder of the Disciplined Order of Christ, 1945.

Dr. Day was chaplain of the 117th Field Signal Battalion of the 42nd Division in the American Expeditionary Forces, 1918-19. He has been a special mediator of the National War Labor Board, 1942-43, has served as a member of the Board of Foreign Missions, 1924-36 (ME), and been a vice-president of the FEDERAL COUNCIL OF CHURCHES in Christ, 1942-44.

He delivered the Lyman Beecher lectures on Preaching at Yale, 1934; the Earl lectures at the Pacific School of Religion in 1937, and also in 1958; and the Sam Jones lectures at EMORY UNIVERSITY, 1939. Among his books were *Jesus and Human Personality*, 1934; *The Evangel of a New World*, 1939; *An Autobiography of Prayer*, 1952; and *Letters on the Healing Ministry*, 1964. Since his retirement, Dr. Day lives on the Gently Retreat Farm near Front Royal, Va.

Clark and Stafford, *Who's Who in Methodism*. 1952.

C. T. Howell, *Prominent Personalities*. 1945.

N. B. H.

DAY, JAMES ROSCOE (1845-1923), noted clergyman and educator, was born in Whitneyville, Me., on Oct. 17, 1845, the son of Thomas and Mary Plummer (Hillman) Day. His maternal grandfather, Samuel Hillman, was a Methodist minister who was not above mixing politics with religion. This trait was later to be seen in his grandson and was to involve him in considerable controversy.

In 1860 Day went to the Pacific Northwest with his father, who was a lumberman. There he worked as a steambot roustabout, stage-driver, and cattle herder. In later years these experiences as a laboring man gave him the right, he felt, to speak with some authority on matters of labor relations.

Returning to MAINE, James Day was converted and decided to become a minister. He studied at Kent's Hill Seminary and at Bowdoin College, but did not complete his college course. In 1872, he was ordained. On July 14, 1873, he married Anna E. Richards, of Auburn, Me. He served pastorates in Maine and First Church, BOSTON, 1881-82; St. Paul's, NEW YORK CITY, 1883-85; Trinity, Newburgh, N. Y., 1885-89; and Calvary, New York City, 1889-94.

One of his parishioners at Calvary Church was John D. Archbold who was chairman of the Board of Trustees of SYRACUSE UNIVERSITY. When Syracuse needed a new Chancellor in 1893, Archbold was able to secure Day's election to the office. At that time Syracuse had but three departments, with 750 students, and property valued at \$1,780,000. Day had great dreams for Syracuse which he outlined in a chapel talk soon after becoming Chancellor. "I see in my mind's eye," he said, "a great University on the Hill. Instead of three colleges, I see a dozen colleges. Instead of several buildings, I see a score of buildings. Instead of a student body of 800, I see a student body of 8,000 and the University as the center of the educational system of the State of New York." (W. F. Galpin, *Syracuse University*, 1952). It should be noted that when Day retired in 1921 the University had grown to include eight colleges, eight schools, and had an enrollment of over 5,000. With the aid of his wealthy friends, Day had raised over \$10,000,000 to carry on the expansion program.

Being Chancellor at Syracuse in no way diminished Day's position and influence in the church. In 1900 he received 199 votes for bishop at the GENERAL CONFERENCE held that year. As the General Conference of 1904 approached his name was mentioned as one who was likely to be elected a bishop. When Day's election did not come after several ballots, Day decided to withdraw from the race and drew up a withdrawal statement. However, before going to the General Conference session that day, Day chanced to pick up the Los Angeles *Examiner* and read in the newspaper a malicious attack upon his character. Day went to the General Conference, and secured the floor to defend himself and to deny the *Examiner's* charges.

On the fourteenth ballot he was elected bishop. The Conference adjourned over Sunday. On Monday morning, Day arose to resign his office. Whether he did so because he felt his election was secured by the sympathy of the Conference, or because he still felt his real call was to the ministry of education is not clear. The fact remains he resigned, and he never seems to have regretted his action.

The Chancellor was a man of definite opinions and strong will. These brought him into conflict with many at the University, and in 1907 with President Theodore

Roosevelt when Day published a book entitled *Raid on Prosperity*. The book was a defense of large corporations and of the Standard Oil Company in particular. His views were both vigorously opposed and supported in and out of the pulpit. In 1920, Day published another book, *My Neighbor the Workingman*, in which he sought to expose the dangers of the radical labor movement, inflation, profiteering in business, and the breakdown of traditional patriotism. This book, as the former one, drew both praise and censure in the secular and religious press.

In 1919 he offered to resign from his post as Chancellor, but the Board of Trustees did not act on his resignation. In 1921, possibly at the urging of one of the Trustees, he submitted his resignation again. This time it was accepted and he was elected Chancellor Emeritus.

After his retirement, the Days continued to live in Syracuse. He died on March 13, 1923.

The historian of Syracuse University, W. F. Galpin, has written of him: "For twenty-eight years he had presided over the destinies of the University, and it was his mind and hand that had fashioned a small institution into one of the nation's outstanding universities. His limitations were self-evident, but such may be said of every man. And those who review his chancellorship with discrimination hail him as the great chancellor he was . . ."

Christian Advocate, March 22, 1923.

W. F. Galpin, *Syracuse University*. Syracuse University Press, 1952.

New York Times, March 13, 14, 15, 18, 1923.

Zion's Herald, March 21, 1923. C. WESLEY CHRISTMAN, JR.

DAY, WILLIAM HOWARD (1825-1900), a prominent Negro citizen of PENNSYLVANIA and one of the most prominent men of his race in the United States, was born Oct. 15, 1825 in NEW YORK CITY and was baptized by Superintendent JAMES VARICK, the first superintendent of the A.M.E. ZION CHURCH. He was the son of John Day (1783-1828) and Eliza Dixon (1793-1869). He was educated in the public schools of his native city and in the private school of Rev. Frederick Jones, and prepared for college in the high school of Northampton, Mass.

In 1843 he entered Oberlin College, graduating in 1847. He learned the art of printing in the Hampshire Gazette office at Northampton and afterwards turned his attention to teaching and lecturing. In 1850 he was elected by the colored citizens of OHIO at a state conference, to plead their cause before the Ohio constitutional convention. He received the degree of A.M. from Oberlin College in 1859, and later the degree of D.D. was conferred upon him by LIVINGSTONE COLLEGE. He was elected professor of language by two colleges in 1857, and was offered the Latin tutorship at Lincoln, England in 1862.

From 1852 to 1855 he edited a special publication in Cleveland, having previously been local editor of the Cleveland *True Democrat*, now *The Leader*. In 1866 he was invited to take the lecture platform in Great Britain, and remained there at the request of the American residents from the north to explain to the people of England the issues at stake in the great civil conflict then at its height in this country. He was received by the Earl of Spencer at Spencer House, by the Lord Provost of Edinburgh, Scotland; and was the principal speaker at a meeting of 3,000 persons in Music Hall, Dublin, presided over by the Lord Mayor.

In 1866 he was ordained DEACON and ELDER at Petersburg, Va., by Bishop J. J. CLINTON, and was elected general secretary of the General Conference in 1876, 1888, 1892, 1896, and 1900. In 1867 and 1868 he was superintendent of schools in the district of Maryland and Delaware under the United States government.

He was elected to the school board of Harrisburg, Pa., in 1878 from the eighth ward and served until ill health compelled him to relinquish his seat in 1898. He was also elected president of the Dauphin County Directors' Association for five successive years, from 1891-1896, he being the only colored member of the body.

William Howard Day died Dec. 3, 1900. It was said by a Harrisburg newspaper at the time of his death that he devoted his life and the best energies of a trained and astute mind to the uplifting of his race and he was very generally respected by both races. He was a friend of Booker T. Washington, President of Tuskegee Industrial College.

DAVID H. BRADLEY

DAY SCHOOLS, FIRST. (See SUNDAY SCHOOL UNIONS OR ASSOCIATIONS.)

DAYAL, MUNSHI ISHWAR (1871-1964), was born in an upper-middle-class (Kayastha) Hindu home in Bihar, INDIA. Deeply religious by nature, he yearned for and sought an experience of God. He was repeatedly disappointed in following advice given him by priests and others. At length he joined a wandering sadhu (Hindu holy man), who claimed to enjoy frequent experiences of God. He was shocked to discover that the sadhu and his other chelas (disciples) used charas and ganji (hemp drug derivatives) and interpreted the exhilaration of intoxication as the soul's communion with God. Disillusioned, he denounced the sadhu and in despair started home.

While his train stood at a railway station, Dayal was given by an English woman a tract about Jesus Christ. After the train started, he began to read and was so moved that he got off at the next station and went back to find the woman. When he discovered her two weeks later, her testimony awoke new hope, and she and a German missionary led him to the Savior.

A few years later, Dayal joined a Methodist missionary at Arrah Bihar, and became an extraordinarily effective village preacher. In one year, 760 persons whom he had influenced were baptized on confession of faith. He convinced thousands of village Hindus that the prevailing Hindu teaching about caste was false and damaging to society, and he inspired many thousands to believe that men, not God, are responsible for the iniquities of the caste system.

He encountered oppressed people who were so filled with resentment that others had been unable to help them. But his concern for them was so strong and persistent that they responded gratefully. He brought them to Christ who replaced their sense of grievance with a sense of mission. He put new converts to work as evangelists and was to an outstanding extent a maker of men.

With very little formal education he fired his children with zeal so that his daughters graduated from college and his son joined the Annual Conference and became a district superintendent. A grandson was a prominent

physician, and a granddaughter married an American missionary and is now serving with him in India.

J. WASKOM PICKETT

DAYTON, OHIO, U.S.A. Methodism was brought to Dayton by pioneers on the Miami and Mad River Circuits. The first Methodist class was organized by JOHN KOBLER in 1798, and a meetinghouse was erected in 1814. By 1832 the Dayton church had 246 members. First known as Wesley Chapel, it became Grace Church which now has more than 4,000 members.

An A.M.E. congregation was organized in Dayton about 1837, and a frame church was erected in 1840. After a few years the congregation dissolved, but it was reorganized in 1867. In 1966 the denomination reported five congregations in the city with 1,881 members and property valued at \$515,000.

Dayton was the headquarters of the former E. U. B. Church. The first U. B. preacher came to Dayton in 1810, but the denomination had little strength there until 1853 when its publishing house and general church offices were brought from Circleville, Ohio to Dayton. Bonebrake Theological Seminary (UNITED THEOLOGICAL SEMINARY after 1954) was established at Dayton in 1871.

The U. B. Church erected a fourteen-story office building in Dayton in 1905, moved its printing plant into the edifice in 1915, and enlarged the building to twenty-one stories in 1924. But, finding the building a poor investment, they sold it in 1952, and then rented office space in it. In 1960 the church erected a modest-sized modern administrative building for its headquarters.

When the E. U. B. Church was formed in 1946, the staff of the former Evangelical Church was moved from Harrisburg, Pa., to Dayton at once, while its printing plant and some editorial staff members continued at Harrisburg.

In 1966 there were twenty-eight E. U. B. churches in Greater Dayton with 15,714 members and property valued at \$9,133,229. In the same year The Methodist Church listed twenty congregations in Dayton with 18,805 members and property worth \$7,727,056.

When The United Methodist Church was formed in 1968, Dayton, with its church office building, publishing plant, theological seminary, and central geographical location, immediately became one of the headquarters cities of the enlarged denomination.

A. W. Drury, *History of the City of Dayton and Montgomery County, Ohio*. 1909.

Minutes of the E. U. B. and Methodist conferences.

JESSE A. EARL

First Church was often referred to as the "Cathedral Church" of the former E. U. B. denomination. Founded in 1848 in the city which became headquarters for that communion, as well as the location of the United Theological Seminary and the publishing house (OTTERBEIN PRESS), it has always had in its membership many seminary professors and general church officers.

As the mother church in Dayton, the congregation through the years sponsored several mission churches. Two of these, Cowden and Euclid Avenue Churches, were later merged with First Church, the one in 1930 and the other in 1962.

The Women's Missionary Association of the denomination was organized in 1872 in the Summit Street Church (later Euclid Avenue Church). In 1890 the Young Peo-

ple's Christian Union of the denomination was organized at a convention in First Church. Nine men who served as pastors of First Church were elected bishops: HENRY KUMLER, JR. (1841), DANIEL K. FLICKINGER (1885), GEORGE M. MATHEWS (1902), CYRUS J. KEPHART (1913), ARTHUR R. CLIPPINGER (1921), GRANT D. BATDORF (1929), FRED L. DENNIS (1941), DAVID T. GREGORY (1950), and PAUL M. HERRICK (1958). A number of other men who became bishops were associated with the congregation of First Church while serving in the boards and agencies of the denomination in Dayton.

First Church's beautiful Georgian colonial edifice at 1516 Salem Avenue, Dayton, consists of three units built in 1952, 1957 and 1964 at a cost of over \$1,000,000, and it became debt free in 1968. In that year the church had about 1,500 members and a budget of some \$110,000.

C. WILLARD FETTER

Grace Church is the mother church of Methodism in the area. Among the thirty-six persons who came from Cincinnati in 1796 to settle Dayton was William Hamer, a local Methodist preacher who served as the first class leader when a Methodist society was organized. Shortly after the village was settled, Bishop ASBURY sent JOHN KOBLER to organize the Miami Circuit. Later (Sept. 22, 1811), Asbury himself preached from the steps of the courthouse in Dayton at which time the Methodist society was organized with twenty-four members. By the end of that year the Methodist church was organized and the membership had increased to seventy-five.

Known first as Wesley Chapel, the church was located at Main and Third Streets, and as time passed the congregation erected three buildings on that site. In 1866 the congregation moved to another downtown location where it built a twin-spired Gothic church. Then in 1917 that site was sold and the church moved to its present location about a mile and a half from downtown Dayton where it erected an impressive building of Flemish Gothic architecture.

Grace Church has ever been missionary minded. Three couples on the mission fields of MEXICO, LIBERIA, and JAPAN are presently supported by the church. The congregation has assisted in establishing other churches in the area. St. Paul's Church was built on land given by Grace Church. The Grace congregation gave both members and funds to establish Christ Church in the southern part of Dayton. For some years Grace Church has provided \$11,500 annually for church extension in the district, and it has voluntarily added \$5,000 each year to its apportionment for world service. The church has established the Grace Community Center to serve the people in an underprivileged area nearby.

Two pastors of Grace Church have been elected to the episcopacy: CHARLES W. BRASHARES (1922-34), and HAZEN G. WERNER (1934-45).

In 1970 Grace Church reported 3,914 members, property valued at \$2,408,177, and \$254,544 raised for all purposes.

NENIEN C. MCPHERSON, JR.

McKinley Church. The beginnings of this church date from 1860 when a group of Negroes began worshipping in a United Brethren Church on Court Street in Dayton. At the time the pastor and all class leaders were white. In 1873, John Downs, a preacher in the LEXINGTON CONFERENCE, was appointed to Dayton and Xenia. He tried unsuccessfully to organize a Negro Methodist church



MCKINLEY CHURCH, DAYTON, OHIO

in Dayton. In 1880 the Negroes became a part of the Little Jim Baptist Mission in Dayton. In 1888 the Lexington Conference appointed J. H. Payne to Dayton, and he succeeded in organizing a church with sixty-five members. Called Hawthorne Street M. E. Church, the name was later changed to McKinley because President William McKinley made a donation to the congregation.

J. E. Burton who grew up in the church, later served it as pastor twice, 1914-19 and 1924-29.

The church building was destroyed by fire in 1921 and was rebuilt in 1923. Later an education building was added. In 1968 the plant was valued at \$322,000.

The membership of McKinley Church grew to 110 by 1900, to 421 by 1940, and 624 by 1970. In the latter year the church raised about \$50,000 for all purposes.

FRANK R. ARNOLD

DEACON. In the Methodist Episcopal Churches, the deacon belongs to the lower order of ministers, in contradistinction to that of ELDER, or the higher order. The origin of the diaconate (deacons) is related in Acts 6:17. The account there tells how certain men were selected to "serve tables" and to minister unto the poor, so that the apostles, who formerly had felt compelled to undertake all manner of work, might be free to follow their spiritual empowerment and give themselves to the "ministry of the word."

The word *diakonas* "originally signified a runner, messenger, or server." But perhaps the word "minister," referring to one who ministers, is the best translation here, and is the one dearest to the church. In the development of the diaconate in the Christian Church, there can be seen—and today is heavily emphasized among many Christian bodies—the lay functions of the deacon, rather than the clerical. In the early Christian Church, the special office of the deacon was to care for the poor and needy and to attend to the temporal interests of the church; but in piety and Christian deportment the qualifications for the diaconate as enumerated by the apostles ("of honest report, full of the Holy Ghost and wisdom"—Acts 6:3) are almost those for the ministry. Certainly Philip, who was one of the original deacons (Acts 6:5), went about preaching and baptizing at a great rate just as any minister. However, it is admitted that in those early years the deacon was the almoner of the congregation. Gradually however, as the priesthood and epis-

copate grew, so also did diaconate increase in ecclesiastical functioning. The sick and poor were gathered into hospitals, or looked after by the novitiates and other pious workers, and the deacon eventually became a "minister" in the ecclesiastical sense. He arranged the altar, presented the offerings of the people, read the gospel, gave the signal for the departure of the catechumens and unbelievers when the Mass was celebrated, and distributed the consecrated cup. In some cases he was authorized to preach—in some forbidden. The *Pontificale Romanum* states: *Diaconum oportet ministrare ad altare, baptizare et praedicare* (per Schaff-Herzog Encyclopedia). This was the deacon as he became in the later Church, and as his office went over into the English establishment and so into Episcopal Methodism. Practically, however, the diaconate has always remained as a stepping-stone to the priesthood or eldership, the higher order.

In the Church of England, and also in the Protestant Episcopal Church, U.S.A., and in the Methodist Episcopal Churches, U.S.A., it is provided that a deacon ordained and in regular standing shall be authorized to administer baptism, to marry, to bury the dead, and to assist the elder in the administration of the Lord's Supper. He could not however, and to this day he has not been authorized to consecrate the elements nor administer the Sacrament of Holy Communion by himself.

It is noteworthy that when JOHN WESLEY decided to ordain certain persons for America, and actually took this momentous step in September, 1784, he first ordained RICHARD WHATCOAT and THOMAS VASEY, deacons. That he ordained them by the Rite of Ordination of the English Prayer Book is perfectly evident, and on that particular day the ordained men and the participating elders (priests) evidently took Communion as part of the Ordination service. (The Communion was part of this Rite of Ordination in American Methodism until 1858, M. E. Church, South, and 1864, M. E. Church.) The Prayer Book which Wesley sent to America provided for an Order of Deacons, as well as of Elders and Superintendents, and at the CHRISTMAS CONFERENCE of 1784 it was decided that this office of deacon should be a part of the ministry of the newly organized church.

The Order of Deacons, however, as well as the Order of Elders, is one which is not at the disposal of a Methodist bishop nor may he ordain without authorization. Ordination must be voted by an empowering annual conference. Regulations in the *Discipline* changing somewhat as the years have passed, have clearly outlined and specified how and when a man may be ordained deacon and become eligible for such an order. Within recent years the term of service which a deacon is expected to serve before he is eligible for ordination as an elder has been somewhat shortened. The office in Episcopal Methodism, however, remains where it has been since the Christmas Conference.

At the organization of the M. P. CHURCH in 1828-30, the order of deacon was done away, that church having only one order, that of elders—and of course no bishops. In the GERMANY CENTRAL CONFERENCE only one order (elders) is known. A strong move has been in effect in The United Methodist Church during recent years to make the diaconate an office, rather than an order, as was done by the Methodist Protestant Church, and by non-Episcopal Methodist bodies. Among the English Wesleyan Methodists, and in all of its affiliated branches in Ireland, Canada, and Australia, and in the organizations

which have seceded from the Wesleyan body, there is but one form of ordination which is that of elders. The great tide toward ecumenical conformity today, felt in all Methodism, is having great influence toward doing away with the diaconate as an order.

The duties of the deacon as specified in the time honored ordination Rite are stated: "It appertaineth to the office of the Deacon to conduct divine worship and to assist the elder in the administration of the Holy Communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the Youth, and to Baptize. And furthermore it is his office to search for the sick, poor, (and impotent) and the needy in order that they may be visited and relieved." The service of ordination for a deacon concludes with a prayer by the Bishop that the newly ordained deacon "so well may behave himself in this office, that he may be found worthy to be called into the higher ministry in the Church." This prayer is saying in effect what has practically always been the attitude of the Church and of the ordained deacon himself toward his order and office—it is a stepping-stone to the higher order, that of elder.

General Conferences within recent years have created certain committees to study the ministry in its various aspects. The report of a committee of this nature to the General Conference of 1964 (TMC) brought on considerable debate as there was a definite recommendation at that Conference to declare the diaconate an office, not an order. No conclusive action was taken but the committee reporting—or a continuation of it—was continued and directed to report at a subsequent session. The diaconate and its status in Methodist polity will therefore continue to be studied and debated and more definite pronouncements and possibly actions regarding the status of the deacon in Methodism may be expected in years to come.

The Methodists of the Germany Central Conference, as has been said, ordain to only one order, that of elder, and the JUDICIAL COUNCIL of The Methodist Church agreed that this, which came by an empowerment of the General Conference, was a Constitutional privilege not contravening a Restrictive Rule and one which the Germany Central Conference might utilize. The Judicial Council ruled July 3, 1955, that "since the Philippines Central Conference has failed to take action regarding the ordination of women, Northwest Philippines Annual Conference has a right to ordain a woman as local deacon."

N. B. Harmon, *Organization*. 1962.

—, *Rites and Ritual*. 1926.

Journals of the General Conferences.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

DEACONESS, BRITISH. (See **WESLEY DEACONESS ORDER.**)

DEACONESS MOVEMENT, U.S.A. German Methodism gave the inspiration for the deaconess movement to Methodism in the United States. Bishop MATTHEW SIMPSON, on a visit to GERMANY in the 1860's, studied their deaconess program and returned home advocating the founding of deaconess institutions after the German models. Soon thereafter, ANNA WITTENMEYER and Susan Fry travelled the country pleading for the expression of Christian benevolence in the founding of hospitals, orphanages, deaconess homes, homes for the aged and other institutions.

In 1872 Susan Fry, then the secretary of the Women's Foreign Missionary Society for ILLINOIS, wrote:

"When will the women of America awake to a sense of their responsibilities? And what great soul filled with love to God and man shall open the way and prepare the means whereby we may be enabled to compete successfully with our sisters of Rome, not only as general charity women but educators and succorers of the unfortunate. . . .

"Earnest thinkers upon the subject of 'woman's work in the church' are looking to the Quakers and Methodists to move forward in God's name . . . leading their daughters into the full responsibilities of an entirely devoted Christian womanhood."

Fourteen years later, Jane M. Bancroft (later secretary of the Deaconess Bureau of The Woman's Home Missionary Society in the M. E. Church) while studying in Zurich became interested in the deaconesses and thought of promoting such a program upon her return home. She did not know that in her absence such work had already begun. For it is to Mrs. LUCY RIDER MEYER, of CHICAGO, diminutive in size but exceedingly dynamic in spiritual power and vision, that credit must be given as the founder of the first deaconess training program of Methodism in the United States. Her own distress over the needs of those she saw about her in the great city of Chicago and her conviction that something must be done for them, and that it must be done not only with good intention but also with skill and Christian training, was the foundation of the movement. With a forceful pen and the magnetism of her own personality, she gained support, ultimately winning approval for the founding of the Chicago Training School by her offer to give her own services as director for one year—a service she continued to give for many of the continuing years.

Begun in 1885, the Training School for City and Home Missions (later the Chicago Training School) preceded by three years the approval for the establishing of the office of deaconess in the M. E. Church. Even before this approval was given, some of the graduates of the school had assumed the title of "deaconess"; and a "deaconess home," under the direction of ISABELLA THOBURN, had been operating in Chicago for one year where "eight earnest Christian women worked among the poor, the sick and the needy of that great city without any reward of man's giving." Chicago Training School not only furnished trained women to become the first deaconesses, but it set the pattern for other schools later set up across the country.

Miss Thoburn, who served as the first superintendent of the Deaconess Home in Chicago, was herself a source of great support and inspiration to Mrs. Meyer. Miss Thoburn's testimony to the great value of such training as that offered by Chicago Training School and JAMES M. THOBURN'S willingness to present to the GENERAL CONFERENCE a memorial for the establishment of the deaconess relationship helped gain approval for the establishment of the office in 1888. Ill health had before this forced Miss Thoburn's return from INDIA, but, while regaining her strength, she not only directed the program in Chicago, but, at the request of a group of dedicated lay people, moved to CINCINNATI to become the head deaconess at the newly organized Elizabeth Gamble Deaconess Association. Within eleven months after its dedication, on Dec. 23, 1888, this Deaconess Home had eleven women engaged in the movement.

The Christ Hospital in Cincinnati had its beginning

when Miss Thoburn took home with her a woman she found ill in the streets; this woman could not be admitted to the city hospital because she was not a resident of the city. Her appointment as the first superintendent of The Christ Hospital was the beginning of a great advance. From the Elizabeth Gamble Deaconess Association grew not only the Deaconess Home, The Christ Hospital, a Nurses' Training School, a kindergarten, a Bible Training School, a Home for the Aged, and several missions, but also, in 1909, Cameron Church for the deaf, the first of its kind in America.

"Bethesda," the first German Methodist Deaconess Home in the United States, likewise found its home in Cincinnati. Louise Golder was the first superintendent when the home was founded on Feb. 29, 1896. Much of the credit for the opening of this phase of the work goes to Christian Golder, a brother of Louise, who for many years had been urging the German Conference to open such work.

Miss Golder was well prepared for her superintendency, having received her deaconess training at Elizabeth Gamble Deaconess Home and later additional training at Kaiserwerth in Germany. She returned to the Elizabeth Gamble Hospital as a co-worker with Miss Thoburn until called to Bethesda. "The Dorcas Institute," founded by the Bethesda Association as a training school for young women in 1910, was later merged with the Cincinnati Missionary Training School, founded by the Gamble Association, and took the name of "The Cincinnati Training School." Its graduates occupied prominent positions in many states and in many different countries. Its closing, in 1939, meant a real loss, especially to the Deaconess Hospital work.

In the M. E. Church, South, the beginning of the city mission movement under the Woman's Home Mission Society, demanded workers trained to fulfill its objectives. Workers for the foreign field had, since 1893, been trained at Scarritt Bible and Training School in Kansas City, Mo., but as yet no training was provided for workers in the home field. However, with the introduction of the deaconess movement in the sister church of the north, great encouragement was given to women of the southern church for a similar organization. A memorial for the recognition of the deaconess movement was thereupon sent to the General Conference of 1902. Despite two years of intensive preparation for such a move, led by BELLE HARRIS BENNETT, President of the Woman's Home Mission Society, the proposal met with long and bitter debate on the floor of the Conference. Some feared such an office would lead women to aspire to the ministry and even to the episcopacy. Others feared it was intended to displace ministers. One delegate declared such action could only be called heresy. However, the memorial passed with only thirty-seven dissenting votes.

With the approval for the work of deaconesses in the M. P. Church in 1908, these three branches of Methodism had thus duly recognized and made provision for trained women workers for carrying out the mission program at home as well as abroad. At Unification of these three branches of Methodism and the forming of The Methodist Church in 1939, all deaconess work was combined and placed within the framework of the Woman's Division of Christian Service of the Board of Missions for administration.

The story of the rise of the deaconess movement in Methodism in the U.S.A. would be incomplete without

emphasizing the training programs of the Woman's Home Missionary Society at Lucy Webb Hayes Training School in Washington, D. C., and at the Kansas City Training School, later to become NATIONAL COLLEGE, in Kansas City, Mo. SCARRITT COLLEGE, in Nashville, Tenn. (formerly Kansas City Bible and Training School) continues to be the primary center for the training of deaconesses. National College at Kansas City was discontinued as such prior to United Methodist Church reorganization in 1968. Increasing numbers of deaconesses are, however, being trained in theological seminaries.

In The United Methodist Church: The Commission on Deaconess Work was continued in The United Methodist Church as the Committee on Deaconess Service within the National Division. It is presently composed of certain representatives from several boards and agencies of the Church, with one bishop upon it chosen by the Council of Bishops. The committee meets annually with its officers elected quadrennially. Its duties are to recommend new channels and fields of service for deaconesses; to study and recommend to the National Division of the Board of Missions policies and procedures, including standards, relative to the office of deaconess; and to initiate and recommend programs of continuing education for deaconesses. There are several other disciplinary regulations and observations made concerning this committee which is directed to have an executive committee and such other committees as it may need. (Paragraph 1324, *Discipline*, 1968 (UMC)).

The American Methodist deaconess today does not wear a garb or live within a community of deaconesses, for she recognizes that her witness must be as a member of the society in which she lives and among the people with whom she works. The feeling of individualism and personal independence also fosters within the deaconess the need to develop a sense of personal responsibility for herself, a characteristic of a maturing Christian and one that she finds easier to communicate to others if at the same time she is experiencing it herself.

The sense of independence, for many, is more readily made possible as a result of the decision of the Commission on Deaconess Work that the salary of the deaconess be determined and paid by the employing agency. In its early history the deaconesses of The Methodist Church and its predecessor organizations were paid a small monthly cash allowance plus room and board. In the minds of many this deprived the deaconess of her sense of individuality and personal dignity, thus placing her in a dependent role rather than one in which her own sense of personal worth and responsibility could be developed and enhanced.

Today the salary of the American Methodist deaconess is determined by the agency of the church which employs her. Although there is no maximum, the Committee on Deaconess Work has been recommending to an employing agency that in determining the salary of the deaconess consideration should be given to the academic training and years of experience, skill and competence, responsibility and complexity of work and the cost of living in the area.

"Today the scope of the ministry of the deaconess is as vast as the abilities she has to offer," says an executive of the National Division of the Board of Missions. "It is as broad as The United Methodist Church dares to involve itself on the frontiers of need in the lives of persons, and on the growing edges of opportunities which emerge from

the problems created by the technological and space age in which the Church finds itself and which are affecting the spiritual and social development of people."

Through a period of more than eighty years, young women, who have been led by the Holy Spirit to devote themselves to Christlike service under Methodist direction, have offered themselves as deaconesses and have become a part of that endless line of faithful servants of Christ from the time of Phoebe 'til now!

Discipline, UMC, 1968.

Betsy K. Ewing, "The Deaconess," *Study Number Four*, World Council of Churches, 1965.

Elisabeth M. Lee, *Deaconesses*. 1963. MARY LOU BARNWELL.

DEADWOOD, SOUTH DAKOTA, U.S.A. The Deadwood Church not only is the oldest Methodist institution in the picturesque Black Hills of western SOUTH DAKOTA, but the most historic. It might claim a penumbral association with JEDEDIAH SMITH, stalwart Methodist layman, who led a party of trappers through the Southern Hills in 1823. Similarly it might note a tenuous tie with the leader of the first exploring expedition of 1874, General George Armstrong Custer who was named for his family's favorite Methodist preacher back in OHIO, and whose "last stand" in 1876 in adjacent MONTANA has a secure place in American lore. Of similar ilk was James Butler "Wild Bill" Hickok, celebrated western lawman, whose death in Deadwood Gulch from a stealthy gunshot came during the 1876 Gold Rush shortly after he and Agnes L. Thatcher had been married in Cheyenne, Wyo., by W. F. WARREN who signed the certificate, preserved in a Deadwood museum, as "Pastor M. E. Church." Lying in Mt. Moriah cemetery near Wild Bill are two others known to Deadwood Methodist history, "Preacher Smith" and "Calamity Jane."

HENRY WESTON SMITH, known as "Preacher Smith," also came in 1876 to exhort in the traditional Methodist manner, but was killed by skulking Sioux, Aug. 20, 1876, while on a preaching mission down the gulch to Crook City. Since 1914, Deadwood Methodists have led annual memorial services at a monument near the site on the Spearfish Highway.

Of entirely different stamp was the woman known in Western lore as Calamity Jane, who in 1903 returned weary and worn and poor to die. Old-timers, remembering how she had nursed miners in the 1878 smallpox epidemic, visited the Methodist parsonage to ask Charles Badger Clark "to say a few words" at the funeral planned for the city hall. "That's no place for a funeral even for a sinner like Calamity Jane," he said. "We'll give her a real funeral—at the church." It was done, and Deadwood never had a bigger one. Later poet Badger Clark ruefully wrote that although his father "won his share of honors in life, though he lived many years, made many friends and did many good deeds, he is now remembered for just one thing—he preached Calamity Jane's funeral sermon."

When the Black Hills Mission Conference was organized by Bishop HENRY W. WARREN at Deadwood in 1880, it was the smallest one in the world, with but Presiding Elder James Williams and two ministers present. One was the Deadwood pastor, Robert H. Dolliver. Deadwood's first Methodist church was a rented building which was destroyed by fire in 1879. A new sacrificially-built \$6,700 structure was wrecked by flooded Whitewood

Creek in 1883 but was promptly replaced the same year on a higher site by the present brick building. It is augmented by a former bank building adjacent to it, contributed by the late F. E. Howe, parishioner and mayor. Membership runs to almost 500, with more than 250 in the church school.

Jack Cannon, "A Century of Methodism," *Daily Journal*, Rapid City, S. D., June 11, 1961.

Leland D. Case, *Preacher Smith Martyr*. Mitchell: Friends of the Middle Border, 1961.

Badger Clark, "Preachers and Teachers" in *This Is the West*, edited by Robert West Howard. New York: New American Library, 1957.

J. Leonard Jennewein, *Calamity Jane of the Western Trails*. Huron: Huron Books, 1953.

Edith Eudora Kohl, "The Truth about Wild Bill and Calamity," *Empire Magazine* (*Denver Post*), Jan. 1, 1950.

M. D. Smith, *South Dakota*. 1965.

LELAND D. CASE

DEAL, EDSON HART (1903-1967), American layman and state official of the IDAHO CONFERENCE, was born in a Methodist parsonage at Weiser, Idaho, the son of Willard W. and Flora Hart Deal. He received his education at Nampa public schools and graduated from Gooding College (Methodist) of Gooding, Idaho. Edson Deal returned to Nampa in 1933 and joined his brother Homer in the insurance business in which he was actively associated for thirty-two years. He was the lay delegate from the Idaho Conference to the UNITING CONFERENCE of The Methodist Church in 1939, as well as to the 1940 GENERAL CONFERENCE session. He was Conference Lay Leader for eight years and consistently served on Conference Boards or Commissions for over thirty years. In addition to his church activities, he was state Senator from his county for five terms, followed by four years as Lt. Governor for the State of Idaho. At the time of his death he was serving as Secretary of State for Idaho, having been elected in 1966 for a four-year term. Edson Deal may well be said to be "one who served his fellow men sincerely."

Who's Who in America, 1966-67.

Who's Who in The Methodist Church, 1966.

WENDELL L. COE

DEAN, SIDNEY (1818-1901), pastor, congressman, and editor, was born at Glastonbury, Conn., Nov. 16, 1818. Educated at WILBRAHAM ACADEMY, he joined the PROVIDENCE CONFERENCE in 1843. He served eight years, took the supernumerary relationship for fourteen years because of poor health, accepted conference appointments again, including two years at the Mathewson Street Church, Providence, R. I., from 1860 to 1865, and then located and had success in business. He served in the state legislature, and was elected to congress in 1855 and 1857. He was an outspoken abolitionist, a member of the "Underground Railroad," and had a price set on his head in two Southern states. Also, he was an opponent of the liquor traffic and an upholder of public morals; he was prominent in the councils of the Prohibition party in Rhode Island, and at one time was its candidate for the U. S. Senate. From 1865 to 1880 he was editor and publishing manager of the *Providence Evening Press*, the *Providence Morning Star*, and a weekly, the *Rhode Island Press*. Retiring in 1880, he devoted himself to writing, and in 1884 published *A History of Banking and Banks from the Bank of Venice to the Year 1883*. A man of

refined tastes, Dean had a valuable collection of books and art treasures. He was twice married: to Martha Hollister in 1839 (she died in 1841), and to Annie Eddy in 1865. He had a son and daughter by the first marriage and three sons by the second. Dean died in Brookline, Mass., Oct. 29, 1901.

Dictionary of American Biography.
M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

DEARBORN, MICHIGAN, U.S.A. In 1809 WILLIAM CASE preached at DETROIT, the River Rouge, and Monroe, Mich. while serving a 240-mile circuit in CANADA. In 1810 a Methodist society with seven members was organized on the River Rouge six miles west of Detroit in what is presently East Dearborn. A log church was built there in 1818. Both First Church, Detroit and First Church, Dearborn sprang from this congregation. Dearbornville first appeared in the conference minutes as a separate appointment in 1840, and at the end of that year the circuit reported 331 members. Growth was slow. Dearborn station had eighty members and property valued at \$700 in 1866. In 1900 there were 147 members and a building worth \$11,000. In 1924 the Mount Olive Church, Dearborn, first appeared in the appointments, and in 1961 a third church, Warren Valley, was established. In 1969 the three churches reported a total of 3,797 members, property valued at \$1,994,420, and \$324,046 raised for all purposes. Stephens Church in Dearborn Heights appeared in 1967. It reported 436 members in 1969.

A FREE METHODIST CHURCH was organized in Dearborn in 1938. In 1950 the congregation erected a sanctuary at 21342 Outer Drive and added a unit for education in 1955. The church has over 200 members, and its property is valued at \$150,000.

FREDERICK C. VOSBURG

First Church is descended from the society of seven members formed in 1810 under the preaching of William Case. One of these seven converts was Robert Abbott, auditor-treasurer of the Michigan Territorial Government. A year later the society had thirty members, and it was meeting in the homes of the people. In 1818 the group built a log church along the River Rouge, east of what is now the intersection of Greenfield and Butler Roads, Dearborn. In 1838 the log structure gave way to a frame church that would seat 200. After fifty-two years, a brick church was erected at Chicago Road, now Michigan Avenue. Since a gift from William Ten Eyck made the building possible, it was then called Ten Eyck Memorial Church. In time the lot on which the church stood became very valuable, and it was sold and in 1926 a new stone church costing \$139,000 was built at Garrison and Mason Streets. At that time the church had 382 members. An education building was erected in 1948, and additional building was done in 1952 and 1963; in the latter year both the sanctuary and the dining room were enlarged.

First Church supports two agricultural teachers in INDIA, and partially supports a medical missionary in LIBERIA. The Women's Society assists with work among retarded children in Dearborn, and provides two scholarships annually for youths attending the United Nations' Washington Peace Seminar. Six members of the church

are engaged in inner city missionary work in Detroit. In 1970 First Church was the fifth largest congregation of the denomination in MICHIGAN. It reported 2,783 members, property valued at \$1,515,577, and \$201,570 raised for all purposes.

General Minutes, ME, TMC, UMC.
150 Years of Service, A History of First Church, Dearborn.
E. H. Pilcher, *Michigan*. 1878. RONALD A. BRUNGER

DEARBORN COLLEGE (1836-1839), Lawrenceburg, Indiana, U.S.A., the first college to be established by the M. P. Church, was founded through the efforts of the Ohio Annual Conference of the Methodist Protestant Church with the concurrence of the Pittsburgh Conference. NICHOLAS SNETHEN and ANGEL H. BASSETT took prominent roles in the establishment of the college as well as John Clarke, Jr., who devoted three years to the project. A farm was purchased near the town of Lawrenceburg in view of using the manual labor principle of education which was popular in the first half of the nineteenth century. Snethen was elected first president of the "Manual Labor Ministerial College" and he was succeeded by Josiah Denham and David Crall. John Haughton of Cincinnati was a magnanimous contributor to the college and a principal loser when the school was destroyed by fire in February, 1839. Because of the lack of financial aid, Dearborn College was not rebuilt.

A. H. Bassett, *Concise History*. 1877.
T. H. Colhouer, *Sketches of the Founders*. 1880.
The Methodist Protestant, May 28, 1928.

RALPH HARDEE RIVES

DEASE, STEPHEN S. (1852-1921), early M. E. medical and evangelistic missionary, was born in INDIA of British parentage. He was at seventeen years of age the first European convert in India under the ministry of WILLIAM TAYLOR. He went to the United States and graduated in medicine (M.D., 1875, Philadelphia Medical College) and in theology (B.D., 1880, DREW THEOLOGICAL SEMINARY). He cooperated with the pioneer woman missionary, CLARA SWAIN, and with JAMES L. HUMPHREY and T. S. JOHNSON in early efforts to establish medical education in India under Christian auspices. Dease was a man of many talents and concerns. He was a good preacher, a Bible student, an instructor in theology, an ornithologist, and an artist. His drawings of the birds of the Himalayas were praised for their beauty and accuracy. The first medical class which he and his associates taught at BAREILLY consisted of sixteen young women. After two years of instruction they were examined by two civil surgeons and T. S. Johnson. Thirteen passed the examination and were certified as competent to treat "all ordinary diseases."

His appointments included the superintendency of two districts, the pastorate of the English-language church in Naini Tal and a professorship and the vice-principalship of the Bareilly Theological Seminary.

He died in Naini Tal in 1921, in the parsonage adjoining the little chapel in which he was converted fifty years before.

B. T. Badley, *Southern Asia*. 1931.
J. N. Hollister, *Southern Asia*. 1956.
J. E. Scott, *Southern Asia*. 1906.

J. WASKOM PICKETT

DECATUR, ALABAMA, U.S.A., First Church. The first regular preaching by Methodist preachers in the town of Decatur was done by Alexander Sale and JOHN B. McFERRIN in the year 1827, and for years Decatur was an appointment in the Lawrence Circuit.

A church building was erected in 1832 by popular subscription, one Mr. Rutledge contributing a special sum on condition that the church should be so placed that the chancel should be over the grave of his young daughter. The building had the appearance of a two-story structure because of a commodious gallery which extended around the sides and front, intended for the accommodation of servants, who often attended the services with their white families. Later a wooden building was constructed on the rear of the lot on Lafayette Street for the use of the Negroes, and the pastor in charge conducted services for them in the afternoon, usually assisted by some local Negro preacher.

Decatur was first made a station in 1841, with Joshua Boucher as the preacher, and at the close of the first year there were sixty white members and seven colored members.

In the seating the inexorable law of the Quakers prevailed, the men on one side of the church and the women on the other.

During the Civil War the Confederate Army en route to Shiloh occupied the church building as a hospital for the sick and wounded of the Battle of Fort Donelson. The Federal Army following occupied it for camping purposes. After the close of the War, Decatur was again put on a circuit, for its homeless citizens could not support a preacher, and their church building had been destroyed. Services were conducted in a small log house fenced in by the Federal fortifications. In 1868 another church was built, on the lot where this one now stands. This was under the pastorate of John H. Nichols. This building was erected at a cost of \$2,000, and within six weeks.

In 1878 yellow fever laid waste the town as it struck over the whole deep South. Many faithful members were victims. The Methodist preacher, Joel W. Whitten, refused to leave and died with the dread disease.

In 1887-88, during a period of financial prosperity in the town, the congregation grew to overflow the house and partook of the prosperity of the times. But the good fortune was short lived, for in the fall of 1888 yellow fever again struck, taking a mighty toll, and it was not until 1892 that any building was attempted.

In 1898, during the pastorate of J. B. Gregory, one of the most eloquent preachers of Southern Methodism, the construction of the present building was begun, and was completed at a cost of \$2,000.

Fifty-seven ministers have served the church during the 111 years of its uninterrupted existence.

Other churches in the city are Austinville, Central, which is the largest church in the community, Chapel Hill, East End, Memorial Drive, Ninth Street, and Wesley Memorial. Certain of these have been sponsored and helped by First Church. Decatur is the headquarters of a district in the NORTH ALABAMA CONFERENCE.

M. E. Lazenby, *Alabama and West Florida*. 1968.

DECATUR, GEORGIA, U.S.A. First Church is the third largest in North GEORGIA Methodism, now having 3,400 members; it is also the oldest Methodist church in Metropolitan ATLANTA, having been founded in 1826, three



FIRST CHURCH, DECATUR, GEORGIA

years after incorporation of the town of Decatur. The first sanctuary was built on the property located on Sycamore and Barry Streets. Two other sanctuaries were later built on this same property which was deeded to the Church by an Act of the Georgia Legislature in 1832. The present Chapel stands on this property.

The Church was incorporated by the Legislature in 1830 under the name of "Decatur Methodist Episcopal Church." In 1895 the name was changed to "Anderson Memorial M. E. Church" in the memory of a deceased presiding elder; in 1916 the name was again changed to "First Methodist Church of Decatur."

The first two buildings were wooden. In 1897, a granite sanctuary was built costing \$6,650.00. Destroyed by fire in 1929, it was replaced, and the educational facilities on Sycamore Street were completed in 1949. The NORTH GEORGIA CONFERENCE met in this Church in 1910.

Many prominent pastors have served Decatur, First: ATTICUS C. HAYGOOD, Luke C. Johnson, A. W. Quillian, C. H. Branch, W. F. Glenn, G. W. DuVall, J. F. Bryan, Frank Quillian, G. M. Tumlin, G. M. Eakes, J. W. Quillian, Horace Smith, WALT HOLCOMB, J. W. O. McKibben, Harvey Holland, J. W. Veatch, Frank Crawley, Rembert Sisson, and Bevel Jones.

An expansion program was launched in 1957, resulting in the purchase of an entire city block. On this was erected an educational building and fellowship hall at a cost of \$483,992 in 1958; a youth activities building was completed in 1965; and a large and imposing Georgian-style sanctuary seating 1,150 was completed in 1967.

Present properties are valued at \$2,000,000.

Bulletin, Decatur First Methodist Church, Jan. 22, 1967.
DeKalb New Era, Decatur, Ga., Jan. 19, 1967.

JOHN WESLEY WEEKES

DECATUR, ILLINOIS, U.S.A. First Church dates from 1829 when PETER CARTWRIGHT, while serving as presiding elder of the Sangamon District, organized a Methodist

society there. The group met in the home of David Owen on the west side of Stevens Creek and for a time was called Stevens Settlement Society. It was attached to the Salt Creek Circuit which at the time was traveled by W. L. Deneen. In 1831 the society relocated in Decatur where it met in the homes of the members for a year before receiving permission to worship in the courthouse. In 1834 James Renshaw donated a lot on Church Street and a frame structure called First Church was built there. Decatur first appeared in the conference minutes in 1836; the circuit reported 200 members in 1839. In 1854 when First Church had only eighty-four members, a second sanctuary was erected. About that time both the town and the church began to grow. In 1858 the church had 247 members, and in 1867 the number had grown to 577. A third church edifice with a seating capacity of 1,000 was dedicated in 1872. In 1867 Stapp's Chapel (later called Grace Church) was formed in Decatur. The next year it reported 125 members and First Church 566. In 1877 there was a German language church with forty-five members. In 1906 First Church again rebuilt in downtown Decatur, and in 1956 an education wing was added. Following a Billy Sunday revival in 1908, the membership of First Church increased from 1,318 to 1,900 plus 150 probationers, and the Sunday school enrolment rose from 840 to 1,200. In 1969 First Church reported 3,074 members, property valued at \$1,484,858, and \$208,514 raised for all purposes. In that year there were ten United Methodist churches in Decatur with a total of 9,332 members.

C. B. Conley, History of First Church, Decatur (Typescript), 1968.

General Minutes, MEC and MC.

JESSE A. EARL

Grace Church grew out of a revival in 1866. The conference appointed a pastor to Stapp's Chapel in 1867; in 1891 the name was changed to Grace Church. A brick church was completed and dedicated in 1869. It was replaced by a new building in 1905. The church was destroyed by fire in 1934 and rebuilt the next year. Another fire in 1942 did heavy damage and made necessary extensive repairs and refurbishing.

Grace Church maintains a trust fund which provides scholarships for ministerial students. For several years it has participated in the International Youth Exchange. The church had 125 members in 1868, 503 in 1900, 2,080 in 1939, and 2,378 in 1969. In the latter year its property was valued at \$775,000, and it raised for all purposes \$168,432.

General Minutes, MEC, and MC.

Grace Methodist Church, 1867-1942 (Pamphlet).

JESSE A. EARL

DECCELL, JOHN LLOYD (1887-1946), American bishop, was born on Aug. 12, 1887, near Brookhaven, Miss., a son of William Ashley Decell and Martha Eloise Smith. After a few successful years in business, he answered the call to preach and was granted license in 1906. He attended UNION COLLEGE, Barbourville, Ky., and MILLSAPS COLLEGE, Jackson, Miss. The D.D. degree was conferred on him by Millsaps in 1929, and the LL.D. by both ATHENS COLLEGE and Union College in 1938. The MISSISSIPPI CONFERENCE received him on trial in 1910, and that same year he was married to Bertha Whitley, of Missouri. They had two children.

He was ordained DEACON in 1912, ELDER in 1914. As a pastor he served several churches including Galloway Memorial, JACKSON, in the Mississippi Conference; and St. Paul's Church, Fresno, Calif. He also served as presiding elder of the Brookhaven and Jackson districts, Mississippi Conference. In 1931 he was made editor of *The New Orleans Christian Advocate*.

As a delegate to the M. E. Church, South GENERAL CONFERENCE of 1930, he was named secretary of the Interdenominational Relations Commission. In 1934, he was not only a delegate to the General Conference, but was pastor-host to the session, in Jackson, Miss. In that year he was made secretary of the General Conference Commission on Church Union, and was placed on the General Board of Christian Education. He was returned to the General Conference of 1938 as a delegate and was elected bishop. In the episcopacy he served the Birmingham Area 1938-44, and the Jackson Area 1944-46.

He was a trustee of the Mississippi Methodist Hospital, Seashore Methodist Assembly Grounds, and Millsaps College, giving statesmanlike service to those institutions and also to the cause of Methodist unification.

He died in Jackson, Miss., on Jan. 10, 1946, and was buried in Greenwood Cemetery.

Bishop Decell was generous, patient, sympathetic, and wise. As pastor and as bishop he never lost the simple friendly touch. As a peacemaker, his influence was like oil on troubled waters. He possessed gentleness, yet firmness, a sense of direction, and self-confidence. His judicial mind led him to study the *Discipline* constantly, and he was widely respected for his knowledge of it.

J. A. LINDSEY

DECLARATIONS, CONFERENCE. (See SOCIAL CONCERNS, BRITISH.)

DECLARATORY DECISIONS. (See JUDICIAL COUNCIL; also, GENERAL CONFERENCE.)

DEDICATION, SERVICE OF. Dedication, from the Latin *dedicatio*, is the "act or rite of setting apart, or dedicating to a divine being, or to a sacred use." The formal dedication of Solomon's temple as narrated in the First Book of Kings, Chapter 8, has ever been held up before the church as the prototype of all such dedicatory services. It has long been understood that before a church building or parsonage can properly be dedicated to God, all financial obligations and claims of others must first be cleared away.

Prior to 1864 in the M. E. Church, and 1870 in the M. E. Church, South, there was no regular form provided for the service of dedication. This was left to the judgment of the officiating minister. At the dates mentioned in the above respective General Conferences, an Order of Dedication was provided which took its place in the Ritual of each Church. This formulary has been revised from time to time, but consists primarily of a preparatory address to the congregation, and of hymns and prayers suitable to the occasion, usually concluding with a formal prayer of dedication. A sermon or dedicatory address is always a feature of such occasions, provided for in the order of service.

Late revisions of this office in The United Methodist Church call for the presentation of the building by some representative of the local church such as a respected

layman or laywoman, or perhaps the president of the administrative board. The officiating minister asks "By what name shall this church henceforth be known?" (p. 357, *Book of Worship*). The presenting person then gives the name of the church, and the officiating minister in a statement to the congregation accepts the building "to be known as the — United Methodist Church" and then proceeds to read a litany which has been prepared. This embodies responses by the people, and there are also certain prayers beseeching God's blessing on the preaching and worship to be held in that church, and other prayers having to do with various activities and interests which are to be carried on within the church building itself. The service is climaxed with the solemn prayer of dedication, which is designed to conclude the service, unless a hymn be desired afterwards.

The ceremony giving an official name to a church when it is dedicated was suggested by Bishop CLARE PURCELL a short while after the union of American Methodism in 1939. For details of the rite of dedication, see *The Book of Worship*. Rubrics in the office direct how it may be used for the dedication of a parsonage, or possibly for the dedication of a school, college or university building.

The Book of Worship for Church and Home. Nashville: Methodist Publishing House, 1964.

P. A. Peterson, *Revisions of the Discipline*. 1889.

D. Sherman, *Revisions of the Discipline*. 1890. N. B. H.

DEED OF DECLARATION. Acting under a deep sense of the need to give definition and permanence to the British Methodist Conference, and having secured expert legal advice, JOHN WESLEY prepared and subscribed a Declaration (commonly called a Poll Deed, as it was executed by one party and therefore polled, or cut with a straight edge) which was enrolled in Chancery under the date February 25, 1784. This Deed of Declaration not only defined the Conference for the purposes of the Trust Deeds but created the unity of the people called Methodists as a connection throughout the country. In addition to appointing a hundred of the preachers as the legal CONFERENCE, the Deed of Declaration, *inter alia*, provided for annual conferences, arranged for the election and defined the power of the PRESIDENT and secretary, provided for the reception of the preachers into FULL CONNEXION and on trial, limited appointments of preachers to three years, and named the written Journal signed by the president and secretary as the official record of the proceedings and decisions of the Conference.

F. Baker, *John Wesley*. 1970. Chapter 13.

Townsend, Workman and Eayrs, *New History*. 1909. II, p. 551.
E. BENSON PERKINS

DEEDS, TRUST (British). The properties of the Methodist Church in Great Britain, numbering approximately fourteen thousand (with the exception of a small number of scholastic and other special buildings), are legally settled upon bodies of local trustees who hold the several properties "for and on behalf of the Methodist Church" and are required by the Trust Deed to act in accordance with "the general rules, usage, and practice of the Methodist Church." The trusts of each local deed are declared by reference to "The Model Deed for The Methodist Church, 1932," which was adopted by the uniting Conference under the provisions of the Methodist Church Union Act in 1929. This system of Model Deed Trusts,

through which the connective unity of the Methodist Church is maintained, legally arose under the guidance of John Wesley out of the experiences and controversy of the eighteenth century.

The first Methodist building, erected in the Horsefair, Bristol, in 1739, was vested in JOHN WESLEY himself for five years while he pondered over the problem. It was necessary to secure it so that the property be kept for Methodist use in perpetuity, that the preachers be properly appointed after Wesley's death, and that the purity of the doctrine preached from the pulpits should be maintained. Various forms and methods were tried in those early days, but after legal advice had been secured, a simple form of Model or Pattern Deed was adopted by the Conference of 1763 and inserted in the *Minutes* of the Conference. The right to appoint the preachers after the deaths of John and CHARLES WESLEY and WILLIAM GRIMSHAW was secured to the Conference, and the standard of doctrine was defined by reference to John Wesley's *Explanatory Notes upon the New Testament* and the four volumes of his *Sermons*. The point upon which rested the unity of Methodism was that ultimately the Conference, not the local trustees, should appoint the preachers. This Model Deed of 1763 was used for the earliest Methodist buildings in America.

Wesley was advised that the Model Deed would fail unless the Conference was defined. He pondered long over this, and in 1784 by a DEED OF DECLARATION (often called the Poll Deed) appointed the legal conference of one hundred of the preachers. For 150 years thereafter the LEGAL HUNDRED was the final authority, though the general Conference, later including laymen, actually transacted all the business.

The development of Methodism gradually required a more comprehensive Trust Deed, and in 1832 the Conference adopted a new Model Deed, preserving the essential principles of the 1763 deed, but to be used as a Reference Deed instead of a pattern. The local trust deeds would not need to reproduce this 1832 Model Deed, but to declare the form of the trust by reference to it. This stabilized the position in the Wesleyan Methodist Church for a hundred years until the Union in 1932.

The various divisions of Methodism which took place mainly in the first half of the nineteenth century finally followed the method of the Model or Reference Deed of 1832. The dates of the adoption of their model deeds are: METHODIST NEW CONNEXION, 1846; BIBLE CHRISTIANS, 1863; UNITED METHODIST FREE CHURCHES, 1842, 1865; PRIMITIVE METHODISTS, 1864. The Act of Parliament under which the united church was established in 1932 referred to "the essential similarity of the Trust Deeds," which simplified the union. Power was given to all local trusts to transfer from any of the previous model deeds or from any church deed (there being some awkward exceptions) to the new Model Deed by a declaration of the transfer, and ninety-five percent of all the trusts came under the one form of deed.

It is the character of the Trust Deeds, together with the fact that the Conference retained the overriding direction and appointment of ministers, which has preserved the identity and connective unity of the British Methodist Church. (See also Trustees.)

E. BENSON PERKINS

Deeds of Trust in American Methodism. Churches within the Methodist tradition in the United States of

America commonly require that deeds of conveyance for local church property shall provide that the same shall be kept and maintained for the use of Methodist people under the authority of the denomination's General Conference. In particular the trust specifies that the property, whether church or parsonage, shall be subject to the law and Discipline of the Church, and that ministers duly appointed to the charge shall be entitled to the use thereof. The trust provision presently authorized and required in The United Methodist Church is: "In trust, that said premises shall be used, kept, and maintained as a place of divine worship of the Methodist ministry and members of The United Methodist Church; subject to the Discipline, usage, and ministerial appointments of said Church" etc. A similar provision is required in the case of property to be used as a parsonage. Other churches in the Methodist line and tradition follow the same general pattern.

Such provision, designed to protect the rights of the entire denomination, is not peculiar to Methodist polity. Except in the case of churches purely congregational in government, it is essential that some provision be made to secure the rights and privileges of the parent body or denominational structure. Accordingly, in the Roman Catholic Church the bishop and his successors in office hold title to all church property in the diocese. The Protestant Episcopalians recognize the authority of their bishops and their canon law in the use of parish properties. The Presbyterians take care to safeguard the rights vested in the presbytery of which the local church is a part. The methods for accomplishing this end vary among the respective denominations. The principle is, however, commonly recognized by all churches organized as a cohesive body.

Insistence upon a proper trust provision in titles to local church property has been characteristic of the Methodist movement from the beginning, and for evident reasons. Over the years of his administration of the societies in Britain and America, John Wesley was much concerned to devise a deed of conveyance for local church property that would reserve to him and his successors the right to appoint the ministers to their charges and to have oversight of the work. If a society should have exclusive control of the property, it could refuse the use of it to any appointee not approved by the congregation, and the appointive system would collapse. The question was resolved for British Methodism by the "Deed of Declaration," approved by the British Methodist Conference in 1784, seven years before Wesley's death.

When Methodist societies were organized in America under the authority of John Wesley, the necessity for a trust provision was apparent, and for the same reason as in Britain. The earliest deeds of record followed the form employed by Wesley in that period and contain the same legal defects. When the M. E. Church was organized in 1784 as an independent ecclesiastical body, the question of proper title to local church property was a major concern. Bishop THOMAS COKE, who was himself a lawyer, had been one of Wesley's trusted advisors in property matters, and he was no doubt influential in determining the form of title approved by American Methodists.

The General Conference of 1796 came to grips with the issue. It approved the "Deed of Settlement" and commended it to all Methodist churches in the connection. It provides that church property shall be conveyed to properly constituted local trustees and their successors, and at the heart of it is the following trust provision: "In

future trust and confidence, that they shall at all times, for ever hereafter, permit such ministers and preachers . . . duly authorized by the General Conference . . . or by the yearly conferences (Annual Conferences) . . . and none other to preach and expound God's holy word therein" (*Discipline*, 1796, p. 64). This is the first trust clause approved by the General Conference of American Methodism. Though from time to time the phrasing has been somewhat altered, the trust and its intent and purpose remain as from the beginning. It makes possible our connectionalism and our system of ministerial appointments, and guarantees to every minister duly appointed to a charge the free and unhindered use of the church premises.

The General Conference of 1796, referring to the form of deed approved by it, further declared: "By which we manifest to the whole world that the property of the preaching-houses will not be invested in the General Conference. But the preservation of our union, and the progress of the work of God, indispensably require that the free and full use of the pulpit should be in the hands of the General Conference, and the yearly conferences (Annual Conferences) authorized by them" (*Discipline* 1796, p. 66). Bishop OSMON C. BAKER, an authority in this field, says by way of interpretation: "The fee of the land is vested in trustees, who hold the property in behalf of each respective society. The General Conference claims merely the right to supply the pulpit, by means such as it shall elect, with duly accredited ministers and preachers of the Methodist Church" (*Guide-Book to the Administration of the Discipline*, p. 171, New York, 1856). The title is held locally, subject to the trust. The congregation may by proper procedure mortgage or sell and give title to property so held by their trustees, and it may receive and invest the proceeds. This is virtual ownership. The trust is for the purpose of establishing and preserving Methodism's connectional form of polity.

The civil courts have consistently upheld the validity of the trust clause as interpreted by the General Conference of 1796, and as employed by American Methodist churches for nearly two centuries. Court decisions in this matter are numerous. Three may be cited as indicative of the position taken by the courts.

1. In a Missouri case "it was decided that the trust clause does not limit the fee simple title conveyed." The title to local church property held in trust by local trustees for the use of "Methodist ministers and members" is none the less valid on account of the trust provision, nor is the local church's power to give clear title to the purchaser adversely affected. (*Southwestern Reporter*, Vol. 213, pp. 784 ff., 1919.)

2. The trustees do not have authority, when so ordered by a majority of the congregation, to close the doors of a church building against persons duly appointed to a charge, and to deny them the use of the premises. "They" (the trustees), says the Court, "are not chosen to represent the majority, but rather to execute the trust of carrying out the intention of those from whose benevolence flow the temporalities put in their charge." (*People vs. Steele, 2 Barbour*, New York, pp. 314 f.).

3. A third decision further illustrates the soundness of the trust. In the event of a division of the congregation, right to the property belongs to "that party which maintains the true position of subordination and connection . . . and not to the party which, claiming in opposition to

the authoritative action of the Church, places itself in an unlawful position." (*Kentucky Reports*, B. Monroe, Vol. VII. See also *Corpus Juris*, Vol. XI, pp. 371 f.).

O. C. Baker, *Administration of the Discipline*. 1856.
W. McElreath, *Methodist Union in the Courts*. 1946.
H. N. McTyeire, *Manual of the Discipline*. 1870.
J. J. Tigert, *Constitutional History*. 1903. COSTEN J. HARRELL

DEEMS, CHARLES FORCE (1820-1893), American clergyman who became famous as pastor of the Church of the Strangers, New York, toward the latter part of the nineteenth century. He was born in Baltimore, Md., Dec. 4, 1820, son of George W. and Mary (Roberts) Deems. After graduation from Dickinson College, he married Annie Disoway, and was then for two years agent of the North Carolina division of the AMERICAN BIBLE SOCIETY.

In 1842 he launched a career as an educator, serving as professor of humanistic studies at the University of North Carolina, 1842-48; professor of natural science at RANDOLPH-MACON COLLEGE, 1849; president of GREENSBORO (N. C.) WOMEN'S COLLEGE, 1850-54; and director of a boarding school at Wilson, N. C., 1859-60.

In 1866 he became founder and editor of *The Watchman*, New York City, and that year the Southern bishops gave to him the unusual appointment as minister of the non-denominational Church of the Strangers in New York. The building was given to the church in 1870 by Cornelius Vanderbilt. Deems served as pastor of this church from 1866 to 1892.

He was founder of the American Institute of Christian Philosophy, 1881, and was the author of *Life of Jesus* and *Scotch Verdict in re Evolution*. He died in the city of New York, Nov. 18, 1893.

Who Was Who in America, 1607-1896. J. MARVIN RAST

DEEVER, OTTERBEIN THOMAS (1881-), American E. U. B. educator, evangelist, and administrator, was born June 11, 1881, the son of J. B. and Jennie B. (Etherington) Deever. After early education at Topeka, Kan., he attended Campbell College, Holton, Kan. (A.B., 1904), and Bonebrake (now UNITED THEOLOGICAL SEMINARY) (B.D., 1907). He was licensed to preach before he graduated from high school and was ordained by the Kansas Conference, Church of the United Brethren in Christ (September, 1904), before he began theological studies. As pastor he served at Topeka (1907-12) and at Kansas City, Mo. (1912-14). He married Florence Maude Wilkin, Oct. 20, 1908.

At the United Brethren GENERAL CONFERENCE of 1913 Deever was elected to the new position of general secretary of Young People's Work and remained in that capacity from 1914-29. Despite inadequate finances and other problems he successfully established this work and in 1929 he was chosen to be the general secretary of the denomination's Board of Christian Education. In this capacity he not only helped to shape curriculum for his church but also was active in the National Christian Endeavor Society, the International Council of Religious Education, and the FEDERAL COUNCIL OF CHURCHES. With the union of the United Brethren and the Evangelical Churches in 1946, Dr. Deever became executive secretary of the Board of Evangelism and associate secretary of the Board of Christian Education. In November 1954 he retired, but remained active as speaker, teacher,

and writer. He published many articles and pamphlets, and several books, the most recent his autobiography, *God Leads the Way* (1962). He makes his home in Friendly Acres, a United Methodist retirement home at Newton, Kan.

Religious Leaders of America, 1941-42.
Telescope-Messenger, March 20, 1954.
The Watchword, June 2, 1955. DONALD K. CORRELL

DEFENCE OF OUR FATHERS is a publication by JOHN EMORY which is considered by Episcopal Methodists to be a masterful explanation and defense of episcopacy. It was published in the heat of the agitation and call for lay representation and reform which finally resulted in the organization of the METHODIST PROTESTANT CHURCH. The treatise was written in answer to ALEXANDER McCAINE's *History and Mystery of Methodist Episcopacy*. Emory in this work gives clear and full statement of the organization of the Methodist Episcopal Church, the character of its episcopacy, and the reasons for its adoption and perpetuation. It defends Bishops ASBURY and COKE against the attacks which had been made upon them. McCaïne's attack "labored to show that the American Methodist episcopate was a surreptitious perversion of Wesley's intent and that it amounted to a misguided reversion to an episcopate resting on three ministerial orders. Emory's rather complicated but scholarly defense used Wesley's own arguments from scripture, history, and expediency to show an American episcopacy as valid with two orders as any with three," affirms the *History of American Methodism*.

The bitterness of the controversy at that time is shown by the fact that McCaïne's books, if read and circulated, were grounds for expulsion from the Methodist Episcopal Church. Emory, who was later elected a bishop himself, provided in his *Defence* a publication which has been of great value to all subsequent Methodist historians and authorities.

E. S. Bucke, *History of American Methodism*. 1964.
N. Simpson, *Cyclopaedia*. 1878. N. B. II.

DEININGER, CHRISTIAN F. (1826-1888), American E. U. B. pioneer preacher, was born in Berks County, Pa., on Jan. 4, 1826. He was married to Mary Reesman in 1849, and to them were born three daughters and one son.

Appointed by the General Board of Missions as a missionary to the German people in CALIFORNIA, he arrived via PANAMA in SAN FRANCISCO on June 8, 1864, with his wife and children and Rev. and Mrs. Michael Guhl. They were the first missionaries of the EVANGELICAL ASSOCIATION in California. Deininger had been ordained a DEACON in 1852 and an ELDER in 1854 and served several charges in the West Pennsylvania Conference (later known as Central Pennsylvania Conference). In San Francisco he soon organized a small class to which he ministered in the German language. The next year a church building was erected.

In 1867 Deininger transferred to a larger German church in SALEM, Ore., where he served two years before returning to Central Pennsylvania.

He was the first missionary of the church in the city of Washington, D. C. Later he was a Presiding Elder for a number of years, and finally served as pastor in York, Pa.

He died July 17, 1888, and was buried in the York cemetery.

J. Russell Davis, *From Saddlebags to Satellites: A History of the Evangelical United Brethren Church in California, 1849-1962*. N.p.: California Conference, 1963.

C. C. Poling, *History of the Evangelical Church in Oregon and Washington, 1864-1938*. N.p.: Oregon-Washington Conference, 1938.

FLOYD B. LA FAVRE

DELAMOTTE, CHARLES (1714-1796) and **WILLIAM** (1717-1743), were the sons of a London sugar merchant, whose home was at Blendon Hall, near Bexley, Kent, but who acted as a magistrate in Middlesex. Nothing is known of the details of Charles Delamotte's meeting with JOHN WESLEY, but we find him, age twenty-one, as John's servant on board the *Sinmonds* en route for GEORGIA in 1735. During the voyage Delamotte learned Greek, and part of his time in SAVANNAH was spent in teaching thirty to forty children. He is mentioned frequently in Wesley's *Journal* during the stay in America: indeed, Wesley records that during the period Oct. 14, 1735-Dec. 16, 1737, they were separated for only a few days. Tyerman claims that Delamotte was put out by SOPHIA HOPKEY's nursing of Wesley during a fever. Delamotte did not return to England with Wesley: hence Wesley's expectation—not in fact fulfilled—of a cool reception when he visited Delamotte the elder at Blendon Hall on his own return; and Charles left America on June 2, 1738, "the poor people deeply regretting his departure."

Charles Delamotte became a Moravian; and after meeting him again in 1759 Wesley wrote a touching tribute: "He seemed to be the same loving simple man still. (*Journal*, July 10, 1759). I should not repent my journey to Hull, were it only for this short interview." They met again in 1782 at Delamotte's house at Barrow-on-Humber, when Wesley repeated the tribute. He died some years after Wesley, 1796.

William Delamotte was the first Methodist (or Methodist Moravian) at Cambridge University. Born in 1717, he was converted through the influence of CHARLES WESLEY and BENJAMIN INGHAM. The letter contained in John Wesley's *Journal*, December, 1738, probably comes from his hand, and describes the agony of the new birth and a subsequent mystical love for Christ. Like his brother he became a Moravian, advocating the practice of "stillness," and he worked closely with Benjamin Ingham. He died young, however, in 1743.

BRIAN J. N. GALLIERS

DELANY, MRS. (née Mary Granville) (1700-1788), friend of Wesley and daughter of Bernard Granville (a brother of Lord Lansdowne), was married in 1718, against her will, to Alexander Pendarves, a wealthy Cornishman, who died in 1724. In 1730 she met JOHN and CHARLES WESLEY at the home of Lionel Kirkham, rector of Stanton in Gloucestershire. She and John Wesley were strongly attracted to each other and a lively correspondence, chiefly on religious themes, began between them and continued for about a year. It was ended by Mrs. Pendarves, as she was still known, and when in 1734 she wished to reopen it, Wesley declined. In 1743 she married Patrick Delany, who later became the Dean of Down. Mrs. Delany was richly endowed with intellectual and artistic gifts and was famed for her beauty, charm, and vivacity. She was very popular in London society,

in which she delighted to come. She addressed her friends by fancy names: John Wesley was "Cyrus," Charles was "Araspes," and she herself was "Aspasia." She was highly esteemed by the royal family of George III, who provided a house for her in Windsor during the widowhood of her old age.

Lady Llanover, *The Autobiography and Correspondence of Mary Granville, Mrs. Delany*. London, 1861.

W. L. DOUGHERTY

DELAWARE, U.S.A., one of the thirteen original states and the first to ratify the federal constitution, is usually regarded as belonging to the South Atlantic region, but is considered Middle Atlantic by its own officials. The state is bounded by PENNSYLVANIA, NEW JERSEY, Delaware Bay, the Atlantic Ocean, and MARYLAND. Mostly a sea-level plain, it has some hills in the northern section. It is ninety-six miles long and nine to thirty-five miles wide. The population is approximately 543,000.

Delaware received its name from Lord de la Warr, the first appointed governor of VIRGINIA, who entered Delaware Bay in 1610. For nearly half a century the Dutch and the Swedes contended for possession of Delaware, but subsequently it was conquered by the English, and in 1682 the Duke of York transferred it to William Penn who held it as a tributary to Pennsylvania. Always closely connected with Pennsylvania, it remained under the government of that colony even after 1703 when it was allowed its own assembly.

The story of Methodism in Delaware is narrated below in the account of its record on the Delmarva Peninsula, as the "Eastern Shore" (Maryland, Delaware, and Virginia—all three have important territory) is frequently called.

Delmarva Peninsula: Most historians state or strongly imply that Methodism began in America either in NEW YORK under PHILIP EMBURY or in Maryland under ROBERT STRAWBRIDGE. This fails to distinguish between Methodism as a movement and organized Methodism.

There was a discernible spiritual movement in America which was consummated in the organization of Methodist societies. The leader of that movement was GEORGE WHITEFIELD, who itinerated in America from MAINE to GEORGIA. Wherever he went he captivated the multitudes, awakened the souls of the masses, and laid the foundation on which Christianity of new strength and vitality was to rise.

On Whitefield's second journey to America he landed at Lewes, Del., on Oct. 30, 1739. There he preached to a serious congregation. The result was the organization of the first Methodist Society in America.

A brief reference to that society is recorded in the letters of William Beckett, the London Missionary Society's missionary to Lewes. A letter dated April 25, 1741, states, "Mr. Whitefield had a vast crowd of hearers at Lewes in May last where he preached four or five times from a balcony. I believe to not less than fourteen or 1500, of all sorts. They contrived unknown to me, to set up a religious society. Some of the Church people (a few, for that matter, up and above thirty of all sorts) joined them. . . ." (Hallman, *Garden of Methodism*, p. 261.) Apparently the society made no attempt to build; and, for want of spiritual guidance and leadership, it died a natural death.

At the Conference of 1769 Wesley appointed RICHARD

BOARDMAN and JOSEPH PILMORE to go to America. When they arrived Whitefield greeted them in the name of the Lord. Through his intensive and extensive labors he had introduced the general Methodist movement into America. That same year Methodism was officially brought to WILMINGTON, Del., by the colorful Captain THOMAS WEBB.

Soon after ASBURY came to America, he began preaching tours from state to state and ministered alternately in the cities and countryside. "This example of Mr. Asbury had its effect upon the other preachers, and in the latter part of the year (1771) some of them visited the provinces of Delaware and Maryland." (Bangs, *History* 1, 71.) However, Whitefield had previously labored so much in that area that there was a room in BOHEMIA MANOR called the "Whitefield Room" and the way was prepared for the itinerants.

The first annual conference of the American Methodist preachers was held in PHILADELPHIA on July 4, 1773. BALTIMORE Circuit, one of the five stations, was divided into three appointments, one of which was the Eastern Shore. WILLIAM WATTERS, the first native American itinerant of Methodism, although appointed to NEW JERSEY, went to the Eastern Shore and "had greater freedom and success in preaching than ever before. The Eastern Shore was thenceforth to be a fruitful garden of Methodism."

In 1774 Kent was one of the ten appointments. That year FREEBORN GARRETSON was converted on the Peninsula and entered the itineracy. Each succeeding Annual Conference saw a marked increase in membership on the Peninsula. In 1777 it had 720 of the 6,968 members in American societies. Then the Revolutionary War came and all of the English preachers, except Francis Asbury, set sail for England. Asbury found asylum within the borders of the Peninsula.

The next year, 1778, five established circuits were dropped, but the Peninsula was divided into two. In 1779 her membership had increased to 1,288 of the 8,577—one-seventh of the total membership; in 1781 to 2,755 of the 10,539—one-fourth of the total membership; in 1782 to 3,952 of the 11,758—one-third of the total membership; and in 1783 to 4,369 of the 13,740—about one-third of the membership of all American Methodist societies. Thus, when other sections of our nation retreated from their association with Methodism for fear of persecution, the Delmarva Peninsula paid the price that it cost to be a Methodist and held aloft the torch of spiritual experience.

On Nov. 14, 1784, BARRATT'S CHAPEL entertained a quarterly meeting over which Asbury was to preside. There were over 1,000 people present including many preachers. After the service THOMAS COKE, Francis Asbury, Richard Whatcoat, Freeborn Garretson, and eight other clergymen went to dinner at the home of PHILIP BARRATT'S widow. There they decided, subject to the approval of their brethren, to call a conference on Christmas Eve to decide whether and how they would be formed into a Church. Those present approved. Freeborn Garretson was sent "like an arrow" to call the preachers together. The CHRISTMAS CONFERENCE met Dec. 24, 1784.

Between 1784 and the first GENERAL CONFERENCE in 1792, Methodism continued to expand on the Peninsula. In 1784 there were eight circuits and 4,604 members. In 1792 there were twelve circuits and 10,035 members. The total membership of the M. E. Church was 65,980.

In a short time, the General Conference divided the United States into seven sectional conferences, one of which was the PHILADELPHIA CONFERENCE, with four districts. The Delaware and Eastern Shore District covered all of the Peninsula except the Wilmington area. The Peninsula was set off by itself in 1828 to the extent that it composed two entire districts. In 1840 the Area was divided into three districts with each having eleven appointments. Its membership was 25,297, of which 8,250 were Negro. Twenty years later there were still three districts with 30,005 members.

At the General Conference of 1868, the Philadelphia Conference recommended that the Wilmington Conference be set off and its boundaries include the State of Delaware and the Eastern Shore of Maryland and Virginia. On March 17, 1869, Bishop MATTHEW SIMPSON called the first session of that new conference to order.

The first division of significance within the M. E. Church which affected the Delmarva Peninsula was occasioned when the General Conference of 1824 refused to hear the widespread appeal for equal lay representation. In protest "Union Societies" were organized in many parts of the country. When the Memorial of the Union Societies was not adopted at the General Conference of 1828 they proceeded to make the moves which resulted in the METHODIST PROTESTANT CHURCH.

Centerville, Md., was the first town on the Eastern Shore to adopt Methodist Protestant allegiance. On Dec. 14, 1828, an invitation was given after the morning worship service at the M. E. Church to those desirous of uniting with the "Reformers" and fifty-four men and women were received. Chestertown, Kent Island, Easton, and other churches saw the same division.

On April 2, 1829, the MARYLAND CONFERENCE of the M. P. Church organized in Baltimore. It became the largest and strongest conference in that church. At its first session there were twenty ministers and twenty-six delegates present. Its geographical boundaries embraced all of Maryland, Delaware, and that part of Virginia not in the Virginia district. Thirteen itinerants were appointed to three stations and five circuits, one of which was called "The Eastern Shore Circuit." The next year growth necessitated that the circuit be divided into three, with each bearing the name of the county in which it was located—Kent, Queen Annes, and Talbot. At the conference of 1877 there were reported 163 itinerant and unstationed preachers, 13,402 members, 204 churches, forty-four parsonages, and property valued at \$785,265.

Later came a greater cleavage within the M. E. Church, and the M. E. Church, South was organized in 1845-46. The PLAN OF SEPARATION, under which the Church South organized, provided that each church in the border states be given the option of whether they wanted to be M. E. or M. E., South. Sixteen charges on the Eastern Shore went South.

In 1860 the General Conference of the M. E. Church took a strong anti-slavery stand. As a result in 1861 a large portion of the members of the Baltimore Conference, which had hitherto reached over to the Shore, declared themselves independent. That year the Civil War erupted, and they simply maintained a precarious position—neither north nor south. After the War, in 1866, they united with the M. E. Church, South, and became its Baltimore Conference with a membership of 11,866. It is noteworthy that there was only one Southern Methodist congregation organized in the State of Delaware and it soon faded.

As long as there have been white Methodists, there is evidence that there have been Negro believers of like kind. Ever since HARRY HOSIER, Asbury's grooming-boy, preached his first sermon on May 13, 1781, on a stump at Thomas Chapel Church, the first church building owned by the Methodists in the State of Delaware, the voice of the Negro has been heard in the church.

The DELAWARE CONFERENCE organized in 1864 for the Negro travelling preachers, was to include all the territory east and north of the Washington Conference, its principal area being the Delmarva Peninsula and all land east of the Susquehanna River in Pennsylvania. Geographically it overlay several white conferences. The first session of the Delaware Conference was held in Philadelphia on July 28, 1864, with Bishop EDMUND S. JAMES presiding. At that session they reported twenty-one travelling and thirty-nine local preachers, three stations and eighteen circuits, 4,871 members, thirty-four churches, and property valued at \$38,000. Of these the Peninsula had fifteen circuits, 3,280 members, twenty-two churches, and property valued at \$17,900.

At the end of a hundred years of Methodist activity on the Delmarva Peninsula the M. E. Church had the Wilmington Conference with three districts and churches in every county; the M. P. Church had two districts of the Maryland Conference and churches in every county; the M. E. Church, South, had two districts of two conferences with its concentration of power in the southern section; and the Delaware Conference had two districts and churches in every county. There they existed side by side with overlapping interests; yet their growth was phenomenal. In 1769 there were only a few scattered Methodist converts, yet at the centennial anniversary of Methodism on the Peninsula, the Methodists constituted the largest sector of the church-going people, with over sixty percent of the total population—a proportion not to be equaled elsewhere!

When the UNITING CONFERENCE (1939) established the boundaries of the conferences, the Delmarva Peninsula was divided so that the Eastern Shore of Maryland and all of Delaware were to constitute the Peninsula Conference and the Eastern Shore of Virginia became a part of the Virginia Conference.

Exactly two hundred years after Whitefield introduced Methodist evangelism to America, the PENINSULA CONFERENCE of The Methodist Church was formally organized, on Oct. 31, 1939, at the State Teachers College, Salisbury, Md. The Wilmington Conference of the M. E. Church gave 144 active and thirty-two retired ministers, 52,980 members, 323 churches and property valued at \$5,192,280. The Maryland Conference of the M. P. Church had forty-five active and nine retired ministers, 12,124 members, 108 churches and property worth \$1,710,620. The VIRGINIA CONFERENCE of the M. E. Church, South, yielded seven active and one retired ministers, 2,929 members, twenty churches and property valued at \$350,300. The Baltimore Conference of the M. E. Church, South, contributed six active and two retired ministers, 958 members, ten churches and property worth \$101,500. Thus, the Peninsula Conference was composed of 202 active and forty-four retired ministers, 68,991 members, 461 churches and property valued at \$7,354,700.

The General Conference of 1956 recommended Amendment IX, which, when ratified by the annual conferences, provided a method whereby the Central Jurisdiction could

be gradually abolished. In essence it permitted local churches to transfer from one conference to another without the approval of the Jurisdictional Conference, if it were approved by the two annual conferences involved; and enabled an annual conference to transfer from one jurisdiction to another without waiting the approval of the General Conference.

Pursuant thereto the Delaware Conference and the Peninsula Conference at their respective annual sessions in 1961 approved the transfer of the Delaware, Washington, and North Carolina Conferences of the Central Jurisdiction to the Northeastern Jurisdiction. Further negotiations were carried on by the bodies concerned and at its 1964 session, the Peninsula Conference voted that "Districts will not exceed fifty charges in number," following the agreed upon merger of the Peninsula and the Delaware Conferences.

In June, 1964, the NORTHEASTERN JURISDICTIONAL CONFERENCE met in Syracuse, N. Y., and voted to receive the Delaware and Washington Conferences into the Northeastern Jurisdiction and ordered that by July 1965 the Delaware Conference be dissolved and its churches be transferred into the various conferences which it overlay. Bishop JOHN WESLEY LORD, in charge of the Washington Area, was given jurisdiction over the Delaware and Washington Conferences (since they were largely in his geographical area), for the purpose of completing the merger with other conferences. On the Delmarva Peninsula, the Delaware Conference had eighty charges, 198 churches, 16,603 members, and property worth \$6,098,490, and the Peninsula Conference had 187 charges, 369 churches, 84,488 members, and property valued at \$49,717,151.

On April 27, 1965, the Delaware Conference held its final session at Tindley Temple, Philadelphia, with Bishop John Wesley Lord presiding. On May 13th the Peninsula Conference convened and the merger of the two conferences was completed. Thus, the Peninsula Conference emerged a new force with 299 active and retired ministers, 267 charges, 565 churches, 101,091 members and property worth approximately \$55,815,641.

CHARLES E. COVINGTON

DELAWARE, OHIO, U.S.A., is a Methodist stronghold. It is the seat of OHIO WESLEYAN UNIVERSITY (founded 1844) and METHODIST THEOLOGICAL SCHOOL OF OHIO (founded 1960). About seventeen percent of its population of some 13,000 are members of the four Methodist churches in the town.

Jacob Hooper who traveled the Scioto District organized a Methodist class in Delaware in 1818 or 1819. Five years later a church was dedicated. In 1845 the congregation relocated on William Street, and it is still known as the William Street Church. A new edifice was built in 1888. A German language church was established in Delaware in 1844. Never strong, it ceased to exist about 1903. St. Paul's Church (now Stratford St. Paul's) was organized in 1856. The conference first appointed a preacher to Asbury Church in 1886; the next year it reported 283 members. Grace Church, first known as East Delaware Church, began about 1880 and soon had 300 members.

In the 1880's the boundary lines of the Central Ohio, North Ohio, and Ohio Conferences were so drawn that each had at least one Delaware church within its bounds.

Such partitioning of the town of Delaware was understandable in view of the fact that all of the conferences supported Ohio Wesleyan University. To this date (1970) Delaware's Asbury and Grace Churches are in the Ohio East Conference and Stratford St. Paul's and William Street Churches are in the Ohio West Conference.

In 1969 William Street and Asbury were the strongest churches, reporting 886 and 692 members, respectively. In that year the four churches had a total of 2,261 members, property valued at \$1,409,549, and they raised \$146,628 for all purposes.

J. M. Barker, *Ohio Methodism*, 1898.
General Minutes, ME, and TMC.

JESSE A. EARL

DELAWARE CONFERENCE (1856-1860). (See **CENTRAL OHIO CONFERENCE**.)

DELAWARE CONFERENCE was organized July 29, 1864, in John Wesley Chapel (Tindley Temple), PHILADELPHIA, with Bishop EDMUND S. JANES presiding. The 1864 GENERAL CONFERENCE had adopted a committee report on the state of the work among the people of color which authorized the organization of Negro annual conferences. Delaware was the first conference of Negro Methodists to be formed following the action of the General Conference.

The territory of the conference included DELAWARE, NEW JERSEY, the eastern shore of MARYLAND, Accomack and Northampton Counties in VIRGINIA, eastern PENNSYLVANIA, and the region to the north.

Meetings of Negro local preachers and laymen were held in African Zoar M. E. Church, Philadelphia, in 1852 and 1855. From 1857 to 1863 there were annual sessions of colored local preachers as follows: 1857, African Zoar Church, with Bishop LEVI SCOTT presiding; 1858, Ezion Church, Wilmington, Del.; 1859, African Zoar; 1860, Ezion; 1861, Mt. Hope Church, Salem, N. J.; 1862, African Zoar; and 1863, Ezion. These meetings were the forerunner of the Delaware Conference.

The Delaware Conference had eleven charter members: Joshua Brinkley, Isaiah Broughton, Samuel Dale, James Davis, Wilmore S. Elsey, Isaac Hinson, John G. Manluff, Jehu H. Pearce, Isaac Hinson, Frost Pollett, and Nathan Young. Five of them died within ten years, while one, Jehu Pearce, lived fifty-one years after the conference was organized.

Ten men were admitted on trial at the first conference session: Abraham Brown, Anthony Driver, Stephen Johns, Wesley J. Parker, Charles Pollett, Robert Robinson, John W. Saunders, Simon Taylor, Samuel G. Waters, and Stephen P. Whittington. At the time of organization the conference had thirty-nine local preachers, thirty-four churches with 4,964 members including probationers, twenty-one Sunday schools with 841 pupils, and the churches had raised \$76.25 for conference claimants during the year.

Among Negro churches organized prior to the formation of the Delaware Conference were: African Zoar, Philadelphia, 1794; Bryan Chapel, Queenstown, Md., 1800; Mt. Hope, Salem, N. J., 1801; Ezion, WILMINGTON, Del., 1805; Waugh, Cambridge, Md., 1826; Mt. Zion, Lawnside, N. J., 1827; St. John's, Orange, N. J., 1829; Asbury, Easton, Md., 1836; John Wesley Chapel, Philadelphia, 1837; John Wesley, Salisbury, Md., 1837; Joshua's Chapel, Morg Nec, Md., 1839; Metropolitan,

Princess Anne, Md., 1841; Whatcoat, Dover, Del., 1852; Long's Chapel, St. Michaels, Md., 1852; Wesley Chapel, Slaughter Neck, Del., 1853; New Bethel, South Berlin, Md., 1855; Ferry Avenue, Camden, N. J., 1856; St. Paul, Milford, Del., 1857; Asbury, Merchantville, N. J., 1857; and Berry's Chapel, Quinton, N. J., 1859.

On May 1, 1868, James Davis, a charter member of the conference, became the first Negro to be seated as a delegate in the General Conference of the M. E. Church. Two members of the Delaware Conference were elected bishops: ALEXANDER P. CAMPFOR (Missionary Bishop) in 1916, and NOAH W. MOORE, Jr. in 1960. Charles A. Tindley was the outstanding pastor in the 101-year history of the conference. In 1900 he went to a church of about 400 members in Philadelphia. Under his leadership, in the next third of a century it grew to more than 5,000 active members. A new edifice, Tindley Temple valued at \$500,000 was erected, and in his last year during the economic depression, the church raised \$24,000 for benevolences.

In 1937, the Delaware Conference voted 218 to 19 against the plan for uniting American Methodism. However, under the able and sympathetic leadership of Bishops ALEXANDER P. SHAW and EDGAR A. LOVE, each of whom served as resident bishop twelve years, the conference loyally supported the program of The Methodist Church.

Pursuant to overtures and invitations from conferences of the Northeastern Jurisdiction, in accordance with Amendment IX of the constitution of The Methodist Church, the Delaware Conference agreed to merge with those conferences. The process was effected over a period of two years, 1964-65, with five different conferences—Peninsula, PHILADELPHIA, NEW YORK, NORTHERN NEW JERSEY, and SOUTHERN NEW JERSEY—receiving some Delaware Conference ministers and churches. In addition, a few churches and ministers were transferred to the NORTH CAROLINA-VIRGINIA CONFERENCE of the Central Jurisdiction, pending the absorption of that body by Southeastern Jurisdiction conferences.

In 1964, the Delaware Conference had 109 ministers, 154 local preachers, 265 churches, 23,955 Church school pupils, 43,659 church members, and property valued at \$13,080,037.

Disciplines, ME, TMC.

Wm. C. Jason, Jr. "The Delaware Annual Conference, 1864-1865," in *Methodist History*, Vol. VI, No. 4, July, 1966, pp. 26-40.

Minutes of the Delaware Conference.

JOSHUA E. LICORISH

DELEGATES, FRATERNAL. This title is self-explanatory, but it may be noted that in the early years of the M. E. Church in America a sort of fraternal relationship was kept up between the Wesleyans of England and the Methodists of America by the several visits of Dr. THOMAS COXE who came back and forth—his last visit being in 1804. Quite frequently letters of fraternal greeting were borne by him from the British body and returned to them through him from the Methodists of America. When his visits ceased, such regular correspondence ceased, but according to Bishop SIMPSON, after the War of 1812, since difficulties arose between the missionaries in several churches in CANADA, the bishops of the M. E. Church and the American GENERAL CONFERENCE addressed the

British Conference on the subject, and a special correspondence on these matters was carried on. As these difficulties continued, in 1820 JOHN EMORY was sent to England by the M. E. Church to arrange for some definite plan regarding the work in Canada. He was also requested to ask for the mutual exchange of publications. Emory was cordially received by the British Methodists and an amicable arrangement was worked out in reference to the difficulties in Canada.

To return his visit, Richard Reese visited the General Conference in 1824 with Dr. Hanna as his traveling companion. So commenced an interchange of personal visits and fraternal salutations, and this was continued at various intervals from that time until the present, and has served to maintain a close fraternity of feeling between the older Methodist bodies.

In time other branches of the Methodist family sent fraternal delegates to the respective General Conferences of the other branches of the family, and thus it came about that at each General Conference, then and today, there is traditionally set apart a period in which to hear the addresses of the fraternal delegates. Necessarily since time today has come to be at a premium in a crowded schedule, and since there are many Methodisms (as well as other Evangelical denominations who wish to send representatives bearing their good will), it is not possible to set aside as much time as might be desired for these separate addresses. Nevertheless, such delegates are always warmly received, given honored seats upon the platform at each General Conference, and as much time as proves possible is allotted to them for their fraternal messages.

In turn, The United Methodist Church itself sends its representatives to various other Methodisms, the Council of Bishops usually being requested by the General Conference to provide for such fraternal messengers. The Council of Bishops itself selects and directs one of its own members to be present at each Jurisdictional Conference of the Church, in order to represent the Council, and the larger Church. A list of the fraternal delegates who have represented the various Methodisms in each General Conference would be too lengthy to enumerate here, but naturally each Church wishes one of its commanding personalities to speak for it and to express its brotherhood on each such occasion.

Daily Christian Advocates and Journals of respective Conferences.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

DELHI, India. As early as 1857, Delhi acquired historic significance for M. E. missions in INDIA. In the last days of that year WILLIAM and CLEMENTINA BUTLER, with their infant daughter born in Naini Tal, traveled across the mountains and valleys of Kumaun and Garhwal to Dehra Dun and to Delhi. There the Butlers witnessed the final break-up of Mogul power and wrote a moving appeal for more missionaries and for funds to care for children. At the Taj Mahal, on March 11, 1858, William Butler met the first missionary recruits sent by the Board of Missions. They were the Rev. and Mrs. RALPH PIERCE and the Rev. and Mrs. JAMES L. HUMPHREY. They had left Boston on June 1, the day after the martyrdom of Maria Bolst and the burning of the BAREILLY residence of the Butlers. Because of the violence of the revolution, the missionaries were not able to stay in or near Delhi,

and they finally set up headquarters at Naini Tal. So far as is known, no M. E. minister preached in Delhi until WILLIAM TAYLOR went in April, 1871, on the invitation of James Smith, to conduct evangelistic meetings for the British Baptist Mission.

Methodists in Delhi were advised to unite with the Baptists or the Anglicans, and many did so. By 1900 many Methodists were eagerly pleading with the leaders to send them a pastor, as Methodist ministers and laymen were trying to spread the Gospel in rural areas around Delhi. In 1910 the first M. E. missionaries were assigned to Delhi—the Rev. and Mrs. Frank M. Wilson. The next year the Delhi District was organized with Wilson as superintendent. By 1914 he and his associates had baptized 6,000 people. But they did not own a single church structure or any other property in the city. Worship was conducted in private homes or in open spaces. The first pastor appointed to Delhi City was Kallu Dass. Services were held in his rented house. WILLIAM ROCKWELL CLANCY succeeded Wilson in 1914, when land was obtained on Battery Lane and a district parsonage was built, a temporary church building was constructed, and membership expanded rapidly. By 1932 the enrolled membership exceeded 700.

Butler Memorial Higher Secondary Girls School was opened in 1925 in Delhi as a part of a memorial to William and Clementina Butler, founders of M. E. missions in India. The day after Christmas, 1857, Butler sat on the crystal seat in the Diwan-i-Khas (audience room) of the deposed Mogul emperor, during the trial of the Nawab of Ballabhpur and reflected upon the trials and tragedies, the visions and victories of the twelve months and three weeks since he and Mrs. Butler had begun work in Bareilly. His thoughts turned to plans for the future. He knew that boarding schools were essential, and that schools for girls would be as important as boys' schools. It was not until the early years of the twentieth century, however, that the M. E. Church considered opening work in Delhi, and not until 1924 that proposals were formulated for a boarding school for girls.

Bishop JOHN WESLEY ROBINSON, appointed to Delhi by the General Conference of 1924, secured land from the government and finances from India and America and made the project a memorial to the Butlers. The girls' school was started as a middle school. The first principal was Lily Dexter Green. She had won acclaim as an educator in Lahore, then the capital of the undivided Punjab. Among those who have rendered memorable service in the school have been Catherine Justin, Helen Buss, Jennie Ball, and Ella Perry, all Americans; and Dolly Mathews, Agnes Shaw, and Priscilla Mukha, Indians. The school became a high school in 1965 and received permission to become a higher secondary in 1966. The enrollment at that time was 422. Miss Perry became principal in September 1938, and served the school with distinction. She stepped down so that her Indian colleague, Miss Mukha, might head the institution. Boys have been admitted into the primary classes from the first year, and some consideration has been given to a proposal that the school be made coeducational through all grades. Christ Church is less than a furlong away, and the church and school are associated in a richly productive partnership.

Cantonment Church. During British rule a church was built in Delhi Cantonment, primarily for the use of the British troops. When Britain transferred ruling powers to the Indian government, the Cantonment Church was made

over by agreement to the Delhi diocese of the Church of India. Arrangements were made by which Methodists could use the church, contributing a modest sum for the upkeep. The government of India responded to an appeal from Christian members of the defense forces to the Ministry of Defense for the appointment of a chaplain. After canvassing the church affiliations and preferences of their forces and conferring with the Methodist bishop, the authorities appointed the local Methodist pastor. Successive Methodist ministers have served the troops, civilian employees of the army, the related families, and the Methodists in adjoining areas.

Centenary Church. In 1938, when the members and preparatory members of Christ Church exceeded 1,600, many of whom lived in New Delhi, a new quarterly conference was organized for New Delhi. P. D. David was appointed pastor. Under his leadership arrangements were made for a joint worship service in Hindustani for Methodists and Baptists and others willing to join them in the Union Church, constructed with help from the Baptist, Methodist, and Presbyterian Boards of Missions in Britain. This service was held in the afternoon when the heat was often oppressive. Prayer meetings and Bible-study classes were conducted wherever arrangements could be made. Within six months the salary of the pastor was provided by the members without help from the union services. Soon an associate pastor was engaged. From the beginning, funds were contributed for the purchase of land and the construction of a new church. In 1956 a suitable site was obtained from the government of India, and the cornerstone of the Centenary Church was laid by Bishop J. WASKOM PICKETT and mission board secretary, JAMES K. MATHEWS (now bishop). Russell King, missionary construction engineer, drew the plans, and he and the district superintendent, Hendrix Townsley, who also holds an engineering degree, supervised the building. Generous gifts were made by Methodists of Iowa and by First Church, Glendale, Calif. The church was dedicated in December 1962, and now houses three congregations which provide worship services in four or more languages for a constituency of more than 3,000 people representing all parts of India and many foreign countries.

Christ Church was erected on property purchased in 1925. In the 1950's a social hall and education unit were added as a memorial to Methodism's first bishop in Delhi, John Wesley Robinson. The church quickly became one of Indian Methodism's most influential churches. Two of its pastors, JOHN A. SUBHAN and MANGAL SINGH, have been elected to the episcopacy by the SOUTHERN ASIA CENTRAL CONFERENCE. Three other pastors gained influence in the All-India councils of the church—Amar Das, Isaac Mann, and JOSEPH R. LANCE. Recent statistics of Christ Church report three pastors, 583 full members, 550 preparatory members, and 682 baptized children under twelve years of age.

The Dakka Church. For about twenty years, a few humble families in Dakka Village were served by local preachers and occasionally visited by the district superintendent or the woman evangelist. On special occasions, such as Christmas, Good Friday, and Easter, some members walked or rode bicycles to Christ Church, some four miles distant. The University of Delhi extended to a point less than a mile away, and in 1952 a layman began holding Sunday services in a schoolhouse, and then a new church was organized. Soon an ordained minister was appointed and land was purchased for the building of a

church and a parsonage. A militant Hindu group made a determined effort to prevent the construction, but officials respected and protected the rights of the church. Generous gifts by members of the congregation and by other local Christians, and by a family in Virginia, made possible the completion of the church and parsonage.

B. T. Badley, *Southern Asia*. 1931.

J. N. Hollister, *Southern Asia*. 1956.

Journals of the Northwest India and Delhi Conferences.

J. WASKOM PICKETT

DELHI CONFERENCE covers DELHI, East Punjab, Hariana, Himachal Pradesh, and Rajasthan in INDIA. It was organized in 1893 and then called the Northwest India Annual Conference. In 1945 the name was changed to the Delhi Conference. Before 1893 this area had been a part of the SOUTH INDIA CONFERENCE.

Delhi itself, which is head of an episcopal area and of a district of the conference, is now capital of the Republic of India and a city of about 2,500,000.

In the Delhi Conference there are six districts. The Ajmer District is based in the old walled city of Ajmer, which is 275 miles from Delhi and has a population of 231,240. The Batala District is the most modern district of the conference in the Punjab and reaches to the Pakistan border. There are 16,555 in the Christian community in the Batala District. In Ludhiana in the Punjab, a city of 244,032, there is the Christian Medical College, where the Division of World Missions and the Woman's Division of Christian Service (TMC) have cooperated with other boards to carry on its school for full medical training. Physicians are provided by both Divisions for this hospital.

Other administrative districts of the Delhi Conference are Delhi, Fazilka, Hissar, and Patiala. At last reporting the Delhi Annual Conference had 41,077 names on the church rolls, with a total Christian community of 61,511.

Project Handbook Overseas Missions, 1969.

J. WASKOM PICKETT

DEMARAY, C. DORR (1901-), American minister and ordained elder of the Pacific Northwest Conference of the FREE METHODIST CHURCH, is president of SEATTLE PACIFIC COLLEGE, Seattle, Wash. He was born at Nashville, Mich. He received the B.A. and M.A. degrees from the University of Michigan in 1924 and 1927, and Seattle Pacific conferred upon him the Litt.D. degree. His teaching career includes ADRIAN COLLEGE, 1924-27; Sterling College (Kansas), 1927-29; Los Angeles Pacific College, 1930-48 (he was President, 1941-48). He became pastor of the First Free Methodist Church, Seattle, 1948-59, and has been president of Seattle Pacific College since 1959. He and his family reside in Seattle.

BYRON S. LAMSON

DEMERARA. (See GUYANA.)

DEMPSTER, JAMES (d. 1803), British Methodist, was born in Scotland, and attended Edinburgh University. He served JOHN WESLEY as an itinerant preacher in five Irish circuits, 1764-69, with great success. From there he travelled for three years in Welsh circuits, and for two years in Cornish circuits, his last being Cornwall East, where his junior colleague was MARTIN RODDA, who in

1774 accompanied him to America. They were the last two preachers sent out before the Revolution. Wesley reposed great trust in him, and continued to correspond with him in America. Here his health broke down, so that although he was put in charge of the New York circuit in 1775, his name disappeared from the American *Minutes* in 1776, and the British *Minutes* that year recorded that he had "desisted from travelling." He became pastor of the Presbyterian Church at Florida, New York, where he remained until his death in 1803. His son JOHN DEMPSTER became a zealous worker in Methodist theological education.

F. Asbury, *Journal and Letters*. 1958.

C. H. Crookshank, *Methodism in Ireland*, 1885.
Minutes of the Methodist Conferences. 1862.

FRANK BAKER

DEMPSTER, JOHN (1794-1863), American minister, missionary to South America, and pioneer educator, was born in Florida, N. Y., Jan. 2, 1794, the son of JAMES DEMPSTER. At the age of eighteen, John was converted at a camp meeting and at once devoted himself to a life of diligent study and labor. For more than fifty years it was his habit to retire at nine at night and to rise at four in the morning. He early gained the reputation of having unusual power as a speaker and great acuteness as a thinker, especially in the field of logic.

In 1818 he was admitted to the GENESEE CONFERENCE, but because of ill health, he was kept on probation for four years. His first circuit was in Lower Canada—at that time within the Genesee Conference, and GEORGE PECK said, "It was a vast field, most of it a wilderness . . . nothing daunted, he must meet his appointments." From 1818 to 1835 he filled important appointments and was for several years PRESIDING ELDER of the Cayuga District in the ONEIDA CONFERENCE in New York (by that time the Canadian work had been separated from that in the States).

Dempster noted that many laymen, converted by Methodist preaching, joined churches having better educated ministers. He resolved then to dedicate himself to theological education. In 1832 the Genesee Wesleyan Seminary was founded at Lima, N. Y., with Dempster as president.

However, he felt the call of the mission to wider fields and in 1836 accepted the invitation of JUSTIN SPAULDING to go to BUENOS AIRES in South America. He was duly appointed there as one of the first Methodist missionaries in all South America. He held services, organized a congregation, started a school, and began the first Methodist church building in Argentina. He also had a hand in founding Methodist work in URUGUAY, visiting there in 1838, after which he requested the Missionary Society in New York to send a permanent worker—which was done.

Also working in BRAZIL, Dempster, within a year, succeeded in organizing a church, and by 1840 a school of eighty students was established. A national financial crisis caused his return to the States in 1841.

In 1844 he succeeded OSMAN C. BAKER as president of the Methodist Biblical Institute of Newbury, Vt., which, though organized at a ministers' meeting in Boston, Mass., on April 24, 1839, did not begin instruction until 1841. Dempster, the Institute's second president, traveled widely to secure funds for the school, which relocated in BOSTON and became the forerunner of BOSTON UNIVER-

SITY. Dempster resigned from the Biblical Institute in 1853 and went to CHICAGO. There, assisted by Mrs. ELIZA GARRETT, a wealthy widow, he founded GARRETT BIBLICAL INSTITUTE at Evanston, Ill. With four students and three faculty members Methodism's second theological school opened in January, 1854. After seven years of service at Garrett, Dempster went to CALIFORNIA to establish a third ministerial training school. He died in 1863 before achieving his dream. John Dempster is often called "father of American Methodist theological education."

R. M. Cameron, *Methodism and Society*. 1961.

Paul Neff Garber, *The Romance of American Methodism*. Greensboro, N. C.: Piedmont Press, 1931.

W. W. Sweet, *Methodism in American History*. 1933.

ERNEST R. CASE

DENISON, JOSEPH (1815-1900), American minister and educator, was born Oct. 1, 1815, in Bernardston, Mass. He professed conversion and was united with the M. E. Church in 1832 and from 1834 to 1837 studied in WILBRAHAM ACADEMY. He then entered the Western University in 1837, graduating in 1840. For a time he filled a number of appointments in the NEW ENGLAND CONFERENCE, but in 1854 or '55, he removed to KANSAS where the Kansas-Nebraska Bill had passed the Congress and left the slavery question open to the decision of the settlers. Conditions there were stormy. Joseph Denison became the first regular minister of the First Methodist Church, MANHATTAN, KAN. He became secretary of the first session of the Kansas-Nebraska Annual Conference with Bishop OSMON C. BAKER in the chair. He served as PRESIDING ELDER of the Manhattan District from 1859 to '63, and was a member of the GENERAL CONFERENCE of 1864 of the M. E. Church. Along with ISAAC T. GOODNOW, he helped establish Bluemont Central College in Manhattan, and became its first president. He went before the State legislature, urged them to establish the university at Manhattan—which they did—but the governor, who lived at Lawrence, vetoed the bill. Then, Denison with others went to Washington and succeeded in establishing Kansas State Agricultural College in Manhattan with the assistance of the Morrill Act (Federal Land Grant to Colleges) passed in 1862. Kansas State claims to be the first Land Grant College. Joseph Denison was president of Kansas State College from September 1863 to August 1873. There is a building named for him on the campus in Manhattan, Kan.

He became president of BAKER UNIVERSITY in 1874, and served as such until 1879. He died on Feb. 19, 1900, and was buried at Manhattan.

Baker University Bulletin, 1917.

M. Simpson, *Cyclopaedia*. 1878. KENNETH R. HEMPHILL

DENMAN, HARRY (1893-), long time executive secretary of the BOARD OF EVANGELISM and lay leader of The United Methodist Church, U.S.A., was born on Sept. 26, 1893, the son of William Henry and Hattie (Leonard) Denman. He was educated at BIRMINGHAM-SOUTHERN COLLEGE, where he received the A.B. degree in 1921 and the M.A. in 1930. He was given the honorary D.D. degree at ATHENS COLLEGE (Alabama) in 1936. He was for a time with a TENNESSEE business concern in which he held various positions until in 1915 he became secretary of the Birmingham, Ala. Sunday School Association. This position he kept until 1919 when he became church



HARRY DENMAN

manager of the First Methodist Church at BIRMINGHAM. Dr. Denman became a strong lay leader of the NORTH ALABAMA CONFERENCE, and after church union in 1939, he was elected General Secretary of the Commission on Evangelism (later Board of Evangelism) of The Methodist Church. He retained that position until 1965, when he retired. He was a member of the GENERAL CONFERENCE of the M. E. Church, South in 1934 and 1938; of the UNITING CONFERENCE in 1939; and a member of the JURISDICTIONAL CONFERENCES, 1940, '44, '48, and '52. He was chairman of the Committee on Evangelism of the WORLD METHODIST COUNCIL until his retirement. Unmarried, he was able to travel extensively over the church, holding revivals, services and evangelistic rallies—not only in the United States but over the entire Methodist world connection. A prayer room, with worshipful and distinctive furnishings, has been named for him and dedicated in his honor at Lambuth Inn, LAKE JUNALUSKA, N. C.

C. T. Howell, *Prominent Personalities*, 1945.
M. E. Lazenby, *Alabama and West Florida*. 1960. N. B. H.

DENMARK is the southern part of the northern European area, the smallest country, but the second largest in population. At the latest census (1960) there were 4,738,884 inhabitants, of whom 1,376,369 were living at the capital, COPENHAGEN.

The small group of islands in the northern Atlantic Ocean, the Faroe Islands, and Greenland, have together 70,095 inhabitants, and these also belong to Denmark.

Denmark is an ancient kingdom, to which Christianity came very early. As early as 826 we find the first traces, which were visits paid by Ansgar, the Augustinian friar. Until 1536 the Roman Catholic Church alone was at work in this country and had built churches all over the kingdom. Several hundreds of these churches are still found

and in use today. In 1536 the Reformation made its way in Denmark, and since then the Evangelical Lutheran Church has been the Established Church. However, from the year 1849 there has been a constitution allowing more freedom than in the usual state church, and that is why the church is called the Danish State Church.

Several of the free-church denominations in Denmark have been recognized by the state, which means that their ministers are authorized to perform all ecclesiastical ceremonies, such as matrimony, keeping recognized church registers, and to issue certificates with civil legality—that is, they have the same rights as the clergymen of the Established Church. On September 22, 1865, the Methodist Church obtained this right.

Denmark is a conservative country regarding church life, for which reason the free-church movement has had much difficulty in making progress.

Methodism came to Denmark in 1858 by the Danish-American CHRISTIAN WILLERUP. That same year he commenced preaching at a small hall in Copenhagen. It did not take long until his preaching attracted attention, and many people gathered to listen to his message. It is to be noted that, a couple of years before, Willerup had been in Copenhagen—on his way to Norway—and at that time he had held meetings in private homes. About the same time, another Danish-American had returned home. He was a traveling bookseller named Boje Smith, and he too had been converted to God in the Methodist Episcopal Church in the United States. He became Willerup's first collaborator and proved a good one.

In 1859, on January 10, Christian Willerup organized the first Methodist congregation in Denmark, receiving on that day eleven persons into full membership of the church. Likewise he organized the first Quarterly Conference. In 1862 a site for a church was bought, and the foundation stone was laid on May 18, 1864. The new church, called St. Paul's Church, later St. Markus Church, and finally the Jerusalem Church, was consecrated on January 7, 1866. It was erected by voluntary gifts from people in Denmark and considerable amounts from the Board of Missions (M.E. Church, U.S.A.).

Congregations were next formed at Vejle in 1861, and at Svenborg in 1862. Gradually the work of the church spread to several places in the country, and at some of them there were considerable revivals and new congregations were formed.

In 1856, Willerup had been appointed superintendent of the mission in Norway, Sweden, and Denmark. In 1868, however, a superintendent for each of the countries was elected, and so Denmark then became a mission of its own.

For a long time Willerup had wanted to be excused from his superintendency in the three countries. His health had for some years been poor, but not until 1872 was he released from his services in Denmark. In his place another young Danish-American, CARL JENSEN SCHOU, was appointed superintendent. This was effected after a committee consisting of Bishop MATTHEW SIMPSON, Secretary of Missions JOHN DURBIN, and the Danish-American, Harald Dollner, Danish consul-general in the United States, had visited Denmark and examined the work there.

Carl Schou came home to a very difficult task. There was some opposition against him already before he arrived. This was due to a certain group of the Danish ministers who had wanted a Danish minister appointed to the superintendency. Now they got a total stranger and a very young man. Schou was hardly thirty-two years old

when he took over the leadership in Denmark. He met with other disappointments too. The men Willerup had drawn into the church work were mostly Norwegians, and gradually they went home again. A few had to leave for personal reasons. Untiringly Schou continued his work. His honesty and zeal aroused interest and respect for the church, and the work was greatly stabilized in his days.

Schou called the first meeting of ministers in 1873, at which meeting it was decided to publish a monthly paper for the Danish Methodists, and likewise a hymnbook to be used at the services. At several places day schools for children were opened; in 1887 the publishing firm of the Methodist Church was founded. Then in 1888 a theological school for training of ministers was opened. The church work was in steady progress; congregations were formed; and several churches and chapels built.

Carl Schou, who had wrought well and who had never been in good health, died in 1889, only forty-nine years of age.

The next superintendent was JENS JOACHIM CHRISTENSEN, the first to be selected from the ministers who had grown up in the Methodist Church of Denmark. The last ten years of the nineteenth century was characterized by a considerable increase in new men, due to the newly established school for training ministers. To a high degree several of these men left their mark on the development of the church during the following ten years. Parish work flourished; social work increased swiftly; and churches and social institutions were built.

In 1911 the Methodist Church of Denmark was organized as an annual conference. At the Methodist Episcopal General Conference in 1920 at Des Moines, Iowa, ANTON BAST, the leading figure of the Danish Methodist Church, was elected bishop of all Scandinavia. Two or three years after his election a lawsuit against him began, which ended in his resignation from his office at the General Conference in Kansas City in 1928. This case made a great commotion all over the country, and sad consequences hit the church. There was stagnation and a decrease of membership.

Bishop RAYMOND J. WADE succeeded Anton Bast in 1928. In a letter to the Denmark Annual Conference on July 27 of the same year, Anton Bast asked to be released from ministry and membership of the Danish Methodist Church.

In August, 1939, just before outbreak of the Second World War, the first All-European Methodist Conference was held at Jerusalem Church, Copenhagen. There were representatives from almost all European countries. The following bishops were present: Raymond J. Wade, JOHN L. NUELSEN, F. H. OTTO MELLE, ARTHUR J. MOORE, PAUL B. KERN, and CHARLES C. SELECMAN.

At the Northern Europe Central Conference held at GOTHENBURG, Sweden, in 1946 THEODOR ARVIDSON was elected bishop to replace Bishop Raymond J. Wade; and this of course made him the bishop for Denmark also until ODD HAGEN, headmaster of the theological school at Gothenburg, was elected bishop at Helsinki on March 27, 1953.

Danish church work during recent years has gone fairly well without great fluctuation. At present the greatest problem of the church is a decided shortage of ministers. Recently, however, two new churches have been dedicated and several new social institutions erected.

The children and youth work of the church has always been a considerable asset. As early as in 1866 a Sunday



METHODIST CHURCH IN STRANDBY, NORTH JUTLAND, DENMARK

school with a large attendance of children was to be found at the new church at Copenhagen. Probably it was the very first of its kind in Denmark. Youth work was organized in 1892, scout work in 1922. During the latest years a new branch of youth work, clubs, have been started, especially aiming at the older girls and boys and teen-agers.

The Board of Missions and Woman's Society of Christian Service of the Danish Methodist Church have collected very large amounts for foreign missions; and many Danish missionaries during past years have gone out, especially to the Congo, Africa, but also to the Far East. In 1892 the first Danes went to the mouth of the Congo River to participate in Bishop WILLIAM TAYLOR'S plan of placing self-supporting missions across Africa. Only three of the four Danes who went out returned. Wilhelm Rasmussen succumbed to the climate, and the other three had to go home again shortly after. The widow of Wilhelm Rasmussen later became Mrs. HELEN EMILY SPRINGER, wife of Bishop Springer. The Congo has always kept a leading place in the hearts of Danish Methodists. Due to political trouble after independence, there remained only one missionary in the Congo and one in Malaysia.

The social, humanitarian, and philanthropic activity is very great when the size of the church is considered. In 1879 in the Methodist church at Vejle the Temperance Society was founded, and this became the mother society of the temperance movement in Denmark. C. F. Eltzholtz was its founder. Since then, the church has had special temperance work, and for many years attached to it has been a home for alcoholics.

The year 1905 was the beginning of children's homes, and today this welfare work covers ten various homes and other institutions of different kinds. For more than fifty years the state authorities have allowed the sale of a small badge, the Spring Flower, which each year gives more than a hundred thousand Danish kroner for such welfare work.

The Bethany Society, the deaconess work, was organized in 1908. Beside building and sponsoring a couple of very fine and large homes for elderly and lonely people, this organization has had a rather moderate influence. (For the greatest social work, see also the Central Mission under COPENHAGEN.)

The Denmark Conference saw a dream come true when they established a Folk High School in 1969. They purchased a private school, fully accredited and with dormitory space for about 100 students at a total capital

investment of about \$172,000. There was some help from the Advance Special funds from the United States, and a definite plan whereby the balance will be amortized by the Danish Methodist Church over a period of years.

In the Danish educational system this school will function as an intermediary link between the primary school education and various kinds of practical training. At the same time it will serve as a Youth and Conference Center for the Methodist Church, providing excellent facilities for summer camps, various courses, etc. It will be designated the Folk High School in Denmark.

S. N. Gaarde, *Metodistkirken i Danmark*, 1858-1908. N.p., 1908.

Niels Mann, *Fra Metodismens første dage i Danmark*. 1932. _____, *Metodistkirken i Danmark*. 1958.

H. Saemark, *Epworthforeningen gennem 50 år*. 1942.

NIELS MANN

DENNETT, EDWARD POWER (1863-1947), American minister and editor, was educated in the UNIVERSITY OF THE PACIFIC, A.B., 1882; BOSTON UNIVERSITY SCHOOL OF THEOLOGY, D.D., 1886. He was married Aug. 12, 1891 to Alice Elizabeth Evans.

Coming to CALIFORNIA in early childhood, he was received on trial in the California Conference in 1886, and began a significant ministry in that body until retirement forty-eight years later. His twelve pastorates, including Central, Stockton and Trinity, Berkeley, were widely scattered over the Conference. He early assumed leadership in socioeconomic reforms. His only publication, *The Christian Program* (Methodist Book Concern, 1907), was in this field. His largest influence was as Editor of the *California Christian Advocate* from 1924 to 1932, and in membership in the GENERAL CONFERENCE sessions of 1908, 1916, 1920, 1924 and 1932.

Dennett was a short, slight man, and did his unusual service through a lifelong struggle with asthma. He was one of the leaders of the Conference in his generation, and in 1921, in the absence of the bishop, he was elected to preside over the Conference.

L. L. Loofbourow, *In Search of God's Gold*. 1950.

C. F. Price, *Who's Who in American Methodism*. 1916.

LEON L. LOOFBOUROW

DENNIS, FRED L. (1890-1958), American U. B. preacher, conference superintendent and bishop, was born on Nov. 21, 1890 near Gwynneville in Shelby Co., Ind. He was the youngest child of farmer John William and Sarah Youngs Dennis. He taught two years in a one-room country school, but in 1910 he was granted a quarterly license to preach. His annual conference license was granted the following year by the White River Conference, Church of the United Brethren in Christ. In 1911 he married Anna Maude Sullivan and entered Indiana Central College. He was ordained in 1915 and graduated from Bonebrake (now UNITED) THEOLOGICAL SEMINARY in 1919. He served student pastorates while continuing his college and seminary training.

In August of 1919 he began a seven year pastorate in the Euclid Avenue United Brethren Church in DAYTON, Ohio. During this time he received 782 persons into church membership, and saw the membership increase from 764 to 1,139. He was elected Miami Conference superintendent in 1926. After three years he became the



FRED L. DENNIS

pastor of First Church in Dayton and led the congregation in a merger with the Cowden Memorial Church.

In 1941 the GENERAL CONFERENCE of his church elected him to the office of bishop, in which position he served until his sudden death in Dayton, Ohio, on Jan. 28, 1958.

He served as the first president of the Indiana Council of Churches, 1942-45. In the United Brethren Church he served as president of the Board of Publications and chairman of the executive committee of the Board of Trustees of Bonebrake Theological Seminary.

Koontz and Roush, *The Bishops*. 1950.

ROY D. MILLER

DENNY, COLLINS (1854-1943), American lawyer, preacher, professor, author, bishop, was born in Winchester, Va., May 28, 1854, the son of William R. and Margaret A. (Collins) Denny. He received the B.A. degree at Princeton in 1876 and the M.A. in 1879. He studied law at the University of Virginia and received the LL.B. degree in 1877. He married Lucy C. Chapman, and they had six children: Margaret Collins (wife of the Rev. J. W. Dixon), Elizabeth Chapman (wife of E. E. Vann), William Ritenour, who died early, Edith Allan (wife of the Rev. R. M. White), Lucy Chase (wife of Prof. P. W. Slosson), and Collins, Jr.

Denny practiced law in BALTIMORE from 1877 to 1879 and then entered the ministry of the M. E. Church, South at the BALTIMORE CONFERENCE in 1880. He was appointed to visit the Asiatic missions in 1886 and 1887. He was chaplain of the University of Virginia, 1889-91. After that he became professor of mental and moral philosophy at VANDERBILT UNIVERSITY, 1891-1910.

He was elected a bishop in the M. E. Church, South in May 1910, and served until May 1934. At the time of UNIFICATION, which he opposed bitterly, he declined to become a bishop in the new church. He was secretary of

the COLLEGE OF BISHOPS of the Southern Church from 1910 to 1927. Before he was elected a bishop he had been secretary of the GENERAL CONFERENCE of 1894; chairman of the Book Committee from 1898 to 1910; delegate to the General Conferences of 1894, 1898, 1902, '06, and '10; and fraternal delegate to the General Conference of the M. E. Church in 1908.

Denny was a member of the Virginia State Council of Defense in 1917, a member of the Virginia War History Commission, a contributor to the Library of Southern Literature, and a frequent contributor to *The Methodist Quarterly Review* and other Methodist periodicals. He wrote the *Analysis of Davis's Elements of Deductive Logic and Elements of Psychology*. He edited six editions of the *Discipline* of the M. E. Church, South, and edited and revised Bishop McTyeire's *The Manual of the Discipline*.

His legal training remained with him throughout life and determined many of his attitudes. He was a church lawyer par excellence. This legal bent could be seen in all of his preaching and in all of his writing.

After entering the itinerancy, for eleven years he filled pastoral charges in MARYLAND, VIRGINIA, and WEST VIRGINIA. When Vanderbilt's break with the church took place in 1910, he sided with the church. Upon his election as bishop and after retirement, he lived in RICHMOND, Va. and enjoyed a great reputation for his knowledge of the church and of secular history, especially that of the South. Douglas Freeman, the biographer of Robert E. Lee, asked Bishop Denny to read over and check his manuscript of the monumental four-volume work on Lee before it was published—which Bishop Denny did.

A supreme court justice of Virginia said of Bishop Denny, "He is the most learned man in Virginia." Denny had a vast fund of knowledge and spent much of his time answering questions which had to do with church history, discipline, and parliamentary procedure. He was considered one of the best parliamentarians the church ever had. In later years he was best known for his opposition to the unification of the Methodist churches, even though he had served for many years on various unification commissions. The PLAN OF UNIFICATION, which was proposed in 1914, was favored by Denny. However, he did not approve the plan which was finally adopted in 1938, and remained, he said, a retired "bishop of the M. E. Church, South." He refused to accept his bishop's pension from The Methodist Church.

He was known for several oddities, one especially being the way he corrected his ministers when they made a mistake on the conference floor, either in fact or grammar. At times he seemed very cold, even ruthless, when presiding, and in the chair was icily exact. However, this was but one side of the man. To those who knew him well, he was a most delightful host in his own home. It was often said of him that he "swore to his own hurt and changed not." Even his enemies respected his ability.

Bishop Denny died in Richmond, Va., May 12, 1943. His body was laid to rest by the side of his wife in River-view Cemetery, Richmond.

F. D. Leete, *Methodist Bishops*. 1948.

C. F. Price, *Who's Who in American Methodism*. 1916.

J. MANNING POTTS

DENTON, TEXAS, U.S.A. First Church has made beneficent progress since its organization in 1857. In 1872 the

first spire rose from a white frame structure in the downtown area on a lot that is used today. In 1899 a red brick building was erected, with doors opening on the same street, South Locust. A rapidly growing congregation made another building project necessary in the early 1920's. In 1951, Cole Chapel, given by the M. T. Cole family, and the education building were added.

In the town of 32,000, this church ministers to students in two universities. First Church tries to make religion and formal education a working combination. College professors are significant leaders in projects and in the church school, and students assume responsibilities in affiliate membership, teaching staff, youth groups, choir and music. Local members open their homes for "drop-in" gatherings after evening worship, and also sponsor retreats to the camp at Lake Bridgeport, and recreational outings at Price Camp, one of the recent gifts to the church.

By helping to support a WESLEY FOUNDATION on each campus since the late 1930's, and a Bible Chair since 1951, this church has been an active partner in the Texas movement for campus ministry. But work in higher education has not been a one-way relationship; student participation has brought enrichment and reward.

Two identical morning services in the sanctuary are now necessary. For more than twenty years, the worship has been broadcast regularly over the local radio station. There is a weekly news bulletin; W.S.C.S., with a membership of approximately 350; a Love Fund for emergencies among the needy, and a concern for missions. First Church is a mosaic of service, with significant pattern and changing dimensions.

SABRA PARSONS

DENVER, COLORADO, U.S.A., with a metropolitan population of 1,140,000 and an altitude of 5,280 feet, is the leading wholesale distribution center of the West, and is served by five railroads. The once small mining settlement founded during the gold rush days of 1858, was named Denver City after James W. Denver, territorial Governor of Kansas. Incorporated in 1861, Denver is the capital of COLORADO. It has been called the "Western Capital," because there are located the United States Mint and regional headquarters of over two hundred Government agencies in the Federal Center. Military installations such as Lowry Air Force Base, Fitzsimons Army Hospital, Buckley Field, and the Air Force Academy are near Denver.

One of Denver's main industries is meat packing. Other industrial interests include milling, oil refining, printing, mining equipment, rubber and chemicals. The city operates thirty-two square miles of Denver Mountain Parks, including the famous park of the Red Rocks. It is the home of the UNIVERSITY OF DENVER and ILIFF SCHOOL OF THEOLOGY, both Methodist, as well as other important educational institutions.

The first settlers in this area found gold in Cherry Creek where it empties into the South Platte River in the summer of 1858. The news brought settlers to the area, including GEORGE W. FISHER, a Methodist lay preacher, who delivered the first sermon in the area on Nov. 21, 1858. In the summer of 1859, the Kansas-Nebraska Conference sent two missionaries, WILLIAM H. GOODE and JACOB ADRIANCE, to organize the "Pikes Peak and Cherry Creek Mission." These three men preached in various mining

camps, and on Aug. 2, 1859, they organized the Auraria and Denver City Missions (later Lawrence Street, and since 1888, Trinity Church). The next year the area became the Rocky Mountain District of the Kansas-Nebraska Conference, and then the ROCKY MOUNTAIN CONFERENCE was organized in Denver in 1863. In 1860 a group of Southerners organized the First M. E. Church, South in Denver. This church disbanded during the Civil War but was later reestablished and continued until union in 1939.

Between 1863 and 1876, when Colorado became the thirty-eighth state of the union, there were six new Methodist churches organized in the growing frontier town. In addition to these, in 1868 the first Negro church was organized by J. M. Wilkerson of the A.M.E. Church in Cheyenne. In 1891 this church took the name "Shorter A.M.E.," in honor of a pioneer bishop of the denomination. In 1872 the first German Methodist church became a reality.

Most important during this period, however, was the organization in March 1864, of the Colorado Seminary, now the University of Denver. Leaders included Territorial Governor JOHN EVANS, who before his appointment to this post by President Lincoln, was a medical doctor and was partly responsible for establishing NORTHWESTERN UNIVERSITY. Begun in the center of the frontier town in 1864, this oldest institution of higher education in Colorado had many problems, not the least of which was its lack of room for expansion. Consequently, in 1889 it was agreed to rebuild the school in a new area six miles outside of Denver city limits—University Park. Two of the thirteen chancellors of the University were later elected bishops: DAVID H. MOORE (Chancellor 1880-1890, elected bishop 1900) and WILLIAM F. McDOWELL (Chancellor 1890-1899, elected bishop 1904). These led the University in its relocating and rebuilding at its more promising location. Following McDowell, HENRY AUGUSTUS BUCHEL became the third Chancellor, remaining in that office for twenty years and leading the University in needed expansion. During two years, 1907-09, Buchtel was also Governor of Colorado. From a few hundred students in 1890, the University has grown to 9,000.

John Evans had proved vitally interested in the churches of Denver. He remained for many years a leader of the Lawrence Street Church, which established three Methodist churches in the city as "missions" of the parent church. After Evans helped to develop "Evans Addition" to Denver (where the present Civic Center stands), he saw the need of a fourth church, also begun as one of the missions of the Lawrence Street Church. However, there were financial problems, and finally in 1877 John Evans provided money for building the small "Evans Chapel" in memory of his daughter, Josephine Evans Elbert, who had died five years earlier. The area expanded rapidly and there was need for a building to seat more than the chapel could accommodate. In 1889 the new building, now called Grace Church, was completed adjoining Evans Chapel. Trinity and Grace remained the two major downtown Methodist churches until the 1950's when industrialism and urban renewal threatened Grace. Plans were made to relocate Grace and to preserve Evans Chapel, now the oldest place of worship in Denver. In 1960-61, Evans Chapel was taken apart stone by stone and rebuilt six miles away on the University of Denver campus.

The first bishop resident in Denver was HENRY WHITE WARREN, who made Denver his home from 1884 until

his retirement in 1912. During this twenty-eight year period the city grew from a pioneer town (population 50,000) to a major city (population 280,289). Under the bishop's leadership in this same period, Methodism in Denver grew from 1,456 members in twelve churches to 7,468 members in forty-seven churches and missions. In 1912 there were several Methodist churches outside of the then Colorado Conference: one Swedish, one Japanese, one Italian, three German-speaking, one Negro M. E. (Scott, organized 1904); and one M. E. Church, South, which maintained a Chinese Sunday school.

One of the major concerns of Bishop Warren centered in the Iliff School of Theology which he helped to organize. The school was named for JOHN WESLEY ILLIFF from Ohio, a successful pioneer cattleman. When he died in 1878 at the age of forty-one, he left his widow, Mrs. Elizabeth Iliff, to manage his business interests and care for their three children. A few years later Mrs. Iliff met and married Bishop Henry White Warren, himself a widower. Earlier John Wesley Iliff had expressed concern that there was no center for theological learning in the West, and later his son, William Seward Iliff, agreed to provide for a theological building at the University of Denver for a graduate department of theology. Bishop and Mrs. Warren, through the Iliff estate, provided endowment for the school which opened to its first students in 1892. Succeeding years, with special financial problems, indicated that it would be better for the Iliff School of Theology to be separate from the University, and in 1910 the two Methodist institutions were organized separately on adjoining campuses. HARRIS FRANKLIN RALL, President of Iliff from 1910 to 1942, followed the liberal tradition established by Bishop Warren, as did LINDSAY B. LONGACRE, the German-trained Old Testament Professor.

Bishop Warren helped to organize a DEACONESS HOME in Denver in 1891, using his old residence after he and Mrs. Warren had built outside the city in University Park. This became also a hospital for the underprivileged. The Frances Merritt Deaconess Home continued its work until 1943. The bishop also organized a CHURCH EXTENSION SOCIETY and appointed a "City Missionary" in Denver. Between 1890 and 1912 the missionary organized eighteen churches and missions. Another active circuit minister in this period was the English-born JOHN COLLINS, whose efforts led to the establishment of several other South Denver missions, many of which continue to this day.

Between the retirement and death of Bishop Warren (1912) and the period of World War II, there were no new Methodist churches organized in Denver, while seventeen small missions or organizations in changing industrial areas ceased to exist. The population of the metropolitan area grew from 280,289 in 1912 to 448,702 in 1940. The M. E. Church, however, kept pace with the gradual development, growing from 7,468 members in forty-seven churches and missions in 1912, to 13,808 in thirty churches in 1940. Three different bishops served the Denver area in this thirty-year period.

FRANCIS J. MCCONNELL, elected bishop in 1912, was assigned to the Denver Area, which at that time extended from the Canadian border in MONTANA south to and including NEW MEXICO and MEXICO. One of McConnell's first official appearances in Denver was as a participant in the funeral of his predecessor in July 1912. He gave evidence of his strong social concern early in his episcopal term, and in 1918 he made a trip to the war front

in France. His encouraging report of the probable early end of the war was greeted by a great crowd in Denver's Grace Church, April 1918.

In 1920, CHARLES L. MEAD, pastor of Trinity Church in Denver, was elected bishop and assigned to the Denver Area. At that time besides the Colorado Conference of the M. E. Church, there were churches of the DENVER CONFERENCE of the M. E. Church, South; of the Lincoln Conference (Negro); the West Swedish Conference; the West German; and the Pacific Japanese Conferences. An Italian Methodist church furnished an active program for that language group.

Bishop RALPH S. CUSHMAN was assigned to the Denver Area in 1932, where he remained until the UNITING CONFERENCE in 1939. The devoted activity of this bishop endeared him to his people. He held many visitations and preaching missions in those depression years. Salaries and membership remained static. Several of the small missions in Denver ceased to exist. The Iliff School of Theology and the University of Denver faced severe financial crisis.

The bishop from 1939 to 1948 was WILBUR E. HAMMAKER. Following the Uniting Conference, St. Paul M. E. Church, South and the Swedish church (Emmanuel) became affiliated with the Denver District. The German churches had long since merged into the conference. During World War II years, one new church was organized in Denver in 1943 (Montclair), the first in a third of a century. Also, concern for Spanish-speaking peoples was introduced into the conference, resulting in a Spanish mission—now the Spanish Methodist Church.

At the end of World War II, Denver began its second period of expansion. By 1948, when Bishop GLENN RANDALL PHILLIPS was assigned to the Denver area, The Methodist Church was ready to expand. During the years of his leadership (1948-1964), twelve new churches were established. In this sixteen-year period the Denver population climbed from 500,000 to 1,140,000 while Methodist membership grew from 17,108 in 1948 to 36,403 in 1964. This rapid growth came as a result of the Denver Church Extension Society, an organization similar to the successful one under Bishop Warren at the turn of the century. After the General Conference of 1960, the only church in Denver from the old Central Jurisdiction (Scott, membership about 400) became a part of the Rocky Mountain Conference, and steps were taken to integrate the Japanese church (membership about 400) into the Conference as well. There are now five congregations of the A.M.E. and A.M.E. Zion Churches in Denver. The Spanish-speaking ministry is also continuing.

Bishop R. MARVIN STUART was appointed to the Denver Area in 1964, and the merger of Methodist work and the four E.U.B. churches (total membership 985) followed the union of the parent churches in 1968.

The largest Methodist church in 1970 is Park Hill, with a membership of 2,957 and property valued at \$1,203,939. Second in size is the Arvada Church with 1,984 members. Lakewood Church has a membership of 1,940, and University Park has 1,860. Trinity, descendant of the original Methodist church in the region, reported 1,693 members and property valued at \$2,199,261.

Although the Kansas Conference of the WESLEYAN METHODIST CHURCH made several attempts to establish churches in Colorado, the first such was organized in the Denver suburb of Englewood on June 11, 1941. At this time E. L. Conrad, who had previously served in the

Kansas Conference, became the minister of the newly organized church. This small church occupied three locations in Englewood and in 1946 moved to South Knox Court in Westwood (recently annexed to Denver). In 1959 they completed a new building in the Brentwood section of Denver. Their 1969 membership was 139.

In the meantime a second organization in the Denver area was planned. In 1953 this second organization was begun in Englewood where it remains as Englewood First Wesleyan Church. Present size of Englewood First Wesleyan is something less than 100 members.

I. H. Beardsley, *Echoes from Peak and Plain*. 1898.

Wayne E. Caldwell, "The History of the Kansas Conference of the Wesleyan Methodist Church of America, 1871-1968." Unpublished dissertation, Iliff School of Theology, 1969.

Jeannette Joan Dunleavy, "Early History of Colorado Seminary and the University of Denver." Unpublished M.A. thesis, University of Denver, 1935.

Harold H. Maxwell, "The History of the Rocky Mountain Conference, Evangelical United Brethren Church, 1869-1951." Unpublished dissertation, Iliff School of Theology, 1964.

Kenneth E. Metcalf, "Beginnings of Methodism in Colorado." Unpublished dissertation, Iliff School of Theology, 1948.

Donald La Grande Oglesby, "John Wesley Iliff, Cattle King of Colorado." Unpublished M.A. thesis, Western State College of Colorado, 1953.

Robert B. Rhode, "Governor John Evans, Builder of Two Universities." Unpublished M.A. thesis, University of Denver, 1952.

Lowell B. Swan, "A History of Methodism in Colorado, 1863-1876." Unpublished dissertation, Iliff School of Theology, 1951.

J. Alton Templin, "A History of Methodism in Denver, 1876-1912." Unpublished dissertation, Iliff School of Theology, 1956.

_____, "A Short Biography of Bishop Henry White Warren," *The Iliff Review*. Spring 1956. J. ALTON TEMPLIN

Park Hill Church, Denver's largest Methodist church, is located in the Park Hill area east of City Park, and has been serving Denver since 1910. It was organized by a group of laymen on Jan. 10, 1910, and by Sept. 17, 1911, over fifty members were worshipping in its first building at 23rd Avenue and Dexter Street. Ten years later, with over 400 members, the church sold its property and moved a few blocks to its present location on Montview Boulevard between Forest and Glencoe Streets.

After using a multi-purpose frame tabernacle for three years, a new church, education building and gymnasium were built. In 1955-56 a new sanctuary, fellowship hall, and an extensive remodeling program were completed.

Among former pastors was WILLIAM H. SPENCE (1920-23), about whom his son Hartzell wrote the book *One Foot in Heaven*. Part of this book, and a later book, *Get Thee Behind Me*, has the Park Hill Church and community as its setting. *One Foot in Heaven* has also been produced as a play and motion picture.

Park Hill Methodist Church has 2,957 members and serves the entire city of Denver.

J. CARLTON BABBS

Shorter Chapel (AME) was organized with eighteen members in July, 1868. Its founder, J. M. Wilkerson, states in a letter to the pastor of Shorter Church (Aug. 12, 1890) that:

"The church at Omaha and the church at Denver are near the same age. I organized the church at Omaha, Nebraska about one month before I went to organize the Denver church."

This church, also the first Negro church in Denver, was originally named the "African Methodist Episcopal

Church." At its formal organization (1868) it became known as Shorter A.M.E. Church. In 1888, when the church was legally incorporated, it took the name of St. John's A.M.E. Church. By order of the Annual Conference the name of St. John's was again changed to Shorter in 1890.

Daniel C. Hill, Jr., "The Sociological and Economic Implications of Negro Church Leadership in Colorado." Unpublished Doctoral Dissertation, Iliff School of Theology, 1946.

CRANT S. SHOCKLEY



TRINITY CHURCH, DENVER, COLORADO

Trinity Church is the oldest church organization in Denver. It was organized on Aug. 2, 1859, the same year the city was founded. The first two buildings were log cabins, the latter one being carried away by the Cherry Creek flood of 1864. The site at 18th and Broadway was purchased in 1886 and the present sanctuary of Trinity Church was built under the pastorate of HENRY A. BUCHTEL, who later became Chancellor of the University of Denver and Governor of the State of Colorado. The cornerstone was laid on Sept. 5, 1887. The sanctuary, which seats 1,200 people, was used for community concerts and programs.

The pipe organ was designed by A. A. Audsley of London and was built by Hilfome Roosevelt, a cousin of Theodore Roosevelt. Its console is equipped with four manuals and the 4,290 pipes range in size from thirty-two feet in length to $\frac{1}{8}$ inch. For twenty years the choir was directed by Wilberforce Whiteman, and during this period was considered one of the great church choirs in America.

Thirty preaching ministers have served this church, five of whom were elected bishops: EARL CRANSTON,

DAVID H. MOORE, WILLIAM F. McDOWELL, ROBERT MCINTYRE and CHARLES L. MEAD. The educational building in connection with the church in past years housed the office of the bishops of the Denver Area.

The great Gothic stone steeple in the downtown area of Denver has long been a historic landmark of the city. A fire swept through the educational building in April of 1966, but was entirely rebuilt in 1968 and gives downtown Denver fine facilities for general and church meetings. A \$65,000 chapel given by Dr. George Stiles is open every day for worship and meditation. Trinity is a downtown church serving the needs of the entire metropolitan area.

FRANK A. COURT

University Park Church began in 1894 when the then fledgling University of Denver was known as Colorado Seminary. In 1893 Iliff School of Theology, located on the University campus and adjacent to University Hall which had been erected in 1891, opened its doors for classes. No church was in the community at that time, although a Sunday school had been established in a store building a few blocks away. From this group the University Park Church was formed on Sept. 16, 1894, and services were held in University Hall. A. B. HYDE, a professor at the University, was the first part-time pastor with a salary of \$237 for the first year. For a number of years the pastors were either professors at the University or students at Iliff School of Theology. Services continued to be held on the campus.

In 1918 the congregation began worshiping in the new Buchtel Memorial Chapel on the campus. Sunday school classes and social meetings were held in University Hall and Iliff School of Theology. Church dinners were served in the University gymnasium or in the Chapel basement. Records indicate that as many as a thousand persons were served under such difficult circumstances by the determined and dedicated women of the church.

The Ladies' Aid purchased six lots across from the campus, at the corner of Warren Avenue and University Boulevard, and later the men of the church purchased the adjoining six lots to the east, giving the congregation a full block frontage.

In 1928, when the congregation was thirty-seven years old, a church was finally erected. This provided a sanctuary, a social hall, and some classroom space. The pastor at the time was William Campbell Wasser (1867-1966). The portion of the church which he saw erected is now the Wasser Chapel. Benjamin Eitelgeorge was pastor when the earlier indebtedness on the church was retired.

In 1944 Alexander Bryans, Jr. came as pastor. During his twenty-two-year pastorate the church grew steadily until it now has 1,860 members. In 1951-52 the educational wing was erected, and in 1964 a new sanctuary was completed.

In 1966 Carl M. Davidson came to serve the church. At the present writing the balance of the indebtedness is being rapidly retired and the church is continuing to serve a widening ministry in the community and city. University Park Church stands on what is called "Methodism's Four Corners." Occupying the other three corners are the Headquarters Building of the Rocky Mountain Annual Conference, Iliff School of Theology, and Denver University. In this strategic location, the church proposes to fulfill its heritage.

CARL M. DAVIDSON

DENVER CONFERENCE was organized by the General Conference of the M. E. Church, South in 1874. At the time the conference included COLORADO, MONTANA, and NEW MEXICO. The first session reported twenty-one traveling preachers and 636 church members.

The work of the Southern Church in Colorado began in the summer of 1860 when William Bradford from the Kansas Mission Conference went to DENVER. He soon had a congregation of twenty-six and a chapel, the first Methodist church erected in the city. In the fall of 1860, the conference in KANSAS created the Pike's Peak Mission and appointed Bradford superintendent and preacher in Denver; also, the conference authorized but did not appoint preachers to six additional circuits. With the outbreak of the Civil War, Bradford departed, his congregation in Denver disbanded, and the Episcopalians acquired his chapel. Union sentiment was strong in Colorado.

In 1871 the Western Conference in Kansas appointed seven preachers to Colorado, and that paved the way for the organization of the Denver Conference three years later. The Denver Conference was never strong. In 1930 it was absorbed by the NEW MEXICO CONFERENCE, and the Colorado work was a part of that conference until unification in 1939. At its last session in 1929, the Denver Conference reported nineteen pastoral charges and 3,181 church members.

E. S. Bucke, *History of American Methodism*, Vol. II, 433-36.

Denver Conference Journals.

M. Simpson, *Cyclopaedia*, 1878.

JESSE A. EARL

DEPAUW, WASHINGTON CHARLES (1822-1887), an American businessman, manufacturer, and banker for whom in time DEPAUW UNIVERSITY in Indiana was named, was born at Salem, Ind., on Jan. 4, 1822. He had rather small educational advantages due to the pioneer conditions in which he then lived, and at sixteen, upon the death of his father, was thrown upon his own resources. His story is the story of the proverbial poor boy who by industry and intelligence, fought his way up until he obtained great success. It is said that as a boy he was unwilling to depend upon any of his relations, and so worked for \$2.00 a week where he could get it, and when he could not, worked for nothing rather than be idle. He gained the public confidence, and at the age of twenty-one was without objection elected clerk and auditor of his native county. Several times he was reelected until he refused to serve further. In 1872 he was solicited from many parts of Indiana to be candidate for governor, and in his absence from the State actually was placed on the ticket for lieutenant-governor, but respectfully declined the nomination.

As a grain dealer, banker, and manufacturer, DePauw became extremely successful and built up a splendid fortune. This he employed in building churches and educational institutions, as well as helping the poor and educating the deserving. He was an active member of the M. E. Church and was elected a lay delegate to the GENERAL CONFERENCES of 1872 and 1876, always being a steward and trustee of his own local church. In time he largely assisted what was known then as a female college in New Albany, Ind., but which afterward in his honor adopted the name DePauw College for Young Ladies.

When a charter was given to the Indiana Methodists under the leadership of Bishop ROBERT R. ROBERTS to

found an institution at Greencastle, Ind., this institution which went on for many years under the name of Indiana Asbury University, changed its name in 1884 to DePauw University because of Washington C. DePauw, who was an influential benefactor of it. DePauw died in New Albany, Ind., on May 5, 1887.

Encyclopedia Americana. 1950.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

DEPAUW UNIVERSITY, Greencastle, Ind., chartered in 1837 under the name of Indiana Asbury University, was founded by Indiana Methodists under the leadership of Bishop ROBERT R. ROBERTS. Its first president was MATTHEW SIMPSON, later a bishop. In 1884, the name was changed to DePauw University in honor of WASHINGTON C. DEPAUW, a benefactor of the college. Asbury College of Liberal Arts perpetuates its original name.

The School of Music, founded in 1884, is one of the oldest in Indiana. Bishops E. H. HUGHES, F. J. MCCONNELL, GEORGE R. GROSE, and G. BROMLEY OXNAM served as presidents of DePauw at the time of their election to the episcopacy. The institution has Indiana's oldest chapter of Phi Beta Kappa.

Through a large bequest made by Edward Rector, the college formed the Rector Scholarship Foundation and from this source grants annually about four hundred scholarships. In 1963, the Rolla M. Malpas Trust of \$2,000,000 was established for scholarship purposes, and the John Ellis Wright Memorial Fund of \$1,250,000 was set up for unrestricted use. In 1965 three anonymous gifts, two for \$1,000,000 each and one for \$500,000, were pledged and fifty percent paid in the first year. In 1966 the Ford Foundation awarded DePauw a \$2,000,000 matching grant. Degrees granted are the B.A., B.M. (Music), B.S. in Nursing, M.A., M.A.T. (Teaching), and M.M. (Music). The governing board has forty trustees and nine visitors; twenty-one trustees elected by three annual conferences in Indiana, four by alumni, and fifteen by the board. Each annual conference appoints three visitors (nonvoting).

JOHN O. GROSS

DEPESTRE, MARCO (1913-), pastor and agronomist of Haiti, was born on that island, November, 1913, in St. Marc, Haiti. His father was Edouardo Depestre, a medical doctor, his mother, Françoise Thevenin. He attended the Ecole des Freres de l'Instruction and the Chretienne Pitit Seminaire College, St. Martial, and later studied agriculture at the Government Agriculture School of Damien, 1931-34, graduating with distinction. He worked with the government from January, 1935, to April, 1946, in certain soil conservation programs and director of agricultural work until in 1946 he asked to be released in order to become a pastor. He studied theology at Caenwood College, 1946 to July, 1948, and from that day to this has been the minister in charge of the Petit Gove Circuit of the Methodist Church, making many distinctive moves in the field of social improvement.

He was the organizing genius of The Christian Institute of The Rural Life and continues to direct this group. This institute contributes greatly to the study of Haitian rural problems and solutions to them.

He has been instrumental in extending the ministries of the printed word, especially in his work of translating and editing *La Chambre Haute*, the French edition of

The Upper Room, started in 1956. This edition circulates in more than thirty countries. In 1966, Depestre launched the edition in French Creole, a dialect spoken by the majority of the people in Haiti. He and Mrs. Depestre, the former Christiane Ritchie, are the parents of nine children.

He received the 1970 citation award and dinner by *The Upper Room* in Kingston, JAMAICA, on Oct. 13, 1970, marking the first time that a Christian indigenous to the Caribbean area had been honored thus by *The Upper Room*.

N. B. H.

DE PUY, WILLIAM H. (1821-1901). American pastor, educator and editor, was born in Penn Yan, N. Y., on Oct. 31, 1821. Educated at Genesee College (now SYRACUSE UNIVERSITY) he became principal of the Coudersport, Pa. Academy when only twenty years old. He joined the GENESSEE CONFERENCE in 1845 and remained a member throughout his life. Leaving pastoral work in 1849 to become financial agent for Genesee College, he assumed a year later the principalship of the teachers' department of Genesee Wesleyan Seminary. Later (1852) he taught mathematics and natural philosophy.

In 1855 he became pastor of Grace Church in BUFFALO, and subsequently served the four Methodist churches there. Concurrently, he edited the *Buffalo Christian Advocate*. He became assistant editor of *The Christian Advocate* in 1865 and held that post for twenty-five years. He was a manager of the Methodist Sunday School Union for thirty years. He edited *The Methodist Year Book* for a short time, as well as *People's Cyclopaedia* and the American revision of the *Encyclopaedia Britannica* (1891). From 1866 to 1868 he was pastor of JOHN STREET CHURCH in New York City. He held the D.D. and LL.D. degrees; he was a delegate to the 1876 GENERAL CONFERENCE.

Married, he had two sons and a daughter. He died Sept. 5, 1901, in Canaan, Conn.; funeral services were held at St. Andrews Methodist Church in New York City. He was buried in Bath, N. Y.

New York Herald Tribune, Sept. 5, 1901.

M. Simpson, *Cyclopaedia*. 1878.

ERNEST R. CASE

DERBY, England. From the earliest days many mighty men and movements have been associated with Derby Methodism. In many respects its history has followed familiar lines, yet there are interesting features which have played no small part in shaping the character and ethos of the Methodism as we know it today. The arrival, to take up residence in the town, of two London Methodists was of little significance to the citizens of Derby in 1761; but a year later, when on a journey from Sheffield JOHN WESLEY called at the home of Mr. and Mrs. Dobinson in Irongate, a crowd gathered and he preached and prayed with them. In this home was born a small Methodist society which was destined to grow in grace and strength. Its members built the first preaching house in St. Michael's Lane in 1764. In addition to the visits of the Wesley brothers, many other well-known preachers were heard here, including JOHN FLETCHER of Madeley and JABEZ BUNTING, who preached here on his wedding day.

The first Sunday school in Derby began in 1786. It is to the credit of those who laid the foundation of this brick building that after two hundred years it is still

standing, although its purpose now is the manufacture of ladies' foundation garments! In 1925 the District WESLEY GUILD Council erected a tablet commemorating the first visit of the founder of Methodism.

In 1805 the society moved to a new chapel in King Street, which in turn became too small and was replaced in 1841 by a stately structure built on the liberal lines of the "Brunswick" chapels, with a noble Doric exterior and spacious pews, imposing mahogany pulpit, and massive organ inside. In its 120 years there are many revered names of families and ministers which one would wish to recall. The leading ministers of old-time Methodism have all occupied King Street pulpit. ROBERT NEWTON, four times president of the Conference, preached the anniversary sermons for thirty years, and after him Richard Roberts continued to do the same for another forty years. Among the distinguished ministers of the church was George B. Macdonald, father of FREDERIC W. MACDONALD, and four notable daughters.

It was through a woman that PRIMITIVE METHODISM began in Derby. In 1815 SARAH KIRKLAND, the first woman traveling preacher in Methodism, was invited to conduct a LOVE FEAST at Amboston; on her way home she preached at Chaddesden, and three Derby residents heard her and asked her to hold a meeting at Derby. The following night she did so; her converts were gathered into a CLASS MEETING; and within fifteen months Derby became the second Primitive Methodist circuit. This was the beginning of a great revival in the Midlands, one feature of which was the hearty singing. It was because of this, that at Belper, the Primitive Methodists were first called "Ranters."

In 1820 a chapel was built in Albion Street, Derby; then after a brief period in Babington Lane, the well-known Traffic Street Chapel was erected in 1844. An old building playfully called "the cathedral" was used in Normanton until the St. Thomas' Road premises were opened; these were enlarged and a modern church has been built to meet present needs.

The only secession on account of doctrine within Methodism took place in Derby. Six hundred members and four local preachers were expelled in 1831 from the Wesleyan society. These were the ARMINIAN METHODISTS who held Sandemanian views as to the nature of saving faith. Known as the "Derby Faith Folk," they stressed the part that the human will and intellect played in the work of salvation over against the grace of God. They were ardent revivalists and, unlike the parent body, favored women preachers. ELIZABETH T. EVANS was typical of these, who, under the name of Dinah Morris is movingly portrayed in *Adam Bede* by her niece George Eliot. The much gifted mathematician and tutor, George Spencer, father of Herbert, was associated with this body of Methodists in Derby. They eventually joined together with others and became part of the UNITED METHODIST CHURCH of Britain. The Reform Movement, in which the notorious FLY SHEETS were published in 1844, had strong support in Derby. Among the ministers who were expelled by the Wesleyan Conference was WILLIAM GRIFFITH, who became a leader of the WESLEYAN REFORMERS in the town, and when Beckett Street Chapel was built in 1857 he ministered there for twenty-two years.

Another chapel which has had a glorious past and also holds an honored place as head of the largest circuit in the Nottingham and Derby District is Greenhill. Built

in 1816 as an Independent chapel it was sold to the Wesleyans five years later. Because three butchers were prominent in its erection it was called the "Marrowbones Chapel." The philosopher Herbert Spencer and his mother were worshippers here. On the wall of the church is a tablet to the memory of a former minister, Williams Wilson, who was a pioneer missionary to the Fiji Islands. An attractive scheme for the modernization of this central church is being planned, it being the focal point and natural meeting place for the South Circuit functions, committees, and rallies.

Many might be mentioned as people whose vision and enterprise led to the establishing of societies at London Road, now the popular Queen's Hall Mission; at Rosehill, near the site of the old gallows; at Ashbourne Road, Kedleston Street, and the thirty or so other chapels in the Derby circuits. Like many large towns Derby is rapidly changing and developing. Vast areas of old property are being cleared to make way for new roads and buildings. The population has moved out of the town center into new areas which are teeming with life and growth. New work and witness has begun, new churches opened and others enlarged in such places as Chaddesden, Spondon, Breadsall, Darley Abbey, Mickleover, Littleover, Mackworth, Dunkirk, Allestree. It is not all that far from the old preaching house in St. Michael's Lane to Blagreaves Lane where Newmount, the most modern church in Derby, stands with its colorful stained-glass windows in abstract design, its sanctuary paved in Kotah stone from India, and its unusual off-center screen; yet between these two buildings there is a fascinating story of two hundred years of devotion, service, and sacrifice.

KENNETH E. KING

DERBY FAITH FOLK. (See ARMINIAN METHODISTS.)

DERRICK, WILLIAM BENJAMIN (1843-1913), American bishop of the A. M. E. Church, was born on the Island of ANTIGUA, British West Indies, on July 27, 1843. His early formal education was in a Moravian School and a "select" high school. He came to America in 1860 where he was converted in St. John's Church, NORFOLK, Va., in 1864, licensed to preach and admitted into the Washington Annual Conference of his church in 1867. He was ordained DEACON in 1868 and ELDER in 1870. He married Mary E. White, who died. There were no children. He married Lillian M. Derrick who also died without bearing children. He then married Clara E. Henderson Jones in 1909. Derrick was a pastor in WASHINGTON, D. C., and in VIRGINIA and a PRESIDING ELDER in Virginia. He was Missionary Secretary of the A. M. E. Church during 1890-1896. He was elected to the episcopacy in 1896 and assigned to MISSISSIPPI and ARKANSAS, and then to the First Episcopal District in PENNSYLVANIA (1900-1912). He died on April 15, 1913, but will long be remembered throughout African Methodism as an outstanding pulpit orator.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

DESAI, RAMJI B. (1903-), was the first Gujarati college graduate to become an ordained minister of the Methodist Church in INDIA. His education began in the Methodist Boys' High School in Baroda. After completing

his undergraduate studies in Baroda State College and obtaining the B.A. degree from the University of Bombay, he entered the educational service of Baroda State. Hearing the call of God to the ministry, he resigned from government service and enrolled in Leonard Theological College in 1932. Three years later he was awarded the diploma of a Graduate in Theology with distinction, and also received the B.D. degree from Serampur University. In 1949 he acquired the S.T.M. degree from Westminster Theological Seminary in Westminster, Md.

Assigned to the pastorate of the Methodists of Ahmedabad with no church building and no history of systematic giving, he challenged them to provide his full support, and also to start regular monthly giving for construction of their own place of worship. With fractional help from American friends, a site was purchased and a building erected. His subsequent appointments have included the superintendency of the Ahmedabad, Nadiad, and Umreth districts, a professorship in the Florence B. Nicholson School of Theology, and the principalship of the Gujarat Union School of Theology. In 1966 he had been Secretary of the GUJARAT ANNUAL CONFERENCE for fourteen years, a member of the executive board for sixteen years, and a delegate to every session of the Central Conference of Southern Asia since 1940. He represented the Gujarat Annual Conference in the General Conference of The Methodist Church in 1948 and 1964. He was a delegate from India to the First World Conference of Christian Youth in Amsterdam in 1939.

His activities have included membership in the Bombay and Gujarat Regional Christian Councils, the chairmanship of the Gujarat Christian Book and Tract Society, membership in the Senate of Serampur University, and the chairmanship of the Gujarat Sunday School Union, and membership in the Board of Governors of Leonard Theological College.

Minutes of Gujarat Conference and Southern Asia Central Conference. 1936-58. J. WASKOM PICKETT

DESBARRES, FREDERICK WILLIAM WALLET (1867-1964), Canadian minister and historian, was born at New Glasgow, Nova Scotia, March 10, 1867, the great-great-grandson of Colonel J. F. W. Desbarres, who served with General Wolfe at Quebec. Desbarres was educated in Guysborough and at MOUNT ALLISON UNIVERSITY, from which he graduated in 1889. In the same year he was received on probation for the Methodist ministry.

Ordained in 1893, he served on several Nova Scotia circuits and in St. John's, Newfoundland. Between 1907 and 1909 he studied divinity at Oxford, and at the United Free Church College, Glasgow. On his return he was appointed to the faculty of Mount Allison University, and for the remainder of his life was an important member of it. In early years he taught ethics, English Bible and church history, and in 1916 was made head of the newly formed department of modern history. He retired in 1936 but was recalled in 1941 to replace a teacher on wartime service. Until his ninetieth year he taught church history.

Desbarres wrote many minor articles and papers, and one book, *The Story of the English Bible*, used in many classes as a text. In June, 1964 he was present at the session of the Maritime Conference of The United Church of Canada at which the seventieth anniversary of his

ordination was celebrated. After a brief illness he died in Sackville, July 29, 1964.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.
E. A. BETTS



MAURICE DESCAMPS

DESCAMPS, MAURICE (1908-), a minister of the Belgium Conference of the United Methodist Church, was born in Wasmes, BELGIUM, on April 17, 1908. He received the Th.B. degree from the University of Strasbourg (France), and then served as pastor of the Evangelical Protestant Church at Liege, Belgium, 1935-36; at Courcelles, 1938-45. He was received into the Belgium Conference in 1946 and was appointed pastor of the BRUSSELS Central Church, where he has remained since that date. He has served as district superintendent since 1961, and has been president of the Belgian Methodist Legal Corporation (A.S.B.L.) since 1960. He served as professor at the Protestant Theological School from 1950 to 1960, and was a clerical delegate at the GENERAL CONFERENCE of The Methodist Church in Pittsburgh in 1964. He married Ada Maria Kraft of Strasbourg in 1935, and they have two daughters.

WILLIAM G. THONGER

DE SILVA, FREDERICK STANLEY (1904-), minister and first president of the Conference of CEYLON, was born in Colombo, Ceylon, Nov. 28, 1904. He was educated at Redmond College, Galle, and Union Theological College, Bangkok, with B.D. and M.A. degrees. To his wife, Cecilia Mable, and himself have been born three children, Frederick Hugh, Christine Frances and Samuel Cline.

For nine years he served as Editor of the *Ceylon*

Methodist Church Record and for five years Chairman of the All Island Synod under the British Methodist Conference. With autonomy he became the first President of the autonomous Conference of Ceylon. He served in this capacity for four years before assuming charge of publications at the Wesley Press. His father, John de Silva, was a minister, and three of his brothers are also in the Methodist ministry.

LEE F. TUTTLE

DES MOINES, IOWA, U.S.A., capital of the State of IOWA, has (1970) a population of 198,427. The United Methodist Church is the largest Protestant denomination in Des Moines, as it is in the entire state. The first Methodist circuit rider assigned to the area was THOMAS M. KIRKPATRICK. He was assigned to the Des Moines River Mission in 1844 and preached his first sermon in Des Moines on March 5, 1845. That service was held in one of the log cabins at the fort, which was located at the junction of the Des Moines and Raccoon Rivers. In 1970 the twenty-eight churches of the IOWA CONFERENCE located in Des Moines reported 18,850 full members.

Methodist institutions in Des Moines, in addition to the headquarters of the Iowa Area, are: the Iowa Methodist Hospital and school of nursing, which includes Raymond Blank Children's Hospital and Yonker Rehabilitation Center; Iowa National Esther Hall, a residence for young women; Bidwell Riverside Community Center; Wesley Acres, a home for retired people; the WESLEY FOUNDATION at Drake University; and the Methodist Book Center. There is also a GOODWILL INDUSTRIES project.

Other branches of Methodism represented in Des Moines are the C.M.E., A.M.E., and A.M.E. Zion Churches, the Free Methodists, and the Wesleysans.

Ellis C. Linn, M.D., *History of the First Methodist Church of Des Moines, Iowa*. Published by the church, 1940.
Russell G. Nye, *Pioneering on Iowa Prairies*. 1940.
The Palimpsest, Feb. 1951. State Historical Society of Iowa.
Yearbook of the South Iowa Conference, 1962. JOHN A. NYE

First Church is the oldest church in Des Moines. Established in March of 1845 at the forks of the Raccoon and Des Moines Rivers, First Church has continued at the heart of the city to this day. It began in traditional pioneer fashion with the formation of a Methodist class in the log cabin home of the Rathburn family. Thomas Kirkpatrick was assigned to be missionary to the Forks at the first Iowa Conference meeting at Iowa City in February, 1844.

The first Sabbath school was organized in the log cabin home of Benjamin Hoxie in 1846 and continued as a very definite reinforcement and support to the Rathburn Methodist class. The Methodists thrived and the first church building was completed in April, 1848, on Fifth Street in Des Moines, which had by then been platted and laid out. For some years this building also served the fledgling city as public hall, courtroom and general auditorium. Later, in 1881, a new building was completed at Ninth and Pleasant streets with the unification of the Fifth Street and Centenary Churches. In 1906, the cornerstone for the present church building at Tenth and Pleasant streets was laid. Subsequent remodeling and enlargement has continued to make First Church an influential force at the heart of the city.

The Methodist Hill Children's Center has recently been established in the educational unit, the first to be licensed

in the city. A trained, pastoral counselor has been added to the church staff.

C. Clifford Bacon served First Church from 1937 until 1963. JOHN L. HILLMAN, later to be president of SIMPSON COLLEGE, was one of his predecessors. Present church membership is listed as 2,946 (1970), and there is a staff of three ministers.

PAUL M. HANN

Grace Church. At the 1884 session of the DES MOINES ANNUAL CONFERENCE, W. A. Wiseman was appointed to work in the northwest part of Des Moines. In June 1885, he erected a tent at 19th and Crocker Streets for worship and Sunday school. Forty-eight members met Sept. 9, 1885, to organize a church. A building was planned and a one-room frame church was dedicated Dec. 27, 1885.

On June 30, 1901, the cornerstone was laid for a new brick church on the same site. Boy Scout Troop No. 15 was organized in May 1915, and is still chartered by the church. The cornerstone was laid for a larger building further west in the city at 37th and Cottage Grove on Nov. 11, 1926. On Dec. 11, 1927, the church was dedicated with a membership numbering over 1,900.

An associate minister was added to the staff in 1946, and a third minister in 1954. The sanctuary was remodeled in 1953 and two services of worship were instituted. A music program was undertaken which resulted in six choirs with 260 voices. In December 1956, the education wing was consecrated.

Grace next served as "mother" church to a new congregation, Aldersgate, in the Urbandale area, furnishing a pastor and other staff in 1960 and 1961. In 1964 Grace sponsored two more new congregations—New Hope in northwest Des Moines, and Greenfield in south Des Moines.

Counted among Grace Church's outstanding members are Ralph Jester, nominated to the Methodist Hall of Fame in Philanthropy in 1964; Paul James, Sr., who served as a member of the Judicial Council of The Methodist Church for twelve years; and Mrs. J. A. Owens, who completed a four-year term as South Iowa Conference President of the W.S.C.S. in 1965.

GLADYS W. AUSTIN

Iowa Methodist Hospital is a fully accredited and departmentalized hospital. It was established by the M. E. Church in 1901, and is presently the largest private hospital in Iowa with 550 beds.

An original Warner Sallman mural, "The Great Physician," is a noteworthy feature of the hospital.

The hospital inaugurated the city's first Intensive Care Unit in 1961, and supplemented it with the state's first private hospital coronary care unit in 1966. Radioisotope laboratory, cobalt therapy, cardiovascular laboratory, recreation therapy, vocational counseling, speech-hearing services, electromyography, poison information center, psychiatric unit, premature newborn nursery, electroencephalography, communicable disease units, home nursing arrangements, clinical chaplains, and child guidance center make Iowa Methodist Hospital distinctive.

Iowa Methodist was the third hospital in the nation at which intra-cardiac surgery was performed (1956), and the first to use an electronic computer for medical research in a private hospital. The hospital has received several Hartford Foundation grants, usually reserved for large university teaching centers.

A Methodist hospital chaplaincy training program was begun at IMH in 1958, and there are medical internships and residencies, a professional nursing school, etc. The hospital introduced Patient Relations—a service in which personable young women reassure, and facilitate information to, relatives of patients in surgery, visit with and do errands for patients, and assist the chaplains.

Annual Pediatric, Orthopedic-Rehabilitation, and Internal Medicine meetings attract such dignitaries as the Queen of England's personal surgeon.

A \$15 million expansion program is currently being undertaken and expected to be completed within the next seven years. The hospital will then have about 850 beds. One of the largest hospital volunteer groups in the nation, the Raymond Blank Hospital Guild, with 8,000 members, lends personnel and financial support.

Edith M. Bjornstad, "Wings in Waiting." *A History of Iowa Methodist Hospital, 1901-1951*. Des Moines, Iowa: 1952.

Des Moines Register, March 24, 1958.

Des Moines Tribune, Feb. 23, 1956; Dec. 11, 1957; May 8, 1962.

DONALD W. CORDES

DES MOINES CONFERENCE was organized at Clarinda, Iowa, Aug. 31, 1864 with Bishop EDMUND S. JAMES presiding. It was formed by merging the Western Iowa Conference with the west half of the UPPER IOWA CONFERENCE, its boundaries thus including the west half of the state. When organized the conference had six districts—Des Moines, Chariton, Council Bluffs, Lewis, Sioux City, and Fort Dodge; 67 preachers, 58 charges, and 7,293 members.

In 1867 the Des Moines Conference established Simpson Centenary College at Indianola. It continues as SIMPSON COLLEGE, a strong Methodist school.

In 1872 the upper half of the Des Moines Conference became the NORTHWEST IOWA CONFERENCE, thus limiting the Des Moines body to the southwest quarter of the state.

In 1932 the Des Moines and Iowa Conferences merged to form the IOWA-DES MOINES CONFERENCE which covered the south half of the state.

The Des Moines Conference had in its last year 320 churches, 67,662 members, and property valued at \$5,097,560. (See also South Iowa Conference.)

R. A. Gallaher, *Methodism in Iowa*. 1944.

General Minutes, ME.

M. Simpson, *Cyclopaedia*. 1881.

F. E. MASER

DETROIT, MICHIGAN, U.S.A., has a population of 1,492,914 (1970). Situated in the southeastern part of MICHIGAN, it is the automobile capital of the country and the home city of many pioneers in that industry. Founded in 1701 by Antoine Cadillac in the service of Louis XIV of France, it was during early years an important fur depot and was of great military value because of the control of Great Lakes commerce. The early inhabitants were mostly French-Canadians and of the Roman Catholic faith. The second oldest continuously maintained parish of that church in the U.S. is Ste. Anne's, Detroit, established two days after Cadillac's landing.

Protestantism did not make its official appearance until the early nineteenth century. Its start was difficult as most of the ministers who came were from New England and were resented by the scattered Protestants because of

their Yankee speech and manners. On the other hand, the settlers were depraved in morals and were indifferent to attempts to reform them. WILLIAM CASE writing to FRANCIS ASBURY said, "This country is perhaps the most wicked and dissipated of any part of America."

The first Methodist preacher to Detroit came in 1804. He was Daniel Freeman, a local preacher from CANADA. He made no converts and stayed only a few days. Later that year NATHAN BANGS, afterward a leader in Methodism, was appointed to a circuit in Western Ontario which included "the Detroit country." He made three visits to Detroit, but found few who wanted to attend the services.

Five years later more English-speaking settlers arrived, and in 1809 Bishop Asbury appointed William Case to Detroit—the first time the name appears in the Methodist records. His outstanding achievement was the conversion of Robert Abbott, Auditor-General of the Michigan Territorial Government. In 1810 William Mitchell was appointed and organized the first Methodist Society in Michigan, consisting of seven persons. They erected a church on the River Rouge, outside the town, in 1818—the first Protestant building in the state.

In 1826 the first Methodist church within the boundaries of Detroit was erected. In 1828 the Detroit Circuit reported 226 members. The opening of the Erie Canal increased migration from the East, and in four years, 1836-40, the population of Michigan doubled from around 100,000 in 1836 to 212,267 in 1840.

As the city grew, a second and a third Methodist church was built; by the year 1856 when the state was divided into two Methodist annual conferences, there were four Methodist churches, plus a French Mission and a German church. By 1875 there were six, and by 1900 the number had grown to sixteen. In 1970 there are forty-four Methodist churches within the city limits and a total of ninety-two in the Greater Detroit area, with a property value of \$41,227,223; 68,467 full members and 19,210 preparatory members. The church school enrollment is 3,628 officers and teachers, and 34,611 scholars.

Central Church is the oldest Protestant church in Detroit and the lineal descendant of the first Methodist church erected in the city. Another historic Methodist church is Metropolitan, made famous by the pulpit oratory of MERTON S. RICE, who for thirty years preached to congregations of two to three thousand each Sunday.

Detroit is the seat of two universities. The University of Detroit (Catholic) has an enrollment in excess of 10,000. Wayne University (State) has over 20,000. A WESLEY FOUNDATION operates in connection with the latter.

The following Detroit Methodist pastors have been elected bishops: EDWARD THOMSON, WILLIAM XAVIER NINDE, FREDERICK D. LEETE, LESTER H. SMITH, HAZEN G. WERNER, and MARSHALL R. REED. A Children's Village, owned and operated by the Methodist Church, is situated at the outskirts of the city and cares for 200 children. A retirement home for senior citizens on Twelfth Street, the former Boulevard Temple church, has a capacity of 110.

United Protestantism is strong in the city. Over 800 congregations are affiliated with the Detroit Council of Churches. The Council has a vigorous program in the field of broadcasting, Lenten services, an annual Reformation Rally, religious education, social service and contribution to racial and industrial relations.

There are many minority groups in Detroit, the largest being that of the Negroes, which accounts to about thirty percent of the population today. Clashes have been frequent in the past, but the churches, in cooperation with civic-minded groups, have made significant contributions in promoting good will between the groups. The movement of large numbers to the suburbs has also created an "inner city problem"; but progress is now being made in urban renewal schemes.

Silas Farmer, *History of Detroit*. 1889.

General Minutes, UMC. 1970.

Michigan, A Guide to the Wolverine State, Michigan Writers Project. 1941.

E. H. Pilcher, *Michigan*. 1878. WILLIAM C. S. FELLOWE

Bethel A.M.E. Church. A.M.E. history in Michigan began in 1839 as a direct outgrowth of the missionary labors of WILLIAM PAUL QUINN. In that year the Colored Methodist Society in Detroit was organized, following a separation from the Methodist Episcopal Society. On May 10, 1841 this Colored Methodist Society was received into the A.M.E. Church through the influence of Quinn, and at this same time its name became Bethel. In 1849 it was incorporated. A second edifice was erected and entered on Dec. 22, 1889, under the leadership of James H. Henderson. In 1925 JOSEPH GOMEZ, since elevated to the episcopacy, led Bethel in securing her third and present building on St. Antoine Street. Bethel is the mother church of Ebenezer founded in 1871, and St. Stephens, organized in 1918.

Inventory of Church Archives of Michigan: African Methodist Episcopal Church (Michigan Conference). The Michigan Historical Records Survey, September, 1940, Detroit, Mich. p. 13.

GRANT S. SHOCKLEY

Central Church is the historic, liberal Methodist church of downtown Detroit. The first Methodist preachers appeared in Detroit in 1804. In the fall of 1810 a society of seven members was organized on the River Rouge, six miles west of Detroit. The first society was incorporated May 14, 1822. Several of the signers had been members of the earlier society on the Rouge. The first Methodist church in the city was built in 1823-26, but it proved unsatisfactory. A second church, built of wood and costing \$3,000, was located more centrally on Woodward and Congress, and was dedicated in 1834. Half the seats in this church were rented for a minimum price of six dollars per year. In 1848-50 a third church was built, seating 700 people. Church attendance increased with a series of able pastors, and soon the building was too small.

The Congress Street Church, whose edifice had been destroyed by fire, and the First Church agreed in February 1864 to unite and build a large stone church. The united church became known as Central M. E. Church. The present structure was erected in 1866-67, and was dedicated on Nov. 17, 1867. It was a lovely Gothic building, 123 by 58 feet, with a tower of 175 feet, seating 1,200 people. In 1936-37 Woodward Avenue was widened. In order to save the building and through a major engineering feat, the steeple was raised and rolled eastward twenty-six feet, thus shortening the nave. The workmen who turned the levers in the many jacks that lifted the great steeple did so with their moves carefully synchronized by music and so the stone tower rose evenly and the church was saved. Even today this is an impressive church on the main street, overlooking Grand Circus

Park, on the edge of the downtown area. It has been called the "most churchly and satisfying religious edifice in Detroit."

Women's work began early. The object of the Female Missionary Society in 1844 was "to beget a missionary spirit and to labor and pray for the success of missions at home and abroad." The women in 1867 were organized as a Benevolent Society, with special care for the sick and poor. In 1869 the WOMAN'S FOREIGN MISSIONARY SOCIETY was organized with twenty-five members. The church early sent out missionaries. For many years a Chinese church was maintained in Detroit.

Famous ministers who have served this church include: EDWARD THOMAS, ELIJAH H. PILCHER, Wellington Collins, SETH REED, JOHN M. ARNOLD, WILLIAM X. NINDE, LEWIS R. FISKE, GEORGE ELLIOTT, FREDERICK D. LEETE, H. LESTER SMITH, LYNN HAROLD HOUGH, JOSEPH M. GRAY, FREDERICK B. FISHER, and HENRY HITT CRANE. Five of these later became bishops.

Just before 1900 Central Church went through a period of adjustment, with a decline in membership. JAMES THOBURN declared: "Heaven and the suburbs have drawn heavily upon us. All downtown churches must be maintained by uptown people. This is a new phase of Christian duty and obligation developed by the exigencies of modern city life." In 1914 Marshall Field, the famous Chicago merchant, wanted to buy the church's strategic corner. The trustees, influenced by H. Lester Smith, declared that the church is "not for sale at any price." In recent years Central has refought the battle of the inner city churches. A strong program is still maintained. Famous lecturers and speakers are brought here. The famed annual Lenten services of the Detroit Council of Churches are held here, and Central Church remains on its strategic corner.

In 1970 Central Church had two ministers and reported 1,249 members and a church property valued at \$3,188,765.

Ling, *A Century of Service, the History of Central M. E. Church, N.d.*

E. H. Pilcher, *Michigan*, 1878.

RONALD A. BRUNGER

Methodist Children's Home Society, The, is a multiple-service child welfare agency providing adoption, foster family care and institutional care for children, and counseling services to parents. Founded in 1917 by Methodist deaconesses under the auspices of the WOMEN'S HOME MISSIONARY SOCIETY as a home for ten orphan children, it became a separate corporation in 1921 upon the urging of the resident Bishop, THEODORE S. HENDERSON. This "Home" soon became too small, and in 1922 a new congregate, dormitory-type home for twenty-eight children was dedicated. This served both the Michigan and Detroit Conferences of the M. E. Church. It was at this time that Miss Frances Knight, a woman of unusual ability, became the Executive Director of the agency.

Miss Knight developed a plan for a Children's Village of cottages for small groups, which could provide for a family-type of living rather than the traditional, large group, congregate-type. She interested SEBASTIAN S. KRESGE, a Methodist, and founder of the Kresge Foundation, in the "village" plan, and through his gifts Children's Village became a reality on June 2, 1929. Additional gifts from the Kresge Foundation and interested individuals made possible the continued development of the seventy-two acre campus of Children's Village. This now includes

nine cottages for sixty-three children, four staff residences, an administration building, the Children's Chapel, and Kresge Hall, with school rooms, recreational facilities, and social work offices. Miss Knight served as Executive Director from 1923 to 1948, William I. Lacy from 1948 to 1955, and Clayton E. Nordstrom is the current Director.

The current value of the land and buildings of Children's Village—which is also the location of all the services of the Society—is approximately \$4,000,000. The current market value of its Endowment Fund is about \$6,000,000.

The Methodist Children's Home Society has experienced some major changes and growth since 1948. Changes in services have been related to changes in the nation's health and welfare conditions. Services to unved parents and adoption services have increased steadily, and in 1965 the agency served 175 unved mothers and 91 infants for adoption.

All of the children who have been placed in Children's Village during the last ten years have suffered from deep emotional and social shocks, due to desertion, mistreatment, neglect, rejection, and/or misunderstanding. To meet their needs, the Society has developed a treatment service in Children's Village to help children overcome and correct their social and emotional problems, and to help them develop their natural abilities to lead happy, productive lives.

Currently staffed by twenty-five professional and forty-five non-professional staff, the Methodist Children's Home Society is nationally recognized for the high quality of its services, and the progressive nature of its program. It is a fully accredited member of the Child Welfare League of America.

CLAYTON E. NORDSTROM

Metropolitan Church is the largest Methodist church in Detroit, with a massive and impressive stone edifice on Woodward Avenue. In the spring of 1901 the North Woodward Church was organized, a union of the Haper Avenue Church and the Oakland Avenue Mission. The new church quickly purchased a lot and erected a tent in which services were held for a time. In October ground was broken for a chapel. The completed church was dedicated under the pastorate of Charles B. Allen in 1906. The membership was then 700.

In 1916 a new site fronting on Woodward Avenue was purchased for \$175,000. Fire destroyed the old church. A tabernacle was erected on the old site, as governmental war restrictions then prohibited building on the new site. In 1923 ground was broken for the present church, and it was named Metropolitan. On Jan. 15, 1926, a victory banquet was held celebrating the completion of this great church. It had received the contributions of over 13,000 people and cost about \$1,500,000.

Metropolitan has a priceless tapestry above the reredos portraying the Lord's Supper. On the grounds is a life-size statue entitled "Yet," done by the sculptor Alfred Nygard and erected in commemoration of a sermon preached by MERTON S. RICE.

The guiding star of Metropolitan Church for nearly thirty years, 1913-43, was Merton S. Rice. He spoke widely, wrote books, preached for two weeks each year in Detroit's noonday Lenten series, and attracted great crowds to Metropolitan Church. Essential also to the great growth of the church was Charles B. Allen, who served

as pastor from 1903 to 1909, and came back as associate minister from 1919 to 1951. He was highly regarded as a pastor and fund raiser.

The membership of Metropolitan in 1913 was 1,293; by 1923 it had soared to 2,821; in 1929 to 4,107. In 1943 the membership had risen to 7,118, and for some years was regarded as the largest church in Methodism.

This church carries on an intense seven-day-a-week program in education, music, recreation and social activities. It has an enviable choir program under the leadership of organist-director F. Dudleigh Vernor. The church school is characterized by large active adult classes. The Rice Men's Bible Class was organized in 1915 by Dr. Rice himself. The church also operates a full scale neighborhood recreation program. It has had a strong missionary emphasis. In 1964 the Woman's Society gave \$14,348 for missions, said to be the largest contribution of any local church in the U.S.A. A large scholarship fund has been established to assist the education of youth going into full-time Christian service. Several of the leading ministers of Detroit Conference have come out of Metropolitan Church.

In recent years Metropolitan has fought the battle of the "inner city" parish. It now has a membership of 2,359 (1970), and the church property is valued at \$6,207,000. The amount raised for all purposes is \$263,644.

RONALD A. BRUNGER

Scott Memorial Church, which had the largest membership in the former LEXINGTON CONFERENCE of the Central Jurisdiction and is now a large church in the DETROIT CONFERENCE, was organized in 1909 with seven adults and two children. Organization took place in the home of Harvey F. Henson, who had come to Detroit from Indiana in 1905, and finding no Negro church of the denomination began efforts to secure one.

J. H. Payne, who organized several churches in Ohio, was the first pastor of Scott Church, the oldest Negro church of the denomination in MICHIGAN. The church was named in honor of Bishop ISAIAH B. SCOTT, who was one of the four Negroes elected as missionary bishops to serve in LIBERIA in the former M. E. Church.

Scott Church has had some outstanding pastors, including Samuel H. Sweeney, John B. Robinson, Gloster R. Bryant, Benjamin F. Smith, and EDWARD W. KELLY, Sr. Kelly was elected to the episcopacy in 1944 and was the resident bishop of the St. Louis Area of the Central Jurisdiction for eight years.

The Woman's Society of Christian Service has been recognized through the years as one of the best organized and most active not only in its conference, but throughout the denomination.

The present pastor is Clarence T. R. Nelson, a founder and national co-chairman of "Operation Freedom," a civil rights organization.

Strathmoor Church had its beginning in 1917 when twenty Methodists, living in the new Strathmoor subdivision of northwest Detroit, organized a church school under the leadership of Weldon E. Crossland. The first official record of the church appeared in the 1920 minutes of the Detroit Annual Conference. The first services were held in a two-room schoolhouse at 14350 Terry, the site of the present Burns School. In 1922 the congregation moved to the Masonic Temple Building near the corner of Grand River and Hubbell Avenues. In 1924 the first

Strathmoor Church building was erected on the corner of Schoolcraft and Marlowe Avenues. The present site at 16801 Schoolcraft, consisting of three and one-half acres, was purchased in 1941. Construction was started in 1949 and completed in 1951. The educational unit which is considered to be complete and up-to-date in every way was completed in 1959. The 1970 membership was 1,557.

DETROIT CONFERENCE was formed by dividing the MICHIGAN CONFERENCE in 1856. Its boundaries include the east half of the lower peninsula and all of the upper peninsula. The first session of the conference was held at Adrian, Sept. 17, 1856 with Bishop THOMAS A. MORRIS presiding. After the division the two conferences were nearly even in strength, Detroit having 98 ministers and 10,755 members and Michigan 91 ministers and 10,623 members.

In its first session the Detroit Conference organized committees on education, Sunday schools, temperance, the Bible, tracts, slavery, parsonages, etc. The next year the committee on education commended to the conference the new State Agricultural College, the State Normal School, the University of Michigan, NORTHWESTERN UNIVERSITY, GARRETT BIBLICAL INSTITUTE, and especially the Methodist school called "Wesleyan Seminary and Female College at Albion." (The name was changed to ALBION COLLEGE in 1861.)

During the financial depression in 1876, the number of districts in the conference was reduced from eight to six. Thereafter, with more charges per district, the PRESIDING ELDERS had to abandon the time-honored custom of holding a protracted weekend quarterly meeting on every circuit, though they continued to visit every charge once a quarter. The conference was incorporated in 1876.

Most of northern MICHIGAN remained unsettled until the coming of the railroads around 1880. Alert to the prospective opportunities, a conference committee report in 1879 dwelt on the importance of "immediately marching up" to occupy that land. The Alpena District was established in the north that year, and attempts were made to start fourteen pastoral charges in the region. Some of the new places had to be abandoned when the lumbering and mining industries in the north declined.

From the beginning, the Detroit Conference supported Albion College. ADRIAN COLLEGE, a former M. P. institution within the bounds of the Detroit Conference, has received aid since unification in 1939.

In 1906, the conference established the Methodist Old People's Home at Chelsea. In 1920, it acquired jointly with the Michigan Conference, Bronson Hospital in Kalamazoo and the Methodist Children's Village near DETROIT. In recent decades the Detroit Conference has established seven WESLEY FOUNDATIONS and acquired six camps.

From 1915 to 1968 the conference had six districts. In the latter year the Detroit District became Detroit East and Detroit West. The other five districts are: Ann Arbor, Flint, Port Huron, Saginaw, and Marquette.

With the rise of the automobile industry in the twentieth century, Detroit and some other cities in the conference grew rapidly. In 1900 there were approximately 50,000 members in the Detroit Conference; by 1929 the number had risen to nearly 90,000. The economic depression which began in 1929 was a disaster for the conference. By 1933 the total raised for pastors' salaries had dropped 37 percent while world service giving fell to

15 percent of the 1929 level. It was not until 1947 that the conference again matched its 1929 contribution of some \$230,000 for world service.

Between 1930 and 1960 the population within the bounds of the Detroit Conference increased 100.6 percent, and by the latter date one-half the population of the state was living in metropolitan Detroit. Macomb County immediately north of Detroit more than doubled in population between 1950 and 1960. Growth and shifts of population created two pressing problems—the need of money for church extension and the challenging need of an effective ministry in the deteriorating inner city areas. The conference had campaigns in 1953 and 1962 to raise large sums for church extension. It is concerned about but has not yet had notable success in ministering to the inner city where churches are declining in membership.

Detroit has been the residential city of the bishop of the Michigan area since 1916.

In 1970 the Detroit Conference reported 550 churches, 189,522 members, 96,140 enrolled in the church schools, and property valued at \$127,726,910.

Minutes of the Detroit Conference.

W. C. S. Pellowe, *Michigan*, 1959.

RONALD A. BRUNGER

DETWILER, GEORGE H. (1853-1914). American pastor and evangelist, was born at Findlay, Ohio, Aug. 31, 1853. His parents soon moved to Mercer County, Ill. where he grew to manhood. He taught school for several years in ILLINOIS and IOWA. He married Mattie Griffin of Iowa in 1877. In the fall of that year he joined the DES MOINES CONFERENCE and in the next nine years served several charges. In 1886 he went for a year of study at GARRETT BIBLICAL INSTITUTE, and then for some seven years engaged in evangelistic work in Iowa and neighboring states. In 1894 he took charge of a school for mountain boys and girls at Hendersonville, N. C., and three years later he transferred to the WESTERN NORTH CAROLINA CONFERENCE (MES) and was appointed to the Rutherfordon Circuit. He rose rapidly. After one year, he was appointed to Gastonia, a strong church. He served the Salisbury District one year, and six years after joining the conference was sent to West Market Street Church, GREENSBORO, a premier appointment in Western North Carolina. He then served top churches like Tryon Street, CHARLOTTE, and Central Church, ASHEVILLE, and in 1910 was transferred to West End Church, NASHVILLE, TENN., where he ministered most acceptably for three and one-half years until his health broke. Dean WILBUR F. TILLET of the VANDERBILT Divinity School, who was usually loath to praise contemporaries, declared that Detwiler was "one of the most able, beloved, and efficient pastors" West End Church ever had. He said that with rare fluency of speech Detwiler dealt in his sermons with the great thoughts and themes of the gospel, adding, "I have rarely ever heard a man speak whom I considered more gifted in the use of words." Though Detwiler ministered in Nashville only three and one-half years, he came to be "regarded by all denominations as one of the ablest and most influential preachers in the city." Detwiler died July 5, 1914, and was buried in Charlotte, N. C.

General Minutes, ME, and MES.

Minutes of the Tennessee Conference (MES), 1914.

JESSE A. EARL

DEULOFEU, MANUEL (1849-1911), one of the first national preachers of the Methodist Church in CUBA, was born in Bejucal and died in San Juan de los Yeras after serving six different pastoral charges, two of them being in FLORIDA. Teaching in the public schools of Havana Province, he had been outspoken against certain policies of the Spanish government, when friends told him that he was marked for execution. With his wife and daughter he embarked immediately, with the protection of the patriot José Martí, to Key West in 1886. In Key West a second daughter was born, Noemi, who has been a pastor's assistant for many years and is still active in Camaguey.

ENRIQUE B. SOMEILLAN was the Cuban pastor in Key West and superintendent of Latin work in Florida, and under his leadership Deulofeu and his family were converted. Deulofeu was licensed to preach, was ordained by Bishop W. W. DUNCAN, and sent to Havana where he established the first Methodist congregation in Cuba in 1892 on Neptuno Street.

In 1895, at the beginning of the Cuban War of Independence, his church was considered by the Spaniards as a center of American propaganda and so Someillan appointed him pastor of the Salvador congregation in Key West. In 1903 he was moved to the Cuban pastorate in TAMPA. When the war was over he was appointed again to Cuba and sent to the church in Cienfuegos and later to San Juan de los Yeras, where he died of cancer in 1911. His illness was a continual testimony to his faith, as he had his bed placed by a window where he gave out tracts and quietly preached to the passers-by who would gather around his window. A young atheistic businessman, AGUSTIN NODAL, was converted by seeing the way Deulofeu lived and died and became the Saint Paul of Cuba.

SRA. NOEMI DEULOFEU DE REITOR
GARFIELD EVANS

DEVADASAN, JAMES (1874-1935), was the first Indian principal of the Bareilly Theological Seminary. Of South Indian parentage and birth, his mother tongue being Tamil, he completed his high-school studies at Jabalpur, Madhya Pradesh, passed his intermediate examination (two years of college) in LUCKNOW, and was graduated with a B.S. degree from St. John's College (Anglican), at AGRA. On graduation he was invited to join the faculty of St. John's. He had by that time become fluent in the Tamil, Hindi, Urdu, and English languages.

Devadasan was a member of the Church of England, but was equally at home in Methodist churches. His interest in evangelism and social service led him to seek opportunities to help the needy. These he found in an organization known as the Prem Sabha (Love Assembly). Its members were mainly domestic servants who had been converted and baptized by Methodist ministers, but had not as yet qualified for church membership. He worked with these people enthusiastically, conducting literacy classes, preparing them for church membership, helping the unemployed to find work and to bring their relatives to Christ. He then joined the Methodist Church and decided God was leading him into the ministry. He soon was admitted to the Annual Conference on trial and passed the conference course of study.

He taught in the seminary for nine years, then went to America for further study. Returning to INDIA, he

was elected principal of the seminary and held that position for nine years.

His last four years were given to the pastorate of the church in Agra. When the Central Conference was electing a bishop for the first time, he received a considerable vote. James Devadasan died March 6, 1935, and was buried in Agra.

Minutes of the Northwest India Conference.

J. WASKOM PICKETT

DEVIATIONS IN ENGLAND, METHODIST. In the first half of the nineteenth century there arose several deviations from the main stream of orthodox Methodism, either because of especially strong evangelistic impulses or as a reaction against undue authoritarianism. One only was due to a doctrinal difference. These are here listed in mainly chronological order: QUAKER METHODISTS and INDEPENDENT METHODISTS (1796), BAND ROOM METHODISTS (1806), FOREST METHODISTS or MAGIC METHODISTS (1807), CAMP MEETING METHODISTS, CLOWESITES, and PRIMITIVE METHODISTS (1807), TENT METHODISTS, (1814), CHURCH METHODISTS (1824), ARMINIAN METHODISTS or DERRY FAITH FOLK (1831), CONGREGATIONAL METHODISTS (1834), TEETOTAL METHODISTS (1841), and the METHODIST UNITARIAN MOVEMENT (1806)—the only deviation on doctrinal grounds.

JOHN T. WILKINSON

DEVILBISS, JOHN WESLEY (1818-1885), American circuit rider in Republic of TEXAS was born in Graceham, Md. He later moved to Licking County, Ohio, was licensed to preach by the OHIO CONFERENCE, and appointed to Coolville Circuit in 1840. In 1842 he transferred to the TEXAS CONFERENCE as foreign missionary to English-speaking and other immigrants. On his first appointment, Egypt Circuit, he rode 400 hazardous miles on each round. In 1844 a few Methodists were reported without ministry in the distant outpost of SAN ANTONIO with 3,000 Spanish-speaking inhabitants. There in 1891 the first Christian witness had been brought by Spaniards celebrating mass in Yanaguana, an Indian village preceding the Spanish settlement. The first ecumenical witness was reported in 1844 by DeVilbiss and a Presbyterian clergyman, John McCullough, who, along with fifteen American immigrants of different faiths, joined in a worship service in San Antonio. DeVilbiss delivered a historic sermon, taking first steps toward harmonious sharing of religious and ethnic cultures with those of various national origins. For four decades his leadership continued among newcomers and native Spanish-speaking people.

Organizing a congregation in San Antonio which included novelist Augusta J. Evans, DeVilbiss founded Travis Park Methodist Church in 1846. Native San Antonians affectionately called the young clergyman "Padre-cito." He was appointed to Caldwell Colored Mission for Negro newcomers in 1852. He ministered to German immigrants in their own language in 1855-59 while serving as presiding elder for the German District in Texas and LOUISIANA. He also assisted in the organization of the trilingual RIO GRANDE CONFERENCE—German, English, and Spanish-speaking.

During war years 1861, 1862, and 1865, DeVilbiss in the absence of the bishop was made President of the Conference. He was delegate to GENERAL CONFERENCE

(MES) in 1866. He served as agent for the AMERICAN BIBLE SOCIETY, 1866-70. He became Curator of SOUTHWESTERN UNIVERSITY in 1870; field agent in 1875. He promoted the chartering of San Antonio Female College in 1860, a school which after various changes merged with Trinity University in 1942.

After superannuation DeVilbiss lived on his Palo Blanco Ranch, Bexar County, Texas. Over the years this versatile circuit rider had also been teacher, saddler, even coroner and county surveyor. He died Jan. 31, 1885, and was buried near San Antonio in the cemetery of the Oak Island church which he had organized in 1867-68. DeVilbiss, sometimes called Carosso of Texas, was a true pathfinder in this former Spanish territory and in the confluence of cultures, and there laid foundations for a solid ecumenism.

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M. Phelan, *Texas*. 1924.

RUTH G. JACKSON

DEVORE, JOHN F. (1817-1889), American pioneer preacher, was born near LEXINGTON, Ky., Dec. 7, 1817. He was converted at the age of seventeen, licensed to preach by PETER CARTWRIGHT in ILLINOIS, and joined the ROCK RIVER CONFERENCE in 1842. In 1853 he was transferred by Bishop BEVERLY WAUGH to the Oregon Conference and stationed at Steilacoom, WASHINGTON Territory, on Puget Sound. On August 23, the day of his arrival at Steilacoom, he organized a Methodist church, the second in the Puget Sound region. Before the end of that year he had erected the first Protestant church building north of the Columbia River.

DeVore's reputation for prompt and decisive action became legendary throughout the Northwest. In 1855 he erected a church at Olympia. During his pastorate at VANCOUVER, Wash., 1859-61, he dedicated a new building there.

In every pastorate DeVore pioneered work in the surrounding territory. He was the first Methodist minister to preach at Tacoma in 1872. In Washington and OREGON DeVore served as pastor twenty-two years, presiding elder twelve years, and in agencies two years. His biographer, Isaac Dillon, said of him, "His record for indefatigable labor and success in building churches, and encouraging schools, academies, and universities is equalled by few and surpassed by none." He was trustee of WILLAMETTE UNIVERSITY, Olympia Collegiate Institute, and the UNIVERSITY OF PUGET SOUND.

As a member of the publishing committee of the *Pacific Christian Advocate*, he contributed largely to the interest and continuance of that infant journal. He was delegate to the GENERAL CONFERENCE in 1872. The D.D. degree was conferred upon him by Willamette University in 1888. He died July 28, 1889, at TACOMA, Wash.

ERLE HOWELL

DEVOTION, THE LIFE AND LITERATURE OF. It is impossible to begin to understand the devotional life and

literature of Methodism apart from JOHN and CHARLES WESLEY, especially John. His tiny figure dominates the scene. If ever a man were to get to heaven by spiritual discipline and the enthusiastic pursuit of holiness it would have been John Wesley, nor did his conversion in 1738 alter in any large measure the assiduity of his public worship and his private devotion. Throughout most of his long life he devoutly attended divine worship in parish church or cathedral at every possible opportunity; he took Holy Communion on an average more than once a week; he set aside an hour every morning for Bible study, meditation, and prayer; he used every devotional aid available—the Anglican Bible lectionary, the writings of mystics, poets, theologians, biographers, historians, and many collections of printed prayers, especially the *Book of Common Prayer*. Every spare moment of every day was improved by reading.

Few found themselves able to emulate this pattern of devotional life, but for generations to come Wesley remained the Methodist ideal, and continued to spur his followers to similar religious exercises long after his death, so that the impress of "Mr. Wesley" marked Wesleyan Methodism more or less throughout the nineteenth century, and remains to this day.

Wesley's early followers were mostly loyal members of the Church of England, into whose communion they had been baptized, whose worship they frequented, whose sacraments they received, by whose clergy they were married and buried. They came to Wesley's societies for something extra—the warmth of Methodist preaching services and LOVEFEASTS, the searching Christian fellowship of the CLASS MEETING, which in turn led them on to a life of deepened devotion. Constantly Wesley urged upon them the need to use all the "MEANS OF GRACE" ordained by God, chief of which were "prayer, whether in secret or with the great congregation; searching the Scriptures (which implies reading, hearing, and meditating thereon); and receiving the Lord's Supper" (*Works*, 3rd edn., V, 188; for a much fuller and more detailed summary, see *Works*, VIII, 322-4). In his *General Rules* Wesley made such spiritual exercises one of the conditions of continued membership in his societies. In the day to day life of the Methodists, indeed, one gathers the impression that more was made of the life of disciplined devotion than of enthusiastic revival meetings.

Methodists did indeed help to revive the regular and devout attendance at public worship and at the Lord's Supper in their local Anglican parish church wherever they were given the least encouragement, so that some church buildings had to be enlarged and new communion vessels purchased, as was the case in WILLIAM CRIMSHAW's Haworth. They helped also to bring spiritual warmth to the barren routine into which nonconformity had fallen, thus repaying to some degree the devotional debt which Wesley himself owed to the Puritans. It was indeed this general revival of piety which Wesley sought, rather than the founding of a new denomination, though increasingly he realised that his followers' growing dependence upon him for leadership and example would polarize a new denomination around him, despite his protestations of loyalty to the Church of England. He insisted that Christ as Savior must be offered to all, church or no church; he was equally insistent that Christ as Lord of life must be proclaimed, that Methodism was indeed raised up "to spread scriptural holiness throughout the land." (*Works*, VIII, 299)

Wesley never lost an opportunity of urging his followers to the life of Christian spirituality, not indeed as the roots, but certainly as the fruits of salvation by faith, and as the normal method of being built up in the faith, of pressing on to the goal of perfection, of perfect love, of holiness. To this end he became one of the world's leading devotional publishers, and his publications in their turn furnish a valuable key to the spiritual standards and practices of the Methodist people, both during Wesley's lifetime and later, both in Wesley's England and elsewhere. In this article we shall concentrate on devotional literature as an index to devotional practice.

The Methodists, like both the Wesley brothers, above all read their Bibles—read them devoutly, diligently, and deeply. They had no difficulty, therefore, in appreciating the constant scriptural illustrations and allusions in Charles Wesley's hymns and John Wesley's Bible expositions and sermons, nor in realizing how indeed the King James version of the Bible, along with the Prayer Book version of the Psalms, were woven into the texture of almost everything they said or wrote. Wesley provided them with aids to Bible study, but it should be pointed out that his *Explanatory Notes* upon both the Old and the New Testament were not (for the most part) scholarly essays upon the text and its context, but straightforward guides to understanding the English Bible, and applying its message to themselves, aided by an amended translation that in many details anticipated the textual improvements of the Revised Version of over a century later.

The early Methodists also read the hymns provided for them by the Wesleys—hymns themselves saturated with Bible lore and language. Altogether the two brothers published some sixty volumes and pamphlets of hymns for their people. Although these were indeed designed to add a new dimension of emotional warmth to Methodist worship, they were only in part intended for congregational use. The hymns of Methodism furnished also a new dimension to private devotion, as is indicated by the title shared by four of the major works in this category—*Hymns and Sacred Poems*. From 1780 onwards *A Collection of Hymns for the use of the People called Methodists* formed the companion book of devotion to the Bible in most Methodist homes, and a Congregationalist has testified that it became one of the supreme devotional classics of the world, ranking with the Psalms, the Canon of the Mass, and the Book of Common Prayer. (Bernard L. Manning, *The Hymns of Wesley and Watts*, London, Epworth Press, 1942, p. 14.)

Wesley was one of the most prolific writers in Christian history, but even more he was one of the most prolific editors and publishers. Of the several hundred works which he published some were for the theological instruction of the Methodists, some were frankly administrative or educational or controversial (though always with the glory of God as their ultimate purpose), but a large proportion must be classed as devotional "explanatory notes" upon the Bible, collections of prayers for private use (including *Prayers for Children*), a manual of preparation for Holy Communion, improving biographies, and general aids to the life of devotion.

Rarely did Wesley write a book himself, if the need could be supplied by revising a work already in print. In his search for devotional literature to edify the Methodist people, the field of choice was vast, and he explored it thoroughly. His taste was catholic and without prejudice, in this *genre* if not in others. He ranged from Europe

to America, from Roman Catholic to Puritan. His earliest publication, *A Collection of Forms of Prayer for Every Day in the Week*, was based mainly on the work of a Non-Juror, Nathaniel Spinckes, itself gathered from the writings of Laud, Andrewes, Ken, Hicckes, Kettlewell, and others, all of whose writings were known to Wesley himself. To these he added selections from Jeremy Taylor, WILLIAM LAW, Robert Nelson, and others, probably contributing some prayers of his own.

It was undoubtedly through Wesley's advocacy that the Methodists came to appreciate many devotional writers of whom otherwise they would never have heard. In 1734 he published versions of two works by the Cambridge Platonist, John Norris of Bemerton, his *Treatise on Christian Prudence and Reflections upon the Conduct of Human Life*, each of which passed through several editions until the early nineteenth century. Probably Wesley's most important early work appeared in the following year, a revised translation of the Catholic classic, *Imitatio Christi*, issued under the title of *The Christian's Pattern*. He also published an abridgment of this, a separate reprint of Book 4 (entitled *A Companion for the Altar*), and even a translation of his own extract back into Latin, in order to ensure that the educational exercises of the scholars at KINGSWOOD SCHOOL would be colored by the spirituality which meant so much to Wesley himself. One of the Scots classics very dear to Wesley was *The Life of God in the Soul of Man*, by Henry Scougal, and he took care that this was kept constantly before his people. He also helped to keep John Bunyan's *Pilgrim's Progress* in the public eye, though his brief abridgment does not appeal to those who love the full quaintness of the original. Wesley was much more successful in popularizing John Milton and George Herbert, even though this entailed not only large omissions from their works but extensive alterations. The two devotional writers whose works he edited in greatest number were William Law and Jonathan Edwards, very different from each other both in background, in message and in style, the one an English Non-Juror, the other an American Congregationalist. Wesley published editions not only of the two works by William Law which had so deeply influenced his own spiritual awakening, *A Serious Call to a Devout and Holy Life*, and *A Practical Treatise on Christian Perfection*, but also two volumes of his later mystical writings—and others. Wesley was deeply moved also, though in a quite different way, by Jonathan Edwards's account of his experience in the Great Awakening, and published all four of his works describing and defending it, as well as Edwards's life of David Brainerd, the missionary to the Indians.

Wesley believed especially in the inspiration of holy lives. Among his earliest publications were biographies of the Presbyterian Thomas Halyburton (1739), of a Roman Catholic, the Marquis de Renty (1741), and of a Methodist, Hannah Richardson—also published in 1741, but this time prepared by Charles Wesley. John's *Christian Library* abounded with biographies, ranging from the martyred St. Polycarp through Philip Melancthon, John Calvin, Sir Philip Sidney, and Richard Hooker, to John Donne and George Herbert. In 1744 Wesley published *The Case of John Nelson*, his pacifist stonemason preacher who was impressed as a soldier and braved every threat to preach to the officers and men until he was released on an exchange—an exciting story which eventually formed a part of Nelson's better known *Journal*, which passed

through scores of editions and is still being reprinted. "A Short Account . . ." and "The Life and Death of . . ." became familiar (and apparently extremely popular) elements in the titles of Methodist publications, and in his *Arminian Magazine* Wesley ran a regular monthly feature of improving biography.

Wesley's largest devotional work was the fifty-volume *Christian Library*. This did indeed include a little speculative theology, but it was chiefly given over to what he called "practical divinity," namely, either purely devotional writing, or theology applied to everyday living. He began with sparse selections from the early Church Fathers, devoted over three volumes to John Fox's *Acts and Monuments of the Christian Martyrs*, and thus arrived at the writings of the Puritans, which occupied the bulk of the work. He included books which had exercised an important influence upon his own devotional growth, such as Jeremy Taylor's *Rules of Holy Living*, which in 1725 had prompted his keeping of a diary in order to maintain a check on his spiritual development, this in turn leading to his famous *Journal* and to the only less famous journals of many of his preachers. The *Christian Library* included not only that popular Anglican religious classic, *The Whole Duty of Man*, Pascal's *Thoughts on Religion*, RICHARD ALLEINE'S *Vindiciae Pietatis* (from which the Methodist COVENANT SERVICE was derived), and *Devotions for Every Day of the Week*, revised by Non-Juror George Hicckes from the manual by Roman Catholic John Austin, but Richard Baxter's *Saints Everlasting Rest*, John Bunyan's *Holy War*, and even the Shorter Catechism of the Westminster Assembly—all, of course, suitably abridged.

The *Christian Library* summarizes and symbolizes the conglomeration of devotional literature which Wesley had been providing for his followers ever since publishing his *Forms of Prayer* in 1733, and which he continued to provide both through separate publications and in his monthly magazine until his dying day. The *Arminian Magazine* was founded in 1778 as an antidote to Calvinist extremes. Continued as the *Methodist Magazine* and the *Wesleyan Methodist Magazine*, it retained the affection of the Methodist public until the present century, and was undoubtedly the most widely read periodical throughout Methodism. Similar magazines arose in the divergent branches of nineteenth century Methodism both at home and overseas, and formed one of the major elements (along with the Bible and the hymnbook) which secured a measure of continuity in Methodist devotional life.

The generation of Methodists following Wesley's death, in America as well as in the British Isles, maintained the patterns of devotion exemplified and instilled by him. They were assiduous at public worship, many of them (in England at least) continuing to attend both parish church and Methodist chapel each Sunday; they communicated frequently; they were constant in private and often in family prayers; daily they read their Bibles and meditated thereon; many of them kept spiritual diaries. Religious biography was their favorite literary diet. HESTER ANN ROGERS became familiar on both sides of the Atlantic through her *Experience and Spiritual Letters*, usually together with THOMAS COKE'S *Funeral Sermon*, and in various forms these passed through scores of editions during the first half of the nineteenth century, and indeed remained in print in both England and America until the beginning of the twentieth century.

In general Methodists were nurtured largely upon the

literature which Wesley had supplied. Alongside his *Explanatory Notes upon the New Testament* on their shelves appeared a succession of Bible commentaries by his preachers: Thomas Coke (six volumes, 1801-3), JOSEPH BENSON (six volumes, 1815-18), ADAM CLARKE (eight volumes, 1810-26), and JOSEPH STUTCLIFFE (two volumes, 1834). Adam Clarke's famous *Commentary* created something of a furor in his own day because of what seemed somewhat advanced views on several points, but it proved the scriptural mainstay of the Methodists (after Wesley's *Notes*) for over a century, and is still in demand, especially among the more conservative.

Several of the Roman Catholic devotional works to which Wesley had introduced his contemporary followers retained at least a measure of popularity. The life of De Renty passed through three editions from 1803-30, and the extract from Thomas á Kempis's *Imitation of Christ* through thirty from 1793-1830, nearly half of these in the U.S.A. The perennial appeal of Wesley's *Extract of the Christian's Pattern* has continued to this day. His greatly abridged edition of Baxter's *Saints' Everlasting Rest* remained in print past the middle of the century, with over thirty editions, mostly in America, as did William Law's *Serious Call* with seventeen—again mainly American. Other popular reprints from the *Christian Library* were Baxter's *A Call to the Unconverted* (eight editions, 1792-1810) and JOSEPH ALLEINE'S *An Alarm to Unconverted Sinners* (fifteen editions to 1818, and one in 1841). Far more welcome, however, was JOHN NELSON'S *Journal*, which went through twenty editions from 1792-1830, a further seventeen by 1860, and another ten by the end of the century. Most popular of all was Wesley's famous *Collection of Hymns*, which retained its basic pattern until it was completely reshaped in 1904, though it was enlarged by supplements in 1831 and 1876. It is quite impossible to say how many editions were published, but there were at least a hundred before 1831, and many more after that date. Obviously its main use for most people was in public worship, but countless biographies attest to its widespread use in private devotions.

This strong dependence upon Wesley was especially notable, of course, within Wesleyan Methodism, but it was true also to a limited extent in the Methodist offshoots. Whatever controversial differences existed, these rarely concerned spiritual life, except that the PRIMITIVE METHODISTS rejected the Wesleyan love for liturgical worship in general and for the *Book of Common Prayer* in particular. It was they who developed most fully a fervency of prayer both in the CAMP MEETINGS, in regular worship, and in PRAYER MEETINGS held after public worship. The "Prims" also developed their own somewhat rough-hewn hymnology under the leadership of HUGH BOURNE, with far less dependence upon Wesley's book than was the case with the METHODIST NEW CONNEXION, the BIBLE CHRISTIANS, and the UNITED METHODIST FREE CHURCHES.

Although nineteenth century British Methodism bred many worthy writers—name only RICHARD WATSON, THOMAS JACKSON, and JAMES EVERETT—no one directed and inspired their devotional life as had Wesley. Perhaps that arch-controversialist Everett came nearest, with a series of popular Methodist biographies, the best known being a life of Sammy Hick entitled *The Village Blacksmith*, which went through at least twenty editions on both sides of the Atlantic during the forty years following its first publication in 1831. A major devotional landmark

was set up in 1856 when an Irish ex-missionary, WILLIAM ARTHUR, published *The Tongue of Fire, or the True Power of Christianity*. This saw eighteen editions in three years, and was commemorated by a centenary edition in 1956.

By the middle of the nineteenth century, however, the growing church-consciousness of the Methodist societies not only diminished their numbers attending Anglican worship but led in some areas to strong church-versus-chapel feuds. An additional nudge away from the Church of England was afforded by the Oxford Movement, and the Romeward tendencies of many Anglican leaders fostered an anti-liturgical trend in Methodism. This affected private devotions as well as public, and the catholicity exemplified in Wesley's publishing activities was replaced by an unreadiness to explore new horizons in devotional literature. Methodist spirituality seems to have been turned out almost solely from the molds created in Wesley's day, but many forgot the secret of imparting the spiritual glow. To the reprints of a dwindling few of Wesley's publications, however, especially of his hymn-books, were added innumerable new biographies and sermons, most of them of little permanent significance. The best-loved and most typical biography of this period was of a Bible Christian, F. W. BOURNE'S *The King's Son or, A Memoir of Billy Bray*; this was first issued in 1871, went through six editions in less than two years, and no fewer than thirty-five by the end of the century.

Towards the close of the Victorian era Methodist biographies gave place slightly before a flood of fictional accounts of Methodism in the "good old days," especially in the slowly disappearing rural communities. Best known to the general public were the novels of Joseph and Silas K. Hocking, both United Methodists, but for Wesleyans there was no one to touch MARK CUY PEARSE, especially with his *Daniel Quorm and his Religious Notions*. Along with its promise of more things to possess, more activities to pursue, the advance of technology was not only swallowing up the quiet countryside but infusing complexity and haste into the lives of everyone. Darwin and Huxley had sown seeds of doubt among the theologians, and even the man in the pew was no longer as afraid of hell or as desirous of heaven as his forefathers had been. These nostalgic novels betrayed the fact that the days of deep and unselfconscious piety were largely passing, for the Methodists as for others.

Even the typical Methodist institution of the class meeting was in decline, and for most the BAND meeting was little more than a dim memory. Methodists were becoming less inclined either to exercise rigorous self-discipline in their private devotional life or to subject themselves to the spiritual discipline of their peers.

The institution of family prayer, in which the Wesleyans themselves had been reared and which they had successfully promoted among their followers, was engaged in a struggle for survival. At the same time the Methodists were tightening their patterns of worship, which became much more formal, and in some churches highly liturgical, though saved from barrenness by the Wesleys' hymns.

Even the hymns, however, were inevitably regarded with less favor by the many whose theology and spiritual experience did not vibrate on the same wavelength as that of many of the hymns which they had inherited, and by the end of the century drastic revision of the hymn-book was demanded. Uneasiness about the subtle changes taking place, however, seem to have been somewhat soft-

ened by sentimental reminiscences inspired by reading the latest magazine story or novel about "old time Methodism."

The liberalizing process continued at an accelerated pace into the twentieth century. In reaction there was a rebirth of interest in Wesley's catholic spirituality, both for its own sake and as an instrument of the ECUMENICAL MOVEMENT. This led to the formation of the Methodist SACRAMENTAL FELLOWSHIP. There was also a growing realization that the documented story of Methodism itself could offer valuable assistance in the pursuit of a whole Christian life in these disturbing days, whether as escape or as inspiration for spiritual renewal. This increasing interest in Methodist history led to the formation and steady growth of the WESLEY HISTORICAL SOCIETY, and the bicentenary of Wesley's conversion in 1938 gave a new fillip to Wesley studies. The patterns of Methodist devotion continue to change, and no one can forecast with certainty whether Wesley will return to dominate the scene once more. It seems safe to claim, however, that as long as there is a Methodist Church there will remain a spiritually-minded nucleus who will see in the two Wesley brothers not only the founders of a great church but the fathers of a great flow of Christian spirituality.

Nevertheless Methodism, both in Britain and elsewhere, has rapidly become less narrowly pious and more ecumenical in approach to the life and literature of devotion. No longer is Methodist reading largely confined to the authors of its own denominations, and Methodist publishing houses number among their authors leaders from other churches—and from no churches. On the other hand a few books by Methodist writers have exercised worldwide influence—to instance only E. STANLEY JONES's *Christ of the Indian Road*, LESLIE D. WEATHERHEAD's *The Transforming Friendship*, and some of the writings of DONALD SOPER and W. E. SANGSTER. American Methodism's *The Upper Room* is the most widely used devotional periodical in the world.

It may be suspected that unquestioning piety is gradually on its way out, or at least in eclipse, but the new generation of Methodists nevertheless evidences genuine devoutness in other ways: in a dedication to social justice, in the honest exploration of the nature and purposes of God, in the adventure of applying Christian principles to changing cultures and an expanding universe, in helping bring together the severed members of Christ's Body. All this would surely be commended by the founding father of Methodism, himself one of the greatest adventurers in spiritual revolution, who might well have said: "Let the patterns change, so the purpose remains the same, of giving glory to the most high God." (See also WORSHIP.)

L. F. Church, *Early Methodist People*. 1948.

_____, *More About the Early Methodist People*. 1949.
Davies and Rupp, *Methodist Church in Great Britain*. 1965. Especially Vol. I, 183-209 and 259-73.

A. Raymond George, "Private Devotion in the Methodist Tradition," *Studia Liturgica*, II, 223-36. September 1963.

Hodges and Allchin, *Rapture of Praise*, 1966.

G. S. Wakefield, *Methodist Devotion*. 1966. FRANK BAKER

DEWART, EDWARD HARTLEY (1828-1903), Canadian minister and writer, was born in Cavan County, IRELAND, in 1828. At the age of six he came to Upper Canada with his parents, who settled in Peterborough County.

Dewart was educated in the local schools and at the

Toronto Normal School. He taught in the public schools for a few years, but in 1852 he was taken on trial by the CANADA CONFERENCE. Ordained in 1855, he was for a time a circuit minister.

In 1869, Dewart was elected editor of *The Christian Guardian*, a post which he held until 1894. To his post he brought the erudition, interest in education, and the literary skills which he had acquired. *The Guardian* thus continued to be a great newspaper, but one which became increasingly unresponsive to the needs of the church. Its editor believed that he should not be "an organ grinder, turning out the tunes which others have composed"; rather he should seek "not only to express but also to form public opinion." Accordingly, he vigorously opposed the union of 1883-84 along with other theological and ecclesiastical changes.

Apart from his work on *The Guardian*, Dewart helped to effect the union of 1874. He was a member of the VICTORIA UNIVERSITY board of regents and vice-president of the Ontario Ladies' College (Whitby). He published *Selections from Canadian Poets* (1864), whose introduction was a remarkably cogent plea for the promotion of Canadian literature, and many poems of his own composition.

Undoubtedly, Dewart, who received a doctorate from Victoria in 1879, helped significantly to raise Methodist literary and intellectual standards, and to focus the attention of Canadians on the problems of creating their own culture. Of him, as of John Knox, it might be said: "Here lies one who never feared the face of man."

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.

C. F. Klinec, *Literary History of Canada*. Toronto: University of Toronto Press, 1965.

Minutes of the Toronto Methodist Conference, 1904.

G. S. FRENCH

DEWEY, HALSEY E. (1895-), American lay missionary of the M. E. Church, was born in Ruthven, Iowa, Dec. 7, 1895. He was a graduate of Iowa State College, with a degree in animal husbandry. Ordained in 1923, he began a ministerial career that included preaching, teaching, and healing. He quickly realized that the people of INDIA needed the preaching of the Gospel even more than they needed help in animal husbandry, agriculture, and medicine, but that the Gospel can be much more effectively communicated when preaching, teaching, and service are combined. Dewey ministered to all people, Europeans and Americans, Indian Christians, Anglo-Indians, Hindus, Moslems, Parsees, Jews, and Animists. He served for some years very successfully as principal of Mount Hermon School, Darjeeling.

He developed a strong interest in the Santals, members of an ancient aboriginal tribe, and helped to develop lay and ministerial leadership for their congregations. They have become an articulate Christian people, determined to achieve and to help others achieve the abundant life.

His wife, the former Hattie Hepperly, of Nebraska, came to India in 1922 to teach domestic science in ISABELLA THORBURN COLLEGE. They were married a year later. She died in 1958.

After independence, a government-promoted program of industrialization produced new colonies in an area of Bengal and adjoining Bihar, which were recognized by comity agreements as territory for Methodist work. Dewey

gave invaluable help to Indian district superintendents, pastors, and laymen in welding people from varied denominational backgrounds and with different mother tongues into a dozen Methodist congregations.

The **BENGAL CONFERENCE** has twice elected H. E. Dewey to represent them in **GENERAL CONFERENCE** and repeatedly in the Central Conference and the Executive Board of Southern Asia.

B. T. Badley, *Southern Asia*. 1931.

Journal of the Bengal Conference, 1921-60.

J. WASKOM PICKETT

DeWOLF, I. HAROLD (1905-), American theologian and dean of **WESLEY THEOLOGICAL SEMINARY**, was born at Columbus, Neb., Jan. 31, 1905, son of Lotan Reid and Elsie (Cook) DeWolf.

He was educated at **NEBRASKA WESLEYAN UNIVERSITY**, A.B., 1924; S.T.D. (honorary), 1948; **BOSTON UNIVERSITY**, S.T.B., 1926; Ph.D. (Borden Parker Bowne Fellow in Philosophy), 1935; postgraduate study at the University of Nebraska, 1929-30.

He was admitted on trial into the **NEBRASKA CONFERENCE** of the M. E. Church in 1922, was ordained **DEACON** in 1925, admitted into full connection and ordained **ELDER** in 1926. His pastorates in Nebraska were: Spring Ranch, 1921-22; Lincoln Heights, 1922-23; Asbury, LINCOLN, 1923-24; Normal, Lincoln, 1926-28; 2nd Methodist, Lincoln, 1928-30; Arnold, 1930-31 (all Methodist churches); Central Congregational Church, Dracut, Mass., 1931-36.

He served as lecturer, logic to professional philosophy, Boston University, 1934-44; professor of systematic theology there, 1944-65; University lecturer, 1961-62; dean and professor of systematic theology at Wesley Theological Seminary, 1965- . He was visiting lecturer, University of Southern California, summer, 1950; **GARRETT THEOLOGICAL SEMINARY**, summer, 1959; Wellesley College, 1960-61; special consultant on theological education, Central Africa, 1955-56, 62-63. He is a member of the American Theological Society and was its president 1961-62, National Academy of Religion, American Philosophical Association, and American Society of Christian Ethics.

He is the author of *The Religious Revolt Against Reason*, 1949; *A Theology of the Living Church*, 1955, revised, 1960; *The Case for Theology in Liberal Perspective*, 1958; *Present Trends in Christian Thought*, 1960; *The Enduring Message of the Bible*, 1960; *Teaching our Faith in God*, 1963.

He was married to Madeleine Elizabeth Marsh, June 15, 1940. Their children are: Donald Jesse, Elaine Lucile (Mrs. Francis Vincent Lombardi), Daniel Lotan, Edward Marsh.

Who's Who in America, 1966-67.

Who's Who in The Methodist Church, 1966.

J. MARVIN RAST

DE WOLFE, CHARLES (1815-1875), Canadian minister and theologian, was born at Wolfville, Nova Scotia, May 30, 1815. As a young man he began to study law, but was converted and decided to enter the Methodist ministry. Trained at the Wesleyan Methodist Theological Institute, Hoxton, England, he was ordained in 1838 at **CITY ROAD CHAPEL, LONDON**.

After his ordination, the missionary society posted him to his native province where he preached until 1848, when

he transferred to the Canada Conference. Returning to Nova Scotia in 1855 he served in several circuits. In 1860, however, he was stationed at Sackville and was given the oversight of the students at Mount Allison Academy who had been recommended as candidates for the ministry. The following year, Conference directed that Charles De Wolfe, "one of our most accomplished scholars and best theologians," be appointed Charles F. Allison Professor of Theology, the founder having bequeathed funds for this purpose. De Wolfe continued in this post until his retirement in 1870.

Honored by **VICTORIA UNIVERSITY** with a doctorate of divinity in 1862, De Wolfe was elected president of the Conference of Eastern British America in 1863. To his brethren he was a silver-tongued orator of deep learning, classic speech, and polished wit. He died on June 9, 1875.

C. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.

G. S. French, *Parsons and Politics*. 1962.

T. W. Smith, *Eastern British America*. 1890.

E. A. BETTS

DEWSBURY CHAPEL CASE was an incident in the institutional development of eighteenth century British Methodism. Dewsbury is a town in Yorkshire, and the need for a larger chapel there led to a scheme inaugurated in 1788 when money was raised on the basis of a definite promise made by the trustees that it would be settled on the usual Wesleyan Methodist **TRUST DEED**. When the building was complete the trustees refused to keep their promise and claimed the right to decide on the appointment of preachers. This was a burning issue and had caused a prolonged struggle in **LEEDS** in 1782: the official trust deed then worked out gave the Conference the right of appointment. In the case of Dewsbury negotiations were fruitless, and the Conference of 1789 decided to sanction the building of a second chapel in accordance with the official regulations. The first building became independent.

E. BENSON PERKINS

DHANJIBHAI, YUSAF (1869-1924), and **GANGU** (1873-1951), were brothers and greatly loved early ministers in Gujarati Methodism. Their parents, Dhanjibhai and Motibai Lalji, were Hindu domestic servants, employed by a Mr. Garmet, an engineer in Baroda and an active Christian. When army officers, converted in **WILLIAM TAYLOR'S** services in **BOMBAY**, started Methodist meetings in their homes, Garmet joined them. A number of servants and their children were won to Christ, among them the parents of Yusuf and Gangu.

Yusaf was baptized in 1881, and became eager to learn all the could about the Bible. He was assisted in many ways by members of the English Language Church. He became a teacher in an Irish Presbyterian mission school, but when a Methodist school was opened in Baroda, he transferred. In the meantime, Gangu had begun working with the missionaries, accompanying them to the villages and singing and playing the violin in their meetings. In 1896, both brothers were given local preachers licenses, having passed the necessary examinations. Yusuf was admitted to the Annual Conference in 1899 and Gangu in 1901. Yusuf joined Edwin Frease in establishing the Evangelistic Training School, out of which developed the Florence B. Nicholson School of Theology, of which first A. A. PARKER and then R. D. Bisbee were principals.

Yusaf served as vice-principal until his death in 1924.

While Yusaf was training young men for the ministry, his younger brother was giving fatherly care to boys in the boarding school and helping scores of them to an experience of Christ that made them eager to serve God and man by acquiring advanced education. The partnership of these brothers in Christian education contributed substantially to the development of both ministerial and lay leadership for Methodism in Gujarat State.

J. WASKOM PICKETT

DHARUR JATRA, a Christian type of meeting in INDIA, is a powerful institution in Hinduism. The term, "Jatra" is more widely used in South India than in the North, but the institution, under different names, has been a feature of Hindu religious practice all over India for many centuries. The Dharur Jatra is very Christian. It was founded by two young M. E. missionaries, EARL ARNETT SEAMANDS and Marcellus Dow Ross in 1923. These young men had been richly blessed in CAMP MEETINGS in the United States and had become fast friends and fellow district superintendents in adjoining districts in India. As they talked and prayed about their task and for the pastors and congregations that looked to them for leadership, they decided that the American camp meeting and the Indian Jatra might be brought together to form a distinctively Christian kind of religious meeting. They determined to invite the most concerned of their preachers and laymen from the two districts to come together for Bible study and prayer. At the time and place appointed, a group of more than 100 Christians gathered in an open area beside a travelers' well, called locally Bondla Bhavi. Most of them were evangelists, but they gathered as seekers. They felt the need for a Pentecostal experience—some as they started their meeting, and others as they heard the young missionaries preach and testify. Almost without exception, all experienced a personal Pentecost. Returning to their work, they demonstrated power and faith that had been previously lacking in their ministries.

After three years the need for a better location that could become a permanent site for such meetings was so strongly felt that a search was started. A plot of eight acres of suitable land was found near the village of Dharur, and money was immediately provided for its purchase. During the Second World War, restrictions on travel interrupted the annual meetings. But after the war they were started anew, and have grown in favor year by year. In recent years attendance has averaged around 7,000, and the meetings have profoundly affected the quality of life in Methodism and in several other churches in South India. The church in the Hyderabad and SOUTH INDIA CONFERENCES has grown much more rapidly during this time than in any other part of India. Education and church construction have also made remarkable progress.

Minutes of Hyderabad and South India Conferences, 1925-68.

J. WASKOM PICKETT

DHOBIA, KLASS (some manuscripts refer to him as Klass Oliphant) was born in Zebedela's tribe in the Northern Transvaal, and went to Colesberg in the Cape Colony to look for employment. There he was converted by Wesleyans and attended their school. He returned to his tribe to preach but the chief drove him away, and he joined

another section of the tribe living on the Aapjies River near Pretoria in 1873. Here he preached and taught in the kraals of his people and eventually erected a fairly substantial church building of mud and thatch which was opened on Christmas Day, 1881. By this time there were seventeen members, two on trial and fifty-four seeking baptism. He had received occasional visits from George Blencowe and GEORGE WEAVING. OWEN WATKINS, the Chairman, visited the area in January 1882 and incorporated the Society into the new District.

Journal of the Methodist Historical Society of South Africa. Vol. III, No. 2 (October 1958).

Minutes of South African Conference, 1939. D. C. VEYSIE

DHULIA was the only mission station of the METHODIST PROTESTANT CHURCH (U.S.A.) in INDIA at unification in 1939. The work at Dhulia was started by two women missionaries who arrived in India late in 1905. They had no sponsorship, but worked with the great Pandita Rama-bai at Khedgaon, and while thus engaged they learned the Marathi language. Later they made their work over to the M. P. Church. Dhulia lies within Maharashtra State, 215 miles northeast of BOMBAY.

A day school, started in 1905, was maintained until 1934, when it was made over to the municipality; however, the mission retained hostels for Christian boys and girls attending the school.

The four missionaries who were in Dhulia at the time of unification united with the BOMBAY ANNUAL CONFERENCE or its adjunct, the Bombay Woman's Conference. They were JESSE F. MINNIS, of the Annual Conference, and Mrs. Minnis, Edith Lacy, and Mildred Miskinen, of the Woman's Conference.

A thirty-five-bed hospital, equipped with an X-ray machine and air-conditioned operating theater, and an outpatient service that treated about 15,000 patients annually, was under the direction of Dr. Edith Lacy.

Full integration of the station and the local church in the Bombay Conference was quickly established. Dhulia is the headquarters of a district by that name in the Bombay Annual Conference.

Minutes of the Bombay Conference, 1940-68.

J. WASKOM PICKETT

DIAKONISSENHAUS BETHANIEN. (See ZURICH, Switzerland.)

DICKERSON, WILLIAM FISHER (1844-1884), American bishop of the A. M. E. Church was born in Woodbury, N. J., on Jan. 15, 1844, the son of the Rev. Henry and Sophia Dickerson. He was educated at Lincoln University, Pennsylvania, receiving the A.B. degree there and the honorary D.D. degree from WILBERFORCE UNIVERSITY. He was admitted to the New York Conference in 1870 after having been ordained DEACON in 1868 and ELDER in 1871. He was a pastor in MASSACHUSETTS and NEW YORK. Elected to the episcopacy at thirty-six years of age in 1880, he was assigned to the Sixth District (SOUTH CAROLINA and GEORGIA) of his church. He was the first A. M. E. bishop to hold the A.B. degree. He died Dec. 19, 1884. One of his sons served in the A. M. E. ministry for many years.

R. R. Wright, *Bishops (AME)*. 1963. GRANT S. SHOCKLEY

DICKEY, JAMES EDWARD (1864-1928), American bishop, was born at Jeffersonville, Ga., May 11, 1864, the son of James Madison and Elizabeth (Thomas) Dickey. His father was a Methodist itinerant. Dickey held the A.B. (1891) and the LL.D. (1915) from EMORY and the D.D. (1903) from KENTUCKY WESLEYAN. He married Jessie Munroe, Sept. 9, 1891, and they had three daughters and one son. He joined the NORTH GEORGIA CONFERENCE in 1891 and was appointed professor at Emory College, 1891-99. He was pastor of Grace Church, ATLANTA, 1899-1902, and president of Emory College, 1902-15. Returning to the pastorate, he served First Church, Atlanta, 1915-20, and First Church, Griffin, 1921-22. He was secretary of education for his conference, 1920-21. A delegate to the General Conference four times, 1910-22, he was elected bishop in 1922. He had charge of conferences in TEXAS and NEW MEXICO, 1922-26, and in KENTUCKY and ILLINOIS, 1926-28. Dickey served as a trustee of Emory College, as a delegate to the ECUMENICAL METHODIST CONFERENCES of 1911 and 1921, and as a member of the Methodist unification commission, beginning in 1918. He was a conservative, a man of the old school who dressed and looked like a gentleman and a statesman. A good speaker, at the opening of the 1918 General Conference in Atlanta he turned what might have been a perfunctory word of welcome at ten o'clock at night into a brilliant, stirring address which no doubt contributed to his elevation to the episcopacy in 1922. Dickey was one of the minority of Southern bishops who opposed Methodist unification in the 1920's. He died at Louisville, Ky., April 17, 1928, and was buried in Atlanta.

The Christian Advocate, April 26, 1928.

Elam F. Dempsey, *Life of Bishop Dickey*. Nashville: Cokesbury, 1937.

F. D. Leete, *Methodist Bishops*. 1948. JESSE A. EARL

DICKEY, SARAH ANN (1838-1904), teacher and champion of the Negro, was born at Brown's Run in southwestern Ohio. Her mother died when she was eight, and since the family numbered eight children, her father was compelled to send her away to work on a farm. Until she was sixteen, Sarah Dickey had only a few weeks' schooling. Then she joined a family who permitted her to attend school and within three years she received her teacher's certificate, in spite of rising at four, working until school time, and again after school until ten o'clock, when she was free to study.

Her first teaching assignment at age twenty required a daily walk of eighteen miles. Her sympathies for the Negro prompted her to apply to the Mission Board of the United Brethren in Christ for service in Sierra Leone but she was not accepted.

In 1863, the United Brethren Mission Board opened a Freedman's Mission in Vicksburg, Miss. Sarah Dickey was one of three women teachers assigned to teach the emancipated Negroes pouring into Vicksburg. For two years she taught in that school until the withdrawal of the occupying Union Army caused the school to close.

Penniless, she went to Mount Holyoke Seminary in Massachusetts and worked her way through the four years. While there her driving compulsion was to return to Mississippi to establish a school for Negro girls.

In 1870 she was back in Mississippi, teaching in a Negro school in spite of great resentment and threats to her life.

By 1874 the first classes were conducted in Mount Hermon Seminary, a Negro girls' school established by Sarah Dickey at Clinton, Miss.

Since no organization sponsored it, Miss Dickey was compelled to spend several months annually traveling in the North to solicit funds. In 1896, on one of these trips she was ordained by the Miami Conference as one of the first women ministers of the United Brethren Church, the denomination in which she had her membership since her twentieth year.

Her school continued for twenty years after her death, Jan. 23, 1904, then closed. She was buried in Clinton, Miss., on the school grounds. The book *Dauntless in Mississippi, The Life of Sarah A. Dickey*, written by a former Mt. Holyoke teacher, tells the story of this courageous woman.

Helen Griffith, *Dauntless in Mississippi, The Life of Sarah A. Dickey*. South Hadley, Mass.: Dinosaur Press, 2nd ed. 1966. MARY McLANACHAN

DICKHAUT, JOHN WILSON (1913-), American minister and president of the METHODIST THEOLOGICAL SCHOOL, Delaware, Ohio, was born at Mount Vernon, Ind., Feb. 11, 1913, son of John and Mary (Wolfe) Dickhaut.

He was graduated with the B.A. degree from Marietta College in 1935, B.D., GARRETT SCHOOL OF THEOLOGY, 1938. He was awarded the D.D. degree from Ohio Northern University, 1955, and from OHIO WESLEYAN UNIVERSITY, 1959. He also holds the S.T.D. degree from BALDWIN-WALLACE COLLEGE, 1958, and L.H.D. from Rio Grande College, 1962. He was married to Margaret Sapp on June 30, 1939.

He joined the OHIO CONFERENCE, M. E. Church, 1937, and served a number of pastorates in OHIO. He became superintendent of the Dayton, Ohio, District, 1954-55, and of the Columbus District, 1955-57. He was director of Methodist Theological School, Delaware, Ohio, 1957-59, and since 1959 has been president of that institution. He has been a member of the Board of Education of the Ohio Conference since 1960. He was a delegate to the GENERAL CONFERENCE of 1964, and since 1964 has been a member of the Ecumenical Council.

Who's Who in The Methodist Church. 1966.

J. MARVIN RAST

DICKIE, MICHAEL (1863-1939), naturalized American preacher and missionary to BRAZIL, was born in Lisburn, IRELAND, on Oct. 16, 1863. After coming to the United States, he became a Methodist preacher, and was licensed at the Broad Street Church in RICHMOND, Va. He was accepted by the Board of Missions and sent to Brazil with his wife, Bella, in 1888. On July 30 of that year, he was ordained a local DEACON, and in August, 1890, an ELDER at the Brazil Annual Conference, by Bishop J. C. GRANBERY.

Dickie served as pastor and presiding elder, and built several small churches. During his ministry of nine years at Central Church, SÃO PAULO, he was instrumental in building the beautiful temple in which the congregation worships to this day and was effective in calling men to Christ. His rich, beautiful voice added to the Gospel's appeal.

After the death of Bella in January, 1899, Dickie married Julia Coachman about 1910. She was a descendant

of the distinguished Coachman family that emigrated to Brazil after the Civil War, and was always very active in the church. She too was musical, and compiled and edited a hymnal, *Aleuias*, which was published by the Methodist press. There were no children by either marriage.

Dickie retired in January, 1935, and died in São Paulo, on Jan. 14, 1939, after fifty-one years of service in Brazil. At his request before dying, Luiz Gonzaga de Macedo, who had been converted under his preaching, conducted the funeral service. He is buried in the Protestant Cemetery in São Paulo.

LUIZ GONZAGA DE MACEDO

DICKIE, SAMUEL (1851-1925), American layman prominent in the prohibition movement and college president, was born June 6, 1851 in Burford County, Ontario, Canada. His parents moved to Lansing, Mich. in 1858.

He was educated in the Lansing public schools and at ALBION COLLEGE, where he received a B.S. degree in 1872, an M.S. degree in 1877, and an honorary LL.D. degree in 1900 in recognition of his work in the national prohibition movement.

Dickie taught in Dansville, Mich. and later became superintendent of schools in Hastings, Mich. In 1877, he returned to Albion College as professor of astronomy and mathematics. During this period he became interested in the prohibition campaign, and delivered many speeches strongly favoring prohibition. In 1884 he was named chairman of the Prohibition Party at its national convention, and was an unsuccessful candidate in the Michigan gubernatorial election of 1886.

He resigned in 1887 from the Albion faculty to become chairman of the Prohibition Party's national committee, serving for thirteen years. He was elected mayor of Albion in 1896.

For ten years, 1890-1900, Dickie edited *The Citizen*, a prohibition periodical, in addition to his work as national committee chairman. He resigned his party post to become co-publisher of a prohibition newspaper, *The New Voice*, and was immediately elected vice-chairman of the national committee.

In 1901, Dickie returned to Albion College as president of the school. His twenty-one years of service were marked by sound financial management as the college was able to retire a long-standing debt of \$92,000.

Samuel Dickie died Nov. 4, 1925, and was buried in Riverside Cemetery, Albion.

Gildart, *Albion College, 1835-1960, A History*.

Hollingshead, *Eminent and Interesting Albionians*.

Who Was Who in America, 1847-1942. ROBERT GILDART

DICKINS, ASBURY (1780-1861), a PHILADELPHIA book-seller and publisher and secretary of the United States Senate from 1836 to 1861, was the son of JOHN DICKINS, early pastor of Old St. GEORGE'S M. E. Church in Philadelphia.

Asbury Dickins was born in NORTH CAROLINA July 29, 1780, and lived most of his early life in Philadelphia. Later he lived for some years in Europe. Following his father's death in 1798, Asbury conducted a book business at 25 N. Second Street, and in 1801, he, together with John Dennie, published *The Port Folio* at Philadelphia, a political and literary weekly. The magazine compared favorably with the best magazines in England, and it is today a collector's item. Dennie spoke of Dickins as a

liberal man, one "who in literary negotiations is unaccustomed to measure talents with a two foot rule or to ascertain the exact quantum of mental labor with the vulgar arithmetic of a pitiable excise man." (Oberholzer, p. 170.)

From 1816 to 1833 Dickins was a Clerk in the United States Treasury Department under Secretary William H. Crawford. He is credited with having written Crawford's defense against the charges of Ninian Edwards, the Minister to Mexico. A Dickins letter in possession of the author of this article indicates that Dickins believed Crawford would eventually become President of the United States. From 1833 to 1836 Dickins served as Chief Clerk in the State Department and in 1836 he became Secretary of the United States Senate, an office which he held at the time of his death in Washington in 1861.

Appleton's Cyclopaedia of American Biography.

Joseph Jackson, *Literary Landmarks of Philadelphia*. Philadelphia: David McKay Co., 1939. Pp. 77, 78, 183.

E. P. Oberholzer, *The Literary History of Philadelphia*. Philadelphia: George W. Jacobs and Co., 1906. P. 170.

FREDERICK E. MASER



JOHN DICKINS

DICKINS, JOHN (1747-1798), noted early American preacher and publisher, was born in London on Aug. 24, 1747, and was educated there and at Eton College—which was quite a distinction at the time. He came to America sometime before 1774, was converted in VIRGINIA and became a traveling preacher in 1777.

His first appointment was to the NORTH CAROLINA circuit. Then he went to the Brunswick Circuit, and in 1780 to the Roanoke. FRANCIS ASBURY visited him there and reported that "his voice is gone."

At Dickins' house on Fishing Creek in Halifax County, N. C., the first plan for a Methodist school in America was prepared, and the first money was given for Methodist education. The donors were Gabriel Long and a Mr. Bustion. Asbury called it "a Kingswood school in America." Presumably, it was to be in North Carolina and in-

deed a Cokesbury school was established in that state around 1793.

Dickins located at the end of 1780, perhaps because of his lost voice and also because he had married Miss Elizabeth Yancey. He settled in Halifax County, and Asbury visited him there again on April 5, 1783, and persuaded him to reenter the itinerant ranks and go to New York. Wesley Chapel, of JOHN STREET CHURCH, had been behind the British lines during the Revolution and had disappeared from the appointments, and Dickins was sent to revive it. Asbury wrote, "I prevailed with brother Dickins to go to New York, where I expect him to be far more useful than in his present station." Actually the church had functioned throughout the war under the care of its laymen. It is said that in the city Mrs. Dickins became the first woman ever to live in a Methodist parsonage.

John Dickins met THOMAS COKE when he arrived in 1784, sent by JOHN WESLEY to organize the Methodists into an independent church and consecrate Francis Asbury as superintendent. Coke spent his first night in America at the Dickins' parsonage, and to Dickins he first related the facts of his mission to America which the latter approved. Dickins must have unfolded his plan for a school. Coke wanted a college, and COKESBURY COLLEGE was established in Maryland by the ensuing CHRISTMAS CONFERENCE. So Dickins may be regarded in some sense as the father of Methodist education in America.

He was a member of the Christmas Conference and by it was elected to DEACON'S orders. And when the new Church had been agreed upon it was Dickins who made the motion to give it the name of Methodist Episcopal Church.

He returned to North Carolina and was appointed to travel the Bertie Circuit. While on this circuit he prepared, in 1786, the first *Discipline* in the form which came to be the guide for all subsequent issues.

He then went back to New York for three years. When the Methodist BOOK CONCERN was formed in 1789 Dickins became its first agent or superintendent; he had saved \$600—"125 pounds," he called it—and offered this to the conference to start the business. He remained in Philadelphia until his death, serving as BOOK STEWARD or BOOK AGENT and also serving St. George's Church there much of the time. As Book Steward he published 114,000 copies of books and pamphlets.

Dickins was the first author in American Methodism. He prepared and published a *Short Scriptural Catechism*, which NATHAN BANGS called "a body of divinity in a few words."

The first periodical he published was the *Arminian Magazine*. This was also a North Carolina product, conceived in 1789 at the conference at McKnight's Chapel. The preface of the first edition was signed by both Asbury and Coke at "North Carolina, April 10th, 1789." Two volumes were published, 1789 and 1790. It then disappeared to be later revived as the *Methodist Magazine* in 1818.

Thus John Dickins was responsible for the first school, the first collection for education, the first *Discipline*, and the first periodical. He was the first man in America to learn of Wesley's plan for the formation of the first Methodist Church in the world and he was the man who gave it a name.

John Dickins survived two scourges of yellow fever in Philadelphia. Although when the third dread visitation

came, he seems to have known that he faced certain death, but refused to abandon the post of duty. He wrote to Bishop Asbury, for whom he named his son, "I sit down to write as in the jaws of death. Whether Providence may permit me to see your face again in the flesh, I know not; but if not, I hope, through abundant mercy, we shall meet in the presence of God."

He died in the third epidemic of the disease on Sept. 27, 1798, and was succeeded as Book Steward by EZEKIEL COOPER. "What I have greatly feared for years hath now taken place," said Asbury. "Dickins the generous, the just, the faithful, skillful Dickins is dead."

The John Dickins family Bible is kept in the METHODIST PUBLISHING HOUSE library at NASHVILLE, TENN.

Dictionary of American Biography.

Dictionary of National Biography.

J. P. Pilkington, *Methodist Publishing House*. 1968.

M. Simpson, *Cyclopaedia*. 1881.

W. F. Whitlock, *Book Concerns*. 1903. LOUISE L. QUEEN

DICKINSON, PEARD (1758-1802), British Methodist, was born at Topsham, near Exeter, and intended to qualify as a surgeon. He read the *Journals* of JOHN WESLEY and WHITEFIELD and was eventually converted at a Methodist service. After graduating from Hertford College, Oxford, in 1783, Dickinson served as curate to VINCENT FERONET at Shoreham. In 1787 he was appointed as a reader at CITY ROAD CHAPEL.

P. Dickinson, *Memoirs*. 1803.

Methodist Magazine, xxv.

A. SKEVINGTON WOOD

DICKINSON, WILLIAM HALE, JR. (1913-), American minister and city pastor, was born in Paris, Texas, on July 20, 1913, the son of William Hale and Lucy (Davidge) Dickinson. He was educated at SOUTHERN METHODIST UNIVERSITY where he received the B.A. degree in 1937, the B.D. in 1946, and a D.D. from TEXAS WESLEYAN COLLEGE in 1960. He married Nina Sadler in 1937, and their children are James Walter and Lucy Ann. His appointments included Longview, Malakoff, Grapeland (all in Texas), associate minister of the Highland Park Methodist Church in DALLAS, 1946-58, and became pastor in 1958 of this large and influential church. He has served as a member of the Board of Publications, the Commission on Inter-Jurisdictional Relations, the Texas Governor's Commission for the Aging, and is a director of the Texas Children's Hospital and a member of the Board of Governors of Southern Methodist University. He is also a member of the Board of Trustees and the Executive Committee of SOUTHWESTERN UNIVERSITY. During the second World War, he served as CHAPLAIN in the United States Army from 1943 to 1945; and as an active reserve chaplain until 1964.

Who's Who in The Methodist Church. 1966.

N. B. H.

DICKINSON COLLEGE, Carlisle, Pa., traces its origin to 1773, although its charter was granted in 1783, the year in which the independence of the colonies was conceded by England. It was named for John Dickinson, a member of the Continental Congress and signer of the Constitution. He was the first president of the board of trustees.

The prime mover in the effort to attain a college charter was the distinguished Benjamin Rush of Philadelphia, a signer of the Declaration of Independence and one of



OLD WEST BUILDING, DICKINSON COLLEGE

the country's leading physicians. Rush believed that the civilization envisioned for the new nation depended "upon the right education of the youth" and that all ranks of people should "promote the growth of useful knowledge."

The college was under Presbyterian leadership until 1833, when the trustees voted to transfer it to the BALTIMORE CONFERENCE of the M. E. Church, and its first president under Methodist auspices was JOHN A. DURBIN. The college throughout its history has exerted a wide influence upon the Methodist Church of the middle eastern part of the nation. Four of the bishops elected by the Northeastern Jurisdiction since union were graduates of Dickinson College.

A chapter of Phi Beta Kappa was installed April 13, 1887, the first chapter in Pennsylvania. The college received a challenge grant of \$2,000,000 from the Ford Foundation in 1966. It grants the B.A. and B.S. degrees. The governing board has 50 trustees, forty-six elected by the board and four by alumni.

JOHN O. GROSS

DICKSON, JOHN (1820-1907), American minister and bishop of the United Brethren in Christ, was born near Chambersburg, Pa., June 15, 1820, the son of James Dickson. His childhood was that usual to farm families of the day—simple life, short terms in inferior schools and work for each member of the family. John had little interest in school until he was about nineteen years old. He entered an academy at that time and later taught school in PENNSYLVANIA.

Dickson was converted and joined the church in 1843.

He was given license to exhort by JOHN RUSSELL, PRESIDING ELDER, and a QUARTERLY CONFERENCE license soon followed. In 1847, he became a member of Pennsylvania Conference, and was given Annual Conference license by Bishop WILLIAM HANBY. He was ordained by Bishop JACOB ERB, Jan. 26, 1850, in York, Pa.

John Dickson and Mary Jane Adair were married Nov. 14, 1848. A son of these devout people, William Adair Dickson, was a minister in the Pennsylvania Conference, and a daughter, Dr. Madge Dickson Mateer, gave her life to missionary work in CHINA, in the Presbyterian Church.

Dickson proved to be a builder of churches and helper of the people. He refused many offices in the general work of the denomination. He was delegate to GENERAL CONFERENCE in 1861, 1865, and 1869, when he was elected a bishop and served until 1893.

Bishop Dickson was an able expository preacher and a clear and concise writer. He was of great influence in keeping members from leaving the church during the "secret society" controversy. After retiring as bishop, he continued to preach and write. He died Feb. 22, 1907, and was buried in Chambersburg, Pa.

A. W. Drury, *History of the UB*. 1924.

Koontz and Roush, *The Bishops*. 1950. TALBERT N. BENNETT

DICKSON, MURRAY S. (1915-1961), a leader in Methodist education in BOLIVIA and originator of many church projects, was born in Hillsboro, Texas, and received a B.S. degree in government and a M.A. in economics at SOUTHERN METHODIST UNIVERSITY. He studied toward a Ph.D. at Columbia University, and also attended



MURRAY S. DICKSON

PERKINS SCHOOL OF THEOLOGY, Union Theological Seminary, and Hartford Seminary. He studied the conference course of study in Spanish while in Bolivia and was ordained in First Methodist Church, HOUSTON, Texas, in 1952.

Dickson started his career as director of the WESLEY FOUNDATION in Austin, Texas. In 1941 he was sent by North American young people to the First Evangelical Young People's Conference in LIMA, PERU. On the boat he met Mrs. FRANK S. BECK, who changed his thinking about missionary work and inspired him to go to Bolivia. He married Nova Bryant, a graduate of Texas Woman's University, in 1942. Their children, Frances, Margaret, and George, were born in Bolivia.

In 1943 when the Dicksons went to Bolivia they served as teachers at the American Institute in COCHABAMBA. He was acting director of the institute from 1945-46 and director from 1951-53 and again during 1955 and 1956. He was director of the La Paz American Institute (Colegio Evangelico Metodista) in 1957. At various times he was pastor of the Union Church (English-speaking) and the Spanish-speaking Methodist church in Cochabamba. He was superintendent of the Central District of the BOLIVIA ANNUAL CONFERENCE during 1952, 1956, 1958, and 1959, and of the Northern District during 1957 and 1961. He also served as executive secretary of the annual conference during 1958, 1959, and 1961.

In 1960 Dickson was appointed executive secretary of the Latin American Mission Board of The Methodist Church. At this time he was also executive secretary of the LATIN AMERICAN CENTRAL CONFERENCE and was working on plans for the session to take place in 1962 at the time of his death. One of his last acts was to take part in a survey that led to reopening of Methodist mission work in ECUADOR by the Latin American churches.

Dickson lost his life in an automobile accident, along with Louis Tatom III, on the road to Caranavi on Dec. 16, 1961. The two men were en route to hold a fourth quarterly conference and deliver medical supplies.

The Knight Award of the Condor of the Andes, the highest that Bolivia gives to foreigners, was granted posthumously to Dickson as a teacher who had done much for Bolivian education. His name was placed on a list of great Cochabamban teachers on a monument in the city—the only Protestant, the only foreigner, and the only representative of a private school on the list. The United States Senate gave him honorable mention as an American who had done outstanding service abroad.

Dickson helped to draw up proposals that Bolivia should be a "Land of Decision" for The Methodist Church. He saw the importance of colonization in the lowlands around Santa Cruz, Montero and Caranavi and made the first steps to locate the church in these areas. Wesley Seminary, to train Bolivian pastors, was also his dream. His vision contributed to the church's involvement in the social development of Bolivia, especially in education, agriculture, health, and medicine.

Highlands Echoes. June 1961; February 1962.

Jim Palmer, *Red Poncho and Big Boots, The Life of Murray Dickson.* Nashville: Abingdon Press, 1969.

NATALIE BARBER

DIDSBURY COLLEGE, MANCHESTER, England, was opened as one of the THEOLOGICAL COLLEGES of the Wesleyan Methodist Church in Great Britain on Sept. 22, 1842. In 1945 the college was transferred to BRISTOL, thus giving a ministerial training center to the west of England. The lecture rooms were in the mansion which was in the grounds when purchased, but the students' living quarters were in a separate large building, which also housed the original chapel. Within recent years a new chapel and lecture rooms have been built, after the amalgamation in 1968 with WESLEY COLLEGE, Headingley, Leeds. The enlarged Didsbury campus is now known as Wesley College. Wesley College is an Associated College of Bristol University, and its tutors are recognized teachers of the university. Students are eligible to read for theological degrees at Bristol, and can avail themselves of other university facilities.

NORMAN P. GOLDHAWK

DIEFENDORF, DORR FRANK (1874-1953), American minister, editor, educator, was born in Canojoharie, N. Y., Aug. 9, 1874. He received the B.D. degree from DREW THEOLOGICAL SEMINARY, 1899, was ordained the following year and began his ministry at Chatham, N. J. in the NEWARK CONFERENCE, subsequently serving with exceptional ability churches in Ridgewood, Newark (Roseville); and EAST ORANGE (Calvary). He was a member of the Book Committee of the M. E. Church many years and contributing editor to the *Christian Advocate*, 1928-1932. A lecturer at Drew Seminary, beginning in 1921, he was given the chair of Practical Theology at DREW UNIVERSITY in 1933, and for ten years thereafter exercised in his professorship skilled understanding and gifted interpretations of practical problems. He influenced several generations of students in training for ministerial calling. In addition to Drew, he also studied at New York University, and received from DICKINSON COLLEGE the

D.D. degree in 1919. He was author of *The Christian in Social Relationships*, published in 1922, among other writings. He died in Madison, N. J., July 22, 1953.

Centennial History of the Newark Conference, 1957.
Journal of the Newark Conference, 1954.

VERNON B. HAMPTON



RALPH E. DIFFENDORFER

DIFFENDORFER, RALPH EUGENE (1879-1951), executive secretary of the Board of Missions of the M. E. Church and of The Methodist Church and often called a "missionary statesman," was born at Hayesville, Ohio, on Aug. 15, 1879. His parents were Frank and Addie L. (Arnold) Diffendorfer. He was educated at OHIO WESLEYAN UNIVERSITY, A.B., 1902; DREW THEOLOGICAL SEMINARY, B.D., 1907; and did postgraduate work at Union Theological Seminary in New York. Ohio Wesleyan awarded him the D.D. in 1925 and the LL.D. in 1942; ILLINOIS WESLEYAN UNIVERSITY, LL.D. in 1941; BOSTON UNIVERSITY, L.H.D. in 1950. On Nov. 4, 1903, he married M. Edna Saylor.

He was made assistant secretary of the EPWORTH LEAGUE Board (M. E. Church), 1902-04, and later became secretary of the Missionary Educational Movement, 1908. For a time he served as director of religious education at Washington Square Church in New York. He was a delegate to the first International Conference on Missionary Education in Holland in 1911; in later life he became a trustee of the University of Nanking, CHINA; a member of the executive committee of the Commission on Christian Education; and was also in the FEDERAL COUNCIL OF CHURCHES. He was also in the Missionary Commission's International Sunday School Association for a time.

In 1924 he became corresponding secretary of the Board of Foreign Missions and remained in this, or a comparable position, until Church union in 1939, when he became executive secretary of the Division of Foreign

Missions of the Board of Missions of The Methodist Church. In this position he remained until his retirement.

Diffendorfer came to have enormous influence in the Councils of the Church, and was a commanding figure in the missionary world of American Protestantism. He was a born executive, and his personality was all-pervasive in the meetings and administrative work of the Board of Missions. Bishop F. J. McCONNELL said of him that he would in a committee or conference "advance ten ideas in the course of a meeting—nine of these no good whatever, but the tenth worth everything everybody else had said for the past three days."

During his ten years as executive secretary, the second World War broke, and he took immediate command of the far-flung missionary empire of The Methodist Church throughout the world, giving directions by wire to each mission field in war-torn lands, and commanding missionaries as to safety moves that should immediately be made. The headquarters at 150 Fifth Avenue, New York, became in effect a foreign affairs office, and Diffendorfer earned the name that was frequently applied to him, of "missionary statesman." He resided at Madison, N. J., and commuted each day to New York, though he kept his conference membership in the ROCK RIVER CONFERENCE.

He retired on Aug. 31, 1949, but a formal recognition of his retirement was held in conjunction with the annual meeting of the Board of Missions at Buck Hill Falls, Pa., on Dec. 8 of that year. On that occasion he concluded the evening by telling something of his own career and thanking those present for supporting him all the while. He then asked leave to walk out with his wife through the assembled audience, and all stood in appreciation applauding. After retirement he took a leading part in helping to found an international Christian university in JAPAN.

He died on Jan. 31, 1951.

Clark and Stafford, *Who's Who in Methodism*. 1952.
C. T. Howell, *Prominent Personalities*. 1945.

N. B. H.

DILLARD UNIVERSITY, New Orleans, La., was founded by the FREEDMEN'S AID SOCIETY of the M. E. Church in 1869 as New Orleans University. In 1930, the school merged with Straight College, a Congregational school founded in 1869, to form Dillard University, named in honor of James Hardy Dillard, who had been an important influence in the improvement of Negro education. The university continues to maintain an organic relationship with both the United Church of Christ and The United Methodist Church.

New Orleans University operated Flint Medical College and the Sarah Goodridge Hospital. The medical school was discontinued in 1911, but the Flint-Goodridge Hospital continues as a unit of the university. The school continues the practice of two parent institutions, as it makes no distinction as to religion, race, or sex in the admission of students or selection of faculty.

The merger of the two colleges in New Orleans grew out of the interest of the General Education Board and the Rosenwald Fund. The first chief administrator of the merged school who pulled the organization together and selected the first faculty was Will W. Alexander, a Methodist minister, who, following the first World War, gave distinguished leadership in improving race relations in the South. Degrees granted are the B.A. and B.S. in Nursing. The governing board has seventeen trustees,



LAWLESS MEMORIAL CHAPEL, DILLARD UNIVERSITY

six elected by the Board of Education of The United Methodist Church, six by the Congregational Church, and five at large.

JOHN O. GROSS

DILLE, ELBERT RILEY (1848-1933), American minister. His education was in Frankfort Seminary, Indiana; the UNIVERSITY OF THE PACIFIC awarded the D.D. degree in 1886. Elbert R. Dille was considered the foremost preacher-pastor, evangelist-reformer of the California Conference in the closing quarter of the nineteenth century, and the opening years of the twentieth. He went from the farm to a year of service in the Union Army during the Civil War, and then had three years of schooling. At twenty-two he was received on trial in the NORTH-WESTERN INDIANA CONFERENCE and was appointed to "an eight weeks' circuit." Here he received the first of more than 4,000 persons he was during his career to take into the church on profession of faith.

Transferred to CALIFORNIA in 1873, in eight years he was in the foremost pulpits of the Conference—Central Church, SAN FRANCISCO, and First, OAKLAND, which were the strongest churches. With the five-year time limit on the pastorate, as it then was, he went from one of these to the other for the next twenty-six years. He was as prominent in civic as in religious circles. He was an appreciated pastor, not only by his parishioners, but especially by the young ministers of the Conference.

He was married, Sept. 16, 1871, to Clara Florence Connor. They had no children.

Elbert Dille was a member of the GENERAL CONFERENCE (ME) in 1888, 1900, 1904, and 1908; also of the ECUMENICAL METHODIST CONFERENCE of 1911; a trustee of University of the Pacific and of the Fred Finch and the McKinley Orphanages; Chaplain of the State Assembly; a Mason, and Chaplain of the Grand Lodge of California of Odd Fellows.

C. V. Anthony, *Fifty Years*. 1901.

L. L. Loofbourow, *In Search of God's Gold*. 1950.

C. F. Price, *Who's Who in American Methodism*. 1916.

LEON L. LOOFBOUROW

DILLINGHAM, PAUL (1799-1891), American legislator and governor, was born Aug. 10, 1799, in Shutesbury, Mass. In 1805 he moved with his parents to a Waterbury, Vt. farm. Admitted to the practice of law in Vermont in 1823, he served five terms in the legislature. From 1835 to 1837 he was the state's attorney; later he served in the State Seante (1841 and 1861). From 1843 until 1847 he served in the House of Representatives in Washington. Following service as Lieutenant Governor and President of the Senate in 1862, he was overwhelmingly elected Governor of VERMONT on the Republican ticket in 1865 serving until 1867.

He became a Methodist in his youth. He was lay delegate to the 1872 General Conference representing the VERMONT CONFERENCE.

When Sarah Carpenter, his first wife, died in 1831, he married in 1832 her sister, Julia. He had several children including William P. Dillingham, who later also served as Governor of Vermont.

Paul Dillingham died at Waterbury, Vt., July 27, 1891.

Boston Evening Transcript, July 27, 1891.

M. Simpson, *Cyclopaedia*. 1878.

ERNEST R. CASE

DILLONDALE, OHIO, MISSIONARY PROJECT of the Methodist Protestant Church (1926-1937) was established by two ministers laboring in the OHIO River Valley who realized the spiritual need of the immigrants living in this area, especially the Bohemians and Italians and the many who were atheists. The work was endorsed by the Board of Missions of the denomination and Mrs. Hazel Greenwald was appointed to serve as Superintendent of the Mission Work. Because of overlapping missionary work, when Mrs. Greenwald was forced by illness to resign her position, the Dillondale Mission was discontinued in 1937.

The Methodist Protestant-Recorder, April 6, 1934.

The Missionary Record, July, 1937.

RALPH HARDEE RIVES

DIOCESAN EPISCOPACY is that system in use in the other Episcopal Churches wherein a bishop has jurisdiction over a certain district which in ecclesiastical nomenclature is called a diocese. The Roman Catholics, the Church of England, the Scandinavian Lutheran Churches, and the Protestant Episcopal Churches have Diocesan Episcopacy. The "general superintendency" of the Methodist Episcopal Churches by its definition is supposed to be church-wide and not diocesan.

In Episcopal Methodism the bishop has always been a general superintendent whose supervision has theoretically been over the whole Connection—as, indeed, the supervision of the first American bishops really and actually was. With the growth of the American M. E. Churches and the increase in the number of bishops, it was found impossible to insist that the authority of every bishop in every part of the Church should be paramount to the authority of the particular bishop who had been entrusted with the presidential supervision of a particular Annual Conference or Area. Thus, in time, as bishops came to be assigned to oversee certain Conferences, and were expected to carefully supervise these, the idea of an "itinerant general superintendency" became largely a theoretical rather than a practical matter. However, the bishops themselves in the United Methodist Church, through the respective Jurisdictional COLLEGES OF BISHOPS, make their own assignments of Conferences which each is to hold, and a bishop anywhere (apart from presidential supervision) is a bishop everywhere.

The assigning of residences to bishops first by the General Conferences and latterly by Jurisdictional, has been held by Methodist constitutional authorities to break somewhat the ideal of general superintendency, and to give more of a diocesan pattern to Methodist supervision. Likewise the Jurisdictional plan, creating separate colleges of bishops within each Jurisdiction, is said to have made the idea of general superintendency a constitutional abstraction. But with all that, the COUNCIL OF BISHOPS of the Church has been given full constitutional power to "oversee the spiritual and temporal affairs of the (whole) Church," and what the individual bishop lacks by being jurisdictionalized, the Council of Bishops gains

by being constitutionally established as the chief supervisory and controlling body in the executive management, both spiritual and temporal, of the entire Church.

The argument that a bishop should be assigned to each State of the Union or geographical division thereof has seemed to some to be leaning more toward the diocesan idea; as does the continued residence of a particular bishop in a particular state or area. Nevertheless, there is in The United Methodist Church a general superintendency not a diocesan one, and each bishop plays his part in it. (See also EPISCOPACY.)

Discipline, 1964; 1968.

N. B. Harmon. *Organization*. 1962.

N. B. H.

DISCIPLINE. When Methodists use the word "discipline" in connection with their life and activity, they are referring either to the general pattern and regimen of Methodist life as this is outlined in the GENERAL RULES and the constant habits and procedures of Methodists through the years; or, if it be in American Methodism, and its progeny of church organizations over the world, the word "discipline" quite often refers to the *Book of Discipline*, which will be subsequently described.

In English Methodism under the general head of **Discipline**, one may be referred to British CLASS MEETINGS, COMMUNION TOKENS, FASTING, the LIVERPOOL MINUTES, the ORGANIZATION OF BRITISH METHODISM, LOCAL PREACHERS, ROUND, RULES OF THE METHODISTS, STANDARD SERMONS, and all else having to do with the connexional system in Britain and its daughter churches in different parts of the world. Methodist discipline, of course, as far as all these particular regulations and customs affecting it are concerned, is a general term embracing, and to a degree outlining and holding to a common standard the practical living of each Methodist's daily life.

Methodism early earned the reputation of having strict—not to say stern—discipline among its members, and this was certainly true in its early years. Discipline then was enforced strictly by CLASS LEADERS, and ministers, but through the years as the Methodist Church grew in strength and power, there has been a relaxation of the tight discipline of the earlier decades of the nineteenth century. Nevertheless, it may be said that even today the organizational pattern of Methodist life, and the close connexionalism which it embodies, does demand a certain regimentation of Christian life and habit, and is of help in keeping all Methodists in line with the doctrines, teachings, worship, organizational moves, and personal habits called for in any truly Methodist church. With all the slackening of discipline in recent years—much bewailed by each older generation as it has watched the succeeding generation coming on—there is yet considerable iron in the Methodist blood. Methodist discipline, and the regimen for life which it demands, is yet a tremendous factor in the ongoing of the Methodist movement, in Methodist churches, and in Methodist people.

N. B. H.

DISCIPLINE, THE BOOK OF. Entitled officially *The Doctrines and Discipline*, this volume has since the formation of the M. E. Church in America been the book of law, administration, doctrine, organizational work and procedure for American Methodism and for other churches

which have branched from or been founded by American Methodists. Commonly called *The Discipline*, this book has been for American Methodism not only a book of law and doctrine, but also a practical manual for use, embodying the ancient offices of the ritual, and also the structural organization of conferences, jurisdictions, and mission fields of the entire church.

ROBERT EMORY, historian of the *Discipline* through its formative years, thus describes its origin:

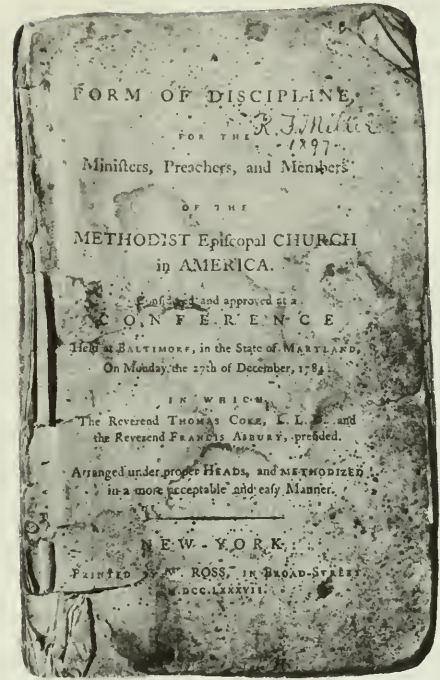
The Methodist Societies were originally governed by the General Rules, drawn up by the Wesleys, in 1743, and by the regulations adopted in the conferences, which were held yearly from 1744. These regulations were first published in the Minutes from year to year. They were afterward collected together, and printed, with some slight alterations, in a tract entitled "The Large Minutes." The same rules and regulations, so far as applicable to their condition, governed the Methodist Societies in America, from the time of their first formation in 1786. At the first conference in 1773, the preachers formally recognized "the doctrine and discipline of the Methodists," as contained in the English Minutes, to be "the sole rule of their conduct." They adopted, however, at successive conferences, some additional regulations, rendered necessary by their peculiar circumstances. These were inserted, from year to year, in the Annual Minutes, until 1784, when the Methodists in America ceased to constitute mere societies, and were duly organized into a church. To learn, then, what was the Discipline of the Methodist Societies in America, prior to 1784, the Large Minutes must be compared with the Annual Minutes of the American conferences. (Emory, pp. 9-10.)

As it came about, the *Discipline* represented even in its first issues something more than was in the *Minutes* of the British Methodist Conference. JOHN WESLEY sent over to America with THOMAS COKE, RICHARD WHATCOAT and THOMAS VASEY an edition of the *Book of Common Prayer* of the Church of England which he called the SUNDAY SERVICE. He may have thought that this book would be for American Methodism what the *Prayer Book*, which he abridged, has always been for the Church of England, namely, its Ark of the Covenant and the complete embodiment of churchly worship. But in America a different type of book was to evolve since the *Sunday Service*, while adopted by the CHRISTMAS CONFERENCE, never proved popular.

The first *Discipline* was adopted by the Christmas Conference and published in 1785 under the title, *Minutes of Several Conversations . . . Composing a Form of Discipline for the Ministers, Preachers and Other Members of the Methodist Episcopal Church in America*. The *Sunday Service* and "the Collection of Psalms and Hymns" sent over by Wesley were bound in this volume. In 1786 a new and revised edition was printed, and this was the last to use the *Sunday Service*. This form of *Discipline* was revised and printed in a new edition each year until 1792.

Revisions of the Discipline. Following 1792, revisions were made on a quadrennial basis by the General Conference, although printings may have appeared annually for some years and were sometimes identified as a numbered edition.

One of the duties of the General Conference, it is commonly stated, is to "revise the *Discipline*." All the laws and regulations which that body passes, and all amendments and deletions of matter in former *Disciplines* must be given in the succeeding book, or that issued after each General Conference. Methodist historians study the



TITLE PAGE, 1787 EDITION

changes in successive volumes and so can record the general changes in the church.

In the former M. E. Church, David Sherman, building upon and continuing Emory's work, issued in 1874 a history of the revisions of the *Discipline*. The M. E. Church, South issued its first *Discipline* in 1846, subsequent to its first General Conference held that year, and thereafter issued succeeding *Disciplines* after each of its General Conferences every four years until its last in 1938. The history of this *Discipline* was written by P. A. Peterson and published in 1889. These histories were able, by a typographical scheme of display, to indicate just what matter had been discarded and what new matter had been put into each issue. Since the time of Sherman and Peterson, revisions have been so many and multifarious due to the great growth of the church and its organizational life, that today it would be impossible to carry in any one volume a comprehensive listing of all former General Conference revisions.

The *Discipline* of the Methodist Protestant Church, and, indeed the Book of Discipline of the other episcopal Methodisms, as A.M.E., A.M.E. Zion, and C.M.E., have had a development somewhat similar to the general development which we are tracing of the original *Discipline*—the *Discipline* which was their own also at the time they separated. For the changes which have occurred in these various *Disciplines*, the records of each individual Church must be sought. Fortunately there are preserved chains of *Disciplines* in various Methodist headquarters, theological libraries, etc., and these will allow interested

persons to see exactly what the development has been in each instance.

When the GENERAL CONFERENCE sits in session, it has the right and power to change any of the statutory enactments of the *Discipline* as these have been in effect up to that date. However, it may take no action which involves or contravenes the Constitution of the church, or creates any new or does away with any old constitutional matter. In practice the General Conference in debating proposed measures or enacting legislation pays no attention to any possible inhibiting effect which previous legislation may be considered to have. Nor do conflicting reports, which when adopted are seen to be contradictory, give immediate concern. The General Conference has a committee carefully scrutinizing all legislation and resolutions passed, and where resolutions are passed or legislation adopted which clearly is in conflict with other legislation passed by the same General Conference, this Committee apprises the Conference of that fact, and presumes that it will take action to clarify such a conflict.

In publishing the *Discipline*, the General Conference empowers a committee—usually headed by the Book Editor of the Church—to publish the book so as to embody all legislation passed. Book Editors have occasionally been forced to reconcile as best they can some special unresolved ambiguity which may be found in statutory enactments. The *Discipline* is always published by the Publishing House of the Church, and so made available for Methodists everywhere.

Organization of the Discipline. The present *Discipline* of The United Methodist Church contains in its first part the Constitution of the Church together with Wesley's General Rules and the ARTICLES OF RELIGION. This entire section is considered "constitutional matter" and no General Conference may take any action which contravenes it.

The second section of the *Discipline*, and by far the greater part of the volume, consists of statutory matter or legislative enactments. The third section consists of appendix material and the index. At one time directories of boards and committees, a glossary of Methodist terms, Judicial Council decisions, and episcopal assignments were included in the appendix portion of the *Discipline*. However, this material came to be so lengthy it was not practical to include it in the *Discipline*, and it is now presented in a quadrennial *Directory*, with some portions being carried in the *General Minutes*.

The resolutions once carried in the back of the *Discipline* presented something of a problem, as while these represented the mind of the then sitting General Conference upon the matters with which they dealt, they were not binding Methodist law as were the legislative enactments in the main body. Finally it was decided that each General Conference would be informed that the resolutions of each former General Conference would be automatically removed from the new *Discipline*, unless and until such were reenacted by direct order of the General Conference.

The format of the *Discipline*, or size of the book, differed from issue to issue during the early years, but for at least sixty years, each *Discipline* of the M. E. Churches was of a standard sized page, approximately 6 by 4 inches. With The United Methodist Church, the size increased to an average book size, 6 by 8½ inches. The *Discipline*

has grown appreciably in thickness through the years as more and more legislative material has been added, especially that having to do with the work of the boards and agencies of the Church. There has also been a considerable growth in pension legislation and in legislation having to do with trial law.

At the General Conference of 1944, an effort was made by J. EDGAR SKILLINGTON, the chairman of the Rules Committee, to keep out of the forthcoming *Discipline* all "resolutions" in order that the book should contain the Constitution of the Church and statutory enactments only. This effort failed as the second World War was then raging and both the "pacifists" and the "militarists" agreed in insisting that the Conference speak out on the war in formal disciplinary resolutions—which it did after an epochal debate.

An effort was made from time to time to remove from the *Discipline* all ritualistic and worship materials. The 1964 *Discipline* of The Methodist Church eventually was published with most of the material of the Ritual, except the time-honored Ritual proper, put into the *Book of Worship*. The 1968 *Discipline* of The United Methodist Church placed all ritualistic materials in *The Book of Worship for Church and Home*.

R. Emory, *History of the Discipline*. 1844.

N. B. Harmon, *Rites and Ritual*. 1926.

P. A. Peterson, *Revisions of the Discipline*. 1889.

D. Sherman, *Revisions of the Discipline*. 1874.

Files of the *Disciplines* of the respective Methodist Churches. N. B. H.

The Evangelical United Brethren Church. There has not been great variation in the development of the Book of Discipline of the E.U.B. Church from that of American Methodism. The first *Discipline*, approved at the time of the union of The Evangelical Church and the Church of the United Brethren in Christ in 1946, had been compiled by the joint Commissions on Church Union and duly approved by the respective conferences and local congregations. It could not be changed by the first General Conference of The Evangelical United Brethren Church, for it was a part of the basic Plan of Union.

Subsequent General Conferences had the authority—and exercised it—to change by a two-thirds affirmative vote any section of the *Discipline* except Part I which dealt with Constitutional Law. Revisions of Part I required a three-fourths affirmative vote of the members of the General Conference and a two-thirds affirmative vote of the aggregate number of members of all the annual conferences in North America present and voting.

The original *Discipline* consisted of sections known as Constitutional Law, Temporal Economy, and Rituals and Formulas. In time the *Disciplines* also became the repository for constitutions of institutions and agencies, official certificates, and the code of ethics for ministers.

The *Discipline* of the Evangelical Association, predecessor to The Evangelical Church, was first prepared in 1809. JACOB ALBRIGHT, its founder, had been authorized to compile a book of rules and articles of faith, but his death occurred before the completion of this task. GEORGE MILLER finished the Articles of Faith and *Book of Discipline* which were adopted. There were only slight differences between this German book of faith and order, and the German edition of the kindred book of the M. E. Church which had been published in 1808. Tradition has asserted that FRANCIS ASBURY encouraged the prepa-

ration of a German translation of the 1805 M. E. *Discipline* so that the Evangelical Association and United Brethren in Christ, both popularly referred to as "German Methodists," might use it to compile their own books of faith and rules.

Evangelical *Disciplines* were revised by each General Conference in keeping with the changes in faith and society. Revisions were authorized similarly to that which was given above for the subsequent revisions of Evangelical United Brethren *Disciplines*. German editions of Evangelical *Disciplines* were published until the close of World War I. The first English edition did not appear until 1832.

There were differing circumstances that effected the evolution of the *Disciplines* of the Church of the United Brethren in Christ. In 1813, the Original (EASTERN) CONFERENCE authorized that a Confession of Faith and Evangelical *Discipline* be printed. This had probably been approved at that session, although no printed edition seemed to be issued after all. The following year the *Discipline* was revised by the same group. The Miami Conference, learning of the *Discipline* that had been authorized by the eastern brethren, objected strenuously to a book of faith and rules in preparation of which its members had had no participation. They therefore issued a call for a General Conference, established the basis of its membership and place of meeting, and this was agreed to by the eastern conference.

The first General Conference was convened in 1815 and approved a *Discipline*, similar to the one issued in 1814. Two years later a second General Conference met and made moderate revisions to the *Discipline* of 1815. Thereafter a quadrennial pattern for sessions of General Conference was followed. English appeared for the first time in parallel columns with the German edition when a reprint of the 1817 *Discipline* was published in 1819. There were editorial changes, mostly in the appendix, which may not have been regarded as an official part of the *Discipline*.

United Brethren *Disciplines*, at first, were not clear in delineating the method for revising the Confession of Faith and Constitution. The sole power resided in the General Conference until the 1841 assembly approved the statement that "there shall be no alteration of the foregoing constitution, unless by request of two-thirds of the whole Society." (*Discipline* of 1841, Section 2, Article 4.) In 1889, this was sharpened to require that in the revision of the Confession of Faith a two-thirds affirmative vote of the General Conference was needed to propose a change and three-fourths of the annual conferences were necessary to approve. In the case of the Constitution, a revision required a two-thirds affirmative vote in the General Conference and a majority of the votes cast among the congregations.

Whereas the Evangelical Association leaned heavily upon the Methodist Episcopal *Discipline* from its beginning, the Church of the United Brethren in Christ did not. Although CHRISTIAN NEWCOMER was successful in a limited way in encouraging United Brethren to adopt some Methodist practices and faith, moderation was necessary in the early years to satisfy those who were strongly opposed to any *Discipline*, Confession of Faith, or membership rolls. For these persons the Bible was asserted to be sufficient to serve as the book of faith. In practice, however, United Brethren did become imitative of Meth-

odists so that subsequent *Disciplines* were adopted that drew heavily upon Methodist faith and order.

R. W. Albright, *Evangelical Church*. 1942.

Articles of Faith and Book of Discipline of the Evangelical Association (later *The Evangelical Church*), printed at various places from 1809-1942.

The Discipline of The Evangelical United Brethren Church, Harrisburg, Pa. and Dayton, Ohio, published from 1946-67. *Doctrine and Discipline of the United Brethren in Christ*, printed at various places, from 1819-1945 (handwritten copy, 1814).

A. W. Drury, *Disciplines*. 1895.

JOHN H. NESS, JR.

DISNEY, RICHARD RANDOLPH (1830-1891), an American bishop of the A.M.E. Church was born in North East, Md., on June 24, 1830. After conversion he was licensed to preach in 1856. He was admitted into the conference in 1857, ordained a DEACON in 1858 and ELDER in 1860. He united with the British Methodist Episcopal Church, i.e. the Canadian A.M.E., and was elected to the episcopacy by that body in 1875. Accepted by the A.M.E. Church as full bishop when the B.M.E. Church reunited with the A.M.E. Church in 1884, he was assigned to the Tenth District, South America; and the Eighth District, Mississippi and Arkansas (1888-1921). He worked earnestly to reorganize in the A.M.E. Church the conferences which had come into that church from the British Methodist Episcopal Connection. Bishop Disney died on April 18, 1891 in Baltimore, Md.

R. R. Wright, *The Bishops* (AME). 1963.

GRANT S. SHOCKLEY

DISOSWAY, GABRIEL POILLON (1799-1868), American layman and pioneer in the organized missions movement, was born Dec. 9, 1799, in New York City, the son of Israel Disosway and Anne Doty, who had been active in Methodist beginnings on Staten Island before their removal to New York in 1790. FRANCIS ASBURY frequently preached in the Israel Disosway home on Staten Island between 1771 and 1790. Marc du Sauchoy, Gabriel's first French Huguenot ancestor in America, settled on the Island in the seventeenth century.

Gabriel entered Columbia College and graduated with the M.A. degree in 1823. He moved to Petersburg, Va., where he established a dry goods business and where he married. While in Petersburg, he helped to found RANDOLPH-MACON COLLEGE in 1830. Returning to the north in 1831, he entered the dry goods business in New York City, maintaining his residence in West New Brighton, Staten Island.

Gabriel Disosway aided in founding the Methodist Missionary Sunday School Societies, and called upon NATHAN BANGS to urge "the immediate organization of a Methodist Missionary Society such as other denominations had formed." As a young layman he aided the concerted movement for missions and became a manager of the Missionary Society. His call in *The Christian Advocate and Journal* in 1833 stirred the Church to missionary endeavor directed toward the Wyandot Indians of OREGON. The labors of these missionaries became a part of the basis for the American claims to Oregon Territory.

Disosway wrote hundreds of articles in *The Christian Advocate*. One of his successful projects was the promotion of colonization of LIBERIA by freed Negro slaves from America. Among his published works was a *History*

of the *Earliest Churches in New York*. He engaged in historical research as a member of the New York Historical Society and the Staten Island Historical Society, which he founded and of which he was president in 1856. In 1849 he was elected to the New York State Assembly from Richmond County (Staten Island). He died in his Staten Island home on Clove Road July 9, 1868.

The Christian Advocate, Sept. 9, 1926; March 2, 1933.

V. B. Hampton, *Newark Conference*. 1957.

M. Simpson, *Cyclopaedia*. 1881. VERNON B. HAMPTON

DISPENSARIES, British Methodist. JOHN WESLEY opened dispensaries for the free supply of medicines and advice to the needy poor in LONDON and BRISTOL in 1746. These dispensaries rank among the first to be set up in England. In such large centers of population the poor lived in squalor and ignorance, and the sick languished and died without means of healing or amelioration.

The Bristol venture was short-lived. From the first many came seeking relief, but Wesley says he had difficulty in Bristol in obtaining the medicines he would choose. Probably, too, he could find little time for the oversight of this dispensary, and besides, certain well-disposed persons, "in obedience to the rules of our holy religion," had already opened a dispensary in connection with the Bristol Infirmary in 1735.

The London dispensary carried on for several years "till the number of patients still increasing, the expense was greater than we could bear." Here was effected the famous cure of William Kirkman, a weaver, who had had "a very sore cough for about three score years."

Bristol Medico-Chirurgical Journal, December 1899.

A. W. Hill, *John Wesley*. 1958.

Munro Smith, *History of Bristol Royal Infirmary*.

J. Wesley, *Letters*. 1931. A. W. HILL

DISSENTING WESLEYAN METHODISTS AT PAISLEY. (See CONGREGATIONAL METHODISTS.)

DISSINGER, MOSES (1824-1883), American Evangelical pioneer preacher, was born March 17, 1824 at Schaeffers-town, Lebanon Co., Pa. Soon after his birth he was baptized by a Lutheran minister. He never went to school but early started to work for farmers and later became a blacksmith. On his father's side he descended from German stock. His mother's people were Irish.

As a youth Dissinger was somewhat of a rowdy, a natural leader of youth in doing mischief. But his good nature and ready wit secured the good will of the community. He developed unusual physical strength which he later used to good advantage in handling other rowdies when they disturbed his religious meetings.

Dissinger was converted at the age of eighteen and became a member of the EVANGELICAL ASSOCIATION. He said that he fought seventeen battles before he was eighteen years of age, but the last was the hardest, the one against his own wicked nature. After his conversion he was taught to read by his wife and by friends. He had an unusual memory. He was licensed to preach in 1853, was ordained DEACON in 1856 and ELDER in 1859. He preached in the East Pennsylvania Conference, 1856-1878.

WILLIAM YOST said of Dissinger, "He was a unique character, an extraordinary man, both in body and mind, gifted with tireless energy, an original and peculiar person." He was eccentric but this eccentricity helped to

draw a crowd. He was a powerful preacher who often moved his audiences to great religious fervor and enthusiasm. His public prayers were often associated with the outpouring of the Holy Spirit. He was one of the most popular German-speaking preachers of his day and stories about Moses Dissinger are circulated among the Pennsylvania Dutch to this day.

People were surprised when Dissinger was assigned to PHILADELPHIA Station, and wondered how he would adapt himself to a city situation. But he was accepted immediately and at the close of the year he reported 100 conversions and receipts of \$1,200.

In 1878 he went to the KANSAS CONFERENCE where he encountered great hardship and died there Jan. 25, 1883.

Melton Rubincam and Thomas R. Brendle, *William Rittenhouse and Moses Dissinger*. Scottsdale, Pa.: Pennsylvania German Society, 1959. GEORGE C. COCKER

DISTRICT is in The United Methodist Church, U.S.A., a definite geographical division of an Annual Conference. However the putting together of local churches and charges to form a district may not be a matter entirely of geographical area or location, for occasionally a church belonging to one district may be well within the bounds of another. However, Annual Conferences, since the early days, have been divided into districts, and each of these has been presided over by a "PRESIDING ELDER" in the earlier days; and now by a "District Superintendent."

In the beginning years, in the time of Bishop ASBURY, the word "district," especially when pertaining to the holding of a "district Conference" referred to a rather large indefinite geographical area, such as "The Baltimore District," "The New York District." Bishop COLLINS DENNY asserts that there were no true Annual Conferences until 1796, and that prior to that date the conferences called together were termed "District Conferences," and that these were held *annually* at a date fixed by the bishop. They were in these early days to consist of "not fewer than three, nor more than twelve" circuits. In time, the word "Annual" supplanted the word "District" with relation to these annual meetings, and the ANNUAL CONFERENCE became the prime and basic organization of Methodism. The District Conference as such was not to appear until much later.

However, within each Annual Conference, districts were early outlined and maintained usually in geographic units, each one presided over by a presiding elder. Such district division of Annual Conferences has persisted to the present day, with the number of charges in each district, or the grouping of charges into districts ("forming the Districts") by the long time polity of American Methodism being the prerogative of the presiding bishop. The *Discipline* in outlining the duties, powers and limitations of bishops, provides that they are "to form the Districts according to his (the bishop's) judgment, after consultation with the district superintendents, and after the number of the same has been determined by vote of the Annual Conference." This last provision, allowing the Annual Conference to determine the *number* of its districts, came about at the time of church union in 1939, and was something of a limitation upon Episcopal power. In Episcopal Methodist Churches, previous to the time of church union, a bishop would frequently create a new district, or "take out" a district by reassigning its churches to other

districts. This he had the right to do under the empowerment to form the districts "according to his judgment." Sometimes a new district was created in order to make a place for a certain conference member for whom it was otherwise difficult to find an appointment. It was felt wise, therefore, by the General Conference at the time of Union, to allow each Annual Conference to determine for itself the number of its districts, with the bishop still holding the right to fix the charges that should be in each. This is the way it presently stands. The usual district, however, is such an entity in its own right, that changes in its charges, except certain marginal ones, are not normally looked for.

The number of churches in each district varies somewhat with conditions. A district superintendent may supervise a much larger number of churches when these are in a city, than where they are in a mountainous or sparsely settled region, or where travel is difficult and communication uncertain. Each district must be so drawn up that it may be supervised by the district superintendent to best advantage. The bishop and his CABINET are usually able to determine and make allowances for unusual conditions or situations which may occur with any one particular district, so that the district as outlined and agreed upon will be one where both the district superintendent and the churches may best work together. (For other matters having to do with Districts, see DISTRICT CONFERENCE; also, BRITISH METHODISM, ORGANIZATION OF.)

C. Denny, *Manual of the Discipline*. 1931.

Discipline, UMC. 1968.

N. B. Harmon, *Organization*. 1962.

H. N. McTyeire, *Manual of the Discipline*. 1870. N. B. H.

DISTRICT OF COLUMBIA, U.S.A. The national capital of the United States of America is a Federal District of Columbia on the Potomac River in the mid-Atlantic section. Originally ten miles square, it was ceded by MARYLAND and VIRGINIA in 1790, but the smaller Virginia portion, now Arlington County, was retroceded in 1846. Major Pierre C. L'Enfant laid out a grand plan for the city with wide avenues radiating from a commanding Capitol Building and from "circles" at strategic points over the city. However, in the city named for George Washington, muddy streets and miasmal summers long persisted as Federal attention focused on internal improvements in the States.

When established, the District of Columbia included the existing towns of ALEXANDRIA, Va. and Georgetown, Md. Dumbarton Church, Georgetown, traces its origin to the preaching of RICHARD OWINGS in 1772. FRANCIS ASBURY himself drew the Alexandria meetinghouse plans in 1786. The Methodists first organized in Washington in 1801 at Greenleaf's Point, using a tobacco house as a place of worship. They built on Fourth Street, S.E., in 1811. The continuing churches, Capitol Hill and Ebenezer, still minister nearby. HENRY FOXALL's forge was spared when the British burned Washington in 1814. In gratitude, Foxall built Foundry Church, near the White House, in 1815. Wesley Chapel was begun in 1828, and a group of Reformers organized Congress Street M. P. Church in 1829 and East Washington Church soon afterward. Some Negroes from Ebenezer as early as 1820 began Israel Metropolitan, and A.M.E. Church until 1874, and C.M.E. since that time. Asbury Church was a Negro congregation connected with Foundry Church from 1836. In rapid order

the following churches were established, Ryland in 1843; Anacostia and McKendree in 1845; and Union in 1846. In 1850 the newly constituted M. E. Church, South began a church at Mount Vernon Place, N. W., replacing it in 1917 with a monumental white marble structure. Designated as the National Methodist Church, Metropolitan (M.E.) was begun in 1850 and was finally finished with Centenary funds in 1869. The present Gothic Metropolitan Church adjacent to AMERICAN UNIVERSITY was dedicated in 1932.

In early days, sessions of Congress saw required Sunday morning preaching at the Capitol by the congressional chaplains. An unusual number of Methodist preachers served in that capacity, including JESSE LEE, NICHOLAS SNETHEN, HENRY B. BASCOM, HENRY SLICER, GEORGE G. COOKMAN, WILLIAM RYLAND, J. P. DURBIN, and L. R. Reese. Slicer's antidualing sermon contributed to the subsequent outlawing of that bloody custom. Later, J. P. NEWMAN, subsequently bishop, was Senate chaplain for three terms. James Shera Montgomery and FREDERICK BROWN HARRIS were long-time chaplains in the twentieth century.

President WILLIAM MCKINLEY was one of several Methodist chief executives. He worshiped at Metropolitan Church, as did U. S. GRANT, who was a trustee. President and Mrs. RUTHERFORD B. HAYES attended Foundry Church. She was the first president of the WOMAN'S HOME MISSIONARY SOCIETY of the M. E. Church. In her memory the LUCY WEBB HAYES Training School for Deaconesses was founded on North Capitol Street. While he was vice-president, Richard M. Nixon attended Metropolitan Church.

Methodist institutions took root slowly in Washington. After several abortive attempts to start a college, finally in 1890, Bishop JOHN F. HURST bought a 92-acre hilltop tract in northwest Washington for a National Methodist University. Although chartered in 1893, American University was unable for financial reasons to open its doors for students until 1914. Meanwhile, a home for the aged was begun in 1889; Sibley Hospital opened in 1891; and the Swartzell Home for Children was occupied in 1912, though it has since been relocated near Baltimore. In 1958, WESLEY THEOLOGICAL SEMINARY (formerly Westminster) was moved from Westminster, Md., to Massachusetts Avenue at Wesley Circle adjoining American University.

The Methodist Building, a handsome apartment-office structure, was erected at First Street and Maryland Avenue, N. E., by the M. E. Board of Temperance in 1923. Adjacent to the Supreme Court Building and the Capitol, it houses the General Board of CHRISTIAN SOCIAL CONCERNS and the offices of the resident bishops of three Methodist denominations. A large tract of land adjacent to American University was acquired in 1957 for a proposed Methodist Center; it is being held by the Methodist Corporation for the denomination.

Among Methodist landmarks in the District of Columbia are important bronze equestrian statues of Bishop Asbury by Lukeman at 16th and Mount Pleasant Streets, N. W., and of JOHN WESLEY on the grounds of Wesley Seminary where it is overlooked by Friedlander's statue of the Christ on the Oxnam Chapel. The Asbury statue was dedicated in 1924 by President Calvin Coolidge. The statue of Wesley is a replica of the famous NEW ROOM monument at BRISTOL, England.

Noteworthy Methodist graves in the District of Colum-

bia include those of Bishop HURST and the eccentric LORENZO DOW at Rock Creek; of Bishop EARL CRANSTON at Arlington, and of Bishop MATTHEW W. CLAIR, Sr. at Harmony; while the ashes of Bishop G. BROMLEY OXNAM rest under the seminary chapel. The episcopal residence (ME) was moved from BALTIMORE to Washington in 1880. Bishops E. G. ANDREWS, HURST, WILLIAM F. McDOWELL, CHARLES W. FLINT, OXNAM, and JOHN WESLEY LORD are among prominent long-term resident episcopal leaders.

Methodist membership (ME, MES, MP) in the District of Columbia was 24,990 in 1926. In the same year other Methodist bodies had twenty-one churches and 9,917 members. By 1955 The Methodist Church had 39,693 members, its peak strength. Thereafter the number of members declined as people moved to the suburbs. In 1970, there were forty-two United Methodist churches in the District of Columbia with a total of 29,897 members.

Lillian Brooks Brown, *A Living Centennial, Commemorating the 100th Anniversary of Metropolitan Memorial Methodist Church*. The church, 1969.

Homer L. Calkin, *Castings from the Foundry Mold*. Arlington, Va.: the author, 1968.

William Martain Ferguson, *Methodism in Washington*. . . *History of Fourth Street M. E. Church*. Baltimore, 1892.

General Minutes, ME, MES.

Journal of the Maryland Conference, MP. EDWIN SCHELL

DISTRICT CONFERENCES. The name District Conference has appeared in American Methodist records at three different periods—each one referring to a different institution. In the earliest days from 1786 to 1796, the District Conferences, as spoken of by Bishop ASBURY, were simply the conferences of preachers held within a "district" or large indefinite geographical area, as "The New York District," "The Philadelphia District," etc. Some authorities hold that there were no real Annual Conferences until 1796, and that prior to that date all the Conferences were called "District Conferences." Bishop COLLINS DENNY states that these were to consist of "not fewer than three, nor more than twelve circuits." As annual meetings of the District Conferences continued to be held, however, the word "annual" soon supplanted the word "district" and the ANNUAL CONFERENCE became the prime organization of Methodism, and the name "District Conference" was dropped.

But in 1820, in the M. E. Church, after the PRESIDING ELDERS' districts had come to be a unit in each Annual Conference, it was decided to organize in each of these districts a District Conference which would consist of LOCAL PREACHERS only. These were supposed to meet once a year, organize and elect their own chairman, and plan their district-wide work. However, since all district leadership and overall planning was of necessity in the hands of the presiding elder and traveling ministers, local preachers found they could do little, if anything, when they did meet. Bishop HOLLAND McTYEIRE observed that this type of District Conference was "never popular nor useful" and the General Conference of 1836 did away with the legislation calling for it as a particular organization.

But in 1870, first in the M. E. Church, South, and in 1872 in the M. E. Church, District Conferences, after the pattern which have continued to the present, were first created. These were to consist of all the traveling

preachers as well as local preachers in a given district; they were to be presided over by the presiding elder, or the bishop, if he should be present; and lay church officers and representatives of the various charges elected by their QUARTERLY CONFERENCES were also members. The organization thus created provided an opportunity for each district—and especially the District Superintendent or presiding elder—to supervise and plan the district work as a unit, with a heavy emphasis upon evangelistic and missionary activities. There were special inquiries with reference to any "unchurched" area in the district. Preaching and devotional services became a prominent feature of these District Conferences.

The District Conference was made mandatory by the M. E. Church, South, in 1870, and was permissive only in the M. E. Church. In that Church, the establishment of each District Conference was made to depend upon the desire of a majority of the Quarterly Conferences in any district where it was proposed to establish such a Conference. The majority of the Quarterly Conferences could discontinue a District Conference if they so pleased. As it turned out, in the M. E. Church the district conference did not come to be anything like the strong factor it became in the M. E. Church, South. In fact, district conferences were seldom held.

In the M. E. Church, South, however, in 1870, the District Conference was made a fixed part of the temporal economy of that Church, and each District was compelled to hold a District Conference annually. By 1886 the Southern bishops could state to the General Conference of that year that the District Conference had been found to be "an increasingly efficient part of our system."

In 1894, the M. E. Church, South, went further and took from its Quarterly Conferences the right to license local preachers and hear their reports and lodged this power entirely in the District Conference. The District Conference could also recommend proper persons for admission to the Annual Conferences and for ordination. The measure was adopted, after being bitterly fought in the General Conference (MES) of 1894, as belittling to the Quarterly Conferences. This action, however, put the District Conference in the M. E. Church, South into the key position that it occupied until the time of church union in 1939.

At that time under the Plan of Union (see UNIFICATION OF AMERICAN METHODISM) whether or not a District Conference was to be held in each district superintendent's district was made to depend upon the will of the Annual Conference in which the district was located. Where an Annual Conference chose to have District Conferences, they were—and are—created; where an Annual Conference does not wish them, they are not. The same plan has been continued in The United Methodist Church, U.S.A., the disciplinary direction being, "A District Conference shall be held if directed by the Annual Conference of which it is a part and may be held upon the call of the district superintendent, which call shall specify the time and place."

The membership of the District Conference is now specified as consisting of all the preachers in the District, DEACONESSES, LAY LEADERS, church school superintendents, presidents of W.S.C.S., and others, and "such other persons as the Annual Conference may determine." The Conference has the right to vote on the issuing or renewing of licenses to preach on recommendation of the District Committee on Ministerial Qualifications.

In general, it may be said that the District Conference has not been established with anything like consistency by the Annual Conferences which were in connection with the former M. E. Church, though there are notable exceptions. Also, while it has been continued rather generally by the Conferences in the former connection of the M. E. Church, South, it has lost something of its earlier importance due to several intangible factors. The faster tempo of modern life makes it more difficult to assemble ministers and laymen for sufficient periods of fellowship, prayer and preaching after the pattern of an older day. It is difficult, also, to find time for a program which should ideally take the better part of two days; and since much of the work formerly done by the District Conference is taken care of by other types of meetings over the District, such as those having to do with lay activities, or with social concerns, or evangelism, the District Conference has consequently dropped back somewhat in importance in the organized life of United Methodism. It does, however, yet give a district superintendent a formal opportunity to preside over and manage and plan all the general affairs of his district in an able administrative way.

Collins Denny, *A Manual of the Discipline*. 1931.

Discipline, United Methodist Church. 1968.

Episcopal Address. 1886.

N. B. Harmon. *Organization*. 1962.

H. N. McTyeire, *Manual of the Discipline*. 1920. N. B. H.

DISTRICT MEETINGS, SYNOD, British. (See BRITISH METHODISM, ORGANIZATION OF.)

DISTRICT SUPERINTENDENT. (See SUPERINTENDENT, DISTRICT.)

DIVINITY OF CHRIST, THE, has always been a central element in the Christian faith. The traditional doctrine may be stated in this manner: The Person known to history as Jesus of Nazareth was actually the Son of God who possessed from all eternity a life as fully divine as that of the Creator-God and the Holy Spirit. It was this Person who, in entering history, completely and permanently joined His life with our genuine human nature to live a truly human life among men. This is known as Incarnation, God's method of identification with the human race, until in Jesus Christ we meet the One Person at once both fully Divine and fully human.

Abundant evidence for this is found in the New Testament. It was expressed by the early formulators of Christian dogma. The ecumenical councils gave prime place to the idea. The historic confessions of faith have adhered completely to it. And in spite of various attempts to construct a reduced Christology, it survives not only in the many branches of Christendom, but has now become the basic criterion for membership in the World Council of Churches. Any adequate ecumenical movement, theologically, must include serious consideration of and commitment to the two definitive creeds of Christendom: the APOSTLES' and NICENE CREEDS. And the Divinity of Christ is held firmly at the center of both. Thus this doctrine is an essential article of the doctrinal standards of every branch of the Methodist Church. (See ARTICLES OF RELIGION, DOCTRINAL STANDARDS OF METHODISM.)

Certain reductionist efforts to modify the doctrine cannot be considered here. They may be consulted in any

adequate textbook under such names as: Gnosticism, Docetism, Arianism, Sabellianism, Nestorianism, Adoptionism, and others up to and including both the "liberal" Christology of the 19th and 20th centuries, as well as some current types of existentialist theology. But it is needful to move beyond the definition used at the beginning of this essay.

The Divinity of Christ can never be separated from His humanity. Jesus was a completely human person. However divine those who knew Him best came to regard Him, they knew Him first as a man. The earliest threat to an adequate understanding of His person came before the New Testament was completed. Some people, the "docetists" (from *docere*, to seem, to appear), so emphasized His divineness that they denied His human life. He only "seemed" to be a man, they said. This was firmly rejected. John insists that those who deny that "Jesus Christ has come in the flesh," i.e., is a complete human personality, constitute "the spirit of antichrist" (I John 4:2 f). Thus His earthly life was limited by the conditions of human existence. Whatever divine powers or life may have resided in Him as an infant, He was apparently unaware of them. As Luke says: "Jesus increased in wisdom and in stature, and in favor with God and man" (2:52), i.e., He grew intellectually, physically, and spiritually. He was hungry and became weary. He asked questions in order to learn. There was a perfectly human character even of His religious life. He struggled with temptations as a man, and did His "mighty works" through faith in God. He acquired knowledge even of His own divine life—through the Father's chosen means to reveal it. Likely this came gradually just as self-awareness comes in the developing life of any person. Thus we never meet His Divinity apart from His humanity. They must always be held together.

But it is never adequate to regard Him as *only* a man. There was about Him a quality of life which requires the term "divine" to describe it. What, then, does this mean?

1. *It does not mean that He was God.* It is not correct to say, "Jesus is God." Even the few New Testament expressions which appear to say this do so always in the understanding that He was God-Incarnate, God expressed in human life.

2. *He was no divine emanation.* That is, He was no section of the divine life split off into history, like the rays of the sun reflecting back to their source. "For it is in Christ that the complete being of the Godhead dwells embodied." (Col. 2:9, N.E.B.)

3. *He was no semi-divine being more or less untouched by human frailty.* There is no half-god, half-man in the New Testament. He was "made like his brethren in every respect," (Heb. 2:17) and thus "in every respect has been tempted as we are," and therefore He is able "to sympathize with our weaknesses" (Heb. 4:15).

4. *He did not begin as man and then become divine.* Whatever happened in His baptism, or in other special revelations of the Father to Him, He can never be regarded as having been elevated into Divinity. He became man; He never became divine. No adoptionism can account for the Christ of the New Testament.

5. *He was not partly divine, partly human.* The idea that He acted sometimes as man, at other times as God, is unacceptable. This is no schizoid monstrosity, alternating between the divine and the human. His is the pattern of sanity, actually the only truly human person who ever lived, since without the alien element of sin; and hence

the only clear example of a fully adequate channel of the Divine in history.

6. *He was not a man endowed with special gifts of the Holy Spirit.* Prophets and other persons have been Spirit-filled men, but Christ's Divinity was not acquired. It was His by inherent right; it was His own life.

7. *He was not God AND man.* That is, His is no constructed personal life, an amalgam of the divine and the human. Nor were the divine and human loosely related, or connected here and there.

As Article II of our religion expresses it in awesome language, "The Son, who is the Word of the Father, the very eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the God-head and Manhood, were joined together in one person, never to be divided; whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of man." (*Discipline*, 1968, p. 37.)

However difficult the Divinity of Christ may be to express in words, this interpretation has survived as a necessary statement about the One Life which was at once both so truly human and so truly divine as to be regarded as the perfect expression of both simultaneously. Thus His Divinity means that He brought into history a quality of Divine life which, in turn, experienced growth and development as it was expressed in completely human ways. Of course, this is mystery. But without mystery we would have simply another historical person, a view which the church has never been willing to accept. But, now, HOW is this divinity to be understood? It has found expression in various ways:

1. *The theological term is Incarnation.* This means that in Christ God appeared in history in human form, human flesh. In becoming man He added to the primary Divinity of His being the experience, the existence, of true humanity. And this Divinity was both experienced and expressed under the limitations of early existence.

2. *Philosophically, it is expressed by the term Logos.* While there is ambiguity in this New Testament term (it may mean Word or Reason), the Christian usage refers to the historical appearance of One from within the very life of God. This is the meaning in the first chapter of the Fourth Gospel.

3. *There is the idea of pre-existence.* This means He had an existence within the Divine life prior to His appearance in history. And in this pre-earthly life the New Testament assigns to Him a special role in the creation of the world. (See: Col. 1:16; Heb. 1:2; John 1:3; 8:58.) John 1:3 in the New English translation is especially significant: "All that came to be was alive with his life."

4. *The Virgin Birth also accords with the Divinity of Christ.* This doctrine claims that the presence of Jesus in history can be accounted for only as due to the action of God. The doctrine has been questioned, but it has not been successfully discredited. And even those persons who do not take it literally, often hold that it does indicate the basic Divine origin of Christ.

5. *Some New Testament titles suggest the Divinity of Christ.* Oscar Cullmann has shown that the various titles assigned to Him (*Kurios*, Messiah, Son of God, Suffering Servant, *Logos*, Son of Man, Saviour, etc.) eventuate in a cumulative witness to "Christ as God's self-communication."

Thus Cullmann says: "Jesus Christ is God in his self-revelation."

6. *Much attention today is given to the Divine activity of Christ.* Sometimes it is said that the idea of His "work" more fully expresses His "Divinity" than any reference to "nature" or "essence" can ever do. Thus in Christ there is a pattern of Divine activity seen in terms of creation, judgment, and salvation. Above, in item #3, His active role in the creation of the world has been cited. Then, as Son of Man, Jesus claimed for Himself the prerogative of judgment at the last day, a specifically Divine function, a role supported also by Paul and the writer of the Fourth Gospel. As for salvation, the Divine activity in forgiveness and resurrection of the dead is expressed in the ministry and passion of Jesus.

Christian tradition has regarded Christ's miracles as a mark of His Divinity. The idea has been strongly questioned by many in the modern period. However, the issue may be far less complicated than formerly imagined if we regard miracle as simply God's manner of action in a world which is no closed system, especially when it is seen as the arena where God is present as personally alive and available, and is able to move in ways beyond our understanding. Thus the very presence of this Person, Jesus of Nazareth, may be seen as miracle. He can never be "explained" in terms of human antecedents. Apart from the specific initiative of God there never would have been a character in history known as Jesus of Nazareth.

One neglected aspect of His Divinity is that He never laid aside His human life. Thus in becoming man in the Incarnation, He so united God and man that they may never be separated. To put it otherwise, having participated in the struggle of sinful man under the destiny of death on earth, seeking a way to God, He gathered into His own experience the sorrow, suffering, and sin of man. And this identification with man is not a temporary vesture to be cast off upon His departure from earth. As Donald M. Baillie has so well expressed the idea found in the Second Article of Religion: "If we believe in the Incarnation, we cannot possibly say that Jesus ceased to be human when He departed from this world."

There are further intriguing attempts to interpret the Divinity of Christ, but due to limited space they must be omitted. Among them, however, are those of W. Norman Pittenger who uses the structures of "process philosophy" (*The Word Incarnate*); the "personality principle" employed by H. Wheeler Robinson (*Redemption and Revelation*); the *agape* theology of Nels F. S. Ferré (*Christ and the Christian*); Paul Tillich's idea of the "new being" (*Systematic Theology II*); Donald M. Baillie's use of the "paradox of grace" (*God Was in Christ*); and various existentialist views.

At the moment it would seem that the conclusion of Bruce M. Metzger will commend itself to scholars as they continue to investigate the sources and the theology concerning Jesus of Nazareth. He says:

After making the most rigorous examination of the sources, therefore, one must conclude that Jesus of Nazareth, in his bearing as well as in his words, made claim to be the unique Son of God. (Metzger, p. 157.)

Donald M. Baillie, *God Was in Christ*.
Oscar Cullmann, *The Christology of the New Testament*. 1959.
John W. Deschner, *Wesley's Christology*. 1960.

John Lawson, *Comprehensive Handbook of Christian Doctrine*, 1967.

Bruce M. Metzger, *The New Testament: Its Background, Growth, and Content*.

Arthur W. Wainwright, *The Trinity in the New Testament*.

CLAUDE HOLMES THOMPSON

DIVISIONS OF AMERICAN METHODISM. (See UNIFICATION OF AMERICAN METHODISM.)

DIVORCE. (See ETHICAL TRADITIONS and MARRIAGE.)

DIXON, ARMINIUS GRAY (1870-1962), American M. P. minister and official, was born in Rockingham Co., N. C., on Feb. 13, 1870, the son of John F. and Elizabeth Harrison Dixon. He was educated in the local county school; graduated from Oak Ridge Academy in 1895; Western Maryland College in 1899; WESTMINSTER THEOLOGICAL SEMINARY in 1901; and received the D.D. degree from ADRIAN COLLEGE in 1919.

In 1901 he united with the NORTH CAROLINA ANNUAL CONFERENCE of the M. P. Church and began his pastoral ministry at Rocky Mount. Afterward, he served appointments in Henderson, Orange Circuit, HIGH POINT, Liberty, and Siler City. In 1908 he was chosen as the first Field Secretary for the Young People's Work in the North Carolina Conference of his denomination. As National Secretary of the Board of Young People's Work, 1917-1922, he worked with Sunday School and Christian Endeavor leaders in thirty-three states. He served as President of the North Carolina Annual Conference of the M. P. Church from 1922 to 1927. He was Superintendent of the Methodist Protestant Children's Home in High Point from 1928 until his retirement in 1941. He served as an official delegate from the North Carolina Conference to six General Conferences of his church. He took an active role in the establishment of HIGH POINT COLLEGE and in helping to bring about the union of the three major Methodist denominations in 1939.

Dixon conducted many revivals throughout the North Carolina Conference area and is credited with influencing many men to enter the ministry. He once wrote: "There is no position in the church of our Christ that is more important than the pastorate"; yet his own diverse talents as administrator qualified him to hold positions of leadership outside the pastorate for three-fifths of his active years of service.

Dixon married his college classmate, Mary Etta Watts, of Baltimore, Md., in October, 1902. In July, 1904, shortly after the birth of a daughter, Mary Vista, Mrs. Dixon died of typhoid fever in Henderson, N. C. In 1908, Dixon married Margaret Minerva Kuhns, a returned missionary, who died on July 31, 1950. Dixon died in Baltimore, Md., on Jan. 12, 1962, and was buried in the mausoleum at Guilford Memorial Park, High Point, N. C.

Ruth G. Coble and Mildred L. Clodfelter, *This Is Your Life—Arminius Gray Dixon*, 1960.

Journal of the Western North Carolina Conference, 1962.

The North Carolina Christian Advocate, Jan. 25, 1962.

The Sunday Telegram, Rocky Mount, N. C., July 24, 1962.

Who's Who in America. RALPH HARDEE RIVES

DIXON, ERNEST THOMAS, JR. (1922-), minister and educator, was born at San Antonio, Texas, Oct. 13, 1922, the son of Ernest T. and Ethel L. (Reese) Dixon. He received his education at Samuel Huston College

(A.B., 1943), and DREW THEOLOGICAL SEMINARY (B.D., 1945). HUSTON-TILLOTSON COLLEGE (as it became) gave him the D.D. degree (1962). On July 20, 1943, he married Lois F. Brown, and they have four children.

Joining the WEST TEXAS CONFERENCE in 1943, Dixon was assistant pastor, East Calvary Church, New York City 1943-44; Wallace Chapel A. M. E. Zion Church, Summit, N. J., 1944-45; director of religious extension service, Tuskegee Institute, 1945-51; visiting instructor, rural church work, GAMMON THEOLOGICAL SEMINARY, 1949-51; executive secretary, West Texas Conference board of education, 1951-52; staff member, General Board of Education, The Methodist Church, 1952-65; and president, PHILANDER SMITH COLLEGE, 1965—. He served as president of the board of directors, Bethlehem Center, Nashville, 1956-59 and 1963-65; trustee, ST. PAUL SCHOOL OF THEOLOGY METHODIST, 1964—; and Morgan Christian Center, Morgan State College, 1964—.

Who's Who in The Methodist Church, 1966.

JESSE A. EARL



JAMES DIXON

DIXON, JAMES (1788-1871), British minister, helped to foster the friendly connection between British and American Methodism. He was born at Castle Donington, Leicestershire, England, on October 29, 1788, entered the Methodist ministry in 1812, was PRESIDENT of the Wesleyan Conference in 1841, and received in 1843 the degree of Doctor of Divinity from the University of Pennsylvania. As President of the Canadian Conference in 1848 he helped to cement the reunion of the previous year; and after a visit at this time on behalf of the British Conference to the Methodist Episcopal Church of America, he wrote his best-known book, *Methodism in America*. He died at Bradford, Yorkshire, on December 28, 1871.

Richard Watson Rixon, *The Life of James Dixon*. London: Wesleyan Conference Office, 1874. G. ERNEST LONG

DIXON, JAMES MAIN (1856-1933), American educator, author and editor, was born on April 20, 1856, in Paisley, Scotland, the son of James Main and Jane (Gray) Dixon. His father was a Presbyterian. He was educated at Neilson Institute in Scotland, finishing in 1866, at Ayr. Academy, 1872; then attended Edinburgh University, 1872-74; and at St. Andrews University, at which he received the M.A. degree in 1879.

In America, DICKINSON COLLEGE in PENNSYLVANIA gave him the L.H.D. degree in 1908. He married on March 26, 1885, Clara Richards. For a time he served as Professor of English at the Imperial College of Engineering in JAPAN, 1880-86; and was Professor of English Literature in the Imperial University of Japan, Tokyo, 1886-92. Dixon gave himself to a study of Japanese Literature and received the "Rising Sun" decoration from the Emperor of Japan in 1888 for services rendered the Empire. Thence he came to America, teaching at Washington University, St. Louis, 1892-1901. He was joint editor of the *American Illustrated Methodist Magazine*, 1899-1903; professor of Columbia College, Milton, Ore. (MES), 1903-04; professor of English Literature at the University of Southern California, 1905-11; and then to the chair of Oriental Studies and comparative literature. He was the author of the *Dictionary of English Idiomatic Phrases* (Nelson, 1891, 1912); with Bishop NATHANIEL LUCCOCK and Dr. J. W. LEE, he did an *Illustrated History of Methodism*, 1901. He also wrote "Matthew Arnold" in *Modern Poets and Christian Teaching*, 1906; *A Survey of Scottish Literature in the Nineteenth Century* (University of California, 1906). He was the editor of *Twentieth Century Life of John Wesley*, 1902 (published by Thompson, St. Louis); and had much to do with the *West Coast Magazine* in 1907, as he became a contributor of articles to this magazine.

A member of the M. E. Church, he continued to live in California until his death on Sept. 27, 1933.

C. F. Price, *Who's Who in American Methodism*. 1916.

N. B. H.

DIXON, JOHN HENRY WILLIS (1899-1958), Australian minister, was born at Merewether, New South Wales, AUSTRALIA. He entered the Department of Education and in 1923 was appointed as a teacher to Papua. The call to preach as well as to teach caused him to return to SYDNEY, New South Wales, where he entered LEIGH THEOLOGICAL COLLEGE, Enfield.

In 1929 he was appointed to Dobu, Papua. He established a printing press and published the Scriptures in the Dobuan language. He was a competent linguist and anthropologist. In 1942 he returned to New South Wales and was appointed to Wellington but voluntarily returned after two years to assist in the work of rehabilitation towards the end of World War II. In 1946 he was appointed State Secretary of Overseas Missions. He made significant contributions to the National Missionary Council, the Bible Society, the Religious Films Society and the Australasian Methodist Historical Society.

AUSTRALIAN EDITORIAL COMMITTEE

DIXON, MARGARET MINERVA KUHNS (1867-1950), M. P. missionary to JAPAN and leader in the WOMAN'S FOREIGN and HOME MISSIONARY SOCIETIES in her church, was born in Youngstown, Pa. In 1893, following three months' training at the Moody Bible Institute, she went

as a missionary to Yokohama, Japan, where she remained for about five years. For fourteen years she served as traveling secretary for the Woman's Foreign Missionary Society. In 1908 she married ARMINIUS GRAY DIXON and in the same year became the first president of the Woman's Home Missionary Society of the NORTH CAROLINA CONFERENCE of the M. P. Church. In 1909 she was elected to serve as the national president of the Home Missionary Society, a position which she held for many years.

In 1928 her husband was appointed to serve as superintendent of the M. P. Children's Home in High Point, a project of the North Carolina branch of the Woman's Home Missionary Society. The Dixons were in charge of the home until his retirement in 1941. This administration was characterized by a great emphasis on the need of education beyond high school, and the Dixons were personally responsible for helping more than sixty young people in their efforts to attain professional and college training. On many occasions they took young ministers into their home until they could get started in college or in a pastorate.

Mrs. Dixon died in Baltimore, Md.

J. Elwood Carroll, *History of the North Carolina Annual Conference of the Methodist Protestant Church*. Greensboro, N. C.: McCulloh and Swain, 1939.

Mrs. E. C. Chandler, *History of the Woman's Foreign Missionary Society of the Methodist Protestant Church*. Pittsburgh, 1920.

Ruth C. Coble, Mildred L. Clodfelter, *This Is Your Life—Arminius Gray Dixon*. 1960.

The North Carolina Christian Advocate, January 25, 1962.

The Rocky Mount (North Carolina) Telegram, July 24, 1960.

RALPH HARDEE RIVES

DOANE, NEHEMIAH (1820-1905), American minister and pioneer in the northwest, was born at Eastham, Mass., Jan. 22, 1820. He was converted in 1836 and admitted on trial in the GENESEE CONFERENCE of the M. E. Church in 1849. Within the year he was transferred to the OREGON AND CALIFORNIA MISSION CONFERENCE, where, in 1850, he was appointed principal of the Oregon Institute at Salem. In 1851 he was appointed to Oregon City and Clackamas. The following year he served Oregon City alone. In 1853 and 1854 he was pastor at Yamhill, Ore.

Doane became presiding elder of the Puget Sound Missionary District of the Oregon Conference in 1859 and served four years. The district comprised all the territory in Western Washington north of the Columbia River and west of the summit of the Cascades to the Pacific Ocean. He resided at Olympia and served as pastor of the congregation there. Part of the time he served Whidbey Island, spending two Sundays and the week between them there, each quarter.

In 1863 Doane became pastor of the church at Seattle, serving two years. When the Puget Sound Conference became separated from Oregon Conference in 1883, he remained with the latter conference. He had been appointed lecturer on theology at Willamette University in 1883 and remained in that position four years. He became instructor in theology at Willamette in 1889, and in 1891 accepted a call to a similar position at the newly organized Portland University at Portland.

Nehemiah Doane was recognized as a tireless and devoted worker on his pastoral charges, a diligent supervisor as a presiding elder and a strong influence in the

educational endeavors of the Northwest. He died at Portland, Ore., May 4, 1905 and his remains rest at the Jason Lee Cemetery at Salem.

A. Atwood, *Glimpses on Puget Sound*. 1903.
Journals of the Oregon Conference.
 T. D. Yarnes, *Oregon*. 1958.

ERLE HOWELL

DOBBS, HOYT MCWHORTER (1878-1954), American bishop, was born at Antioch, Cherokee Co., Ala., Nov. 16, 1878, the son of Samuel and Laura (Clayton) Dobbs. He was educated at Southern University (now BIRMINGHAM-SOUTHERN), A.M., 1899; and VANDERBILT, B.D., 1904. He held honorary doctorates in divinity, law, and literature. On Nov. 14, 1906, he married Lessie Ruth Jackson of Arcadia, Louisiana, and they had two daughters and a son.

Licensed to preach in 1901, Dobbs was ordained deacon in 1904 and elder in 1908 in the NORTH ALABAMA CONFERENCE. His pastorates were: Mt. Vernon Church, BIRMINGHAM, 1904-06; Fountain Heights, 1907; Highlands, Birmingham, 1907-09; Central, KANSAS CITY, Mo., 1909-13; Troost Avenue, Kansas City, 1913-14; First, FORT WORTH, 1914-16. He served as dean and professor of Christian doctrine, School of Theology, SOUTHERN METHODIST UNIVERSITY, 1916-20, and then was pastor of First Church, ANNISTON, Ala., 1920-22. He was a delegate to the 1918 and 1922 General Conferences (MES).

Elected bishop in 1922, Dobbs' assignments were: BRAZIL, 1922-26; ALABAMA and FLORIDA, 1926-30; ARKANSAS and LOUISIANA, 1930-34; MISSISSIPPI and Louisiana, 1934-38; MISSISSIPPI, NORTH MISSISSIPPI, and MEMPHIS CONFERENCES, 1938-40; and the Jackson Area 1940. After presiding over his annual conferences in 1940, he was granted a leave of absence due to failing health. He retired in 1944.

Dobbs had a strong voice and was an able and forceful preacher. He was a Southern gentleman of the old school, extremely polite and thoughtful in all personal relationships. When assigned as the bishop in Alabama, his own father was serving as a presiding elder in the North Alabama Conference. Contemporary Alabamians delighted to tell how the father, even in the intimacies of cabinet meetings, always addressed his son as "Bishop," and the son always called his father "Dr. Dobbs." Bishop Dobbs died Dec. 10, 1954 in Shreveport, La.

F. D. Leete, *Methodist Bishops*, 1948.
National Cyclopaedia of American Biography. JESSE A. EARL

DOBBY, ELEANOR (1887-), New Zealand deaconess, was born and brought up in Marshlands, Christchurch. She was received as a deaconess probationer in 1921 and entered work among the Maori people. From 1923 until 1939, she worked in the Hokianga district, cradle of Methodism in New Zealand. Her travels on horseback, launch, and foot earned her the name of the "Mary Slessor of the North." During this time she was largely responsible for the erection of the Maori churches at Otatau, Taheke, and Lower Waima. In 1940, she was appointed to the South Island but after 1950 confined her labors to Christchurch city and suburbs, where she was living in retirement.

Official Records of the Deaconess Order.

WESLEY A. CHAMBERS

DOBEŠ, JOSEPH (1876-1960), Methodist superintendent and missionary in Czechoslovakia, was born on June 5, 1876, in Bohumilice, Bohemia, near Brno. He studied in the Missionary School at Neukirchen, Germany, and later moved to the United States, where he served the German Protestants and also his countrymen in Methodist congregations in Texas. In 1923 he received the honorary Th.D. from Southwestern University in Georgetown, Texas. In 1920 he was sent as missionary to Czechoslovakia, where he became a tent evangelist and founder of the Methodist Church there. For many years Dobeš served as pastor of the First Methodist Church in Prague, Vrsovice, and as District Superintendent. After twenty years of active service, he returned at the beginning of the Second World War to his two sons in the United States. He died in Texas.

VACLAV VANCURA

DOBSON, HUGH WESLEY (1879-1956), Canadian Methodist and United Church of Canada minister, was born March 4, 1879, in Molesworth, Ontario, to John Wesley and Amelia (Ross) Dobson.

After graduating from WESLEY COLLEGE (Winnipeg) with a distinguished record, he was ordained in 1906 and was appointed assistant to JOSEPH W. SPARLING at Grace Church, WINNIPEG, succeeding JAMES SHAVER WOODSWORTH. Here Dobson tested the social teachings of his professors, SALEM C. BLAND and J. H. RIDDELL.

Subsequently, he was appointed to Regina College's Chair of Biology and Human Relations. In 1913, he began a thirty-six-year period as field and later as associate secretary of the Board of Temperance and Moral Reform. During his stay at Regina, the board became in turn, "Social Service and Evangelism," and "Evangelism and Social Service."

Following up on Mackenzie King's Opium Report of 1908 and J. S. Woodsworth's survey of tolerated vice in Vancouver, Dobson first attempted to deal with these problems; with the assistance of the new Christian Social Service Council of Canada, his attack was successful. Research into conditions in immigrant settlements in 1916, and the supervision of child welfare, social reconstruction and conservation exhibits took him across CANADA. Much community interest and improvement resulted.

In the temperance struggles of the 1920's and thereafter, he gave vigorous, informed leadership toward the achievement of prohibitory legislation, and in combating the resurgence of the liquor trade after the war. He was sought across Canada, and also assisted the temperance cause in the midwestern states.

His interest in family welfare helped to bring about the formation of the Canadian Child Welfare Association, which he assisted as writer, speaker, and organizer. Youth programs and summer camps, housing problems, unemployment, institutional care of unmarried mothers, and encouragement of the oriental population, sometimes against bitter prejudices, also engaged his attention. The health insurance campaign of the mid-1930's in British Columbia in which he was active could have resulted in North America's first public plan, had it not been blocked by an astute medical clique.

As Dobson's preaching was of a high order, he was sought for anniversaries and conventions. In discussion groups and area conferences on the church and rural and urban problems, which he helped organize, he stim-

ulated practical approaches. His keen interest in biblical, especially New Testament, scholarship, informed both clerical and lay minds. A constant stream of mimeographed material flowed to pastors' desks, conveying information and study suggestions.

He was elected British Columbia Conference president for 1941-42, a post that meant more responsibility and work. Concern for pacifist students and coastal Japanese groups were new burdens. Breakdown resulted. Several months' recuperation provided opportunities for study, and he developed an increasingly comprehensive grasp of the world situation.

Politically, he was a left-wing Liberal. While he admired Woodsworth and valued the C.C.F. program, he dealt pragmatically with the governments of the day. Social welfare bodies were his constant interest.

Retiring on June 30, 1949, he continued part-time administration until 1951. He died in Vancouver on June 9, 1956.

Records of the British Columbia Conference.
B. C. Dobson Papers, Union College.

H. T. ALLEN

DOCTRINAL STANDARDS OF METHODISM. Historical:

JOHN WESLEY'S principal concern was to preach "Scriptural Christianity," that is to say, the whole range of Christian doctrine as set forth and expounded in the Bible. He accepted without question the creeds of undivided Christendom as true and valid expressions of that doctrine, and, with them, the Articles of the Church of England, of which he was and remained an ordained minister. But, in the interests of promoting the "spread of Scriptural holiness throughout the land," he found it necessary to emphasize certain Scriptural doctrines which he believed to be either neglected or denied by some or all of the teachers and preachers of his church. In particular, he stressed the doctrines of justification by faith, free grace, the witness of the Spirit, and Christian perfection. These doctrines, when speaking to Methodists, he came to refer to as "our doctrines," by which he meant, not "the doctrines which we alone in Christendom have received and understood," but "the doctrines which we, in default of others, have been especially called to proclaim." Under the head of "our doctrines," therefore, he did not include the whole substance of the Christian faith, but only those parts of it which had come home to the Methodists with especial force.

The conditions for belonging to the Methodist societies in Wesley's time and after were not doctrinal. All that was required was "a desire to flee from the wrath to come, to be saved from their sins." Such conditions have of course considerable doctrinal implications. Wesley's followers, for the most part, were unaware of these, but it was different for the preachers in connection with Wesley.

When in 1763 he drew up a "Model Deed" (DEED, TRUST) for those who acquired and held Methodist preaching-houses, he inserted a clause to the effect that those appointed by Conference should preach in them on condition that they "Preach no other doctrine than is contained in Mr. Wesley's *Notes upon the New Testament*, and four volumes of sermons." This implies, of course, that the *Notes* and the *Sermons* handle or touch upon all the doctrines of the Christian faith and not simply "our doctrines," and Wesley claims this more or less explicitly in his preface to the 1771 edition of his *Works* (to which, indeed, he had added some sermons and treatises not in

the four volumes referred to in the Deed): "... there is scarcely any subject of importance, either in practical or experimental divinity, which is not treated of more or less, either professedly or occasionally."

The *Notes upon the New Testament* were published in 1754, and Wesley's *Preface* makes it quite clear that he makes no claim to originality. On the contrary he acknowledges that a great number of the *Notes* are translated or abridged from J. A. Bengel's *Gnomon Novi Testamenti*, and also that he derived many ideas from Heylyn, Guise, and Doddridge.

The "four volumes of sermons" referred to in the Model Deed of 1763 were published in 1746, 1748, 1750 and 1760. These, in their first editions, contained forty-three sermons in all; a second edition of the 1750 volume, published before 1763, adds a further sermon, and makes the total forty-four. In the 1771 edition of the *Works*, the first four volumes are made up of sermons, but include nine not previously published in this form. A new form of the Model Deed brought out in 1787 slightly alters the words relating to sermons to "the first four volumes of sermons," and this change was retained in the various forms of the Model Deed in the Wesleyan Methodist Church until Methodist Union in 1932. In many quarters the phrase "the first four volumes of sermons" was taken to mean the four volumes of sermons in the 1771 edition (containing fifty-three sermons), but in 1914, after taking Counsel's opinion, the Wesleyan Methodist Conference ruled that the phrase in the current Model Deed related to the four volumes published before 1763 and containing forty-four sermons.

It is well known that Wesley used the hymns written by his brother Charles and himself as vehicles of Christian doctrine to the minds and hearts of his hearers and followers. He says in the Preface of the *Collection of Hymns for use of the People called Methodists* that it contains "a distinct and full account of Scriptural Christianity" and "all the most important truths of our most holy religion, whether speculative or practical." But though the hymnbook can certainly be used to express and illustrate the truths to which Methodist preachers are expected to be loyal, it has never been included among the standards of Methodist doctrine.

The smaller Methodist churches, in the Deed Polls executed at the time of adopting a legal constitution, laid down certain doctrinal principals which are wholly in accord with those of the Wesleyan Methodists. The PRIMITIVE METHODIST Deed Poll of 1830 states that its doctrinal clauses are to be interpreted agreeably to the "first four volumes of John Wesley's *Sermons*" and his *Notes on the New Testament*. The United Methodist document of 1907 contains similar provisions.

The Deed of Union adopted by the Uniting Conference of the British Methodist Church in 1932 states that "the doctrinal standards" of the Methodist Church cannot be altered or varied in any manner whatsoever by the Conference, and that the Conference is "the final authority within the Methodist Church with regard to all questions concerning the interpretation of its doctrines" (section 31). The doctrinal standards contain the following paragraphs at the beginning (section 30):

The Methodist Church claims and cherishes its place in the Holy Catholic Church which is the body of Christ. It rejoices in the inheritance of the Apostolic Faith and loyally accepts the fundamental principal of the historic creeds and

of the Protestant Reformation. It ever remembers that in the Providence of God Methodism was raised up to spread Scriptural Holiness throughout the land by the proclamation of the Evangelical Faith and declares its unflinching resolve to be true to its Divinely appointed mission.

The Doctrines of the Evangelical Faith which Methodism has held from the beginning, and still holds, are based upon the Divine revelation recorded in the Holy Scriptures. The Methodist Church acknowledges this revelation as the supreme rule of faith and practice. These Evangelical Doctrines to which the preachers of the Methodist Church, both Ministers and Laymen, are pledged, are contained in Wesley's *Notes on the New Testament* and the first four volumes of his *Sermons*.

The *Notes on the New Testament* and the *Forty-four Sermons* are not intended to impose a system of formal or speculative theology on Methodist preachers, but to set up standards of preaching and belief which should secure loyalty to the fundamental truths of the Gospel of redemption, and ensure the continued witness of the Church to the realities of the Christian experience of salvation.

The remaining paragraphs of the "Standards" concern the office and functions of ordained ministers, and of the laymen who share their ministries with them, and state that Baptism and the Lord's Supper are of Divine origin and perpetual obligation.

The Deed marks no substantial change from the enactment of Wesley that no preacher of his should preach "any other doctrine than is contained" in the *Notes* and the *Sermons*. The doctrinal standards of 1932, however, are so-called in order to indicate that no doctrines opposed to them may be preached in Methodist churches, and there is, apparently, no ban on the preaching of doctrines *additional* to those indicated by Wesley in the *Notes* and the *Sermons*, or alluded to in the "standards," so long as they are not *opposed* to them. It should also be observed that there is a reference in the Standards, not to be found in Wesley's express provision, though doubtless acted upon by him in practice, to the belief of the preachers as well as to their actual pronouncements, and the question is in fact from time to time asked of every British Methodist preacher, ministerial and lay: does he believe and preach our doctrines?

On the other hand, the proviso that the *Notes* and *Sermons* "are not intended to impose a system of formal and speculative theology" on the preachers clearly allows liberty of thought and expression on theological issues about which opinion in the Church has shifted since the days of Wesley, so long as there is still loyalty to the basic principles of his theology, and so long as the varieties of doctrine are contained within the limits of the evangelical faith. To the Conference is given the power of ensuring that this loyalty is observed and these limits are not exceeded.

The Teaching of John Wesley. In what follows an account is given of what Wesley called "our doctrines," that is, of the doctrines which occupy the major part of the *Notes upon the New Testament* and the *Forty-Four Sermons*. But they are to be seen at all times against the background and in the context of the Trinitarian, Christological and Pneumatological doctrines of the historic creeds, which Wesley accepted so firmly as almost to take for granted.

The sole authoritative source of doctrine for Wesley is Holy Scripture, and Scripture contains all doctrine necessary for salvation. If any Scriptural passage seems obscure it is to be compared with parallel passages. If the true

explanation is still elusive, the writings of those "experienced in the things of God" are to be consulted, but always and at every point the last word lies with Scripture. The Fathers, Luther, Calvin, the Prayer Book, Homilies, the Anglican and Puritan divines, William Law, and others are not to be despised, but there is no question of comparing their authority, or the authority of any human assembly, with that of Scripture (see BIBLE, AUTHORITY OF).

When Scripture has spoken, experience should be called in to confirm what Scripture has said. By "experience" is meant not subjective feeling, but the whole work of God in the soul. Nineteenth and early twentieth century Methodist theology sometimes placed an emphasis on "experience" (using it, too, in a much narrower sense than Wesley) which is not to be found in Wesley's writings. For him the testimony of experience is wholly ancillary; without the prior utterance of Scripture it is worthless (see EXPERIENCE, CHRISTIAN).

The doctrines which Wesley was at great pains to elicit from Scripture for the purposes of preaching, teaching, and building up men and women in the faith, were all concerned with "the way to heaven"—the path laid down by God by which we may find our way under the guidance of the Holy Spirit from our fallen state to the presence of God. We are born "fallen," because of the sin of Adam. Adam was created in God's natural, political and moral image; he was a spiritual being, he had the right and power to govern this world, he had received and was able to obey God's perfect law of love. He also had freedom of choice, and through this freedom he disobeyed God, and so cancelled his whole status before God. We are born into the condition into which he fell.

The image of God has been taken from us, and we are in the image of the Devil, as witness our pride and idolatry. Therefore we are doomed to death, death of the soul. But with the Fall came pain and suffering for animals and men, and after a life of suffering, death of the body as well as the soul. From this dreadful position we are completely incapable of rescuing ourselves by any effort that we make or any good that we do (see ORIGINAL SIN).

But we are not destitute of divine assistance. God has given us the Law. It was originally given to Adam (not, be it noted, to Moses), and is the moral law of God. We are no longer capable of keeping it, and in this sense the fall of Adam has robbed us of it. But it is still mysteriously written on our dark and sinful minds, as well as in the Old Testament, revealing to us our sin in all its horror, and thus preparing us to receive the message of grace when it is brought to us. We recognize the Law for what it is by the use of "natural conscience," itself a gift of God, and usually identified by Wesley with the prevenient grace of God. By the use of our consciences, we know, all too well, that we have failed to keep God's law. That we may be able to use our consciences, God has left us some use of our reason, limited and corruptible though it is (see LAW and GOSPEL).

As fallen creatures, we no longer possess free will; we are inevitably dragged down by our sinful natures into more and more sin. But by a special gift of God, which at this point neutralizes the corruption of our nature, we are able to distinguish right and wrong, to choose either of them, and to receive or reject the Gospel of Grace (see FREE WILL).

This is Wesley's answer to the Calvinists, with whom, as he said on one occasion, he agreed that there is no

natural free will and no power antecedent to grace. The Gospel, he said, is meaningless if we refuse to man all power of decision, and deny that he is a moral agent. Yet "Man is free, but by grace, not by nature." (See CALVINISTIC CONTROVERSY.)

Because of these divine mitigations man, for all his depravity, is able to repent, and to do good works which bethaken that fact. These works are truly good—Wesley will have none of the idea that all works done before justification are hopelessly evil—but they contain no merit whatsoever. For they are not *man's* good works at all, but God's, since they are done in the power of his grace alone. To trust in them for salvation is blasphemous and useless.

This account of man's fallen nature is a necessary preliminary for the proclamation of the Gospel, but Wesley, though he is very clear about it, does not dwell on it unduly. The positive doctrine of salvation is much more to his taste. God has made provision for our salvation from the first moment of our earthly life. For He has given to us the Sacrament of Baptism, by which we are born again, enter into the covenant of grace, and are received into the Church. The effect of infant baptism (though not, as he maintains, of adult baptism) is to wash away Original Sin and make us children of God. But, alas, there is no instance of anyone surviving infancy who has not "sinned away" the effects of his baptism, and become guilty of actual sin. Thus baptismal grace is obliterated for us, and we are again helpless sinners in the sight of God. (See BAPTISM.)

But God's grace is sufficient for this situation also. Baptism is itself "the application of the merits of Christ's death," and these merits are still available for us though we have fallen again into sin, and are, in fact, always available for us, however often and however heinously we sin. Wesley does not specify any particular doctrine of the Atonement as the necessary and only one; he makes use of most of those which were current in Christian thought in his time, with, perhaps, especial mention of the one which speaks of the imputation of Christ's merits. He is more interested in pointing out and emphasizing the grace of God which took the initiative for our salvation in the cross of Christ, than in any theory of how that salvation was accomplished. For "grace is the source of salvation"—and, of course, the only source. (See ATONEMENT; GRACE.)

"Faith is the condition of salvation." The doctrine of JUSTIFICATION by faith—or, as it should better be expressed, of justification by grace through faith—holds a central place in Wesley's theology. However much he disagreed with Luther on the matters of the Law and of sanctification, and it has been maintained strongly that this disagreement rested on a misunderstanding of Luther, he was wholly at one with him on the matter of justification. He speaks of several kinds of faith, but there are only two which help in the matter of salvation—the "faith of a servant" and the "faith of a son." The "faith of a servant" enables a man "to fear God and work righteousness," and by virtue of it he is in a state of acceptance with God. But he is a *servant* and not a *son* of God, and this faith is greatly inferior to the faith of a son, which is "a sure trust and confidence that Christ died for my sins, that He loved *me* and gave himself for *me*." By such faith, which is the gift of God, not his own achievement, a man becomes a loving child of God, and enters on all the privileges of sonship. (See FAITH.)

By grace, through faith, we are *justified*. On the matter of justification Wesley avoids both the classic Roman Catholic definition, that it means "being made just," and the classic Lutheran definition, that it means "having righteousness imputed to one who is not righteous." He says that it simply means "being pardoned"; when we are justified, our sins are blotted out, and we are treated by God as if we had never sinned. At the same time God's image is restored to us, so that righteousness and true holiness begin to work in us. (See JUSTIFICATION.)

But the effect of grace working through faith which Wesley stresses most of all is that we are born again. This rebirth, he says, is "a vast inward change, a change wrought in the soul, by the operation of the Holy Ghost; a change in the whole manner of our existence." We are different people living in a different world, or rather, living in the same world in so entirely different a manner that the world itself seems new. The things which we once desired with all our hearts no longer have any appeal to us; the things of the spirit which once left us cold move us now with deep desire to attain them. (See NEW BIRTH.)

But not only are we thus reborn and renewed, we *know* that this has happened to us. Or at any rate we have every reason to expect that God will give to us this assurance of salvation, though He does in fact withhold it from some of His children. (Wesley at one time held that if there was no assurance there was no salvation, but he withdrew this extreme doctrine.) God gives this gift to us by the Holy Spirit, who adds His testimony to that of our own spirits (that is, our "good conscience") that we are the children of God. We can recognize this "witness of the Spirit" by its direct and unmistakable quality, but still more by the humility, patience and gentleness which invariably accompany it—and this latter test is the one which others can and should apply to it. Such a gift as assurance of salvation seems very liable to confusion with the brash and arrogant self-confidence which is sometimes to be observed in those who claim to have "seen the light." Wesley takes all possible steps to avoid this confusion by asserting the necessary connection between assurance of salvation and the Christian virtues, especially those associated with humility. (See WITNESS OF THE SPIRIT.)

This salvation is for all, for Christ died for all. Any suggestion that the grace of God is limited to a few people, or even to a great number of people, he dismisses as a blasphemous lie. The grace of God is not limited at all; there is no one under heaven or in heaven for whom it is not available. Why then do so many not accept it? Not because God has predestined them to damnation—for that makes God worse than the Devil—but because they have used their freedom of choice the wrong way. And when the Calvinists objected that this doctrine diminished the sovereignty of God, he replied that God's mightiness is safeguarded by the fact that He foreknows who will have faith and who will not—for he knows all things in an eternal Now—and elects to salvation those of whom he knows that they will have faith; but to go further, and to say that God foreordains some to faith and some to unfaith, is to make nonsense of the whole Christian religion and its ordinances, not least the ordinance of preaching. (See ELECTION.)

The first major part of Wesley's doctrine of salvation concerns justification and new birth. The second major part concerns sanctification, or growth in holiness. Wes-

ley, in his own spiritual development, was convinced of the necessity for holiness before he discovered his personal need for justification and forgiveness—though, of course, he had always accepted the doctrine of justification by faith. When he did become aware of the importance of justification for himself he did not relax the quest for holiness; on the contrary, he found for the first time that it was not hopeless. So also in his theology he stressed the need for holiness all through his career, and came at a certain point in his life to underpin it with the doctrine of justification and the new birth and thereafter taught the two doctrines as integral parts of the one truth. His doctrine of holiness begins with the surprising statement, culled from the First Epistle of John, that "he who is born of God does not sin." Conscious that he is here straining the credulity of his hearers, and risking the scorn of his opponents, Wesley defends the statement by a somewhat narrow definition of sin as "an actual, voluntary transgression of the law; of the revealed, written law of God; of any commandment of God, acknowledged to be such at the time that it is transgressed." Thus "sin" here does not include evil inclinations, or intellectual mistakes, or wrong actions done without due thought. But even with these modifications the notion that the believer is sinless has not gained acceptance even from the majority of Methodists.

Its positive complement is much more acceptable. The believer does fulfil the law of God, and not only outwardly, but inwardly, by bringing forth the fruit of the Spirit. Here Wesley set himself against certain Calvinists who were Antinomians into the bargain, and who said that once a man was justified he was set free from all obligation to carry out the commands of God, for "faith supersedes holiness." Christ himself fulfilled the law of God in every particular—not the ceremonial law of the Pentateuch, which was a temporary provision for God's people until the Messiah should come, but the perpetual law of God, revealed in the first place to Adam; we who belong to Christ must follow in His footsteps in the power of the Holy Spirit. (See LAW AND GOSPEL.)

Thus we shall be sanctified, by grace through faith. Sanctification is a process by which inward sin is purged away and the positive virtues of the Christian life steadily develop. Those interpreters of Wesley who suppose that sanctification takes place in a moment of time rely on certain unguarded statements of his which are not true to the general tenor of his thought, and so are led to confuse the culmination of the process, which is momentary, with the process, which is not. But there is a culmination of the process, and this culmination can take place, if God so wills it, in this present life. Wesley sometimes calls it "Christian Perfection," which is, perhaps, the technical term, sometimes "Entire Sanctification," which is the most accurate term, and sometimes "Perfect Love," which is the term which he prefers.

Wesley describes this many times, both positively and negatively. Positively, it means above all the fulfilment of the two Great Commandments—and such fulfilment, properly understood, embraces the whole content of what God bestows on those whom he sanctifies. It can also be called "all the mind that was in Christ; the renewal of the heart in the whole image of God; the devoting, not a part, but all, our soul, body, and substance to God." Negatively, it is freedom from both outward and inward sin. Some interpreters have supposed it to be freedom from outward sin only, in view of the definition of sin as volun-

tary transgression of a known law which Wesley gives when he speaks of the sinlessness of those who are born of God. But this is incorrect. When he speaks of Perfect Love, he uses a definition of sin which is far more inclusive, and includes all the ingrained faults of human nature—envy, malice, wrath and unkindness. Perfect love denotes the conquest of all these.

This is the goal of the Christian life on earth, and it is attainable on earth by the power of the Spirit. But it is not absolute, since we are to grow in grace through all eternity, and Christian Perfection must, therefore, be called, somewhat paradoxically, *relative* perfection. And if we do attain it on earth, it can be lost again. Most of us, in fact nearly all of us, fail to attain it on earth. Yet "without holiness no man can see the Lord." Therefore at the moment of death those of us who have not been made entirely holy on earth become entirely holy by God's infinite grace (this is not stated explicitly in the official "Standards," but it is implied by Wesley's teaching in them, and is made explicit elsewhere). (See CHRISTIAN PERFECTION.)

Everyone must appear before the Great Assize, and be judged by his works (not his faith). Those who have not done works of holiness because they have refused God's gift of faith will be condemned to hell, which means both the loss of all good things and eternal torment, spiritual and physical (Wesley rarely refers to this, but it is present in his teaching). Those who have been made holy will enter the fellowship of all the saints and live for ever in God's near presence.

Wesley does not expound his teaching on the Church and the Sacrament of Holy Communion in the *Notes and Sermons*, for the sufficient reason that he accepted and taught the doctrines of the Church of England on the subject. But he certainly assumes in all his writings that the "way to heaven" is taken *within* the Holy, Catholic Church, and never ceases to point out the duty of loyal membership of it. He says that the Catholic Church consists of all Christians on earth, who have one Lord, one faith, one baptism, one Spirit; he holds that the Church of England consists of all members of the Catholic Church who live in England; he refuses to unchurch the Church of Rome, since Christians who have the same Lord and the same hope belong to the one Church, even if their opinions are wrong and their worship is superstitious; and he recognizes the Church as existing wherever two or three are gathered together in the name of Christ. He condemns schism with the utmost severity, especially when it takes the form of actual separation from the Church; only when remaining in the Church involves a breach of God's commands is it right to separate. He commands to his hearers and readers a truly "catholic spirit," which asks of other Christians, not that they should conform in doctrine or liturgy or polity, but only that their heart should be right with God (see CATHOLIC).

On the Holy Communion, an indication of his views can be found from his publication of his brother's eucharistic hymns with extracts from Daniel Brevint's *The Christian Sacrament and Sacrifice*. In these the doctrines of transubstantiation and of the *opus operatum* are rejected, but much stress is laid on the Real Presence of Christ in the Sacrament, and it is held that in the Sacrament we represent the sacrifice of Christ which was made once for all (see Eucharistic Doctrine and Devotion).

British Conference Pronouncements on Doctrine. The practice by which the Conference interprets the "stan-

dards" of Methodist doctrine has its historical justification in Wesley's publication, from time to time, of the *Minutes of Conversations* with his preachers, which were often on matters of doctrine. Since the Methodist Union of 1932 it has been the constitutional duty of Conference to interpret the doctrinal clauses in the Deed of Union, though the clauses themselves are unalterable. It has discharged this duty, partly by the issue of a *Junior Catechism* in 1951 and of a *Senior Catechism* in 1952; and partly by the issue of "Statements" on various specific issues (the "Statements" have been made the more necessary by the participation of the Methodist Church in the Ecumenical Movement, and the consequent need to make its doctrines clear to other churches as well as to itself).

The Statement of 1937 on "The Nature of the Church according to the Teaching of the Methodists" makes plain the adherence of the Methodist Church to the Scriptural doctrine of the One, Holy, Catholic and Apostolic Church and its claim to be part of that Church, and disposes of the notion that Methodists believe the Church to be invisible by asserting the existence of the Church in the world as an organic structure, with ministry, sacraments and order.

The "Statement on Holy Baptism" of 1952 says that Christ Himself is the minister in baptism, and that in His name the Church receives a child into "the congregation of Christ's flock," so that he becomes a member of the Holy Catholic Church. It expressly defends Infant Baptism against Believers' Baptism as being required by the teaching of the New Testament, as well as by the practice of the Church. It does not, however, reaffirm Wesley's own belief in baptismal regeneration. (See BAPTISM.)

The "Statement on Ordination" of 1960 develops the teaching of the 1937 "Statement on the Nature of the Church," and claims that Methodist ministers are the equivalent of the presbyter-bishops of New Testament times. Their only reason for ordination is that they are called and enabled by God; it is the duty of the Church to test their call, to train them and ordain them. (See CALL TO THE MINISTRY.) The ordination is carried out by the Church in the name of Christ, and in Methodism it takes the double form of "receiving them into full connexion" in the meeting of Conference and of the laying on of hands by the President or his deputy, and by other ministers assisting, at a subsequent service. By ordination to the ministry of Word and Sacraments a minister is entitled to administer the Sacrament of Holy Communion (others may be authorized to do this, but only for a limited period in a particular place by a "dispensation" of Conference), and thereafter unites in his office all the ministries entrusted to the Church as the People of God. (See ORDINATION.)

The "Statement on Church Membership" of 1961, with its appendix, the "Statement on Confirmation" of 1962, develops the "statement on Holy Baptism" by indicating that the membership of the Holy Catholic Church conferred by baptism is completed, on profession of faith and commitment to Jesus Christ, by reception into full membership of the Church, and authorizes the use of the term "Confirmation" as an alternative to "Reception into Full Membership." It also elucidates the complications caused by the fact that a member of the Methodist Church is a member of the Methodist "society" and at the same time a member of the Holy Catholic Church.

American Methodist Doctrinal Standards. The twenty-four ARTICLES OF RELIGION sent over to American Methodism by John Wesley in 1784 (one was added in America, making twenty-five) and published in every issue of the Discipline from that of 1790 until the present have always been held to set forth and embody the standards of doctrine of American Methodism. These Articles, while sent over by Wesley in 1784 (as part of the Sunday Service) and selected from the thirty-nine of the Church of England, were not inserted into the *Discipline* until 1790. Along with the Articles, the fifty-two *Sermons* of John Wesley (a later redaction took only forty-four of these) and the *Notes on the New Testament* have always been commonly taken as normative for Methodist standards of doctrine.

These Articles have ever been placed in and are now in the Constitution of The United Methodist Church. They have likewise ever been put beyond the reach of revision or change by the GENERAL CONFERENCE. This was done by the first Restrictive Rule adopted in the M. E. Church in 1808 and yet in force. "They [the General Conference] shall not revoke, alter, or change our Articles of Religion, or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine" (*Discipline*, 1968, Para. 16).

Since the sermons which Wesley selected as containing the doctrines he held, together with his *Notes on the New Testament*, are of such a general nature and treat of so many matters that they lend themselves here and there to different interpretations, American Methodists usually take the Articles of Religion which are absolutely fixed and firm as the concrete expression of their belief. Where there may be a question as to the meaning of an Article or its specific interpretation, they refer back to the teaching or preaching of Wesley, or to that of the early Methodist preachers, and of course to present-day authorities, to help them settle any matter at issue. It should be noted, however, that the Wesleyan emphases, "our doctrines," find expression in the *Sermons* and *Notes* rather than in the Articles.

The bishops of The Methodist Church in addressing the General Conference of 1952 said, "Our theology has never been a closely organized doctrinal system. We have never insisted on uniformity of thought or statement." They added, however, in opposition to the idea that Methodism had no formal doctrine, "there are great Christian doctrines which we most surely hold and most firmly believe." They then went on to give their own interpretation of some of these beliefs as part of the episcopal address at that General Conference.

From time to time, because of the archaic language of the Articles of Religion, there have been calls for "re-stating the faith." The General Conference of 1908, M. E. Church, South, saw a determined effort to empower a committee to revise the Articles and bring their expression more in line with modern day thought. This effort, however, was defeated, and similar efforts from time to time have likewise come to naught.

As has been stated, no one—not even the General Conference—has the right to change even one word of the historic Articles of Religion. They can only be changed by a long, drawn-out process of amending the church's Constitution, and this would require a two-thirds vote of the General Conference and a three-fourths vote of the membership of all the annual conferences, present and voting, during the subsequent quadrennium. No amend-

ment calling for doctrinal change has ever been proposed by any General Conference of any body of American Methodism.

The adoption of a new Constitution for The United Methodist Church in 1968 called for the incorporation in that Constitution of the CONFSSION OF FAITH of the E.U.B. Church and directed that this be published alongside the twenty-five Articles of The Methodist Church. The JUDICIAL COUNCIL of The Methodist Church ruled that the separate items of belief in the Confession of Faith of the E.U.B. Church did not add anything new or different from the doctrine contained in the Articles of Religion of The Methodist Church, and that therefore they might be adopted by the normal constitutional process which required two-thirds of the General Conference and two-thirds of the church-wide annual conference membership present and voting. A three-fourths vote of the annual conference membership was, therefore, not required, and The Methodist Church did adopt by the above described constitutional process the E.U.B. Confession of Faith and it now goes alongside the historic Articles of Religion as embodying standards of doctrine of The United Methodist Church. It, too, is protected by a new Restrictive Rule.

A committee, however, was appointed by the Uniting Conference of 1968 to endeavor to see if it might be possible to synthesize the Articles and Confession and possibly in time restate the doctrinal standards of the Church in a more modern way. This committee is expected to report at a subsequent General Conference. As it is now, the twenty-five Articles of Religion and the Confession of Faith, together with Wesley's *Sermons* and his *Notes on the New Testament* are to be taken as embodying the doctrinal standards of The United Methodist Church.

It is significant that the *Book of Discipline* of The Methodist Church, and now The United Methodist Church, has always been entitled "The Doctrines and Discipline of The Methodist Church." The doctrines, as far as the *Book of Discipline* is concerned, may be found in the twenty-five Articles; certain of their applications to life in the General Rules printed there, and something of their import or expression in the Ritual, especially in the Sacramental services and the forms for the reception of members into the church.

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 _____, *Works*. 1829-31.

RUPERT E. DAVIES
 N. B. H.

DODD, JAMES BEST (1807-1872), **JAMES WILLIAM** (1834-1886), and **THOMAS JOHN** (1837-1899) were

a father-and-sons combination that made significant contributions to education in the M. E. Church, South, across much of the nineteenth century. **James Best Dodd** was born in Leesburg, Va., on April 3, 1807, and joined the historic church there as a young man. He attended Leesburg Academy, and became a teacher at such towns as Winchester and Harper's Ferry. He served as professor and vice-president of Centenary College, Brandon Springs, Miss., 1841-45; and in the same capacities at CENTENARY COLLEGE, JACKSON, La., 1845-46; and at Transylvania College, LEXINGTON, Ky., beginning in 1846. In 1849 he became president of Transylvania College when HENRY B. BASCOM resigned (just before he was elected bishop), and served in this capacity for twelve years. During his presidency he prepared a series of mathematical texts that were published by Pratt, Oakley, and Co., of New York City, and widely used across the nation. He died on March 27, 1872.

James William Dodd, American educator and churchman, was born in Winchester, Va., on March 25, 1834. He graduated from Transylvania College in 1850 at the age of sixteen. He taught at several private schools until 1855 when he established the Shelbyville High School. He was called in his day "the Arnold of Kentucky," and the school was called "the Rugby of Shelbyville." In 1872 he became president of Kentucky High School, later known as Kentucky Eclectic Institute, at Frankfort. In 1877 he was given the LL.D. degree by Indiana Asbury University (now DEPAUW UNIVERSITY), and in 1879 he went to VANDERBILT UNIVERSITY as Professor of Latin. At Vanderbilt he established the famous Bachelor of Ugliness tradition which is still maintained there. He died on Aug. 15, 1886.

Thomas John Dodd, American clergyman and educator, was born on Aug. 4, 1837, at Harper's Ferry, Va. (now W. Va.). He graduated from Transylvania College in 1857. He joined the KENTUCKY CONFERENCE, M. E. Church, South, in 1860, and was a delegate to the GENERAL CONFERENCE of 1886. He served pastorates at Scott Street in Covington, and at Frankfort. He taught private schools at Paris, Nicholesville, Shelbyville, and Lexington, and was principal of the Conference High School at Millersburg. He was elected president of KENTUCKY WESLEYAN COLLEGE in 1875. The following year he was called to the chair of Hebrew and English Literature at Vanderbilt University, Nashville. He left this position in 1885 and conducted the Dodd Select High School in NASHVILLE for twelve years. He was a scholar in Latin, Greek, Hebrew, Chaldee, Syriac, and other languages, and was ranked as one of "the ablest linguists in the South, and the peer of any in the North." He was given a D.D. degree by Centre College. He wrote two books: *John Wesley, A Study of the Times* (1891), and *Miracles: Were They or Were They Not, Performed by Jesus?* (1899). He was a frequent contributor to Methodist journals and periodicals and a sermon of his was included in a volume entitled *Sermons by Southern Methodist Preachers* (1890). He died on Feb. 9, 1899.

Biographical Encyclopedia of Kentucky of the Dead and Living Men of the Nineteenth Century. Cincinnati: J. M. Armstrong and Co., 1878.
 WALTER N. VERNON

DODGE, RALPH EDWARD (1907-), American bishop, was born in Terril, Iowa, on Jan. 25, 1907, the son of



RALPH E. DODGE

Ernest Ira and Lizzie (Longshore) Dodge. He received the B.A. degree from Taylor University in 1921; the M.A. from BOSTON UNIVERSITY in 1933, and the S.T.B. in 1934; S.T.M. from the Hartford Seminary Foundation, 1943, and Ph.D. in 1944. On June 28, 1934, he was united in marriage to Eunice Elvira Davis, and they have four children.

Ralph Edward Dodge was admitted on trial in the ERIE CONFERENCE of the M. E. Church in 1933, ordained DEACON in 1934, and to full connection and ELDER, 1935. He was a missionary to ANGOLA from 1936-50; executive secretary for Africa, Board of Missions of The Methodist Church, 1950-56; and elected bishop in 1956 by the AFRICA CENTRAL CONFERENCE for a term of eight years. He was assigned to the Salisbury (RHODESIA) Area, 1956-64. He was reelected and reassigned to the Rhodesia Area in 1964, although he had been expelled from Rhodesia by the white minority government. On the death of Bishop SIGG, he was placed in charge of part of the Geneva Area from November 1965 until a new episcopal leader was consecrated in September 1966. Except for that period he has resided in ZAMBIA since leaving Rhodesia.

Bishop Dodge was secretary of the Angola Conference, 1937-40, and again 1945-48; president of the South Rhodesia Christian Conference, 1962-64. He is the author of *The Unpopular Missionary* (1964), and has contributed numerous articles to church periodicals. He is presently serving as chaplain at the Mindolo Ecumenical Institute in Kitwe, Zambia. Mrs. Dodge is serving as field treasurer for the World Division of the Board of Missions in Zambia.

Bishop Dodge retired at the Africa Central Conference held at Gaberones, Botswana, Aug. 24-31, 1968. He was then elected to the episcopacy for life on the first ballot, getting sixty out of seventy votes. He then declared his

intention to retire under provisions of that Conference allowing optional retirement to bishops at the age of sixty.

Ralph E. Dodge, *The Pagan Church: The Protestant Failure in America*. New York: J. P. Lippincott, 1968.
Who's Who in The Methodist Church, 1966. N. B. H.

DODGE CITY, KANSAS, U.S.A. Methodism in Dodge City dates from June 14, 1874, when S. A. Newell, a local preacher and a trainman of the Santa Fe, organized a class of thirteen people. These people represented several denominations. After this congregation was organized, a Union Church was built on the northeast corner of First and Spruce Streets, and N. F. Tipton was appointed pastor by the SOUTH KANSAS CONFERENCE. Then in November, 1883, the work of constructing a frame church building by the Methodists alone was begun. It was built on the site now occupied by what is known as the "old parsonage" at 707 First. At this time the membership was under one hundred. A. P. GEORGE preached the first sermon in the new church. By the turn of the century more room was needed, and additions were made so that nearly 200 could be seated in the sanctuary at one time. Soon this was not sufficient.

Plans for a second building were begun in 1911 and in 1913 a brick building was constructed, with space available for 400, and about 200 young people in the west part of the building. Bishop WILLIAM O. SHEPARD dedicated the building when S. M. Van Cleve was pastor. Attendance continued to grow, adult classes were organized, facilities proved inadequate, and by 1928 over 500 persons were attending Sunday school each week. So again construction was called for and in 1929 an educational building was dedicated for use. A parsonage was also attached to the educational building. H. L. Gleckler was the pastor.

Depression, drouth, and hardships were realities that took their toll in the years that followed. Then came the war, military personnel began flowing into Dodge City, and the church began again to grow. A new parsonage was completed in 1954, and the old parsonage was converted to Sunday school rooms.

As Dodge City continued a slow steady growth, plans were formulated for another new building which was located at 210 Soule Street. The cornerstone was laid June 14, 1964, and the first service was held Jan. 3, 1965.

From a Sunday school class of thirteen loyal Christians in 1874, the church has grown to 1,977 members in 1970.

BRYCE GLECKLER

DOESCHER, ARTHUR H. (1892-1958), American E. U. B. minister, was born in Clay Center, Neb., July 14, 1892, the son of Frederick H. and Martha (Franzen) Doescher. During his early years Arthur Doescher lived in various parsonages in NEBRASKA and CALIFORNIA. He graduated from Fremont (now Midland) College, Fremont, Neb. in 1914 with the A.B. degree and a year later with the B.S. degree. He received the B.D. degree from EVANGELICAL THEOLOGICAL SEMINARY in 1917 and then enrolled for post-graduate studies at the University of Chicago. Western Union (now WESTMAR) College, Le Mars, Iowa conferred upon him the D.D. degree in 1935.

Arthur Doescher was licensed to preach by the Nebras-

ka Conference, Evangelical Association, in 1911, was ordained a DEACON by the Indiana Conference, Evangelical Association, in 1918, and the following year was ordained an itinerant ELDER by the same conference. He served pastorates in the Indiana Conference from 1917 to 1933 and held various conference offices including that of conference secretary. He was elected Treasurer of the Superannuation Fund of The Evangelical Church in 1933, and became the Executive Secretary-Treasurer in 1938. He continued this same responsibility in the Board of Pensions, The E. U. B. Church, until his retirement in 1958.

Doescher was a member of the General Conference, the General Council of Administration, the Commission of Church Ritual, and the Board of Christian Social Action. For the year 1944-45 he was also the president of the Church Pensions Conference of North America.

Miss Marie Trott and Arthur Doescher were married June 14, 1917, but the union was broken with her death, Dec. 30, 1953. Later he was united in marriage to Leona A. Marks Hansen, which wedding was solemnized April 6, 1955.

Following an extended illness Doescher died at his home in Dayton, Ohio, June 6, 1958, and was buried in the Woodland Cemetery of that city, June 9, 1958.

HARRY O. HUFFMAN



DAVID S. DOGGETT

DOGGETT, DAVID SETH (1810-1880), American minister, educator, author and bishop in the M. E. Church, South, was born on Jan. 26, 1810, in Lancaster County, Va. He was a descendant of John Doggett, Anglican minister who immigrated to VIRGINIA about 1650 and served as rector of White Chapel Church in Lancaster County. Bishop Doggett's father was a lawyer and both parents were devout Methodists. He was educated at the University of Virginia where he studied jurisprudence. Later

he decided to enter the ministry. In 1829 he joined the VIRGINIA CONFERENCE of the M. E. Church and became a traveling preacher on the Roanoke Circuit in NORTH CAROLINA. This circuit had been the scene of the establishment of the M. P. Church at WHITAKER'S CHAPEL in December 1828, and several M. E. churches, including Whitaker's Chapel and Eden Church, had withdrawn as congregations to join the M. P. movement. In 1831 Bishop Doggett was sent to Petersburg, Va., and afterwards he served churches in RICHMOND, Lynchburg, NORFOLK, and Charlottesville. In 1850 he was made editor of the scholarly *Quarterly Review* of the newly organized M. E. Church, South and moved to Richmond, where he stayed during the Civil War. He traveled and preached throughout the Southern states and was the author of *The War and Its Close*, published in Richmond in 1864. In 1866 he accepted a professorship at RANDOLPH-MACON COLLEGE, but in that same year he was elected bishop. He was about to take charge of the California Conference of the M. E. Church, South, when he died on Oct. 27, 1880. He was buried in historic Hollywood Cemetery in Richmond.

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RALPH HARDEE RIVES

DOHERTY, ROBERT R. (1847-1909), American editor of church publications and descendant of John Remington, noted Canadian Methodist pioneer, was born Dec. 24, 1847.

He attended New York College, completed work toward an M.A. degree at DICKINSON COLLEGE, and received a Ph.D. degree from Grant University (now UNIVERSITY OF CHATTANOOGA).

His journalistic career was begun as a proofreader in the Methodist printing office at Mulberry, N. J. Later he was on the editorial staff of the *National Repository* and a daily newspaper in Jersey City. His work attracted the attention of JAMES M. BUCKLEY, the editor of the *Christian Advocate*, and in 1883 he was named assistant editor of that publication. He held this post until 1888, but remained with the BOOK CONCERN as a member of the Sunday school editorial staff for twenty years, editing Biblical commentaries and widely used Sunday school lesson aids.

Doherty was one of the founders of the 1480-chapter EPWORTH LEAGUE in 1888, and was its first recording secretary. He was honored four times with election as a lay delegate to the GENERAL CONFERENCE of the M. E. Church (1884, 1888, 1896, and 1900).

Co-author of *Illustrative Notes: A Guide to the Study of Illustrative Lessons*, he published *Representative Methodists* in 1888, and was author of *Torchbearers of Christendom* in 1895.

A long-time resident of Jersey City, N. J., Doherty took an active part in civic activities, holding many responsible positions in various organizations. He died in Jersey City on Dec. 1, 1909.

Robert R. Doherty, *Representative Methodists*.

V. B. Hampton, *Newark Conference*, 1957.
Who's Who in America, 1906-07.

MARWIN W. GREEN

DOLLIVER, JONATHAN PRENTISS (1858-1910), American statesman and churchman, was born near Kingwood, W. Va., Feb. 6, 1858, the son of J. J. Dolliver, a Methodist circuit rider. Educated at West Virginia University (A.B., 1875), several schools conferred on him the LL.D. degree. He married Louise Pearsons in 1895. Settling in Fort Dodge, Iowa, he became a lawyer and entered politics. He was elected to congress six times, 1888-1900. Appointed to the senate in 1900, he later was elected to the office, and was still a senator at the time of his death. Powerful friends supported him for vice-president on the Republican ticket in 1900, but he declined. Had he accepted, he might have been president instead of Theodore Roosevelt.

Dolliver was a delegate to the 1908 GENERAL CONFERENCE, and was appointed fraternal delegate to the 1910 General Conference (MES). According to Bishop EDWIN H. HUGHES, Dolliver's fraternal address melted even the fiercest anti-unionists and contributed to the healing of the division in American Methodism. Dolliver died at Fort Dodge, Oct. 15, 1910.

Dictionary of American Biography.

Edwin H. Hughes, *I Was Made A Minister*. Nashville: Abingdon, 1943.

Who Was Who in America, 1897-1942. JESSE A. EARL.

DOMINICAN REPUBLIC. Midway between CUBA on the west and PUERTO RICO on the east lies Hispaniola, the second largest of the West Indies islands. On Christmas Day, 1492, Columbus landed on the north coast and claimed the land for Spain. It is a beautiful island with high mountains and broad fertile valleys in the north central area where rainfall is abundant. The extreme southern section is dry and arid. HAITI's four and one-half million people occupy the western third of the island, leaving the eastern two-thirds to the Dominican Republic and its nearly four million inhabitants.

The main agricultural products are sugar, cocoa, molasses, coffee, rice, corn, and tobacco. There are rich deposits of silver, platinum, iron, salt, coal, and petroleum. These are still largely undeveloped. Industries include the manufacture of rum, alcohol, textiles, clothing, chemicals, shoes, and furniture.

The capital is Santo Domingo. Spanish is the spoken language, although English is required in all schools. The Dominicans are a mixture of Spanish, native Indian, and imported Negro. The country is nominally Catholic. Freedom of religion is guaranteed and the church is more tolerant here than in some Latin countries.

The Republic boasts an impressive list of "firsts": the oldest cathedral in the Americas, established in 1514, where according to tradition the remains of Christopher Columbus are buried; the first hospital of the western world whose ruins date from 1503; the oldest city in the New World, probably founded Aug. 4, 1496; and the University of San Domingo which received its charter in 1531 and claims to be the first such institution in the western world.

Hispaniola, seat of Spanish power in the Caribbean, has experienced frequent and violent political upheaval. The French seized the western coastal area in the mid-1660's. Two separate nations were established in 1697. A series of confused events and bloody revolutions followed. In 1844 the Republic was established. A line of weak dictatorships ruled the country until 1930, when Rafael

Leonidas Trujillo Molina (1891-1961) became president. His dictatorship was cruel and absolute. However, he succeeded in greatly improving economic conditions. A middle-class of business and professional people developed. There are still too many of the "peons" who live on dirt floors in abject poverty, however.

Several years of turmoil followed the collapse of the Trujillo regime. In 1966 a relatively calm election chose Joaquin Balaguer as president. His middle-of-the-road policies seem to be successful in consolidating the country and establishing international confidence.

Wesleyan Methodists (Br.). In 1832 the Wesleyan Methodist missionary Theophilus Pugh visited Santo Domingo and called his Society's attention to the needs of American Negro emigrants there. Two years later, a young Wesleyan minister, John Tindall, was stationed at Puerto Plata on the northern coast, but his mission had little success among the Spanish-speaking inhabitants, and the military authorities of the capital refused him permission to preach there. However, churches and schools were opened at Puerto Plata and Samana. From 1853 to 1878, Wesleyan Methodist work in the Republic was included in the Bahamas district. In 1863, non-Roman Catholic worship was prohibited, and mission property pillaged and destroyed by Spanish troops. One member was shot, others were imprisoned, and one died in prison. Most Methodists dispersed to other parts of the West Indies. Legal restrictions on Protestants were removed in 1865, and catechists were stationed at Puerto Plata and Samana, but it was not until 1882 that a minister was again appointed. Distinguished leadership was given by W. E. Mears from 1891 to 1933, when British Methodist activity in the Dominican Republic ceased. Part of the work had been transferred to the Moravians in 1916.

American Missions. American Methodists came to the Dominican Republic in 1885, when a Dominican layman visiting Puerto Rico was converted. He returned home, witnessed to his neighbors, and a Methodist church was born. In 1920 Methodists, United Brethren, Presbyterians, and Moravians united to form the Board of Christian Work in Santo Domingo. This has been called "the oldest piece of cooperative denominational work in the world." They have an excellent bookstore in the capital. Approximately twenty daily vacation Bible schools are conducted each summer. The churches maintain eight day schools with a total enrollment of 1,300. Nationwide evangelistic campaigns are held each year. Church membership is increasing ten percent each year. There are three medical clinics that serve the needs of 250 babies each week.

The Dominican Evangelical Church is self-governing, with its own charter, constitution and doctrinal statement. It includes work formerly conducted by Methodists, Presbyterians, Moravians, and United Brethren. There are sixty-six churches with 2,702 members.

Other missions working in the Dominican Republic are: A.M.E., Assemblies of God, Baptist Mid-Missions, Church of God (Anderson), Church of God (Cleveland, Tenn.), Christian Missions in Many Lands, Evangelical Mennonite, Missionary Church Association, Seventh Day Adventists, and the West Indies Mission. These missions report a total of 18,000 members.

Other missions that have opened work in the Republic in recent years are the Southern Baptists with 200 members, and Unevangelized Fields Mission with eight churches. The Protestant Episcopal Church sent mission-

aries to the island in 1918. They report nine day schools and 3,000 members. The Missionary Alliance supported work here for a short time.

Evangelical United Brethren missions in the Dominican Republic were an outgrowth of the work in Puerto Rico. Upon the recommendation of N. H. Huffman and Philo Drury of the Puerto Rican mission, Church of the United Brethren in Christ, who had visited the island, the Board opened work in 1911. Two churches were started, supported by churches in Puerto Rico. Missionaries and mission board executives saw here an opportunity to demonstrate missionary cooperation and worked to that end.

In 1920 the Board for Christian Work in Santo Domingo was organized to administer this joint undertaking of Presbyterian, Methodist, and United Brethren boards. The work has continued in The United Methodist Church.



INSTITUTO EVANGELICO (FREE METHODIST)

The **Free Methodist Church** has long had strong work in the Dominican Republic. The first North American Protestant missionary there was Samuel E. Mills, a member of the Free Methodist Church in Ashtabula, Ohio. As a layman, influenced by the example of the M. E. Bishop WILLIAM TAYLOR and by the appeals of Dwight L. Moody, Mills established work at Santiago. He maintained his work on a self-support basis until his death in 1913, making frequent reports to the Free Methodist missionary leaders. At his request in 1893, the Free Methodist Missionary Board sent Esther D. Clark to assist Mills, appropriating her transportation and providing a large share of her support for a number of years.

In 1907 the Free Methodist Missionary Secretary visited the field, and the Board immediately sent reinforcements, including Dr. William C. Willing, who started medical work. Miss Nellie Whiffin opened the Lincoln School for Girls in 1912 at San Francisco de Macoris. In 1927 that school was joined with the Boys' School at Santiago, as the Instituto Evangélico, to become the first and only coeducational boarding school in the Republic, its graduates now coming into places of national leadership. In 1930 the work was organized into a Provisional Conference of the Free Methodist Church, and articles of incorporation were approved in 1948. George Mills, son of the founder, was superintendent for many years. In 1965 full conference status was achieved.

Presently the emphasis is on training indigenous leadership. The church membership includes business and professional workers, such as teachers, nurses, medical

doctors, and civil servants. In recent years gospel teams have held successful crusades in many places. The new converts have been added to the church. Also, extensive church building programs have gone forward.

A Biblical Seminary was established to better prepare church leaders. At the Santiago Instituto, the principal and teachers are Dominicans. Missionaries teach courses in the Seminary. The main Free Methodist work centers at Santiago. Recently several churches have been established at Santo Domingo. A new Christian Day School and several medical clinics, staffed by Free Methodist doctors, have been started in the capital. There are now 300 churches and outstations, 5,000 members, and 1,800 students.

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Benjamin Winget, *Missions and Missionaries of the Free Methodist Church.* Winona Lake, Ind.: Light and Life Press, 1911.

ARTHUR BRUCE MOSS

BYRON S. LAMSON

LOIS MILLER

DONATTI, MATEO (1847-1907), Italian Bible colporteur and lay preacher in BRAZIL, was born in the village of Gavenola, province of Porto Maurizio, ITALY. His parents were evangelicals who brought him up in the Reformed faith. When a young man, Donatti emigrated to ARGENTINA and settled in BUENOS AIRES. He sought a church, manifested deep interest in religious matters, and was hired by the AMERICAN BIBLE SOCIETY to be a colporteur. So striking was his record that it was claimed that no one had ever sold as many books in a year as he had. He was next employed by the River Plate Mission of the M. E. Church and appointed to work in the state of Rio Grande do Sul, Brazil, among the Italian colonists who lived in a mountainous grape-growing region.

Becoming a regular preacher, Donatti was ordained ELDER in 1905. Everywhere he traveled—always on mule or horseback—he preached the Word and organized congregations. If today there is Methodist work in Bento Gonçalves, Gramado, and Garibaldi, it is from his early zeal. But the task was not easy. That region was populated mostly by ignorant and fanatical Roman Catholics, at whose hands Donatti suffered cruel persecution.

A true and amazing story regarding him has to do with a day when he was riding a narrow trail through the woods. Suddenly, from behind some trees, three men leaped out and ordered him to dismount. Donatti obeyed. "Prepare to die," said the leader, "for we are going to kill you." "That's all right," replied the bearded, white-haired Donatti, "but allow me one last favor—let me kneel in prayer before I die." The men consented, for they were not really bloodthirsty murderers but men who believed they were doing their duty in killing a "heretic."

So on the dusty trail, beneath the trees, Donatti knelt, eyes closed and hands clasped, praying earnestly and movingly for his family, for the work he was trying to do in telling men about God's love, for the souls of those threatening him now, that they might repent and be won for

the Lord. And all the while he awaited the fatal blow or stab. When the prayer was ended and he opened his eyes, still unharmed, the three men were kneeling beside him and crying to God for mercy.

Donatti's name appears on the conference records of appointments until 1907, when the presiding officer announced, "Brother Donatti is sick, and I fear for his health." He died soon afterward in Rio Grande do Sul, a stalwart, fearless pioneer of Methodism in South Brazil.

Eduardo Menna Barret Jaime, *Historia do Metodismo no Rio Grande do Sul*. Porto Alegre: Empresa Grafica Moderna, Ltda., 1963.

World Outlook, June, 1934.

EULA K. LONG

DONEY, CARL GREGG (1867-1955), American minister and educator, was born to hardworking and highly respected Christian farmer parents near Columbus, Ohio. He planted, cultivated, harvested and marketed the produce of a three-acre truck garden to earn his way through preparatory school and college. He earned his B.S. and LL.B. degrees at Ohio State University, and some years later his Ph.D. from the same school. Between his law degree and the doctorate, he took added graduate work at OHIO WESLEYAN and Harvard.

A brief experience in law practice convinced him that legal work did not give him the satisfaction in life he wanted, so he gave up law for the ministry, and about this time he married his boyhood sweetheart, Jennie Evans. From 1893 to 1907 he quickly worked his way from the hard scraping pastorates to larger churches in Ohio, and then to Hamline in Washington, D. C. In 1907, while pastor at Hamline, he was called to the presidency of WEST VIRGINIA WESLEYAN COLLEGE. This was at the time a struggling school to which he devoted eight years of hard building work, an experience which constituted a foundation for his later work at WILLAMETTE UNIVERSITY.

He became president of Willamette in OREGON in 1915, the twelfth president of the pioneer university, and the first who was not either primarily a teacher struggling along under a spirit-breaking load of classroom work, or a financially burdened administrator who had to spend most of his time soliciting funds to support the school.

During the Doney administration a substantial endowment was raised, giving the pioneer school its first real financial security. Doney worked hard in these campaigns, but the major planning and work was done by a professional fund-raising organization using ministerial and lay volunteer workers. In campus housing his administration brought a new gymnasium, a fine brick residence hall for women, and the renovation of Waller Hall. Doney's efforts were chiefly devoted to the administration of the university. In this work he had nineteen years in which to build into the school his ideals of life and education. The history of the oldest university of the Pacific Northwest bears a deep impress of his work. Later a very fine residence for women students has been named Doney Hall in honor of Carl Gregg and Jennie Evans Doney.

In 1934 Doney retired to Columbus, Ohio. There he enjoyed occasional preaching and much writing for the church press. Two books were written during these years: *Cheerful Yesterdays and Confident Tomorrows* (Binfords and Mort, 1942), and *Broken Circle* (Fleming and Revell, 1943). The first told largely of his Willamette years, and the other of his eldest son, Paul H. Doney, a professor of

English literature at DICKINSON COLLEGE, whose early death cast deep shadows over the last years of the father's life.

Doney died at Columbus, Ohio, on Nov. 4, 1955.

Robert M. Gatke, *Chronicles of Willamette, the Pioneer University of the West*. Portland: Binfords and Mort, 1943.

ROBERT MOULTON GATKE

DONNELLY, WALTER EDWARD (1890-), Canadian minister, was born in Harwich, Ontario, Jan. 8, 1890, the son of John Donnelly, an Irish Roman Catholic, and Mary (Purdy) Donnelly, a devout Methodist. Walter was converted through the influence of a Methodist Sunday school teacher at the age of eleven years. He began preaching when sixteen and was soon in great demand as a "boy evangelist," preaching as many as sixty times in one year and winning many converts. In 1907, at seventeen he was received on probation by the Methodist Church and given charge of a circuit for two years under the supervision of an ordained minister.

Donnelly entered Victoria College in 1909, and in 1913 he graduated in honors philosophy. He was ordained in the London Conference on June 8, 1913, and shortly thereafter, married Edith Vanvelzer, of Union, Ontario. There were five children, one son and four daughters. He served charges at Gesto, Alvinston, Amherstburg, Exeter, Stratford, and Brockville. In 1935 he was called to Young Church in WINNIPEG, where he served until his retirement in 1958.

For twelve years he made devotional broadcasts under the title, "The Voice of Inspiration." The material used was both scriptural and literary and was widely followed throughout Winnipeg and western Canada. In this period he published three works: *The Golden Side of Life*, *The Gate Beautiful*, and *The Top of the Hill*. He was awarded the doctorate of divinity by United College in 1942. He became president of the Manitoba Conference in 1948 and was frequently a commissioner to the General Council of the United Church, where he participated chiefly in discussions of evangelism and social service.

A pioneer in the ecumenical movement, he was a Manitoba representative on the Canadian Council of Churches. In 1950 he was elected president of the Lord's Day Alliance for Manitoba.

He was chiefly responsible for the building of the Chinese United Church in Winnipeg, and following his retirement at sixty-eight, he began the organization of two new churches in the suburban area of the city.

Donnelly has gained a unique place in the city of Winnipeg, where he has been the living symbol and essence of that warmth, enthusiasm, and durability that were the outstanding characteristics of early Methodism. His preaching is still strongly evangelistic. He is very willing to see the church's beliefs presented in modern form, but he believes that the young especially should make a real decision for the Christian life.

F. W. ARMSTRONG

DONOHUGH, THOMAS S. (1875-1963), missionary in INDIA 1904-12, and a secretary in the New York office of the Methodist BOARD OF MISSIONS for thirty-three years thereafter, was born in PHILADELPHIA, Pa., and was reared in a home of culture and affluence. Educated at Swarthmore College, the University of Pennsylvania, and Columbia University, he practiced law in Philadelphia

for a time, until he heard Bishop FRANCIS W. WARNE call for volunteers to serve as missionaries. In prayer young Donohugh became convinced that God had spoken to him through Bishop Warne. He volunteered to go and was appointed to Meerut, where he worked with the legendary Philo M. Buck, whom he succeeded as district superintendent. A sister, Emma Donohugh, followed him to India, and for more than twenty years gave notable service as an honorary missionary.

On the staff of the Board of Missions, Donohugh held many positions after his return from India. He participated productively in the Inter-Church Missionary activities that pointed the way to ecumenical understandings and aspirations.

He was a man of singular grace and urbanity. DAKOTA WESLEYAN conferred upon him the honorary D.D. degree, and the government of LIBERIA made him a Knight of the Liberian Order of African Redemption.

He died in Los Angeles, Calif., on Feb. 28, 1963.

J. WASKOM PICKETT

DORSEY, DENNIS B. (1799-1860), American preacher, physician, and leader of the Reformers whose agitation led to the formation of the M. P. Church, was born in Baltimore County, Md., on Dec. 28, 1799. His parents later moved to Brooke County, Va., near Wellsburgh, where he was reared.

He was converted in 1817 and joined the BALTIMORE CONFERENCE of the M. E. Church in 1820, and was appointed as an assistant on the Loudon circuit. He was then sent to the Mahoning, East Wheeling, Huntingdon, Bedford and Harford circuits. His ministry as a traveling preacher was terminated in 1826. He studied medicine under Dr. S. K. JENNINGS and graduated from the Washington Medical College of Baltimore in 1831.

Dorsey took an active part in the arguments favoring lay representation in the church, and in opposition to episcopacy. In 1827 he was suspended from the church for one year for circulating *Mutual Rights*, the periodical of the Reform element. At the following Conference he adhered to his position and was expelled along with William C. Poole and fourteen local preachers in Baltimore.

He became one of the organizers of the Associated Methodist Churches, which became the METHODIST PROTESTANT CHURCH in 1830, and he was editor of *The Mutual Rights and Christian Intelligencer* for two years. He was stationed in Georgetown and then in Wheeling. He gave up his ministerial work for the practice of medicine in 1832, but was president of the PITTSBURGH CONFERENCE in 1834. He was a pastor in CINCINNATI in 1854 and in 1857 he started *The Independent Press* in Martinsville, Ohio.

He died at the home of one of his sons at Fairmont, Va., on March 20, 1860, and was buried there.

T. H. Colhouer, *Sketches of the Founders*. 1880.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

M. Simpson, *Cyclopaedia*. 1878.

ELMER T. CLARK

DOUB, PETER (1796-1869), minister of the M. E. Church, South, was born in Stokes County (now Forsyth), N. C. on March 12, 1796. He died at Greensboro, N. C. on Aug. 24, 1869. He was the product of German ancestry, the American frontier and the Methodist itineracy.

His parents, Johan and Mary Eva Spainhour Doub,



PETER DOUB

were Pennsylvania Dutch who migrated to the Yadkin Valley. Formerly devout members of the Dutch Reformed Church, they became Methodists under the leadership of Andrew Yeargen, and later Johan served as an effective local preacher.

Peter, the youngest of nine children, experienced climactic conversion in a meeting at Wards Camp Ground in Davie County on Aug. 6, 1817. A latent call to preach now claimed him completely, and he was admitted on trial to the VIRGINIA CONFERENCE at NORFOLK in February 1818.

For fifty-one years thereafter he performed a variety of labors as a Methodist itinerant; twenty years on circuits in VIRGINIA and NORTH CAROLINA; twenty-one years as a Presiding Elder—which included duty on the Yadkin, Salisbury, Raleigh, Fayetteville and Greensboro Districts in North Carolina and on the Danville District in Virginia; one year as Temperance Lecturer; one sabbatical year's leave to recover his health; and his last three years as Professor of Biblical Literature in Trinity College (later DUKE UNIVERSITY) which had honored him with the D.D. degree in 1855.

He was elected to seven GENERAL CONFERENCES and has the distinction of suggesting the name, "Methodist Episcopal Church, South," to designate the new Church resulting from the great division of 1844.

While on the Yadkin District (1826-29) 2,738 souls were converted at meetings he held in person while more than 7,000 were converted in the bounds of the District.

In 1830 he organized the first Methodist church in GREENSBORO and established Greensboro Female School. Greensboro Female College (now GREENSBORO COLLEGE) was the outgrowth of this school. Dr. Doub was the most active and influential of those who worked to establish Greensboro College, and served on its first Board of Trustees.

Peter Doub had scarcely seen an English grammar when he joined the Conference. Life-long self-study made him into a capable preacher, careful theologian, and a crushing antagonist in theological polemics. Although he was known to preach as long as four hours in later years, complaints were heard that his early sermons were too short. Doub replied that he had said all he knew and did not like to repeat himself.

THE NORTH CAROLINA CONFERENCE MINUTES of 1869 contains the following words: "Peter Doub's labors for his church were enormous. It is estimated that over 40,000 people were brought in the church . . . through his ministry. . . . He was a great man physically, mentally and spiritually."

The day before his death he sent a message to his colleagues: "Tell my brethren of the Conference that if I am alive I am fighting my way to the skies; if I am dead, I am alive."

E. T. Clark, *Western North Carolina*. 1966.

R. HERMAN NICHOLSON

DOUGHERTY, GEORGE (1772?-1807), American pioneer in the early days of the SOUTH CAROLINA CONFERENCE. He was admitted on trial into the Conference in 1798 at the session which Bishop ASBURY was prevented from attending by reason of sickness and had appointed Jonathan Jackson to preside and to station the preachers.

Dougherty, who at that time is described as "a young man about 26 years old, who had been a raftsman on the Edisto, and whose educational advantages were better than most at that time, but far from liberal. He had been teaching school and came from Newberry, coming in with George Clark, the preacher in charge on the Saluda Circuit. He was ungainly, had lost an eye, his face pock-marked, shoulders stooping, knees bending forward, his walk tottering; his costume a straight coat, knee breeches, stockings, shoes, sometimes fair topped boots with straps at the top buttoned to the knee."

This young man was to live but ten years longer, but in that time he was to leave "an undying record of worth," and long after LOVICK PIERCE, who knew Dougherty in his youth, said that he really was "South Carolina's great Methodist preacher."

As a pastor in CHARLESTON, Dougherty, because of giving his attention to Negro children and speaking against slavery, was attacked by a mob at one time, dragged to a pump, where water was pumped upon him until he might have died had not a heroic woman interfered and "kept the mob at bay until he was rescued."

Dougherty, in a letter to Bishop Asbury, wrote: "The epithet of Negro schoolmaster added to that of Methodist preacher makes a black compound sure enough; yet, wonderful to think, the congregations are as large and as serious as they have been at any time since I came to Charleston . . . Outward persecution seems to abate, and I am again cheered at the sight of some black faces in the galleries at night" (Chreitzberg p. 82.). This man, handicapped as he was, saw the value of ministerial training and not only strove to improve his own knowledge, but Pierce said that, "As far back as I knew him, he was incessantly engaged to get the Church awake to denominational education, talking on it, begging for it and after two or three years, got his Bethel Academy underway" (Chreitzberg, pp. 90-91).

Pierce also remembered that in 1805 when Dougherty

was his first presiding elder, "He used to get me to read from my English Bible for him, while he pored on his Hebrew in the Book of Genesis."

The last Conference he attended was at Sparta, Ga., then in the South Carolina Conference, and Pierce remembered that Dougherty "introduced his resolution (and it is recorded on the *Journals* of our Conference) to dismiss forever from the rolls of the Conference any member of it that should run off from his charge for fear of an epidemic. It produced the only high excitement I ever saw in our old Conference. It was debated two days, Dougherty defending it from his seat, too far gone in consumption to stand up. It prevailed by one vote—yeas, 15; nays, 14. All his glory was in his great mind and heart; he had no personal attractions. He made his way from this Sparta Conference to Wilmington, N. C. and died March 3, 1807." (Chreitzberg, p. 91).

A. M. Chreitzberg, *Methodism in the Carolinas*. 1897.

M. Simpson, *Cyclopaedia*. 1881.

N. B. H.

DOUGLAS, GEORGE (1825-1894), Canadian minister and educator, was born in Ashkirk, Scotland, on Oct. 14, 1825. In 1832 he migrated to Montreal with his family where, despite his Presbyterian background, he attended a Methodist Sunday school. He secured considerable education with a view to becoming a marine engineer, but his health prevented him from carrying out his design. Dramatically converted in 1843, his thoughts soon turned to the Methodist ministry.

After serving briefly as a junior preacher in 1848, Douglas went to England to attend Richmond Theological College. As happened to many others, he was swept into the mission field at the urging of ROBERT ALDER and his colleagues. Douglas proceeded to Bermuda, but when his health deteriorated he returned to Montreal. He was received into full connection in 1853, and in 1854 was stationed in Kingston.

From this point forward Douglas' health was rarely good, but he held pastorates as he was able. In 1873, when the Wesleyan Theological College in Montreal opened, Douglas was appointed principal. He held this office for twenty-one years and left behind a flourishing institution. Moreover, during these years he held the highest positions in his church and contributed greatly to the working out of its complex problems.

For his services, George Douglas was honored with an LL.D. from McGill University and a D.D. from Victoria. His greatest reward was the knowledge of the respect in which he was held as preacher, debater, and educator.

Douglas died after prolonged sufferings, on Feb. 10, 1894.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1903. *Minutes of the Montreal Conference*, 1894. C. S. FRENCH

DOUGLASS, THOMAS LOGAN (1781-1843), American pioneer preacher and presiding elder, was born in Person County, N. C., July 8, 1781. Converted at seventeen, he entered the VIRGINIA CONFERENCE in 1801, which then included a part of NORTH CAROLINA. His appointments in that conference were: Hanover and Williamsburg Circuits, 1801; Swannanoa Circuit, 1802; Guilford Circuit, 1803; Greenville Circuit, 1804; Portsmouth Circuit, 1805; Bertie Circuit, 1806; Salisbury District, 1807; Yadkin District,

1808; James River District, 1809-12; and Richmond Circuit, 1813.

During 1813 Douglass was transferred to the TENNESSEE CONFERENCE and was appointed to NASHVILLE. He served the Nashville District, 1814-18; 1819-23; and 1833-36. He was conference missionary and superintendent of the Indian Missions for one year, 1823-24; and served the Franklin Circuit one year, 1827-28. He superannuated for one year in 1826 and for another year in 1828. He was supernumerary in 1818-19, and from 1829 until his death he held the same relationship, except for 1833-36 when he was on the Nashville District.

Douglass was a delegate to three GENERAL CONFERENCES. He was an able preacher, winning many converts and persuading a number of men to enter the ministry. It was claimed that he was more influential in molding the character of the Tennessee Conference than any of his contemporaries. He was a friend of Bishops ASBURY, MCKENDREE, ROBERTS, and SOULE. Shortly after transferring to Tennessee, Douglas married Frances M'Gee. He died April 9, 1843.

General Minutes, MEC.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL

DOVE, JAMES (1827-1908), Canadian minister, was born at Darlington, Durham, England, Dec. 23, 1827. He was educated at Darlington Grammar School and at Wood House Grove, the Wesleyan College.

Dove was sent to Newfoundland as a missionary in 1855 by the Missionary Society. Before and after his ordination in 1859 he served on the principal Newfoundland circuits. As a minister he was noted both for his administrative capacity and for his preaching ability. Not surprisingly, he held the various offices in his Conference, including the presidency, and was a delegate to General Conferences and to the 1881 ECUMENICAL METHODIST CONFERENCE.

In 1893 the D.D. degree was conferred on him by MOUNT ALLISON UNIVERSITY in recognition of his cultured, learned, and impassioned preaching. The pulpit was indeed his real home.

After his retirement he lived quietly, but with continued devotion to his beloved Methodism he began to write a history of that church's work in Newfoundland. Unfortunately, if he completed his work it remains unpublished and unknown.

W. F. BUTT

DOVER, NEW HAMPSHIRE, U.S.A., Stratford County seat, is situated on the Boston and Maine Railroad. It was settled in 1623, only three years after the landing of the Pilgrims, by a company of fishmongers from London, and is the oldest town in the state. Methodist services may well have been conducted here as early as 1819 by preachers who had first come to Portsmouth. When first mentioned in the NEW HAMPSHIRE CONFERENCE *Minutes* of 1823, it was in the Stratford Circuit. The society was then organized by Jotham Horton, and the first church, erected in 1825, was dedicated on April 28 of that year by EPHRAIM WILEY of Boston.

Forty-nine years later the building was raised twelve feet and a vestry built under it, together with provisions for choir and organ. This made of it a handsome edifice in spite of the secession of some sixty members of promi-

nent and influence who were opposed to having instrumental music in the church. (This group built a church in which Methodist services were held for a time, but their society was later dissolved and the church building fell into other hands.) The loss, though serious, seemed to have prompted regular attendance on the means of grace and better financial success.

Dover has entertained the Annual Conference seven times. The session of 1865 was being held when the shocking announcement came of the assassination of President Abraham Lincoln, who was a personal friend of the presiding officer, Bishop EDWARD RAYMOND AMES. During the pastorate of O. H. Scott, who came to the charge in 1875, the church was in a state of revival most of the time, and nearly a hundred persons were added to the church. As a result, the old building had to be given up in 1875, and the present brick structure was erected in 1876 and dedicated that September by Bishop RANDOLPH S. FOSTER. On Jan. 8, 1950, Bishop JOHN WESLEY LORD preached at St. John's and rededicated the sanctuary, which had been completely renovated. Edwin T. Cooke was then pastor.

Continuing to be one of the choice appointments in the New Hampshire Conference, the Dover church reported in 1970, 548 members, 224 preparatory members, 287 in the church school, property valued at \$301,031, and a total raised for all purposes, \$27,309.

Cole and Baketel, *New Hampshire*. 1929.

Journals of the New Hampshire Conference.

M. Simpson, *Cyclopaedia*. 1878. WILLIAM J. DAVIS



LORENZO DOW

DOW, LORENZO (1777-1834), American pioneer preacher and evangelist, was born Oct. 16, 1777, at Coventry, Tolland Co., Conn. He credited HOPE HULL with his conversion in 1791 when Hull was on a preaching mission in New England, and in 1794 Dow began to preach. In

1798 he was admitted as a preacher on trial by the annual conference, receiving his license from Bishop FRANCIS ASHURY. For reasons of health he made a sea voyage to IRELAND in 1799, reaching DUBLIN on December 15. In BELFAST he suffered a brief imprisonment for street preaching, and later visited the Isle of Man. While in Dublin he had an attack of smallpox and was attended by Dr. Paul Johnson, with whom he formed a friendship, the latter being interested in evangelistic work.

Dow returned to America in 1801 and at the annual conference received an appointment to a New England circuit, but after six months he left it and took ship for GEORGIA. Here he commenced a wide independent itinerancy, visiting state prisons in NEW YORK and going on to CANADA, back to Georgia, and west to the Mississippi. Through an interview with SAMUEL K. JENNINGS, author of a tract on CAMP MEETINGS, he became committed to this form of evangelism. On Sept. 3, 1804, he married Peggy Holcomb, who was born in Granville, Mass. in 1780. In November, 1805 they both sailed for England. Coming to Warrington, Lancashire, he met PETER PHILLIPS. Later he visited Harsehead in Staffordshire; and at Congleton, HUGH BOURNE purchased camp meeting tracts after hearing him preach. Dow returned to America in 1807 and traveled extensively through the states and Canada. In 1818 he again felt the call to England, and by his preaching near Warrington still further influenced Bourne. Later, near Nottingham, Bourne met him in an open-air service at which DOROTHY RIPLEY took part. In April 1818, Dow was back in America. He continued his labors without remission until his death on Feb. 7, 1834, at Georgetown, D. C.

Though never willing to accept the restraints of conference membership, Dow remained a professed Methodist and preached Methodist doctrines. His eccentricities in dress and style of preaching attracted large crowds. In 1804 he published his *Life and Travels*, a journal to which he added in later editions under different titles. This and other writings, as well as Peggy Dow's autobiography, were widely circulated during his lifetime and for a generation thereafter. He exerted considerable influence on the Methodists of both America and Britain, especially on early PRIMITIVE METHODISM in England.

Lorenzo Dow, *Collections of Spiritual Songs*. Liverpool, 1806. *The Eccentric Preacher*. Lowell, Mass.: E. A. Rice and Co., 1841.

James W. Lee et al., *Illustrated History of Methodism*. The Methodist Publishing Company, 1900.

JOHN T. WILKINSON
RICHARD J. STOCKHAM

DOWNERS GROVE, ILLINOIS, U.S.A. **First Church** is in the center of one of the fast-growing western suburbs of CHICAGO, twenty-two miles west of the loop. Now a church of 2,293 members, its small beginning in 1836 was the result of a circuit rider called "Father Beggs" sharing the gospel with a few persons in the log cabins surrounding Pierce Downer's home.

In about 1838 a schoolhouse was built in which the Methodists met for Sunday worship. In 1852 the congregation became sufficiently large to build its first church building on the same spot occupied by today's edifice. In 1894 a new church was erected which was commonly designated as "The Welcome Church" because of a large sign with the word "Welcome" attached to the front. In

1927 the present Church was erected and in 1963 a new educational building was added to accommodate the growing church school.

In 1880 the women members founded the home and foreign missionary societies. In 1891 an EPWORTH LEAGUE was organized to enable the youth to develop their own program.

During the depression years the members almost lost their new building through foreclosure, but through the sacrificial gifts of a few members it was recovered. The mortgage burning in 1946 was consequently an eventful occasion.

The ministerial staff in 1970 has grown to three and the total staff includes fifteen persons.

DOWNES, CHARLES, was born in England and came to Newfoundland to work in a business establishment, "in which he found with regret that a Christian character was not regarded as an advantage." In 1850, he was appointed by the Newfoundland district as a lay agent to Sound Island, Placentia Bay, and served there in that capacity until 1874. He visited many islands and coves in the area, and the people profited greatly under his ministry. He and his wife served as schoolteachers. The chairman of the district authorized him to perform the rite of BAPTISM, and he was granted by Governor Bannerman a license to perform marriages. Under his lay ministry a strong Methodist cause was built up in that part of Placentia Bay.

The Provincial Wesleyan, Jan. 19, 1874.

T. W. Smith, *Eastern British America*. 1890. N. WINSON

DOWNES, JOHN (?-1759), eighteenth-century Church of England clergyman, was rector of St. Michael's, Wood Street, and lecturer of St. Mary Le Bow, London. He published in 1759 a violent pamphlet, *Methodism Examined and Exposed: or, The Clergy's Duty of Guarding their Flocks against False Teachers*, which JOHN WESLEY answered in a long letter written on Nov. 17, 1759. Downes concluded that "all ancient heresies have in a manner concentrated in the Methodists" (*Methodism Examined*, pp. 101-2). Downes died in 1759.

J. Wesley, *Letters*, iv, 325 ff.

N. P. GOLDHAWK

DOWNES, JOHN (1722-1774), British preacher, was an itinerant for thirty-one years, and was one of the four lay preachers invited to the first Conference in 1744. He was something of a mathematical, mechanical, and artistic genius, and was regarded by JOHN WESLEY as one of the outstanding men of his time. He engraved the portrait of Wesley which was prefixed to the *Explanatory Notes upon the New Testament*. Around 1763 he married Dorothy Furlly, to whom John Wesley wrote many letters. When his health failed, Downes took charge of Wesley's printing. Downes died on Nov. 10, 1774, after preaching in West Street Chapel, London.

J. Wesley, *Letters*, iii, 85.

_____, *Journal*, iii, 135; vi, 46. N. P. GOLDHAWK

DOWNEY, DAVID GEORGE (1858-1935), American minister and BOOK EDITOR of the M. E. Church, was born on Sept. 21, 1858, near Manor-Hamilton, County Leitrum, Ireland. He was the son of Archibald and Mary Anne (Hawksby) Downey. He was educated in the New York

public schools and at WESLEYAN UNIVERSITY, where he received the A.B. degree in 1884; the A.M. in 1887; the D.D. in 1899. He also attended DREW THEOLOGICAL SEMINARY. He was married on June 2, 1887, to Lillian M. Terrill (who died on April 1, 1915). Their son, Bradford Downey, also became a graduate of Wesleyan.

Downey joined the NEW YORK EAST CONFERENCE in 1884, and James E. Holmes who published his memoir in 1935 says that he "became the undisputed leader of this Conference and later on of the General Conference of the entire Church." He was a member of the GENERAL CONFERENCE of the M. E. Church, 1904, '08, and '12, at which time the Conference elected him Book Editor. He was a trustee of Wesleyan University and president of its Board for years, and also a member of Delta Kappa Epsilon fraternity on whose general council he served. He was made chaplain of the Connecticut House of Representatives in 1886, and of the Connecticut Senate in 1887. He wrote *Modern Poets & Christian Teaching*.

Downey was somewhat short in stature, shrewd and affable in line with his Irish ancestry, and had a place in the inner councils of his Church. He continued keeping the Book Editorship in the M. E. Church on the high level of power and esteem in which it was always held in that Connection. He is credited for working out the trade name, ABINGDON PRESS, for the Publishing House of his church. He was a great friend of Bishop McDOWELL and other church leaders, and was put in rather strong nomination for the episcopacy at one or two General Conferences. At the DES MOINES Conference, however, he asked that his name be withdrawn from consideration for the office of bishop. After retirement from the Book Editorship he lived until March 7, 1935. He was buried in Woodlawn, N. Y.

Journal of the New York East Conference, 1935.

C. F. Price, *Who's Who in American Methodism, 1916.*

N. B. H.

DOWNEY, J. R. (1836-1859), early American missionary to INDIA, who arrived in LUCKNOW with his wife on Sept. 3, 1859. They were in a party of nine from the U.S.A. He became ill almost immediately and died on September 16, the first M. E. missionary to die in India. Mrs. Downey remained there in charge of the boys' orphanage at BAREILLY. She later married JAMES M. THOBURN, but died in October 1862.

Downey's spirit is well expressed in this quotation from a letter to J. W. Waugh, one of his schoolmates at GARRETT BIBLICAL INSTITUTE, and one of his traveling companions on the trip to India: "I have felt a burning desire to become as faultless as grace can make the human soul."

J. WASKOM PICKETT

DOWNEY, CALIFORNIA, U.S.A. For years it was believed that Methodism in Downey began in 1869. While preparing for a centennial celebration, however, documented records of the beginnings of this church in 1854 were found in the Methodist Historical Society in Los Angeles. A group called Los Nietos was organized with sixteen members in 1854, and J. T. Cox was sent to them from the conference held in Sacramento in April 1855.

Early in 1869 the small group of pioneers laid the foundations for Los Nietos Collegiate Institute, a school for boys and girls from primary grades through college. This

was the first Protestant school of higher education in southern California. As this was a Methodist institution, the church held its Sunday and weekday services here for several years. In 1877, the cornerstone was laid for the first sanctuary. This building had two interesting features. On top of the steeple was a ten-foot hand with the forefinger pointing heavenward; the 800-pound bronze bell in the belfry was cast in CINCINNATI, Ohio, and brought around the Horn.

With the coming of the railroad, Downey formed its center some distance from the little church. In 1894, following a recommendation by Bishop A. G. HAYGOOD, the building was moved to the center of town, and the name was changed to Downey M. E. Church, South.

In 1922, a larger house of worship and a parsonage were built on the corner of Downey Avenue and Fifth Street. This corner, plus purchases of adjacent land, remains its location. With unification the name was changed to Downey Methodist Church.

Continued population growth has meant constant expansion. New and larger facilities have continued to replace the old, including another sanctuary. In January 1968, a new multi-use building was opened on the site where the old sanctuary formerly stood. This \$390,000 building of three floors houses administrative offices, church library, lounge and church school rooms for youth and adults. In 1970 the church membership was 1,826.

History of Downey Methodist Church. Manuscript, 1954.

Mrs. Easter Morrison, *History of Downey.* Unpublished.

J. C. Simmons, *Pacific Coast.* 1886. (MRS.) ERLA S. FISK

DOXOLOGY. A tribute of praise (from Greek *doxa*, glory, praise; *logos*, word) which is usually a sentence, or a collection of sentences, uttered with special reference to giving praise and glory to Almighty God. Quite a few doxologies are found in the New Testament, and also in the liturgies of various churches. Often again these are found connected with or appended to hymns and songs as these are used in divine service. Frequent doxological expressions are also found in the Scriptures, as "Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." The Lord's Prayer now frequently closes with a doxology—"for thine is the kingdom and the power and the glory forever. Amen." This doxology was added to the Lord's Prayer in some versions subsequent to the appearance of the Lord's Prayer in the earlier versions of Matthew and Luke. Nevertheless it is in the Authorized version in St. Matthew, and is a "fitting climax to the grandest prayer of all."

In the ancient church the doxologies as used in the liturgies were usually of three kinds. There was the *Gloria Patri*, or the lesser doxology, which is supposed to have been formulated during the Arian controversy and was for the purpose of checking that heresy—"Glory be to the Father, and to the Son and to the Holy Ghost." This doxology—the "Gloria" as it is now commonly called—is prescribed in the regular orders of worship of The United Methodist Church in America and was used in the big M. E. Churches since their joint Hymnal of 1905.

The western Church added to the original Gloria, "as it was in the Beginning, is now and ever shall be, world without end." This last expression means "to all eternity." It is the Tudor English Prayer-Book rendering of the frequent phrase in the old Latin offices, *et in saecula*

saeculorum ("and unto the ages of the ages"). This is the equivalent of the Greek *eis tous aionas*, "unto the ages," which occurs in some late manuscripts of Matthew vi, 13, and which is translated "forever" in the doxology at the end of the Lord's prayer. (K.J.V.)

This doxology is considered a noble testimony to the church's faith in the Holy Trinity. It is of frequent use in the Church of England, the Protestant Episcopal Church, and now in The United Methodist Church.

Gloria in Excelsis, sometimes called the major Doxology, is supposed to be founded upon the words of the angels, "Glory to God in the Highest and on earth good will toward men." It was of very early origin, and is supposed by some to have been in existence as early as A.D. 139. It is found, some authorities feel, almost in its verbal integrity in the *Apostolic Constitutions*, and is used by both the Greek and the Latin churches. The Roman Catholic dictionary declares this doxology to be repeated at every mass, except votive and requiem masses. It has been used in the Church of England for about 1,200 years.

The *Gloria in Excelsis* has always been repeated at the conclusion of the LORD'S SUPPER in Methodist forms for that office, as it is in the similar office in the Church of England, Methodism always following the English Rite in this service. A late revision—that of 1964—has placed the *Gloria* in the first part of the Communion Service, as it is in the Roman Mass.

A third form of liturgical doxology now commences with the words "therefore with angels and archangels and with all the company of heaven, we laud and magnify Thy glorious name, evermore praising Thee and saying, Holy, Holy, Holy." It is used in the Church of England, in the Protestant Episcopal Church, in certain other Protestant Churches, and in The United Methodist Church, and is said by the minister as part of the Sacramental service previous to his administering the elements to the people.

The doxologies which are used in connection with the hymns and psalms of the church are such as are usually found in every hymnbook. The traditional doxology, "Praise God from whom all blessings flow, Praise Him all creatures here below, Praise Him above ye heavenly hosts, Praise Father, Son and Holy Ghost," is a grace from a hymn by Thomas Ken, and has become The Doxology—when that term is used—in Protestant Churches almost universally. Former M. E. *Disciplines* directed "that a doxology be sung at the conclusion of each service, and let the Apostolic Benediction be invariably used in dismissing the congregation."

N. B. Harmon, *Rites and Ritual*. 1925.
Schaff-Herzog, *Encyclopedia of Religious Knowledge*, in loc.
N. B. H.

DOYLE, BERTRAM WILBUR (1897-), senior bishop of the C.M.E. Church, was born at Lowndesboro, Ala., on July 3, 1897. He received an A.B. degree from OHIO WESLEYAN UNIVERSITY in 1921, and an M.A. (1924) and Ph.D. (1934) from the University of Chicago. He holds honorary degrees from LANE COLLEGE (D.D.) and MILES COLLEGE (LL.D.). In 1925 he was ordained a DEACON and in 1927 an ELDER. From 1921 to 1922, he taught at Samuel Huston College; from 1922 to 1924 at CLAFLIN COLLEGE; and from 1924 to 1925 at CLARK COLLEGE. He became dean of PAINE COLLEGE in 1925 and held that



BERTRAM W. DOYLE

position until 1927. In 1927 he became professor of sociology at Fisk University, where he taught until 1937. At that time the General Conference of the C.M.E. Church elected him secretary of the department of education, where he served until 1950, when he was elected to the office of bishop.

Who's Who in America.

Who's Who in the Clergy.

E. L. Williams, *Biographical Directory of Negro Ministers*.
1965.

RALPH G. CAY

DRAKE, BENJAMIN MICHAEL (1800-1860), American minister and strong leader of the MISSISSIPPI CONFERENCE and of Southern Methodism during its early years, was born in Robeson County, N. C., on Sept. 11, 1800. When he was eight years of age his parents moved to the valleys of Green River, Ky. A series of earthquake shocks in the New Madrid area when he was about eleven years old gave him a sense of spiritual concern, but it was not until May 22, 1818, that he found spiritual peace. On June 7, 1819, he was licensed to exhort and then licensed to preach on Sept. 19 following. He was admitted on trial into the KENTUCKY CONFERENCE in 1820 and appointed to the Fountainhead Circuit as associate of S. P. V. Gillespie for the Conference year of 1820-21. Part of that year was spent at home on account of ill health, but in the fall of 1821 he was appointed to the Catawba Circuit in ALABAMA, which was at that time in the MISSISSIPPI CONFERENCE. In company with John Russell Lambuth, who was licensed to preach the year B. M. Drake spent on the Fountainhead Circuit, he came to his new appointment in Alabama and began a long acquaintance with John C. Burruss, his presiding elder. It seems improbable that at any time three more distinguished Methodist min-

isters were associated on the same charge as these three. John R. Lambuth was the father of JAMES WILLIAM LAMBUTH, missionary to CHINA and JAPAN, and the grandfather of Bishop WALTER R. LAMBUTH; John C. Burruss was the grandfather of the well-known Parker brothers of New Orleans, FRANKLIN N. and FITZGERALD SALE PARKER.

B. M. Drake was admitted into full connection in the Mississippi Conference in 1822 and elected to DEACON'S orders; he was ordained an ELDER by Bishop JOSHUA SOULE at Tuscaloosa, Ala., on Dec. 22, 1824. His pastorates after Fountainhead and Catawba were Attakapas (in Louisiana), Natchez, New Orleans, Washington (Miss.), Port Gibson, and President of ELIZABETH ACADEMY, Adams, New Orleans (for the second time), Coles Creek, Natchez District (which was his first four-year appointment), Natchez, Washington, Natchez District (again), Coles Creek (for the second time), Washington (for the third time), Natchez District (for the third time), Jackson District, Vicksburg District, Washington, and Fayette District, which he was serving at the time of his death. He also served one year as acting President of newly founded CENTENARY COLLEGE.

Like most of his contemporaries, B. M. Drake had only minor educational advantages but he had a scholarly mind and was a student to the end of his life. Centenary College in 1852 conferred upon him the honorary degree of Doctor of Divinity. He held a large place in the leadership of the conference and of the whole church. He was regularly elected a delegate to the GENERAL CONFERENCE, and more than once he was called to preside over the Annual Conference in the absence of a bishop. He was a delegate from Mississippi to the LOUISVILLE CONVENTION and to the first General Conference of the M. E. Church, South.

Two of his proposals have come down as the standard practices of the churches generally. He was one of the chief promoters of the COURSE OF STUDY for Methodist itinerant preachers, which regimen remains until this day. He was also strongly in favor of parsonage homes for the preachers, when such were few and far between, the then pioneer church generally regarding such homes as unnecessary luxuries. It is probable that Drake never lived in a parsonage but many others have profited by his insistence on providing homes for the pastors, no matter how large a circuit they might serve.

B. M. Drake and Susan Priscilla Hawkins Magruder, daughter of Capt. James Truman Magruder of Jefferson County, Miss., were married in 1827 at the home of the latter, with WILLIAM WINANS officiating. For more than thirty years they lived in harmony and usefulness. Five of their children died in infancy or early childhood but other children came to bless the home and became useful members of church and society. Two of the sons, James Perry Drake and William Winans Drake, became Methodist ministers and two of his grandsons also. One granddaughter, Nell Drake, was for many years a missionary to China.

B. M. Drake died on May 8, 1860, while serving as presiding elder of the Fayette District, and was buried in the family cemetery near his home.

Henry G. Hawkins, *Methodism in Natchez*. Nashville: Hawkins Foundation and Parthenon Press, 1937.
J. G. Jones, *Mississippi*. 1908.

J. B. CAIN

DRAPER, DANIEL J. (1810-1865), Australian minister and church builder, was born on Aug. 28, 1810, in the Hampshire village of Wickham, England. His father (the village carpenter) and mother were members of the Established Church. For both, it was their second marriage.

Often Daniel Draper lingered near the door of the Wesleyan Chapel, but when rebuked for not going inside, declared he would never go near it again. However, shortly afterwards he dreamed that he was playing cards and saw Christ, with a mingled expression of sorrow and anger in His face, pointing to his dust-covered Bible and bidding him to read it. This so disturbed him that a few weeks later he went back to the chapel and was there converted.

Although converted in the Wesleyan Chapel, his family opposed his joining the Methodists. He loved the Scriptures, Wesley's hymns, and had a great gift in prayer. He was a builder by trade, apprenticed to his father. He and his father erected the local Methodist chapel.

At twenty he became a local preacher. Two years later he went to live at Brecon in South Wales. Here he joined the Methodist Society. He was recommended to Conference as a candidate and sent to Chatteris Circuit in Cambridgeshire. The Missionary Society heard of his work and after his ordination appointed him to New South Wales.

He went to Parramatta (N.S.W.) then to Bathurst and SYDNEY. In 1846 he became the first Superintendent of a Circuit which covered the whole of South AUSTRALIA. Pirie Street, ADELAIDE, was one of the churches he built.

He came to Victoria in 1855. He was in charge of the Collingwood circuit and Chairman of the Victorian District. In 1856 he was freed from Circuit work and for two years was a Methodist "bishop" travelling extensively through the country. During 1858-61 he was in charge of St. Kilda Circuit and during 1861-64 of Wesley Circuit, Melbourne. In 1864 he returned to St. Kilda.

Although not an outstanding preacher, he had great administrative ability and was very shrewd. He had a passion for building beautiful churches. He was the inspiration behind the building of Wesley Church, Melbourne. He helped establish the Supernumerary Fund and was the first Ministerial Treasurer. He was Secretary of Conference in 1857, '58 and '60. In 1859 he was appointed by the British Conference as President of the Australasian Conference.

The Jubilee celebrations in 1864 helped to raise funds for WESLEY COLLEGE and the Church Building Loan Fund of which Draper was a strong advocate.

Physically he was a strong man, of medium height, vigorous build, decided, resolute, cheerful, gentle and kindly. He was practical, had a rich vein of humor, was ready to learn and apt to teach, and above all a man of strong faith and devotion.

He was remarkable in his farsightedness. In all his plans and efforts he had a constant regard to their bearings upon the future. Having the firm conviction that Australia was destined to become a great nation, he did not regard mere present appearances and present wants, but felt sure that in devoting himself to securing good sites for churches, erecting substantial buildings and extending the ordinances of religion, he was both serving the present and preparing for the advancement and benefit of future generations. He was an enthusiastic advocate for the cause of education and his name will be identified for all time with Wesley College (which in the early years included the theological college), as one of the founders.

In 1865 he visited England and on the return journey the *London* was overtaken by a storm. The captain tried to return to Plymouth, but in vain. On January 10, the day that faraway Wesley College was opened, Draper began a prayer meeting which lasted until the ship sank at 2 o'clock on January 11. Of the 208 on board only nineteen got away and were picked up by an Italian brig—the last man to leave heard the others singing “Rock of Ages Cleft for Me.”

So lived and labored this man of Christ. His memory is perpetuated by the Draper Memorial Church in Adelaide, a marble tablet in Wesley Church, and an endowed scholarship at Wesley College.

AUSTRALIAN EDITORIAL COMMITTEE

DRAVO, JOHN FLEMING (1819-1905), American local preacher and philanthropist, was born in West Newton, Pa., Oct. 29, 1819, the son of Michael and Mary (Fleming) Dravo. After two years of study at ALLEGHENY COLLEGE, he withdrew because of poor health. He married Eliza J. Clark on Nov. 23, 1843, and they had ten children. He was converted in 1837 and was licensed as a local preacher in 1854. In 1872-73 he was president of the National Local Preachers' Association. For twenty-five years he preached twice a month at Vanzort Chapel. As a businessman he was one of the principal organizers of the Pittsburgh and Lake Erie Railroad and several other businesses. In 1868 he moved to Beaver, Pa., and by his energy and large gifts helped to build one of the largest churches in the conference. He served as a trustee of Allegheny College and as president of the board of trustees of Beaver College. He gave the latter school \$20,000, a great sum for that day. He was president of the State Reform School for four years. With ability as an orator, he opposed slavery and advocated temperance. He served as collector of customs and later as surveyor of customs at Pittsburgh. He died Sept. 30, 1905.

Beaver Times, September 30, 1905.
M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL

DREES, CHARLES W. (1851-1926), American preacher and missionary to ARGENTINA and other countries of Latin America, was born in Xenia, Ohio, on Sept. 13, 1851. From childhood he was surrounded by strong religious influences which led him to decide early in life to be a Methodist preacher. He graduated from OHIO WESLEYAN in 1871, and received his S.T.B. from BOSTON UNIVERSITY SCHOOL OF THEOLOGY in 1874. When the M. E. Church, then opening work in MEXICO, appealed for volunteers, Drees responded, and became a charter member of the Mexico Conference. His first appointment was to Puebla, a large and fanatical city. Yet in four years he built up a fair congregation, organized a boys' orphanage, and founded a seminary. Returning briefly to the U.S.A. in 1877, he married Ada Combs of Owensville, Ohio.

In 1878 he was named superintendent of the Mexico Mission, and for about ten years worked in that country. He was then appointed to Eastern South America, where he remained until his death. Though Drees and his wife made their home in BUENOS AIRES, his work carried him over a vast territory, even into the province of Rio Grande do Sul, BRAZIL. At that time the M. E. Church was expanding northward into territory not yet occupied by the M. E. Church, South. In May 1889, Drees went to PORTO ALEGRE, Brazil, taking with him the JOHN W.

PRICES, who elected to remain in Brazil when the M. E. Church, South took over the work. From Porto Alegre, Drees traveled north to attend the Brazil Conference in Petropolis as a fraternal delegate in 1900. On this occasion plans were made for the transfer of the Brazil Mission of the River Plate Conference to the Brazil Conference.

Drees was sent for a four-year period to PUERTO RICO, to supervise the organization of M. E. work on that island. In 1912, at the request of the AMERICAN BIBLE SOCIETY, he went to Spain to help in the revision of the Spanish New Testament. He was known for his splendid command of that language. He also revised the Spanish translation of Watson's *Life of John Wesley* and translated the M. E. *Discipline*.

In October 1924, Drees retired, after fifty years of active, continuous service on the mission field. He was a “man blessed with a fine mind, a sound body and wonderful endurance; with tact, dignity, good judgment and scholarly achievements . . . , and he added greatly to the impress of the Gospel upon the thought and scholarship of these Latin countries.”

He died on Aug. 30, 1926, in Buenos Aires, Argentina.

W. C. Barclay, *History of Missions*, iii, 779.
Christian Advocate, Sept. 1, 1926.

E. M. B. Jaime, *Metodismo no Rio Grande do Sul*. 1963.
J. L. Kennedy, *Metodismo no Brazil*. 1928. EULA K. LONG

DREISBACH, JOHN (1789-1871), American Evangelical minister and co-laborer of JACOB ALBRIGHT, founder of the Evangelical Association, was born in Buffalo Valley, Union Co., Pa. Charter member, Dreisbach Class, November, 1806—a fruitage of an eventful “big meeting” under Jacob Albright and his co-laborers. Seeing the urgency of Albright's mission, Dreisbach joined his workers at their first conference session, November, 1807. His license bears Albright's signature and the name, “The Newly Formed Methodist Conference.” As a probationer, age eighteen, on his first field, Dreisbach met the test of his ability and devotion when he was left alone by Albright's untimely death (May 1808) and the sickness of his senior colleague, GEORGE MILLER.

He served as conference secretary, 1809-1813, and was elected first presiding elder, 1814. He then became virtual head of the Albright followers, presiding over most of the conference sessions. In the historic year of 1816 he headed both the annual and first general conference sessions; dedicated the first church building, and established the first printing concern. He influenced the production of all but three of the first ten books published, 1809-1821.

He was a likely candidate for bishop when his health broke in 1821. He was widely respected and left the imprint of his influence on many progressive measures. He died on Aug. 20, 1871. There is a memorial near his grave on the site of the former Dreisbach Church near Circleville, Ohio.

A. Stapleton, *Evangelical Association*. 1900.
R. Yeakel, *Jacob Albright*. 1883.

ROY B. LEEDY

DREISBACH, MARTIN, HOME, near New Berlin, Pa., was the site of the first GENERAL CONFERENCE of the Evangelical Association in 1816. It had become a center of evangelical activity shortly after 1803 and soon was wielding a strong influence west of the Susquehanna River. Also, one of the sons of the Dreisbach household, JOHN DREISBACH, became the successor to JACOB ALBRIGHT

and GEORGE MILLER, and with his brother-in-law, HENRY NIEBEL, compiled the first hymnbook for the Evangelical Association, founded a printing establishment, and revised the *Discipline*.

R. W. Albright, *Evangelical Church*. 1942.

BRUCE C. SOUDERS

DRESCHER, MILDRED G. (1888-), served as a missionary within the territory of the BOMBAY ANNUAL CONFERENCE IN INDIA from 1920 to 1949. After leaving India, she became acting secretary of missionary personnel for the Woman's Division of the BOARD OF MISSIONS, and then field worker. She was the adviser to foreign students at the University of Michigan for two years and assistant to the director of the Y.W.C.A. in Grand Rapids, Mich. for three years. In 1959 she went to Kathmandu, capital of NEPAL, as hostess for the Shanti Bhawan Hospital of the United Christian Mission. The staff there represented a wide range of denominations, nations, creeds, and philosophies, and the public was just getting acquainted with Christians and with representatives of Western culture.

Miss Drescher was born in Jones, Mich., and was educated in Michigan state universities. She obtained, in December 1918, a lifetime certificate of qualifications for teaching within the state. In 1927 she was awarded the B.A. degree in education, and in 1941 the M.A. degree.

Her missionary service in India began in 1920 at Nagpur, then the capital of the Central Provinces. She helped to purchase land for three schools. The property was named *Mecosa Bagh*: "Mecosa" for Methodist Church of Southern Asia and "Bagh" for garden. Such a name proved to be immensely popular; it was regarded as an indication of cordial feeling toward Indian customs. She helped to make the schools successful and popular, and then supervised village schools and a program of village evangelism. For some months she lived in a village on village levels in diet and customs.

From 1936 to the end of her service in India, Miss Drescher was superintendent of the missionary residence and guest house and of social service and evangelism in Bombay. During those years, alike in war and peace, people from many countries were introduced to India in the graciousness of her home and under the influence of her kind and understanding interpretation. She acquired great influence among the leaders of India's depressed classes. Bhim Rao Ambedkar, later attorney general in Prime Minister Nehru's cabinet and chairman of the drafting committee that prepared the Indian constitution, sought and greatly esteemed her advice on many issues related to the welfare of needy people.

Journals of the Bombay Annual Conference, 1920-49.
Minutes of the United Christian Mission to Nepal, 1959-64.

J. WASKOM PICKETT

DRESS. From the very beginning of the Methodist movement JOHN WESLEY advocated plainness of dress. In his *Advice to the People called Methodists, with Regard to Dress* he wrote,

Some years ago, when I first landed at Savannah, Georgia a gentlewoman told me, "I assure you, Sir, you will see as well drest a congregation on Sunday, as most you have seen in London." I do so; and soon after took occasion to expound those scriptures which relate to dress, and to press them freely upon my audience, in a plain and close application. All the

time that I afterward ministered at Savannah, I saw neither gold in the church, nor costly apparel. But the congregation, in general, was almost constantly clothed in plain, clean linen or woollen.

In the same pamphlet Wesley urged upon his followers not necessarily "to wear a hat of such dimensions, or a coat of a particular form" but to be neat, and clean, with apparel "cheap, not expensive, . . . grave, not gay, airy, or showy." Continuing in the same vein, he wrote, "Wear no gold, . . . no pearls, or precious stones; use no curling of hair, or costly apparel, . . . Buy no velvets, no silks, no fine linen, no superfluities, no mere ornaments though ever so much in fashion. Wear nothing, . . . of a glaring color; . . . nothing apt to attract the eyes of the bystanders. . . . I do not advise women to wear rings, earrings, necklaces, lace, (of whatever kind or color) or ruffles, which, little by little, may shoot from one to twelve inches deep. Neither do I advise men to wear colored waistcoats, shining stockings, glittering or costly buckles or buttons, either on their coats, or in their sleeves, any more than gay, fashionable, or expensive perukes."

Wesley went to great length to prove that he had scriptural support for his position, quoting among other scriptures the words of St. Paul, "Let not your adorning be that outward adorning; but let it be the ornament of a meek and quiet spirit."

In his sermon "On Dress" Wesley went a step further, insisting that to "adorn ourselves with gold, or pearls, or costly apparel" engendered pride, increasing vanity, tended to beget anger, inflamed lust and was directly opposite to being adorned with good works. In a letter written Sept. 15, 1770 he wrote, "A Methodist using fine or gay apparel, *must* suffer loss in her soul, although she may retain a little life; but she never will attain a high degree, either of holiness or happiness."

In his sermon "On the Education of Children" he was particularly severe on parents who gave their children "pretty playthings, glittering toys, shining buckles, or buttons, fine clothes, red shoes, laced hats, needless ornaments, as ribands, necklaces, ruffles: yea, and by proposing any of these as *rewards* for doing their duty, stamped great value upon them."

His severity reached unreasonable proportions when he wrote, "If, in spite of all the Apostle can say, you encourage your children by your example, to *adorn* themselves with *gold, or pearls, or costly apparel*, you and they must drop in the pit together."

The result of Wesley's attitude was that both in England and in America the Methodists dressed as "plain people," copying more the dress of the Quakers and Moravians rather than that of the Anglicans or Presbyterians.

John F. Watson, in his *Annals of Philadelphia and Pennsylvania in The Olden Time*, wrote at some length about the dress of the Methodists and persons of other denominations: "The Episcopalians," he wrote, "showed most grandeur of dress and costume, next the Presbyterians, the gentlemen of whom freely indulged in powdered and frizzled hair; the Baptists showed a graver and humbler style, with scarcely any powdered head visible among them. The Methodists desired to be a 'peculiar people,' and for a time effected their purpose. No powdered heads of men, and no gay bonnets or ribands were to be seen among them. It was really so,

that persons gaily dressed shunned to go there lest they might be 'preached at.'

"They aimed in general to dress much like the Friends, except that they intended not to be mistaken for them, and therefore they wore collars to their coats, and their clothes of various colors—avoiding only such as should be esteemed gay, and such as were *drab*, because *that color* was then a much more prevalent one among the Friends than now. The Methodists all wore 'shad breasted' coats, and low—crowned hats;—the women all wore plain black satin bonnets—straw bonnets were never seen among them—no white dresses—no jewelry—no rings. No male persons were to be seen with tied or queued hair, but lank long locks straitly combed down in thick and natural profusion. The females wore no curls, no side locks, or lace or ornaments. Their ministers, as such, could be readily recognized when abroad in the streets. They moved with solemn looks and pace—never in black, but in a kind of 'parsonic attire' called 'parson's gray'—a gray in which a proportion of blue was given; their coats were without lapels—and their hats were generally white and large brimmed. They wore small clothes and vests of cotton-velvet of *olive* color, and sometimes of black-lastings, such as are now used in shoes. Their Bishop, Asbury, wore an entire suit of blue-gray cloth, with a big white hat, and a fine, solemn, venerable looking man he surely was. He had greatly the dignity and port of a ruler.

"Such was the adherence to the things afore mentioned for *principles' sake*, that it was long before all these distinctive marks of a people could be broken down. The first ministers that wore *pantaloons* and *frock coats* were scarcely tolerated; and the members who first began to wear lapels, and frock coats, and the women to wear straw bonnets, were subjects of concern. But in time, as it wearied in watching at invading breaches,—one and another of the barriers which marked them from the world around them gave way,—and now, if the heart be right, they leave their own consciences to regulate their sumptuary obligations." (Watson was writing in 1831.)

HENRY BOEHM, who was a traveling companion of Asbury when he was older, says he wore "a low crowned broad brimmed hat, a frock coat, which was generally buttoned up to the neck, with straight collar. He wore breeches or small clothes with leggings. Sometimes he wore shoe buckles. Indeed, all the preachers, . . . wore breeches and leggings till 1810, and then several left them off, which Bishop Asbury heartily disapproved."

While they seemed to have conformed in general to Wesley's ideas of dress, JOSEPH PILMORE and RICHARD BOARDMAN, the first Methodist missionaries to the new world, did wear wigs and possibly silk stockings. The old Cash Book at St. GEORGE'S records: "March 24, 1770—to Mr. Ohara for a Wigg & Shaving Mr. Pilmoor, 3 pounds 0 shillings. July 6, 1770—paid for hinges etc to Mr. Boardman's Wig Box, 3 shillings." On June 8, 1770, a sum of thirteen shillings was paid out for silk stockings which was refunded to the treasury by Mr. Boardman, himself, on Monday, July 16.

At the organizing Conference of the M. E. Church in 1784 the question was asked, "Should we insist on the Rules concerning Dress?" The answer was, "By all means. This is no time to give encouragement to superfluity of apparel. Therefore give no tickets to any, till they have left off superfluous ornaments. . . . Allow no exempt case, not even of a married woman. Better one suffer than

many. Give no ticket to any that wear high-heads, enormous bonnets, ruffles or rings." The *Discipline* continued the rules on dress in this form until 1852.

Until recent times the dress of the Methodist minister has been uniformly plain and simple. Following the Conference of 1784 Asbury and some of the elders took to wearing gowns, cassocks and bands. JESSE LEE, a leading preacher, objected strongly to the practice as did many of the other Methodists who felt it was a departure from the spirit of humility and a step in the direction of the exaltation of a person or an office. The custom of wearing gowns was therefore abandoned, although as late as 1791 a preacher named Henry Willis wore a black gown at Old St. George's. He found it gave offense to many "simple-minded people" however, and he discarded it.

For a time the Methodist preacher was identified by wearing a black suit or Prince Albert coat, white vest and white bow tie. Later still he effected a frock coat and winged collar in the pulpit together with striped trousers. Recently, in the East, he has worn the clerical collar with a dark suit during the week and the clerical collar together with a Geneva robe on Sundays, and here and there a stole with the color according to the liturgical season. Other ministers wear academic hoods, though this is not usually done except on academic occasions.

The Methodist *Discipline* today nowhere regulates the dress of the clergy or the people except to warn against the putting on of gold and costly apparel. The bishops often dress in the clerical collar around which they place a bit of purple as the sign of their office, and on their gowns they have recently sewn a red heart crossed by a shepherd's crook. In The United Methodist Church, however, another design has been adopted which the bishops wear on the sleeve or shoulder of their gowns—a design with the pastoral staff and the alpha and omega acrostic about it.

Annals of Philadelphia and Pennsylvania, . . . John Watson, rev. by Willis P. Hazard. Philadelphia: Stewart Leary & Co., 1927. H. Boehm, Reminiscences. 1875.

Disciplines, ME.

J. Wesley, *Works*. 1829-31.

FREDERICK E. MASER

DREW, DANIEL (1797-1879), an American capitalist and railroad director in New York, whose name has been perpetuated in DREW UNIVERSITY which he largely founded. He was born in Carmel, Putnam County, N. Y., in 1797, and while he began business as a cattle-drover, he subsequently became interested in steamboats and railroads. He went into heavy stock operations in the New York stock market, and became a powerful and commanding figure in the financial world. In middle life he united with the M. E. Church.

Daniel Drew has frequently been cited as a typical captain of industry who, in what James Truslow Adams called "the age of the mastodons" in American business, rose to prominence in and during the middle and latter part of the nineteenth century. Drew was pointed to by moralists as one who combined relentless business aggressiveness and enormous manipulations of the stock market, in which he saw no wrong at all, with a personally correct life and a sincere desire to do good with all the means he possessed.

He founded DREW THEOLOGICAL SEMINARY at Madison, N. J., and the Drew Ladies' Seminary at Carmel, N. Y. He also built in great part a Methodist church at Carmel,

besides aiding a number of church enterprises. He died in New York, Sept. 18, 1879.

Dictionary of American Biography.
M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

DREW, SAMUEL (1765-1833), British Methodist, born at St. Austell, Cornwall on March 3, 1765, was converted under the early ministry of ADAM CLARKE. Though illiterate in his youth, Drew's spiritual experience prompted him to intellectual pursuits, the outcome of which was an amazing literary development. In 1788 he became a Wesleyan LOCAL PREACHER, and in 1799 produced a pamphlet, *Remarks on the First Part of Paine's "Age of Reason."* He discovered an innate ability for philosophical study, and in 1802 wrote his *Essay on the Immateriality and Immortality of the Human Soul*, which was followed in 1809 by *An Essay on the Identity and General Resurrection of the Human Body*. In 1813 Drew wrote *Scriptural and Philosophical Arguments to prove the Deity of Christ and the Necessity of his Atonement*; in 1817, *The Life of Thomas Coke*. In 1820 he produced his two-volume work, *An Attempt to demonstrate from Reason and Revelation the Necessary Existence of an Eternal Being*. In 1819 he became editor of *The Imperial Magazine*, founded in Liverpool and later transferred to London. As a preacher he drew large congregations. In May, 1824, he received the honorary degree of A.M. from Marischal College, Aberdeen. Drew died at Helston, Cornwall, on March 29, 1833. His example of self-improvement was extensively noticed by Samuel Smiles, the popular Victorian educator.

J. H. Drew, *Samuel Drew*. 1835.

Samuel Drew, M.A.: The Self Taught Cornishman. 1861.

J. T. Wilkinson, *Samuel Drew: 1765-1833*. London.

JOHN T. WILKINSON

DREW UNIVERSITY, Madison, N. J., U.S.A., was chartered by the State of NEW JERSEY on Feb. 12, 1868. The first property of the University, the campus which it still occupies, was the gift of DANIEL DREW, who had determined to make a thank offering to theological education on the centenary of American Methodism.

The site selected was the estate of William Gibbons, a member of a distinguished and wealthy southern family. During the years from 1833 to 1836, Gibbons erected the mansion in the midst of a forested area, and this became the home of the family for thirty-one years. It now stands as Mead Hall in "Drew Forest," the University administration building.

Methodists had previously balked at suggestions for establishing schools for training ministers, pointed to the success of their pioneer preachers over college-educated clergy of other established churches. However, when Daniel Drew responded with his generous offer in answer to the plea for more ministerial education made by John McClintock, chairman of the centenary committee, the General Conference accepted.

The University was founded in 1866, but it was not until two years later in 1868 that the forest, mansion, and other buildings were deeded over to the corporate body of Drew University, the trustees. The first class of the seminary in 1869 consisted of nine men who graduated with B.D. degrees. Until 1928 the University was known as Drew Theological Seminary.

The Seminary weathered losses both in men and money

in the first eight years of its existence. JOHN MCCLINTOCK, first president, died three years after assuming office. The acting president died three months later, and the second president, RANDOLPH S. FOSTER, left in 1873 upon his election to the episcopacy. He was succeeded by JOHN F. HURST. Three years later, Daniel Drew had to withdraw his financial support in the face of losses on the Stock Exchange, and Hurst went on a successful traveling appeal which made the name of Drew familiar in Methodist conferences across the nation.

Hurst was elected a bishop in 1880, and he was succeeded by HENRY A. BUTTZ, who held the post for thirty-two years. When EZRA SQUIER TIFPLE succeeded Buttz as president in 1912, the institution entered a new era of expansion.

On Jan. 26, 1928, ARTHUR J. BALDWIN and LEONARD D. BALDWIN expressed to President Tipple their willingness to erect a building and provide endowment for a college of liberal arts on the Drew campus. The board of trustees accepted the gift and changed the corporate name to Drew University on Feb. 7, 1928. The College opened in that year with a freshman class of twelve; one class was added each year until the four-year program was in operation. In 1929, in the course of this expansion, ARLO A. BROWN became president. In the summer of 1943, the College became coeducational, as are the other schools of the University.

Under FRED C. HOLLOWAY, who became president in 1948, physical facilities were expanded, and the Graduate School became a separate division in 1955. President Holloway was elected a bishop in 1960. Robert Fisher OXNAM became president in 1961. Degrees offered under current programs are the B.A. from the College of Liberal Arts; the B.D., M.R.E., and S.T.M. from the Theological Seminary; and the M.A. and Ph.D. from the Graduate School.

Graduates of the University number several thousand today. In 1962 nineteen of these graduates represented almost one-fourth of the living bishops of The Methodist Church, and at that time seventeen Drew alumni were presiding over colleges and universities. Included among the distinguished faculty which has served Drew University are OLIN B. CURTIS, CLARENCE T. CRAIG, JOHN A. FAULKNER, JAMES STRONG, LYNN H. HOUGH, EDWIN LEVINS, JOHN MILEY, ROBERT W. ROGERS, CHARLES F. SITTERLY, and SAMUEL F. UPHAM.

A strong emphasis in the curriculum is on international education. The college sponsors a United Nations study program for students from Drew, from about forty other colleges and universities, and from abroad. The Brussels semester on the European Common Market for students in economics and the semester in London for political science students are also offered by the college, and a program at the World Trade Center in New York City is in preparation. The DREW UNIVERSITY THEOLOGICAL SCHOOL has a cooperative program with the University of Edinburgh.

A rechartering of Drew University took place on June 4, 1969, when the governor of New Jersey, pursuant to the action of that State's legislature and in agreement with instructions given regarding Drew by the 1968 GENERAL CONFERENCE, signed the new charter. All control is now placed in the hands of the institution's Board of Trustees, and of these at least twenty-five percent must be members of The United Methodist Church, and the Methodist bishops of New Jersey, New York, and

PHILADELPHIA must be additional members of the Board. Prior to this and under the original charter, all Drew trustees were required to be Methodists elected by the General Conference and were "subject at all times and subordinate to the directions and instructions of the said General Conference." It was felt that such rigid control hindered the university in seeking grants and government aid. The Theological School, the revised charter states, "shall be continued and maintained in relation to the founding Methodist Episcopal Church and its successors." An enrollment of 1,500 was reported from the three schools of Drew University for 1968.

The Drew library is the official repository of the JUDICIAL COUNCIL of The Methodist Church, and houses one of the largest and most complete single collections of Methodistica in the world.

"History," *Drew University Bulletin*, March 1962.

J. R. Joy, *Teachers of Drew*, 1942.

C. F. Sitterley, *Drew University*, 1938.

E. S. Tipple, *Drew Theological Seminary*, 1917.

Together, New Jersey Area News Section, September 1969.

JOHN O. GROSS

DREW UNIVERSITY THEOLOGICAL SCHOOL, at Madison, N. J., was the first division of the present DREW UNIVERSITY. The history of the seminary has been outlined in the history of Drew University. Prior to 1928 the seminary was the only school of the University and its work was carried on under the title of Drew Theological Seminary. Now as a part of the University, its control rests with the trustees of the University and its degrees, of Bachelor of Divinity, Master of Sacred Theology, and Master of Religious Education are granted by the University upon the recommendation of the faculty of the seminary. The M.A. and Ph.D. degrees in theology and related fields are given by the graduate school. The library contains one of American Methodism's largest collections of Wesleyana and Methodistica.

JOHN O. GROSS

DRINKHOUSE, EDWARD JACOB (1830-1903), American minister, editor, and author, was born in Philadelphia, Pa., of German parentage March 26, 1830. His parents were members of the German Reformed Church, but young Drinkhouse was converted to Methodism in 1847 under the preaching of ALFRED COOKMAN. He united with the M. P. Church in 1849 and was licensed to preach that same year. The MARYLAND CONFERENCE of the M. P. Church received him on trial in 1850.

He served pastorates in VIRGINIA, MARYLAND, and the DISTRICT OF COLUMBIA until 1863 when he went to CALIFORNIA to recover his health. While there he completed medical studies at Toland Medical College in SAN FRANCISCO, receiving his M.D. degree in 1865.

Instead of going into medical practice, Drinkhouse returned to Maryland in 1866 and resumed his pastorate, serving the West Baltimore Station for two years, and the Ninth Street, Washington, D. C. Mission for an unusual period of six and a half years.

In 1874, Drinkhouse was elected editor of the *Methodist Protestant*, a post he served with distinction for eighteen years. He was a member of every GENERAL CONFERENCE of the M. P. Church from 1870 to 1902, and was a member of the Conference which united the two branches of the Methodist Protestant Church.



EDWARD J. DRINKHOUSE

Edward Jacob Drinkhouse was a man of intellectual turn of mind. He was slender and dignified, with a manner revealing his literary tastes. He was a considerate and kind person whose first thought was for the church and its people. At his own expense he instituted the well-known *Bible School Series of Sunday School Lessons*.

Late in life Drinkhouse completed his monumental and authoritative *History of Methodist Reform . . . the History of the Methodist Protestant Church*. This traces developments in the Methodist movement from the early 1700's to 1898. The work is noted for its clear style and wide ranging scholarship.

Drinkhouse was one of the original trustees of WESTERN MARYLAND COLLEGE and was President of the Board of Governors of WESTMINSTER THEOLOGICAL SEMINARY, which was one of the major beneficiaries of his will. Drinkhouse expressed a quite modern concept of ministerial education, feeling that it should consist more of practical than of theological training, and should stress the cultivation of a regenerated heart as well as the development and adornment of the mind.

Drinkhouse died April 18, 1903 and is buried in Oak Ridge Cemetery, Washington, D. C.

Minutes of the Maryland Conference, M.P., 1904.

M. Simpson, *Cyclopaedia*, 1878.

J. H. STRAUGHN

DROMGOOLE, EDWARD (1751-1836), early American preacher, was an Irishman, born at Sligo about 1751. He became a Methodist and read a public recantation in the Catholic Church, which caused a commotion. He sailed for America in 1770.

Settling in BALTIMORE, he was led into the ministry by ROBERT STRAWBRIDGE, another Irish immigrant who introduced Methodism in Maryland (and probably in

America), and who raised up more early Methodist preachers than any other man. Dromgoole began preaching in 1774 and was appointed to Baltimore by the second Conference held by the American Methodist preachers.

He was sent to the Carolina circuit in 1776 and added 257 members that year. He then went to VIRGINIA but in 1782 he returned to the Edenton area of NORTH CAROLINA to form a new circuit. The Rev. Mr. Pettigrew, an Anglican, received him kindly there and he soon visited Plank Bridge on the Pasquotank River, Indian Town, River Bridge, Yeopin Church, and other places. In 1784 he was sent to the Mecklenburg Circuit, and then to the Bertie.

In the meantime he had married Miss Walton of Virginia and this in due course necessitated his location. Bishop ASBURY wrote in his *Journal*, "Edward Dromgoole is a good man, but entangled with a family."

Dromgoole was a member of the CHRISTMAS CONFERENCE which organized the Methodist Episcopal Church in 1784-1785, and he lived to see Methodism spread over half the continent. He died in 1836 in Brunswick County, Va. One of his sons was for many years a Congressman from that state and a grandson was a professor in RANDOLPH-MACON, LA GRANGE COLLEGE, and the University of Alabama.

F. Asbury, *Journal and Letters*. 1958.

W. L. Crissom, *North Carolina*. 1905. LOUISE L. QUEEN

DROPIOWSKI, PETER ZYGMUNT WLADYSLAW (1871-1963), first Polish Methodist minister, was one of the first Polish intellectuals to join the Methodist Church. Born Oct. 19, 1871, in Lwow, a city located in a part of Poland then under Austrian domination, he received his education there and attended the University of Jan Kazimierz, where he studied philosophy and philology, receiving his M.A. degree in 1893.

During the early years of his career he taught Polish, Latin, and Greek at state junior colleges, where he was later appointed director. While he served in this capacity from 1914-23, his work in the field of education was so outstanding that he was decorated for his achievements by Emperor Franz Joseph of Austria.

From early adulthood Dropiowski had strong religious interests; but repelled by the aridity of the teachings and the hypocrisy of the acts of the church in which he had been born, he became an atheist. However, in 1921, he came in touch with some small, informal groups of Protestants whose simple but ardent faith made a deep impression on him; and in 1922 he met THOMAS J. GAMBLE, a Methodist preacher, through whom he became acquainted with Methodism. Under the influence of these contacts he experienced a deep spiritual awakening, joined the Methodist congregation in Lwow; and, on deciding to dedicate his life to religious work, resigned his government position. This was despite severe pressure from his superiors, as well as threats of physical harm to him and his family, and other forms of persecution on the part of the community.

From 1923 to 1933 he served as head of the Methodist School and Children's Home in Kларыsew near Warsaw. He was ordained deacon in 1924, elder in 1928, as member of the Polish Methodist mission. In 1933, ill health forced him to retire from the ministry and active pedagogical work. He continued for another four years as editor of the *Pielgrzym Polski*, the Methodist monthly.

Wladyslaw Dropiowski was a prolific writer. He wrote numerous textbooks, literary essays (in Polish and German), religious editorials, pamphlets, short stories and polemics, in which he combined a brilliant style, incisive wit, Christian realism and elements of Polish culture. He was coeditor of the first Polish Methodist hymnal and wrote the Polish words to numerous traditional American hymns.

In 1946, he came with his wife, Camille, to the United States, where he made his home with his daughter and son-in-law, GAITHER P. WARFIELD, in Rockville, Md. In 1953, at the age of eighty-two, he became an American citizen. He died April 11, 1963. His deep faith, intellectual scope, and powerful preaching, as well as the undaunted courage of his convictions have left an indelible mark on the young Methodist Church of POLAND.

GAITHER P. WARFIELD

DRUMMOND, JAMES (1804-1888), physician and preacher, was born in Manchester, England, May 19, 1804, and came to America in 1810. He practiced medicine from 1827 to 1836. However, he was licensed to preach in 1833, and the death of his preacher brother, Thomas, in 1835, moved him to join the PITTSBURGH CONFERENCE in 1836. He was a delegate from that conference to the 1844 and 1848 GENERAL CONFERENCES. A change in conference boundaries placed him in the WEST VIRGINIA CONFERENCE in 1852, and that body elected him a delegate to the 1856, '60, and '64 General Conferences. Another reordering of boundary lines left him in the East Ohio Conference in 1876.

Drummond served as an army hospital chaplain for eighteen months during the Civil War, was agent for ALLEGHENY COLLEGE for one year, and was a presiding elder for six years. He contributed \$10,000 to the church extension society. Drummond was known as a strong preacher and, as G. C. Wilding said, was virtually a walking encyclopedia of poetry, history, and scripture. He retired after forty-one years in the itineracy, and died May 7, 1888 at Cadiz, Ohio.

M. Simpson, *Cyclopaedia*. 1878.

G. C. Wilding, *Promoted Pioneer Preachers of the West Virginia Conference* (MEC). Parkersburg: Charles L. Scholl, 1927. JESSE A. EARL

DRURY, AUGUSTUS WALDO (1851-1935), American United Brethren historian and theologian, was born near Pendleton, Ind., March 2, 1851, to Morgan S. and Elizabeth (Lambert) Drury. His education was received at Western College (B.A., 1872), Bonebrake (now UNITED) THEOLOGICAL SEMINARY (B.D., 1877), and at the University of Berlin (1886). In 1876 he married Sophia Bookwalter, and to them were born five children.

After ordination in the IOWA CONFERENCE, Church of the United Brethren in Christ, in 1877, he was pastor of churches in IOWA and OHIO. Called to Bonebrake Seminary in 1880, he taught church history and theology and served as librarian until his retirement in 1934. Other services included a trustee of the U.B. Publishing House for thirty years, secretary-curator of The Historical Society in which post he made the original collection of sources for that institution, and a member of the Dayton Board of Education.

His writings constituted a major contribution to his church. Among these are: *Life of Philip William Otter-*

bcin, 1884; *Life of Bishop J. J. Glossbrenner*, 1889; *Baptism*, 1902; *History of Dayton and Montgomery County*, 1909; *Outlines of Doctrinal Theology*, 1914, revised 1924; *History of the Church of the United Brethren in Christ*, 1924. In addition to serving as editor of the *United Brethren Review*, he edited and published translations of *Disciplines of the United Brethren in Christ*, 1895, and *Minutes of the Annual and General Conferences—1800-1818*, 1897.

Retiring in 1934, after fifty-four years of teaching and writing, he died Feb. 18, 1935. Interment was in Woodland Cemetery, Dayton, Ohio.

Marion R. Drury, *Augustus Waldo Drury*. Dayton, O.: Otterbein Press, 1936.

J. P. Landis, "An Appreciation," *Bonebrake Theological Seminary Bulletin*, Vol. xxiii, 1935, no. 1.

Who Was Who in America.

ARTHUR C. CORE

DRURY, MARION RICHARDSON (1849-1939), American United Brethren educator and author, was born near Pendleton, Ind., Dec. 27, 1849 to Morgan S. and Elizabeth (Lambert) Drury. His education was received at Western College (A.B., 1872, A.M., 1875) and Bonebrake (now UNITED THEOLOGICAL SEMINARY, B.D., 1875). He married Lucinda Denny, June 20, 1872, and to them were born two children.

Ordained in the IOWA CONFERENCE, Church of the United Brethren in Christ, in 1875, he held pastorates in IOWA, OHIO and CALIFORNIA. Writing soon claimed his gifts. He helped edit THE RELIGIOUS TELESCOPE, 1881-

1897, first as assistant and then as associate editor. Published works include *Pastor's Pocket Record*, 1883; *Handbook for Workers*, 1888; *Pastor's Companion*, 1894; his one theological work was *Our Catechism*, 1897. Four biographical works came from his pen: *Life and Career of James W. Hott*, 1902; *Memorial Record of the Western College Class of 1872*, 1930; his own autobiography, *After Eighty Years*, 1930; *Life of Augustus Waldo Drury* (his brother), 1930. *Missionary Triumphs in Puerto Rico and Santo Domingo*, 1924, stemmed from association in missionary work with his son Philo.

Other contributions included two college presidencies: Philomath, 1910-1913, and Leander Clark, 1913-1916; after serving Coe College as student secretary, 1919-1922, he became one of its trustees. He was a delegate to three GENERAL CONFERENCES and an official representative of the Foreign Board of his church and of the Evangelical Union of Puerto Rico to the Hispanic American Evangelical Congress in CUBA, 1929. After fifty-eight years of service, he died Feb. 21, 1939, in Ponce, Puerto Rico.

A. W. Drury, *History of the U.B.* 1924.

Marion R. Drury, *After Eighty Years*. Ponce, P.R.: Puerto Rico Evangelico, 1930.

Who Was Who in America.

ARTHUR C. CORE

DUBLIN, Ireland. In JOHN WESLEY's day the city of Dublin was second only to LONDON in size in the British territories. There was no reluctance on Wesley's part to take advantage of the first opening there that came his way.



CENTENARY CHURCH, ST. STEPHEN'S GREEN, DUBLIN, IRELAND

This was in August 1747. Thereafter on each of his twenty-one visits to IRELAND, Dublin was his main center. It was his point of arrival and departure on every occasion except three, and Dublin became overwhelmingly the center of Irish Methodism.

The Methodist characteristic of social welfare was in Dublin from the beginning. The Connexional headquarters at Whitefriars Street included not only the preaching house and book room, but also a Widows' Home, a Free School, and an Orphan School for Girls. Here also met the STRANGERS' FRIEND SOCIETY, founded by ADAM CLARKE in 1790. These traditions have continued ever since in one form or another and remain a feature of Dublin Methodism in the twentieth century.

The Centenary Church, St. Stephen's Green, which in 1843 replaced Whitefriars Street as the "mother church" of Irish Methodism, has maintained the Prayer Book tradition of liturgical worship to the present day, though in the form of its own unique Service Book.

Nearly all the early Conferences were held in Dublin. Plans were well ahead to hold the 200th Irish Methodist Conference in 1969 in the historic Centenary Church, but just before Christmas, 1968, a disastrous fire destroyed the interior, and by kind invitation the 200th Conference was eventually held in the spacious premises of Christ Church (Presbyterian), Rathgar, Dublin. The Centenary congregation continues to worship and maintain its traditions in the Chapel of Wesley College.

Dublin Methodism as a whole owes much to WESLEY COLLEGE. In June 1969, in the presence of Mr. Eamon de Valera, President of the Irish Republic, completely new premises were opened on a magnificent site on the south side of Dublin. This is but one indication of the gradual move of Protestants from the north side of the city. The main suburban congregations are now on the south side. Here have been the chief twentieth century extensions of Irish Methodism in what is now the Republic of Ireland.

In Ireland as a whole the end of the nineteenth century saw the shift of Irish Methodist membership to the BELFAST area in the northeast of the country. The division of Ireland into two political units has further complicated the situation, and though the church is still organized as one body, North and South, the administrative and departmental work is no longer concentrated solely in Dublin, but is shared with Belfast.

The Belfast urban area, with approximately the same total population as Dublin, has well over six times as many Methodists. However, Dublin remains the significant center of Methodism in the Republic of Ireland, with an adult membership of just under 2,000, i.e., about two-fifths of the total Methodist membership of that country. (See IRELAND.)

R. L. Cole, *Methodism in Dublin*, 1932.
Irish Conference Handbook, 1969.

FREDERICK JEFFERY

DU BOSE, HORACE MELLARD (1858-1941), American bishop, was born in Choctaw County, Ala. He was educated at Waynesboro Academy and EMORY AND HENRY COLLEGE, though it is said that he employed private tutors during certain years. He was licensed to preach in 1876, admitted to the MISSISSIPPI CONFERENCE in 1877, and ordained in 1879. In 1881 he was transferred to TEXAS and served in Galveston, Huntsville, Houston, and Tyler. He was then sent to the Pacific Coast and served



H. M. DuBOSE

in LOS ANGELES, Calif. He was editor of *The Pacific Methodist Advocate*, San Francisco. He returned to Texas for a year's pastorate in Tyler, and served in JACKSON, Miss. the following year.

Du Bose was executive secretary of the EPWORTH LEAGUE Board of the M. E. Church, South, and editor of *The Epworth Era* from 1898 until 1910. He then returned to the pastorate and served churches in GEORGIA. In 1915 he became Book Editor of the M. E. Church, South, and editor of the *Methodist Quarterly Review* until his election as bishop in 1918. He was assigned to the Berkeley, Calif. Area. He was a member and chairman of various important commissions, including the Commission for Unification of the Southern and Northern branches of American Methodism.

Bishop Du Bose was much interested in archeology and collaborated with a professor of the University of Berlin in uncovering the site of Shechem in Palestine. He was the author of several volumes, including a history of Methodism and biographies of Bishops FRANCIS ASBURY and JOSHUA SOULE. He was noted for the exuberance of his language and the colorful array of adjectives he used in preaching and in conversation. He made his home during his last years in NASHVILLE, Tenn., giving full support to the movement to unite American Methodism, which he lived to see happen.

He died on Jan. 15, 1941.

Who Was Who in America.

ELMER T. CLARK

DUBS, C. NEWTON (1862-1936), American Evangelical preacher and missionary, was born in Plainfield, Ill.,

in August 1862, the eldest son of Bishop RUDOLPH DUBS. He studied at Oberlin College and later took post graduate work at Tübingen and Bonn, GERMANY. He served one year in the Germany Mission of the Evangelical Association. In 1889 he became a member of the ILLINOIS CONFERENCE, where he served Lane Park and Highland Park in CHICAGO, and Naperville.

He was made editor of the *Evangelische Zeitschrift* and moved to Harrisburg, Pa., where he served ten years. On Jan. 10, 1900, he was appointed the first missionary of The United Evangelical Church to CHINA, with power to locate and found the mission. After careful study and survey, he decided on the province of Hunan as the mission field. This was the capital city of Changsha. This province was the last of eighteen to open its doors to the influence of Christian missions.

Dubs continued as superintendent of the mission until his extended furlough in 1927. His interest in the work to which he had given his life never abated. Evidence of declining health did not alter his desire to finish his life work in China, so the Board of Missions authorized his return. On March 4, 1931, he arrived at Liling, East Hunan, and he died in Changsha, Hunan, China, July 9, 1936.

Dubs was married first in June 1889, to Emma M. Hasenpflug of Cleveland, Ohio, who died in China in 1914. Then in May 1920, he married Minnie Gohn of Conemaugh, Pa., who had served in the China mission for ten years.

The Evangelical-Messenger, July 25, 1936; Aug. 29, 1936.

ALFRED JOHN THOMAS

DUBS, RUDOLPH (1837-1915), American Evangelical preacher, was born near Worms on the banks of the Rhine River in South GERMANY, May 31, 1837. When he was fifteen years old, his parents emigrated to America and settled in Stephenson County, Ill.

Young Dubs experienced conversion and was eager to witness to the event. His father objected to experimental religion and gave his son the option either to give up this new decision or not return home. The young man countered: "Will you answer for me at the judgment, if I heed your advice?" "I cannot do that," was the answer given by his father. "Then," said the boy, "I must see to it that I can."

Rudolph Dubs was licensed to preach by the Evangelical Association at the age of eighteen years. He served a few years as a pioneer missionary pastor in the Middle West. He also served as an agent for the college now known as NORTH CENTRAL. In close succession he was a presiding elder, elected as editor of *Der Christliche Botschafter*, and finally was elevated to the episcopacy in 1875, when he was but thirty-eight years of age. For twenty-seven years he served as bishop, but having chosen to go into The United Evangelical Church where an eight-year limit on the term of bishop was in effect, he in 1902 was elected editor of the *Evangelische Zeitschrift*. Again in 1914 he was elected bishop, but he died in less than a year in Harrisburg, Pa., at the age of seventy-eight.

He had the unusual ability to read quickly yet remember accurately what he read. He had the remarkable power of moving great audiences who proved reluctant after an hour's sermon to have him stop. He was a capable

executive, a skilled parliamentarian, a scholar and theologian, a forceful preacher, a good and great man.

Minutes of the Central Pennsylvania Conference, UE, 1916.
R. M. Veh, *Evangelical Bishops*. 1939.

ALFRED JOHN THOMAS



H. H. DUGMORE

DUGMORE, HENRY HARE (1810-1897), Wesleyan missionary in SOUTH AFRICA, was born in Birmingham, England, on April 21, 1810, and emigrated to South Africa with his parents Isaac and Maria Dugmore in 1820. He married Elizabeth Simpson of Grahamstown on Nov. 13, 1838 and there were eight children. Converted on New Year's Day 1831, he entered the ministry in 1834 and was ordained in 1839. He served in various white and African circuits in the Eastern Cape Province, but pre-eminently in Queenstown (1854-57; 1864-71) where he retired in 1876.

Although Dugmore received no formal education, he possessed considerable linguistic and literary ability. He mastered Xhosa in less than six months, taught himself Greek, and studied German in his old age. Besides translating the *Prayer Book* and portions of Scripture into Xhosa, he wrote about 150 hymns, of which 98 appear in the 1926 edition of the Xhosa hymnal. He read widely in theology, philosophy, history and literature, with close attention to style, and shared his knowledge in powerful preaching and public lectures. His most famous lecture was "The Reminiscences of an Albany Settler," delivered at the Jubilee Celebrations of the British Settlers in 1870. He also composed a certain amount of verse and music. Blindness and deafness marred his closing years and he died in Queenstown on June 14, 1897.

E. H. Crouch, *Life of Rev. H. H. Dugmore*. Cape Town, 1920.
Verses by Rev. H. H. Dugmore. Grahamstown, 1920.

H. H. Dugmore, *The Reminiscences of an Albany Settler* (edited by F. G. van der Riet and L. A. Hewson, Grahamstown, 1958).
D. G. L. CRAGG

DUKE, BENJAMIN NEWTON (1855-1929), American industrialist and philanthropist, was born on the farm of his father, Washington Duke, near DURHAM, N. C., on April 27, 1855. He attended the nearby elementary schools, Dr. Cross's Academy in Durham, and the New Garden Quakers' School, which later became Guilford College.

The family went into the tobacco business and founded the firm of W. Duke Sons and Company at Durham, and soon began making cigarettes. A branch factory was established in New York and others elsewhere in the world and in 1890 the Dukes combined them in the American Tobacco Company. Other mergers followed. The corporation gained control of the industry in America. In 1911 it was dissolved as a trust by the Supreme Court.

Benjamin Duke then became a banker, purchased a small railroad, cotton mills, and real estate, and interested himself in hydroelectric power projects. His fortune was estimated at \$60,000,000. In later life he withdrew from active participation from all except the Southern Power Company and the Durham Realty Corporation, which owned hotels and apartment houses in New York, New Jersey and elsewhere.

He had plans to establish an orphanage in Durham but was diverted from this by plans to move Trinity College (now DUKE UNIVERSITY) to Durham. This was done in 1892 and Duke gave over \$2,000,000 to the institution. He also gave liberally to Methodist churches, a Negro hospital in Durham, and other causes. He died in New York on Jan. 8, 1929 and was buried at Durham.

Dictionary of American Biography.
Who's Who in America.

ELMER T. CLARK

DUKE, JAMES BUCHANAN (1856-1925), American industrialist and philanthropist, was born near DURHAM, N. C., Dec. 23, 1856, the son of Washington and Artelia (Roney) Duke. He was educated at an academy in Durham and in a boarding school in Guilford County, staying at the latter institution less than a year. His teachers noted that he was quick with figures. Later he completed the course at Eastman Business College, Poughkeepsie, N. Y., in record time. At forty-eight Duke married Mrs. William D. McCready of New York, and divorced her a year later. His second marriage was to Nanaline (Holt) Inman of Atlanta, July 23, 1907, by whom he had one daughter, Doris.

Washington Duke returned from the Confederate Army in 1865 to find that his farm had been swept clean by the invading Northern forces. Luckily, a quantity of leaf tobacco had been overlooked, and Duke and his two sons pounded it out with hickory sticks, packaged it, took it to the southern part of the state and sold it. That shrewd maneuver launched the Duke family in the tobacco processing business. At fourteen, "Buck" Duke, as James was called, supervised the black boys in the factory, and at eighteen he was a member of his father's firm. At twenty-eight he went to New York and set up a branch factory. Five years later he was manufacturing half the cigarettes produced in the nation. A fierce competitor, Duke precipitated the "tobacco war" and forced mergers; at one time his combinations controlled 150 factories capitalized at \$502,000,000. On two occasions the courts ruled against him, compelling the discontinuance of a holding company and the dissolution of the American Tobacco Company.

In 1904, Duke began developing the water powers of

the Southern Piedmont and soon formed what is now called the Duke Power Company.

In 1924, Duke turned to philanthropy on a large scale, creating the Duke Endowment, composed principally of his holdings in the power company and administered by a board separate from the causes it was to benefit. He directed that the Duke Endowment or the income from it be used to transform Trinity College at Durham into DUKE UNIVERSITY and to assist hospitals, orphanages, and rural churches and retired ministers of the Methodist denomination.

Because of Duke's beneficence, Duke University has become a great educational institution. In the first thirty years after its creation, the Duke Endowment contributed nearly \$2,000,000 to some 900 rural churches, about \$1,500,000 toward the salaries of rural ministers, over \$4,000,000 to orphanages, and more than \$27,000,000 to hospitals over and above large amounts to the Duke Hospital at Duke University.

Duke Memorial Church is the largest Methodist congregation in Durham. A life-sized bronze statue of James Buchanan Duke stands in front of the magnificent chapel which dominates the Duke University campus. Duke died in New York, Oct. 10, 1925, and was buried in Durham.

Dictionary of American Biography, Vol. 5.

John W. Jenkins, *James B. Duke, Master Builder*. 1927.

Duke Endowment Yearbook, No. 23. Charlotte, N. C.: Duke Endowment, 1955.

Who Was Who in America, 1897-1942.

ALBEA GODBOLD

DUKE, WILLIAM (1757-1840), American Methodist and Episcopal minister and educator, was born in Baltimore County, Md., Sept. 15, 1757, and entered the traveling ministry at the young age of sixteen. After serving acceptably for five years and keeping a journal covering pastorates in MARYLAND, VIRGINIA and NEW JERSEY, he then located. His *Minutes of the American Conferences, 1774-77* and his *Journal* are valuable sources. Duke's later career saw him return to the Protestant Episcopal Church and receive ordination by Bishop Seabury, 1785. He held pastorates and was a leader in diocesan affairs to 1803, and then taught at St. John's College, Charlotte Hall School, and Elkton Academy. His book, *Observations on the Present State of Religion in Maryland* (Baltimore, 1795), takes his church to task for its laxity. His papers are preserved in the Diocesan Collection, Maryland Historical Society.

EDWIN SCHELL

DUKE ENDOWMENT, THE, is a charitable trust established by JAMES B. DUKE for the benefit of health, child care, and education in NORTH CAROLINA and SOUTH CAROLINA and of religious causes in North Carolina. In an Indenture executed on Dec. 11, 1924, Duke conveyed to the Trust, which has perpetual existence, shares of stock with a market value at that time of forty million dollars. His purpose is set forth in his own words:

. . . I have endeavored to make provision in some measure for the needs of mankind along physical, mental and spiritual lines, largely confining the benefactions to those sections served by these water power developments. (The Duke Power Company)

The Indenture provided that the income should be

distributed, after expenses and a provision for making additions to principal, in the following ratio:

	Percent
To Duke University, Durham, N. C.	32
For Hospitals in North Carolina and South Carolina	32
To Davidson College, Davidson, N. C.	5
To Furman University, Greenville, S. C.	5
To Johnson C. Smith University, Charlotte, N. C.	4
To orphanages in North Carolina and South Carolina	10
For superannuated preachers and widows and orphans of preachers who have served in a Conference of the Methodist Church in North Carolina	2
For building rural Methodist churches in North Carolina	6
For maintaining and operating rural Methodist churches in North Carolina	4
	100

In his will, Duke made two bequests to The Duke Endowment. One was of ten million dollars of which four million dollars was to be spent in building and equipping a medical school, hospital, and school of nursing at DUKE UNIVERSITY, and the balance was to be held in trust with the net income designated for Duke University. The other was two-thirds of his residuary estate, which consisted of assets with a market value of approximately fifty-eight million dollars. He directed that seven million dollars of this amount be spent in building and equipping Duke University, and the remainder be held in trust, the net income to be distributed ninety percent to and for hospitals, and ten percent to and for Duke University.

Methodism in North Carolina has benefited through the grants to rural churches, which it is stipulated should be ". . . those churches located in the sparsely settled rural districts of the State of North Carolina, and not in any city, town or hamlet, incorporated or unincorporated, having a population in excess of fifteen hundred people according to the then last Federal census."

Far more than monetary grants, The Endowment has provided incentive which makes the grants become "enabling assistance" rather than a substitute for local responsibility. Designed to "help churches help themselves," the local church makes plans for a building project and after approval by the Annual Conference, The Endowment helps to make it possible for the church to obtain professional architectural assistance and to erect buildings of high quality. In cooperation with the Annual Conferences, boards, and agencies, emphasis is placed upon the development of a program which justifies the size, quality and cost of the building.

Under the program of maintenance and operation of rural churches, The Endowment cooperates with the Annual Conference in providing:

1. Salary supplements for ministers serving rural churches.
2. Educational grants whereby students of the Duke Divinity School participate in Summer and Winter Field Education Programs designed to assist rural churches.
3. Grants which make it possible for rural ministers to take advantage of Inservice Training and Continuing Education opportunities.
4. Grants to Special Projects such as cooperative and group ministries in which several pastoral charges participate, providing a more effective ministry for the area.

A particularly significant benefit is the annual gift at

Christmas to superannuated preachers and the widows and orphans of preachers. Detailed information is published annually and may be obtained from The Duke Endowment offices in New York, N. Y., Charlotte, N. C., and Durham, N. C.

The Duke Endowment, a booklet containing *The Indenture*.
M. WILSON NESBITT

DUKE UNIVERSITY, Durham, N. C., traces its beginning to Union Institute, Randolph County, 1839. BRAXTON CRAVEN became principal in 1841 and, with the exception of two years (1863 to 1865), was associated with the institution until his death in 1882. Renamed Normal College in 1851, the school had another name change in 1859, when it became Trinity College under the patronage of the NORTH CAROLINA CONFERENCE.

In 1892, it moved to Durham where it received large support from George Washington Duke, pioneer in the tobacco industry, and where General JULIAN S. CARR donated sixty-two acres for the campus. Under the patronage of Duke and his two sons, JAMES B. and BENJAMIN N. DUKE, Trinity College soon had the largest endowment of the colleges of the M. E. Church, South. In 1924, James B. Duke created Duke University through the establishment of an indenture of trust of approximately \$100,000,000 for educational purposes. This gift for Christian education exceeded any previously made to an institution of Christian higher education in the nation.

This Methodist university, a memorial to the Duke family, carried with it a deep sense of appreciation for the Methodist Church. The elder Duke often remarked that, if he had amounted to anything in his life, it was due to the Methodist circuit riders who frequently visited his home and whose preaching and counsel brought out the best that was in him.

The transition of Trinity College to Duke University was carried through by WILLIAM PRESTON FEW, the first president of the university. Included in the educational plan was a cathedral-like chapel which is one of America's



DUKE CHAPEL

finest examples of Gothic architecture. The chapel, Few said, symbolizes "the truth that the spiritual is the central and dominant thing in the life of man." One of the significant developments of this relatively new university is the library. Trinity became the Woman's College.

Duke has a chapter of Phi Beta Kappa.

The schools are liberal arts, education, engineering, forestry, graduate, international relations, law, medicine, music, nursing, and DUKE UNIVERSITY DIVINITY SCHOOL. The governing board consists of thirty-six trustees who nominate their successors, twelve elected by the North Carolina Annual Conference, twelve by the Western North Carolina Annual Conference, twelve by the Alumni Association.

N. C. Chaffin, *Trinity College*. 1950.

JOHN O. GROSS

DUKE UNIVERSITY DIVINITY SCHOOL, at Durham, N. C., began its work in 1926, as the first graduate professional school in the new university. JAMES B. DUKE's indenture for the university explicitly included the training of ministers of the Gospel. The Divinity School is set in the midst of unusual cultural and educational resources, including the university library. The library of the Divinity School has acquired the Frank Baker collection of Wesleyana and materials on British Methodism containing more than 175,000 items, including many early editions of John and Charles Wesley.

Three degrees are offered through the Divinity School: B.D., M.T. (Master of Theology) and M.R.E. (Master of Religious Education). The Graduate School of Arts and Sciences offers the M.A. and the Ph.D. in religion.

The Divinity School is an integral part of Duke University. The description of the campus will be found under DUKE UNIVERSITY. There are no separate endowment funds for the Divinity School; it participates in unsegregated endowment funds of Duke University on an appropriation basis.

JOHN O. GROSS

DULUTH, MINNESOTA, U.S.A., is located at the head of the Great Lakes, across the bay from Superior, Wis. and 165 miles north of MINNEAPOLIS. Duluth has often been described as a city thirty miles long and one mile wide. It has a population of 99,761 (1970). It is an important shipping center where millions of tons of iron ore have been loaded onto ships and barges to be transported to the iron refinery mills at the end of Lake Erie.

Methodism began in West Duluth in a community called Oneota. In 1869, Harvey Webb was appointed to serve this church. The Oneota church was later called Merritt Memorial Church in honor of another of its early pastors, Lucius Merritt. In 1920 Merritt united with a mission church called Asbury, and the union became Central Avenue Church, with W. J. Barr as its first pastor. The church reported 618 members in 1970.

First Church has been and is today the strongest Methodist church in Duluth. It has had outstanding preachers and has rendered significant leadership in the growth and development of the city. In 1965 the church moved its site from the downtown area to the top of a hill overlooking the harbor and much of the long city. Its present membership is 1,360.

Endion Church for many years was located east of

First Church and rendered an excellent service to the city. It has moved its site to the east end of the University campus and is now called University Church. In the downtown location it formerly held, members were lost until in 1970 they recorded 382.

Lester Park in far east Duluth, located in the residential area, has remained pretty much the same in size, with 404 members reported in 1970. Wesley, once a strong church, is located in the west end of Duluth and is an inner city church today, with a membership of 629. It was formerly a Norwegian-Danish church. There were two Asbury churches in Duluth—one a mission located in the west end, and the other a Swedish church. Both have merged with other churches in the city.

Woodland was a mission church for many years, but is now on its own with a growing membership of 405. Chester Park has a membership of 418, and Riverview has 379 members. Bethany Church is also located in west Duluth, a former Norwegian-Danish congregation, and has a membership of 128.

Churches located in the small communities of Gary, Fond du Lac, and Morgan Park have merged with other Methodist churches through the years or have united with Community churches. Duluth is a strong Catholic and Lutheran city, and Methodism has not kept up with the population increase. Instead, the denomination seemingly has lost members. However the present churches seem to be stable and are serving a mighty need in this interesting and thriving Great Lakes waterfront city.

ORVAL CLAY DITTES

DUNCAN, JAMES A. (1830-1877), American preacher and educator, was born at Norfolk, Va., April 14, 1830. He was graduated from RANDOLPH-MACON COLLEGE in June, 1849. He was twice married, first to a Miss Twitty from NORTH CAROLINA, by whom he had four children. She died in 1870, and in 1873 he married a Miss Wade, and they had two children.

Duncan joined the VIRGINIA CONFERENCE in 1849. He served in Leesburg, Washington, D. C., and Alexandria, and in 1857 was appointed to Trinity Church, RICHMOND. In 1859 he was sent to Broad Street Church, Richmond, where he led in building a sanctuary. He gave full time as editor of the *Richmond Christian Advocate*, 1861-63, and then went back as pastor of Broad Street Church, 1863-66. (He was editor of the paper on a part-time basis, 1860-61, and 1863-66). Following two years as pastor of Washington Street Church, Petersburg, Duncan became president of Randolph-Macon College in 1868, just as the school was moving from its original location of Boynton to Ashland, Va. He soon built the college enrolment to its highest peak up to that time. A natural orator, he was in great demand as a speaker while president of the college. He was a delegate to the 1866, '70, and '74 General Conferences (MES). In 1870 when only one bishop was being elected, Duncan, on the first and second ballots, came within three or four votes of receiving as many as JOHN C. KEENER who led on the ballots. Keener was elected on the third ballot. No bishops were elected in 1874. Duncan died, Sept. 24, 1877. His brother, WILLIAM WALLACE DUNCAN, was elected bishop in 1886.

General Minutes, MECS, 1877.

General Conference Journal, 1870.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL



W. W. DUNCAN

DUNCAN, WILLIAM WALLACE (1839-1908), American bishop, was born at Boydton, Va., Dec. 20, 1839, the son of David and Alice (Piemont) Duncan. He studied at RANDOLPH-MACON COLLEGE, and was graduated from WOFFORD COLLEGE in 1858. He received the D.D. degree from both EMORY and CENTRAL METHODIST in 1882, and the LL.D. from Trinity (now DUKE UNIVERSITY) in 1900. He married Medora Rice, March 19, 1861. After graduating from college, Duncan spent a year preparing for the ministry under his brother, JAMES A. DUNCAN, who was at the time pastor of Trinity Church, RICHMOND. In November 1859, William Duncan was admitted on trial in the VIRGINIA CONFERENCE and was appointed to a station, Elizabeth City, N. C. Succeeding appointments were: Leesburg, 1860; Alexandria, 1861-62; Confederate chaplain, 1863-64; Danville, 1865-67; Cranby Street, NORFOLK, 1868-71; and Washington Street, Petersburg, 1872-74. In 1875 he accepted a professorship in Wofford College and was transferred to the SOUTH CAROLINA CONFERENCE.

He was elected a bishop in the M. E. Church, South in 1886. He established his episcopal residence in Spartanburg, S. C., and administered such conferences as were assigned to him over the South while residing in that city. As a bishop, he was straightforward and deeply concerned with the welfare of the pastors in his area and in all the work of the church. His letters as late as 1904 are full of human interest stories. He belonged, however, in the list of rather autocratic bishops whom both M. E. Churches knew in the latter years of the nineteenth century, and some of the conferences felt that he was a bit too irascible when sitting in the chair as presiding officer. However, over the Carolinas there have

been many churches named for him. He died in Spartanburg, March 2, 1908, and was buried there.

F. D. Leete, *Methodist Bishops*. 1948.

The National Cyclopaedia of American Biography.

JESSE A. EARL
N. B. H.

DUNEDIN, New Zealand. **Central Mission** was established in April 1890, under the superintendency of WILLIAM READY. The mission first met in Rattray Street and then moved to the Garrison Hall. In 1911, a central site in the Octagon, center of Dunedin City, was purchased, and the Octagon Hall was erected. Later the hall was leased during the week to Amalgamated Theatres for use as a cinema, but continuing to be used on Sundays for mission services.

Under the superintendency of Leslie B. Neale, the social service work of the mission was considerably expanded. Plans were well advanced in 1966 for the erection of a new block of mission buildings on the Octagon site.

In 1954, the Dunedin Central Mission Circuit and the historic Trinity Church amalgamated to form the Dunedin Central Church and Mission Circuit.

Eventide Home and Hospital, Company Bay, provides care for over seventy elderly people, and a hundred-acre farm supplies much of the food required. Other institutions of the mission include Wesley Manor (founded 1953) which cares for twenty elderly men, and Wesley Residential Hall (founded 1958), a hostel for university students.

D. BRUCE GORDON

Otakou Centennial Memorial Church, near the city of Dunedin, is built on ten acres of land given by Karetai in 1859, and dedicated as a mission reserve for a church, burial ground, and minister's residence. On this land the upper part of the village of Omaté once stood. Here J. F. Riemenschneider opened the second Maori church in the district on Christmas Day, 1864. Upon the same site the third church was consecrated by W. A. Burley, the president of the Conference, on March 22, 1941.

The church commemorated the establishment of the first Christian mission in the South Island of New Zealand, and also the signing of the Treaty of Waitangi by chiefs Karetai and Koroko at Otakou, and by chiefs Tuhawai, Taiaroa, and Kaikoura at Ruapuke Island, off the south coast of the South Island. It is therefore part of the Government National Centennial group of memorials.

The church is constructed of Maori design, and contains many architectural items of historical interest. A stone, dated 1832, from Weller Brothers whaling station store is built into the base of an outside wall. Inside the church, there is a brick inset in the wall from the chimney built by James Watkin and a piece of stone from the Venerable Bede's monastery of St. Paul, Jarow, England. A large greenstone boulder is set in left of the entrance porch, while above in the bell tower hangs the bell of Tuhawai's schooner "Perseverance," in which Bishop George Augustus Selwyn (1809-1878), first Anglican bishop of NEW ZEALAND (1841-1868), sailed much of the east coast of the South Island and Foveaux Strait. All the windows are lead lighted in three colors, designed after Maori weaving patterns. The chancel is paneled in *tukutuku* work, while in front of it stands the communion table newly carved in Maori designs, but, like the re-



SOUTH ISLAND CENTENNIAL MAORI CHURCH AND MEETING HOUSE, OTAKOU, DUNEDIN, NEW ZEALAND

modeled pulpit, originally made by Riemenschneider for the previous church. The original stone font is still used, but it has been mounted on a handsome pedestal of New Zealand green serpentine. In addition, local relics of tribal or missionary significance lie within the museum section of the church.

Near to the church stands the *whare runanga* (meeting house) called Tamatea, which was opened by Prime Minister Peter Fraser Dec. 7, 1946. It contains a beautiful memorial window dedicated in memory of the Maori soldiers who fell in two world wars.

Overlooking the entrance waters of the Otago Harbour, the whole reserve is entered through the Centennial Gate which is in keeping with the other memorial buildings. This whole work of art, the Maori Centennial Church Reserve, Otakou, is largely due to the inspiration and labors of T. A. Pybus, who spent the whole of his long ministry within the Otago Province, and who was a diligent student of, as well as pastor to, the Maori people of the South.

WESLEY A. CHAMBERS

Trinity Church, the first Methodist church to be built in the city, was opened on Bell Hill on July 14, 1862. Three months later, it was almost destroyed in a gale. The following year it was reopened, and seven years later the foundation stone was laid for a new building in permanent materials. This is the present Trinity Church at the corner of Moray Place and Stuart Street, which is recognized as the mother church of Otago Methodism. In 1954, it merged with the Central Mission to form the Dunedin Central Church and Mission Circuit. In the mid-1960's a thorough renovation of the church, both inside and out, was accomplished.

D. BRUCE GORDON

DUNHAM, DARIUS (17?-c. 1825), Canadian minister, was born in British North America. Educated as a physician, he was taken on trial in 1788, and was ordained elder in 1792. In that year he volunteered for the new mission in Upper Canada. Between 1792 and 1800 he

served on the Catarauqui, Niagara, Bay of Quinte, and Oswegatchie circuits. From 1794 to 1799 he was the presiding elder in Upper Canada, and was largely responsible for the early expansion of the Methodist cause in the province. Unlike some of his colleagues, he was a firm disciplinarian rather than an eloquent preacher—one who treated all with a mixture of bluntness and honesty.

In 1800, Dunham located and settled near Napanee in the heart of the territory which he had opened for Methodism. He resumed medical practice and continued as a local preacher. Many years before his death (c. 1825) he had become a legendary figure among the Methodists of Upper Canada.

J. Carroll, *Case and His Cotemporaries*. 1867-77.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.
G. F. Playter, *Canada*. 1862. G. S. FRENCH

DUNKLE, WILLIAM FREDERICK, JR., (1911-), American city pastor and liturgist, was born in McAlester, Okla., on May 16, 1911, the son of William Frederick and Nell (Munn) Dunkle. He was educated at the University of Florida and received the B.D. degree from EMORY UNIVERSITY in 1937; the Th.M. from Union Seminary in 1949, and was awarded the D.D. degree by AMERICAN UNIVERSITY in 1951 and the LL.D. degree by MACMURRAY COLLEGE in 1968. His wife was Olga Carolyn Watson, whom he married on June 12, 1936, and they have a son and two daughters. He joined the FLORIDA CONFERENCE on trial in 1933 and served as the pastor in Pinecastle-Conway for a year and then was sent to Fernandina Beach, 1936-41, Snyder Memorial Church, JACKSONVILLE, 1941-44. Then he transferred to the VIRGINIA CONFERENCE and was sent to Barton Heights Church, RICHMOND, where he remained from 1944-48, at which time he moved to WILMINGTON, Del. where he became pastor of Grace Church there. He has served as a member of the General Commission on Worship of The Methodist Church, 1940-48; president of the Board of Education of the PENINSULA CONFERENCE, 1960-64;

president of the Wilmington Council of Churches, 1956-58; the Delaware Council of Churches, 1959-60; and was the exchange minister to London, England, 1950. He was a delegate to the WORLD METHODIST CONFERENCE, 1951, 1961, and 1966, and a delegate to the Northeastern Jurisdictional Conference, 1960 and 1964, and to the General Conference of 1964. He was a lecturer at Crozer Theological Seminary, 1960 through 1966, a trustee of Wesley College at Dover, Del., and of DREW UNIVERSITY, 1952, and American University, 1962. He received the Silver Beaver Award from the National Council of Boy Scouts of America in 1962. He has written *Values in the Church Year*, 1959; *The Office of Steward in the Methodist Church*, 1962; and was the compiler of *The Lectionary of The Methodist Church for The Book of Worship and The Methodist Hymnal*, 1962 and '64.

In 1953 the joint chiefs of chaplains invited him to conduct preaching missions for military forces throughout the Far East, and in 1961 the British Council of Churches invited him to conduct a preaching mission in four English cities. From 1964 through 1968 he was on the Curriculum Committee of the Board of Education and the Secretarial Council of the Interboard Commission on the Local Church—both of The Methodist Church.

In 1966 he transferred to the ROCK RIVER CONFERENCE where he has been stationed at Trinity Church in Wilmette, Ill. He was a consultant for the Commission on Worship of The Methodist Church and the production of *The Methodist Hymnal* of 1964, and is now serving as vice president of the Commission. He is also serving as an adjunct professor at GARRETT THEOLOGICAL SEMINARY.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church. 1966. N. B. H.

DUNLAP, JOHN FRANCIS (1865-1941), American bishop of the Evangelical Church, was born at York, Pa., July 10, 1865. He graduated from the York Academy in 1885 and in 1889 from EVANGELICAL THEOLOGICAL SEMINARY. In the denominational division that rent the Evangelical Association, he joined the United Evangelical Church, serving in the Central Pennsylvania Conference as a pastor, 1889-1906; a presiding elder, 1906-09; and as president of ALBRIGHT COLLEGE, 1909-15. A presiding elder once more, 1915-22, Dunlap labored arduously for the reunion of the two Evangelical bodies. He served as bishop of the reunited Evangelical Church, 1922-34, and contributed significantly to the denomination's educational and summer camping program. His first marriage (1882-1936) to Mary Kniesley was ended by her death. In 1937 he married Mrs. Elmeda Smith who, with two of the three sons of his previous marriage, survived his death at Williamsport, Pa., Jan. 1, 1941.

R. W. Albright, *Evangelical Church*, 1942.

The Evangelical Messenger, Jan. 18, 1941.

David Koss, "Bishops of the Evangelical Association, United Evangelical Church, and Evangelical Church." Manuscript.

K. JAMES STEIN

DUNN, CHARLES S. H. (1855-1894), American clergyman and editor, was born in BALTIMORE, Md., on Jan. 7, 1855. He was educated at Claverack-on-the-Hudson and graduated from DREW THEOLOGICAL SEMINARY in 1878. In 1881 ILLINOIS WESLEYAN UNIVERSITY conferred the Ph.D. degree upon him.

Dunn united with the MINNESOTA CONFERENCE of the

M. E. Church in 1880 and was stationed at Morehead for two years. He married Belle Ryburn in 1882. Succeeding appointments in Minnesota were: Redwood Falls, Saint Peter, Stillwater, and DULUTH.

In 1890 he transferred to the IOWA CONFERENCE and served First Church, BURLINGTON, for two years. Then, because of poor health, he resigned, taking a supernumerary relation with the conference, and went to CALIFORNIA. Soon he assumed the editorship of the *Southern California Christian Advocate*. After a year he returned to Duluth, Minn., where he supplied a church as pastor until May 1894, when he resigned again because of poor health. Going abroad to consult eminent physicians, he died in London, England, on Aug. 17, 1894.

Charles Dunn, a persevering student and a forcible preacher, was energetic and aggressive in his work; the churches he served grew in numbers.

E. H. Waring, *Iowa Conference*. 1910.

Year Book of the Iowa Conference, ME, 1890-95.

MARTIN L. GREER

DUNN, EDWARD HOWARD (1826-1906), American layman, industrialist and philanthropist, was the son of a sea captain who was lost at sea when Edward was six years of age. His mother, a native of BOSTON, Mass., brought him up "in the nurture and admonition of the Lord." His formal education was received in the public schools of Boston and the Academy of South Reading.

Edward Dunn started to work in a leather store at fourteen years of age. At twenty-one he entered business on his own account, and became one of the leading hide and leather dealers in Boston. He was the senior member of Dunn, Green and Company, a director of Hudson National Bank, a trustee of Home Savings Bank, and a director of Fireman's Insurance Company.

Dunn was a member of Governor Gaston's Council, presidential elector in the election of U. S. GRANT, and a member of the school board. He had two leading interests; one was First Methodist Church of Boston, and the other interest was BOSTON UNIVERSITY. He had one son, Danforth, who died in early youth. Dunn was expecting the boy to become a Methodist minister and grief over his son's death sublimated him into helpfulness to students in BOSTON UNIVERSITY SCHOOL OF THEOLOGY. Edward H. Dunn was elected an associate founder of Boston University.

DANIEL L. MARSH

DUNN, SAMUEL (1797-1882), British minister, was born at Mevagissey, Cornwall, on Feb. 13, 1797, and became a Wesleyan Methodist minister in 1816. He was the first Methodist missionary to the SHETLAND ISLES, a friend of ADAM CLARKE, a fervid evangelist, and author of some twenty volumes of theology and biography. Dunn was a leading reformer in the 1840's, editing the *Wesley Banner*, and with JAMES EVERETT and WILLIAM GRIFFITH was expelled in 1849 because of the suspicion that he had helped to write the FLY SHEETS. For nine years Dunn was pastor of a Free Methodist church in Camborne, Cornwall, for whose use he compiled a hymnbook, *Hymns for Pastor and People*. He went to NEW YORK in 1865, where he became a minister of the M. E. Church, NEW YORK EAST CONFERENCE, but returned to England in 1868, laboring thenceforth in a free-lance capacity among

all branches of Methodism in Cornwall. He died in Hastings on Jan. 24, 1882.

Dunn, *The Transfiguration and other Sermons, with a biographical sketch of the venerable S. Dunn*. London, 1890.
OLIVER A. BECKERLEGGE

DUNSTON, ALFRED GILBERT (1915-), American bishop of the A.M.E. Zion Church, was born June 25, 1915 in Coinjock, N. C., the son of Alfred G. and Cora Lee (Charity) Dunston. He was converted in Elizabeth City, N. C., preached his trial sermon on Sept. 4, 1935, at Mt. Lebanon Church, Elizabeth City. He was ordained a deacon in July 1937 and elder in June 1938. He was consecrated a bishop of the A.M.E. ZION CHURCH at Indianapolis, Ind., May 21, 1964. He was educated at LIVINGSTONE COLLEGE (A.B., 1935), and pursued graduate studies at DREW UNIVERSITY, 1938-39 and 1941-42. He was awarded the D.D. degree by ALLEN UNIVERSITY in 1960 and the D.C.L. from Monrovia College, LIBERIA. He married Fernilla R. Flack, June 18, 1940, and they have three children.

Bishop Dunston served as a U. S. Army CHAPLAIN in World War II, and is a Reserve Major. Prior to his election as bishop, he was pastor of the following churches: Mt. Sinai Circuit, Advance, N. C.; St. John, Thomasville, N. C.; Wallace Temple, Bayonne, N. J.; Price Memorial, Atlantic City; Wallace Chapel, Summit, N. J.; Logan Temple, Knoxville, Tenn.; Wesley, Philadelphia, Pa., and Mother Zion, New York City. He is presently assigned to supervise the NIGERIA Conference of his church.

DAVID H. BRADLEY

DUNTON, LEWIS MARION (1849-1936), American preacher and college president, was born in Martinsburg, N. Y., on May 19, 1849, the son of Lorenzo M. and Mary Seymour Dunton. He was united in marriage to Mary E. Phelps Oct. 15, 1873, in Martinsburg by Daniel Marvin. In the 1880's the Duntons went to SOUTH CAROLINA because of his health. There he became a member of the SOUTH CAROLINA CONFERENCE of the M. E. Church and served as pastor and presiding elder. In 1882 he was elected president of CLAFFLIN COLLEGE, becoming its third president, and serving in that capacity for forty years. Under his leadership the institution grew to become one of the largest educational institutions for Negroes in the southeast.

Dunton played a leading role in the development of the South Carolina Conference. He championed the cause of the Negro in the M. E. Church, as well as in the field of education. He was active against the "Regional Conference" idea.

After retirement from the presidency of Claffin, the Duntons continued to live in ORANGEBURG and gave of their energy to secure funds and build sentiment for the school. He was also interested in the building of Trinity Church in Orangeburg and the establishment of Harmon Field, a place of recreation. In South Carolina several churches and schools are named in his honor.

Mary Phelps Dunton died May 25, 1931 and was buried in Orangeburg. On June 19, 1933, Dunton married Violetta Cynthia Hazen in Schenectady, N. Y. Dunton died July 19, 1936, and was buried in the Sunnyside Cemetery, Orangeburg.

J. W. CURRY

DUNWELL, JOSEPH R. (1806-1835), first British Methodist missionary to the Gold Coast. There is no record of his place of birth or early life, but he entered the Wesleyan ministry in 1834 and landed at Cape Coast, West Africa, on Jan. 1, 1835. A group of young Africans, led by Joseph Smith and William de Graft—who later became a minister and staunch helper of T. B. FREEMAN—had begun studying the Bible. This group needed Bibles and asked a trader, a Captain Potter, to bring some from England. Potter went further and approached the Wesleyan Methodist Missionary Society for a missionary for Cape Coast. Dunwell lived only six months after his arrival, but in that time drew up the plans of the first Cape Coast church, visited the coastal towns of Saltpond, Winneba, and Anamabu, preached constantly, and laid foundations on which Freeman was to build from 1838. Dunwell died of fever at Cape Coast, June 24, 1835.

W. Fox, *Wesleyan Missions* (Western Africa). 1851.

W. Moister, *Wesleyan Missionaries*. 1878. CYRIL J. DAVEY

DUNWOODY, SAMUEL (1780-1854), a pioneer American minister who became a prominent member of the SOUTH CAROLINA CONFERENCE in its early years. He had been born in Chester County, Pa., on Aug. 3, 1780, but moving to the South had joined the South Carolina Conference in 1806, and is said to have organized the first Methodist church in SAVANNAH, Ga. He was a very successful preacher and influential in establishing new preaching places and for a number of years served as presiding elder.

Chreitzberg, the South Carolina historian, says of Dunwoody:

"As a preacher he was original, both as to matter and manner; and his sermons were Scriptural and great. He combined the intellectual greatness of the theologian with the simplicity of a child . . . In many respects he was one of the most remarkable men ever connected with our Conference. Ill-shaped in body, careless in his attire, with little refinement in manner or attractiveness of style; with a rough voice, monotonous and rapid utterance; awkward gesticulation; with an abstracted, almost idiotic, expression of countenance—he was certainly the most logical and the most Scriptural preacher in the [Conference] body."

Elected a delegate to the GENERAL CONFERENCE of 1844, he heatedly championed the South when the great slavery debate was on. At one point the cry was made, "Can't hear you!" "You'll hear me presently," he shouted back; and certainly they did.

As in those days there was no age limit, he was exceedingly anxious—although he had failed greatly—to continue in the active work, but his brethren refused to allow it. "The thought of location, superannuation, or cessation from a loved employ never entered his mind," writes Chreitzberg (p. 227). "He was amazed and confounded when told by his loving brethren he was actually an *old worn-out man*." He died on July 8, 1854, and was buried at the Tabernacle Church near Abbeville, S. C.

A. M. Chreitzberg, *Methodism in the Carolinas*. 1897.

M. Simpson, *Cyclopaedia*. 1881.

N. B. H.

DUPRE, ARTHUR MASON (1869-1949), American college professor and dean, was born in Abbeville, S. C.,

Nov. 22, 1869, son of Julius Franklin Carne and Mary Power (Huckabee) DuPre.

He was graduated from WOFFORD COLLEGE, A.B., 1895; A.M., 1896. He studied summers in Vanderbilt, Chicago, Cornell, Wisconsin, and Columbia universities. Furman University conferred upon him the LL.D. degree in 1933.

He began teaching in the Wofford College Fitting School in 1895, and in 1897 became its second headmaster, serving in that post until 1912. He was professor of Latin and mathematics at Wofford College from 1912 until his retirement in 1947, then served as emeritus dean and professor of mathematics. He was the first dean of Wofford College from 1920 to 1925, and 1926-40. He was acting president of the college in 1920-21. In retirement he also taught mathematics at SPARTANBURG JUNIOR COLLEGE. He was dean of Spartanburg Hospital, 1913-18, and president of the South Carolina Teacher's Association, 1922-23. He served also as a member of the UNIVERSITY SENATE of The Methodist Church.

DuPre was a leader in the prohibition movement in SOUTH CAROLINA. He was a member of Phi Beta Kappa, Kappa Alpha, and a Mason. For many years he taught the Men's Class of Central Church, Spartanburg. He is esteemed by many as one of the greatest men ever to serve Wofford College.

He was married to Caroline Elizabeth Chambers in June 1905, and they had two children.

DuPre died in Spartanburg on Oct. 28, 1949. On Nov. 17, 1962 a portrait of him was unveiled in A. Mason DuPre Hall, a beautiful dormitory erected to his memory in 1950 on the Wofford College campus.

D. D. Wallace, *Wofford College*. 1951.
Who Was Who in America. 1950.

J. MARVIN RAST



JOHN PRICE DURBIN

DURBIN, JOHN PRICE (1800-1876), American minister of great strength and character who gave churchwide leadership in many ways to the M. E. Church during the nineteenth century. He was born in Bourbon County,

Ky. of an old Methodist family, and was carefully trained by pious parents. In his eleventh year he was converted and shortly afterward joined the church. He was licensed to preach in about a week thereafter and was soon sent out as a supply upon a circuit. Of a strong personality, he had the ability to hold his audience as if by some "strange spell," and frequently "thrilled them with electric sparks of surprising eloquence." After a time his health failed and his voice seemed broken. He was advised to go into the Negro cabins and sit down and endeavor to talk to the inmates in a conversational tone. Other occupants came in, and with care his voice, thus attuned to small groups, became powerful enough to be again heard by large congregations. It is said that this experience probably produced the peculiar conversational style in which he preached—something which was not in line with the rather fulsome forensic type of oratory then prevalent.

In 1820, Durbin joined the OHIO CONFERENCE and while he traveled a circuit of 200 miles in extent, he read on horseback during the day, and in the evening by the light of pine knots thrown upon the fire. He commenced to study the ancient languages, and attended Miami University during weekdays, and later on Cincinnati College where he was given the M.A. degree. In 1826 he was elected Professor of Languages in AUGUSTA COLLEGE, at that time one of the leading educational centers in the Kentucky-Ohio country. In 1831 he was elected chaplain of the United States Senate, probably at the instance of Henry Clay. In 1832 he became editor of the *Christian Advocate* in New York, but in 1834 DICKINSON COLLEGE, having been accepted by the Baltimore and Philadelphia Conferences, and Durbin's election having been unanimous and enthusiastic, he accepted the presidency of Dickinson. In this place he remained until 1845.

In 1836 he had become a member of the PHILADELPHIA CONFERENCE in which he kept his membership during the remainder of his life. Dickinson College gave him the opportunity to manifest unusual administrative and executive abilities. In 1842-43, he travelled in Europe and in the East, and published as the result "four volumes of observations."

Durbin was a member of the GENERAL CONFERENCE of 1844 and took part in the famous debate which there occurred over a southern bishop owning slaves—of course, on the anti-slavery side. Durbin was a member of the Committee of 1844 to draw up a Reply to the Protest, which protest the southern delegates had drawn up. He was elected chairman of this Committee and presented the "Reply" on the last day of the 1844 Conference. This, by a vote of 116 to 26, was ordered to be entered on the *Journal*. He was, however, considered somewhat conservative, and on Aug. 7, 1866, when the FREEDMEN'S AID SOCIETY was formed in Cincinnati, the group organizing it was said to be suspicious, especially of John P. Durbin (who had become the secretary of the Missionary Society), "who was reputed to be indifferent, if not hostile, to the evangelisation of the Negro."

He was a member of seven successive General Conferences and had the reputation of being a wise and prudent counselor. He early advocated lay representation in the councils of the church, though it did not come into being until about the time of his death.

After he had served eleven years as president of Dickinson College, he returned to the pastorate, filling the pulpits in Union and Trinity Churches in PHILADEL-

PHIA, and then becoming presiding elder on the North Philadelphia district. In 1850 the health of Dr. Pitman, who was Missionary Secretary of the M. E. Church, failed and the Board of Bishops appointed Durbin to fill the vacancy. In 1852 he was formally elected by the General Conference to be Missionary Secretary and he remained such all the rest of his active life.

Durbin, by his administrative power, rare tact, great prominence and strong personality, and by stirring eloquence, aroused the church greatly, and at this particular time American Methodism was moving well ahead towards the establishment of its great missionary empire. Durbin was eminently successful in the management of the affairs of the mission work of the church. With the exception of the mission in LIBERIA, and one which had just commenced in CHINA, all the foreign missions of the M. E. Church grew up under his personal supervision. Receipts for missions increased from \$100,000 to nearly \$700,000 a year during his tenure.

He declined re-election as Missionary Secretary in 1872. Seldom afterwards did he appear in public. He was stricken with paralysis and died on Oct. 18, 1876.

Bishop Simpson says of him that few men ever equaled him in solid and widespread popularity; few have been his equals in ability, fidelity, tact, and industry. "He ranked among the first in the church as a pulpit orator, a Christian pastor, an educator, a writer, and an administrator."

John A. Roche, *The Life of John Price Durbin, D.D., LL.D., with an Analysis of his Homiletic Skill and Sacred Oratory*. N.Y.: Hunt & Eaton, 1890.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

DUREN, WILLIAM LARKIN (1870-1965), American pastor and editor, was born Oct. 27, 1870, in Carroll County, Miss., the son of Jesse George and Annie E. (Rogers) Duren. After teaching school some ten years, he won the A.B. (1902) from MILLSAPS COLLEGE, and that institution later awarded him the D.D. degree. He married Ethel Bennett, July 1, 1903, and they had three children.

Admitted into the NORTH MISSISSIPPI CONFERENCE in 1902, Duren was ordained elder in 1904. His appointments were: Itta Bena, 1902; Jonestown, 1903; Macon, 1904-05; Clarksdale, 1906-08; Tupelo, 1909-12; First Church, Columbus, 1913-16; Columbus District, 1917-19; RAYNE MEMORIAL, NEW ORLEANS, 1920-25; St. MARK, ATLANTA, 1926-29; Griffin (Ga.) District, 1930; Monroe (La.) District, 1931; New Orleans District, 1932-33; and editor, *New Orleans Christian Advocate*, 1934-46. He was a supernuminate during the last four years of his editorship, because by the law of the church he had to retire at 72 or in 1942. He was a delegate to the UNITING CONFERENCE in 1939, a trustee of CENTENARY COLLEGE, Shreveport, and a member of several church boards. He published four books: *Francis Asbury*, 1928; *The Top Sergeant*, 1930; *Charles Betts Galloway*, 1932; and *The Trail of the Circuit Rider*, 1936. He died June 21, 1965, in his ninety-fifth year, in New Orleans and was buried there.

C. T. Howell, *Prominent Personalities*. 1945.

Minutes of the Louisiana Conference, 1966. JESSE A. EARL

DURHAM, PLATO TRACY (1873-1930), American theologian, preacher, and seminary dean, was born on Sept. 10, 1873 in Shelby, N. C. The Durhams were an old

family of Cleveland County, N. C., an ancestor, Plato Durham, having an iron plaque placed in his honor there today on the courthouse square in Shelby, as a leader of his State. Young Durham was educated at Trinity College in North Carolina, where he received an A.B. in 1895; then took further work at the Yale Divinity School, and the Union Theological Seminary in New York; and subsequently studied in Oxford, England for two years. He married Lucy Cole in 1906, the daughter of John Cole, a minister of the NORTH CAROLINA CONFERENCE.

After teaching Biblical literature at Trinity College (now DUKE) for six years, Plato Durham joined the WESTERN NORTH CAROLINA CONFERENCE of the M. E. Church, South in 1899 and served successively old Trinity Church in CHARLOTTE; Central Church, Concord; and at an early age was made presiding elder of the Winston-Salem District, and then of the Charlotte District of his Conference. In 1914 he became dean of the newly begun CANDLER SCHOOL OF THEOLOGY OF EMORY UNIVERSITY in Atlanta, and subsequently had great influence upon the young ministers whom he taught there. He also became a leader in many matters looking toward social betterment especially for the Negroes of the South.

Durham was wont to tell his own personal experience to the young ministers at Emory. He confessed that he had never really found himself spiritually during his early years, and although thrust into high position by virtue of his abilities and the culture and bearing natural to him, he admitted that for some years as a minister he never quite had his heart in his work. Then upon a certain Sunday, as a youthful presiding elder, he went out "on his rounds" to preach for an old mountain preacher. He said that he went unwillingly, and did not want to preach and did not much feel like preaching, but perforce went through the form of delivering a sermon to the simple, expectant people. At the conclusion of his message, with an inner realization that he had not preached well because he was living in pretense, he said that the old pastor of the people got up, and extending his arms upward to his people said simply: "Oh, my people, that I could make you to know the love of God." Plato Durham said, "That broke my heart." He went back home, found himself, and became a flaming brand used mightily by the Spirit of God to kindle spirituality in those who listened to him.

He was at his best when preaching to preachers. "I do not know anyone more miserable," he once told a group of them, "than a half-priest of God, and a half something else."

On the Emory Campus he led a noteworthy revival in his later years. The "Durham Revival" it was called. This mightily influenced the lives of young men all over the campus. There was a poetic strain in him also, and A. W. PLYLER, who wrote his memoir for the Conference minutes, said frankly of him, "He was a mystic who held direct fellowship with the spiritual world."

In his youth he served as a First Lieutenant of the Second North Carolina Regiment in the Spanish-American War, and the influence of his military training never quite left him. His Conference had elected him as a delegate to the GENERAL CONFERENCE of 1930 (MES) when, some weeks before this convened, on Feb. 10, 1930, he died with a sudden heart attack in his home in ATLANTA. The chapel built at the Candler School of Theology during his tenure, whose unusual architectural design and striking emblems of early Christian symbolism were largely

influenced by Dean Durham, has been named "Durham's Chapel" in his honor. A plaque upon its wall inscribes his name and honors.

Minutes of the Western North Carolina Conference. N. B. H.

DURHAM, NORTH CAROLINA, U.S.A. Bishop FRANCIS ASBURY visited and preached in the vicinity of present-day Durham during the summer of 1780 and again in 1800. A revival conducted in 1830 by Willis Haynes and David Nicholson at Orange Grove, about one mile from the Durham County Courthouse, resulted in the organization of a Methodist church with some thirty members, and on April 25, 1832, William R. Herndon donated a building and one acre of land to be used for a house of worship and academy. John W. Hancock served as the first headmaster of the school which was conducted in the Orange Grove Methodist Church. This building was burned in 1835 but was immediately rebuilt. In 1860 the members of the Orange Grove Church and other Methodists who had recently moved into the village of Durham decided to erect a new Methodist church in the community and subsequently one and a half acres of land were bought for \$150 at the site of present-day Trinity Church. Trustees of the new church were: William J. Duke, WASHINGTON DUKE, Archibald Nichols, D. M. Cheek, James Cheek, Z. I. Lyon and John Barbee.

William J. Duke and Washington Duke, the sons of Taylor and Dicie Jones Duke, God-fearing, sturdy pioneers of the Bahama community, near Durham, were destined to be strongly linked with the fortunes of Durham Methodism. William J. Duke, himself a preacher, once built a brush arbor with his own hands and out of his own funds and was a leader in the building of the Hebron Church on the Durham-Roxboro Highway. His descendants and others later built in his memory Duke's Chapel in Durham. Washington Duke first joined the Mount Bethel Church at Bahama and later the Orange Grove and Durham Methodist Churches. A state historical marker was erected at the Mount Bethel Church at Bahama in December, 1966, noting the connection between that church and the Duke family. On Aug. 20, 1869, JAMES BUCHANAN DUKE and BENJAMIN NEWTON DUKE joined the Methodist church in Durham.

The Durham Methodist Church was used as a muster center for Confederate soldiers in the War between the States and the churchyard served as a drill ground. The building was used by both the Confederate and federal armies as a hospital, military headquarters, and for the quartering of soldiers. In 1867 Durham Circuit was formed and in 1872 Durham became a separate station.

Among the prominent Methodist leaders in Durham during this period was General JULIAN SHAKESPEARE CARR, who, along with Washington Duke, Benjamin N. Duke and other Durham citizens, began in 1890 to make plans to bring Trinity Methodist College from Randolph County, N. C., to Durham. In 1881, General Carr took CHARLES JONES SOONG, a young Chinese boy living in Wilmington, N. C., into his home and sent him to Trinity College and later to VANDERBILT University. Upon his return to CHINA, Soong became a printer and publisher and a man of considerable means and several members of his family, especially his daughters, Mme. Sun Yat-sen and Mme. CHIANG KAI-SHEK, became prominent leaders in China.

A new church was completed in Durham in 1881, and

a Methodist Female Seminary was opened with General Carr, E. J. Parrish, J. B. Whitaker, Washington Duke, and J. E. Lyon serving as trustees. The church became known as Trinity Church in 1886. About this time the Trinity congregation, under the leadership of T. A. Boone, began discussing the possibility of organizing new Methodist churches in both east and west Durham. The church in the west was started in 1885-86 on land given by Brodie L. Duke, and was known as Main Street Church until 1907 when it was named Memorial Church in memory of Washington Duke. The name was changed to Duke Memorial Church in 1924, and in 1970 it reported 2,062 members.

The church in the east end, established in 1886, was named Carr Church in honor of General Carr, who contributed largely to the cost of construction of the edifice. In 1970 that church reported 638 members.

In 1885 the Hillsboro District was replaced by the Durham District as a result of the growing influence of Methodism in Durham. The NORTH CAROLINA CONFERENCE of the M. E. Church, South met in Durham in 1881, 1894, 1908, 1916, 1926, and 1933. That conference of The Methodist Church held its annual sessions in Durham in 1941, 1953, and 1961. SAM JONES, the well-known Georgia evangelist, visited Durham in October 1888, and held revival services there for several weeks.

The cornerstone of the new Trinity College was laid on Nov. 11, 1890, and the institution was formally opened and dedicated on Oct. 12, 1892, with Franklin Crowell as president. In 1924, James B. Duke presented \$24 million to Trinity College (which became known as DUKE UNIVERSITY) and to other institutions of higher learning in North and South Carolina, as well as to hospitals, church homes, rural churches, and retired ministers.

Bishop COSTEN JORDAN HARRELL was pastor of Trinity Church from 1917-19, and Bishop WILLIAM WALTER PEELE was pastor from 1924-27. Bishop PAUL NEFF GARBER, dean of the Divinity School at Duke University, founded the Francis Asbury class at the church and taught it for a number of years. Trinity Church was destroyed by fire on Jan. 21, 1923, but was rebuilt immediately.

The seventeen churches of Durham are: Aldersgate, Asbury, Bethany, Branson, Calvary, Carr, Duke's Chapel, Duke Memorial, Epworth, Glendale Heights, Lakewood, Maybrook, McMannen, St. John, St. Paul, Trinity, and Wellons Village. In Greater Durham are: Andrews, Soapstone, Bethesda, Fletcher's Chapel, Mount Sylvan, and Pleasant Green. The Centennial Edition of the *Durham Morning Herald*, April 26, 1953, devoted nearly an entire page to the history of Methodism in Durham County and noted that the churches then organized in and around Greater Durham had played a significant part in the social and religious program of the community.

Benjamin Guy Childs, *Centennial History of Trinity Methodist Church*. Durham, 1961.

Journal of the North Carolina Conference, TMC. 1966.

RALPH HARDEE RIVES

DUTCH GUIANA. (See SURINAM.)

DYER, JOHN L. (1812-1901), American preacher and western pioneer. "Father Dyer" was born in Madison County, Ohio, on March 16, 1812, and was received on trial in the Wisconsin Conference in 1851. He served

three circuits in WISCONSIN, five circuits in MINNESOTA, and one in northwest Wisconsin for a year each.

Dyer went to COLORADO in 1861 where he served California Gulch Mission, Blue River Mission, Summit County, and South Park Mission. In 1863 he was one of seven ministers who organized the ROCKY MOUNTAIN CONFERENCE under Bishop E. R. AMES. He served as presiding elder of the South Park District for three years, and of Rio Grande and Santa Fe Districts in NEW MEXICO; and served six other pastorates in Colorado before he was superannuated.

In 1864 he carried mail and gold over Mosquito Pass on skis each week during the winter and preached three times a week, gaining the name of "The Snow-Shoe Itinerant." In the same year he presided over the annual conference in the absence of Bishop LEVI SCOTT. Because of his exploits in the early mining area, he was affectionately called "Father Dyer."

Dyer was married to Harriet Foster on Dec. 4, 1833, and they had three sons and two daughters. One son, Elias, was murdered by a mob in Lake County while trying to uphold justice as the county judge. Mrs. Dyer died on July 14, 1847. On Nov. 7, 1870, Dyer married

Mrs. Lucinda P. Rankin. Though he was superannuated in 1877, he continued preaching and working almost to the time of his death, June 10, 1901. He is honored by a place in the Hall of Fame in the Colorado State Capitol.

I. H. Beardsley, *Echoes from Peak and Plain*. 1898.

J. L. Dyer, *Autobiography*. 1890.

Lowell B. Swan, "A History of Methodism in Colorado, 1863-1876." Unpublished dissertation, Iliff School of Theology, 1951.

LOWELL B. SWAN

DYMOND, FRANCIS JOHN (1866-1932), British BIBLE CHRISTIAN missionary, was born at Torquay, Aug. 18, 1866, the son of John Dymond. He was president of the 1879 Bible Christian Conference. In 1886 he offered with SAMUEL POLLARD for Yunnan, CHINA, and labored there for forty-four years, suffering much hardship and bereavement with unshaken faith. His serene humility, companionability, and humor admirably complemented Pollard's practical gifts. Returning home in 1931, he died of pernicious anemia on March 18, 1932, and was buried at Lodge Hill, Selly Oak.

Mrs. M. M. Dymond, *Yunnan*. London, n.d., but c. 1926.

ALYN COURT

E

EARLY, JOHN (1786-1873), American bishop, was born in Bedford County, Va., Jan. 1, 1786, one of thirteen children of well-to-do Baptist parents, Joshua and Mary (Leftwich) Early. He was converted in 1804 in a revival led by STITH MEAD. He joined the VIRGINIA CONFERENCE in 1807, and his first preaching was to the slaves of Thomas Jefferson at Poplar Forest, some twelve miles from his Bedford County home.

Ordained deacon by Bishop ASBURY in 1809 and elder by Bishop MCKENDREE in 1810, Early served circuits near his home. He located in 1815, and his wife died in 1820. In 1821 he was readmitted to the Virginia Conference, and that body, aware of his administrative ability, appointed him to the Meherrin District which included Petersburg, Lynchburg, and the surrounding region. In 1822 he married Elizabeth B. Rives of Virginia, and they had six children, one of whom, Thomas, became a Methodist preacher. Untiring in evangelism, John Early received 500 members in one church on a circuit, and it was claimed that 1,000 were converted in one CAMP MEETING which he conducted. Prominent in the councils of the church and highly esteemed generally, he was offered the governorship of ILLINOIS Territory and ARKANSAS Territory, as well as Comptroller of the Treasury, but he declined secular preferment.

Early served as secretary of the Virginia Conference for twenty-seven years. Between 1812 and 1844 he was a delegate to six General Conferences. He was prominent in the events and maneuvers which led to the division of

1844 and the organization of the M. E. Church, South in 1845-46. He was elected the first Book Agent of the newly formed connection in 1845. He helped to establish RANDOLPH-MACON COLLEGE, and was president of its board of trustees from 1832 to 1868. After his elevation to the episcopacy he was active for twelve years. In appraising Early's episcopal service, Bishop JOHN M. MOORE said that he was a "routine bishop with autocratic proclivities." He died in Lynchburg, Va., Nov. 5, 1873, and was buried there.

F. D. Leete, *Methodist Bishops*. 1948.

J. M. Moore, *Life and I*. 1948.

M. Simpson, *Cyclopaedia*. 1878.

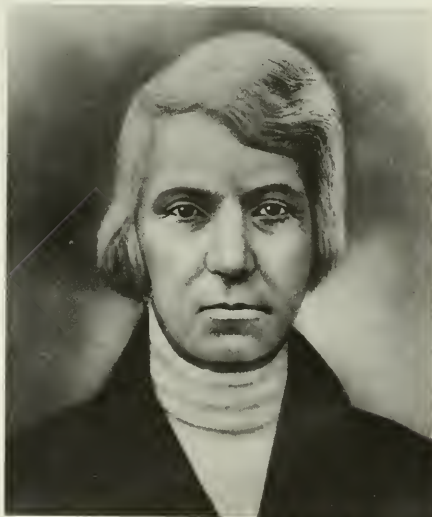
JESSE A. EARL
ALBEA GODBOLD

EARLY, JORDAN WINSTON (1814-ca. 1894), American Negro pioneer missionary-evangelist of the A.M.E. Church, was born in Franklin County, Va., on June 17, 1814. He received an exhorter's license from the M. E. Church in 1833 and in 1836 he was licensed to preach. Ordained DEACON in 1840 and ELDER in 1846, he built the A.M.E. churches at St. Louis, Mo. and Brooklyn (East St. Louis), Ill. J. W. Early founded African Methodism in LOUISIANA at NEW ORLEANS (St. James Chapel) in 1842, and he organized and served as pastor of churches in MISSOURI, TENNESSEE, IOWA and KENTUCKY throughout his ministry of almost fifty years (1844-1888). He served two terms as a presiding elder and was Conference Book Steward and Treasurer. A member of the General Conference for thirty years, he is recognized as the founder of his branch of Methodism in four states (Louisiana, Tennessee, Missouri and Iowa). Early retired in 1888 and died about 1894.

Sarah J. W. Early, *The Life and Labors of Jordan Winston Early*. Nashville: The A.M.E. Sunday School Union, 1894.

GRANT S. SHOCKLEY

EAST ASIA CHRISTIAN CONFERENCE, an organ of continuing fellowship and cooperation among the churches and Christian councils in East Asia, was founded in Kuala Lumpur, MALAYA, in 1959. By 1970, its membership included fourteen national Christian councils and seventy-five churches. At that time, its Chairman was D. T. NILES, of CEYLON, who was also the first General Secretary of the Conference. Other prominent Methodist leaders within the Conference include Bishop J. L. VALENCIA, of the Philippines; Bishop T. Lew of KOREA, Ho Seng Ong, of Singapore, V. K. Brown, of AUSTRALIA, B. E. Fernando, of Ceylon, and Bishop YAP KIM HAO, of SINGAPORE. Its secretariat includes members responsible for interchurch aid for mission and service, youth, the cooperation of men and women, and the life, message and unity of the Church.



JOHN EARLY

PAUL ELLINGTON

EAST COLUMBIA CONFERENCE (MES). (See OREGON.)

EAST GERMAN CONFERENCE, called the Eastern German Conference for the first two years, was organized in the Second Street Church, NEW YORK CITY, April 11, 1866 with Bishop EDMUND S. JONES presiding. The conference included all of the German language work of the M. E. Church east of the Allegheny Mountains. It had two districts, NEW YORK and PHILADELPHIA, twenty-two preachers, twenty-eight charges, and 2,450 members.

German Methodist work in New York City began in 1841 when a number of devout Germans who had united with English-speaking Methodist churches began holding German services in the church on Elizabeth Street. WILLIAM NAST, the father of German Methodism, heard of the New York services, visited the city, and addressed the NEW YORK CONFERENCE concerning the needs of German immigrants; and the conference adopted a resolution to start a German Mission in New York. Charles H. Doering, a German Methodist who had joined the PITTSBURGH CONFERENCE in 1841, was immediately transferred to New York to take charge of the work. In six months Doering gathered a mission of fifty-seven persons and then returned to Pittsburgh to begin a German mission there. Soon German Methodist work spread to Baltimore, Philadelphia, and other eastern cities.

In 1849 the entire German work in the east was organized as the German District in the New York Conference. In 1854 the conference added the Rochester German District.

In 1864 the General Conference organized three German conferences west of the Alleghenies and authorized the bishops to establish a German conference in the east if they deemed it advisable. Two years later the East German Conference was organized.

The churches of the East German Conference were nearly all in cities, but those of the western German conferences were mostly in rural areas. Most of the western German conferences merged with the overlying English-speaking conferences in the 1920's, while the East German Conference preserved its German-language identity until 1943.

The East German Conference gave support to the Berea Orphan Home and BALDWIN-WALLACE COLLEGE in Berea, Ohio. The conference maintained the Bethany Methodist Deaconess Hospital and the Bethany Home for the Aged in BROOKLYN, N. Y.

The East German Conference had about 5,500 members in 1900, and 4,000 in 1940. In 1943, its last year, the conference reported twenty-four charges, eighteen active and seventeen retired preachers, 3,309 members, and churches and parsonages valued at \$1,027,000.

Fred H. Deming, *The Onward Way Story of the New York Annual Conference*. Saugerties, N. Y.: Catskill Mountain Publishing Corp., 1949.

P. F. Douglass, *German Methodism*. 1939.

Minutes of the East German Conference.

General Minutes, ME, TMC.

ALBEA GOBOLD

EAST MAINE CONFERENCE was created by the GENERAL CONFERENCE in 1848 which divided the MAINE CONFERENCE and consigned the new body all of the state of MAINE east of the Kennebec River. The Conference was organized at Bangor, Aug. 2, 1848, with Bishop ELIJAH HEDDING presiding. It had three districts, eighty-two charges, seventy-nine preachers, and 8,935 members.

At its first session the Conference elected a board of trustees with instructions to establish a conference school. In 1851 the East Maine Conference Seminary was opened at Bucksport, and by 1900 it had 312 students, an endowment of \$20,000, and a plant valued at \$30,000. In 1922 purportedly one-third of the members of the conference at that time had been students at the East Maine Conference Seminary. The school continued until 1933.

In 1922, its last year, the East Maine Conference reported two districts, 140 charges, ninety-six preachers, 10,479 members, and property valued at \$1,141,475. In 1923 the conference was merged with the Maine Conference.

Allen and Pilsbury, *Methodism in Maine*. 1887.

General Minutes, ME.

Minutes of the East Maine Conference. ALBEA GOBOLD

EAST OHIO CONFERENCE (ME), was created by the 1876 GENERAL CONFERENCE which merged the Ohio part of the PITTSBURGH CONFERENCE and the Ohio part of the ERIE CONFERENCE. Essentially the territory of the new conference was Ohio east of the Muskingum and Tuscarara Rivers, including AKRON, and the city of Cleveland lying east of the Cuyahoga River. The Conference was organized at Steubenville, Sept. 20-26, 1876, with Bishop EDWARD R. AMES presiding. It had eight districts, 187 charges, 307 preachers, and 40,048 members.

At its first session the East Ohio Conference was invited to become a patronizing conference of OHIO WESLEYAN UNIVERSITY, but replied that in justice to the educational institutions already under its patronage it could not accept the invitation at that time. Later the conference appointed a visiting committee to Ohio Wesleyan and recommended the school to the patronage of the people, while continuing to maintain relations with ALLEGHENY COLLEGE, Meadville, Pa., by electing members to that institution's board of control and by appointing visitors.

The East Ohio Conference joined other Ohio Conferences in launching the Methodist Children's Home near COLUMBUS and the Methodist Home for the Aged in CINCINNATI. It started St. Luke's Hospital in CLEVELAND in 1908. The official paper of the Conference was *The Pittsburgh Christian Advocate*.

In 1899, the membership of the conference was nearly 70,000, an increase of almost seventy-five percent in twenty-five years. In 1911, its last year, the conference reported seven districts, 258 charges, 84,928 members, and property valued at \$5,417,250. In 1912 the conference merged with the NORTH OHIO CONFERENCE to form the NORTH-EAST OHIO CONFERENCE, the largest in the M. E. Church at the time.

General Minutes, ME.

Minutes of the East Ohio Conference.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

EAST OKLAHOMA CONFERENCE. (See OKLAHOMA CONFERENCE, [MES], and OKLAHOMA CONFERENCE [TMC].)

EAST ORANGE, NEW JERSEY, U.S.A. **Calvary Church** is an outstanding church of the NORTHERN NEW JERSEY CONFERENCE (former NEWARK CONFERENCE), ministering effectively in an apartment-house, transient community. The church was organized in 1869 and its first pastor was Charles S. Ryman. A substantial brick chapel built in 1870 was succeeded by a large and imposing

edifice on a new site at Main and Walnut Streets, East Orange, the new church being dedicated in 1887. Growing congregations and an expanding program necessitated several additions to the original structure. The longest pastorate in the history of the church was that of Fred Clare Baldwin, who served Calvary for nineteen years. An effective evangelism program, implemented by laymen through a "neighborhood lay ministry," has kept Calvary Church a dynamic force, in spite of rapid membership turnover. Calvary people are said to give as many manhours of church service as they give church dollars for the work of the Kingdom.

In 1970 Calvary reported 660 members, property valued at \$1,214,860, and \$73,098 raised for all purposes.

V. B. Hampton, *Newark Conference*. 1957.

William Adelbert Jones, *History of Calvary*. 1939.

Margaret C. Shaw, "History of Calvary," Manuscript.

VERNON B. HAMPTON

EAST TENNESSEE CONFERENCE (ME). (See TENNESSEE, TENNESSEE-KENTUCKY CONFERENCE, and TABLE OF METHODIST CONFERENCES.)

EAST TEXAS CONFERENCE (MES), called Eastern Texas Conference until 1847, was organized at Marshall on Feb. 4, 1846, with Francis Wilson presiding in the absence of Bishop JOSHUA SOULE who arrived later. The Eastern Texas Conference was organized in 1845 after the 1844 General Conference had authorized the division of the TEXAS CONFERENCE (ME) into the Eastern and Western Texas Conferences. (See TEXAS.) The 1846 session of the conference immediately voted to adhere South. The conference had 3,735 white and 694 colored members, three districts and sixteen charges. Three of its preachers were appointed to Wesley College which had been started at San Augustine in 1843. Unfortunately the conference lost the college in 1847, due to a defect in the charter. What is now LON MORRIS JUNIOR COLLEGE at Jacksonville came under the control of the conference in 1875.

The 1866 GENERAL CONFERENCE set off the Trinity Conference (called the NORTH TEXAS CONFERENCE after 1873) from the East Texas Conference. Before the division the conference had nine districts, sixty-four charges, and about 6,000 members. Five of the districts fell into the new conference, but thereafter the East Texas Conference grew rapidly; in 1868 it reported 6,676 members.

In 1902 the East Texas Conference was absorbed by the Texas Conference. The last session was held at Tyler, Dec. 4-9, 1901. At that time it had six districts, 97 pastoral charges, 36,696 members, and property valued at \$425,016.

General Minutes, MES.

M. Phelan, *Texas*. 1924.

N. B. H.

EAST WISCONSIN CONFERENCE. (See WISCONSIN CONFERENCE.)

EASTER, JOHN, was an early American Methodist preacher who labored as an itinerant from 1782-95. Nothing seems to be known about his background or early life. From brief accounts left by those who knew him, his short ministry was extraordinarily successful, with unusual

power in preaching and prayer. JESSE LEE comments frequently on his childlike trust in God.

In 1787, Easter was appointed to the Brunswick Circuit in VIRGINIA where, under his preaching, a great revival took place. Over 1,800 people were added to the church, and other thousands influenced for good. Among those converted and received into the church by Easter were WILLIAM MCKENDREE and ENOCH GEORGE. Later, both became bishops of the M. E. Church, and both have left testimonies of the power of Easter's preaching. He seems to have located after 1795, the date of his last recorded appointment, although Jesse Lee speaks of him as being actively engaged in preaching in 1795.

John Easter died in Virginia, leaving one son who served as a local preacher. Later the son became an Episcopal clergyman.

E. S. Bucke, *History of American Methodism*. 1964.

A. Stevens, *History of the M. E. Church*. 1867.

J. B. Wakeley, *Heroes of Methodism*. 1856.

C. WESLEY CHRISTMAN, JR.

EASTERN CONFERENCE (EUB). In 1963, seventeen years after the Church of the United Brethren in Christ and The Evangelical Church united to form the EVANGELICAL UNITED BRETHREN CHURCH, the East Pennsylvania Conference (UB) and the Northeastern Conference (Ev) united to form the Eastern Conference. This Conference extended from MAINE to the Mason-Dixon Line and from the Susquehanna River to the Atlantic Ocean. The majority of its members were concentrated in Berks, Dauphin, Lancaster, and Lebanon Counties, all in southeastern PENNSYLVANIA.

The history of Eastern Conference's two predecessor conferences was the history of the two former denominations. Both the Church of the United Brethren in Christ and The Evangelical Church had their beginnings in what became Eastern Conference territory. The original United Brethren Conference, which was formed in 1800, was divided in 1830 into the Virginia and Pennsylvania Conferences. This latter conference, also known as the Harrisburg and Eastern Conferences, was divided in 1846. At that time the conference which was formed east of the Susquehanna River assumed the name The East Pennsylvania Conference and retained this name until the conference was united with the Northeastern Conference (Ev) in 1963 to form The Eastern Conference. In 1869, the German-speaking churches of East Pennsylvania Conference formed the East German Conference; but these churches returned to the "mother" conference in 1901.

In 1862, largely due to the prompting of Sandusky Conference, the United Brethren in Christ established a Massachusetts Conference, but this conference was very short-lived.

The Evangelical Association on the other hand formed its New England Conference in 1896, and it continued until it was united in 1957 with the Atlantic Conference and the East Pennsylvania Conference (Ev) to form the Northeastern Conference. The Atlantic Conference, which had churches in several cities in NEW YORK, NEW JERSEY, PENNSYLVANIA, and MARYLAND, had been established in 1875 and existed until the formation of Northeastern Conference.

Within the borders of the Eastern Conference organized in 1963 were two colleges of the former E.U.B. Church: ALBRIGHT COLLEGE, Reading, Pa., begun in 1856 by

the Evangelical Association, and LEBANON VALLEY COLLEGE, Annville, Pa., founded in 1866 by the United Brethren in Christ, Evangelical Manor, a home for the aged, was located in PHILADELPHIA.

The Eastern Conference was divided into two districts with 270 churches in 213 charges. It had 357 ministers, of whom 249 were under appointment. In 1967 it had a membership of 71,610, contributing \$1,284,946 for missions and benevolences, providing \$4,734,913 for other purposes, including a ministerial payroll of \$1,484,806, and holding properties valued at \$45,993,071. The conference maintained a Minister's Welfare Fund with assets that totaled almost \$2,000,000. Beginning in 1916, it published *The Eastern Conference Herald*, which was mailed monthly to over 13,500 subscribers. Its Historical Society maintained an Archives Room in the Cossard Memorial Library at Lebanon Valley College. One of the National Historic Shrines of The United Methodist Church, the ALBRIGHT MEMORIAL CHAPEL, is located within the bounds of the former Eastern Conference, at Kleinfeltersville, Pa., adjacent to the cemetery where JACOB ALBRIGHT was buried.

In 1969, the conference united with the PHILADELPHIA CONFERENCE to form the Eastern Pennsylvania Conference, UMC. A number of churches in the Harrisburg area were transferred to the CENTRAL PENNSYLVANIA CONFERENCE and churches east of the Delaware River became affiliated with conferences in their respective states.

R. W. Albright, *Evangelical Church*. 1942.

A. W. Drury, *History of the U.B.* 1924.

P. B. Giblee, *East Pennsylvania Conference*. 1951.

HOWARD H. SMITH

EASTERN SWEDISH CONFERENCE was organized in Immanuel Church, Brooklyn, N. Y., April 24, 1901, with Bishop D. A. GOODSSELL presiding. Authorized by the M. E. GENERAL CONFERENCE of 1900, the conference included the Swedish missions and societies in the eastern states. It had twenty-eight charges, twenty-six preachers, some 3,500 members, and property valued at \$384,300.

Swedish Methodism began in NEW YORK CITY in 1845. Peter Bergner, a Swedish layman, initiated shipboard services for Swedish sailors. With the help of the Methodist Missionary Society the noted BETHEL SHIP was fitted out as a meeting place. At the 1845 session of the NEW YORK CONFERENCE, OLAF G. HEDSTRÖM, who had been a Methodist circuit rider for ten years, was appointed to the "North River Mission," which was the Swedish ship lying at Pier 11, North River. Hedström met incoming ships from Scandinavian countries, distributed tracts, gave out Bibles provided by the AMERICAN BIBLE SOCIETY, and invited immigrants to services in the "John Wesley" or "Bethel Ship."

More Swedish missionaries were enlisted and the work spread. In 1850 Olaf Hedström assisted his brother Jonas with a revival in CHICAGO and a mission developed there. Hedström led in raising funds to build the Swedish Immanuel Church in BROOKLYN, dedicated in 1872. The Swedes now desired their own conferences, and the Northwest Swedish Conference, was organized at Galesburg, Ill., in 1877. In 1900 the Swedish brethren in the east petitioned the General Conference for permission to organize a conference to include the Swedish work from Maine to Delaware, and in 1901 the Eastern Swedish Conference was organized.

The Eastern Swedish Conference established the Bethel

Home for the Aged at Ossining, N. Y., and it strongly supported the Evanston (Illinois) Collegiate Institute which trained Swedish ministers. Today that institution continues as Methodist-related KENDALL (junior) COLLEGE.

Church membership in the Eastern Swedish Conference gradually increased until by 1913 it reached approximately 4,700. Thereafter it remained static until unification in 1939.

In 1940 the Eastern Swedish Conference voted to abide by the 1939 PLAN OF UNION which stipulated that an annual conference must have fifty ministers in full connection to continue as a conference. The conference requested up to two years to effect merger with the English-speaking conferences. Arrangements were perfected in one year, however, and the Eastern Swedish Conference was absorbed by the overlying English-speaking conferences on April 30, 1941.

At its last session in 1941, the Eastern Swedish Conference reported two districts, New England and New York, twenty-seven charges, twenty-six ministers, 3,966 members, and property valued at \$1,084,400.

E. S. Bucke, *History of American Methodism*. 1964.

General Minutes, ME and TMC.

Minutes of the Eastern Swedish Conference.

C. G. Wallenius and E. D. Olson, *A Short Story of the Swedish Methodism in America*. Reprint from Vol. II, *The Swedish Element in America*. Chicago, 1931.

ALBEA GODBOLD

EAYRS ESSAY is a prize essay established in 1935 in memory of George Eayrs, British Methodist historian. Each essay must embody work of original research on some subject related to the history of Methodism. This annual essay is open to ministers of the British Methodist Church who have traveled not more than fifteen years. It was fitting that the first subject for the essay of 1935 was "John Wesley's *Christian Library*."

Wesley Historical Soc. *Proceedings*, xx. JOHN T. WILKINSON

EBENEZER ACADEMY, probably the first Methodist school in America (COKEsbury COLLEGE opened in 1787), was located near Merritt's Meetinghouse, Brunswick County, Va., on the road between Petersburg and Boydton, though the exact spot where its stone building 20 by 40 feet stood, is not known today. It is believed that Ebenezer opened in 1784 at least as a day school, though this is not authenticated by contemporary documents. However, about 1885, A. W. CUMMINGS, author of the reliable work, *The Early Schools of Methodism*, received a statement from the elderly son of Henry Merritt, pioneer preacher for whom Merritt's Meetinghouse was named, that Ebenezer Academy began in 1784. ASBURY first mentions the school in his *Journal* in 1794. A group sought a charter for the institution in 1796.

That Asbury should launch an elementary school in Brunswick County, Va., as early as 1784 is understandable. The county had been a Methodist stronghold since the great revival there in 1775-76 under the leadership of GEORGE SHADFORD and others. Believing strongly as Asbury did that Methodism must establish schools comparable to the KINGSWOOD SCHOOL in England (he was always lukewarm toward colleges, though he accepted Coke's plan and worked hard for Cokesbury College as long as it stood), the logical place to begin an elementary school

was in a Methodist center that could give the project both financial and moral support.

Ebenezer Academy presented problems to Asbury. Among other things, he noted in his *Journal* that though the Methodists had raised money to start the academy, certain gentlemen in the county sought to wrest it from their hands. They soon did just that. Ebenezer continued for some years, but like many other Methodist institutions of learning since, it passed from Methodist control around 1800.

F. Asbury, *Journal and Letters*. 1958.

E. S. Bucke, *History of American Methodism*. 1964.

A. W. Cummings, *Early Schools of Methodism*. 1886.

ALBEA GODBOLD

EBRIGHT, DONALD F. (1910-), American missionary in INDIA from 1936 through 1958, was born at Bluff City, Kan., on March 15, 1910. He was educated in BAKER UNIVERSITY (B.A.), DREW THEOLOGICAL SEMINARY (B.D.), Hartford Seminary (M.A.), and the University of Chicago (Ph.D.). He served as pastor of English-language congregations in Lucknow and Kanpur; as district superintendent at Moradabad, and on the staff of the National Christian Council. He was a pioneer in India in the use of audio-visual aids for religious education and evangelism. Since retiring from India, Dr. Ebright has served as president of the Methodist University in ALASKA, and as secretary for the Meals for Millions Foundation. He was in 1966 Southern California representative of Church World Service. Mrs. Ebright (Elinor) is a daughter of Dr. and Mrs. Benson Baker.

Minutes of Lucknow Annual Conference, 1936-44, and North India Annual Conference, 1945-58. J. WASKOM PICKETT

ECAUSSINES D'EGHIEN, Belgium. The Methodist church here (French) was organized in 1924 following a revival under a gospel gent. The church and parsonage were built in 1926 by H. H. STANLEY. It is the head of a small Methodist circuit. Pastors have been J. Fischer, 1924-29; G. W. WILMOT, 1930-31; H. H. Stanley, 1932-37; A. Lheureux, 1938-56; J. Coviaux, 1957-59; Lester Griffith, 1959-60; and I. Steffek since 1966.

WILLIAM G. THONGER

ECKETT, ROBERT (1797-1862), British Methodist, main architect of the WESLEYAN METHODIST ASSOCIATION, was born at Scarborough, Yorkshire, on Nov. 26, 1797. His parents soon moved to London, where he became a successful builder. He was always a Wesleyan reformer; he wrote a pamphlet on the Leeds Organ Case (see PROTESTANT METHODISTS), he joined in the agitation resulting from the establishment of the Theological Institution in 1834 (see SAMUEL WARREN), and was expelled from the Wesleyan Methodist connection. He entered the ministry of the Wesleyan Methodist Association in 1838; he served gratuitously; he planned its Foundation Deed in 1840, stressing circuit independence and free representation in the Annual Assembly. In 1849, he wrote an incisive pamphlet entitled *Methodist Reform, the Conference and the Fly Sheets Condemned*, pointing out that the authors of the sheets were not sympathetic to lay aspirations. He shared in the creation of the UNITED METHODIST FREE CHURCHES in 1857; he was president of his denomination three times, and thirteen years editor. He died suddenly

at Clevedon, Bristol, on July 28, 1862, on his way to the Annual Assembly.

M. Baxter, *United Methodist Free Churches*. 1865.

OLIVER BECKERLEGGE

ECKMAN, GEORGE PECK (1860-1920), American minister, church leader, and author, was born Jan. 8, 1860 in Gouldsborough, Pa. His father had been a presiding elder in the M. E. Church. Eckman was a graduate of Wyoming Seminary, DREW THEOLOGICAL SEMINARY, WESLEYAN UNIVERSITY, and New York University where he received his Ph.D. degree in 1897. SYRACUSE UNIVERSITY awarded him both the D.D. and LL.D. degrees; Wesleyan University and HAMLINE UNIVERSITY presented him with honorary doctorates.

Eckman was ordained in the M. E. Church in 1886 in Newark, N. J. He served churches in several New JERSEY cities before he accepted a call to Saint Paul's in New York City, transforming it into one of the city's most prominent churches. While pastor at Saint Paul's, Eckman was listed as one of New York City's five great preachers.

In 1912, Eckman was elected editor of the *New York Christian Advocate*, but in 1915 he resigned to go to Elm Park Church, SCRANTON, Pa.

Eckman wrote a number of books on a wide variety of subjects. He was also active in Scranton civic activities, and led in seeking a solution to the problems caused by the mine cave-ins which were destroying the homes of many of the city's poor families. He died suddenly in 1920 at a meeting of the city's Board of Trade, after presenting a motion on behalf of the people displaced by the cave-ins.

The Methodist Year Book, 1921.

C. F. Price, *Who's Who in American Methodism*. 1916.

MARGARET ECKMAN

ECKSTEIN, HERBERT (1912-), German pastor of the Evangelical Methodist Church and Conference Superintendent since 1954, was born Dec. 10, 1912, in Berlin. He studied at the Theological Seminary (EUB), Reutlingen, 1935-38; was a member of the EUB East German Conference until 1968, and is presently Superintendent of the West Berlin Conference of the Evangelical Methodist Church. Prior to the act of church union, Dr. Eckstein was president of the EUB council of administration in Germany and chairman of the European uniting committee. Jointly with Bishop C. ERNST SOMMER, Dr. Eckstein represents the Church in both the Working Committee of Christian Churches in Germany and in the presidium of the Union of Evangelical Free Churches in Germany. On March 27, 1964, the Indiana Central College, Indianapolis, Ind., U.S.A. conferred on him the honorary D.D. degree. Up to 1969, he had participated in four General Conferences.

KARL STECKEL

ECUADOR is a country on the Pacific coast of South America, located at the equator, for which it is named. Low coastal areas are tropical, but the climate is moderate in the highlands. Much of the country is mountainous, and among Ecuador's twenty-two peaks are some of the highest volcanos of South America, Chimborazo being 29,577 feet. It is one of the smallest countries of South America (116,270 square miles and 4,726,000 people in

1963) and has the lowest percentage of Protestants (0.3 percent in 1960).

The country has mineral resources, largely undeveloped, but the present economy is based principally on agriculture (only twenty percent on industry). Ecuador is the world's largest exporter of bananas. Ecuador became independent at the break up of Simon Bolivar's Gran Colombia.

Once described by Bolivar as "a monastery," the country was under strong clerical influence through most of the nineteenth century, and through the aid of a series of proclerical rulers the Roman Catholic Church accumulated enormous land holdings.

The earliest recorded Methodist contact was in 1880, when J. G. Price, supporting himself by private teaching, organized a mission at Guayaquil which lasted only a few months.

The tireless Bible colporteur, FRANCISCO PENZOTTI visited Ecuador briefly from ARGENTINA in 1885 and again in 1888. Upon the latter visit a customs inspector was told that Penzotti's boxes contained Bibles. "As long as Chimborazo stands," said the inspector, "the Bible will not enter this country." Penzotti left, vowing to return, and years later fulfilled his promise, holding services and distributing quantities of books.

In 1893 Methodist work in South America was organized as an annual conference, and Ecuador was listed as a part of the PERU District. At the time of these early contacts, Protestant preaching was illegal in Ecuador. Active Evangelical work dates from 1895, when the liberal revolution of General Eloy Alfaro drastically reduced the influence of the Catholic hierarchy, and the Gospel Missionary Union and the Christian and Missionary Alliance established permanent work.

Within five years from that date, the Rev. and Mrs. Harry B. Compton, veteran workers in CHILE, visited Ecuador. Although their stay was short, they established Ecuador's first public normal school—an institution that continues today under government auspices.

In 1916 the Panama Congress assigned cooperating denominations to respective fields of work. Ecuador was listed for Methodists and the Christian and Missionary Alliance. The M. E. Church responded by assigning missionaries for a brief period, but because of stresses arising from the First World War, they were withdrawn.

During the intervening years, the Christian and Missionary Alliance, the Latin American Mission, and other theologically conservative groups continued to work in Ecuador. In 1943 the Committee on Cooperation in Latin America made a survey which led to formation of the United Andean Indian Mission by four denominations, including the United Brethren (later the Evangelical United Brethren) now in the United Methodist Church. The Methodist Church was invited to join, but the mission board felt unable to make additional commitments at the time. The United Andean Indian Mission began work in 1946, the same year that the church of the Brethren entered the field.

A 1961 survey by a team which included the Methodist leader from Bolivia, MURRAY S. DICKSON, recommended formation of a united church including the work of Latin American Methodists. This was accomplished in 1965.

In that year the United Evangelical Church of Ecuador was formed with the eleven congregations and three hundred members. Most of the work is within a hundred

miles of the capital, Quito, but the United Church hopes to become truly national.

The Methodist missionaries arriving in 1965 were Mexicans, ULISES HERNANDEZ—both a minister and doctor of medicine—and his wife, Frances. They are presently sponsored by the Latin American Evangelical Mission Board, which represents the Methodist Latin American Central Conference, the autonomous Methodist churches in Latin America, and the Waldensian Church in Latin America. Dr. and Mrs. Hernandez are assigned to work with the United Evangelical Church.



MISS EUDOFILIA ARBOLEDA HAS TAUGHT SPANISH TO TWO GENERATIONS OF MISSIONARIES IN ECUADOR.

A unique Methodist is Eudofilia Arboleda, who was converted under the Comptons about 1900, and was the solitary representative of Methodism in the country during most of the years from 1900 until the arrival of Dr. and Mrs. Hernandez. She taught for several years in colleges of the United States and then returned to Ecuador, teaching in the normal school that the Comptons had founded.

United Brethren Work in Ecuador. In 1945 the United Brethren Church, together with the Presbyterian Church, U.S.A., the Presbyterian Church, U.S., and the Evangelical and Reformed Church formed the United Andean Indian Mission. The work has been initiated in northern Ecuador, and missionaries are at their tasks there to work among a tribe of a million and a half needy Indians. The first missionaries, the Rev. and Mrs. Paul H. Streich, began work in 1946. The mission was begun as an agricultural mission, and a farm was purchased at Picalqui, sixty miles from the capital of Ecuador. A fourfold program of evangelism, education, agriculture, and medical service was begun in 1946 and developed gradually through Sunday schools, Bible classes, home visitation, day school, clinic, and daily work on the farm.

When in 1965 The United Evangelical Church of Ecuador was organized, it embodied eleven congregations resulting from the work of the United Andean Indian Mission in addition to that of the Church of the Brethren.

The work of The United Evangelical Church of Ecuador has three ordained ministers, three primary schools, a student center, three dispensaries, one doctor, one nurse, and one practical nurse. The Evangelical United

Brethren Church at the time of its joining the United Methodist Church supported four missionaries in Ecuador.

W. C. Barclay, *History of Missions*, 1957.

W. Stanley Rycroft and Myrtle M. Clemmer, *A Factual Study of Latin America*. New York: Commission on Ecumenical Mission and Relations, United Presbyterian Church, 1963.

Luis D. Salem, *Francisco G. Penzotti, Apostol de la Libertad y la Verdad*. Mexico City: Bible Societies of Latin America, 1963.

Robert Savage, "The Gospel Work in Ecuador." Unpublished manuscript, Voice of the Andes Headquarters, Quito, Ecuador.

EDWIN MAYNARD
LOIS MILLER

ECUMENICAL METHODIST CONFERENCES. (See **WORLD METHODIST CONFERENCES.**)

ECUMENICAL MOVEMENT AND BRITISH METHODISM.

The Ecumenical Movement is now usually dated from the INTERNATIONAL MISSIONARY CONFERENCE held at Edinburgh, Scotland, in 1910, though its roots ran deep into the nineteenth century. One element in the process was the tendency of the divided British Methodist churches to reunite after about 1870; on a wider scale this was echoed in the setting up of the ECUMENICAL METHODIST CONFERENCE, which first met in 1881, and then at ten-year intervals except during periods of war. In 1951 the Conference, which met at Oxford, set up the WORLD METHODIST COUNCIL, leaving the word "ecumenical" to the wider movement.

The Ecumenical Movement began as a striving after Protestant unity, but the Eastern Orthodox Churches became involved from the time of the Lausanne World Faith and Order Conference of 1927. British Methodism took part in the Ecumenical Movement from the beginning, and supported the formation of the CHURCH OF SOUTH INDIA in 1947, when for the first time episcopal and non-episcopal bodies, including the Anglicans and Methodists in South India, were united into a single church. In 1948 Methodist representatives shared in the formation of the WORLD COUNCIL OF CHURCHES in Amsterdam: the World Council is neither a superchurch nor a substitute for local organic Christian unity. Conscious of the need for unity in Britain, British Methodism had been engaged in conversations with other churches ever since the Lambeth Conference of 1920 issued the famous *Appeal to all Christian People*.

In its reply to the *Appeal* the Wesleyan Methodist Conference of 1922 said that questions of the constitution and government of the church were the real dividing factors:

We are bound to state our own fundamental conviction that neither in our Lord's teaching nor in any part of the New Testament is one form of Church polity prescribed as essential to the Church; and that no particular form of ministry can claim the "direct commission of Christ" to his Apostles, as giving it an authority to which no others are entitled. (Bell, p. 113.)

There followed a series of joint Conferences between the Church of England and the British Free Churches, including the Methodist Churches; the first series ended in 1925 and a second series began after the Lambeth Conference of 1930. As a result three documents were published in 1938, *The Outline of a Re-Union Scheme*, *The Practice of Inter-communion*, and *1662 and Today*.

The *Re-Union Scheme* resembled that which was the basis of the Church of South India, and included a plan for an organically united English Church which would be an episcopal church from the beginning. The Methodist Church (formed by the Union of 1932) thought that this scheme did not sufficiently allow for the free exercise of those differing forms of government and organization which had been granted to the various Free Churches in their separate existence; it was also stated that the doctrine of episcopacy must not be so applied as to exclude a united Church from communion with non-episcopal Churches; nor must episcopacy be regarded as so essential to the existence of the Church that it would not be free to follow the guidance of the Spirit to a change of polity.

It was 1941 before the FREE CHURCH FEDERAL COUNCIL published a report which summarized the views of the British Free Churches and made it clear that there was no hope of reunion on the basis of the proposed scheme. The Second World War prevented any further negotiation.

On Nov. 3, 1946, the Archbishop of Canterbury, Geoffrey Fisher, preached a sermon to the University of Cambridge which suggested a new approach to the problem of English reunion. In the meantime the BRITISH COUNCIL OF CHURCHES had been formed in 1943, and Methodism in Britain was committed both to this and to the final form of the Church of South India. In his sermons the archbishop suggested that the British Free Churches should consider the possibility of taking episcopacy into their systems, as a prior step toward full English constitutional reunion. On this basis conversations between the Free Churches and the Anglican Church were reopened in January 1947, when the Methodist representatives were R. NEWTON FLEW, HAROLD ROBERTS, and H. WATKIN JONES. As a result of these conversations, a report was issued in 1950 under the title *Church Relations in England*, which discussed the problems which the archbishop's plan would involve, and left it to individual churches "to decide whether, as a result of our work, they shall enter upon the stage of definite negotiations." In the meantime, groups of theologians had set to work to look at the more detailed theological considerations underlying British disunity, and there were published *Catholicity*, which represented the mind of the High Anglican and Anglo-Catholic section of the Church of England; *The Fullness of Christ*, which represented what is generally called the moderate and Evangelical section of Anglican opinion; and *The Catholicity of Protestantism*, a volume published in 1950 and edited by Newton Flew and RUPERT DAVIES, both Methodists. Thirteen Free Church theologians contributed, of whom five were Methodist, the others being GORDON RUPP, Philip Watson, and Kenneth Grayston. The book set out a very strong criticism of the version of Protestantism which had figured in *Catholicity*. The British Methodist Conference of 1953 approved a proposal of its Faith and Order Committee that the Methodist Church "would be prepared to proceed to a further state in the promotion of Intercommunion with the Church of England." The conditions then put forward for any further negotiations were fundamental, and have never been surrendered: the British Conference said that it would need to be satisfied that "the Church of England acknowledges that our divisions are within the Christian body which is throughout in a state of schism"; that "the same liberty of interpretation of the

nature of episcopacy and of priesthood would be accorded to the Methodist Church as prevails in the Church of England"; and that the Methodist Church would not, if it took episcopacy into its system, be required to go out of communion with Churches with which relations of intercommunion already existed.

The Convocations of Canterbury and York replied to these conditions in 1955, and the Methodist Conference was so far satisfied with the reply that further conversations were authorized: no other Free Church was willing to open fresh talks with the Church of England. Meetings between Methodist and Anglican representatives began in July 1956. An *Interim Statement*, which really said that there was sufficient common theological ground to justify organic union if the problems of church government could be solved, was issued in 1958, but no further concrete step was proposed. The Methodist representatives were: HAROLD ROBERTS, ERIC BAKER, LESLIE DAVISON; DOROTHY FARRAR, who was then vice-principal of the Wesley Deaconess College and had been vice-president of the Conference in 1952; THOMAS JESSOP, vice-president of the Conference of 1955; W. Walker Lee, chairman of the Bolton and Rochdale District; C. D. Monahan, superintendent of the South London Mission; Philip Race, vice-president of the Conference of 1957; E. G. Rupp; W. E. SANGSTER; N. SNAITH; and LESLIE WEATHERHEAD. The final *Report on the Conversations* was issued in 1963; Monahan and Sangster had died, and Weatherhead had withdrawn because of ill health; new members were therefore added: Kingsley Barrett; Thomas Meadley, then principal of CLIFF COLLEGE; and Marcus Ward, tutor at Richmond College, Surrey.

When this *Report* was published, it was found that the Methodist representatives had divided. The majority produced a report, signed also by the Anglican representatives, which recommended that the British Methodist Church should proceed to take episcopacy into its system, bearing in mind the safeguards about its nature and consequences which the Methodist Conference had laid down in the past. The first step would be the holding of Services of Reconciliation, in which the ministry of both churches would take part; these would be followed by the consecration of bishops elected by the Methodist Conference for the Methodist Church. Thereafter, all Methodist ordination would be done by bishops. It would not be the intention to proceed from this straight to organic union; instead, the two churches would grow together over a period of at least a generation.

This *Report* of 1963 also contained a *Dissentient View* signed by four of the Methodist representatives, C. K. Barrett, T. E. Jessop, T. Meadley, and N. Snaith. The dissentients took the view that the proposals outlined above were unacceptable, chiefly on the ground that no sufficient case had been made out for Methodism accepting the historic episcopate, even with the safeguards laid down by the Conference. Two years of debate followed. In 1965 the Methodist Conference, meeting at Plymouth, endorsed the Majority Report, as it came to be called, as a way forward to the achievement of full communion between the two churches. The Church of England also accepted the Majority Report. New committees—to report to their respective churches in 1968—were set up to consider the practical application of the principles set out in the Majority Report.

New committees reported to their respective churches by 1968 with a document called "Anglican-Methodist

Unity, the Scheme." This was a plan for the application of the principles laid down in the Majority Report. On this occasion there was again a formal dissent, this time by the Anglican Evangelical leader, J. I. Packer, principal of Tyndale Hall Seminary, Bristol. The proposals put forward were voted on in the course of 1969. The Methodist Synods and Conference voted heavily in favor of the scheme, but in the Convocations of the Church of England, it failed to obtain the decisive majority that was felt to be necessary: not only the Anglican Evangelicals, but also most Anglo-Catholics, voted against the plan. No further steps could therefore be taken for the time being, and it was widely felt that the impetus for unity in Britain had declined seriously.

Throughout the period of these negotiations the Methodist Church was also a member of the Free Church Federal Council, and therefore in full communion with the other English Free Churches. Some opinion in the Free Churches would have liked to see the establishment of a United Free Church of England, but nothing came of the idea. A proposal was made by an American Methodist at the English Conference of 1964 for a union of American and English Methodism, but in general English Methodists felt that national union must come before any wider union. An important background fact was the meeting of British theologians and church leaders, held under the auspices of the British Council of Churches at Birmingham in 1964, at which a famous resolution was passed challenging the British Churches in the Council to unite by 1980. Those who were present could not commit their own churches, but the effect of the resolution on the ecumenical climate in Britain was considerable. A further stimulus to activity was the reign of Pope John XXIII (see the Decree, *De Oecumenismo*, of the Second Vatican Council, dated Nov. 21, 1964).

For nineteenth century efforts at Anglican-Methodist reunion, see *From Uniformity to Unity, 1662-1962* (O. Chadwick, ed., 1962). See for the twentieth century the reports mentioned in the text, and the three series on *Documents on Christian Unity* (G.K.A. Bell, ed.) starting from 1920. JOHN KENT

ECUMENICITY AND THE UNITED METHODIST CHURCH.

Methodist ecumenical concern began with John Wesley's love for the unity of the church and his strong opposition to any separation of the Methodists from the Church of England. Although his close-knit organization and the acquisition of property by the Methodists probably made it inevitable, Wesley never favored separation and some contend that he was reluctant even to approve the formation of the Methodist Episcopal Church in the United States because it amounted to final separation from the Church of England.

Early Methodist ecumenical involvement came through inconspicuous cooperation with other denominations in England, and throughout the world and, in the United States, through scattered negotiations for intercommunion and union with other denominations. The earliest such negotiations consisted of private and unauthorized correspondence and conversation between Bishop THOMAS COKE and Protestant Episcopal Bishop William White concerning the union of their two denominations in 1791 (see COKE-WHITE CORRESPONDENCE). The first official conversations, aimed at intercommunion, were initiated by CHRISTIAN NEWCOMER of the United Brethren and were carried on between the BALTIMORE and PHILADELPHIA

CONFERENCES of the M. E. Church and the Church of the United Brethren in Christ during the years 1809-14. Intermitently from 1843 to 1871, WILLIAM NAST spearheaded an unsuccessful drive to unite the M. E. Church and the Evangelical Association.

In spite of these developments, Methodists in the United States were being divided. JAMES O'KELLY led a dissident group out of the M. E. Church in 1792; the AFRICAN METHODIST EPISCOPAL CHURCH was formed in 1816, the AFRICAN METHODIST EPISCOPAL ZION CHURCH, in 1820; the METHODIST PROTESTANT CHURCH in 1828; and the WESLEYAN METHODIST CHURCH in 1843. In 1844 the division of the M. E. Church occurred and the M. E. Church, South was organized; the FREE METHODIST CHURCH was organized in 1860, and the Colored (now CHRISTIAN) METHODIST EPISCOPAL CHURCH was organized from and by the M. E. Church, South in 1870. Obviously, the spirit of separation was stronger than the ecumenical spirit in nineteenth century American Methodism.

The turn toward union came in the form of cooperative organizations on a worldwide and a nationwide basis. Beginning in 1881, an ECUMENICAL METHODIST CONFERENCE was held every ten years (except in wartime, 1941) and finally, in 1951, the WORLD METHODIST COUNCIL was formed to facilitate cooperative work among Methodists throughout the world. Bishop IVAN LEE HOLT, ELMER T. CLARK, and E. BENSON PERKINS were especially instrumental in the formation of this organization.

Beginning in the late nineteenth century, other ecumenical developments were taking place, and a Methodist layman, JOHN R. MOTT, who has been rightly acclaimed as Methodism's chief contribution to the Ecumenical Movement, had a formative influence on most of them. He was active in the formation of the STUDENT VOLUNTEER MOVEMENT (1856-89), the WORLD STUDENT CHRISTIAN FEDERATION (1895), and was an organizer and the presiding officer of the WORLD MISSIONARY CONFERENCE at Edinburgh in 1910 which eventuated in the INTERNATIONAL MISSIONARY COUNCIL (1921), the Life and Work Movement (1925), and the Faith and Order Movement (1927). The last two of these organizations came together in 1948 to form the WORLD COUNCIL OF CHURCHES and John R. Mott served as the first honorary president of this organization.

Most branches of Methodism have been represented in these organizations and significant contributions to the ecumenical movement have also come from individual Methodist leaders such as John R. Mott, Bishop FRANCIS J. MCCONNELL, Bishop G. BROMLEY OXNAM, and others. Bishop Oxnam and CHARLES PARLIN, a Methodist layman, have served as presidents of the World Council of Churches.

Cooperative councils were likewise being formed on a national level such as the FEDERAL COUNCIL OF CHURCHES in the United States (1908), which united with several other cooperative groups in 1950 to form the NATIONAL COUNCIL OF CHURCHES of Christ in the United States of America. The major American Methodist denominations were charter members of these groups.

In recent years the most significant developments in Methodist ecumenical activity have come in the field of organic church union. The most impressive Methodist reunion in America was the merging in 1939 of the Methodist Episcopal Church, the Methodist Episcopal Church,

South, and the Methodist Protestant Church to form The Methodist Church. (See UNITING CONFERENCE.)

The Methodist Church has not been notably successful in its negotiations for unions across denominational lines. During the early years of the twentieth century the Methodist Protestant Church carried on unsuccessful negotiations with the Church of the United Brethren in Christ, and later (1928-32), the Methodist Episcopal Church had a similar experience with the Presbyterian Church in the U.S.A. Between 1948 and 1958 The Methodist Church engaged in inconclusive conversations concerning intercommunion with the Protestant Episcopal Church. But, by 1958, The Methodist Church was involved in more hopeful negotiations with the EVANGELICAL UNITED BRETHREN CHURCH which had been formed in 1946 by a union of the Church of the United Brethren in Christ and The Evangelical Church. A decision on the proposed union of these two denominations came in November, 1966, when a special session of the Methodist General Conference met simultaneously with the EUB General Conference in Chicago to vote on the PLAN OF UNION. The vote was favorable, the annual conferences of both denominations approved the proposed union in 1967, and the uniting conference for The United Methodist Church was held in 1968 at Dallas, Texas.

While engaged in their own private negotiations, both The Methodist Church and the Evangelical United Brethren along with the A.M.E. Church, the A.M.E. Zion Church, the C.M.E. Church and five other denominations participated in the CONSULTATION ON CHURCH UNION which was launched in 1960. The announced goal of the Consultation (commonly referred to as COCU) is a united church which is "truly catholic, truly evangelical, truly reformed" and in 1966 a set of "Principles of Church Union" were approved for study and guidance in preparing a specific plan of union to be submitted to the participating denominations. The 1968 GENERAL CONFERENCE of The United Methodist Church gave specific authority to its Commission on Ecumenical Affairs to participate in the development of a COCU plan of union which was completed in April 1970 and submitted to the member denominations for their study and action. Meetings pursuant to this are continuing.

The A.M.E. Church, the A.M.E. Zion Church, and the C.M.E. Church are also considering a union (aside from their involvement in COCU) which could be culminated by the mid 1970's.

In other lands, autonomous descendants of the Methodist Church have entered two united churches: The United Church of Japan (Kyodan) (see JAPAN) was organized in 1941 partly as a result of pressure from the Japanese government; and in 1969 the Church of North INDIA was formed after forty years of negotiations. The United Methodist Church is actively participating in negotiations for national, or geographically limited unions, in other overseas areas. The 1968 General Conference granted permission to United Methodists in fourteen countries to become autonomous or enter united churches as they develop, and such negotiations may be expected to result in closer unions in the near future.

Many of these negotiations have pointed up a significant difference in the attitudes of British and American Methodists toward overseas autonomy and union. British Methodism has been more inclined than American Methodism to encourage its overseas branches toward autonomy and to seek union with denominations outside the

Methodist family both at home and abroad (as in the United Church of Canada and the Church of South India).

Within The United Methodist Church (and, especially in The Methodist Church before the 1968 union) there has been a pronounced difference of opinion between those who favor union within the Methodist family on a national and world-wide basis, and those who feel that intra-Methodist union has run its course as a separate phenomenon. These favor union across denominational lines both at home and overseas in line with the goal of union of "all in each place" as suggested by the New Delhi Conference of the World Council of Churches.

Between 1950 and 1964, the Methodist family union sentiment prevailed in the Methodist Commission on Church Union. However, since 1964, when this commission was succeeded by a permanent Commission on Ecumenical Affairs, the larger view—regional not family unions—has more nearly characterized the statements and actions of the commission. This latter view was evident in a statement from the commission entitled "The United Methodist Church and the Cause of Christianity Unity" (published in pamphlet form as "On the Ecumenical Road") which was approved by the 1968 General Conference. However, these two points of view still remain distinct in 1970 in The United Methodist Church and they will have an important bearing on the denomination's decision on COCU and other possibilities for its future.

Other ecumenical actions of the 1968 General Conference include (1) an invitation to the A.M.E., A.M.E. Zion, and C.M.E. Churches to negotiate for union in addition to the negotiations through COCU; (2) an agreement with British Methodism which calls for reciprocal official voting delegates at the respective General Conferences (reflecting the result of American and British Methodist consultations in 1964 and 1968) also extending this agreement to other autonomous Methodist Churches; and (3) a provision for a World Methodist Congress, initiated by COSMOS, for the purpose of considering the future structure of world Methodism.

A General Secretary of the Commission on Ecumenical Affairs was chosen in 1964, Dr. Robert W. Huston.

The increase in Protestant-Roman Catholic fellowship following the Second Vatican Council (1962-65) has increased the importance of world denominational (or confessional) organizations such as the World Methodist Council, the Roman Catholic Church having chosen the World Methodist Council to be responsible for all Methodist observers to Vatican II. The World Methodist Council also cooperated in arranging Methodist-Roman Catholic theological consultations at Ariccia, Italy (1967); London (1968); Malta (1969); and Lake Junaluska (1970); where basic theological differences and similarities between these two communions were discussed. Another significant development in relations with Roman Catholics was the appointment in 1968 of Dr. J. Robert Nelson of BOSTON UNIVERSITY SCHOOL OF THEOLOGY as the first Protestant theologian to serve as visiting Professor at the Roman Catholic Gregorian University in Rome.

A large and authoritative literature has appeared dealing with this movement. Paul F. Blankenship, *History of Negotiations for Union Between Methodists and Non-Methodists in the United States* (Doctoral Dissertation, Northwestern University, 1965; University Microfilms, Ann Arbor, Mich. #65-12,051); Robert McAfee Brown, ed., *The Challenge to Reunion* (McCraw-Hill, 1963);

Rupert Davies, *Methodists and Unity* (New York: Morehouse-Barlow Co., 1962); Galen M. Fisher, *John R. Mott, Architect of Co-operation and Unity* (New York: Association Press, 1952); Paul N. Garber, *The Methodists Are One People* (Nashville: Cokesbury Press, 1939); Ivan Lee Holt and Elmer T. Clark, *The World Methodist Movement* (Nashville: The Upper Room, 1956); George L. Hunt and Paul Crow, eds., *Where We Are in Church Union* (New York: Association Press, 1965); James K. Mathews, *A Church Truly Catholic* (Nashville: Abingdon Press, 1969); Paul M. Minus, Jr., ed., *Methodism's Destiny In An Ecumenical Age* (Nashville: Abingdon Press, 1969); John M. Moore, *The Long Road to Methodist Union* (Nashville: Methodist Publishing House, 1943); John R. Mott, *Methodists United for Action* (Nashville: Methodist Board of Missions, 1939); J. Robert Nelson, *Church Union in Focus* (Boston: United Church Press, 1967); J. Robert Nelson, "Methodism and the Ecumenical Movement," *History of American Methodism* (Nashville: Abingdon Press, 1964), vol. 3, pp. 565-81; Albert C. Outler, *Methodist Observer at Vatican II* (Westminster, Md.: Newman Press, 1967); Albert C. Outler, *That the World May Believe* (Methodist Board of Missions, 1966); Henry D. Rack, *The Future of John Wesley's Methodism* (Richmond: John Knox Press, 1965); James H. Straughn, *Inside Methodist Union* (Nashville: Methodist Publishing House, 1958). (See also NEGRO METHODIST UNION NEGOTIATIONS.)

PAUL F. BLANKENSHIP

EDDINS, JOSEPH SAMUEL (1893-1954), American M. P. minister, was born on Feb. 18, 1893, near Pineapple, Ala. At the age of seventeen he became a local preacher, graduating later from BIRMINGHAM-SOUTHERN COLLEGE and WESTMINSTER THEOLOGICAL SEMINARY; finally uniting with the Alabama Conference of the M. P. Church. In addition to his successful pastorates he became president of his Conference. He was a member of the M. P. Commission on Methodist Union, of all the GENERAL CONFERENCES of his Church from 1920 to 1939, of the UNITING CONFERENCE, the 1940 General Conference of The Methodist Church, and a reserve delegate to every succeeding session until his death. He died Nov. 25, 1954, while serving the Decatur district of the NORTH ALABAMA CONFERENCE.

W. A. SHELTON

EDDY, FRANCIS ROLLIN (1882-), American Wesleyan Methodist minister and General Conference president, was born Aug. 1, 1882 near Wolcottville, Ind., and received his formal education at Houghton Seminary, Houghton, N. Y., where he graduated in 1904. He became a member of the Indiana WESLEYAN METHODIST Conference in 1904 and served as conference secretary from 1906-19 and as vice president from 1919-27. In 1931 he was elected Sunday School Secretary and Editor. He served continuously on the Book Committee (later known as the Board of Administration) from 1927-59. In 1935 he was elected vice president of the General Conference and Publishing Agent. In 1939 he became president of the General Conference, serving two four-year terms. Dr. Eddy held the position of Publishing Agent until 1959 after the publishing operation had been moved from Syracuse, N. Y., to Marion, Ind. Under his wise administration the publishing business increased five times in volume

and inventories. He served as chairman of the Committee on Education during the General Conference session of 1924, and wrote the section of the *Discipline* placing all Wesleyan Methodist Colleges under the direct control of the Denominational Board. He was an effective member of the Indiana conference for fifty-five years. Now retired, Dr. Eddy lives in Syracuse.

GEORGE E. FAILING

EDDY, THOMAS MEARS (1823-1874), American pastor, editor, and board secretary, was born the son of a Methodist preacher near Cincinnati, Ohio, Sept. 7, 1823. He was admitted into the INDIANA CONFERENCE in 1842, and in the next twelve years served four circuits and four stations including Jeffersonville; Third Street, Madison; and Brookville. In 1854 he was appointed agent for the AMERICAN BIBLE SOCIETY, and in 1855 he was assigned as presiding elder of the Indianapolis District. In November 1856, he became editor of the *Northwestern Christian Advocate* in Chicago and served for twelve years, increasing the circulation of the paper from 14,000 to 30,000. Failing of reelection as editor at the 1868 GENERAL CONFERENCE, he was appointed as pastor of Trinity Church, CHICAGO, in October of that year. In March, 1869 he transferred to the BALTIMORE CONFERENCE and was assigned to the Charles Street Church, BALTIMORE. During three years there he helped to build the Mount Vernon Church of that city. In March, 1872, the conference sent him to Metropolitan Church, Washington, D. C., and elected him a delegate to General Conference (an honor accorded him three times previously by other conferences). Two months later the General Conference elected him as one of the general missionary secretaries of the church. Eddy was known as a strong preacher. Alive to all public issues in church and state, he was a forceful writer. During and after the Civil War, his editorials were not at all conciliatory toward the South or the Southern Methodist Church. He supported the Union and was zealous for the advancement of the M. E. Church. He died in New York City, Oct. 7, 1874.

General Minutes, ME.

Minutes of the Baltimore Conference, 1875.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

EDENS, ARTHUR HOLLIS (1901-1968), American University president and foundation executive, was born at Grove, Tenn., Feb. 14, 1901.

He received his training at Cumberland Mountain School, Crossville, Tenn.; EMORY UNIVERSITY; the University of Chicago; and Harvard University, where he received a Ph.D. degree in 1949. Eight universities and colleges conferred honorary degrees upon him.

He taught in Cumberland Mountain School, 1926-27; assistant principal, 1929-30; principal, 1930-37; was division executive and associate dean of Emory Junior College, Valdosta, Ga., 1937-42. He was dean of the undergraduate division of Emory University, 1942-44; associate professor of political science, 1944-47; dean of administration, 1946; was vice chancellor, University System, State of Georgia, 1947; associate director of the General Education Board, Rockefeller Foundation, 1948; president of DUKE UNIVERSITY, 1949-60; executive director Mary Reynolds Babcock Foundation, Inc., in 1961.

He served as member of the advisory board Air Training Command, 1954-56; president, National Commission on Accrediting, 1954-60, Southern University Conference, 1958-59; member U. S. Advisory Commission on Educational Exchange, 1954-60. Trustee of Emory University, 1963 to 1968. Member executive committee of the North Carolina Fund, 1963-68. Member of the National Association Schools and Colleges of The Methodist Church (president, 1954); Southern Association of Colleges and Secondary Schools (executive committee, 1949-53, 57-60); American Academy Political and Social Science, Academy of Political Science, American Political Science Association. He was a member of the Southeastern Jurisdictional Conference of The Methodist Church in 1956 and 1960.

He was married to Mary Kathleen Bussell on Dec. 24, 1930.

Edens moved to Atlanta after retiring from his work with the Babcock Foundation and became an active member of the Board of Trustees of Emory University. He died Aug. 7, 1968. After his death, the Board of Trustees of Emory said of him: "Dr. Edens' impressive stature, his rugged features, his commanding voice, and his wise words combined to give him the image of great strength of character . . . reflecting the inner strength of this good Christian man."

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church. 1966.

J. MARVIN RAST

EDGEHILL COLLEGE, Belfast, Ireland. Theological training for the ministry of the Methodist Church in Ireland was transferred in 1919 to Edgehill, purchased in that year from the METHODIST COLLEGE where it had hitherto been undertaken. The 1926 Methodist College Act of the Parliament of Northern Ireland effected the legal separation of this theological department from the Methodist College itself. In 1951 Edgehill College was recognized as a constituent college of Queen's University, Belfast, in its faculty of theology. There were eleven theological students in residence in 1966, and their course of studies is a joint one with Assembly's College of the Presbyterian Church of Ireland. Edgehill is also used as a residential hostel for lay students at Queen's University. Principals of Edgehill have been John C. Robertson, 1920-31; Alexander McCrea, 1931-43; WILLIAM L. NORTHRIDGE, 1943-57 and 1961-62; R. Ernest Ker, 1957-61; and Richard Greenwood, 1962-

FREDERICK JEFFERY

EDISON, MINA MILLER (1865-1947), American lay woman and wife of Thomas A. Edison, the inventor, was born at Akron, Ohio. Her father, LEWIS MILLER, was associated with Bishop JOHN H. VINCENT and JESSE LYMAN HURLBURN in the founding of the CHAUTAUQUA Assembly. She attended Mrs. Johnson's Seminary in Boston, Mass., where she met a young inventor, Thomas A. Edison, at the home of friends. After he had taught her the Morse code, a whirlwind courtship followed, and a proposal of marriage by use of the code. Their marriage took place in Akron on Feb. 24, 1886. A daughter and two sons were born to them. One son, Charles, served as governor of NEW JERSEY from 1941-43. Mrs. Edison was for many years an active and generous member of the

ORANGE (N. J.) Methodist Church. She died on Aug. 24, 1947 and is buried beside her husband at Glenmont.

New York Times and *Newark* (N. J.) *Evening News*, Aug. 25, 1947.

HENRY L. LAMBDIN

EDITORS, CHURCH, and PUBLISHING AGENTS. From its beginnings Methodism has encouraged and been instrumental in publishing "books, tracts, and periodicals." JOHN WESLEY saw the great value of providing Christian literature to his constituency, and, indeed, to everyone. He abridged and published many devotional and religious books of his time, and wrote articles, tracts, letters, and sermons which today fill many volumes of his *Works*.

During his lifetime, Wesley selected various persons to assist him in managing the book interests and in printing his magazine; but he, himself, was editor of the magazine, and all books were published under his immediate inspection. After his death, the publishing interests devolved upon the Conference, and from time to time that body elected a BOOK STEWARD who had general charge of the work. With the development of the publishing business, certain changes in organizational procedures and editorial supervision came about. (See CONNECTIONAL EDITOR.)

With the beginning of the Book Concern in America in 1789 for the publication of books—and in time church papers and periodicals—there arose a need for competent persons to act as editors. Since the business was church-centered, the men usually selected were clergymen, who by reason of personal talent or disposition had a gift for editorial work. There was some question in early days as to the wisdom of appointing ministers to be editors, and GENERAL CONFERENCE records reveal many debates dealing particularly with the question of how many times an editor might be reappointed to his post in an itinerant ministry. Indeed, it is said that one reason PHILADELPHIA asked for the removal of the Book Concern to another city was in order that the Book Steward, EZEKIEL COOPER, might be forced to "travel" as did the other itinerants. JOHN DICKINS, who first managed the Book Concern and who really began it, was appointed again and again by ASBURY to stations in Philadelphia so that he might continue to live there and manage the Book Concern. As other ministers had to move every two or three years, they murmured at this specialized treatment for Dickins and later for Ezekiel Cooper. To rectify this seeming injustice, Philadelphia requested the removal of the Book Concern to another city. NEW YORK and BALTIMORE both bid heatedly for it, with New York winning by a very slight majority.

Subsequently, editors were elected by the General Conference to have charge of the official publications of the church, and the bishops were "requested" to appoint them to their position. However, the situation which Asbury faced with Dickins in Philadelphia continued to arise in the General and annual conferences, and eventually editors were placed in a special category with no time limit as to the number of years they might serve.

Late in the life of the Methodist Episcopal Churches, the connectional editors were not always elected by the General Conference, but by the respective Book Committees of the Churches, who also were allowed to fill vacancies between sessions of the General Conference. At unification in 1939, the Board of Publication (which took the place of the former Book Committees) was directed to elect the Publishing Agents, the BOOK EDITOR, and the

Editor of *The Christian Advocate*. The editor of church school publications was to be elected by the BOARD OF EDUCATION of the church. A periodical, *The Methodist Review*, had been discontinued by that time, but *Religion in Life*, the successor of the *Reviews*, was ordered to be published by the Publishing House with the Book Editor as its editor.

American Methodism has been blessed with some truly great editors, and the *Christian Advocate*, when managed by such minds as Bishop FOWLER, JAMES BUCKLEY, or the *Nashville Advocate* by E. E. HOSS, or *The Methodist Reviews* by thinkers like MILEY or SUMMERS or TIGERT, made a great impact upon the thinking of the church. It was said in the M. E. Church that people did not know what to think about current affairs until they read Buckley's editorials each week.

Publishing Agents, first called Book Stewards, at first had large responsibilities in the editorial field. When these appointments were made, the second person named was known as the "Assistant," until 1872, when the two agents were made co-ordinate. In 1916, when three agents were elected, these were also made coordinate.

Only ministers were selected for these positions until 1872 when JOHN M. PHILLIPS was elected. Since then other laymen have been chosen. At the time of unification, a clerical agent and a lay agent were elected to share the responsibilities and duties of the office. In practice the clerical agent acted as liaison man for the general church connection and the lay agent carried on the publishing activities. The M. E. General Conference of 1912 unified the two separate Book Concerns, as they had been since the CINCINNATI office had been established in 1820-24. There became again one Book Concern with headquarters and publishing houses at New York and branches at Cincinnati and CHICAGO. (See Appendix for list of editors and publishing agents.)

J. P. Pilkington, *Methodist Publishing House*. 1968.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

EDITORS, CONNEXIONAL Br. (See Connexional Editors Br.)

EDMONTON, Alberta, Canada. GEORGE McDUGALL, founder of Methodism in Alberta, began to visit Fort Edmonton regularly in 1862. Nine years later he became superintendent of the Edmonton mission. During the year 1872-73 he built the first Methodist and indeed the first Protestant church in Edmonton, a small frame building, with a pulpit constructed by him. The first congregational meeting was held on Jan. 12, 1874, at which time the people committed themselves formally to the extension of missions, especially to the Indians of the western territories.

In 1875, McDougall left his foundation, but services continued regularly. In 1892, the old church, which survives as a shrine, was moved and a new church named McDougall Church was constructed. As the city grew, Grace Church was founded in 1905, with the future United Church moderator, AUBREY S. TUTTLE, as its first minister. In 1910, the present McDougall Church was opened by its growing congregation. At Union in 1925, it became McDougall United Church.

Throughout its existence, McDougall Church has sought to play a role commensurate with its place in what after 1905 was the capital of Alberta. It has supported Alberta

College, an important Methodist and United Church institution; it has inspired the mission to the Indians, and it has helped to keep alive an awareness of the history of the west. This was symbolized most aptly by the fiftieth anniversary celebration in which participated the sons of HENRY STEINHAUER, two daughters of George McDougall, PETER ERASMUS and JOHN MACLEAN, all of whom were associated with the conversion of the Indians. When, in 1960, the General Council of the United Church met in McDougall Church, it was able to recall and to celebrate a century of Christian activity in the western provinces.

Nineteenth Anniversary of McDougall United Church. Edmonton, 1961. G. S. FRENCH

EDMUNDS, ARTHUR (1872-1961), South African missionary, was born at Hulcott, England in 1872 and came to SOUTH AFRICA in 1896. After periods of service in Zululand, East London and Idutywa, he was sent to Palmerton, Western Pondoland, where he spent thirty-two years (1909-1940). Palmerton was located in a primitive tribal area sometimes termed "the Siberia of the ministry." Edmunds set out to evangelize the circuit and later established an Evangelists' Training Center which offered a six-month course to men from all over South Africa. The need for Christian literature in the vernacular led him to establish the Palmerton Press of which he was editor, publisher and manager. Among its publications was his *Xhosa* commentary on Ephesians and the magazine *Indada-zovuyo* (Joyful News) which circulated throughout the country. After his retirement in 1940, Edmunds edited a cyclostyled magazine, *Opportunity*, and served five years as a prison chaplain. He died near Benoni, Transvaal, on May 23, 1961.

G. Mears, *Arthur Edmunds—Servant of God* (Methodist Missionary Monograph).
Minutes of South African Conference, 1961. G. MEARS

EDMUNDSON, JONATHAN (1766-1842), one of Wesley's preachers, was born in 1766. With the idea of entering the ministry of the Church of England, he graduated as M.A., but having joined the Methodist society, he became an itinerant preacher in 1786. He was secretary of the WESLEYAN METHODIST MISSIONARY SOCIETY, 1814-15, and president of the Conference in 1818. He was the author of a number of books, including *Short Sermons* and *An Essay on the Christian Ministry*. He died on July 7, 1842.

Minutes of Wesleyan Methodist Conference, 1842.
G. Smith, *Wesleyan Methodism*. 1857-61. G. ERNEST LONG

EDNEY, SAMUEL (1768-1844), the first American Methodist preacher appointed west of the Blue Ridge Mountains, was born in Pasquotank County, N. C., in 1768, licensed to preach in 1790, and ordained by Bishop ASBURY in 1813. He served successively the New Hope, Bladen, Swannanoa and Yadkin Circuits, and then settled in Henderson County, N. C., where the community and church of Edneyville bear his name. As a local preacher, he was postmaster and also served for forty years as a Justice of the Peace. Asbury visited him several times and referred to him about a dozen times in his *Journal*.

Samuel Edney married Eleanor (Nellie) Mills, daughter of William Mills, an exhorter and a friend of Asbury's. Mills lived in Henderson County, where his name is per-

petuated in Mills Chapel, Mills River, Mills Gap, Mills Spring and other spots.

Edney died on Sept. 17, 1844, and was buried at Edneyville.

W. L. Grissom, *North Carolina*. 1905. LOUISE L. QUEEN

EDUCATION, U.S.A. American Methodists begin consideration of their work in education by recognizing their indebtedness to John Wesley for this concern. A graduate of Christ Church at Oxford, Wesley was himself one of the great scholars eighteenth century England produced. While his name is generally associated with evangelism, it is inseparably connected also with the beginnings of Methodist education. He belongs high on the list of pioneers who created an interest throughout the English-speaking world for the education of the masses.

Some of the first Methodists migrating from England to America brought to this land Wesley's concern for education. Among them was JOHN DICKINS, a Methodist preacher who had attended Eton in England. As early as 1780 Dickins began conversations with FRANCIS ASBURY about establishing a school along the plan of KINGSWOOD SCHOOL, perhaps to be called "Kingswood School in America."

THOMAS COKE arrived in America in 1784 with the commission from John Wesley which enabled the Methodists of the United States to organize into a church. One of the first agreements which he and Asbury reached concerned the establishment of a school. Asbury, however, did not agree with Coke on the nature of the projected school. He preferred an academy similar to Kingswood; Coke argued for a college. The decision was left to the organizing conference itself—the CHRISTMAS CONFERENCE—and on January 1, 1785, it voted to establish a college. Again, when no agreement could be reached on a name, a compound one—COKESBURY—incorporating the names of the two bishops, Coke and Asbury, was proposed and adopted.

The site chosen, Abingdon, Maryland, was about twenty-five miles north of Baltimore. A three-story brick edifice, begun in 1785, was not completed until 1789. School work, however, started in December, 1787, with twenty-five students.

The *Discipline* of the M. E. Church (1789) contained a detailed announcement of three aims of the college: (1) the education of the sons of married preachers; (2) the education and support of poor orphans; (3) the establishment of a seminary "for the children of our competent friends where learning and religion may go hand in hand."

While the institution was called a "college," it was one in name only. Its curriculum was taken from Wesley's Kingswood. The strict and impractical rules which Wesley laid down for the Kingswood boys were also incorporated.

From the outset Cokesbury became a heavy burden upon Asbury. Only through his persistent efforts were the funds raised to erect the building. It is said that he personally secured from \$75,000 to \$100,000. When fire destroyed the building at Abingdon in 1795, the school was relocated in Baltimore. Here a building purchased for \$22,000 was used for almost a year before it also burned.

If the first educational efforts of early Methodism seem to have been fraught with mishaps and failure, some encouragement may be gleaned from the students sent out. In the nine years of its existence Cokesbury probably

never enrolled more than 400 students. Yet two of them became United States senators; one was secretary of the United States Senate for twenty-five years; and another is included in the list of founders of WESLEYAN UNIVERSITY. Others found places in many enterprises of the church and state.

Asbury's first interest in education centered in conference academies. He desired for the church a system of secondary education consisting of a boarding academy in each conference. He himself led in the organization of such schools in Virginia, North Carolina, South Carolina, Kentucky, and Georgia. In 1816 a further effort was made to establish a college in Baltimore bearing Asbury's name, but it could not secure adequate financial support and closed after about two years of operation. This was the last educational effort for the Methodists of the Asbury era. Further development of educational institutions had to await the coming of new leadership.

During the early part of the nineteenth century the youthful church continued to move forward and to plan for its future. Its cultural level had risen rapidly; and in keeping with the change in character, new leaders appeared. The General Conference of 1820 adopted a resolution asking each one of its annual conferences to establish a literary institution within its bounds. The first response to this was made by the Kentucky and Ohio conferences in the chartering of Augusta College, Augusta, Ky., in 1822. The location of the school on the Ohio River enabled it to reach beyond its own conferences and to draw students from the Middle West and South. It had on its faculty some of the church's ablest men, including MARTIN RUTER, HENRY B. BASCOM, JOHN P. DURBIN, and JOSEPH TOMLINSON. Among its former students were RANDOLPH S. FOSTER, the first president of NORTHWESTERN UNIVERSITY and a bishop of the M. E. Church; JOHN M. MILEY, professor of systematic theology at DREW SCHOOL OF THEOLOGY; and Alexander Doniphan, one-time governor of Missouri and a general in the United States Army serving during the war with Mexico. The college closed in 1849.

The church was now committed to an educational program, and the educational movement spread with Methodism into every part of the nation. Before the Civil War, over 200 Methodist schools had been started in thirty-three of the thirty-four states. (Thirty-three of the schools founded between 1830 and 1861 had attained, by 1961, a century or more of service.) It has been estimated that, since Cokesbury, Methodism has had connections in one way or another with at least 1,000 schools. When the three main branches of Methodism united in 1939 to form The Methodist Church, educational institutions included nine universities, nine theological schools, sixty-seven senior colleges, twenty-seven junior colleges, seventeen secondary schools, and five schools with special classifications.

The war of 1861-65 adversely affected all of the colleges of the M. E. Church, South. With only one exception, its colleges for men closed. Ten institutions were completely destroyed, and many suffered severe losses of their educational plants and equipment. In addition, the small endowments accumulated were wiped out.

The war laid waste the economy of the Southern states, leaving them with limited means to rehabilitate their educational work. The M. E. Church, South, moved into this educational vacuum and projected plans for a program of secondary education. The General Conference urged the

establishment of such schools in every presiding elder's district. Between 1860 and 1920, 187 academies were started by annual conferences of the M. E. Church, South.

One of the outstanding educational achievements of this church was the founding of a central institution, VANDERBILT UNIVERSITY, to serve the church. This university became the most powerful single influence in hastening the South's educational development. Not only did it serve the church with its graduate and professional schools, but its theological school furnished almost all of its professionally trained ministers. The university took the lead in forming the Southern Association of Schools and Colleges, the accrediting agency for the Southern region of the United States. To this association must go the credit for upgrading all collegiate work in the South and insisting that the institutions which call themselves colleges do the kind of work the name implies.

How far the schools of the South had come after the Civil War and until 1939 is shown by the following summary:

	<i>Plant</i>	<i>Endowment</i>	<i>Indebtedness</i>
Universities (3)	\$22,568,221	\$27,667,914	\$ 516,560
Senior Colleges (26)	20,448,662	12,253,371	3,528,902
Junior Colleges (22)	5,860,315	1,365,620	835,013
Academies (20)	3,635,469	77,963	605,350
Grand Total	\$52,512,667	\$41,364,868	\$5,485,825

Since the schools of the M. E. Church did not have the problems brought by the devastation of war, they were able to continue their strong development. In 1866 the M. E. Church celebrated the hundredth anniversary of the founding of American Methodism with a special drive for funds "for those institutions and agencies to which the church has been most indebted for its efficiency." This opened the way for its educational institutions to obtain additional funds for new buildings and endowments and to make unprecedented advances.

During this period of expansion the leaders of the church found that such educational work was not adequately organized or coordinated. There were no bonds of union between institutions, and their relationship to the church's program was often casual. In 1868, the General Conference of the M. E. Church authorized the chartering of a Board of Education which was to give some supervision to the schools. At the same conference, provision was made for a loan fund for Methodist students. In time, this grew to become the largest student-loan fund held by any Protestant church. In the 1960's it was lending to Methodist students more than a million dollars annually.

The emancipation of four million slaves in the South placed upon the nation the responsibility for their education. The close identification of the M. E. Church with the emancipation movement prompted it to take the lead in Negro education. In 1866 it founded the FREEDMEN'S AID SOCIETY, and this agency became the one through which the church provided for the vocational, educational, and religious needs of Negroes. At the outset its schools undertook only primary and elementary education; but as the states developed their educational work, the church's schools were either closed or upgraded to colleges. In 1970, the thirteen institutions of higher learning founded to serve Negroes included not only some of the church's strong colleges but also such important professional schools

as MEHARRY MEDICAL COLLEGE, Nashville, Tenn.; and GAMMON THEOLOGICAL SEMINARY, Atlanta, Ga. These two institutions have been foremost in furnishing medical and theological education for Negroes.

Three of the liberal arts colleges related to The Methodist Church were founded by the Methodist Protestant Church—ADRIAN, HIGH POINT, and WESTERN MARYLAND. WESLEY THEOLOGICAL SEMINARY was the official seminary of that church; it was called Westminster Theological Seminary and located in Westminster, Md. It was moved to Washington, D. C., in 1958. Other schools were founded by the M. E. Church in Texas, Kansas City, and Ohio. The one in Texas, a junior college, was made a part of SOUTHWESTERN UNIVERSITY (Georgetown, Texas) after unification and was later sold to another denomination. The school in Ohio merged with Adrian College in 1916. The three remaining colleges mentioned above have, since the unification of the three branches of The Methodist Church, experienced unusual growth and are fully accredited by their regional accrediting associations. The value of their endowments and physical plants increased from a total of \$4,390,749 in 1939 to \$35,946,814 in 1970.

American universities have had their greatest growth and expansion during this century. At the turn of the century, 1900, the total enrollment in the universities was less than six thousand. The Methodist universities have had their largest development since the Second World War and now represent the most influential group of church-related universities in the United States. They are strategically located in great centers which have offered unusual opportunities for growth and development. Two of them, DUKE at Durham, N. C., and EMORY at Atlanta, Ga., were made possible through the benefactions of the Duke and Candler families. Legal ties which relate Methodist institutions to the church vary. In some instances the ties may be described as moral and historical, not legal.

In 1968 twelve theological schools served The Methodist Church. These schools exist for the whole church, and about one-third of their income is received from the COUNCIL ON WORLD SERVICE, the general funds of the church. The slow development of theological education in The Methodist Church is due to the adverse attitude that Methodist leadership for many years took toward the professional education of Methodist ministers. Traditionally the education of Methodist preachers was to parallel and be a part of their practical work in the ministry. As late as 1939 more than half of all ministers qualified for membership in annual conferences by taking the conference "course of study"; they had received no formal training in theological schools.

All institutions listed are fully accredited except the ones mentioned as having "limited accreditation." Anyone desiring information about the accreditation of an institution listed as not meeting all of the standards should correspond directly with the institution. The Division of Higher Education of the Board of Education of The United Methodist Church (Box 871, Nashville, Tennessee) prepares annually a full report on each institution covering enrollment, financial operation, etc. This data is available upon request.

Currently, Methodist interest in educational institutions centers in universities, theological schools, senior and junior colleges. Yet at one time the church's concern in education included a large number of academies. Fre-

quently these are compared with the secondary schools of our day, but actually they were broader and many of them attained a standard of excellence far beyond the diversified tax-supported high schools. It would be difficult to ascertain how many academies have been operated by American Methodism since Asbury's day. A list published in 1886 showed 84 academies owned and operated by the M. E. Church (Cummings, *Early Schools*, pp. 426-27); between 1860 and 1920, 187 academies were started by annual conferences of the M. E. Church, South (*History of American Methodism*, iii, p. 227).

At least a third of the ninety-seven senior and junior colleges had their beginnings as academies. The list of secondary schools related to The Methodist Church contains only six which were developed by annual conferences, and all but one of these are in the Northeastern Jurisdiction. Only one is coeducational. Eight mission secondary schools are operated by the Board of Missions.

The decades of the 1950's and 1960's registered great advance in theological education in The Methodist Church. Two new schools were established in Ohio and Kansas, and two others were relocated—the SCHOOL OF THEOLOGY AT CLAREMONT (California), and WESLEY THEOLOGICAL SEMINARY, Washington, D. C. Gammon Theological Seminary, which had furnished the professional training for Negroes entering the Methodist ministry, formed the nucleus for the Interdenominational Theological Center that was at last report serving four of the principal Negro denominations of the United States.

Since 1939 the physical plants of all of the theological schools in the United States have been enlarged and improved. BOSTON UNIVERSITY SCHOOL OF THEOLOGY moved into a new building made possible by a substantial grant from the Crusade for Christ movement of 1944, and the school of Theology at SOUTHERN METHODIST UNIVERSITY was completely rebuilt through the benefactions of Mr. and Mrs. JOE L. PERKINS (see PERKINS SCHOOL OF THEOLOGY). The Kresge Foundation's gift of \$1,500,000 to Wesley Theological Seminary, Washington, D. C., opened the way for a new plant on the campus of AMERICAN UNIVERSITY.

The UNIVERSITY SENATE is one of the most important educational bodies in The United Methodist Church. Created by the General Conference of the M. E. Church in 1892, it serves as the official accrediting agency of The United Methodist Church. By an act of the uniting conference in 1939, the senate was made a part of the united church. The legislation authorizing it requires that its membership be made up of practical educators qualified to deal with the academic administrative affairs of higher education. The senate meets annually to accredit the church's schools and to give special attention to the problems emerging in connection with the church's educational program. The senate was the accrediting agency founded in the United States. Myron F. Wicke in his *Brief History of the University Senate of The Methodist Church* (Nashville: Board of Education, The Methodist Church, 1956) says, "The history of American education can be traced in the actions and studies of the University Senate. In educational principle and practice, this senate was usually in the vanguard."

In the quadrennium opening in 1956, The Methodist Church recognized the importance of strengthening its relationship to its educational program. At the General Conference held in that year, a church-wide program was outlined emphasizing the place of education in the strat-

egy of the church. A special appeal was then made to the church to increase its giving for its educational institutions. This movement lifted church support to an unprecedented level and enabled the institutions to meet the increased demands placed upon them by the enlarged enrollments.

In 1970 there were eight universities, eighty-three senior colleges, twenty-one junior colleges, fourteen theological schools, seventeen secondary schools, and four of miscellaneous classifications related to The United Methodist Church. These schools are held in trust for the church by boards of trustees. In most of the institutions the majority of the trustees are elected or confirmed by some authorized agency of the church, such as the general, jurisdictional, or annual conference. In 1970, the combined assets of these institutions for plant, equipment, and endowment amounted to \$2,100,000,000. It took 175 years for the institutions to acquire a billion dollars in assets. Since 1959 they have been adding approximately \$100,000,000 annually.

Schools Closed Since the Unification in 1939. The list of all the schools formerly operated by the three Methodist bodies that came together at unification in 1939 would be a lengthy one. With a few exceptions all of the schools that suspended operation prior to 1939 are omitted. (For a list of those discontinued prior to 1939, see Simpson's *Cyclopaedia of Methodism* and Cummings' *Early Schools of Methodism*. Data on many of the closed institutions are also available from the Division of Higher Education, the Board of Education of The United Methodist Church.)

The following schools identified with the three branches of The Methodist Church at the time of unification are no longer in existence or are operating independently of church support:

METHODIST EPISCOPAL CHURCH

Baxter Seminary, Baxter, Tenn., founded in 1910, sold to the Board of Education, Putnam County; now the Harry L. Upperman High School, named in honor of the president who served from 1923 until the school was sold. *Cazenovia College*, Cazenovia, N. Y., since 1943 an independent junior college.

Chicago Training School. Merged with Garrett Biblical Institute, now Garrett Theological Seminary.

Drew Seminary for Women, Cornell, N. Y., a secondary school for girls. Closed. Property now owned by *Guide Posts*, a widely circulated Christian monthly publication.

East Greenwich Academy, East Greenwich, R. I. Closed in 1943.

Gilbert Academy, New Orleans, La., a coeducational secondary school for Negroes. Closed and property sold; assets turned over to Dillard University.

Jennings Seminary, Aurora, Ill. Closed, 1943.

Kansas City Training School became a senior college (see National College) and in 1965 turned property over to Saint Paul School of Theology.

University of Southern California, Los Angeles, Calif. *Wesleyan University*, Middletown, Conn.

METHODIST EPISCOPAL CHURCH, SOUTH

Blackstone College, Virginia, closed in 1944. Property is owned by the Virginia Conference.

Lander College, Greenwood, S. C.

Morris Harvey College, Charleston, W. Va. (see West Virginia Wesleyan College).

University of San Antonio, San Antonio, Texas. Sold to

Trinity College, Presbyterian Church, 1943. Now Trinity University.

Weatherford College, Weatherford, Texas.

METHODIST PROTESTANT CHURCH

Westminster College, Tehuacana, Texas.

American Junior Colleges. 1968.

American Universities and Colleges. 1968.

A. W. Cummings, *Early Schools of Methodism*. 1886.

E. S. Bucke, *History of American Methodism*. 1964.

Albert Keiser, ed., *College Names and Origins*. New York: Bookman Associates, Inc., 1952.

Yearbook of the Board of Education, UMC. 1970.

JOHN O. GROSS

EDUCATION, E. U. B. The Board of Christian Education of the E. U. B. Church was responsible for the program and work of Christian education, as directed by the GENERAL CONFERENCE, through the Annual Conference Boards and the Commission on Christian Education in the local church.

The educational program of the local congregations was integrated and unified through the church's PROGRAM COUNCIL. This program included all the educational emphases and activities of all the general departments and interests, such as evangelism, stewardship, missions, Christian social action, and Bible instruction. The program was developed as a comprehensive, unified, and coordinated Christian education program for children, youth, young adults, and adults in local congregations.

The objective was "that all persons be aware of God through his self-disclosure, especially his redeeming love as revealed in Jesus Christ, and that they respond in faith and love to the end that they may know who they are and what their human situation means, grow as sons of God rooted in the Christian community, live in the spirit of God in every relationship, fulfill their common discipleship in the world, and abide in the Christian hope."

The membership of the General Board consisted of ninety-two members and was inclusive of bishops, general board secretaries, persons of special competence in education, the annual conference directors of Christian education, and members elected at large. For functional purposes the membership was divided into three divisions: Local Church, Higher Education, Curriculum Research and Development. It was within these Divisions that the educational work of the church was carried forward.

The Division of the Local Church had the responsibility for the development and promotion of program and gave program guidance for use in the educational ministry of the church. It also devoted itself to studying, supervising, strengthening, and extending its ministry of study, worship, fellowship, and service.

The Division of Higher Education was responsible for the initiation and coordination of denominational policy related to collegiate education, the ministry of the church, theological education, pastoral services, and recruiting for church occupations. The policies affecting the colleges and the seminaries were developed in consultation with their presidents and the trustees.

The Division of Curriculum Research and Development had the responsibility for curriculum research, for the development of curriculum design (including objectives), for the approval of outlines and courses of study, and for the catechetical and doctrinal instruction courses.

The Church Curriculum Committee operated through the Board of Christian Education in behalf of the other boards and agencies of the church. The Committee was charged with the responsibility to take the necessary steps to build a curriculum based on the approved design, including descriptions of teaching-learning experiences for children, youth, young adults, and adults. This curriculum included teaching-learning units in all the areas of the church's educational ministry.

The Youth Fellowship operated as an auxiliary unit of youth through the Youth Department. Men's Work was related to the Adult Department but operated with lay officers and an independent budget. However, they correlated their programs and projects with the Adult Department and Adult Work Council of the Program Council.

The Board of Education as it was in 1968 at the time of Union with The Methodist Church came about on November 16, 1946, in the union of the EVANGELICAL CHURCH and the CHURCH OF THE UNITED BRETHREN IN CHRIST, to form the E. U. B. Church.

The Church of the United Brethren in Christ was organized in 1800, without any master plan or design for the organization of boards or agencies. The policy seemed to be to allow the need and time to dictate the type of organization and its purpose.

Sunday schools were established very early by leaders of the young denomination. The General Conference of 1865 established a Sunday School Association and a Brotherhood as a lay movement. The first General Secretary was Colonel Robert L. Cowden, who served for thirty-six years. Under his dynamic leadership many local organizations were established. This same General Conference authorized and elected a Board of Education which brought into being a theological seminary which is now known as UNITED THEOLOGICAL SEMINARY, Dayton, Ohio.

The work of Christian Endeavor began in 1890, under the guidance of Professor J. P. Landis. It did not have a full-time secretary until the General Conference of 1913.

At the General Conference in 1929 a Board of Christian Education was formed which included the Sunday School Association, the Brotherhood, Youth Work or Christian Endeavor, and the Board of Education. This new Board found itself involved in fifteen areas of program to be integrated, correlated, and unified. This pattern continued to function in the church until the time of union with the Evangelical Church in 1946.

The EVANGELICAL ASSOCIATION began as a denomination around 1803, during the time when preaching was in great evidence to the neglected PENNSYLVANIA German farmers. There were about 300,000 immigrants who were in the process of migration to this new nation. The preaching movement spread rapidly, and later they called themselves The Evangelical Association. No special attention was given to organization, for men were burdened for the souls of others and temporal organizations were of little concern. The first officially sponsored Sunday school was in Lebanon, Tenn., in 1832.

Long after the General Conference of 1879 heard that "the steam is up and the train is moving with a velocity hitherto undreamed of," so a General Secretary was elected and Sunday School Conventions began to increase rapidly with emphasis on Bible courses for lay leaders.

The first young people's society came into being on Sept. 13, 1880, and was known as the "Jugend Bund."

Thus, two groups were created—a Youth Department and a Sunday School Department. They continued in this way until 1919.

An unfortunate division arose among ministers over some temporal governing problems. Thus, two denominations emerged—The Evangelical Association and the UNITED EVANGELICAL CHURCH. A seminary was established at Naperville, Illinois, in 1873; and another seminary, United Evangelical, was organized at Reading, Pa., around 1905. The latter school was united in 1954 with Bonebrake Theological Seminary to form United Theological Seminary, located at Dayton, Ohio.

On Oct. 14, 1922, the newly merged Evangelical Church, which was comprised of the Evangelical Association and the United Evangelical Church, reunited and set in operation the plans for a Board of Christian Education and Evangelism at the three levels: general, annual conference, and local church. The purpose of this new Board was "to foster, promote, correlate, supervise, and make effective the work of religious education as done in and by the local church and to promote the work of the Sunday schools, the Evangelical Leagues of Christian Endeavor, vacation church schools, weekday schools of religious education, leadership training, catechetical instruction, pastors' classes, boys and girls clubs and kindred agencies, camp conferences, summer assemblies, conventions, summer schools, life work, vocational guidance, ushers' associations, etc." This organizational pattern continued in operation until 1946 when union took place with the Church of the United Brethren in Christ, and the newly organized Board became operational. In 1968 the E.U.B. Board of Education and that of The Methodist Church were merged into one Board for The United Methodist Church.

E. CRAIG BRANDENBURG

EDUCATION, BOARD OF. The earliest organized agency in American Methodism concerned with the Christian education of children, youth, and adults was the Methodist SUNDAY SCHOOL UNION of the M. E. Church. It was organized in 1827 with NATHAN BANGS as the corresponding secretary. It was concerned with promoting Sunday schools and providing literature for them. A *Children's Magazine* was started in the same year. Soon there was also a *Youth's Instructor*, and by 1844 there were 352 different titles of tracts. A *Sunday School Advocate* was started in 1841, and 1844 was the first time the GENERAL CONFERENCE recognized its obligation to provide funds for a general agency to promote Sunday schools, though it was another seventy-five years before the church began to plan for professional leadership in such work.

When the M. E. Church, South, met in General Conference in 1846, it elected T. O. SUMMERS editor of a proposed Sunday school paper, which was finally launched in 1851 as *The Sunday School Visitor*. In 1854 the General Conference created a Sunday School Society, and in 1858 it authorized a "Corresponding Secretary for the Sunday School Society . . . to encourage the formation of Sunday schools, and to take collections for the distribution of Sunday school literature." But it abolished the Society in 1866.

Meanwhile, in the M. E. Church the Sunday School Union made remarkable gains, reporting in 1857 that "During the last eleven years nearly *eighty-nine per cent* of the net increase of our church membership has been

derived from our Sunday Schools." Leaders in this work were DANIEL P. KIDDER, Daniel Wise, and JOHN H. VINCENT (later bishop). By 1868 there were one and a quarter million pupils, officers, and teachers in more than seventeen thousand Sunday schools.

In 1868 the M. E. Church set up a Department of Sunday School Instruction, with chief emphasis on the training of teachers; and a Board of Education to supervise schools and colleges. In 1870 the Southern Church set up a permanent Sunday School Committee of five members, with the Sunday school editor as chairman.

In 1870 the General Conference of the M. E. Church, South, created a Department of Sunday School Literature and Requisites and an office of General Sunday School Secretary. It was filled until 1875 by ATTICUS G. HAYGOOD (later bishop), who was followed by W. C. E. CUNNINGHAM, both of whose tasks were primarily editorial.

Toward the end of the century both episcopal Methodisms established EPWORTH LEAGUE boards to look after this phase of youth work. In 1894 the Southern Church created a General Sunday School Board of which the Sunday School Editor served as general secretary.

The M. P. Church created a Department of Sunday School Literature in its Board of Publication in 1884, with J. F. Cowan as the first executive, followed by C. E. Wilbur. In 1908 a Board of Young People's Work was created to supervise both Sunday schools and Christian Endeavor Societies, with CHARLES H. HUBBELL as general secretary.

In 1904 the M. E. Church merged its work with colleges (Board of Education), with Negroes (FREEDMEN'S AID SOCIETY), and Sunday schools (Sunday School Union), into a Board of Education, Freedmen's Aid, and Sunday Schools. Four years later, however, the consolidation was rescinded and the former boards reinstated, except that the Sunday School Union became a Board of Sunday Schools.

Among leaders in this work were such persons as JESSE L. HURLBURT (Hurlburt's *Story of the Bible*), T. B. NEELEY (later bishop), JOHN T. MCFARLAND, DAVID G. DOWNEY, EDGAR BLAKE (later bishop), and WADE CRAWFORD BARCLAY.

In 1922 the work of Christian education at the local level in the Southern Church was divided; E. B. CHAPPELL was elected editor of church school publications, and JOHN W. SHACKFORD was elected the general secretary of the General Sunday School Board. Strong support of the program was given by JAMES ATKINS, later bishop. College work was carried on in a general Board of Education.

In 1924 the M. E. Church merged its Boards of Sunday Schools, of the Epworth League, of Education, and of Education for Negroes into a single Board of Education, continuing all the tasks of the predecessor boards. It had four departments: Schools and Colleges, Education for Negroes, Church Schools, and Epworth Leagues. Four years later the Board was reorganized into two major divisions: Educational Institutions and Religious Education in the Local Church. Church school publications were related to the Methodist Book Concern. During the years of 1924-28 local church schools gave heavily to missions (over \$1,500,000); to the student loan fund (nearly \$250,000); and to the Centenary Movement (\$10,000,000 pledged). Leadership training was widely sponsored. From 1928 to 1932 more than 520,000 persons joined the church through the church schools and Epworth Leagues,

and members of these groups gave nearly \$6,000,000 to benevolences. The National Council of Methodist Youth became a dynamic factor in the life of the church.

Leaders of the educational work in these—and later—years included FREDERICK C. EISELEN, Frank A. Lindhorst, Roy E. Burt, John C. Irwin, N. F. Forsyth, Corliss P. Hargraves, H. D. Bollinger, Joseph W. Bell, Franklin H. Littell, and Edward D. Staples.

Meanwhile, changes were occurring in the M. E. Church, South. One of the greatest impacts was in the area of leadership training under the leadership of Dr. Shackford; JOHN Q. SCHISLER says the record in that regard was "perhaps unsurpassed in the annals of Protestant churches." Great strides were made in curriculum planning and production, including graded courses for children and youth. By 1928 almost half the Sunday schools in the denomination were seeking to meet a variety of standards set up by the general board, called Programs of Work. Home and foreign mission projects were strongly supported, "continuous evangelism" was carried on, and "good teaching, helpful worship, recreational and social service activities were emphasized as good in themselves and as the best means of gaining and holding members," writes Dr. Schisler.

To effect still greater coordination, the Southern Church followed the Northern branch by combining in 1930 its Board of Education (college work), Sunday School Board, and Epworth League Board under the leadership of PAUL B. KERN (later bishop). Going beyond the pattern of the Northern Church, the Southern branch included in its General Board of Christian Education the groups mentioned plus the work of preparing curriculum resources. The General Board thus had three major departments: Schools and Colleges, Local Church, and Editorial. Executive secretaries of these three departments were, respectively, W. M. ALEXANDER, John Q. Schisler, and C. A. BOWEN. Staff members in these and later years included several who gave long and outstanding service: Mary Skinner, Freddie Henry (later Mrs. John Q. Schisler), E. O. Harbin, Ina C. Brown, O. W. Moerner, M. Leo Rippey, Horace W. Williams, Frances C. McLester, Walter Towner, Rowena Ferguson.

During the decade of 1930-40 in the Southern Church more than seventy-five percent of the new members of the church came from the church school; over \$2,000,000 was contributed to missions; and over a half million credits were earned in leadership training courses.

In the M. P. Church the merger of college work (in a Board of Education) and local church work came in 1928 by the formation of a General Board of Christian Education. Staff leaders were F. W. STEPHENSON for educational institutions, and Lawrence C. Little and F. L. Gibbs for local church Christian education. At union in 1939 there were about 195,000 members of the Sunday school, about 6,000 more than the church membership. Church school publications were related to the publishing arm of the church.

At Methodist Union in 1939 one General Board of Education was created for The Methodist Church, with three divisions: Educational Institutions, Local Church, and Editorial. Many complex problems required solution, one of the chief being the fashioning of a new youth program to bring together Christian Endeavor in the M. P. Church and Epworth Leagues in the other two branches. At the local level there was created the Methodist Youth

Fellowship and at the national level the National Council of Methodist Youth.

Staff leaders in the new Board, organized in 1940, were—Educational Institutions: Executive Secretary—H. W. McPHERSON; Associate Executive Secretary—W. M. Alexander; Local Church: Executive Secretary—John Q. Schisler; Associate Executive Secretary—N. F. Forsyth; Editorial: Executive Secretary—LUCIUS H. BUGBEE; Associate Executive Secretary—C. A. Bowen.

During the period since 1940 the work of the General Board of Education made significant impact on the life of the church—and on its surrounding culture. The work of the Division of the Local Church resulted in great gains in missionary education and in missionary giving through the church school. A Church School Extension Corps enlisted sixty persons who each gave a year of service in areas crowded by war industries during World War II. A Youth Caravan program involved hundreds of youth and adult leaders in serving other youth for several summer months in many local churches across the nation. A Youth Emphasis, 1954-58, under the leadership of C. Glenn Minglehoff, reversed a declining trend in youth membership. Effective guidance was given to the church in the use of newer media, such as films, filmstrips, records, and tapes. During the years of 1948-52 church school membership increased by 630,314, and 678,670 church school pupils joined the church. Schisler retired in 1955, to be followed for eleven years by LEON M. ADKINS. In 1966 Howard M. Ham became the General Secretary of the Division of the Local Church.

Completely new curriculum resources for children, youth, and adults were prepared in the period of 1964-68, with many new types of media used in addition to print. A large volume of curriculum resources were prepared interdenominationally during this period. Special attention was given to the needs of ethnic minorities in the church's constituency. C. A. Bowen retired in 1952, and was succeeded as General Secretary of the Editorial Division (now called Division of Curriculum Resources) by Henry M. Bullock, who served until 1972.

The relation of colleges, universities, and seminaries to the church was clarified and strengthened in many ways during the years since 1940 through the efforts of the Division of Higher Education. Work with students was carried on at all Methodist campuses and at most state and private schools. A special magazine for students, *notice*, provided stimulating—and often controversial—material during this period. A loan and scholarship fund of over \$6,000,000 is in use, serving thousands of students, and has served altogether some 125,000 students. By 1971 all higher educational institutions associated with the church were accredited. A placement office assists United Methodist colleges seeking teachers, and also assists teachers who are desiring or willing to take new positions. The Division provided much leadership in the 1970's in a church-wide movement to raise \$8,000,000 for a Ministerial Education Fund. The Division assisted in 1970-72 in a church-wide effort to obtain \$1,000,000 annually in loans and grants for black students, and to raise \$4,000,000 for current operations for colleges for blacks. JOHN O. GROSS served as General Secretary of the Division from 1948 to 1965, to be followed by Myron F. Wicke, who served from 1965 to 1972.

As the church entered the seventies, its educational work was not in its most flourishing period—at least statistically—though there were many creative currents

flowing, but not all in the same direction. The nation as a whole seemed to be in an anti-intellectual mood, Church school membership and attendance were in a declining state; the cry for more effective training of Christian education leaders was heard on every hand; and the nurture of youth in the church was an especially critical problem.

The use of the church's curriculum resources was declining and under criticism on certain points. Criticism came from varied sources—those who felt resources should be more strongly oriented toward (1) a more orthodox stance, (2) a more liberal stance, (3) the concerns of ethnic and cultural minorities, (4) the new freedom of women (and thus new roles for men and women, boys and girls), (5) a less structured way of carrying on Christian nurture.

United Methodist colleges were feeling the pinch of rising costs without comparable rises in income—as they competed to provide quality education on a par with that provided by state institutions that were supported by taxation. United Methodist schools traditionally serving black students were challenged as to the need for their continued existence, and such challenges still further reduced their former sources of support. Student Christian work was possibly at its lowest ebb since organized student work began through Wesley Foundations and the Methodist Student Movement.

It was "the best of times, it was the worst of times." Whatever the future of Christian education in The United Methodist Church, it was certain to be different.

C. A. Bowen, *Child and Church*. 1960.

Thomas K. Potter, Jr., "Education-Publication: Yoked Service to Methodism." 1970. Unpublished paper in Library of The Methodist Publishing House, Nashville.

J. Q. Schisler, *Christian Education in Local Churches*. 1969.
WALTER N. VERNON

EDUCATION, British. (See MINISTERIAL TRAINING IN ENGLAND.)

EDWARD WATERS COLLEGE, Jacksonville, Florida, the first institution for higher education of Negroes in the state of FLORIDA, was chartered in 1872. Charles H. Pearce, the first presiding elder of the A.M.E. CHURCH in Florida, raised funds for this school as early as 1866. It opened its doors as (Morris) Brown Theological Institute. From 1874 to 1883 the school suspended its operation and reopened in 1883 in JACKSONVILLE. The school flourished in this location and in 1892 was renamed Edward Waters, relocated and built on its present Kings Road site. The Benjamin F. Lee Theological Seminary is located on the campus of this institution. The present president of the college is W. B. Stewart and the dean of the theological seminary is J. B. Epperson.

GRANT S. SHOCKLEY

EDWARDS, ARTHUR, JR. (1834-1901), American minister and journalist, was born in Norwalk, Ohio, on Nov. 23, 1834. He attended the Wesleyan Seminary at Albion one year, and in 1858 graduated from OHIO WESLEYAN UNIVERSITY.

The same year he joined the DETROIT ANNUAL CONFERENCE. At the outbreak of the Civil War, he was appointed chaplain of the First Michigan Infantry, and served for over two years. He saw eighteen battles including Gettysburg, and often wrote descriptive letters to the

Northwestern Christian Advocate and the Detroit papers. He was said to be the most popular chaplain in the Army of the Potomac.

Later he returned to the pastorate, and in 1864 he was made assistant editor of the *Northwestern Christian Advocate*. He became the editor of the *GENERAL CONFERENCE Daily Advocate* in 1868, and in 1872 he was elected to the editorship of the *Northwestern Christian Advocate*, in which capacity he served notably for twenty-nine years until his death. He had the instinct of a news-gatherer, and was a facile, graphic writer.

Edwards became a leading statesman of the Church. He was a member of every session of the General Conference from 1872 through 1892, and again in 1900. He served as secretary of the Detroit Conference twelve years. He was a member of the 1876 Church Hymnal Commission. In 1881 he was a delegate to the first ECUMENICAL METHODIST CONFERENCE in London, and had a part in the program. He was a member of the CENTENNIAL Conference in BALTIMORE in 1884. He gave enthusiastic support to a pioneering student work at Ann Arbor after 1886.

Arthur Edwards married Caroline Whithead in 1866. Three children were born to them. He died in Chicago on March 20, 1901.

M. B. Macmillan, *Michigan*. 1967.

Minutes of the Detroit Conference, 1901.

E. H. Pilcher, *Michigan*. 1878.

RONALD A. BRUNGER

EDWARDS, DAVID (1816-1876), American U.B. bishop and editor, was born in North Wales, May 5, 1816. When he was five, his family migrated to Delaware, Ohio. After a single year of formal schooling, he left home and wandered to Lancaster, Ohio, where he found employment in a woolen mill. At eighteen, young Edwards was converted at a United Brethren meeting in Lancaster. Soon thereafter he entered the ministry and in 1836 was ordained in the Scioto Conference Church of the United Brethren in Christ.

For several years, due perhaps in part to ill health, Edwards seemed uncertain of his calling, twice returning to wool carding, and once to business for himself.

An important change occurred in his life when the *GENERAL CONFERENCE* of 1845 elected him to the editorship of the *Religious Telescope*. He refused reelection in 1849, and the General Conference elevated him to the post of bishop. For six successive terms he was reelected to this important office. Bishop Edwards was a leader in the establishment of OTTERBEIN UNIVERSITY, and in the foreign mission enterprise. He served in virtually every district of the church, moving his home finally to BALTIMORE, Md., where, as presiding bishop over the Eastern District, he died on June 6, 1876.

Koontz and Roush, *The Bishops*. 1950.

H. A. Thompson, *Our Bishops*. 1889.

LYNN W. TURNER

EDWARDS, EDWARD (1793-1868), Wesleyan missionary in SOUTH AFRICA, was born at Deptford, Kent, England, in 1793 and was sent to the Cape in 1817 as the first assistant to BARNABAS SHAW. After three years at Leliefontein (Lily Fountain) Edwards removed to Cape Town where he recommenced Methodist services, first in a hayloft and later in a disused wine store. In 1821 he returned to Lily Fountain where he remained until 1837,

except for a short but exciting interlude in the Bechuana Mission and a brief visit to England for marriage. His next appointment was Somerset West (1837-44), where he helped establish Cape Coloured people—some of them ex-slaves—in their own homes and trades. After a period as chaplain to Cape Coloured convicts engaged in road-making near George, he spent sixteen fruitful years (1848-64) at Stellenbosch. He died on April 6, 1868.

J. Whiteside, *South Africa*. 1906.

C. MEARS

EDWARDS, GEORGE (1850-1933), British Methodist, had no schooling and began work in the fields at the age of six. His education began when he became a PRIMITIVE METHODIST LOCAL PREACHER, and to the end, he was as proud of his sixty years' preaching service as of any of the other honors which came to him in local and national politics. He was a staunch Trade Unionist and founder of the National Union of Agricultural Workers. He entered Parliament for Norfolk South, after the war had loosened the ties between the Liberals and the unions. He sat as a Labour M.P. from 1920 to 1922 and 1923 to 1924. His chief political service was in local government and he became a county alderman.

George Edwards, *From Crow-Scaring to Westminster*. London, 1922.

E. R. TAYLOR

EDWARDS, JOHN (?-1784), British Methodist, was a native of IRELAND who became one of JOHN WESLEY'S itinerant preachers in 1747. After a few years, however, he embraced Calvinistic doctrines, left the Methodists c. 1753-55, and built the White Chapel in LEEDS, Yorkshire, where he ministered until his death in 1784. JOHN BERARDE, the Anglican Evangelical, heard him preach in Whitefield's Tabernacle, London, in 1763, and described him as "one who has swallowed John Calvin whole at a mouthful" (Laycock, p. 138).

J. W. Laycock, *Methodist Heroes*. 1909.

W. Miles, *Chronological History*. 1799.

JOHN KENT

EDWARDS, JOHN (1804-1887), Wesleyan missionary in SOUTH AFRICA, was born at Bridford, Devonshire, England in 1804 and was sent to South Africa in 1832. He spent seven years on various stations in the Bechuana District and was associated with JAMES ARCHBELL in the epic migration of the Barolong from Platberg to Thaba 'Nchu. The health of his wife necessitated a move to the coastal areas of the Eastern Province where he spent the remainder of his ministry. He was the first resident minister in the Port Elizabeth, Cradock and Somerset East Circuits and also served at Graaff Reinet and Salem. In all these places he laid the foundations of important Methodist work among both whites and Africans. He became a supernumerary in 1876 and died in Grahamstown on Nov. 11, 1887.

John Edwards, *Reminiscences of the Rev. John Edwards*. London, 1886.

C. MEARS

EDWARDS, KENNETH MORGAN (1912-), American minister and educator, was born in Plymouth, Pa., on Dec. 6, 1912, the son of Morgan Owen and Helen May (Shupp) Edwards. He was educated at LEBANON VALLEY COLLEGE, received the B.D. degree from DREW UNIVERSITY in 1938, and did postgraduate work at the Uni-

versity of Southern California, 1941-46, from which he received the D.D. degree, and later the L.H.D. from California College of Medicine. His wife was Evelyn Marie Sheetz, whom he married on Jan. 1, 1939, and they have four sons.

Dr. Edwards joined the PHILADELPHIA CONFERENCE in 1938 and after serving two appointments in PENNSYLVANIA, transferred to Williams, Ariz. In 1946 he became pastor of the First Church at GLENDALE, CALIF. He served the large First Church in PASADENA from 1951-61. He became Gerald Kennedy Professor of Preaching at the School of Theology at Claremont, California in that year—1961. He was a delegate to the GENERAL CONFERENCE of 1952, '56, '60, '64, and '68, and has delivered several series of scholarly lectures to various institutions of higher learning. He was the LUFF SCHOOL OF THEOLOGY graduate lecturer in 1963 and the Jackson Lecturer at SOUTHERN METHODIST UNIVERSITY in 1966. Since 1964 he has been chairman of the Board of Evangelism of the SOUTHERN CALIFORNIA-ARIZONA CONFERENCE of the United Methodist Church. He is a director of the Human Interaction Research Institute, a multidisciplinary agency dealing with major societal problems such as racial tension, crime, and America's changing values. During March, 1971, he visited AUSTRALIA to preach and lecture at the Methodist theological schools and in the major cities of Australia, invited by the General Conference of Australia, the first occasion on which the Australian Methodist Church invited an overseas lecturer for this role. He has written *Hoping To Be Somebody*, 1959; *More Than Survival*, 1961. He resides at Claremont, Calif.

Who's Who in The Methodist Church, 1966.

EDWARDS, MALDWYN LLOYD (1903-), distinguished British church historian, was born at Liverpool on May 18, 1903. He was educated at Liverpool Collegiate School, at the universities of Wales (M.A.) and Cambridge (M.A.), and at London University, where he took a Ph.D. He is also an honorary D.D. of WOFFORD COLLEGE, U.S.A.

He entered the Wesleyan Methodist ministry in 1926, and after serving as assistant tutor at Handsworth College, BIRMINGHAM, was the minister in charge of Central Halls (see FORWARD MOVEMENT) at MANCHESTER, BRISTOL, and Birmingham. From 1945 to 1948 he was secretary of the CHRISTIAN CITIZENSHIP DEPARTMENT of the Methodist Church. He began to write in the 1930's, producing a trilogy on Methodism in its social and political aspects for the past two hundred years: *John Wesley and the 18th Century*; *After Wesley (1791-1849)*; and *Methodism and England (1850-1932)*. Other books on Methodism include *Adam Clarke* (1942), *S. E. Keeble* (1949), and *Family Circle* (1949).

Edwards has also written books of a sociological type: *Church and Society* (1952), *The Signs of Our Times* (1957), and *The Shaping of Tomorrow* (1965). His devotional writings include *The Coming of the Kingdom* (1930), *God and the Sparrow* (1936), and *In the Midst of the Throne* (1960). In 1947 he gave the Beckly Lectures on social Christianity; and in 1957 the Cato Lectures in Australia. He is president of the INTERNATIONAL METHODIST HISTORICAL SOCIETY. Since 1957 he has been chairman of the Cardiff and Swansea Districts; in 1961 he was elected President of the Methodist Conference; and

in 1971 he will become Director of the New Room at Bristol.

He married Eleanor Broadbelt, daughter of the Rev. J. A. Broadbelt, and they have two daughters. Edwards is well known in American Methodism and has visited the United States a number of times for lectures and addresses.

N. B. H.

EELS, WILLIAM (1744-1792), British Methodist, who was one of the itinerants to oppose the DEED OF DECLARATION in 1784. In 1788 he left the connexion, his name having been inadvertently omitted from the *Minutes*. He joined JOHN ATLAY in Dewsbury, where a secession had occurred owing to differences between the local trustees and the Conference. According to JOHN PAWSON, Eels and Atlay later differed and parted. Eels died on June 29, 1792, and was buried at Dewsbury.

C. Atmore, *Methodist Memorial*. 1801. N. P. GOLDBAWK

EGBERT, NICHOLAS (1729- ?), American layman who helped establish Methodism among the Dutch and Germans in Hunterdon County, N. J. in the late eighteenth century, was born on Staten Island, N. Y., the son of Jaques Egbertzen and Catharine Deuy. He was baptized March 23, 1729 in the Reformed Protestant Dutch Church of Staten Island. Egbert became a tanner and established a business in 1760 at Pleasant Run, Reading or Readington, in Hunterdon County. Itinerant preaching extended into this western county as early as 1773, but was virtually unknown during the Revolutionary War. Converted in 1780, Egbert gave a testimony at a LOVE FEAST conducted by George Mair who was traveling in east Jersey in 1780. His daughter, Susannah, was also converted about this time under Mair's preaching and Egbert's home at Pleasant Run became a stopping place and preaching appointment of FRANCIS ASBURY. In 1782 Asbury preached there after giving his message at Germantown (present Oldwick). This was during the Revolutionary War, when Methodists were looked upon with suspicion and patriot Committees of Safety scrutinized the passes of the preachers. Closely associated with Nicholas Egbert's defense of Methodist doctrine was that of MINDURT FARLEY, Tunis Mellick, Major Godfrey Rinehart, and others of the western German localities of New Jersey. Asbury's preaching at Nicholas Egbert's laid the foundation of the Grove Methodist Church in the NEWARK (NOW NORTHERN NEW JERSEY) CONFERENCE. Historians refer to Egbert as a vigorous defender of Methodist doctrines and Methodist itinerants.

J. Atkinson, *Memorials in New Jersey*. 1860.
Christian Advocate and Journal, Nov. 4, 1836, Aug. 11, 1837.
V. B. Hampton, *Newark Conference*. 1957.

VERNON B. HAMPTON

EGGLESTON, EDWARD (1837-1902), American author, preacher, and editor of various periodicals, was born of Methodist parents Dec. 10, 1837 at Vevay, Ind. The boy had only a few years of formal education, but he absorbed knowledge from his life-long habit of constantly reading. He lived for a time in VIRGINIA and later he spent four months for health reasons in MINNESOTA, returning to INDIANA in 1856 to become a Methodist preacher and circuit rider. His poor health, however, forced him to re-

turn to Minnesota once again, and he became an agent of the AMERICAN BIBLE SOCIETY and later pastor of churches at St. Peter's, St. Paul, Stillwater and Winona.

In 1866 he became associate editor of a children's magazine, *Little Corporal*. In 1867 he went to CHICAGO to become Editor of *The Sunday School Teacher*, increasing its circulation from 5,000 to 35,000 in three years. He also gained a reputation as a platform lecturer. In 1870 he went to New York to become literary editor of the *New York Independent*, to which periodical he had been contributing articles under the name "Pen-holder." He soon became superintending editor, but he left the magazine in July 1871 for the editorship of *Hearth and Home*.

His best known book, *The Hoosier Schoolmaster*, first appeared in this magazine as a serial. It was published as a book in 1871 and pioneered the genre novel. It is a vivid portrayal of American life in the backwoods of Indiana. It has been translated into German, French, Dutch, and Danish. He wrote a number of other books, including *The Circuit Rider* and *The Graysons*, picturing Abe Lincoln, young Illinois lawyer.

In 1874 he accepted a pastorate in Brooklyn, N. Y., but his health broke again, and five years later he resigned to retire to his home at Lake George where he continued his writing until his death Sept. 4, 1902. First editions of *The Hoosier Schoolmaster*, *The Circuit Rider* and *The Grayson* are of particular interest to collectors, for whatever faults his novels reveal in style and construction, they remain an excellent picture of a western frontier life that is no longer with us.

Appleton's Cyclopaedia of American Biography. Mildred Rutherford, *American Authors, a Handbook of American Literature from Early Colonial Times to Living Writers*. Atlanta: The Franklin Printing and Publishing Co., 1894.

FREDERICK E. MASER

EGGLESTON, LOUISE WAY (1888-), American prayer-group leader, lecturer, author, and world traveler, was born Louise Mavis Way in Rockingham County, Va., on April 26, 1888, the daughter of a Methodist minister. She married Aubrey L. Eggleston (deceased), who was a prominent businessman of NORFOLK, Va.

Mrs. Eggleston was for many years a spiritual life leader of the WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the VIRGINIA CONFERENCE. She served as president of the World Literacy Foundation, Inc., in association with Dr. Frank Laubach, and as president of Koinonia Foundation. She is the writer of numerous materials dealing with prayer and the spiritual life. These have been distributed around the world. ATHENS COLLEGE conferred the honorary Litt.D. on her in 1954.

JOHN H. DAVIDSON

EGLISE RÉFORMÉE DE FRANCE. (See FRANCE.)

EGYPT (United Arab Republic), member of United Nations, occupies the northeast corner of Africa, spilling across the Gulf of Suez to include Sinai Peninsula, southwest tip of Asia. The area is 386,100 square miles, population being 32,501,000 (UN est., 1969).

In recorded history, Egypt pushes further back into the past than do most other countries. The long centuries of the Pharaonic Dynasties brought to full flower one of mankind's most brilliant civilizations, massive elements of

which pose a present-day problem of preservation. The power of ancient Egypt, at times, was very great, and present-day Egypt, that hopes to lead the Arab peoples, must be reckoned with in every issue that confronts the United Nations and its member nations.

Egypt was a major factor in the development of the Judaeo-Christian tradition. From the days of Joseph to the infancy of Jesus, Egypt appeared constantly in the story. The twentieth century Coptic Church is the lineal descendant and direct heir of that Apostolic and heroic church.



FREE METHODIST CHURCH, CAIRO, EGYPT

Methodism entered Egypt only within very recent years, partly through the Holiness Movement Church of CANADA. In 1958 that church united with the FREE METHODIST CHURCH. Across preceding years, the Canadian unit had promoted the growth of a self-governing church in Egypt. This church also voted to unite with the Free Methodist Church, bringing over eighty organized congregations, many of them in populous centers with excellent buildings. There was a Biblical training school. The membership approached 5,000.

Full conference status was given to the Egyptian communion. The Free Methodist *Book of Discipline*, carefully translated and with a few minor changes to suit local requirements was approved, and governs the work. Missionaries from America are leading the enterprise with competent native preachers and teachers. There is marked evangelistic vitality. The Bible training school has been reorganized as "Wesley Theological College," approved by the denominational Department of Higher Education to grant B.Th. degrees. Six new churches have been opened since the 1959 merger with Free Methodist Church. Activities radiate from three centers—Alexandria, Assiut (city of 70,000 on the Nile half-way to Aswan Dam), and Cairo where the church possesses a share in the Nile Mission Press Bookstore. The membership is around 5,250.

Leslie R. Marston, *A Living Witness*. Winona Lake, Ind.: Light and Life Press, 1960.

Report, Free Methodist Church World Missions, 1962.
World Methodist Council *Handbook*. ARTHUR BRUCE MOSS
BYRON S. LAMSON

EHRHART, OLIVER T. (1881-1960), American minister and pastor of the Covenant E.U.B. Church, Lancaster, Pa., from 1920 to 1951, and Secretary of the East Pennsylvania Conference from 1927 to 1950, was born Oct. 8, 1881, at Hillville, Pa., the son of George Z. Ehrhart and Elizabeth Tillman Ehrhart. Graduated from the Millersville State Normal School in 1902, he received his A.B. degree from LEBANON VALLEY COLLEGE in 1911 and an honorary doctorate in 1928.

Before entering the ministry, he taught school in Manor Township, Lancaster County, for four years. He was ordained elder Oct. 8, 1917, and before assuming the pastorate of Lancaster Covenant Church, he served the Hebron Church in Lebanon, Pa., for three years.

Ehrhart was a member of four GENERAL CONFERENCES of the former Church of the United Brethren in Christ and of the Uniting Conference at Johnstown, Pa., in 1946. He was a member of the Board of the Foreign Missionary Society of the U.B. Church, 1933-46, and of the Board of Foreign Missions of The E.U.B. Church, 1946-50. He was a member of the Board of Christian Work in Santo Domingo, 1936-50, and was one of the incorporators of the United Andean Mission, serving as one of its Board members from 1945 to 1950.

In addition to being Secretary, he served his annual conference as a member of numerous boards and committees.

Ehrhart died May 22, 1960, and was buried at Stehman's Memorial Church Cemetery, Manor Township, Lancaster Co., Pa.

BRUCE C. SOUDERS

EICHELBERGER, JAMES W. (1886-1967), American A.M.E. Zion Church leader, was born in COLUMBIA, S. C., on Aug. 30, 1886. His father was a successful minister of the A.M.E. ZION CHURCH.

Baptized when he was six weeks old, he was admitted several years later to membership in Jones Chapel A.M.E. Zion Church in Columbia, S. C. He was employed as a printer in the A.M.E. Zion Publishing House at CHARLOTTE, N. C. upon graduation from LIVINGSTON COLLEGE at Salisbury, N. C. For three years (1904-07), he served on the faculty of Clinton Institute (now College) at Rock Hill, S. C. For two years he conducted his own printing establishment at Columbia. During this period James Eichelberger attended the International Sunday School Convention at Toronto, Canada, and he became devoted to the SUNDAY SCHOOL movement and also the allied work of the Christian Endeavor.

In 1907, through the generosity of SOUTH CAROLINA friends and his own means, Eichelberger was privileged to attend the Fifth World's Sunday School Convention in Rome. He also attended the Sixth World's Sunday School Convention in Washington, D. C. In 1909 James W. Eichelberger was elected principal of Walters' Institute and served until 1921.

In 1913, he was one of only two individuals from Zion Methodist to attend the Seventh World's Sunday School Convention at Zurich, SWITZERLAND.

In 1916 the General Conference, meeting in Louisville, Ky., provided for the first Sunday School Board, and James W. Eichelberger was elected General Superintendent of Sunday Schools on half time.

A year later (1917), the *Sunday School Bulletin* made its appearance and was published by Eichelberger until 1924.

In 1924 when the General Conference meeting in Indianapolis, Ind. merged the Sunday School and Varick Christian Endeavor Union, James W. Eichelberger was elected Director of Religious Education. In 1924, the Sunday School *Bulletin* was succeeded by the *Church School Herald* and was edited by Eichelberger until 1932.

Meanwhile, he was active on many international and world boards. Among these were the American Section of the WORLD METHODIST COUNCIL and the World Methodist Council itself; also various Church Boards as well as the National Association for the Advancement of Colored People; the Chicago Urban League; The Association for the Study of Negro Life and History; American Adult Education Association; the American Council of Education; and National Education Association and American Education Fellowship.

A trustee of Livingstone College, and the International Society of Christian Endeavor, J. W. Eichelberger held an official relationship to the NATIONAL and WORLD COUNCIL OF CHURCHES as well.

James W. Eichelberger was a member of the General Conference of the A.M.E. Zion Church in every session from 1908 until 1964. He died on Jan. 30, 1967.

DAVID H. BRADLEY

EISELEN, FREDERICK CARL (1872-1937), Old Testament scholar and president of the then Garrett Biblical Institute (now GARRETT THEOLOGICAL SEMINARY), was born Nov. 28, 1872, in Mundelsheim, Germany, where he completed his early education. Coming to America, he earned an A.M. degree at New York University in 1899 with Phi Beta Kappa honors, and a B.D. at DREW in 1900. After graduate study at the University of Pennsylvania and at Columbia, he received the Ph.D. degree from the latter in 1907. His graduate studies were continued at the University of Berlin in 1908-09.

On Oct. 23, 1901, he married Lillian R. Robinson, and two children were born to that union.

He was called by Garrett Biblical Institute to the chair of Old Testament Interpretation in 1902, in which position he continued until he became president in 1924. He had previously served as Dean of Faculty and Professor of Biblical Literature at NORTHWESTERN UNIVERSITY.

At the M. E. GENERAL CONFERENCE of 1924, Frederick Carl Eiselen was chairman of the strategic Committee on Education and in 1932 was elected Corresponding Secretary of the Board of Education of the M. E. Church. While his leadership of the Board of Education was cut short by his death in 1937, the major emphases of his administration, the insistence of the highest standards for church institutions, are still at work in the church.

Eiselen was a member of many professional societies including the American Oriental Society and the Society of Biblical Research. In some cases he held membership in the German counterpart of the American society. He was also a member of the Religious Education Society, and the International Council of Religious Education. For many years, he served as a member of the Candidates Committee of the Board of Foreign Missions.

He was a frequent contributor to professional journals, wrote numerous books on the Old Testament, and was one of three editors elected to prepare the Abingdon Bible Commentary.

Frederick Carl Eiselen came to Garrett at a time when there had been a serious upheaval over the newer views

of the Old Testament occasioned by the so-called higher criticism. If possible, he proposed to his students still more radical views than his predecessors, but did it in such an irenic fashion that the new was accepted as a part of the old.

Eiselen served the church as a member of the PHILADELPHIA and the ROCK RIVER CONFERENCES. He died May 5, 1937.

C. F. Price, *Who's Who in American Methodism*. 1916.

HORACE GREELEY SMITH



TORSTEN EKHOLM

EKHOLM, TORSTEN STANISLAUS (1892-), a Swedish-speaking Methodist minister in FINLAND, was born Aug. 25, 1892, in Viipuri (Viborg), Finland, an interesting medieval city in Karelia, the east province, where four languages were spoken. Early in boyhood he came in contact with Methodist work. After graduating from college he studied at the University of Helsinki, his main interest being history and fine arts. He was also active in the Student Christian Movement, being the first president of the Swedish-speaking group of Christian students. He became a member of the Swedish-speaking church in Helsinki, received his local preacher's license, and began his work as a Methodist minister in 1917, encouraged by his pastor, KARL JAKOB HURTIG. Ekholm was accepted on trial in 1918 and in 1920 into full connection with the Finland Swedish Conference, where he worked as pastor in several charges, as district superintendent and as secretary of the conference, until his retirement in 1958. He was editor of *Nya Budbäraren* (New Messenger) from 1936-60, well known as preacher and author both within the church and in wide circles among religious people in Finland. He has also been an artist, and among other

pieces of work painted the altarpiece in one of the churches. Two of his children, a son and a daughter, are in the Methodist ministry.

Torsten S. Ekholm, *Gamla Karleby Metodistförsamling 50 år Ekenäs*, 1933.

Nya Budbäraren (New Messenger), 1942, 1952.

MANSFIELD HURTIG

EKIN, GEORGE (1782-1856), pioneer American preacher, was born May 22, 1782 in Newtown-Stuart, Tyrone County, Ireland. He became interested in Methodism at age fifteen, and preached without a license on the Newtown-Stuart Circuit a few years later. He finally received a license at the age of twenty-two. His conversion to Methodism was unpopular with his family, all of whom were strict Calvinists.

He arrived in the United States on May 1, 1810, landing at BALTIMORE, Md. with his wife. He brought with him a letter from his Circuit Superintendent attesting to his ability as a preacher, and was admitted to the HOLSTON CONFERENCE in September 1811. His first charge was the French Broad Circuit.

Ekin showed amazing success in bringing people into the church. In his diary, he stated that he had received 10,000 into the church and had been the instrument of conversion for 8,000 during his ministry. In 1842, while serving the Blountville Circuit, Ekin brought 1,214 new members into the church, the largest number ever received in the history of the Holston Conference.

He began organizing Sunday schools in 1813, and in one charge he organized eleven Sunday schools while serving twenty churches with nearly 1,800 members.

The secret of Ekin's power of persuasion lay in his intensity when preaching. His sermons reflected his single-mindedness of purpose: the saving of souls. Like many other ministers of his time he was emphatically anti-slavery, but he opposed violence over the question.

George Ekin died Aug. 2, 1856, and was buried in Abingdon, Va., but he now lies in Uriel Church cemetery near Jonesboro, Tenn.

I. P. Martin, *Holston*. 1945.

R. N. Price, *Holston*. 1903-13.

L. W. PIERCE

EKLUND, ANNA (1867-1949), "Sister Anna of Petrograd," a deaconess, served in St. Petersburg/Petrograd/Leningrad, Russia, for over thirty years. She was born in Turku (Åbo), FINLAND, May 25, 1867. She prepared for her future task as a deaconess at the Methodist Deaconess Institute in HAMBURG, GERMANY. The first years she served as a nurse to the Rettig and Wrede families. In 1907, when GEORGE A. SIMONS was named superintendent for Finland and RUSSIA, she was called to join him in his work in St. Petersburg, then the Russian capital. She started a deaconess institute, and several of her young pupils have continued her work in ESTONIA, the other Baltic States, and Germany.

During the hard years of the First World War she became Sister Anna of Petrograd. When Simons was compelled to leave Russia in October, 1918, she stayed and took care of church property, the pastors' home, and the congregation. Quite alone she had to take care of everything: she was caretaker and gravedigger; she took care of the sick and the dead; she acted as pastor and Sunday school teacher, and leader of steadily growing social work. In the 1920's she was the leader of the great



ANNA EKLUND

relief work carried on by the Methodist Episcopal Church in the United States. With an almost incredible energy and total self-offering she became the angel of help to thousands. Ultimately she was quite exhausted and had to leave Russia, fleeing to Estonia and thence returning to Finland in 1931. After months of rest she recovered and even kept in contact with friends on the other side of the Iron Curtain. Her last years were spent in the Methodist home for the aged in HELSINKI, Finland, where she died on Dec. 27, 1949.

Leslie A. Marshall, *The Romance of a Tract and Its Sequel*. Riga, 1928.

Nya Budbäraren (New Messenger), Jan. 15, 1950.

K. A. Wrede, *Minen*. Kuopio, 1940. MANSFIELD HURTIQ

ELBA FEMALE SEMINARY, Brinkleyville, Halifax Co., N. C., a private boarding school for young ladies in existence during the middle of the nineteenth century, was owned and operated by WILLIAM HENRY WILLS, a distinguished M. P. minister and educator. JESSE H. PAGE, son-in-law of Wills and a Methodist minister, served as Principal of Elba Female Seminary as well as Halifax Male Academy. In 1860, instruction at Elba Seminary was offered in general academic areas, and as a result of the influence of Wills and Page, special emphasis was placed on religious training. Many of the students boarded at the nearby home of L. W. Batchelor, prominent M. P. lay leader and local minister and a principal contributor, along with Wills and others, to the erection of Bethesda M. P. Church, which was built near the Seminary in 1853. A boardinghouse or dormitory for students at Elba Seminary was located near "Rocky Hill," the Wills home. Both Elba Female Seminary and Halifax Male Academy were highly rated for the quality of their educational program and were patronized by many Methodist families in northeastern North Carolina. Both schools during their existence

received the enthusiastic endorsement of the NORTH CAROLINA CONFERENCE of the M. P. Church.

J. Elwood Carroll, *History of the North Carolina Conference of the Methodist Protestant Church*. N.p., 1939.

Ralph Hardee Rives, "A History of Methodist Education in North Carolina," *The Rocky Mount* (N. C.) *Telegram*, Oct. 23, 1966.

RALPH HARDEE RIVES

ELDER designates the higher order of the ministry in Methodist Episcopal Churches, the **DEACON** being the lower order. "Elder" is a word used synonymously with "Presbyter," which in turn comes from *Presbuturos*—the word in the New Testament which denotes the seniors of each Christian group. The Elders of the New Testament Church were plainly the pastors or overseers, who were expected to expound the Scripture and to administer the Sacraments. The word "Presbyter" came into English as the word "Priest," by one of those interesting deviations often found in folk-etymology. But the word "priest," by the time of the Reformation, had come to stand for a type of sacerdotalism which Protestantism could not accept, and certain of the Reformed Churches adopted the word "Elder" as more typical of the New Testament ministerial leader. However, in the Roman Catholic Church, the Church of England, and the Protestant Episcopal Church, the word Priest is used to this day (instead of Presbyter, or Elder) for the higher order.

JOHN WESLEY, when he abridged the Prayer Book for American Methodism, carefully changed the word Priest to Elder everywhere it occurred.

At the organization of the M. E. Church in 1784, the CHRISTMAS CONFERENCE agreed to form "an Episcopal Church under the direction of Superintendents, Elders, Deacons and Helpers, according to the Forms of Ordination annexed to our Liturgy and the Form of Discipline set forth in these Minutes." However, beginning with the Christmas Conference no one could be ordained an Elder without first being elected to that order by the Conference. English bishops, on the other hand, have always ordained men Deacons and Elders solely on their own authority. In America, however, Methodist orders always have been conferred first by vote of the Annual Conference, and then by the formal rite of ordination conducted by a bishop.

In The United Methodist Church only a bishop may ordain. In the ordination of Deacons he alone imposes hands upon the candidate. In the ordination of Elders, not only the bishop but other Elders present must assist him, thus forming a presbytery (group of priests) who, by the imposition of hands, ordain the ordinand.

There is no higher order than Elder in Episcopal Methodist Churches, as the bishop is not considered to be a third order in Methodism, but simply an Elder set apart and consecrated for a special type of work. He is sometimes said to be *primus inter pares*, or first among equals, but he claims no third ecclesiastical order as do the bishops of the Church of England, and those of the Protestant Episcopal Church in America.

A **PRESIDING ELDER**, as the district superintendent was formerly called, was an Elder appointed to preside over a **DISTRICT**. Local preachers who have acceptably filled the ministry as deacons for a certain number of years, are eligible, after certain disciplinary regulations have been met, to be voted into the office of Elder and to be ordained.

Among the Wesleyan Methodists the only ordination recognized is that of Elder. The same is true of nearly all the non-Episcopal Methodist Churches. There has been a growing sentiment within recent years in The United Methodist Church to do away with the order of Deacons, making this another office rather than an order in the Church.

Each Elder at his ordination is given a certificate of ordination—his CREDENTIALS—and he may exercise the power and privileges of his ordination as long as he lives.

N. B. Harmon, *Rites and Ritual*. 1926.
M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

ELDERDICE, HUGH LATIMER (1860-1938), American minister, and noted college president, was born July 24, 1860 in Carlisle, Pa.

He was licensed to preach by the M. P. Church while a student at WESTERN MARYLAND COLLEGE, where he completed undergraduate work in 1882. St. John's College, Annapolis, Md., granted him an honorary D.D. degree and ADRIAN COLLEGE awarded him an LL.D. degree.

Elderdice was ordained during the 1885 session of the MARYLAND CONFERENCE of the M. P. Church, and served churches in BALTIMORE and Pocomoke City for twelve years. He organized the first Christian Endeavor Society in the Conference, and secured denominational recognition for the group.

In 1897 Elderdice was called to the presidency of Westminster Theological Seminary (now WESLEY THEOLOGICAL SEMINARY), a position he held until 1932. This was an important period of growth and expansion for the institution, and many campus buildings and faculty residences were built. Upon retirement he continued as professor of homiletics.

Elderdice served as secretary of the conference for five years and as secretary of the denomination's GENERAL CONFERENCE for four years. He was named as a delegate to every General Conference from 1900 until his death.

When the METHODIST PROTESTANT CHURCH was invited to join the two large Episcopal Methodisms in editing and compiling the Methodist Hymnal of 1934, Elderdice was named one of its Hymnal Commissioners. He served particularly well on the small committee which drew up the responsive readings in The Hymnal.

Elderdice's eminence as a leader of his church was demonstrated when he was named as the representative of the M. P. Church at sessions of the World Council of Faith and Order held in 1927 in Lausanne, Switzerland and in 1937 at Edinburgh, Scotland.

He died May 12, 1938 at his home in Westminster, Md.

Manuscript in Wesley Theological Seminary Library.
The Methodist Protestant Recorder, May 20, 1938.

M. J. SHROYER

EL DORADO, ARKANSAS, U.S.A. First Church is a strong vital church located in the principal city of the oil belt that stretches across southern ARKANSAS.

Methodism was organized in Union County, Ark. in September of 1833, and in that same year First Church was founded under the leadership of Henry Cornelius. He was aided in this endeavor by a group of dedicated laymen, including Mr. and Mrs. John H. Cornish, the first members of the congregation. The first building was erected in 1845 on land purchased from Warner Brown for the sum of \$30. The church has continued to occupy

this same site until the present time. In 1871 a second building was erected at a cost of \$12,000. The present sanctuary was constructed in 1922, and was remodeled in 1957, when a spacious and serviceable education building was added to the facilities.

First Church has 2,528 members (1970) which represents nearly one-tenth of the total population of the city. It maintains an active and intimate fellowship through worship, the preaching ministry, and educational ministry, and the work of several groups and organizations within the congregation. Interest in the local community is evident in that in the middle 1950's this church helped to establish another congregation in El Dorado, making this new church the fourth United Methodist Church in the city.

JAMES H. SEWELL

ELECTION. One of the key controversial issues in the Wesleyan message concerned the meaning of the doctrine of election. This great Biblical word expresses the idea that God *chooses* those nations and persons whom He wishes to employ as His instruments and agents. In the government and salvation of the human race God in all things exercises a farseeing and wise initiative, and without this divine initiative man can do nothing of religious worth. God has indeed endowed man with morally responsible free choice in certain matters. Nevertheless, man cannot become the servant of God and the child of God simply of his own volition, as and when he will. He must be chosen by God and empowered by God, and must serve according to the calling of God. Thus the notion of *election* is inseparably connected with the conception of the *sovereignty* of God, the ruler of all, and of salvation by *GRACE*. The preaching of the Wesleys was often accompanied by controversy over the doctrine of election, and its implications.

Election in the Old Testament. A major theme of the Old Testament is that God chose, or elected, His people Israel to be the means whereby He would declare His truth and glory to the whole world. This is the subject of many of the early chapters of Genesis. Thus the picturesque story describes how God set aside Cain and his descendants, who symbolize the capable, wealthy, and ambitious in the things of this world, with their pride and aggression (Genesis iv, 1-24), and instead chose Seth and his descendants, who symbolize those who cultivate religion (iv, 25-6). From his family God chose Noah, the type of the pious man, though still a pagan, separating him from the rest of the licentious race (vi). Among the sons of Noah, Ham, symbolically representing the Africans, and Japheth, representing the Indo-Europeans, are set aside, and Shem, the typical ancestor of the Semites, is chosen (ix, 18-27). Among all the various tribes of the Semites God in course of time chose Abraham, the traditional ancestor of the Hebrew race, to be "the Father of the Faithful" (xi, 10; xii, 5; xvii, 1-8). However, not all those tribes which were physically descended from Abraham inherited his faith. Therefore, some races closely akin to the Jews are rejected from the divine election. Such are the Ishmaelites (xvii, 15-21; xxi, 9-21), the Moabites and Ammonites (xix, 30-38), and in particular the hated Edomites (xxvii, 30-41; xxxii, 3). So one is left at last with Jacob, the traditional ancestor of the twelve tribes of Israel (xvi, 1-27). Thus the Hebrews dramatically symbolized to themselves that while on the one hand

they were but one nation among many, having many natural kindred, yet on the other hand they were by mysterious divine choice the one and only People of God.

The Hebrews were never greatly tempted to suppose that God had chosen them because they were, humanly speaking, an important nation. The prophetic view was that while God, the Lord of the whole earth, could control the greatest of world-powers (Isaiah x, 5-15), He had deliberately chosen a minor power to be the instrument of His working in history, because this most greatly declared His sovereign glory (Deuteronomy vii, 6-8). Another uncomfortable but profound prophetic insight was that the chosen people were not necessarily more righteous or well-pleasing to God than other nations (Deuteronomy ix, 4-6). Membership of the chosen People was a privilege which brought with it a searching responsibility. Of all sinners, those among the Hebrews were most particularly to be punished (Amos iii, 2). Thus there is no element of divine favoritism in divine election. It is simply God's sovereign choice of the instrument He will use.

As we look back critically at this judgment of the Hebrews upon themselves, we see that the important factor is not that they considered themselves to be a chosen People. Many nations have felt this. The significant thing is that historical experience has shown that the Hebrews were the chosen People. Though they were not necessarily more virtuous than other people, they were endowed with a unique genius for religion. Other nations were indeed endowed with other gifts. Nevertheless, practically everything of imperishable worth which the modern world has inherited from antiquity in the sphere of religion has come from the Hebrews.

Election in the New Testament. In the New Testament this attitude is applied to the Church, which is the New Israel, God's People of the new covenant. At a moment chosen by the divine wisdom Christ was sent to the historically prepared People (Galatians iv, 4). From among the spiritually awakened within Israel, prepared by the preaching of John the Baptist, Christ chose the company of His disciples (Mark i, 16-20, etc.). Within the company of His disciples, the New Israel of God, Christ chose and appointed His twelve Apostles to a position of intimacy with Himself, and of leadership (Mark iii, 13-19); and among them in turn, St. Peter to a position of special leadership (Matthew xvi, 16-19). Though they had a human freedom to turn away from this great destiny (for Judas proved to be an apostate), yet in the last resort the Apostles did not owe their position to the fact that they were meritorious volunteers, but to Christ's election (John xv, 16), and the spiritual power they had was granted to them by the Lord (John xx, 21-3). Throughout Acts the Church is deeply aware that she is going to that part of the mission which God has appointed, and is preaching the faith to those whom God has called to faith. In particular, it is God who has mysteriously summoned the Gentiles into the Church (Acts x; Ephesians iii, 1-9). While the servants of God were ordained to their office by laying on of hands in the Church, it is an essential prerequisite that they be called by God (Acts xiii, 1-3).

Within the body of the Church there are various members and officers who have diverse functions to perform, some purely private and apparently insignificant, others attended with publicity and honor. Yet there is absolutely no place for rivalry and odious comparisons, for all the

endowments are the unaccountable and gracious gifts of God in Christ, granted according to His sovereign choice for the benefit of the whole and the accomplishment of the divine purpose in the world (I Corinthians xii; Ephesians iv, 7-13). No servant of God has any ground for self-congratulation, as though by his own merit he had attained to his office. The largest scale example of the outworking of this principle is outlined in Romans ix-xi. The Gentile Christians are certainly not to glory because the apparent disobedience to Christ of the bulk of the Hebrew people is leaving the Church predominantly Gentile. God, who according to the sovereign initiative of an age-long purpose is able to overrule the disobedience of Israel for His greater glory in the calling of the Gentiles, is well able to call Israel again to obedience, to His own greater glory and the further blessing of the world. Here then in the New Testament is the essential prophetic attitude to history and human affairs. It is an attitude of faith, which sees even amidst the perplexities and wrongs of human life a sovereign divine initiative at work to choose God's instruments and the time at which He will employ them. This in the broad Biblical sense is *election*.

Particular Election. An issue of systematic or speculative theology is the discussion as to the reason why some individuals become Christian believers, and not others. Down the centuries this matter has often troubled the Church with controversy and is of interest to Methodism because some of the most violent opponents of the Wesleys assailed them with the charge of teaching erroneous doctrine.

The New Testament treats this in an empirical or practical manner, rather than a speculative. It is plainly declared on the one hand that the love of God extends to the whole of mankind (John iii, 16, etc.), and accordingly, that He wills the Christian salvation of all men (I Timothy ii 3). On the other hand it is equally plainly stated that saving faith is the gift of God (I Corinthians xii, 3; Ephesians ii, 8), and that it is granted to those to whom God has chosen to grant it (Romans viii 29-30). This forms a basis for a practical preaching of the Gospel, but nothing is said further as to why particular individuals are converted. All the answers given are attended by certain speculative difficulties, because we do not know the secrets of all hearts, or the dealings of God with all individual souls in this life, and the next. It is therefore as well that no General Council of the Church has ever pronounced one single answer to be the only orthodox doctrine.

The most general answer given in the Church, and one that was strongly emphasized by the Wesleys, and their followers after them, is that while no man can be saved unless God elects to save him, and no man can repent and receive faith unless God chooses to exercise His initiative and give him grace to repent, yet God does bring every soul of man in some way and at some time to the place where it can repent and turn to Christ. Thus those who are finally lost are lost not because God has not elected to save them, but because they have freely refused His initiative.

This does justice to God's universal love and grace, but it is clear that there are speculative difficulties. In a world in which so many lived before Christ, and the majority alive today never hear the Christian Gospel, or at least never hear it with any degree of clarity and persuasive force, it is not at all obvious how every soul is

brought to the point when the door is truly open for the choice of faith. It has to be assumed that there are many people who do not consciously confess Christian faith, or outwardly appear to be Christians, who are yet in a state of Christian grace, and that they will have opportunity to grow in grace in the life beyond this. Nevertheless, this is a matter of speculation, and not of God's secure revelation in Scripture.

The other most usual answer is the doctrine of *Particular Election*. This sweepingly extends the general Biblical notion of Election to the doctrine that God has chosen according to His foreseeing purpose those individual souls whom He wills should be the heirs of Christian salvation. These, the Elect, may struggle long and hard against God's convincing grace, but they are bound to yield to it in the end. In this sense, God's grace toward them is irresistible. And these, the Elect, are the only souls which have any hope of salvation. God has elected not to exert His indispensable initiative towards the rest.

To explain the conversion of some and the unbelief of others, which is often strangely unaccountable in human terms as one considers the practical mission of the Church, simply in terms of unlimited divine sovereignty is the sort of speculative answer which appeals to some thinkers who greatly desire a tidy and cohesive intellectual system. Yet it appears to do so at the cost of calling in question the universal love and grace of God, and His reasonableness in dealing with all His children. The doctrine of Particular Election and its theological implications enthrones God as the Sovereign Potentate of the universe, which indeed He is, but it hardly represents Him as the loving Father of mankind. It is as well for Methodists, who in the course of controversy with Calvinism have strongly repudiated this doctrine, to understand the spiritual rationale which lies behind it. The upholder of the doctrines of Particular Election and Predestination will of course affirm that he does so because he believes it to be the doctrine of Scripture. The pertinent question is, however, why some should feel impelled to give this interpretation to Scripture, while others do not.

The Augustinian theology (so called from St. Augustine of Hippo, 354-430, who first articulated it in the Church), and of which the doctrine of Particular Election is the characteristic element, goes back to the conversion-experience. The man who has groaned under a bitter sense of the impotence of his sinful will to choose what he knows to be good, and who then in conversion has come to a wonderful sense of release, and of freedom to do what is right, instinctively ascribes the whole of this saving act to the grace of God, and nothing at all to his own deserving or striving. His deepest awareness is that he was not piously searching for God, but running off in mistaken or even perverse paths, when God unaccountably sought him, confronted him, and laid the hand of His power upon him. God set His love upon him when he did not at all deserve to be loved, and has done for him what he could not hope to do for himself. The existential cry of this man is: "God did it all! I am nothing!"

Men of every religious tradition can agree that so far as it goes this is an authentic account of profound Christian experience. However, some have thought to go further than this in theological speculation. It is at this point that the theological divergence has appeared. The proposition, "God did it all," has been taken as a sufficient

canon for the interpretation of Scripture, and as a sufficient account of the whole relation of all human beings to God their governor. Upon this foundation has then been built a complete speculative system. So one has the Augustinian theology of a strong emphasis upon the entire depravity of the natural man, and the complete bondage of his will; the everlasting Decree of Election (and in some teachers, the Decree of Reprobation also); Predestination, Irresistible Grace, and the Final Perseverance of the Saints.

Those who do not accept this system demur not on account of what is said practically and devotionally of the conversion experience, but on account of the speculative structure built upon it. The man who has been wonderfully apprehended by God does rightly give all the glory to the sovereign initiative of God. The New Testament is full of this theme. Yet when one turns from the existential experience of conversion to consideration of God's spiritual government of the whole race, many other complicating factors are to be taken into account as well as the proposition "God did it all!" Such are: God's universal love, His reasonableness in dealing with all his children, man's moral responsibility, and God's promise of the gift of grace to all those who will reverently use the means of grace (see MEANS OF GRACE).

Wesley and Election. The Wesleys found themselves embroiled in controversy, at times very bitter, on these issues with the Calvinist party. Wesley strongly denied unconditional Particular Election, Reprobation, and the Final Perseverance of the Saints, and for this he was assailed as teaching a dangerously compromised, inadequate, and an unscriptural doctrine of salvation by grace. His answers, directed particularly to his friend GEORGE WHITEFIELD and those who worked with him, are characteristically practical and irenic. He seeks to show how far he can go towards the Augustinian emphasis of Calvinism in a Scriptural doctrine of Election without involving himself in making God responsible for the perdition of the finally lost. His plain implication in all this is that the furious controversy is an unnecessary one because the issue is not one of spiritual or moral discipline, nor of the practical evangelistic mission, but a mere matter of theological speculation. His effective plea is that evangelical brethren need not be prevented from harmonious cooperation by predestinarian theories. Wesley's doctrine of Election is therefore a very far-reaching one, giving all possible scope to the divine sovereignty and the divine initiative. Yet it is a severely practical one, dealing with God's providential government of the race, and His work in the heart, yet carefully avoiding any element which would impugn God's universal goodness, or encourage any man to presume upon some supposed unconditional divine purpose of his own salvation.

Wesley's memorandum to Whitefield, recorded in the *Journal* for August 24, 1743, runs as follows (author's comments in italics): "I believe that God, before the foundation of the world, did unconditionally elect certain persons to do certain works, as Paul to preach the Gospel: [i.e., *a preacher does not make himself into a Paul by his superior consecration. When God has a special work to do He sends and equips a special man, who is empowered to do what another cannot do. Nevertheless, this special equipment does not by itself unconditionally elect this outstanding figure to be an heir of salvation.*]

"That He has unconditionally elected some nations to

receive peculiar privileges; the Jewish nation in particular:

"That He has unconditionally elected some nations to hear the Gospel; as England and Scotland now, and many others in past ages: [i.e. *that some nations are Christian, but not others, is not simply of human agency. The Reformation took place in Germany in the 16th century, and not at another time and place, by divine initiative. The Evangelical Revival took place in the 18th century and not in the 17th not simply because John Wesley was more consecrated than his father or grandfather, but because God's time had come.*]

"That He has unconditionally elected some persons to many peculiar privileges, both with regard to temporal and spiritual things: [i.e. *perhaps, George to be King of England, and Wesley to be ruler of Methodism. Yet they are not unconditionally saved thereby. It is just that they have been appointed a special task.*]

"And I do not deny, (though I cannot prove it is so,) that He has unconditionally elected some persons to eternal glory. [*However, this is purely a matter of speculation, advanced as an olive-branch to the Calvinists.*]

"But I cannot believe that all those who are not thus elected to glory must perish everlastingly; or that there is one soul on earth, who has not ever had a possibility of escaping eternal damnation: [i.e. *the speculative doctrine of Reprobation is particularly to be condemned. In his authoritative Notes on the New Testament, on Acts X, 35, Wesley sheds more light on this. "But in every nation he that feareth him, and worketh righteousness—He that first reverences God as great, wise, good;—and secondly, from this awful regard to Him, not only avoids all known evil, but endeavors, according to the best light he has, to do all things well. Is accepted of him—Through Christ, though he knows him not. The assertion is express, and admits of no exception. He is in the favor of God, whether enjoying His written word and ordinances or not. Nevertheless, the addition of these is an unspeakable blessing to those who were before, in some measure accepted; otherwise, God would never have sent an angel from heaven to direct Cornelius to St. Peter:" i.e., *the sincerely God-fearing and righteous man who has had no opportunity of knowing of Christ virtually belongs to Christ, and will be found in Christ at the end. Yet the man who has heard of Christ, and who instead persists in trusting for salvation in his own sincere righteousness is on the path to spiritual loss, because faith in Christ is God's appointed way of salvation. So it is not superfluous to evangelize the righteous pagan, and join him to the Church, though if he remains genuinely ignorant of the higher way we need not consign him to hell. In the matter of salvation the sovereign God is not bound to the means of grace, but man is.*]*

"With regard to Irresistible Grace I believe that the grace which brings faith, and thereby salvation, into the soul, is irresistible at that moment:

"That most believers may remember some time when God did irresistibly convince them of sin:

"That most believers at other times find God irresistibly acting upon their souls:

"Yet I believe, that the grace of God, both before and after those moments, may be and hath been resisted; And

"That in general it does not act irresistibly, but we may comply therewith or not:" [i.e. *the existential conversion-experience "God did it all" is an authentic impression.*

Nevertheless, one must not argue from this a formal theological proposition that the ultimate choice between salvation and perdition does not rest with man, or that the converted man can rest assured of his final salvation simply on the ground that at the present moment he is the object of saving grace. It is possible for him to fall if he does not keep himself in spiritual discipline.]

This then is the nature of the celebrated "hair's breadth" which separates authentic Methodist doctrine from Calvinism (*Minutes of Conference, Aug. 2, 1745, Q. 22, cf. Journal, May 14, 1765*). Since Wesley's time there is little to report so far as formal theological development is concerned. Methodist scholars and teachers have generally assumed that they followed Wesley's doctrine of salvation by grace, through faith, with his "Arminian" affirmation of universal grace and denial of Reprobation. However, liberal circles which have adopted a more optimistic view of human nature than Wesley's, and a more activist view of the place of Christian organization in the renovation of human society, have in fact tacitly but greatly reduced the place he gave to the sovereign initiative of grace in the conversion of man and the revival of the Church. It has been assumed that the stream of human affairs, and of religious affairs, is much more within the control of responsible human choice than Wesley would have allowed, and less subject therefore to divine election.

C. C. Berkouwer, *Divine Election*, trans. Bekker. Grand Rapids, 1960. (Detailed restatement of the Calvinist position.)

M. J. Farelly, *Predestination, Grace, and Free Will*. Westminster, Md., 1964. (Roman Catholic statement.)

J. Jocz, *A Theology of Election, Israel, and the Church*. New York, 1958.

J. B. Mozley, *The Augustinian Doctrine of Predestination*. London, New York, 1878. (Detailed discussion of patristic doctrine, critical of Augustine's position.)

W. B. Pope, *Compendium of Christian Theology*. 1880.

H. H. Rowley, *The Biblical Doctrine of Election*. London, 1952.

R. Watson, *Theological Institutes*. 1823-26.

J. Wesley, "A Dialogue between a Predestinarian and His Friend," *Works*. 1829-31.

—, "Predestination Calmly Considered," *Works*. 1829-31.

JOHN LAWSON

ELECTORAL CONFERENCE, THE, was an organization of laymen in the former M. E. Church who at first met quadrennially to elect lay delegates to the General Conference of that Church.

The legislation in the 1872 *Discipline* which established the Electoral Conference provided that a Conference of laymen should assemble on the third day of an Annual Conference at the session immediately preceding a GENERAL CONFERENCE. This Electoral Conference was to be composed of one layman from each circuit or station within the bounds of the Annual Conference; and on assembling the Electoral Conference organized by electing a chairman and secretary of their own number.

The Electoral Conference, while it sat in parallel with the Ministerial Conference at the time of electing delegates, did not enjoy any other right than that of electing laymen to the General Conference. Its members were not members of the Annual Conference, nor were they considered such, though sometimes matters were referred to them by the real conference. The Electoral Conference became known as the Lay Electoral Conference in

the Constitution of the M. E. Church in 1900, and was given the right to vote on Constitutional changes as well as to elect lay delegates to the General Conference. The Constitution of 1900 also directed the Lay Electoral Conference to assemble at the seat of the Annual Conference on the first Friday of the session immediately preceding the General Conference unless the General Conference should provide otherwise. It was given the right to elect as many delegates to the General Conference as there were ministerial delegates from that Annual Conference. Other provisions similar to the ones set forth above were also provided. (*Discipline*, M. E. Church, 1912, paragraph 39.)

Later the Lay Electoral Conference became the Lay Conference (Paragraph 64, *Discipline*, M. E. Church, 1936) and was then given more power. By this time it was composed of lay members, one from each pastoral charge within the bounds of the Annual Conference, who were to be elected by the lay members of the charge over twenty-one years of age. With the coming of Church Union in 1939, the separate lay conference was eliminated and one layman from each charge was elected a member of the Annual Conference; but all lay and clerical members sat together, voting as an entity, except in cases where ministerial qualifications were involved, at which time only ministers might vote; and when the two respective orders, clergy and laymen, were to elect their delegates to the General Conference, they divided for such balloting. This custom continues today in the United Methodist Church. (See LAY MOVEMENT.)

N. B. Harmon, *Organization*. 1962.

D. Sherman, *Revisions of the Discipline*. 1874.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

ELECTRICAL TREATMENT (Wesley's). JOHN WESLEY became interested in electricity from the late 1740's. In his *Journal*, Oct. 16, 1747, he described a visit to "the electrical experiments" in London. He read a great deal about the subject and came to believe strongly in its healing power, "in particular, that it is the most efficacious medicine in nervous disorders of every kind, which has ever yet been discovered" (*Journal*, Jan. 4, 1768.) The *Journal* also refers to its use by him in cases of epilepsy and angina pectoris. The kind of electrical machine that he employed may still be seen in Wesley's House, City Road, LONDON: it consists essentially of a glass cylinder, which can be freely rotated, and a metal arm with a thin rod attached, at the end of which is a small metal ball. The patient held the ball, and received an electric shock as the metal arm made contact with the rotating cylinder. In 1760 Wesley published a book on the subject, *The Desideratum, or, Electricity Made Plain and Useful*, preface dated Nov. 1, 1759, publication 1760. The *Journal*, Jan. 4, 1768, records the reading of Joseph Priestley's *History and Present State of Electricity*, London, 1767. John Wesley used electrical treatment himself as late as 1783. His enthusiasm illustrates his scientific curiosity, his constant interest in methods of healing, and his desire to see them widely applied. There is no substantial connection, however, between these eighteenth century experiments with electrotherapy and twentieth century developments such as the use of electric shock treatment for some types of mental illness, introduced in Italy in 1938.

A. W. Hill, *John Wesley*. 1958.

M. W. Woodward, *Wesley's Chapel*. 1966.

JOHN KENT

ELFNER, JAKOB (1890-), German district superintendent and treasurer of the SOUTH GERMANY ANNUAL CONFERENCE, was born Feb. 17, 1890, at Heidelberg. He was trained in the publishing trade, then attended the Frankfurt Theological Seminary (PREDIGERSEMINAR) and was ordained in 1920. He served in various circuits; when at Waiblingen (1925-32), he built a large church. He was district superintendent of the Nuremberg District 1932-41, and chief administering director of Frankfurt deaconess motherhouse, Bethanien, 1941-60. He had charge of the reconstruction of the bombed hospital, and of the enlargement and renovation of the older Frankfurt hospital. His brethren rate him as an excellent administrator. He retired in 1960 to live in Frankfurt. He served as treasurer to the South Germany Annual Conference, 1932-45, and to the GERMANY CENTRAL CONFERENCE, 1930-63. He was a delegate to the General Conference of the M. E. Church in the U.S.A. in 1936. For many years he was a member of the executive committee of the Methodist Church in Germany, and of the board of trustees of the theological seminary.

DIETER SACKMANN

ELGIN, ILLINOIS, U.S.A. First Church, after its construction in 1924, became known as the Church with 101 rooms. With the remodeling of the gymnasium in 1958, the church expanded to 108 rooms. The purpose of the expansion was to provide individual classrooms for every church school class. The architecture further made it necessary for every church school pupil to pass through the narthex of the church before going to his individual department. The building committee of 1924 hoped that this arrangement would strengthen both Christian education and family worship. In recent years a divided chancel with an appropriate rose window has also been installed.

The present edifice is the third one to occupy the downtown location. The first building was constructed in 1839. The architect, a local preacher by the name of Horace Benham, received \$3 in cash and \$147 in produce and sundries for his services. The structure, 24 x 32 feet, was painted with whitewash and buttermilk. In 1867 a second building was dedicated and became known as "Centenary Church" in recognition of the CENTENNIAL OF AMERICAN METHODISM.

Two well-known names in Methodism have been identified with the church. Bishop W. O. SHEPARD served as pastor in the early days of his ministry, and, David C. Cook, the publisher, was for many years a trustee, church school superintendent and loyal supporter of the work of the church. David C. Cook, II and David C. Cook, III have likewise been active leaders in First Church.

The membership is 2,860 (1970), making it the largest single church in the Fox River Valley, and it has a Church school enrollment of 1,326.

CARLETON C. ROGERS

ELIZABETH, NEW JERSEY, U.S.A., is a city of 111,424, just south of NEWARK, and a part of the great metropolitan area of Northern Jersey itself. It was named for Elisabeth Carteret, the wife of George Carteret, and became the first English-speaking settlement in NEW JERSEY.

The formal beginning of Methodism in Elizabeth was Sept. 6, 1785, when Bishop FRANCIS ASBURY preached the first sermon. It is said he missed the stagecoach and had to walk six miles into town, where he preached in

the Presbyterian church. The foundations for a Methodist society were laid by the Jonathan Morrell family. In 1766 Mrs. Morrell was converted under the preaching of PHILIP EMBURY and became a member of his class in NEW YORK CITY. In 1772 she and her family moved from the JOHN STREET CHURCH in New York to Elizabeth, N. J. and, since there was no Methodist society here, she joined the Presbyterians. In October of 1785, JOHN HAGGERTY, from the John Street Church, came to preach to the Methodists assembled in the Morrell home and a Society was formed. THOMAS COKE came with Bishop Asbury to Elizabeth in 1787, and by 1809 Asbury had made at least sixteen visits to Elizabeth.

The son of Jonathan Morrell, THOMAS MORRELL, became the mainstay of the newly formed society and was so beloved as a preacher that the church became known as "Father Morrell's Church." By 1845 a church for 200 members was erected which became the parent organization from which six Methodist churches eventually emerged. In addition the German, the A.M.E., the M.P., and the Italian Methodist churches were begun in 1853, 1860, 1904 and 1919 respectively. Methodism's greatest numerical strength was reached just prior to the second World War with about 2,200 members. There were over 1,900 members in 1970. The A.M.E. Church had the largest congregation.

Of the earlier churches, Elizabeth Avenue and St. Pauls combined in 1876 to form St. James. This is the strongest downtown church in the NORTHERN NEW JERSEY CONFERENCE.

Epworth, founded in 1901, is a solid congregation demonstrating growing social concerns. Calvary Holy Trinity continues the "faith-line" of First German, 1853, First M. P., 1891, and Holy Trinity Italian Mission, 1920. Spanish-speaking members are also coming in, and it is thought that this church may comprise the most successful integration to be found anywhere in the Conference.

Park Church (from St. Pauls in 1875) ministers to the black community. People of several suburbs are drawn into its growing program.

F. Asbury, *Journal and Letters*. 1958.

Elizabeth Daily Journal, 1889, Feb. 24, 1923; Feb. 16, 1929. V. B. Hampton, *Newark Conference*. 1957.

HAROLD N. SMITH

ELIZABETH ACADEMY, Methodism's earliest church-supported school for women in America, operated at Washington, Miss., from 1818 to 1845. Bishop CHARLES B. GALLOWAY declared that this was the first chartered school of higher education for women in the world.

Its first session began Nov. 12, 1818, under the leadership of Chilion F. Stiles, a Methodist layman who was president of Elizabeth Academy until his death in 1822. Its charter was officially granted by the MISSISSIPPI legislature Feb. 17, 1819. The school was named in honor of Mrs. Elizabeth Greenfield, whose generous gifts were largely responsible for making the school possible.

Elizabeth Academy's first session had twenty-eight boarding students. Its highest enrollment was in 1828, when sixty-three students registered. There were a number of day students who took advantage of the educational opportunities offered by the Academy. Attendance was always small; only 337 were recorded as having enrolled between 1818 and 1829. The institution had to discontinue operations in 1845, but in its twenty-seven years of

service it produced a number of graduates who were to become renowned for their qualities and leadership.

J. B. Cain, *Mississippi Conference*. 1939.

J. G. Jones, *Mississippi Conference*, 1887, 1908. J. B. CAIN



CHARLES ELLIOTT

ELLIOTT, CHARLES (1792-1869), American minister, editor, and prominent advocate of abolition, was born May 16, 1792 in Greenconway, County Donegal, Ireland. He united with the Wesleyan Church in IRELAND. He was privately educated and with the aid of several scholars, he completed work equivalent to that required for a degree at the university. He was licensed to preach in 1813, and emigrated to the United States in 1815, settling in western PENNSYLVANIA.

He joined the OHIO CONFERENCE of the M. E. Church in 1818. In 1822 he became Superintendent of Missions among the Wyandotte Indians at Upper Sandusky, Ohio, and for four years he was presiding elder of the Ohio District.

Elliott taught languages at Madison College, Uniontown, Pa. from 1827 to 1831, becoming presiding elder of the Pittsburgh District in 1832.

After thirteen years as editor of the *Western Christian Advocate*, Elliott returned to the active ministry in 1849 and was presiding elder of the Dayton District. He returned as editor of the *Western Christian Advocate* in 1852, resigning in 1856 to become professor of Biblical Literature and president of IOWA WESLEYAN UNIVERSITY, a position he held until 1860, when he became editor of the *Central Christian Advocate* in St. Louis, Mo.

As editor of this publication, Elliott gained prominence for his attacks on slavery. His editorials were emotional and unrestrained. He was a member of the GENERAL CONFERENCE of 1844 which adopted the PLAN OF SEPARATION resulting in the formation of the M. E. Church, South. He called the split a "violent secession, originating without necessity or adequate cause, carried on by wrong measures, pleaded for by raising fallacious issues, and, when completed, comprising several dangerous elements."

During the War Between the States, Elliott flew the

Stars and Stripes from the window of the Methodist Book Concern, asked ministers and laymen to enlist in the Union Army, and according to one Southern critic, "seized every event that could be tortured into an occasion for an inflammatory article against the ministers and members of the Methodist Episcopal Church, South."

A painstaking researcher, Elliott was a prolific author of a number of studies in religion and politics, as well as a *History of the Great Secession from the Methodist Episcopal Church (1855)*.

Elliott died Jan. 8, 1869 in Mount Pleasant, Iowa.

Appleton's Cyclopedia.

J. M. Barker, *Ohio Methodism*. 1898.

C. Elliott, *Great Secession*. 1855.

W. W. Sweet, *M. E. Church and Civil War*. 1912.

T. OTTO NALL

ELLIOTT, GEORGE (1851-1930), American minister and editor, was born Dec. 14, 1851, in Ohio. He graduated from CORNELL COLLEGE, Mt. Vernon, Iowa in 1872. He joined the UPPER IOWA CONFERENCE in 1874, but transferred to the BALTIMORE CONFERENCE in 1884, serving Union Square Church, BALTIMORE, and Foundry Church, WASHINGTON, D. C. From 1894 to 1900 he was pastor at Spring Garden Church, PHILADELPHIA, and was a delegate to the GENERAL CONFERENCE of 1900.

In 1900, Elliott transferred to the DETROIT CONFERENCE, where for six years he occupied the pulpit of Central Church, DETROIT. From 1906 to 1909 he was Field Secretary for the Board of Home Missions (ME), travelling extensively to give addresses. A volume of his sermons, *The Beauty of Jesus*, was published by the METHODIST PUBLISHING HOUSE. After serving two other churches, he became area Superintendent of Missions for two years.

In 1920, while a delegate to General Conference for the fifth time, he was elected editor of the *Methodist Review*. In 1924 and 1928 the Detroit Conference again elected him a delegate to General Conference and at each of these Conferences he was reelected editor of this magazine.

Elliott was united in marriage on Nov. 12, 1875 to Annie Corfield. Four children were born to them. He died on Nov. 2, 1930, and was buried in Roseland Park Cemetery, Detroit.

Michigan Christian Advocate, Nov. 1930.

Minutes of the Detroit Conference, 1930.

WILLIAM C. S. PELLOWE

ELLIS, JAMES ELIJAH (1894-1962), American missionary to Brazil and missionary executive, was born in Allendale, S. C., on Sept. 5, 1894. He received his A.B. and A.M. degrees from WOFFORD COLLEGE, and his B.D. from CANDLER SCHOOL OF THEOLOGY in 1922. He was then admitted into the SOUTH CAROLINA CONFERENCE.

Eager to be a missionary, he went with his wife, Frances Watson, to BRAZIL in September 1924. He was at once appointed to teach at Instituto União in the South Brazil Conference, and to serve as general secretary of the Methodist youth societies, the *Ligas Epworth*, while learning the language. In 1925 he was received into full connection by transfer from the South Carolina Conference.

Ellis worked in Brazil in many capacities. In 1928 he founded the influential young people's magazine, *Cruz de Malta*. He was its editor for six years, a regular speaker

and adviser at district, state, and regional conferences of youth. These activities made him one of the best and most beloved friends of young people in Methodism. He also founded in three regions the Methodist men's societies.

Returning from a furlough in 1934, he was appointed principal of Instituto União. Soon thereafter he was elected general secretary of Christian Education for the Methodist Church of Brazil, a position which took him to São Paulo. In this capacity Ellis worked effectively for sixteen years.

In 1945, Wofford College conferred on him the D.D. degree. In 1950 he was brought back to the States to become the executive secretary for Latin America in the BOARD OF MISSIONS. He continued twelve years in this position, superintending the work in Brazil and other Latin American countries with devotion and efficiency. His help to Brazil, especially in finances, was great, the most important being the securing of funds for the construction of a much needed new publishing house, IMPRENSA METHODISTA, in Sao Bernardo do Campo, near São Paulo. On one of his visits to Brazil, the main building was inaugurated and named in his honor.

The final years of both Ellis and his wife were undermined by serious illness. Both died on July 9, 1962, a few hours apart. There was a double funeral in COLUMBIA, S. C.

Journal of the South Carolina Conference, 1963.

ISNARD ROCHA



PAUL N. ELLIS

ELLIS, PAUL N. (1912-), an ordained elder of the Wabash Conference and a bishop of the FREE METHODIST CHURCH, was born at Birds, Ill. He was a Magna Cum Laude at the University of Illinois where he received the B.A. degree, 1945. GREENVILLE COLLEGE conferred the D.D. degree in 1965. He is a member of Phi Beta Kappa, Gamma and Psi Chi. He was pastor of Free Methodist churches in ILLINOIS, INDIANA and Ontario, CANADA for twenty-nine years. He was superintendent of the Wabash Conference when elected bishop in 1964. Five times he had been a member of the Free

Methodist General Conference and had been assistant secretary of the conference since 1947. Bishop and Mrs. Ellis presently reside at Indianapolis, Ind.

BYRON S. LANSON



T. D. ELLIS

ELLIS, THOMAS DAVID (1868-1952), American church extension secretary, and outstanding leader during the last years of the M. E. Church, South, was born at Oakgrove, near Quitman, Ga., on Oct. 6, 1868. His parents were Thomas James and Rebecca Gay Ellis. He was graduated from Emory College, Oxford, Ga., with the A.B. degree in 1893, and in 1910 Emory conferred upon him the honorary D.D. degree.

In 1893 he joined the SOUTH GEORGIA CONFERENCE, serving a number of appointments including Vineville (MACON), Wesley Monumental (SAVANNAH), and Mulberry Street (Macon). Twice he served as a PRESIDING ELDER.

In 1922 he was elected Secretary of the Board of Church Extension of the M. E. Church, South. He was reelected to this important position by every GENERAL CONFERENCE until he retired in 1942. From 1910 to 1942 he was a delegate to every General Conference, including the UNITING CONFERENCE IN KANSAS CITY. He was a delegate three times to the ECUMENICAL CONFERENCE.

His most significant work for the Church was as a leader in the unification of the three branches of Methodism. He wrote the first draft of the PLAN FOR UNION and the first draft of the "Declaration of Union" adopted at the Uniting Conference. He was appointed by the Commission on Church Union of the M. E. Church, South, to be the "floor leader" when the plan for union was before the Southern General Conference at CHATTANOOGA, and again

at BIRMINGHAM, where the final plan was approved. He was likewise a vigorous leader for union when the plan was adopted by the three branches of Methodism at the Uniting Conference of 1939. Eight years previously he had received a strong vote for the episcopacy. Ellis had a commanding voice and magnificent appearance. He stood tall, spoke with power and conviction. He was never a spectator, always a vital participant in the life of the church, to which he gave his life in the full measure of devotion. To a friend he said in his late years: "I have never knowingly dodged an issue!" He died in Macon, Ga., on July 7, 1952, and is buried in Riverside Cemetery in that city.

Journal of the South Georgia Conference, 1953.

J. M. Moore, *Long Road to Union*. 1943.

A. M. Pierce, *Georgia*. 1956. JAMES FREDERICK WILSON

ELLIS, WILLIAM (1770-1837), was born in Ireland. He was converted in 1796 and was a class leader and local preacher before coming to Newfoundland in 1808. While serving the Bonavista Mission in 1813-14, he preached at Bird Island Cove (later renamed Elliston in his honor), the first sermon ever heard there. He was appointed the first chairman of the Newfoundland district, when it was organized in 1815. He twice narrowly escaped being drowned while travelling on his missions. Injuries received in 1814 when his boat capsized made his work unusually difficult. By the district meeting of 1837 he was made supernumerary.

Ellis died at Harbour Grace, Sept. 21, 1837, and was the first Methodist missionary to be buried in Newfoundland. In the district minutes he was described as "a kind and amiable man of good natural abilities, and very eloquent as a speaker."

"Minutes of the Newfoundland District of the English Wesleyan Conference, 1829-1850" (manuscript).

William Wilson, *Newfoundland and Its Missionaries*. Cambridge, Mass.: Dakin & Metcalf, 1866. N. WINSOR

ELLOR, JAMES (1819-1899), English and American composer, was born in 1819 at Droylsden, Lancashire, England, and was a hatter by occupation. He had no formal musical education but his natural talent made him a music leader in his village three miles from MANCHESTER. He led the singing in the Wesleyan Chapel of Droylsden.

Young Ellor, then only nineteen years old, was preparing for a Sunday school anniversary in 1838 when he was inspired to write the tune "Diadem" for "All Hail the Power of Jesus' Name." It was enthusiastically received and soon the hymn and tune were being sung over a wide area and ultimately appeared in the Methodist Hymnal.

James Ellor came to America with Andrew Ellor in 1843 and the family joined the M. E. Church of Bloomfield, N. J. They lived in the Watsessing locality, and in 1853 with the help of the Bloomfield Church (now Park Church) founded the Watsessing Church of Bloomfield. James continued to compose new works and led the singing in the new society, while continuing his vocation of hatter. Ultimately he became blind, dying in Bloomfield in 1899.

V. B. Hampton, *Newark Conference*. 1957.

R. C. McCutchan, *Our Hymnody*. 1937.

VERNON B. HAMPTON

EL PASO, TEXAS, U.S.A., was settled in 1827 and incorporated in 1873. Its population in 1880 was 736. Bishop **GEORGE F. PIERCE (MES)** traveled to El Paso by stagecoach in 1859 and met a Roman Catholic judge, **Simeon Hart**, who gave him \$200 to help establish a Methodist church in the town and pay the traveling expenses of a preacher. In November, 1859, the Rio Grande Mission Conference (**WEST TEXAS CONFERENCE** beginning in 1866) was organized, and it appointed **John L. Harper** to El Paso. For the next twenty years Methodism made little or no progress in the town. Then in December, 1880, **John R. Carter**, who had been admitted on trial in the **SOUTH GEORGIA CONFERENCE** in 1879 and had served a mission in **SAVANNAH** for a year, was transferred to the West Texas Conference and stationed in El Paso. Preaching in a tent at first, Carter remained three years and was the real founder of organized Methodism in El Paso.

The West Texas Conference appointed **Roman V. Palomares** to the El Paso Mexican Mission in 1880, the same year it sent **John R. Carter** to the El Paso (Anglo-Saxon) Mission. In 1885 the Mexican Mission Districts of the conference, which included Mexican churches on both sides of the Rio Grande River, were set off as the Mexican Border Mission Conference, and for the first two years the English-speaking church in El Paso was in that conference. In 1887 the El Paso Anglo-Saxon congregation was transferred back to the West Texas Conference, and in 1888 an El Paso District, which included some churches in **NEW MEXICO**, was formed. In 1890 the El Paso District became a part of the newly formed **NEW MEXICO CONFERENCE**. In 1900 the English-speaking church in El Paso, which came to be known as **Trinity**, had 333 members. By 1906 a second church was started in El Paso and by 1912 a third. At unification in 1939 the denomination had four churches in the city with a total of 3,457 members.

The Mexican work in El Paso grew slowly. In 1890 the Spanish-speaking church had 49 members; in 1900 there were 112. By 1910 there were two Mexican churches in the city. The denomination began educational and social service work among the Mexicans in El Paso as early as 1910. The **Effie Eddington School** for Mexican girls began and was operated for some time in the basement of the **El Mesias Church**. The **LYDIA PATTERSON INSTITUTE** for boys and a Mexican Community Center were established.

The M. E. Church began work in El Paso in 1880 when **THOMAS HARWOOD**, founder of the **HARWOOD SCHOOL** for Girls in **Albuquerque, N. M.**, visited El Paso and held a service in the **Rohman Hotel**. He returned periodically to conduct services. In 1886, **C. B. M. Rogers** was appointed to El Paso by the **New Mexico English Mission**, and in that year a church later known as **First M. E. Church** was organized with sixteen members. A second church was organized about 1912. At unification in 1939 the two churches had a total of 612 members. The **WOMAN'S HOME MISSIONARY SOCIETY** established three institutions in El Paso—**Houchen Settlement House** (1893), **Freeman Clinic** (1920), and **Newark Methodist Hospital** (1921).

In 1970 The United Methodist Church had one Negro, six Mexican, and fourteen Anglo-Saxon churches in El Paso with a total of 15,052 members and property valued at \$6,207,582. In that year the twenty-one churches raised for all purposes \$967,729.

Friendship Square is a section of the city where Methodism has developed a school, settlement house, maternity

hospital, and church to minister to Spanish-speaking citizens. In 1912 the **Woman's Home Missionary Society** of the M. E. Church built the **Houchen Settlement House**, naming it for **Rose Gregory Houchen** who contributed the first \$1,000 to the project. In 1922 a clinic for expectant mothers was opened next door. Nine years later the **NEWARK CONFERENCE** established a maternity hospital in a nearby adobe tenement building. In 1915 the **El Buen Pastor Church** was begun in the same block. In 1945 the church moved into its own building, and two years later it became a self-supporting congregation in the **RIO GRANDE CONFERENCE**. In 1969 the **El Buen Pastor Church** merged with the **El Mesias Church** a few blocks away and the old **El Buen Pastor** property was added to the facilities of the **Community Center**.

The **Houchen Community Center** has a director and seven full-time and two part-time workers for kindergarten and club activities. It ministers to some 3,000 persons per month ranging in age from four to ninety. Through the years the kindergarten has been the most constant ministry of the center; it introduces the children to the English language and the ways of Anglo-Americans.

Additions to the **Newark Hospital** in 1945 and 1957 made it a 35-bed facility which ministers by means of maternity care and female surgery to low income patients on both sides of the border. The hospital recorded 1,102 births during the fiscal year 1967-68. With the help of five doctors the **Newark Clinic** serves both maternity and pediatric patients. Also, the clinic conducts planned parenthood classes and offers instruction in baby care and nutrition.

Supported by the **Board of Missions** and the **El Paso** community, guided by its board of directors, and maintained by the dedicated work of its staff, **Friendship Square** continues as a symbol of Methodism in **South El Paso** and ministers effectively to Spanish-speaking people. No one is turned away because of race or creed, and no attempt is made to indoctrinate those who come. The aim of the center is to introduce the Master and to show the way by daily service to the people in the community.

Trinity Church. In 1880, **A. H. Sutherland** of **San Antonio**, presiding elder of the **Mexican Mission District**, **West Texas Conference (MES)**, traveled through west Texas by stagecoach and held religious services. On **March 12, 1881**, a church with thirteen members was organized in **El Paso**. In **May, 1881**, **Sutherland** asked the **Board of Missions** to send a preacher to help establish Methodism in **El Paso**. **John R. Carter** who was serving a mission in **Savannah, Ga.**, was transferred to the **West Texas Conference** and appointed to the **El Paso Mission**. On **Nov. 4, 1881**, the cornerstone of a 36 by 60 foot church was laid, and on **Jan. 29, 1882** the first service was held in the building. **Carter** served in **El Paso** three years. The building debt was paid and the church was dedicated **Aug. 1, 1884**. **Trinity Church** became a station in 1886, and in that year members who had transferred in from **Northern Methodist** congregations withdrew and organized the **First M. E. Church of El Paso**. **Trinity Church** built a parsonage in 1887. In 1895 the frame church was replaced by a red brick edifice. At that time the church had 244 members. Ten years later the church relocated at **Mesa and Yandell**, its present site.

Percy R. Knickerbocker, pastor 1916-22, was unique among **Trinity's** ministers. During prohibition days he conducted a funeral service for **John Barleycorn** over an open

casket filled with whiskey and beer bottles. W. B. Hogg, pastor 1922-24, established the Hogg Orphanage which Trinity operated for some years. In 1923 Trinity Church installed the first radio station in El Paso, and for some years the church broadcast the Men's Bible Class lesson and two Sunday worship services.

In 1937 the sanctuary was renovated and an education building was erected at a total cost of some \$125,000. Twenty-five years later another building for educational purposes was added.

W. ANGIE SMITH, pastor 1926-30, was elected bishop in 1944 and presided over the NEW MEXICO CONFERENCE for the following twenty-four years.

Trinity Church grew with El Paso. It had 333 members in 1900, over 1,000 in 1917, and over 2,000 in 1924. In 1970 Trinity Church reported 3,221 members, property valued at \$1,570,189, and \$218,071 raised for all purposes during the year.

General Minutes, ME, MES, TMC, UMC.

O. W. Nail, *Texas*. 1961.

JOE B. SCRIMSHIRE
ALBEA GODBOLD
JANICE W. CASTER
MAURINE II. McMAHAN

ELPHICK, ROBERT VALENZUELA (1873-1961), Methodist bishop and well-known pastor and leader of Protestantism in Latin America, was born at Antofagasta, CHILE, in 1873, where his father, Donald Elphick, was an engineer at the nitrate works. He was sent by his father to the SANTIAGO, Chile, College which had been established by a Methodist missionary, IRA LAFETRA. There he received his first instruction in the Bible and attended Sunday school, and a New Testament presented to him by his teacher, a certain Miss Fawcett, who was—he stated later—"the means of his conversion to Christ." The personality of LaFetra, and the character of the teachers in the college, the Bible classes, the Sunday school, and the only Protestant church then in Santiago, all aided in leading to this conversion experience.

He continued his higher studies at the Institute Internacional of the Presbyterian Mission, and passed his examinations for the State University. Then he entered the Missionary Seminary and taught school at the same time. He was ordained a minister of the M. E. Church in 1906 and was superintendent of the Central District of the CHILE ANNUAL CONFERENCE while pastor of First Church in Santiago. He worked for fourteen years doing pioneer work in the north of Chile. After that, he held several charges in the south and central part of the Republic for almost thirty years. He did evangelistic travel throughout Chile and over other South and Central American Republics, and so became well known to the Protestant groups there.

He represented his Conference at the GENERAL CONFERENCE of the M. E. Church twice (1920 and 1928), and once at the INTERNATIONAL MISSIONARY CONFERENCE held in Jerusalem in 1928. He was elected bishop by the LATIN AMERICA CENTRAL CONFERENCE held in BUENOS AIRES, ARGENTINA, in February, 1936, and from that time until 1941 supervised the work in PANAMA, PERU, and Chile. Bishop Elphick enjoyed telling how Protestantism had established itself during his lifetime and recalled how in the early days of his ministry services were interrupted by "yells, noise produced by empty kerosene cans full of stones, firecrackers, breaking of windows, and attacks by the mob." "At present," he wrote in later

years, "our meetings are in perfect order and open air preaching is conducted freely and unmolested in parks, streets and plazas." He had preached for more than sixty-five years when he died in Santiago on May 6, 1961.

The Christian Advocate (TMC), June 22, 1961. N. B. H.

ELTZHOLTZ, ALBERTA (1846-1934), Danish poet and hymn writer, was born at the castle of Brahetrolleborg on Funen, DENMARK. Her parents were the gardener of the castle, Johan Christoffer Eltzholtz, and his wife, Tobia Marie. The Eltzholtz family were among the very first persons on the island of Funen who joined the Methodist Church, and owing to them a small chapel was established in a house not far from the castle of Brahetrolleborg. Here a Sunday school was started with Alberta Eltzholtz as a leader, a task to which she gave much care and zeal.

Alberta Eltzholtz' greatest merit to her church was in her literary work. She wrote five books of poetry, and was Denmark's first and most distinguished hymn writer. Besides writing original hymns and songs, she also translated many of CHARLES WESLEY's hymns into Danish. By her personality and poetry she has been of great significance to the Danish Methodist Church. She died in COPENHAGEN on May 19, 1934. A brother of hers was the founder of the Danish Temperance Society. He was Carl Frederik Eltzholtz, who was a minister and editor in the NORWEGIAN-DANISH CONFERENCE in the United States for some years, and likewise a minister in Denmark for some years.

NIELS MANN



CHAPEL AT EL VERGEL

EL VERGEL AGRICULTURAL INSTITUTE, a Methodist rural institution near ANGOL, CHILE, was established in 1919 as a part of the Centenary Program, under administrative leadership of Bishop WILLIAM F. OLDHAM. The farm of 3,750 acres, called El Vergel (meaning "Beautiful Garden"), is located in the central agricultural valley of Chile, 400 miles south of SANTIAGO and three miles from Angol, a city of nearly 20,000 and capital of Malleco Province.

The aim was to provide, in a Christian environment,

practical agricultural training and a place to study the serious problems confronting rural Chile. The El Vergel Practical School of Agriculture opened in 1920 and in 1966 enrolled seventy-five boys. A Vocational School for Girls, started in 1947, became in 1951 the entrance point in Chile of the WOMAN'S DIVISION OF CHRISTIAN SERVICE of the BOARD OF MISSIONS. The girls' school was directed by Semeramis Kutz until her retirement in 1964. In that year it enrolled thirty girls. In 1966 this school's program was changed to that of practical agriculture, and it will provide leaders for rural life.

Rural elementary education was pioneered at El Vergel and is still provided on the farm by two schools with 200 pupils. (Secondary-level training is available in the area in seven government schools, in addition to those at El Vergel.) Along with their school work, El Vergel staff members have assisted in preparing the new government educational program in agriculture.

Original farm enterprises at El Vergel included orcharding, dairying, sheep and cattle raising, various farm crops, and the oldest plant nursery in Chile. Some 700 acres of irrigated river-bottom land are under cultivation. Areas of badly eroded red-hill land—traditionally devoted to small grains and grazing—have become man-made forests with lush pastures. Years of experimentation with new trees, grasses, and legumes—as well as new methods—have controlled erosion and increased productivity. These enterprises provide demonstrations, student-training grounds, and support for the institution and its work force of more than 225.

Employees, laborers and their families, and students make up the El Vergel "family" of around 1,000 persons. They work through two organized Methodist church centers, outgrowth of original simple services held in a warehouse. Emphasized is work with children and young people, who carry a Christian influence into every area of Chilean life.

A large social hall and clinic serve as centers for athletic, cultural, and social activities, as well as fairs to exhibit products of field and home. At the clinic a nurse is in constant attendance with means to make government medical programs effective.

El Vergel attempts to make Christianity effective in individual, institutional, and community life. It seeks to demonstrate the faith in relationships with students, clients, the public, and its own workers.

El Vergel has always been self-sustaining. Outside financing has covered only major educational unit constructions and assistance in reconstruction following earthquake disasters of 1939, 1949, and 1960.

The program is in the hands of a board of directors selected by the presiding bishop and the Chile Annual Conference. In 1966 the general administrator was Walter F. Mason. He succeeded ELBERT E. REED, who arrived in 1920 and was administrator from 1925-63, guiding developments in horticulture, forestry, soil conservation, and farm management.

DILLMAN S. BULLOCK, director of the agricultural school from 1924-47 and director emeritus since, continues at El Vergel as director of the Bullock Museum. His life-long collections of natural history specimens and archaeological materials form an invaluable resource for the schools and are open to the public and educational institutions.

Leon Miller was a staff member from 1931 until 1952, when he was named to establish a Methodist rural center

in COSTA RICA. Many other missionaries have devoted up to twelve years of creative labors in the institution. Numerous Chilean men and women have contributed long years of loyal and significant service.

B. H. Lewis, *Methodist Overseas Missions*. 1960.

ELBERT E. REED

ELYRIA, OHIO, U.S.A. *Elyria Methodist Home* is a Home for the Aging sponsored by the NORTH-EAST OHIO CONFERENCE of The United Methodist Church. This Home has been serving older Methodists since 1907. Mrs. Mary Lilly was the founder of the Home, which was started in 1896 as a private home, and later given to the Methodist Church. In 1922 the Home relocated on an eleven-acre plot in Elyria, and since that time five buildings and ten cottages have been built. These now serve over 300 older persons.

A branch Home was acquired in Lodi, Ohio, in 1956, as a gift from a private foundation. This Home, located some twenty-five miles south of Elyria, became a part of the Elyria operation, and is presently serving some twenty-five persons.

A homelike atmosphere in a beautiful setting is maintained among congenial persons in their sunset years. Every effort is made to minister to the whole person, and to make life meaningful. Activities of every kind make for full and satisfying days.

The latest addition to the institution is a new nursing wing with 126 beds, enabling services to be offered to the sick aged. Included in this nursing unit is a new dining room and kitchen to serve the needs of the entire Home.

Over the years some 800 persons from all walks of life have found a haven in The Elyria Methodist Home.

First Church has been teaching Christian living at the heart of this county seat of Lorain County since 1823. First, classes met in 1823 in little log meeting houses, the Courthouse, and in school rooms. The first Sunday school was organized in 1832. In 1838 it was decided to erect a temporary church building which cost \$700. A paper written by G. A. Reeder, who was minister of First Church 1893-1898, states that it was at a quarterly meeting in 1844 that the presiding elder Thomas Thompson gave John Baldwin the vision of founding BALDWIN UNIVERSITY, Berea, Ohio.

In 1851 a substantial brick structure was built to house the congregation. A church building was erected in 1880 at the location of the present church. A Sunday school building was erected in 1908. The present church was built in 1925. The membership is 2,289 (1970). In 1966 the church laid plans for the building of additional social rooms and administrative offices. The adjoining Elyria City Library building was purchased for further church expansion.

During the years 1965-1966 the First Church sent fifty workers to the northeast area of the growing city to help establish the Community Methodist Church. Through the years First Church has closely cooperated with the Elyria Methodist Home, which is located a few blocks from the church.

CHARLES W. HAMILTON

EMBRY, JAMES CRAWFORD (1834-1897), American bishop of the A.M.E. Church, was born in Knox County, Ind., on Nov. 2, 1834, of Baptist parents. His elementary

education was self-acquired. He was converted in 1855, licensed to preach in 1856, admitted to the annual conference in 1864, ordained a DEACON in 1866, and ELDER in 1870. He was pastor from 1870-76; first Secretary of Education, 1876-79; Financial Secretary, 1879-84; manager of the Book Concern, 1884-96, and was elected bishop in 1896.

Bishop Embury's great work was in the field of church publication. He built the Publishing House of the A.M.E. CHURCH at 631 Pine Street, Philadelphia, during the time he was manager of the Book Concern, and he increased the circulation of the *Christian Recorder*. He encouraged literary endeavors in his church and gathered around the Book Concern some of "the strongest group of literary men in the Church, including Bishops C. T. STAFFER, L. J. COPPIN, B. T. TANNER; Editors H. T. Kealing and H. T. Johnson." He himself wrote *Digest of Christian Theology*, which for nearly a half century was used in the A.M.E. COURSE OF STUDY for ministers. He purchased the *Southern Christian Recorder* for the A.M.E. Church from Bishop TURNER, who founded it and at that time owned it. He also published a revised A.M.E. Church hymnal in 1892. It is said that he was elected bishop in recognition of his work in building the new Book Concern.

As bishop he was assigned to the Seventh Episcopal District (South Carolina and Florida).

He died on Aug. 16, 1897.

R. R. Wright, *The Bishops*. 1963.

GRANT S. SHOCKLEY

EMBURY, PHILIP (1728-1773), founder of JOHN STREET CHURCH, NEW YORK CITY, was born at Ballingrane, Limerick, IRELAND, in the summer of 1728, of an Irish Palatine family. He was converted Christmas Day, 1752, being influenced by JOHN WESLEY's preaching in Limerick earlier that year. A master carpenter, he served as local preacher with Philip Guier, and was "proposed for traveling preacher" at the Limerick Conference, August 1758, being held "in reserve" because of his impending marriage with Margaret (Mary) Switzer, a Methodist of near-by Court-Matrix.

Embury headed a group of Irish Palatine colonists for America, some being Methodists, arriving at New York, Aug. 11, 1760. The Emburys affiliated with Trinity Lutheran Church, whose records attest them as communicants and indicate the baptism of their children. Philip established a small school and worked as a carpenter. At a later date they became communicants at St. Paul's Chapel (Anglican).

Urged by his cousin BARBARA HECK, in September 1766, Embury resumed status as Wesleyan local preacher, holding services in his house on Augustus Street. He promptly organized a Methodist society according to Wesley's methods, later to be known as John Street Church. Assisted by Captain THOMAS WEBB, who had joined Embury in 1767, two lots were purchased on March 30, 1768, on John Street between Nassau and William Streets. On Oct. 3, 1768, Embury dedicated the chapel which he himself designed and built, calling it Wesley Chapel.

In 1770, with the financial aid and administrative skill of Thomas Ashton, a Methodist from Dublin, Ireland, who had brought ROBERT WILLIAMS to America in 1769, Embury led several Palatine families to a tract of 8,000 acres northeast of Albany, N. Y., near Salem and Cambridge.

They established a new center, naming it ASHGROVE, where Embury organized a Methodist society. His sudden death came in summer, 1773, from overexertion and an accident while harvesting. His Ashgrove burial place is a shrine of the TROY CONFERENCE.

In due time his widow married John Lawrence, a founding member in New York, active at Ashgrove. They removed in 1775 to another Palatine enclave near Prescott, Ontario, Canada, where Embury's son Samuel was to become a Methodist class leader. Bishop Asbury visited the Canadian group in July 1811, mentioning Embury in his *Journal* of July 14.

Philip Embury's Bible, brought by him from Ireland, used constantly in personal devotions, in the services of the New York society, for the dedication of Wesley Chapel on the John Street property, and in the work at Ashgrove, is treasured at John Street Church today. It is the earliest and most significant Bible among the trophies of American Methodism. It bears the imprint of Robert Barker, London, 1611, being of a late printing of the Geneva Translation of the entire Bible into English as prepared in the 1560's by a group of British scholars-in-exile at Geneva, Switzerland.

Upon Embury's death, the Bible was given to his son Samuel, then eight years of age. It came again into public use as Samuel became a class leader in later years. In 1819 Fitch Reed, a young preacher of the NEW YORK CONFERENCE, newly appointed to the Durham Circuit in Canada, came to the farmhouse of Samuel Embury. The host invited Reed to lead in devotions, proffering his father's Bible. Reed was astonished to find Philip Embury's autograph on the New Testament title-page, and to learn that his host was Philip's son. Sensing the significance of the volume, Reed purchased it for the cost of a new copy, retaining it in his library until his appointment to John Street Church in 1833, when he presented it to the church. Reed's signed attestation of the facts has been carefully bound into the historic book.

In addition to the Bible, original portraits of Embury and his wife are displayed at John Street Church. The reading desk he made for Wesley Chapel in 1768 is mounted on the original altar rail in the museum of the church.

F. Asbury, *Journal and Letters*. 1958.

R. M. Bibbins, *How Methodism Came*. 1945.

W. Crook, *Ireland and American Methodism*. 1866.

Records, John Street Church, Vol. I.

Records, Trinity Lutheran Church, New York City.

S. A. Seaman, *New York*. 1892.

J. B. Wakeley, *Lost Chapters*. 1858. ARTHUR BRUCE MOSS

EMBURY MONUMENT, Woodbury, New York. (See ASHGROVE AND CAMBRIDGE, NEW YORK.)

EMERSON, JAMES, first class leader and one of the original trustees of ST. GEORGE'S CHURCH, PHILADELPHIA, was converted under the preaching of GEORGE WHITEFIELD in 1741. Being gifted as a preacher with a fluency almost equal to that of Whitefield, himself, Emerson, with the aid of EDWARD EVANS, kept together a group of Methodists meeting in a sail loft near Dock Creek until they were organized into a Society by Captain THOMAS WEBB in 1767. By trade he was a "dealer in orange and lemon shrub . . . also excellent bitters that strengthen the stomach, and are preferred against sea sickness." He had his

store at the sign of the Sugar Loaf in High Street (later Market Street) near the wharf.

A. W. Cliffe, *Our Methodist Heritage*. 1957.
Pennsylvania Gazette, July 14, 1786.
 F. H. Tees, *Ancient Landmarks*. 1951.

FREDERICK E. MASER

EMERY, PHOEBE ELIZABETH (1884-), retired missionary of the Methodist BOARD OF MISSIONS, was born in Lawrence, Kan., Sept. 8, 1884, in a family of slender means. She was converted in middle teens and became a zealous and faithful member of the Methodist Church. Dedicating herself to God for service, she determined to obtain a college education. She earned her expenses through high school and college, working for an elderly couple for board, room, and four dollars a week. In college and church she became very popular. All her professors commended her warmly. She earned a B.A. degree from BAKER UNIVERSITY, and went to INDIA in 1916. In 1923, on her first furlough, she obtained an M.A. degree from BOSTON UNIVERSITY.

Serving as a district evangelist in India, she supervised schools for children and illiterate adults, conducted worship services, taught homemaking and child care, encouraged the building of churches, and helped generously with their financing. Despite much trouble with health, she was diligent and constant in work. She wrote often for church papers in India and America. She retired in 1948 to Baldwin, Kan.

Minutes of the North India Conference, 1917-48.

J. WASKOM PICKETT



GROVER C. EMMONS

EMMONS, GROVER CARLTON (1886-1944), American minister, executive secretary and founder of the devotional publication, *The Upper Room*, was born at Walnut Hill,

Fla., on Feb. 13, 1886, the son of John Davidson and Martha Jane (Huggins) Emmons.

He studied at Alabama Polytechnic Institute, Auburn, Ala.; the University of New Mexico (A.B.); and VANDERBILT UNIVERSITY. ASBURY COLLEGE conferred upon him the D.D. degree in 1929.

As minister of the M. E. Church, South, he held pastorates at Salem, Ark., 1912-13; San Marcial, N. M., 1913-14; Callup, N. M., 1914-17; Santa Rosa, Calif., 1920-25; San Diego, Calif., 1925-27; Long Beach, Calif., 1927-28; and Fresno, Calif., 1928-30.

In 1918-19 he served as Y.M.C.A. secretary with the A. E. F. in France. Following that experience he was for a time in the War Work Commission of the M. E. Church, South, in Washington, D. C. In 1919-20, he went to the Orient as secretary to Bishop W. R. LAMBUTH where he gained a world perspective and valuable missionary training.

He served the quadrennium, 1930-34, as presiding elder of the Los Angeles district, M. E. Church, South; then became Secretary of the Department of Home Missions, Evangelism, and Hospitals of the Board of Missions of that Church in Nashville, Tenn., in 1934, in which capacity he served until Unification in 1939.

While serving in the BOARD OF MISSIONS office, he conceived the idea of *The Upper Room*, a daily devotional guide for meditation and prayer, and brought forth the first number, dated April, May, June, 1935.

He was a member of the GENERAL CONFERENCES of his Church in 1930, 1934, and 1938, and of the UNITING CONFERENCE in 1939, and of the first General Conference of The Methodist Church in 1940. He also served on the Joint Commission on Methodist Union, 1934-1939. At the time of his death, he was the editor of *The Upper Room*, which by that time had become world renowned.

One of Emmons' most notable services was to act as Executive Chairman of what his church called the Week of Dedication both in 1943 and 1944.

Grover Emmons gave himself untiringly to the work his Church entrusted to him. He died unexpectedly on Friday, April 14, 1944, of an acute heart attack.

He was survived by his wife, Mrs. Helen Boulware Emmons, whom he married on Dec. 11, 1920, and three children.

EMORY, JOHN (1789-1835), American bishop, was born in Spaniard's Neck, Queen Anne's Co., Md., on April 11, 1789. His father, Robert Emory, was associated with Judge James Tilghman, although he was not a lawyer. He wanted his son to enter the legal profession. John Emory graduated from Washington College in 1804, and then studied law. He was admitted to the bar at the age of nineteen and opened an office at Centerville.

An enthusiastic CLASS LEADER and LOCAL PREACHER, he decided to enter the ministry. This brought an estrangement between father and son. He joined the PHILADELPHIA CONFERENCE on trial in 1810 and was sent to the Caroline circuit. His other appointments were: Cambridge circuit, Talbot circuit, PHILADELPHIA, WILMINGTON and Union. In 1818, he was transferred to the BALTIMORE CONFERENCE and served successively, Annapolis, Hagerstown and BALTIMORE.

In 1816, the first year his age made him eligible, he was elected a delegate to the GENERAL CONFERENCE, and was a member of all succeeding conferences except that



JOHN EMORY

of 1824. In 1820 he was fraternal delegate to the British Conference.

In 1824 John Emory was made assistant BOOK EDITOR under NATHAN BANGS, and in 1828 he became EDITOR with BEVERLY WAUGH (later bishop) as his assistant. He was editor of *The Methodist Magazine* which became, in 1830, *The Methodist Magazine and Quarterly Review*, and later *The Methodist Quarterly Review*. He edited a number of volumes, including the first American edition of the works of JOHN WESLEY.

In 1817, Emory wrote a reply to a pamphlet published by Bishop White of the Protestant Episcopal Church in which Emory defended the doctrine of the WITNESS OF THE SPIRIT. The following year he wrote a paper, "The Divinity of Christ Vindicated from the Cavils and Objections of Mr. John Wright." This last was a reply to a series of articles published in *The National Messenger* of Georgetown.

As a polemical writer, John Emory was perhaps the leader in defending the CONSTITUTION of the church during the agitation which led to the establishment of the M. P. Church. His chief work was *The Defence of our Fathers*, which was a reply to Alexander McCaine's work on *The History and Mystery of Methodist Episcopacy*. At his death he left a manuscript which was published by his son ROBERT in 1838 under the title of *The Episcopal Controversy Reviewed*.

He was an earnest advocate of education and had a part in establishing WESLEYAN UNIVERSITY and New York University. He received the honorary M.A. and D.D. degrees.

In 1813 he married Caroline Sillers of Hillsborough, Md. She died in 1815 and in 1818 he married Ann Wright of Queen Anne's County.

In 1832 John Emory was elected a bishop. He moved to Baltimore, but two years later he moved to a farm on the Eastern shore of Maryland and then to Reistertown. He died after being thrown from his carriage on Dec. 16, 1835. He was buried by the side of Bishop FRANCIS

ASBURY in Eutaw Street Church in Baltimore, but in 1854 both bodies were removed to Mount Olivet Cemetery in Baltimore.

R. Emory, *John Emory*. 1841.

Encyclopedia of American Biography.

F. D. Leete, *Methodist Bishops*. 1948.

M. Simpson, *Cyclopaedia*. 1878.

W. B. Sprague, *Annals of the Pulpit*. 1861. ELMER T. CLARK

EMORY, ROBERT (1814-1848), American educator, minister, and historian of the Methodist *Book of Discipline*, was born in PHILADELPHIA, July 29, 1814, the oldest son of Bishop JOHN EMORY. Finishing at Columbia with highest honors in 1831, he studied law but after three years became professor of ancient languages at DICKINSON COLLEGE, 1834-39. He then entered the BALTIMORE CONFERENCE and rose to a presiding eldership before returning to Dickinson as president in 1844.

Awarded a D.D. by Columbia University in 1846, he also went to London as a delegate to the Evangelical Alliance. His *Life of Rev. John Emory* (1841) remains the standard work on his father. *The History of the Discipline* (1843) is a painstaking and still valuable collation of Methodist law up to 1840, more usefully arranged and indexed than the original *Disciplines* which were searched out and used by the author. When but thirty-four, his useful life was snuffed out by tuberculosis. He left a wife, two infants, and a reputation characterized by his Dickinson colleague, JOHN MCCLINTOCK, as "the purest and best of all the men I have yet known on earth."

EDWIN SCHELL

EMORY AND HENRY COLLEGE, Emory, Va., the oldest institution of higher learning in southwest Virginia, was established in 1836 by the HOLSTON CONFERENCE as a manual labor school. It was named for Bishop JOHN EMORY and for Patrick Henry, the colonial patriot and governor of the state. Emory was an earnest advocate of education at a time when there was little interest among early Methodists. He assisted in the organizing of WESLEYAN UNIVERSITY and New York University and also helped the M. E. Church acquire DICKINSON COLLEGE. Emory and Henry became a college in 1845.

Its first president, CHARLES COLLINS of Maine, was a graduate of Wesleyan University of Connecticut, and the college was greatly influenced by the classical curriculum of Wesleyan. During the Civil War the property was utilized by the Confederate government as a hospital. In 1918, Martha Washington College of Abingdon, Va., was consolidated with Emory and Henry, and women students were admitted in 1922. Degrees given are the A.B. and B.S. The governing board has fifty-two members elected by the Holston Conference.

JOHN O. GROSS

EMORY UNIVERSITY, Atlanta, Ga., received its charter in January, 1915. The M. E. Church, South, had in its 1914 GENERAL CONFERENCE severed its connections with VANDERBILT UNIVERSITY. A commission appointed by that conference, with Bishop WARREN A. CANDLER as chairman, voted to maintain two universities, one east and one west of the Mississippi River, and promptly to establish a school of theology on the eastern side. The recently organized SOUTHERN METHODIST UNIVERSITY in Dallas, Texas, was



GLENN MEMORIAL, EMORY UNIVERSITY

adopted by the M. E. Church, South, as the western institution. Several cities wanted to become the site of the eastern school.

In Georgia, leading citizens of Atlanta sought the new university. The trustees of Emory College, located near Atlanta, proposed that this Methodist college become the undergraduate division of such a university. ASA G. CANDLER, brother of Bishop Candler, made the initial gift of \$1,000,000 to establish the institution. The Educational Commission therefore chose Atlanta as the site and accepted the offer of Emory College to donate itself and move to the new campus. The name Emory University was chosen.

Emory College, located at Oxford, Georgia, some forty miles from Atlanta, had been established by Georgia and Florida Methodists in 1836. The school did well for its day and time, and the college graduated for Georgia and the South many leaders of the church and state. The college closed during the Civil War, and barely managed to reopen in 1866. A succession of strong presidents (some of whom became bishops), including ATTICUS G. HAYGOOD, WARREN A. CANDLER, and JAMES E. DICKEY, made Emory College a pace-setter for the quality of higher education in its area. The alumni became the greatest asset of the new Emory University, giving immediate and complete loyalty.

The School of Theology (see CANDLER SCHOOL OF THEOLOGY) was the first unit to open. This was followed in June, 1915, by the medical division, which had been the Atlanta Medical College; Lamar School of Law in 1916; the School of Business Administration and Graduate School of Arts and Sciences in 1919. Wesley Memorial Hospital, now Emory University Hospital, and the School

of Nursing moved to the university campus in 1922. The twenty-year-old Southern Library School became a school of the university in 1925. A junior college, now named OXFORD COLLEGE, was set up in 1929 on the original campus at Oxford. In 1944, the Atlanta-Southern Dental College became Emory University School of Dentistry, and in 1953 Emory assumed control of Crawford W. Long Memorial Hospital in Atlanta.

The governing board is made up of the thirty-three members of the Board of Trustees, thirty elected by the board itself for eight-year terms, three by the alumni for three-year terms. All members of the board must be approved by the Southeastern Jurisdictional Council of The United Methodist Church. Emory's charter specifies that the ownership of the university shall be vested with The United Methodist Church. (See also MANUAL LABOR SCHOOL.)

JOHN O. GROSS

EMPORIA, KANSAS, U.S.A. First Church. The Kansas-Nebraska Annual Conference appropriated \$125 on April 16, 1859, toward starting a Mission in Emporia, Kan. The first official meeting was held in the office of a small hotel in June of 1857. Henry Hayes led the class of seven members.

Between 1857 and 1859, the Methodists increased from 34 to 134 members. James Fraker was the first appointed pastor at a salary of \$400 for the year.

A building was erected and dedicated on June 24, 1864. It had cost \$3,500 and was an impressive building made of stone and seated 250 people. Lightning struck this building the night of June 19, 1868, causing \$900 damages. That seemed an almost impossible sum but it was raised by the people who loved the church.

In 1872 the membership had grown to 199. They purchased an organ and new pews for the church in 1879. Inspired to "do The Lord's will" for others as well as for themselves, they purchased an old schoolhouse near the roundhouse of the Santa Fe Railroad and started a Sunday school which later became the Grace Methodist Church of Emporia.

Disaster again struck on Sept. 4, 1901 when the church was destroyed by fire which had first gotten out of control in the Crystal Ice Plant. That was the year a prophecy was found, addressed to "the citizens of Emporia, A.D., 1980," which revealed that the Emporia Church would be a great church "by 1980." It didn't wait that long.

The third building was completed on the original lot after nineteen months at a cost of \$30,000. It was dedicated in 1903. The Sunday school had grown as well as the church. The membership had reached 1,498 by 1948 and then increased to 2,200 by 1955.

The Emporia Church observed its Centennial on June 9, 1957, at which time the congregation dressed in Centennial costumes.

The church was again destroyed on Sept. 14, 1957. Church and Sunday school met in the Kansas State Teachers College building, until the membership moved into their new building on May 21, 1961. Thirty-eight ministers have served the church up to 1970. In that year the membership was reported as 2,175, property valued at \$1,356,500, and a total of \$116,674 raised for all purposes.

WILLIAM A. HUBBARD

ENDICOTT, JAMES (1865-1954), Canadian minister, was born in Chudleigh, Devonshire, England, May 8, 1865. He emigrated to CANADA in 1882, and settled in Lucan, Ontario.

In 1887, he became a probationer in the Guelph Conference, but was soon transferred to the Manitoba and Northwest Conference. With the help of a Presbyterian minister, he was able to attend **WESLEY COLLEGE** (WINNIPEG), from which he graduated in 1893. He was ordained in 1893 and at once volunteered for foreign missions, the cause to which he would devote the remainder of his life.

Endicott reached the newly founded **WEST CHINA MISSION** late in 1893. He rapidly gained proficiency in Chinese and became a particularly valuable member of the missionary staff. His arduous work in this most difficult field came to an end with his appointment in 1912 as a field secretary of the Methodist Missionary Society. He retained, however, an abiding interest in and knowledge of Chinese affairs.

As a field secretary, James Endicott was responsible for bringing the mission enterprise broadly to the attention of the church. By 1925, he had become one of the most respected figures in the Methodist Church.

Speaking at the Union inaugural services in 1925, Endicott urged his hearers to remember that "Christianity is a perilous business." Let us "deliberately elect that we will take bold leadership and refuse to follow the timid." Appropriately, he was elected in 1926 as the second moderator of the United Church of Canada. He held this office with distinction and discharged his duties with tolerance and understanding. Above all, he found time to visit the far-flung mission fields and to reassure the missionaries that the new church was determined to assist their work generously.

Endicott returned from his travels with a deeper awareness of the close identification in the eyes of other people between imperialism and foreign missions, and a profound sympathy for the aspirations of Asians and Africans. As secretary of the Board of Foreign Missions of the United Church, he tried to ensure that, in future, missionaries would not rely on their own governments, and he encouraged the establishment of autonomous churches in the foreign fields.

Endicott retired from active duty in 1937, but his interest in the mission cause did not abate. During his last years, he made some noteworthy pronouncements on the church's role in politics, on Chinese and other international problems. In these, he stressed the prophetic role of Christianity and the need to make its message both contemporary and relevant. To his colleague, J. Arnup, James Endicott was "one of the greatest men I ever knew." He died in March, 1954.

G. H. Cornish, *Cyclopaedia of Methodism*. 1903.

Profiles of the Moderators: James Endicott. United Church Archives. G. S. FRENCH

ENFIELD, NORTH CAROLINA, U.S.A. **Eden Church** was probably the outgrowth of an Anglican chapel established around 1760 in Edgecombe Parish by clergymen of the Society for the Propagation of the Gospel in Foreign Parts. According to the Mouzon map of **NORTH CAROLINA**, printed in London in 1775, an Anglican church was situated on Beaver Dam Swamp at the approximate site of present-day Eden Church. In 1964 the church

received a citation from the **METHODIST PUBLISHING HOUSE** in commemoration of over 175 years of continuous service as a Methodist congregation.

Eden Church had completely endorsed Wesleyan evangelism by the closing decades of the eighteenth century, probably the result of the evangelical efforts of ministers from **VIRGINIA** who had been converted to the reform movement instigated by **JOHN WESLEY**, and who crossed the border into Halifax County, N. C., to conduct revival meetings. Eden Church was a part of the old Roanoke Circuit, organized in 1778, and a member of the **VIRGINIA CONFERENCE**. **JOHN DICKINS**, who later founded the **BOOK CONCERN**, was pastor of Roanoke Circuit in 1779-81. He married Elizabeth Yancey, who lived near Eden Church, and their home was in that community. The plan for the first Methodist school in America was prepared at Dickins' home. Originally the school was to have been in North Carolina, but later the funds were used for the establishment of **COKESBURY COLLEGE**.

Another famous minister of this period was **WILLIAM BELLAMY**, who was assigned to the circuit in 1798-99. He became an active member of the Roanoke District Conference which in those days was composed of local ministers opposed to the attitude of the **GENERAL CONFERENCE** of the M. E. Church in exerting dictatorial and authoritative power and withholding ecclesiastical rights from the people. Bellamy had collected material to write a history of the reform movement in the old Roanoke District, but he died in 1846 before it was completed. **JOHN PARIS**, who was also a pastor at Eden Church (1842), completed the work and had it published in 1849.

Eden Church was one of eight Methodist churches in North Carolina which went practically as entire congregations into the M. P. Church following the establishment of that denomination at its first annual conference which met at **WHITAKER'S CHAPEL**, six miles east of Enfield, in December 1828.

In 1850 Eden Church became a part of the newly formed Halifax Circuit with **JOHN F. SPEIGHT** as superintendent. Other distinguished ministers who served the church during the nineteenth century included **JAMES HUNTER**, **HENRY B. BRADFORD**, James Riley Ball, and **WILLIAM H. WILLS**. Wills was pastor of the church and Halifax Circuit in 1866, when he served as president of the General Conference of the M. P. Church.

Among the distinguished ministers who served Eden Church in the twentieth century are: C. H. Whitaker, W. L. Harris, **JESSE E. PRICHARD**, L. W. Geringer, N. G. **BETHEA**, and W. M. Howard, Jr.

The present structure, c. 1890, is the third one in the history of Eden Church. In 1966 the North Carolina Department of Archives and History erected a highway marker at the church in commemoration of its history, and in connection with the celebration of the **BICENTENNIAL** of Methodism in America.

J. Elwood Carroll, *History of the North Carolina Annual Conference of the Methodist Protestant Church*. N.p., 1939.

Minutes of the Methodist Conferences in America, 1773-1813. Our Church Record. June 23, Sept. 29, 1898.

The Rocky Mount (N. C.) *Telegram*, July 31, 1960; Nov. 14, 1965.

Stuart H. Smith and C. T. Smith, Jr., *The History of Trinity Parish, Edgecombe Parish*. Scotland Neck, N. C., 1955.

RALPH HARDEE RIVES

ENID, OKLAHOMA, U.S.A. First Church. The first Methodist circuit rider to arrive in Enid was O. R. Bryant. This courageous minister preached to a small congregation of early settlers on Sunday, Sept. 17, 1893, the day after the great "run" into OKLAHOMA. (The official opening of the territory in that part of the state and race for homestead lands by would-be settlers.) The service was held on the lawn of the courthouse and was the first Protestant sermon delivered in Enid. This was the beginning of the First Methodist Church of Enid.

Early Methodists in Enid were not financially able to build a church until five years after the opening of the Cherokee Strip. Another devout Methodist minister, Marion Porter, was appointed to this charge, and he inspired members to build a church at the corner of Grand and Maple in 1898. The fires of evangelism began to burn, and the membership increased, so that eleven years later another house of worship was erected at the corner of Randolph and Adams. James Wagner, a minister from New England, was pastor during this building project. The congregation moved into the church in March, 1910, and this remained the church home for the next fifty years.

Robert J. Smith was in his second pastorate at First Church when an educational building was erected in 1950.

John R. Webb, district superintendent, officiated at the ground-breaking service for the new sanctuary on Sunday, July 13, 1958. This edifice was completed in the pastorate of Ben Sturdivant and dedicated by Bishop W. ANGE SMITH on Feb. 16, 1964.

John Russell was appointed pastor in May, 1964. In 1965, the site of the old building at Randolph and Adams was cleared and the ground-breaking service for a new education and fellowship building was conducted by Rufus Walder, district superintendent, on October 10. This beautiful and useful structure was occupied on Sunday, Nov. 20, 1966. Present membership of the church is 3,178.

Henry B. and John H. Bass, *Methodism in Enid*. Oklahoma City: Semco Color Press, 1959.

Clegg and Oden, *Oklahoma*. 1968.

First Church, Bulletin, Sept. 15, 1968.

HENRY B. BASS
JOHN H. BASS

ENSLEY, FRANCIS GERALD (1907-), American bishop, was born in Morrow Co., Ohio, Aug. 12, 1907. He was educated at OHIO WESLEYAN UNIVERSITY receiving the A.B. degree in 1927. He received his theological education at BOSTON UNIVERSITY SCHOOL OF THEOLOGY, graduating in 1931. He did graduate work at the University of Berlin, Germany, 1931-32, and received the Ph.D. in 1938 from BOSTON UNIVERSITY. He holds honorary degrees from eleven institutions.

Bishop Ensley married Eunice LeBourveau on July 6, 1935. Their children are Frederick Louis, Philip Chalfant, Elizabeth, and Charlotte. He was pastor of The United Church of Norwood, Mass., from 1935 to 1944. Concurrently he was professor of Homiletics and then of Systematic Theology at Boston University School of Theology upon the retirement of Dean ALBERT C. KNUDSON. He left the chair of Theology in 1944 to assume the pastorate of North Broadway Church of COLUMBUS, OHIO, and served there until 1952, when he was elected bishop by the North Central JURISDICTIONAL CONFERENCE. He was assigned to the IOWA Area of The Methodist Church and served there until 1964, when he became the Resident Bishop of

the Ohio West Area with episcopal residence in Columbus, Ohio.

Bishop Ensley served as a delegate to the Jurisdictional and GENERAL CONFERENCES of 1948 and 1952. He was a delegate to the ECUMENICAL METHODIST CONFERENCE in Springfield, Mass., 1947, and gave addresses at the Conferences at Oxford, England, 1951; Lake Junaluska, 1956; Oslo, Norway, 1963, and London, England, 1966. Since its inception, he has been a Methodist representative to the CONSULTATION ON CHURCH UNION.

He was Loud Memorial lecturer, University of Michigan, 1949; Mendenhall lecturer, DEPAUV UNIVERSITY, 1959; Willson lecturer, SCARRITT COLLEGE and VANDERBILT School of Religion, 1959, and Fayetteville, Ark., 1966; and Finch lecturer, Charlotte, N. C., 1968.

He was co-chairman of the first conversation between American Roman Catholics and Methodists, Chicago, 1966; one of four American Methodists chosen to participate in the first meeting for conversations between the Roman Catholic Church and WORLD METHODIST COUNCIL, in Ariccia, Italy, 1967, and the second conversations in London, England, 1968.

He has served as chairman of the Methodist National Board of Christian Social Concerns; chairman of the Commission on Ecumenical Consultation; Vice-President of the Methodist General Board of Education and chairman of the Division of Higher Education; and Vice-President of the Council on World Service and Finance of The United Methodist Church. He was a member of the Executive Committee of the Church Union Commission which effected the merger between the Methodist and EVANGELICAL UNITED BRETHREN churches. He is president of The American Section of the World Methodist Council, has been a member of the Assembly of the WORLD COUNCIL OF CHURCHES of 1961 and 1967, and a member of the Central Committee of the World Council of Churches.

His writings include *John Wesley, Evangelist*; *Paul's Letter to Local Churches*; *The Marks of Christian Education*; *Persons Can Change*.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

N. B. H.

ENTERPRISE, FLORIDA, U.S.A., Florida Methodist Children's Home, was authorized in 1908, by the FLORIDA ANNUAL CONFERENCE of the M. E. Church, South. Children admitted today come mostly from broken homes, with parents divorced, or separated, under treatment for mental illness, in prison, victims of physical illness, or other conditions which make them physically or morally unable to rear children.

Thirty-two staff members presently serve the needs of the children. The campus at Enterprise, Fla., consists of 100 acres located on the north shore of Lake Monroe, a part of the St. Johns River. Trustees for The Florida Methodist Children's Home are elected by the Florida Conference, with seven ministers and eight laymen making up the elected board. In addition, four ex-officio trustees serve with the elected board members.

BASCOM W. CARLTON

ENTHUSIASM. This word regularly occurs in writing of the WESLEY period, but in a sense so different from modern usage that an explanatory note is certainly required. As used by Wesley and his opponents, the word does not answer to the modern sense of "enthusiastic," i.e., pos-

essed of welcome and constructive zeal and energy, but to the old-fashioned word "enthusiastical," i.e., unbalanced, extreme, fanatical. Not a little of the history of evangelical religion in England is compressed into the decline and rising again of this word. By original derivation from the Greek, the word means "possession by the divine." Thus, Plato uses it to denote the direct intuition of the divine, as it occurs in mystics, poets, and philosophers. Used at first in English in this sense, "enthusiastic" soon came to mean "fanatical."

The background to this is doubtless the religious strife of the post-Reformation period, issuing in the Civil War and the Commonwealth, accompanied by an outbreak of a variety of extremist and individualist sects, and the final revulsion of the majority of common-sense Englishmen against anything which looked like extremism or radicalism in religion. In the period of disillusion following this, the man who made bold to claim that he was personally inspired by God was dismissed as a fanatic, very dangerous to the stability of society. So we find that the regular eighteenth century use of the word "enthusiasm" is *fanaticism*, and as such it was regularly employed by their detractors against the Methodists. In particular, such Methodist teaching as the possibility of instantaneous conversion, of assurance of salvation, and of the gift of perfect love, were all dismissed as "very horrid enthusiasm."

A good and revealing example of the usage occurs in Wesley's *Journal* for Nov. 25, 1739. "I preached at St. Mary's (Exeter). . . . Dr. W— told me, after sermon, 'Sir, you must not preach in the afternoon. Not, said he, that you preach any false doctrine. I allow all that you have said is true; and it is the doctrine of the Church of England. But it is not guarded; it is dangerous; it may lead people into enthusiasm or despair.'" The not altogether unsympathetic clergyman could, in principle, accept Wesley's theme that Christianity consists not merely in church-going, honesty, and almsgiving, but in a great inner divine work of the heart. But he was accustomed to the measured tones of a placid literary homily, while Wesley with the same matter "preached for conversion." And to tell men with this degree of emphasis that they could not trust in their own good works would drive them to despair while, if they accepted Wesley's message so far as to rejoice in the assurance of salvation, this would be "enthusiasm." Herein was the offense of Methodism and the seed of ecclesiastical separation. So on the celebrated occasion when Wesley visited Epworth, and was repulsed at the parish church by his father's successor, he listened first to an anti-Methodist sermon. "But the sermon on *Quench not the spirit* was not suitable to the expectation of many of the hearers. Mr. Romley told them, 'One of the most dangerous ways of quenching the spirit was by enthusiasm,' and enlarged on the character of an enthusiast, in a very florid and oratorical manner. After the sermon, John Taylor stood in the churchyard and gave notice as the people were coming out, 'Mr. Wesley, not being permitted to preach in the church, designs to preach here at six o'clock.' Accordingly, at six I came and found such a congregation as I believe Epworth never saw before. I stood near the east end of the Church, upon my father's tombstone." His text was the same as that at Exeter, and one of Wesley's favorites, Romans 14:17. (*Journal*, June 6, 1741.)

Wesley constantly threw back the charge of "enthusiasm," arguing that the true Methodist preached level-

headed Scriptural doctrine, and that the lunatic fringe of quietists, antinomians, etc., who troubled his Societies, were the real enthusiasts. Thus, his argument in Sermon xxxii in the *Standard Sermons*, "The Nature of Enthusiasm," runs as follows: those who teach true and earnest religion will always be described as "enthusiasts," fanatics, by the men of this world. The real enthusiasts, however, are those who presume upon the grace of God, those who profess Christian experience, but show an unrighteous life, those who falsely suppose themselves to have prophetic gifts, those who are too quick to see special divine guidance in mundane affairs which the Christian ought to decide by common sense; those who suppose they can understand the Bible, or preach, without due study; and those who, having persuaded themselves that they are under a special divine providence, are lifted up with pride. So likewise the *Rules of the Society*, written by Wesley (now the General Rules), characteristically single out as "that enthusiastic doctrine of devils," which is to be "trampled underfoot," the notion that "we are not to do good unless our heart be free to it," i.e., that the evangelical Christian is released from a fixed duty of obedience to the moral law of God, and is left to the spontaneity of his heart (*Works*, viii, 261).

The gradual permeation of so much of religious and social life with the principles of the evangelical revival, and the consequent release of frigid inhibitions regarding the warm "religion of the heart," is doubtless a chief influence in enabling the old word "enthusiasm" gradually to take on again a good and healthy connotation.

JOHN LAWSON



JOSEPH ENTWISLE

ENTWISLE, JOSEPH (1767-1841), British Methodist, was born in Manchester in 1767, and became a Wesleyan itinerant preacher in 1787. In 1802, on his initiative, stricter regulations for the testing of candidates for the ministry, including an oral examination before the DISTRICT MEETING, were adopted. In 1804 he became secre-

tary of the first Missionary Committee appointed by the Wesleyan Methodist connection. He was elected PRESIDENT of the Wesleyan Methodist Conference in 1812, and was largely responsible for bringing RICHARD WATSON, who had resigned in 1801 when doubts were cast on his orthodoxy, into FULL CONNEXION again. Entwisle was again elected president in 1825. As the first house-governor of the Theological Institution (1834-38; see Theological Colleges), he did much by his saintly character and moderation to dispel the suspicion which the proposal for a theological college had awakened in some quarters. He retired in 1838, and died at Tadcaster on Nov. 6, 1841.

J. Entwisle, *Joseph Entwisle*. 1848.

G. Osborn, *Outlines of Wesleyan Bibliography*. 1869.

JOHN NEWTON

EPISCOPACY denotes the office of bishop or the general superintendency in the Methodist Churches in America which are Episcopal. The office is distinguished from the traditional ecclesiastical usage of the title *bishop* by being an integral part of the order of elders, and not, as in the Church of England or Protestant Episcopal Church, a distinct order or class of ministers. Each Methodist bishop presides over an Episcopal Area (one or more annual conferences) within one of the JURISDICTIONS or CENTRAL CONFERENCES of the Church. Before 1940 the bishops traveled at large in the connection and presided over different annual conferences.

The office of general superintendent arose in 1784 as part of JOHN WESLEY'S "plan" for the organization of the Church in America. Three major elements made up this plan: (1) a conference or conferences of the ministers, patterned on the conferences which Wesley had held annually in his British Methodist work; (2) a liturgy derived from the *Book of Common Prayer*; and (3) the office of General Superintendent. The resulting Church was supposed to resemble the Church of England from which Methodism had been derived. The chief difference between the new superintendency and the old was that it claimed succession not from a line of bishops but from the general presbyterial ministry of the Church through Wesley. Another difference, added by the organizing Christmas Conference, was the election of the new superintendents by the conference.

The first superintendent, THOMAS COKE, was appointed in a formal consecration by Wesley and two other presbyters on Sept. 3, 1784. Coke proceeded immediately to America where he met with FRANCIS ASBURY, Wesley's assistant for America, to arrange for an indigenous organization of the American Methodists. They called a convention, later known as the CHRISTMAS CONFERENCE, which met in BALTIMORE, Dec. 24, 1784, through Jan. 1, 1785. At this convention, Coke and Asbury were elected to the Superintendency, and Asbury was formally ordained into the office. Ecclesiastical precedence for the new office was deduced from primitive usages, particularly the church at Alexandria, which was alleged to have elected and consecrated bishops from and by its college of presbyters.

The Minutes of the Christmas Conference outlined the powers and duties of the superintendent as: "To ordain Superintendents, Elders, and Deacons; to preside as a Moderator in our Conferences; to fix the Appointments of the Preachers for the several Circuits; and in the Intervals of the Conference, to change, receive or suspend Preach-

ers, as Necessity may require; and to receive Appeals from the Preachers and People, and decide them. . . . No Person shall be ordained a Superintendent, Elder or Deacon, without the Consent of a Majority of the Conference and the Consent and Imposition of Hands of a Superintendent." (*Discipline*, 1785, p. 11)

After the conferences of 1787, Coke and Asbury, in their revision of the *Discipline* changed the title of their office to *Bishop*. Approval of this change by the conferences of the next year fixed the new title, although the original title, General Superintendent, continued to be used.

The sporadic conferences of the ministers held after 1784 began to prove inadequate to manage the affairs of the church; consequently in 1792 a general conference was called, primarily to adjudicate a challenge of Asbury's authority by one of the elders, JAMES O'KELLY. O'Kelly's demand was that a preacher should have the right to appeal his appointment to the conference. The conference denied this appeal, but succeeded in seating itself as a quadrennial General Conference with exclusive legislative authority and with the power to review the conduct of the bishops.

The constitution of the General Conference was altered in 1808, when it was superseded by the delegated GENERAL CONFERENCE. One of the constitutional checks on the delegated General Conference was the "third restrictive rule," viz., "the General Conference shall not change or alter any part or rule of our Government, so as to do away Episcopacy, or to destroy the plan of our itinerant General Superintendency."

When the Conference of 1808 met, its only active bishop was Asbury. Coke, with the consent of the Conference, had withdrawn to devote himself to missionary work and RICHARD WHATCOAT, elected in 1800, had died in 1806. The Conference of 1808 thereupon elected WILLIAM MCKENDREE to the office. McKendree traveled with Asbury until the senior bishop died in 1816.

McKendree's conduct of the office was necessarily different from that of Asbury, whose authority was more that of a founding father than an elected official. McKendree became the chief architect of the regular constitutional episcopacy, functioning as the executive arm of the church.

In the decade of 1820, a strong movement challenged the authority of the episcopacy. This resulted in the formulation, in 1830, of the METHODIST PROTESTANT CHURCH, which embodied lay representation in all church conferences, replaced the episcopacy by an elected term presidency, and put appointments in the hands of a committee. The Methodist Protestants joined in the Unification of 1939, feeling that their basic democratic principles were embodied in the new Church.

The debates of the General Conference of 1844 divided the church on the definition of episcopacy. The M. E. Church, South, saw the episcopacy as an independent succession from Wesley, thus a coordinate arm of the church, functioning parallel to the General Conference. For the M. E. Church, the bishop was an officer of the General Conference, whose episcopal status and executive authority were completely at the disposal of the Conference.

During the years of the divided church the most significant constitutional changes dealt with the formation of effective courts for the review of executive administration and constitutional questions. These were the constitution-

ally independent JUDICIAL COUNCIL of the M. E. Church, South and the traditionally powerful Judiciary Committee of the General Conference of the M. E. Church. These courts, serving as a check on all authority, tempered the differences and did much to make possible the constitution of the reunited Methodist Church.

The chief duty of a bishop is the executive supervision of the Annual Conferences which comprise his Episcopal Area. Within this responsibility are the specific responsibilities of presiding at the sessions of conferences, ordaining ministers elected by the conferences, and annually appointing the pastors to their churches.

The Methodist itineracy is a unique institution administered by the bishops. Although tenure limitations have been removed, the bishop still makes annual appointments of all pastors. With few exceptions, the changes in pastoral assignments are made at the sessions of the Annual Conferences. The custom of the bishop consulting the district superintendents, begun by McKendree, has become the law of the church. However the sole authority for pastoral assignments rests with the bishop.

A major portion of a bishop's time is committed to the administration of the various programs of his Episcopal Area. Bishops have had a major role in formulating and promoting the quadrennial programs which, since 1944, have expressed the concern of the united church for its national problems.

The bishops of each Jurisdictional and Central Conference are organized into a COLLEGE OF BISHOPS; all bishops of Jurisdictional and Central Conferences together form the COUNCIL OF BISHOPS; bishops of affiliated autonomous churches join bishops of the Council to form the Conference of Methodist Bishops.

Bishops are active as members and officers of general boards and agencies. Each bishop is given a liaison assignment to a particular foreign mission field each quadrennium. Through these general and missionary assignments, the bishops relate the general church programs to the annual conferences and to the local parishes.

Recent ecumenical conversations have raised many problems in church polity. Methodist bishops have taken the lead in these conversations, and the Methodist episcopacy has shown a willingness to change to meet the needs of the future. Basic to Methodist doctrine is the idea that polity should be subordinate to mission. The efficiency of the office has been in no small measure due to its inherent flexibility in meeting the problems of each age; this characteristic will make it adaptable and useful for the church of the future. (See also COUNCIL OF BISHOPS AND MINISTRY.)

J. M. Buckley, *Constitutional and Parliamentary History*. 1912.

J. Emory, *Defence of Our Fathers*. 1827.

F. D. Leete, *Methodist Bishops*. 1948.

G. F. Moede, *Office of Bishop*. 1964.

T. B. Neely, *Evolution of Episcopacy*. 1888.

J. J. Tigert, *Constitutional History*. 1894.

JESSE HAMBY BARTON, JR.

EPISCOPAL ADDRESS, THE, is a quadrennial statement made by the bishops of the church to the members of the GENERAL CONFERENCE at—or very close to—the opening session of that body. The address reviews conditions in the church, especially during the past quadrennium, and points out moves and frequently makes recommendations which the General Conference and the church

at large should take under advisement for the advancement of the church.

The first Episcopal Address was made by Bishop WILLIAM MCKENDREE to the first delegated General Conference in 1812. Prior to that time bishops were members of the General Conference and had equal rights with other members to make motions or take part in the debates. Bishop ASBURY would often make motions and then put them. (*Journal*, General Conference, 1804, 1808.) But when the delegated General Conference first sat in 1812, and since the bishops were restricted to presiding, Bishop McKendree felt it to be his duty to present in stated form to the Conference such matters as he thought were necessary to the well being of the connection. It is said that Asbury was a bit surprised at this and intimated to McKendree in the presence of the Conference that this was a departure from his custom. "But the latter presently replied in substance," states Bishop McTyre, "that he could not expect his sons to be able fully to follow in his footsteps." The value of the suggestions and general outline of procedure made by McKendree was recognized and since then his precedent has been followed and an Episcopal Address is made ready for each General Conference.

The usual address presents a brief summary of the progress of the church during the preceding four years, and outlines the condition of the various departments of its work—such as publishing interests, missionary efforts, Sunday schools, education, and, within recent years, social conditions and national and world-wide moves of import to the Methodist Church and its work. The address sometimes suggests disciplinary changes or legislation which may appear to the bishops as helpful or necessary. The address has been likened to the "State of the Union" address of the President of the United States as each Congress opens; a similar address also usually comes from the governors of the various states of the Union, as they address their newly assembled legislative bodies.

In the United Methodist Church, when a General Conference is approaching, one of the bishops is selected by ballot in the COUNCIL OF BISHOPS to prepare the address, and prior to the meeting of the General Conference he reads a draft of this to the entire Council for criticism and suggestions toward the perfecting of it. This process calls for considerable revision and discussion, but since all the bishops sign the Episcopal Address, each one finds it necessary to see that it does contain material with which he is in agreement. The bishop who writes the address usually reads it at the opening session, or at a formal session set close to the opening of the General Conference; and it is customary for a motion to be made that those portions of the address which deal with specific matters shall be referred to appropriate legislative committees for their consideration and possible action.

Episcopal Addresses through the years have acted as a source of important reference. While the material of such addresses is not legislation, it does give the mind of the leaders of the church upon many matters in which Methodist people are immediately and vitally interested. The address to each General Conference is found *in toto* in the *Journal* of that Conference, and also in the *Daily Christian Advocate* published during each Conference session. The usual address is quite lengthy. While there is always a wish on the part of the bishops themselves to keep it brief, it must cover so broad a scope of work for such a large church and its many activities, that it is

almost impossible to keep it within the limits of brevity. The usual address runs well over an hour. The one delivered by Bishop Paul Kern in San Francisco in 1952 took two and a half hours in the reading.

Journals of successive General Conferences. N. B. H.

EPISCOPAL FUND. (See **WORLD SERVICE AND FINANCE, COUNCIL ON.**)

lationship between the denomination in America and in central Europe during hostilities and reconstruction. He was a regular attendant at the meetings of the **COUNCIL OF BISHOPS** of the United Methodist Church until his death, which came on May 7, 1970.

PAUL H. ELLER

EPPS, LEILA FLOSSIE (1884-1962), American missionary to BRAZIL, was born on April 16, 1884, in Kingtree, S. C. She studied at Leesville, S. C. and the Meridian, Miss., Female Institute. Desiring to be a missionary to CHINA, she went to SCARRITT BIBLE AND TRAINING SCHOOL in KANSAS CITY, Mo., from which she graduated in 1911. After a short period of home-mission work, she was appointed to Brazil, arriving there in 1911. She served for thirty-seven years, first in educational work, and afterward with the women of the church.

In 1929, the Woman's Missionary Council of the M. E. Church, South in the United States made an analysis of the Women's Societies in Brazil, listed as a priority a program for training the women, and called for the appointment of some person who could travel extensively and give full time to this work. Leila Epps was named, and thus became a pioneer in the development and expansion of Methodist women's work in Brazil.

When the Methodist Church in Brazil became autonomous in 1930, Miss Epps was asked to continue this task. In September, 1930, she invited the presidents and secretaries of the three regional conferences of Woman's Societies to meet with her in São Paulo; and there they planned the launching of the Methodist woman's official organ, to be called the *VOZ MISSIONARIA* (*Missionary Voice*). Miss Epps was asked to be its first editor. This has become the Protestant magazine of largest circulation in Brazil. Miss Epps continued as editor until Brazilian law required that all editors of papers published in the country be nationals.

Another concern of Miss Epps was the plight of Brazil's neglected Indians. She got Methodist women interested through the *Voz*; an interdenominational mission was established among the Cauri Indians of Mato Grosso, and the women helped support a young Brazilian doctor, Neldo de Araujo, a medical missionary. With Lydia Ferguson, Miss Epps risked disease and dangers through the jungle, to visit and report on this mission. She also helped educate one of the young Indians of this tribe.

After retirement in 1950, in SOUTH CAROLINA, Miss Epps worked tirelessly teaching and speaking in behalf of Brazil. She died on June 9, 1962, and was buried in the Williamsburg Cemetery in Kingtree, S. C. Bishop CYRUS B. DAWSEY of Brazil said of her: "Her big heart took in the whole of the Kingdom of God."

N. D. Tatum, *Crown of Service*. 1960.

Eloise A. Woolever, *In Daring Obedience*. N.p., n.d.

EULA K. LONG



GEORGE EDWARD EPP

EPP, GEORGE EDWARD (1885-1970), American E.U.B. bishop and administrator who lived to channel his guidance born of wise experience into the United Methodist Church, was born in Sheboygan, Wis., June 15, 1885. He was recommended to the ministry by the congregation in Port Washington, Wis. He received his theological education at **EVANGELICAL THEOLOGICAL SEMINARY, Naperville, Ill.**

Following graduation from the seminary, he was ordained and received into membership in the Wisconsin Conference of The Evangelical Association. In 1921 he was called to serve as Executive Secretary of the Missionary Society of that denomination. He was reelected to that office in 1922, when The United Evangelical Church and the Evangelical Association joined to become The Evangelical Church. In this service he continued until 1930, when he was elected bishop. To this position he was quadrennially reelected until his retirement in 1958.

During his years of leadership, he gave wise episcopal supervision for many programs and auxiliaries of the denomination—educational, publication and philanthropic. He provided strong leadership in preparing for and leading The Evangelical Church into union with the Church of the United Brethren in Christ in 1946. He was an exponent of the missionary outreach of the church. He labored valiantly to maintain strong ties of Christian re-

EPWORTH, England, a small and ancient town of some 2,000 inhabitants, is the capital of the Isle of Axholme rural area in the northeast of Lincolnshire, bounded by four rivers. Originally marshy, it was drained in the seventeenth century to become a richly fertile agricultural district. It is chiefly notable as the birthplace of JOHN and CHARLES WESLEY, whose father SAMUEL WESLEY was rector of the parish for over forty years. The brothers



EPWORTH RECTORY

were born, John in 1703 and Charles in 1707, in a rectory which was burned down in February, 1709. The rector had a new rectory built on the same site, completed in that same year. Samuel Wesley died in 1735, and the rectory continued to be the residence of the rectors of the parish until the twentieth century.

When the Anglican Church decided to build a new rectory, the old rectory was secured as the property of the WORLD METHODIST COUNCIL. British Methodists contributed the cost of the building and the site of some two acres, and generous contributions from American Methodists met the cost of restoration and furnishing. It was reopened as Methodist property in June, 1957. In addition to being a place of pilgrimage for several thousand visitors every year, the old rectory provides hospitality for resident guests and is used for retreats and conferences. It is maintained with a resident warden by a grant from the World Methodist Council and the gifts of Friends of the Old Rectory.

E. BENSON PERKINS

Wesley Memorial Church. The British Methodist Conference of 1882 warmly approved the building of a church at Epworth as a memorial to the Wesleys. The PRESIDENT OF CONFERENCE that year initiated this enterprise and was appointed to superintend subscriptions from the connection at home and abroad. He, himself, had the joy of preaching at the opening of the church on Sept. 5, 1889, amid great rejoicing. Wesley Memorial, a stately, churchly church, represents the devotion of Methodists everywhere,

and of course, has the unique significance of being erected in the town where John and Charles Wesley were born, and where their father was rector of the nearby church of the Establishment.

The building, with the manse, occupies a spacious lot



WESLEY MEMORIAL CHAPEL, EPWORTH

with lawn and flowers between, and naturally it is visited by hundreds of pilgrims to Epworth each year.

Within the church there is an oak font which was given in memory of Susanna Wesley—one of the few memorials to her to be found in Methodism. As the wall tablet to the memory of John Wesley and his mother says of her, "By whom he was prayerfully educated in the things of God."

In the chancel arch is a window in stained glass representing Christ saying to his disciples, "Go ye into all the world and preach the Gospel." At the head of this window are the profiles of John and Charles Wesley, this being a copy of the J. Adams Plaque in Westminster Abbey. In a clear light the full glory of the window lends force to the enheartening words, "Best of all, God is with us."

The Communion Table is below the window and this came from the parish church from which Samuel Wesley and later John Wesley had administered the Holy Communion. To this table the Wesley family came, with many others, over the years to confess their faith and be strengthened. An oak salver made from the beam to which the former bells of the parish church were attached, is used as an offertory plate.

F. C. Gill has described the entire layout of buildings as "dignified and impressive," and says that they are upon "spacious and well-kept grounds."

N. B. H.

EPWORTH LEAGUE, THE. A former organization within Methodist Churches of America, primarily for young people, exerted enormous influence during its existence. This was during the years between 1890—when it was first formed—and 1928 and 1930 when its work was merged into the general work of the BOARD OF EDUCATION of the two large Episcopal Methodisms. The organization arose because of a recognized need to provide a more definite church life for and with young people: the League was primarily an extension, through an independent organization, of the Sunday school's teaching and training.

The Epworth League seems to have begun within the M. E. Church when, under the auspices of the GENERAL CONFERENCE of 1884, what was then called the Oxford League was organized. JOHN H. VINCENT, the originator of the Chautauqua idea, is given credit for the idea of such a society for church youth, and for maturing its plans.

The Oxford League was adopted by the Board of Managers of the Sunday School Union of the M. E. Church and in May 1888, during a session of the General Conference, the bishops having been requested to name a Board of Control, appointed Bishop EDWARD G. ANDREWS, Bishop John H. Vincent, JESSE L. HURLBUT, JAMES M. BUCKLEY, and James M. Freeman to act as such a board. Meanwhile, a number of societies in line with this plan arose, and at a call for a tighter union for this group, representatives of all the general young people's societies of the M. E. Church assembled in Cleveland, Ohio, May 14, 1889, and resolved that "all existing societies be merged into one new society for the entire Church to be called the Epworth League." It was affirmed that "the object of the Epworth League is to promote an earnest, intelligent, practical, and loyal spiritual life in the young people of our church, to aid them in constant growth in grace and in the attainment of

purity of heart" (*The Epworth League Book*, p. 73).

The idea of such a League and its plan was also looked upon with approval by the M. E. Church, South, at its General Conference held in St. Louis in May, 1890. In the enabling legislation there, it was stated that "the League is not a part of the Sunday School, nor is it in any way necessarily connected with the Sunday School. It is intended for the young people of our congregations, whether members of the Sunday Schools or not" (*The Epworth League Book*, p. 74).

The Methodist Church in Canada pursued the same plan and in 1889 the General Sunday School Board of that Church recommended the organization of Epworth Leagues. The General Conference of the next year adopted a plan for such organization and a constitution for the same. A kindred organization was formed in certain overseas conferences of the M. E. Church, and of the M. E. Church, South, and in other mission lands where Central Conferences had been organized.

The Epworth League acted as a training school for many who later on became leaders in the Church. Its fourfold pattern of spiritual and devotional life, educational activity, missionary outreach, and social activities were put into effect by committees in each local church empowered to carry out congruent plans. The social life of church young people was largely centered in the Epworth League in many places, and as was natural, this social bond held together League groups in the individual church, and even in the larger district and annual conference meetings.

Looked upon with suspicion at first, the officers of the general Church came in time to applaud the work of the League. It was approvingly noted in EPISCOPAL ADDRESSES of the bishops from time to time, and disciplinary regulations having to do with its life, constitution and activities are to be found in the *Disciplines* of the respective churches during the years of its existence.

The League was specifically placed under the direction of the pastor. Article One of the Constitution of the Epworth League stated "the pastor shall have general supervision of the League" (*The Epworth Book*, p. 75).

In each of the large Episcopal Methodisms there were publications which were officially adopted as organs of the League. *The Epworth Herald* was that of the M. E. Church, and the *Epworth Era* of the M. E. Church, South. The General Conference elected the editor for the *Epworth Herald* in the M. E. Church, as well as a general secretary and "Board of Controls" whose names were listed in the *Discipline* of that Church. (*Discipline* 1912, Paragraph 27).

A similar situation prevailed in the M. E. Church, South, where it was provided that the officers of the Board should be a president, who should be one of the bishops designated by the College of Bishops, and a vice-president elected by the League Board; and a general secretary who should be elected by ballot at the General Conference. (*Discipline*, M. E. C. S., 1922, Paragraph 407). It was the duty of the general secretary to edit the *Epworth Era*, and to have general oversight "of the interest of the young people's societies" and recommend study courses for the several classes of young people's societies. (*Discipline*, M. E. C. S., 1922, Paragraph 410).

Meetings of the League for worship and spiritual development were usually held on Sunday. Quite often this was in the afternoon, or in many places in the early

evening before the evening church service. There was some complaint on the part of pastors that the League group was somewhat too independent, and that many who might otherwise have thrown their lot completely in with the local congregation were using the League as a church of its own. With the growth of the Department of Education in the big Episcopal Methodisms, there came a call during the 1920's to correlate the activities of the League with the general plan of the church school and educational institutions of the Church. The General Conference of 1924, M. E. Church, and the General Conference of 1930 of the M. E. Church, South, adopted plans whereby the Board of Education took over the work which had been carried on by the League, and unified its work as a Youth Division in the larger educational program of the church.

Eventually the Methodist Youth Fellowship was created of the youth of the church between the ages of twelve and twenty-one inclusive and young people in the youth division of the church school, and were expected to carry on the same sort of work which the old Epworth League had done (*Discipline*, TMC, 1964. Para. 244.)

There was also established a Young Adult Fellowship, and various publications published by the editorial division of the Board of Education have been created to act as official representatives of such organizations, and to act as organs for these in the larger affairs of church life and civic life.

The Christian Advocate, "The Epworth League," by Holmes, Sept. 9, 1926.

Disciplines of the several Methodist Churches.

Frank O. Erb, *The Development of the Young People's Movement*. Chicago: University of Chicago Press, 1917.

O. P. Fitzgerald, *The Epworth League Book*. Nashville: Southwestern Publishing House, 1893.

J. B. Robinson, *The Epworth League: Its Place in Methodism*. Cincinnati: Cranston and Stowe, 1890. N. B. H.

EPWORTH PRESS, the name or trade name adopted in 1918 for materials put out by the Methodist Publishing House or Book Room in London, and designed for the general trade (as ABINGDON PRESS is the trade name for the METHODIST PUBLISHING HOUSE, U.S.A.). There is a permanency involved in a trade name, as Epworth Press, which would not be possible if the names of successive BOOK STEWARDS or Publishing Agents were to be listed as the publisher—as was the case between 1880 and 1918 in England. The Book Steward and director of the Epworth Press and of the Book Room since 1948, and until quite recently when he retired, was FRANK H. CUMBERS. (See also BOOKROOM.)

N. B. H.

EPWORTH PRINTING AND PUBLISHING HOUSE, Sydney, New South Wales, Australia. (See SYDNEY, New South Wales, Australia, Epworth Printing and Publishing House).

EPWORTH SCHOOL, Pietermaritzburg, Natal, SOUTH AFRICA, is the only existing Methodist school for white girls, and comprises a high school of 266 scholars and a junior school of 104. The school was founded as a private venture under the principalship of Miss E. Lowe and Miss E. Mason in 1898, and ownership was transferred to the Methodist Church in 1919 when a Board of Govern-



EPWORTH HIGH SCHOOL

nors was appointed. During recent years the school has expanded considerably and contains a modern Science Wing with well-equipped laboratories and a lecture theatre, as well as an Art, Music and Housecraft Block. The Chapel, built in 1960, is the focal point of worship in the School. Girls attending Epworth come from all parts of South Africa and there are also many from RHODESIA, ZAMBIA, Tanzania and Portuguese East Africa. The aims are to provide a sound, liberal education, to teach the Christian faith and to prepare girls to make a worthwhile contribution to society.

H. F. KIRKBY

EPWORTH-BY-THE-SEA (1905-1917), Corpus Christi, Texas, U.S.A., was an Encampment Association owned and operated by five Annual Conferences of the M. E. Church, South in the State of TEXAS. It was situated on eighteen acres of land on North Beach, Corpus Christi, deeded to the Association on May 22, 1905, by the city of Corpus Christi. The only permanent buildings were an auditorium, a combination dormitory and dining hall, and a bath house. During the annual ten-day encampment period the beach was a tent city of more than a thousand. Allen K. Ragsdale, General Passenger Agent for the S.A.P. Railroad, was president of the Encampment Association, and through his agency, week-end excursions from all parts of the state swelled the attendance at times to more than 6,000 people.

Established primarily for members of the EPWORTH LEAGUE, the encampment was largely attended by adults, youths and by family groups. In addition to public addresses, study courses were offered in Bible, missions, and in Epworth League and Sunday school work. Partially wrecked by a coastal storm and embarrassed by indebtedness, the property was sold in 1915 and the Encampment was moved to a new 100-acre site at Port O'Connor. In 1917 a tropical hurricane totally wrecked the new improvements and the Encampment Association was dissolved.

Deed Records, Nueces County, Texas. Vol. 55.
Journals, West Texas and Southwest Texas Conferences, 1904-17.

O. W. Nail, *Southwest Texas Conference*. 1958.

—, *Texas Centennial Yearbook*. 1934. L. U. SPELLMAN

EPWORTH-BY-THE-SEA, GEORGIA. (See ST. SIMONS ISLAND and Epworth-by-the-Sea, Georgia.)

ERASMUS, an *episcopus vagans*, supposedly bishop of Arcadia in Crete. JOHN WESLEY befriended him in London in 1763, and shortly afterward, needing helpers to administer the Sacraments within Methodism, persuaded him to ordain John Jones, an otherwise undistinguished itinerant preacher who later joined the Church of England. Before the ordination, Wesley obtained an assurance that the patriarch of Smyrna accepted Erasmus' episcopal standing. Wesley was displeased when others of his lay preachers sought and obtained orders from Erasmus, and forbade them to exercise their thus obtained priestly functions. For a time Jones himself came under this ban in deference to CHARLES WESLEY's strong objection to the ordinations, but was later allowed to officiate in London. AUGUSTUS TOPLADY made these ordinations a subject

of controversy as late as 1771, and THOMAS OLIVERS replied on Wesley's behalf.

C. Atmore, *Methodist Memorial*. 1871.

F. Baker, *John Wesley*. 1970, pp. 200-1, 380-1, points out that Erasmus' claim was almost certainly false.

J. Wesley, *Letters*. 1931.

—, *Works*. 1872.

THOMAS SHAW

ERASMUS, PETER (1833-1931), Canadian lay assistant, was born June 7, 1833, in the Red River Settlement, now Manitoba, Canada, the son of a Danish father and a Métis mother. After studying for the Anglican ministry, he left to join THOMAS WOOLSEY, Methodist missionary in the Edmonton area, now Alberta.

Erasmus joined the Captain John Palliser expedition conducting exploratory surveys for the British government in the Canadian West from 1857 to 1859. He was invited to return to England with Captain Palliser, but decided to remain in the West.

Erasmus became general assistant to HENRY B. STEINHAUER, Methodist missionary at Whitefish Lake, serving as freighter, and when GEORGE M. McDOUGALL took up residence at Victoria Mission, on the North Saskatchewan River, Erasmus assisted him as interpreter. He was official interpreter at the signing of Treaty No. 6 at Forts Carlton and Pitt in 1876, and played an important part in keeping the Saddle Lake Cree Indians from joining the Riel Rebellion in 1885.

During his long life he was also a gold miner, a hunter, a free trader, a farmer, a schoolteacher, and a trader for the Hudson's Bay Company at Whitefish Lake. In 1908 he was appointed assistant issuer on the Blackfoot reservation in south Alberta and served until 1911. Later he was granted a small lifetime pension by the Canadian government in recognition of his work. In his later years he lived a quiet life on the Goodfish Lake reservation.

Peter Erasmus typifies the great number of persons of mixed Indian and white descent who by their loyalty and helpfulness formed a bridge between the aboriginal peoples and the incoming white civilization, greatly facilitating the peaceful settlement of the Canadian West.

He died at Whitefish Lake, Alberta, May 27, 1931.

J. Hunter, *Nikumoooina*. London, S.P.C.K. 1886.

J. Maclean, *H. B. Steinhauer*. Toronto: Methodist Forward Movement, n.d.

J. E. Nix

ERB, JACOB (1804-1883), American pioneer circuit rider, editor, and bishop in the Church of the United Brethren in Christ, was born May 25, 1804, near Manheim, Lancaster Co., Pa. His parents and grandparents were United Brethren, with earlier connections in the Mennonite Church. Converted at the age of sixteen, Erb soon launched his ministerial career; at seventeen he was licensed to exhort, and at nineteen he became a member of the Pennsylvania Conference. Ordination followed in 1825. A fluent speaker in both the German and English languages, he was in great demand for a variety of services.

He was a co-compiler of a German hymnal, editor of several German publications of his denomination, a publishing house agent, and a home missionary. In 1825 his conference sent him to northwest New York state and to CANADA to establish churches. His itinerary of over 1,000 miles was made on foot, knapsack on his back, and at his own expense.

Erb's friendship with John Winebrenner, a German Reformed pastor of Harrisburg, Pa., resulted in Winebrenner's request that Erb should baptize him in the Susquehanna River, the ceremony taking place July 4, 1830. A few months later, Winebrenner and several associates organized the General Eldership of the Church of God. Jacob Erb served a total of twelve years in the bishopric of his denomination.

A sociable man, and possessed of considerable means, Erb invited the entire Pennsylvania Conference to be his guests in 1838. He hired a hall for the sessions, "boarded" forty in his farm home, and paid neighbors to board fifty. Mrs. Erb, who was Elizabeth Sherk, entered fully into the life and labors of her zealous husband.

Jacob Erb's longest and most notable pastorate was of the OLD OTTERBEIN CHURCH, in BALTIMORE, 1841-1848. Other pastorates included First Church, York, Pa., and First Church, Harrisburg, Pa. Bishop Erb died April 29, 1883, and is buried at Shiremanstown, Pa.

Koontz and Roush, *The Bishops*. 1950.

Minutes of the Pennsylvania Conference, UB. 1884.

PAUL E. HOLDCRAFT

ERIE, PENNSYLVANIA, U.S.A., established as a town in 1795, became a city in 1851. The Erie Circuit, one of the first to be organized in northwestern PENNSYLVANIA, was listed in the *General Minutes* for the first time in 1801. At that time it had thirty-seven members. In 1810 the circuit had twenty-three appointments, was 200 miles in extent, and reported 706 members.

A camp meeting conducted by J. Finley in 1817 some fourteen miles south of Erie, promoted Methodism in the region. Henry Knapp organized the first class in Erie in 1826, and in 1838 he built a frame church costing \$300. There were 68 church members in 1835. In 1876, Erie had three churches with 557 members, 346 of them in First Church.

Due to the foresight and planning of the Erie Methodist Alliance which was incorporated in 1889, new Methodist churches established in the city through the years have been well spaced geographically so as to avoid competition. A survey conducted by the Alliance in 1961 resulted in the organization of the South East Erie Parish and the appointment of a Negro minister there, the first to become a member of the **ERIE CONFERENCE**. The conference board of missions joins the Alliance and the Erie churches in supporting the parish.

Erie has one A.M.E. Church, two A.M.E. Zion missions, two FREE METHODIST churches, and one WESLEYAN METHODIST church.

In 1970 there were thirteen United Methodist churches in Erie. First Church, the oldest, had 1,048 members; while Lakewood, one of the youngest (established in 1945), had 1,038. The aggregate statistics for the thirteen churches in 1970 were: 7,283 members, property valued at \$5,819,781, and a total of \$638,547 raised for all purposes during the year.

General Minutes, ME, TMC.

A. P. Weaver, *The Erie Methodist Alliance*. Pamphlet, 1967.

JESSE A. EARL
ALBEA GODBOLD

ERIE CONFERENCE (E.U.B.) was originally formed when the Muskingum Conference, CHURCH OF THE UNITED BRETHREN IN CHRIST, an OHIO-based organization, gave

up the northern part of its territory in 1853. This consisted of the northern half of Mercer County, as well as Crawford, Erie, and Warren Counties, all within the state of PENNSYLVANIA. Permission was granted at that time to enter the unoccupied territory of NEW YORK State.

In 1861 the name Western Reserve was given to the remaining portion of the Muskingum Conference, which included a section of five bordering counties in Pennsylvania. In the year 1877, the Erie Conference was assigned the Pennsylvania territory of the Western Reserve Conference. This action added five circuits and one mission to Erie Conference.

The Erie Conference had a membership of 11,618 in 1967 with 89 churches served by 54 elders and 5 probationers.

In the year 1880, the Erie Conference established a seminary known as the Sugar Grove Seminary, deriving its name from the village of that name in Pennsylvania. It was formally dedicated Sept. 5, 1884, by Bishop JONATHAN DICKSON. Its first principal was R. J. White, who served for fourteen years in this capacity. Within two years the enrollment reached 215. Due to the rapid rise of high schools, the attendance at the seminary began to dwindle; and in 1914 the Conference voted to discontinue the school.

In the year 1836, the Erie Conference purchased a 110-acre farm at Findley Lake, N. Y., for a conference camp ground, which was named "Camp Findley." In 1968, the Conference continued as the Erie Conference of The United Methodist Church.

LEON HOWARD TICKNER

ERIE CONFERENCE (ME) was organized at MEADVILLE, Pa., Aug. 17, 1836, with Bishop JOSHUA SOULE presiding. Taken mainly from the PITTSBURGH CONFERENCE, the territory of the Erie Conference included northwestern PENNSYLVANIA, the southwestern tip of New York, and northeast OHIO. At the outset the conference had four districts: Warren, Ohio; Ravenna; Meadville; and Jamestown, N. Y. There were ninety preachers, fifty appointments, and 16,878 members.

In 1876 the GENERAL CONFERENCE created the EAST OHIO CONFERENCE by detaching the Ohio portions of the Pittsburgh and Erie Conferences. This reduced the Erie Conference's membership from about 35,000 to 26,951.

In 1960 the Northeastern Jurisdictional Conference readjusted a number of conference boundaries to make them conform more nearly to state lines. This was preparatory to merger of the Erie and Pittsburgh Conferences in 1962 to form the WESTERN PENNSYLVANIA CONFERENCE. When all boundary adjustments had been made, the Jamestown District of the Erie Conference was in the WESTERN NEW YORK CONFERENCE and some of the Western New York appointments went to the Western Pennsylvania Conference.

The Erie and Pittsburgh Conferences had much in common throughout their history. They had a common origin in the original Pittsburgh Conference. They had a common publicity organ in the *Pittsburgh Christian Advocate* from its beginning in 1834 to its demise in 1932. They jointly supported ALLEGHENY COLLEGE, the Methodist school in the region. And beginning in 1916 both were in the same episcopal area.

During its 126-year history the Erie Conference compiled an enviable record of service, especially in the area of **EVANGELISM** and **MISSIONS**. In 1962, its last year, the conference had about 209 ministers, four districts—Brookville, Grove City, Jamestown, and Meadville, 214 pastoral charges, 82,236 members, and property valued at \$40,316,097.

J. N. Fradenburgh, *Erie Conference*. 1907.
General Minutes, ME, TMC.

W. C. Smeltzer, *Headwaters of the Ohio*. 1951.

W. GUY SMELTZER

ERNSBERGER, DAVID OLIVER (1851-1926), was born in Perry County, Ohio, on Aug. 19, 1851. He was ordained in April, 1882, and reached **INDIA** in July the same year. He pioneered in the work of the church in the Deccan. In the later years, he was called to supervise the same work that as a young man he had started. This was particularly true in the Raichur and Gulbarga districts. This was a hard field, both because of geography and because of cultural conditions. People marveled at his endurance and dedication.

A comrade of his points to three characteristics of his life: (1) He came to India because he believed that God had called him to come and expected him to stay for a lifetime. (2) He loved the people of India, and wholeheartedly believed that the Gospel pointed the way, and the only way, for salvation. (3) He expected the triumph of the Gospel, and to him that meant far more than winning an occasional convert.

In 1922 Ernsberger retired as an invalid, and four years later he died in **CALIFORNIA**.

B. H. Badley, *Indian Missionary Dictionary*. 1892.
Minutes of the South India Conference, 1926.

JOHN N. HOLLISTER

ERRINGTON, MATTHEW (1711-1788), early British Methodist, was converted under **WESLEY'S** preaching at the **FOUNDRY**, March 4, 1740, became a helper there, and valet to the preachers. He traveled in Cornwall with Thomas Merrick, suffered many persecutions, and accompanied **CHARLES WESLEY** on his first visit to Newcastle-upon-Tyne. Errington settled at Newcastle in 1749, where he was keeper of Wesley's books at the **ORPHAN HOUSE** until he died in 1788. A peaceable man, he never became an itinerant preacher, but left £20 to the poor and £20 for the work of God.

Arminian Magazine (1789), 22. London.
J. Wesley, *Letters*. 1931.

JOHN C. BOWMER

ERSKINE, EBENEZER (1680-1754), was the founder of the Scottish Secession Church in 1740. With his brother, Ralph, he was originally a minister in the Presbyterian Church of Scotland. He objected strongly to its Erastian habits of mind, however, and in 1733 championed the rights of the laity in Church patronage. The ensuing controversy ended with his formal deposition from the ministry in 1740. The Scottish Secession Church claimed to be the true Presbyterian Church in Scotland; ironically, further schism led to Ebenezer's expulsion from its ministry in 1748. He continued as minister of a congregation in Stirling until his death in 1754.

JOHN WESLEY was very interested in the case of the

Erskines in 1739-40, no doubt because he was himself at odds with an Established Church in England. See, for example, his letter to **CHARLES WESLEY**, dated Sept. 21, 1739. There is a less complimentary reference to Ralph Erskine (*Journal*, iii, p. 539, September 20, 1751.) where John Wesley says that he had read some of Ralph's sermons and was disappointed with them: "I not only found many things odd and unscriptural, but some that were dangerously false, and the leaven of Antinomianism spread from end to end" (*Journal*, Sept. 20, 1751).

Frank Baker, "The Erskines and the Methodists," *London Quarterly Review*, clxxxiii (January 1958), pp. 36-45.

J. Ker and J. L. Watson, *The Erskines*. Edinburgh, 1880.

H. Watt, *Fathers of the Kirk*, ed. R. S. Wright. Edinburgh, 1960.

J. Wesley, *Letters*. 1931.

JOHN KENT

ERSKINE, JAMES (Lord Grange) (1679-1754), was a Scotsman, a brother of the Earl of Mar, who was involved in the Jacobite rising of 1715. He was a lawyer, and from 1734 a Member of Parliament. He lived in **LONDON** and was acquainted with the Wesleys, whom he sometimes heard at the **FOUNDRY**. He was an enthusiast for evangelical union and in March, 1745, wrote to **JOHN WESLEY**, recommending to him the work which James Robe (1688-1753) was doing at Kilsyth, in Scotland, where he was minister from 1713 to 1753. Robe was anxious to unite the evangelical world in a "concert of prayer and praise, for the revival of real Christianity." In his reply to Erskine, dated March 16, 1745, John Wesley suggested that it might be possible "to have the concurrence of Mr. Edwards in New England, if not of Mr. Tennent, also, herein?" Edwards and Tennent were both American evangelical preachers. It was Erskine who obtained the release of John Nelson from the Army, into which he had been pressed in July, 1744. He was present at the London Conference held in June, 1748. He died in **LONDON**, on Jan. 24, 1754.

J. Wesley, *Letters*. 1931.

JOHN KENT

ERSKINE, RALPH. (See **ERSKINE, EBENEZER**.)

ERVIN, PAUL REVERE (1908-1970), American layman, lawyer, and president of the **JUDICIAL COUNCIL** of The Methodist Church (1964-68), was born at Mount Mourne, N. C., April 7, 1908, son of James Osborne and Stella (Conger) Ervin.

He was graduated from **DUKE UNIVERSITY**, A. B., 1928, LL.B., 1931. **HIGH POINT COLLEGE** in 1964 awarded him the LL.D. degree.

He was admitted to the **NORTH CAROLINA** bar in 1930, and following that time practiced law in **CHARLOTTE**.

As a member of Providence Methodist Church, Charlotte, Paul Ervin served as teacher of the Men's Bible Class, trustee, and chairman of the Official Board. He was a delegate to the **GENERAL** and **JURISDICTIONAL CONFERENCES** of 1948, 1952, and 1956, and also of the Jurisdictional Conference of 1944. He was elected by the General Conference as a member of the Judicial Council of The Methodist Church, 1956-68; became its vice president, 1960-64; its president, 1964-68.

He was a member of the House of Representatives of North Carolina, 1935-37, a member of the board of trustees of **PFEIFFER COLLEGE**, 1956-70, and chairman

of that board in 1959. He was a member of the American and the North Carolina Bar Associations.

He died Dec. 21, 1970, in Charlotte.

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J. MARVIN RAST

ESCH, I. LYND (1905-), American minister, college president, and member of the JUDICIAL COUNCIL of The United Methodist Church, was born on Nov. 17, 1905, in Flinton, Pa., the son of Joseph I. and Mary Catherine (Gates) Esch. He was educated for the ministry of the United Brethren Church and was a student at Williams Junior College in Berkeley, Calif., from 1934-36. He received the A.B. from Chapman College in Los Angeles in 1940, the D.D. in 1961, and the Th.M. and Ph.D. from the UNIVERSITY of SOUTHERN CALIFORNIA in 1941, 1942. He has received additional honorary degrees. His wife was Alverda Ruth Weston and they married on Aug. 30, 1924.

Dr. Esch held positions of responsibility in the United Brethren Church, being president of the Board of Christian Education of the California Conference of that Church; and chairman of the Department of Evangelism of the Church Federation in LOS ANGELES, 1941-45. He also held positions of responsibility in INDIANAPOLIS after he moved to that city to become president of INDIANA CENTRAL COLLEGE. He became a member of the Indiana State Board of Public Instruction, 1947-61. Also, he was a member and president of the Indiana Employment Security Board; a member of the Board of the Indianapolis Community Hospital; president of the Church Federation of Greater Indianapolis, 1963-65; of the Board of Directors of the University Heights Hospital. He is a member of the American Guild of Organists, the Association of American Colleges, the National Society of Arts and Letters, and belongs to numerous clubs and fraternal organizations. At the union of his Church and The Methodist Church 1968, he was elected by the Uniting Conference as a member of the Judicial Council of The United Methodist Church. He resides in Indianapolis, where he continues to serve as president of Indiana Central College. (See also JUDICIAL COUNCIL.)

Who's Who in America, Vol. 34.

N. B. H.

ESCHATOLOGY. (See ADVENT, THE SECOND; and ADVENTISM.)

ESHER, JOHN JACOB (1823-1901), American Evangelical Association bishop, was born in Alsatia, France, Dec. 11, 1823. He came to America with his parents in 1830. The family settled near Warren, Pa., where John was converted and became a member of the Evangelical Association. In 1836 they moved to ILLINOIS and became founders of the first Evangelical congregation in the state, in 1837, at DesPlaines and Northfield, north of CHICAGO.

J. J. Esher was licensed to preach in 1845, and for years did heroic pioneer work in Illinois and Iowa. He served as circuit rider and presiding elder for some years and helped establish NORTH CENTRAL COLLEGE and the EVANGELICAL THEOLOGICAL SEMINARY. He also served as editor of the *Evangelische Magazin* when it was a German theological monthly.

In 1863 he was elected bishop, serving with distinction. He organized the first conference of the Evangelical As-

sociation in Europe in 1865; made the first episcopal visit to JAPAN in 1884-85, and visited Japan three times; he also wrote a Systematic Theology in German. He died April 16, 1901.

Bishop Esher was a profound thinker, a great theologian, a convincing, instructive, doctrinal preacher, an able executive, a man of deep convictions. He was also an aggressive, fearless leader, who had many friends—and some enemies, as befits a positive chieftain.

R. W. Albright, *Evangelical Church*. 1942.

R. M. Veh, *Evangelical Bishops*. 1939. HOWARD H. MARTY

ESSEX PREACHERS ASSOCIATION, THE, originated in 1848 under the guidance of Methodist ministers in northern NEW JERSEY. It proved to be a dominant factor in developing preachers and preaching, promoting discussion, bringing religious literature to the attention of its members, originating Methodist historical preservation and research in the area, dealing with church government, policy and other matters, engaging in critical Bible studies, demonstrating and evaluating sermon techniques, offering guidance in pastoral work, etc. The valuable program of the Preachers Association continued when the NEWARK CONFERENCE was organized in 1857, embracing northern New Jersey, the locale of the Essex Preachers Association.

Denominational leaders were active in the founding of the Association. It was proposed at a CAMP MEETING near Belleville, N. J. in August 1848, and was formally organized Dec. 11, 1848, at the Clinton Street M. E. Church, NEWARK. The object, stated in the Constitution, was "to promote the intellectual and religious improvement of its members with a view to greater efficiency in the work of the ministry." Meetings were held quarterly in the early years, and every two months thereafter. The Essex Preachers Association, and its successor, "The Central New Jersey Ministerial Association of the Newark Conference," organized in 1872, attracted wide attention and interest. Visiting clergymen of other conferences are noted in the records; also noted were ministers of other denominations.

Shortly after the Newark Conference was organized in 1857 the name of the Essex Preachers Association was changed briefly to the "Newark Conference Preachers Association." However, in December 1858, the former name was again adopted.

The 75th and last session of the Essex Preachers Association was held at Jersey City in 1867, and soon thereafter some of the members of the Essex Association organized its successor, the Central New Jersey Ministerial Association of the Newark Conference, intended to serve the ministers of the western part of the Conference, but ultimately embracing the entire Conference area. Among prominent members of the Essex Preachers Association and/or the Central New Jersey Association were JOHN MCCLINTOCK, J. B. WAKELEY, JOHN ATKINSON, HENRY BOEHM, SAMUEL YORKE MONROE, JOHN H. VINCENT, Aaron E. Ballard, E. H. STOKES, ISAAC W. WILEY, JAMES N. FITZGERALD, HENRY A. BUTTZ, ROBERT L. DASHIEL, JOHN F. HURST, and HENRY SPELLMEYER. These and other well-known churchmen used the medium of the Essex Preachers Association and the Central New Jersey Ministerial Association for the exposition and initiation of proposals to the General Conferences or successive sessions of the Newark Annual Conference on many vital

subjects of interest to the Church, including lay representation, licensing of women in the ministry, church extension, need for a theological seminary, division of New Jersey into two Conferences, election of a Negro bishop, promotion of improved Sunday school literature and organization, church architecture, removal of time limitation on pastorates, adequate aid for superannuated preachers, etc. Many of these were adopted while these organizations in which the proposals were advanced, were functioning. Papers on the history of Methodism in various charges were presented throughout the nearly forty-year history of the Preachers Associations, fifteen of which are reported as being given, although others were assigned. Several of the historical papers are extant. This was the first effort at historical preservation. Through the efforts of the Essex Preachers Association, the Newark and New Jersey Conference Historical Societies originated. The Central Ministerial Association terminated in 1885.

Minutes of the Central New Jersey Ministerial Association of the Newark Conference, 1872-1885, 2 vols.

Minutes of the Essex Preachers Association, 1848-1867, 2 vols.

Minutes of the Newark Annual Conference.

VERNON B. HAMPTON

ESTES, LUDWELL HUNTER (1879-1965), American minister and General Conference secretary, was born on Dec. 27, 1879, in Memphis, Tenn. He was the son of Ludwell Hunter and Esther Taylor (Daman) Estes. He married Sarah Lee Powell June 11, 1907. Their daughter was Mrs. Virginia E. Busby, who will be remembered as assisting her father in his secretarial duties at several sessions of the GENERAL CONFERENCE.

Lud Estes, as he was always called, was educated at McTyre Institute at McKenzie, Tenn., and joined the MEMPHIS CONFERENCE at an early age. He became assistant secretary of the MEMPHIS ANNUAL CONFERENCE in 1907, serving in that capacity until 1913, when he was made secretary, and continued as such for his own Conference until 1942. At the General Conference of the M. E. Church, South, in 1922, he was made secretary of that important body and served it for the succeeding quadrenniums of its existence, 1922, '24, '26, '30, '34, '38, and was elected secretary of the UNITING CONFERENCE in 1939. He was elected secretary of the General Conference of The Methodist Church in 1940 and 1944; he became the secretary of the Southeastern JURISDICTIONAL CONFERENCE in 1940 and 1944. Lud Estes was proverbially and traditionally the Conference secretary, and he became widely known over the whole Connection for his able and excellent administration in that powerful and helpful office.

Estes also served as district superintendent of the Dyersburg district (Memphis Conference), and was a member of the BOARD OF EDUCATION of the M. E. Church, South, 1930-38, and of the same Board in The Methodist Church from 1940 to 1944.

Lud Estes, by his rare genius, awareness, and passion for carrying on secretarial work, could be depended upon to "float" matters at each General Conference in line with the wishes of that body, and was an almost indispensable help to its presiding officers. He became known over the Connection by his characteristic signing of his name as "your buddy" Lud. He was renominated for secretary of the General Conference of 1944 by FRED D. STONE of the ROCK RIVER CONFERENCE, who called him "Your

buddy and my buddy." He worked tirelessly at the various secretarial positions which he held, writing innumerable letters, planning ahead for upcoming conferences, and working after conferences were held to get out their *Minutes* and *Journals* in due time. The Methodist Church has had no more loyal or painstaking general officer than Lud Estes.

Clark and Stafford, *Who's Who in American Methodism*. 1952.
C. T. Howell, *Prominent Personalities*. 1945. N. B. H.

ESTONIA. (See BALTIC STATES.)

ETHERIDGE, JOHN WESLEY (1804-1866), Wesleyan minister, was born near Newport, Isle of Wight, Feb. 24, 1804, the son of a Wesleyan LOCAL PREACHER. He himself began to preach in 1826, and the following year was sent to HULL to help JOSEPH BEAUMONT, whose health had temporarily broken down. He was received into FULL CONNEXION in 1831, and shortly afterwards married Eliza Middleton, who died nine years later, leaving him with the care of an ailing daughter. After two years in Brighton, in 1833, Etheridge was stationed in CORNWALL, spending two years in the Truro Circuit, followed by two in the Falmouth Circuit, from which in 1837 he was moved to Wednesbury, in the "Black Country." Ill health then compelled him to become a SUPERNUMERARY, technically residing in Axminster, but in fact moving to different areas in the southwest in search of improved health for himself and his family. In 1843 he went to France, where for two years he lived in Paris (unofficially helping WILLIAM TOASE in the mission there), and then in Boulogne, where he became pastor of the English Methodist Church. Much restored in health, in 1846 he returned to the full English work, spending three years in LONDON (Islington), two in BRISTOL, two in LEEDS (Oxford Place), and in 1853 returning to his beloved Cornwall, where he spent the remainder of his ministry in the circuits of Penzance, Truro, Falmouth, St. Austell and Camborne. he died at Camborne, May 24, 1866.

From his youth Etheridge had been a diligent student as well as a devout Christian, and during his many years of ill health found comfort in his books. He became an acknowledged expert in Semitic studies, and five of the ten works listed under his name in the British Museum catalogue are in this field. For his scholarly writings in 1847 the University of Heidelberg awarded him the degree of Ph.D. The works best known to the general Methodist public, however, were two competent biographies of Methodist leaders, which are still of value: *The Life of the Rev. Adam Clarke* (1858), and *The Life of the Rev. Thomas Coke* (1860). At the time of his death he was engaged on a life of JOHN FLETCHER.

Thornley Smith, *Memoirs of the Rev. John Wesley Etheridge*. London: Hodder and Stoughton, 1871. FRANK BAKER

ETHICAL TRADITIONS, American Methodism. Methodism first appeared in Colonial America in the 1760s. The early American Methodists were immigrants from Northern Ireland and England; in the main they were artisans and tradesmen of the lower social and economic strata. However, by 1800, a proportionate number of Methodists belonged to the middle classes. From the start, Methodist congregations were socially and economically diversified, as well as racially mixed.

Methodism in the Eighteenth Century. The first major social issue to be faced by members of the Methodist societies was the American Revolution. In his *Calm Address to the American Colonies* (1775), JOHN WESLEY condemned the effort of the colonists to gain independence by forcible means. Wesley's stand placed the American Methodists in a serious dilemma: they had to choose between loyalty to Wesley and solidarity with their fellow colonists. Since most Americans strongly supported the Revolution, six of the eight English missionaries sent over by Wesley returned to England in order to avoid mob violence, while one went to the Presbyterian Church, and FRANCIS ASBURY alone continued to work here as a Methodist preacher. As the war progressed, Methodists increasingly supported it. Many were drafted and served in the colonial army, although some, including JESSE LEE and FREEBORN GARRETTSON, were conscientious objectors. Francis Asbury refused to bear arms on the ground that he was a Christian minister. At the end of the war, American Methodists generally accepted its outcome as an expression of the divine will, and they pledged their loyalty to the new Nation.

Another major social issue which began to divide Methodists during this period was slavery. After condemning it as "contrary to the laws of God, man, and nature, and hurtful to society," the conference of 1780 advised laymen to free their slaves and required traveling preachers to promise to do the same. When the Methodist societies in America were organized as an independent church at the CHRISTMAS CONFERENCE in 1784, all members of that body were required to draw up, within a year, an instrument emancipating their slaves at specified ages; those who failed to comply were to be excluded from the church; and no slaveholder was to be admitted thereafter to membership. The only exception to the application of this rule was the existence of laws in some states prohibiting emancipation.

In the years between the Revolution and the adoption of the Constitution of the United States, Methodists gradually shifted from their traditional advocacy of an established church—a position they shared with the Anglicans—to the support of religious liberty and the separation of the church and state.

In general, the social attitudes of the early American Methodists reflected the disciplinary provisions of John Wesley (THE GENERAL RULES) which had been brought to the colonies from England. These attitudes found expression, for example, in prohibitions against superfluity in dress and ornaments, in the requirement that men and women sit apart at meetings, in the injunction against "brother going to law against brother," in the prohibition against marrying an unawakened person, and in the proclamation of a fast day to awaken Methodists to their worldliness. Such regulations are striking evidence of the sectarian character of Methodism in eighteenth century America.

Methodism in the New Nation. While Wesley's General Rules did not appear in the *Discipline* of the new church until 1789, yet from the beginning it was expected that members of the societies would conform to them under pain of expulsion. The societies were divided into classes, and throughout much of the nineteenth century the class served as one of the major disciplinary bodies in the church, so far as laymen were concerned. While the class meeting did not function as a court, it did exert strong moral pressure upon its members, admonishing of-

fenders and, if necessary, reporting them to the society for reproof and possible trial and sometimes expulsion from the society. Preachers who were charged with moral laxity were examined and on occasion tried by their peers; that is, other preachers.

The General Rules, which Wesley laid down, were three in number: do no harm; do good of every kind and, as far as possible, to all men; and attend upon all the ordinances of the Church. The rest of the Rules were specifications of what these more general requirements included. Among the more specific injunctions were those against profanity, usury, uncharitable conversation, the wearing of costly apparel, and the reading of books which do not contribute to the knowledge or love of God. Of particular interest, from the standpoint of the history of Methodism, was the rule against "drunkenness, buying or selling spirituous liquors, or drinking them (unless in cases of extreme necessity)." Even before the inclusion of this rule in the *Discipline* of 1789, the conferences adopted a number of regulations prohibiting the distillation, sale, and use of spirituous liquors. Following the incorporation of the General Rules in the *Discipline*, succeeding conferences modified and applied this particular regulation in a variety of ways; but, in general, from the 1780s onward, the ban upon alcoholic beverages was considered advisory in its application to the lay membership, but mandatory in relation to the clergy.

While the initial leadership of the temperance societies came largely from the Congregationalists, Presbyterians, and Unitarians in the early part of the nineteenth century, interest in temperance began to permeate the Methodist churches in the 1830s. The issue was widely debated; the harmful effects of alcohol on the human body and on society were cited; temperance societies were formed; signatures to total abstinence pledges were collected; and efforts through law were made to control the distribution of alcoholic beverages. Moreover, by the mid-1840s prohibition was being advocated as a goal of the temperance movement.

Slavery continued to be a matter of controversy among Methodists during the entire first part of the nineteenth century. Although the Christmas Conference of 1784 adopted legislation looking toward the abolition of slaveholding among its members, the attempt to enforce such requirements was abandoned within six months. Obviously there was no simple solution to the problem; in taking its stand against the ownership of slaves by church members, the Christmas Conference itself had exempted members living in states which prohibited emancipation. Moreover, though slavery was widely condemned in the post-Revolutionary Period, toward the end of the century, the invention of the cotton gin and the expanding European market for raw cotton, caused a shift of attitudes in the industrial North and in the agricultural South toward slavery. At first slavery was defended on socio-economic grounds as a necessary evil; then, beginning in the 1830's, it was increasingly sanctioned on religious grounds. Four main arguments were adduced in support of slavery, viz., that it is compatible with Scripture; that it is the best state for Negroes; that the lot of the slave is better than that of the free white laborers; and that slavery is the best guarantee of true republican government.

On the other hand, antislavery sentiment continued to grow and it gradually came to be embodied in the abolition movement and antislavery societies. Although the

abolition movement arose outside of the denominational organizations and the political power structures, it drew much of its support and momentum from revivalism during the period from 1830 to the Civil War. Throughout the early part of the century, denominational leaders and agencies sought to by-pass the issue of slavery, their primary concerns being growth and unity of the churches. Because of its geographic spread and its connectional system, however, Methodism was unable to avoid confrontation with the issue of slavery.

Throughout this period, the M. E. Church continued its opposition to slavery in principle, but actions of the GENERAL CONFERENCE aimed primarily at the abolition of slavery among the membership were generally ineffective; however, traveling preachers were required to free their slaves where state laws permitted.

The General Rules of 1808 forbade "the buying and selling of men, women, and children, with an intention to enslave them." This rule—a restatement by the General Conference of an earlier one adopted in 1789—remained in force until after the division of the M. E. Church in 1844. Its effectiveness was undercut, however, because the 1808 General Conference gave the annual conferences authority to adopt their own regulations governing the application of the rule. The principle of localism—recognized to some extent in 1804 and extended in 1808—led to great diversity, but this rule remained in force until 1820, when it was rescinded without being replaced by any other provision.

Despite the difficulties involved in administering the rule against traveling ministers holding slaves, the General Conference was reluctant to give up its control in this regard. Although the 1804 General Conference recognized the limited authority of the annual conferences in enforcing the rule, the 1816 General Conference reaffirmed the earlier position of the church and reasserted General Conference control over the matter. The following "compromise law," adopted by the 1816 General Conference, was later quoted in the defense of Bishop JAMES O. ANDREW in 1844:

No slaveholder shall be eligible to any official station in our Church hereafter where the laws of the state in which he lives will admit of emancipation, and permit the liberated slave to enjoy freedom.

In the years that followed, slavery came increasingly to be accepted and antislavery sentiment in the church became muted. The 1832 General Conference took no action on the question of slavery, and the issue seemed to be dead. However, under the impact of the abolition movement and the antislavery societies in the North, the question was revived in 1836. The antislavery forces within the church rapidly gained ground, and by 1844 they were dominant in the General Conference.

The specific issue which brought the slavery question to a head in 1844 was the propriety of Bishop Andrew continuing to exercise his episcopal office so long as he continued to hold two slaves whom he had acquired by legacy upon the death of his wife, and whom he could not legally emancipate under the laws of GEORGIA. Bishop Andrew offered to resign his office in order to keep peace and unity in the church, but the Southern delegates would not let him. After long debate, the General Conference voted that he should desist from the exercise of his office "so long as this impediment remains." As a result, the

Southern delegates withdrew and formed the M. E. Church, South. (See PLAN OF SEPARATION.)

A split over the issue of slavery also occurred in the METHODIST PROTESTANT CHURCH in the late 1850s. For a number of reasons, however, the resulting cleavage did not run nearly so deep as in the case of the Northern and Southern members of the M. E. Church. The actual division into Northern and Southern branches—the Methodist Church and the Methodist Protestant Church—did not take place until 1866, and the two bodies reunited as the Methodist Protestant Church in 1877.

From the Civil War to the Social Creed. In the period from the 1830s to the Civil War, the debate over slavery had gone on in the churches ostensibly on moral and religious grounds, even though there had been basic underlying economic forces and sectional rivalries involved in the controversy. With the outbreak of the Civil War, however, political considerations became more prominent. In the Church North the conflict was regarded as a holy war, aimed at the preservation of the union and for the freedom of mankind; in the Church South, "states' rights" became a sacred cause. Ministers on both sides assisted in recruitment, and in the churches in each section, the cause of religion was generally identified with the cause of patriotism.

Beginning in 1862, the M. E. Church started to make inroads into the South. The motives for the expansion of the church southward during the Civil War and the period of Reconstruction were mixed and included the following: accompanying and supporting the Union Army; the evangelization and education of the Negroes; the desire to help the poor whites of the South, as well as the Negroes; and denominational expansion. After the war, the Church North provided aid to emancipated slaves through the FREEDMEN'S AID SOCIETY.

The Freedmen's Aid Society, organized in 1866, became an official agency of the M. E. Church in 1872. The Society was engaged primarily in educational work; and before the end of the century it had established large numbers of educational institutions including ten colleges and universities, a theological school, a medical school, and many grammar schools and academies. Although the policy of the Society was to make the schools racially inclusive, by 1895 its institutions began to be differentiated as being "for whites," or "for Negroes."

During the 1870's and 1880's two main questions concerning the status of Negro members in the Northern Church were debated. The first concerned the establishment of separate annual conferences for Negro members. In 1876 the General Conference of the M. E. Church authorized the division of annual conferences along racial lines when a majority of the members of both races requested it. Subsequently, almost all of the Southern annual conferences of the Church North were so divided. The second question concerned the election of Negro bishops. This issue was debated for more than a decade. The General Conference of 1872 affirmed the principle of equality, but no Negro bishop was elected.

The M. E. Church, South, meanwhile, resented the attempt of the Church North to expand into the South. Moreover, it accommodated itself much more readily and completely to the prevailing inequality of the Negro in Southern society after the war. It did not, for example, protest against the disfranchisement of the Negro, the prevailing social segregation, or segregation in public places and conveyances which became complete in the

early twentieth century. Although it sanctioned the inferior status of the Negro, the Southern church did speak out against the extra-legal injustice of lynching and for the right of the Negro to a fair trial by jury. In addition, concerned leaders of the Southern body appealed to employers to aid Negro freedmen in finding employment, and not to oppress them because of their color and their lack of skills and education.

Under the system of slavery, Negroes and their masters had attended the same churches, but the former had generally been seated in galleries. Following the war, the great majority of the Negro members of the church South withdrew and joined the independent African Methodist Episcopal churches, the Baptists, and the M. E. Church in order to escape the domination of their former masters. In 1870, most of the remaining Negro members of the Southern Church, with the mutual consent of both races, organized the Colored Methodist Episcopal Church (now the CHRISTIAN METHODIST EPISCOPAL CHURCH). In 1882, the M. E. Church, South, acting upon a petition from the C. M. E. Church, assisted in the establishment of Paine Institute—now PAINE COLLEGE at Augusta, Georgia—for the education, not only of future ministers, but of Negro young people generally.

In addition to slavery and race, Methodists were involved in many other social issues during the latter half of the nineteenth century. Some of these problems represented areas of concern which continued from the earlier period. Typical of such questions were those dealing with legitimate forms of amusement, sabbath observance, prostitution, divorce, education, and intoxicating beverages. Besides these, a whole range of new issues began to emerge toward the end of the century, reflecting basic changes which were taking place in American society. The passing of the frontier, expanding urbanization, industrialization, and immigration gave rise to such problems as increasing poverty and overcrowding in blighted areas of the cities, the exploitation of labor, conflicts between capital and labor, the alienation of the workers from the churches, and nativism.

In so far as the question of amusements was concerned, Methodism continued to oppose dancing, theatre-going, novel-reading, and card-playing. When professional sports came into vogue, they were also opposed as contributing to worldliness. With the increasing influx of immigrants from Europe, encroachments were made upon the Puritan tradition of observing the Christian sabbath. In order to meet the threat, the Methodists, like other denominations with an English background, adopted long lists of things which should not be done on Sunday, including excursions, bicycle riding for pleasure, buggy riding, letter writing, baseball, football, reading secular papers, and social visiting.

In the area of family relations, both prostitution and divorce were denounced, although divorce on the ground of adultery was generally recognized as permitted by the Scriptures. Near the end of the century, there was protest against the practice of polygamy among the Mormons. During this period, Methodists continued their strong support of education for the laity, which they had begun prior to the Civil War; and they greatly increased their provisions for ministerial education, including seminary training.

Also, during the second half of the century, Methodists intensified their struggle against the sale and use of intoxicating beverages. Indeed, this issue became the

primary social concern of all branches of Methodism in the post-Reconstruction era. Increasingly, legal prohibition was regarded as the only viable solution to the problem, and Methodists were active in their support of such groups as the Women's Christian Temperance Union, the Prohibition party, and the Anti-Saloon League. Concentration upon the single issue of alcoholic beverages during this period, it must be noted, caused the Methodist denominations to neglect, and sometimes to lose sight of, other great social evils of the time.

The Spanish-American War came in 1898. While hostilities were mounting, there was some opposition to the United States engaging in armed conflict with Spain, but, once war was declared it was supported by the churches generally, including the Methodists. There was occasional recognition of the evils of war but no vocal conscientious objection to participation in the conflict.

The Social Creed. In the closing years of the century, the M. E. Church began to reflect a growing concern with the mounting problems of industrialization, economic injustice, immigration, and world peace. This concern came to climactic expression with the adoption of a statement on "The Church and Social Problems," later called the Social Creed, by the 1908 M. E. General Conference. Approval was also given at that time to the METHODIST FEDERATION FOR SOCIAL SERVICE, a voluntary, unofficial organization for the promotion of social thought and action in the church. The pronouncement of the M. E. Church on the Church and Social Problems was destined to have a far-reaching influence upon Protestant social thought in America. In December, 1908, the newly organized FEDERAL (now National) COUNCIL OF CHURCHES adopted a social creed modeled after the Methodist statement. In 1914 the M. E. Church, South, adopted the same Social Creed as the Church North, and in 1916 the M. P. Church endorsed it. In 1939 the Uniting Conference of the three branches of Methodism adopted the Social Creed in a revised form.

While the original formulation of the Social Creed has been modified to reflect changing cultural conditions and new ethical insights, the 1908 pronouncement marks a milestone in the development of the social consciousness of Methodism and, indeed, of Protestantism in the United States.

The Twentieth Century. The adoption of the Social Creed and the approval of the Methodist Federation for Social Service signaled the broadening of the social consciousness of Methodism to include the church's responsibility in relation to the deeper social issues of the day, as well as the more traditional and pietistic ones. Nevertheless, the significance of these steps should not be exaggerated and their limitations should be noted. In its earliest form, the Social Creed dealt almost exclusively with economic issues, thereby neglecting such other problems as politics, civil rights, and international peace, although the EPISCOPAL ADDRESS of 1908 included sections on international peace and immigration.

From the time the Social Creed was adopted, there has been wide disagreement among Methodists concerning the goals and principles of social justice as stated in succeeding versions of the document. Moreover, the power of the Social Creed lies in the force of its moral appeal to conscience rather than in the mandatory authority of church law. Similarly, the unofficial Federation for Social Service continued for a time in The Methodist Church. It was not until 1952 that a Board of Social and Economic

Relations (later BOARD OF CHRISTIAN SOCIAL CONCERNS) was established to provide official leadership in the socio-economic field; and it was not until 1960 that the General Conference made a Commission of Christian Social Concerns mandatory in every local church, along with the other commissions on membership, missions, evangelism, and finance.

Peace and World Order. During the period prior to the First World War, numerous peace societies were formed, and Methodists joined in the denunciation of war and the advocacy of arbitration for the settlement of international disputes. When hostilities began in Europe in 1914, the church supported President Wilson's policy of neutrality; but, once the United States entered the war, the Methodist churches quickly endorsed it as a holy war to defend both the nation and the Christian faith. As churches they supported patriotic rallies and assisted the war effort in a variety of ways. Conscientious objection was considered as suspect as treason, and pacifists were generally silenced, deprived of their jobs, or imprisoned.

World War I was followed by a general reaction against the evils and futility of war. Methodist churches denounced war as the supreme enemy of mankind and warned of its potential for the destruction of civilization. During that period the movement for world peace gained momentum both in and out of the churches. By the early nineteen thirties, pacifist sentiment was widespread among Methodists, especially among the clergy, and the right of conscientious objection began to be defended. Thus, in 1932 the M. E. Church affirmed the right of conscientious objection to war on Christian grounds, and assured Church support to persons taking such a stand. The same position was adopted by the Church South in 1934. The General Conference of 1940 (after World War II had begun in Europe), following the lead of the Oxford Conference of 1937, asserted the sinfulness of all war and declared its refusal officially to "endorse, support, or participate in war"; however, it pledged the full support of the church both to individual conscientious objectors to war and to those who conscientiously served in the armed forces. When the United States entered the conflict, sentiment in the church shifted to the acceptance of the war as a necessity. In contrast to the crusading spirit manifested in World War I, however, there was a tendency to accept World War II as a tragic evil or, at best, as a just war. Reflecting the changing sentiment in the nation and in the church, the General Conference of 1944, after an epochal debate, affirmed the church's support of the war, but it also continued to support the right of conscientious objection. A total of 941 Methodists served in Civilian Public Service Camps as conscientious objectors during the war.

In 1943-44, while the war was still in progress, The Methodist Church began trying to lay the foundations of peace through a church-wide program of education, worship, and action known as the Crusade for a New World Order. Initiated by Bishop G. BROMLEY OXNAM, the purpose of the program was to mobilize the total resources of the church for peace and world order. Due in part to the Crusade and the continuing work of the Commission on World Peace, each General Conference since 1948 has called for support of the United Nations. Typical of Methodist attitudes and action in this general area since the war are the following: opposition to compulsory military training in peacetime; repeated calls for the support and strengthening of the United Nations and for the reduction

and control of armaments; support of international relief and programs of foreign aid and mutual assistance; support of the first nuclear test-ban treaty; and the construction of the new Church Center for the United Nations near the United Nations building in New York.

Temperance and Prohibition. In so far as social issues were concerned, Methodists—north and south—continued to be preoccupied during the first part of the twentieth century with the traditional issue of alcoholic beverages. In 1912, the Church North established the Board of Temperance which worked closely with the Anti-Saloon League in an anti-liquor crusade aimed ultimately at national legal prohibition. In order to secure their desired legislative goals at every political level, the Methodist churches were drawn into political action, a field which they had traditionally shunned and which they continued to avoid where industrial and racial issues were involved. After the enactment of the Eighteenth Amendment to the Constitution, providing for legal prohibition, the churches called for the strict enforcement of the law, and Prohibition tended to become the criterion of social responsibility. Following the repeal of the amendment, the Methodist churches continued their emphasis on total abstinence for the individual and their support of legal prohibition. In recent years the approach of the church to issues in the field of temperance has broadened to include research on alcohol-related problems and the development of what some hold to be a more realistic strategy for dealing with them, such as education, rehabilitation of alcoholics, and the use of various kinds of legal controls. Also, the Methodist Churches have expanded their concern to include such areas of general social welfare as mental health, juvenile delinquency, planned parenthood, population control, medical care, problems of the aging, and the rehabilitation of criminals.

Economic Issues. In 1912, the M. E. Church General Conference called for an eight-hour day, a six-day week, workmen's compensation, and the enactment and enforcement of proper building codes. Both the Northern and the Southern bodies protested against child labor and defended the rights of workers to organize and to bargain collectively. As opposition to unions increased following the First World War, the churches tended to reflect the interests of capital as over against labor, both in the manufacturing centers of the North, and in the textile mill towns and soft-coal fields of the Southeast. As a result, organized labor became largely alienated from the churches.

With the outbreak of the Great Depression there was a growth of sympathy for the victims of economic poverty, economic exploitation, and unemployment together with widespread criticism of the prevailing form of capitalism which had given rise to these evils. Many Methodist leaders began to call for social reform and in general espoused the principles of President F. D. Roosevelt's New Deal. The Methodist Federation for Social Service was influential during this period; in addition, many Methodists participated actively in such nondenominational organizations as the Religion and Labor Foundation, the Fellowship of Reconciliation, and the League for Industrial Democracy.

Because of its liberal social and economic views, the unofficial Methodist Federation for Social Service came under attack during the nineteen thirties. Following the Second World War, the Federation was accused of communism and communist front activities; in addition, a

number of important changes were taking place within the Federation itself, including the retirement in 1944 of its two most prominent leaders, Bishop FRANCIS J. MCCONNELL and HARRY F. WARD. The new executive secretary, Jack McMichael, soon became a controversial figure; a number of resignations ensued; and in 1948 the Federation came under attack by the Un-American Activities Committee of the United States Congress. The entire issue surrounding the Federation was brought to a head at the 1952 General Conference. The conference requested the Federation to remove the word "Methodist" from its name and to move its offices from the Methodist Building in New York. Only the latter of these requests was heeded, but the influence of the Federation subsequently declined. More significantly, the same General Conference authorized the establishment of an official Board of Social and Economic Relations, thus reaffirming the church's continued interest in social action. While Methodist opinion was divided during this period concerning the right-to-work laws which were being proposed in many states, the Board of Social and Economic Relations spoke out against them as a threat to freedom, declaring that the question of "union membership as a basis of continued employment should be left to agreement by management and labor through the process of collective bargaining" rather than being determined by the state. In 1960 this board was merged with the Board of World Peace and the Board of Temperance to form the General Board of Christian Social Concerns. That board's Division of Human Relations and Economic Affairs has been given new status in the church. The division has expanded its work and influence in the economic field as well as in a number of other areas including race relations, civil liberties, public education, and church and state relations.

Civil Liberties. The issue of civil liberties has been vital in the present century. World War I was followed by the "Red" scare and a widespread tendency to label all liberals as "subversive" and "un-American." One Methodist bishop joined with other leaders in protesting the refusal of the New York legislature to seat five duly elected socialists. When the Young Women's Christian Association was attacked for adopting the Social Creed, a number of Methodist journals came to its defense. The decade following the First World War was also accompanied by a revival of the Ku Klux Klan, a wave of anti-semitism, and efforts to curb radical thought through legislation. In response to these threats to civil liberties, Methodist leaders such as FRANK MASON NORTH, George Albert Coe, RALPH W. SOCKMAN, F. ERNEST JOINSON, WORTH M. TIPPY, and Harry F. Ward pleaded for free speech, fair trials, due process of law, and open-mindedness.

The Second World War was also followed by a period of anti-communist hysteria, led by the late Senator Joseph McCarthy. Charges of subversion and communist conspiracy were leveled against the churches, educational institutions, and civil liberties groups. Through its policy of collecting and releasing unverified charges of communist-front affiliations and activities, the Congressional Committee on Un-American Activities gave credence to the charges. Through their appeals to fear and the use of innuendoes, half-truths, and lies, the anti-communist extremist groups "smeared" many innocent and loyal citizens and prevented them from giving their best service to the government and to society in general. The atmo-

sphere of suspicion and fear which these groups created also jeopardized the freedom of the churches and the universities. In response to this threat to freedom, the General Conference of The Methodist Church, the COUNCIL OF BISHOPS, and many other Methodist leaders spoke out in defense of the civil liberties of all citizens. Bishop C. Bromley Oxnam's book, *I Protest*, is a detailed account of his own difficulties with the Committee on Un-American Activities, including his own hearing which he requested before that committee in 1953. Since that time, Methodists have continued to support the cause of civil liberties in the midst of the resurgence of extremist groups of both the right and the left.

Race. In the early part of the present century, Methodism continued its concern for the evangelization, and to some extent for the education, of the Negro; however, segregation itself remained unchallenged in the Southern church and also largely unopposed in the Northern body. Both churches accepted the philosophy of "separate but equal," although the Southern denomination advocated a more complete separation of the races. The idea of a separate jurisdiction of Negro members was advanced in the Southern Church as early as 1914, and it remained one of the provisions in the latter's plan for Methodist unification. The Southern Church generally preferred a united, independent Negro Methodist Church, including the Negro constituency in the Northern Church, the Colored Methodist Episcopal, and the two African Methodist Episcopal Churches; but the Northern Church held that Negro members should not be excluded in any reunification. Thus the groundwork was laid in the second decade of the century for the creation of the Central Jurisdiction when unification took place in 1939.

There was little change in Methodism in the area of race relations during the nineteen twenties. The leadership of the Southern Church expressed its concern over the plight and the alienation of the Negro in American society; in particular, it denounced lynching and other forms of violence and injustice against the Negro. However, the accepted goal in the area of race relations continued to be "separate but equal." While the M. E. Church had long had separate annual conferences composed of Negroes, provision was made after 1920 for the election by the General Conference of Negro bishops to oversee conferences. In 1928 the General Conference passed a resolution that subsequently it would meet only in cities where its Negro delegates could be entertained on the same basis as the white delegates.

During the nineteen thirties, Methodist leadership continued to speak out in support of greater justice for Negroes. In 1939 three separated branches of Methodism—the Methodist Episcopal, Methodist Episcopal South, and Methodist Protestant Churches—merged to form The Methodist Church. The PLAN OF UNION provided for six jurisdictions—five based on geography and one, the Central, on race (see JURISDICTIONS). Thus, the nineteen Negro annual conferences as they then existed in the M. E. Church, together with the Negro Mission Conference and other Negro missions in the United States, were placed in the Central Jurisdiction. This meant that the Negro members and churches were segregated from the jurisdictional level down, although they had full integration and adequate representation in the Council of Bishops, the General Conference, and the general boards and agencies of the denomination. The segregation of the Negro local churches was complete in the South and

largely so in the North, although there were some Negro churches in the Western and Northeastern Jurisdictions which remained in the annual conferences of those jurisdictions. While the Central Jurisdiction provided such forms of protection to the Negro membership in The Methodist Church as the election of their own bishops in proportion to membership as the other jurisdictions, along with full representation on the general boards of the church, the majority of the ministers and lay delegates in the Negro annual conferences voted against the 1939 Plan of Union because it called for the jurisdictional system.

In 1944, the General Conference began "to look to the ultimate elimination of racial discrimination within The Methodist Church." Also, it urged the repeal of discriminatory immigration legislation against Orientals, and the restoration of full citizenship rights to the Japanese Americans who had been dislocated during World War II; it deplored the increase of anti-semitism; and it urged equal opportunities in employment and housing, along with full rights of citizenship for the Negro. In the years which followed, the Woman's Division of Christian Service was particularly active in its efforts to secure the passage of civil rights legislation and promote better racial understanding; and, since its formation in 1952, the Board of Social and Economic Relations (subsequently, its Division of Human Relations and Economic Affairs) has also been active in this field. In addition to making a strong statement on civil rights, the 1952 General Conference declared that "there is no place in The Methodist Church for racial discrimination or racial segregation."

Following the May 17, 1954, ruling of the U. S. Supreme Court outlawing racial segregation in the public schools, the Woman's Division of Christian Service (May, 1954) and the Council of Bishops (November, 1954) strongly endorsed the court's stand. The bishops declared that the decision was "in keeping with the attitudes of The Methodist Church." The ruling of the court served as a stimulus for the church to reexamine its own organizational structure and rid itself of any built-in segregation. In response to the mounting pressure to eliminate the Central Jurisdiction, the 1956 General Conference adopted constitutional Amendment IX, designed to make it easier for congregations and annual conferences to transfer from the Central to the geographical jurisdictions of the Church. Although this amendment became law in 1958, only twenty-seven churches changed jurisdictions within the next six years. In 1964, in order to facilitate the transfer of annual conferences out of the Central Jurisdiction, the boundary lines of those conferences were redrawn to coincide with the boundaries of the annual conferences out of the other jurisdictions. In addition, approval was given by the Central Jurisdiction to a three-step process toward inclusiveness-conference transfers, mergers to desegregate annual conferences, and interracial mergers of local churches. Within three months following the 1964 General Conference, three annual conferences transferred out of the Central Jurisdiction, and two of the five Central Jurisdiction bishops were assigned to episcopal areas in the Northeastern and North Central Jurisdictions. By mid-1965 mergers of white and Negro congregations had begun to be effected in WEST VIRGINIA, PENNSYLVANIA, IOWA, and COLORADO.

The transfer of Central Jurisdiction annual conferences encountered special difficulties in the Southeastern states where the majority of the members of that jurisdiction

live. The process has been slower in the area covered by the Southeastern and South Central Jurisdictions. However, the movement for the abolition of the Central Jurisdiction on a church-wide basis gained momentum with the progress toward union of The Methodist Church and the Evangelical United Brethren Church. Since the Plan of Union for the two bodies contained no provision for perpetuating the Central Jurisdiction in the new denomination, the approval of that plan of action by the annual conferences in 1967 assured the final elimination of the Central Jurisdiction when the merger should become effective in 1968. The Plan of Union provided for the transfer of any annual conferences remaining in the Central Jurisdiction to the appropriate geographical jurisdiction in the summer of 1968, thus eliminating all racial segregation at that level.

While the Central Jurisdiction was in some ways the most obvious example of segregation in Methodism, the 1964 General Conference declared the goal of The Methodist Church to be "an inclusive church" at every level of its life. In particular, it adopted a resolution requiring candidates for the traveling ministry upon admission on trial in an annual conference be asked the following question: "Are you willing to relate yourself in ministry to all persons without regard to race, color, or national origin, including receiving them into the membership and fellowship of the Church?" Officially, the church is committed to inclusiveness in its own life and to the support of equal civil rights for members of all racial, cultural, and religious groups. However, it should be said that both the General Conference delegates and the membership of the church generally are deeply divided on these matters.

R. M. Cameron, *Methodism and Society*. 1961.

C. Harkness, *Social Thought and Action*. 1964.

W. G. Muellder, *Methodism and Society*. 1961.

A. D. Ward, *Social Creed*. 1965. E. CLINTON GARDNER

ETHICAL TRADITIONS, British Methodist. The purpose of this article is to describe briefly the British Methodist ethical tradition; i.e., not to consider the whole science of morals, but how a moral system is expressed in particular modes of conduct and generally accepted social practices. This limitation must not be forgotten.

Because Methodism began in the eighteenth century as a religious revival in opposition to both religious and moral laxity, and powerfully stressed both personal salvation and personal responsibility, its moral ethos was that of a society with high standards of behavior. Because the period of most rapid growth coincided with the Industrial Revolution, Methodism became more quickly concerned with the problems of industrialized and urbanized communities than did older denominations whose ethical judgments were largely based on the practices of pre-industrial rural communities.

It was experience, in this setting, of the personal degradation and social misery caused by alcoholic beverages that gave to Methodism one of its most distinctive and best-known ethical emphases. The church does not impose total abstinence from the use of intoxicating liquors as a condition of membership, but leaves its attitude in no doubt. The use of intoxicants on church premises is forbidden. Members are urged to keep themselves free from complicity with a traffic "the results of which are so injurious to the interests of religion, morality, and social life." (Spencer and Finch, p. 333)

Changing social patterns and a movement away from personal austerity have slightly, but only slightly, modified this attitude. By practice and precept Methodists would still generally agree that the code of obligation to our neighbor, which demands that no hindrance should be put in the way of another's welfare; and the call to personal dedication, which means that body and mind should be kept perfectly fit for the Lord's service, fully justify the refusal to compromise with the habit of drinking intoxicants. Intensive scientific analysis of the problem of road safety, and awareness of the growing problem of alcoholism, are now tending to strengthen and sustain this attitude.

Related to it in forthright negation is the attitude to gambling. Gambling of every kind is expressly forbidden on Methodist church premises or for the raising of funds for church purposes. The nineteenth-century condemnation of games of chance, exemplified in the description of a pack of cards as "the Devil's prayer-book," has been modified. Such games, if played for amusement, are permitted—provided that no gambling is attached to them.

Gambling is precisely defined as a determination of the possession of money or value by an appeal to an artificial-ly created chance, where the gains of the winners are made entirely at the expense of the losers, and gain is secured without rendering in service or value an equivalent. The grounds of condemnation are that it runs counter to the Christian motive of service, and that it involves the deliberate and considered willingness to profit at another's inevitable loss.

The "official" code is clearer and more rigid than the social practice. Gambling is so widespread, so often associated with the support of worthy causes, and so generally accepted by other denominations that a considerable number of Methodists tacitly ignore the guidance given. Nevertheless, it remains true that the general external impression that "Methodists are people who are against drink and gambling," though inadequate, is substantially correct as far as it goes.

The most notable change in Methodist ethical judgment concerns the observance of Sunday. During almost the whole of the nineteenth century, it was regarded, and practiced, as a day of worship, rest, and abstinence from every form of secular activity. The official code was less rigid than the social practice. Practice is now catching up with the code.

It is agreed that the question of Sunday observance raises two distinct but closely related subjects: the principles which should guide Christians in their own conduct, and the principles on which they may rightly endeavor to persuade the community to act.

For the Christian, Sunday is a day specially devoted to worship, rest, quiet, practical service, and fellowship, ordained by God, and kept on the first day of the week in honor of the Risen Lord. Whatever is done on Sunday, therefore, must aim at fulfilling these ends, for ourselves, our families, our friends, and the community of which we are members. We cannot lay down hard and fast rules, or say what is right for everyone and what is wrong. The Christian is not set to obey a code of laws, however high the authority which draws it up. But those things which clearly interfere with the spirit and purpose of the day ought definitely to be put into the category of dangerous indulgences.

For society in general, cessation of toil on one day in seven is indispensable for physical health and mental

well-being. Legislation should be based on the positive principle that the character of Sunday as a day of rest and recreation and worship shall be preserved. Legislative change should not bring financial profit to interested individuals or groups, or compel others to labor on Sunday. The general public should be protected from undertakings that involve unreasonable noise and disturbance.

So stated, this is not particularly distinctive. It is, in fact, the generally accepted Christian position. The distinction, if any, is that it probably conforms very closely to general Methodist practice.

So, too, there is nothing peculiarly distinctive in the code and practice concerning marriage. The Methodist Church affirms as the norm and standard of Christian marriage the lifelong and exclusive union of one man and one woman. This attitude has been rigorously reexamined because of the acute problems that arise when missionary work advances into regions where polygamy is the accepted custom, but the result has been to confirm the insistence on monogamy. Even where one partner fails to keep the marriage vows, the church enjoins that it is a Christian obligation on the other to do all that is possible for reconciliation.

On the most profoundly important judgment on the nature of marriage, however, and one which is increasingly realized, Methodism has led the way within the churches. Any view which regards sex as inherently evil is condemned. Though surrender to its uncontrolled impulses and persistent cravings has marred and perverted human relations, sex is intended, in the purpose of God, to be a joy and a blessing to mankind. The instincts and impulses of sex are part of the divine order of nature. From them, and the associated parental and filial instincts, arise those sentiments of love, tenderness, and sympathy which inspire and direct so much of the strength of morality.

A further deduction from this biblical and theological interpretation relates to family planning. The Methodist contention, still under debate in some other communions, is that the relational and procreative functions of sex are equally rooted in the creative purpose of God, and neither is subordinated to the other. Careless and improvident begetting of children is to be deprecated as wrongful to them and injurious to the social order. Abstinence from intercourse may frustrate the relational ends of marriage. It is therefore held that conceptional control is permissible, provided that the means employed are acceptable to both husband and wife, and that, on the best evidence available, they do neither physical nor emotional harm.

Abortion as a means of family limitation is condemned on the ground that when successful, it involves the destruction of human life, and when unsuccessful, the risk of grave injury in body and mind to mother and child.

Methodism acknowledges divorce and is prepared, in carefully defined circumstances, to approve the remarriage of divorced persons. Particular emphasis is laid on the binding and lifelong character of marriage vows, and on the obligation of loyalty and faithfulness even to an unworthy partner. Divorce is not to be contemplated lightly. But there are courses of conduct which so violate the pledges and obligations of marriage that, of themselves, and in fact, they destroy it as a union of heart and soul, cause intolerable marital unhappiness, and grievously hurt the children of the marriage. Divorce should therefore be recognized as a remedy for evil, made possible only when a marriage has broken down beyond the power of restoration. In comment on legislative proposals, Methodism has

urged that the primary intention of divorce law should be to encourage stable marriage.

Adultery, willful and prolonged desertion, cruelty (real, not imaginary), and incurable insanity are regarded as valid grounds for divorce.

The attitude to leisure was for many years dominated by JOHN WESLEY'S dictum, "Never be triflingly employed." Methodists would now agree that in the proper stewardship of time, which Wesley also stressed, there should be provision for rest from toil and for re-creation of body, mind, and soul. The amount of leisure time available is growing, and is likely to expand rapidly. The emphasis is positive. Amusements which are morally injurious or vulgar are condemned, but, because religion truly understood is concerned with the whole of life, fellowship in music, drama, literature, and sport is encouraged. Methodism makes extensive use of films and television. Leisure is presented as the opportunity for voluntary service in the activities of the church and the community. Passive spectator enjoyment is not frowned on, but the general impression is conveyed that too much of it is unhealthy, weakening individual incentive and producing a standardized and unreflective mass mind. It is useful relaxation, provided always that other time is given to personal self-expression and service.

There is no common Methodist judgment on smoking. Considered in some areas a social evil linked with alcoholic drinks, in others it is held to be an expensive and harmless habit. In the mid-nineteenth century there was a much wider consensus of opinion against it as a "worldly custom." It is probable that the demonstrated connection between cigarette smoking and lung cancer will strengthen the adverse judgment.

Analysis of the institutional organizations which are given responsibility within the church for ethical judgments—such as the BOARD OF CHRISTIAN SOCIAL CONCERNS of The United Methodist Church of the U.S.A., the DEPARTMENT OF CHRISTIAN CITIZENSHIP of the Methodist Church of Great Britain, or the Board of Evangelism and Social Service of the United Church of CANADA—shows that much of their thought, guidance, and activity is given to matters not dealt with in this article. The mind of the church is expressed on general and particular questions of peace, defense, and disarmament, on international relations, on industrial affairs, and on racial issues, to quote a few from many possible examples. But in all these, largely because of ecumenical discussion and cooperation, the ethical judgments are not distinctly Methodist.

There is, in fact, a recognizable Methodist ethos but not a separate Methodist ethic. There is an oscillation between the accepted practices of a strong tradition and an emphasis on the ultimate necessity of personal decision. In short, in this as in all things, Methodism feels the tension, inevitable in its development, between the subtly disparate claims of the closed society and the open church—a tension not to be deplored, for it compels continual and salutary attention to the relationship between the essentially unchanging moral commands of the gospel and the perpetually changing social structures of the world.

Spencer and Finch, *Constitutional Practice*. 1951. E. ROGERS

ETTINGER, ADAM (1786-1877), an American Evangelical preacher, was the son of a Reformed Church minister. It is thought that he was born Feb. 18, 1786, in

York Co., Pa. He and four of his brothers came into the membership of the Evangelical Association at Dover, Pa., in 1811.

One of the most important of all the early annual conferences was convened June 11-13, 1816, in the barn of Abraham Eyer in Dry Valley, Union Co., Pa. The probationer, Adam Ettinger, was there received into the itinerancy of The Evangelical Association.

That Adam Ettinger was esteemed by his peers is indicated by his election to the GENERAL CONFERENCE in October of 1816. The record in this year indicates that he was appointed to serve in York, Pa.

In 1816, a denominational consciousness was developed and there was recognition of the need for a publishing house. Adam Ettinger was one of the ministers appointed to meet annually for consultation in order to secure proper management of the newly established publishing house and to make a correct annual statement of all the publishing interests. In 1834, he was elected the first editor of *Der Christliche Botschafter*, the denominational paper.

Adam Ettinger left no written accounts of his life and work. He died Oct. 31, 1877.

R. W. Albright, *Evangelical Church*. 1942.

S. Miller and H. Niebel, *Discipline of Evangelical Association* (German), New Berlin, Pa., 1817.

R. Yeakel, *Evangelical Association*. 1894.

ALFRED JOHN THOMAS

EUCHARISTIC DOCTRINE AND DEVOTION. There is, properly speaking, no distinctive Wesley eucharistic doctrine. The Wesleys simply represent the best and most considered mind of the Church of England. The standard of the Church of England is Scripture, as interpreted for this purpose by the Liturgy of the Book of Common Prayer, and by Articles xxv, xxvi, xxviii, xxix, xxx, and xxxi of the Thirty-Nine Articles. (See Articles of Religion.)

Thus in the *Prayer of Humble Access* the priest prays: "Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood." The first part of the *Words of Administration* run: "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life," etc., which the *Thanksgiving* after communication states: "Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ." All this, taken together, indicates that the Sacrament of the Lord's Supper is an operative symbol, and in the fullest sense of the word, a *means* of grace. To eat of that bread, and to drink of that cup, is the essential climax of a sacramental action whereby the Church receives a veritable share of that which was accomplished by the sacrifice of Christ upon the Cross. This is the thought of I Corinthians 10:16. However, the other part of the *Words of Administration* runs: "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving." If the Greek *anamnesis* "remembrance" is given its full Biblical content, this phrase does not differ so much in essential intention from the above. Nevertheless, it can be interpreted, and has often been interpreted, in the so-called "Zwinglian" sense: i.e., that the Lord's Supper is simply a presentation to the mind and the imagination of the truths of Calvary by the

medium of a solemn, dramatic action, as an alternative to a sermon. Thus the English Churchman is not bound by his standards to any one particular theological theory in exposition of the manner in which the Holy Spirit operates in the sacrament.

The interpretative companion to the Articles in effect espouses the classic Calvinist theology. The Lord's Supper is a real and operative means of grace, whereby the believer sacramentally receives the body and blood of the Lord. Yet any supposition that there is some intangible quality inhering in the actual consecrated bread and wine as such, apart from the sacramental action of the present and worshipping Church, is carefully excluded. Thus, in the case of an English Churchman such as Wesley, the germane question is not, "What precise theological doctrine of the sacrament does he hold?" but rather, "Where does he stand within this comprehension and latitude? With what devotional ethos does he invest the sacrament? What tradition of expressive metaphor comes naturally to his use as he contemplates the Holy Communion?"

So far as formal doctrine is concerned, the Wesleys remain always strictly within the standards of their Church. Thus despite the fervor of their sacramental devotion, and the richness of their "catholic" type of expressive metaphor, there is no trace of sympathy with any transubstantiatory or consubstantiatory type of doctrine (*Roman Catechism and Reply*, QQ. 62-5, 68, 72; *Popey Calmly Considered*, iv, 5, 6; Wesley's *Works*, vol. x). Nevertheless, the Wesley brothers firmly stand at the "catholic" end of the doctrinal spectrum, permitted by the standards of their Church. If in the preaching of the Gospel John Wesley allows so large a scope for the initiative of divine grace that he is "within a hair's-breadth of Calvinism," in his sacramental devotion he is within a hair's-breadth of Roman Catholicism, apart from the doctrine of transubstantiation, and the ritual customs directly connected with this doctrine. In fact, he is a faithful follower of the ancient Catholic Church, if allowance be made for the fact that he uses the diction of the eighteenth century.

Of the doctrinal standards, the *Notes on the New Testament* say little in detail concerning the Lord's Supper (see *Notes* on Matthew 26:28, Mark 14:24, Luke 22:19, 20, I Corinthians 10:16, 11:25, 26). In the *Standard Sermons* there is but one significant passage, that the sacrament is a commemorative sacrifice and an operative symbol, and an institution of perpetual obligation to the Christian disciple, whether or no he has arrived at the full evangelical experience (Sermon xii, *The Means of Grace*, iii, 11, 12). "Ye do show forth the Lord's death . . . : ye openly exhibit the same, by these visible signs, before God, and angels, and men; ye manifest your solemn remembrance of His death. . . . Is not the eating of that bread and the drinking of that cup, the outward, visible means whereby God conveys into our souls all that spiritual grace . . . which were purchased by the body of Christ once broken, and the blood of Christ once shed for us? Let all, therefore, who truly desire the grace of God, eat of that bread and drink of that cup."

The gravamen of Wesley's careful and emphatic sacramental teaching in his *Journal* and in the notable Sermon xvi, *On the Duty of Constant Communion*, is to combat the error of the quietists, who taught that the man who had not yet come to the full evangelical experience was not to communicate, as this was "salvation by works," while he who had come to the experience was not under an express dominical obligation to communicate, because

he was "free." Wesley taught that every serious-minded spiritual seeker, in whatever state of grace God had advanced him, was to be a regular, careful, and expectant communicant, so that he might grow in grace according to the promise of the Lord. The salient passage is in the *Journal* for June 28, 1740, beginning, "I showed at large, 1. That the Lord's Supper was ordained by God, to be a means of conveying to men, either preventing, or justifying, or sanctifying grace, according to their several necessities. 2. That the persons for whom it was ordained are, all those who know and feel that they want the grace of God, either to restrain them from sin, or to show their sins forgiven, or to renew their souls in the image of God. . . ."

The background to this is the dispute which was stirred up in the early Fetter Lane Society by the quietists (*Journal*, Nov. 4, 7, Dec. 13, 31, 1739; Feb. 26; April 23, 25; June 22, 24, 27, 28, 29; July 16, 18, 1740; Sept. 3, 1741, particularly Wesley's letter cited 6-9; cf. *Sermon* xii, iv, 1, 2, v, 1).

However, the great monument to the sacramental thought of the Wesleys, and of original Methodism, is fittingly not controversial in character, but devotional. In 1745 John and Charles Wesley jointly published *Hymns on the Lord's Supper, with a Preface concerning the Christian Sacrament and Sacrifice: Extracted from Dr. Brevint*. This work, often called the "Eucharistic Manual" of the Wesleys, went into many editions and wide circulation in early Methodism, and is determinative for the evangelical Wesley's considered thought on this subject.

Dr. Brevint was an Anglican divine of the tradition later represented by Samuel Wesley and his sons, who suffered exile as a loyalist during the Cromwellian regime, and who returned on the restoration of the monarchy to be Dean of Lincoln in 1661. While in France he wrote his *Christian Sacrament and Sacrifice* for certain devout Protestant ladies of the Court, as a practical and devotional preparation for Holy Communion. Wesley in his characteristic manner abbreviated this, thus accepting responsibility for what he retained and published. And Charles Wesley versified this matter into 166 *Hymns on the Lord's Supper*, following the arrangement of Brevint. We may therefore summarize John Wesley's abridgment, and illustrate its main points by selections from his brother's hymns.

Concerning the Sacrament, as it is a Memorial of the Sufferings and Death of Christ. "Because the greatest things are apt to be forgotten when they are gone, therefore He was pleased at His last supper to ordain this, as a holy memorial and representation of what He was then about to suffer."

"The main intention of Christ herein was not the bare remembrance of His passion, but, over and above, to invite us to His sacrifice, not as done and gone many years since, but as to grace and mercy still lasting, still now, still the same as when it was first offered for us. The sacrifice of Christ being appointed by the Father for a propitiation that should continue to all ages; and withal, being everlasting by the privilege of its own order, which is an unchangeable priesthood, and by His worth who offered it, that is, the blessed Son of God, and by the power of the Eternal Spirit, through whom it was offered, it must in all respects stand eternal, the same yesterday, today, and forever." In this passage, packed with Scripture references, we see the doctrine of anamnesis, or remem-

brance. The sacrifice of Christ upon the cross is an historic saving work, sufficient for all time, to which nothing can be added. Any notion that the Eucharist can add something to the effect of Calvary is entirely excluded. Yet, the *remembrance* takes the effect of that which God did once for all, for the whole world, in His crucified and risen incarnate Son, and mediates it to us now, and to the end of time; as the Church in her Eucharist makes herself one with her ascended Lord, as the Great High-priest continues His saving work in heaven. Thus the Eucharist, though certainly not "a repetition of Calvary," is the Church's *commemorative sacrifice*.

O Thou eternal Victim, slain
A sacrifice for guilty man,
By the eternal Spirit made
An offering in the sinner's stead.
Our everlasting Priest art Thou,
And plead'st Thy death for sinners now.
Thy offering still continues new,
Thy vesture keeps its bloody hue,
Thou stand'st the ever-slaughter'd Lamb,
Thy priesthood still remains the same,
Thy years, O God, can never fail,
Thy goodness is unchangeable.

Thus, according to the Wesleys, the essence of the Church's prayer in the Eucharist is that the Holy Spirit will, according to the divine promise, actually perform this wonder, here and now, making the fact of Christ crucified and risen real to the Church in living faith.

Come, Thou everlasting Spirit,
Bring to every thankful mind
All the Saviour's dying merit,
All His sufferings for mankind;
True Recorder of His passion,
Now the living faith impart,
Now reveal His great salvation,
Preach His gospel to our heart.
Come, Thou Witness of His dying,
Come, Remembrancer Divine,
Let us feel Thy power applying
Christ to every soul, and mine.

So at the Lord's Table the Church becomes supremely aware not of agnostic, mythological so-called "death of god" in airy phantasy, but of the real, incarnational, historic death of God in the person of His Son incarnate, which is an objective saving work of grace.

Never love nor sorrow was
Like that my Jesus show'd;
See Him stretch'd on yonder cross,
And crushed beneath our load!
Now discern the Deity,
Now His heavenly birth declare;
Faith cries out, 'Tis He, 'tis He,
My God, that suffers there!
Jesus drinks the bitter cup,
The wine-press treads alone,
Tears the graves and mountains up
By His expiring groan:
Lo! the powers of heaven He shakes;
Nature in convulsions lies,
Earth's profoundest centre quakes,
The great *Jehovah* dies!
O, my God, He dies for me,
I feel the mortal smart!
See Him hanging on the tree—

A sight that breaks my heart!
O that all to Thee might turn!
Sinners, ye may love Him too;
Look on Him ye pierced, and mourn
For One who bled for you.

Concerning the Sacrament, as it is a Sign of present Graces. "As to the *present graces* that attend the due use of this Sacrament, it is first a *figure* whereby God *represents*; and second, an *instrument* whereby He *conveys* them. . . . It is the ordinary way of God, when He either promises or bestows on men any considerable blessing, to confirm His *word* and His *gift* with the addition of some sign. . . . Christ hath ordained outward visible signs of His inward and spiritual grace to assure every one who believes . . . that he shall be fed with the grace of God as certainly as he feeds on the *bread* and *wine*." This is the basic sacramental doctrine of the operative symbol. The *remembrance* of the Last Supper, and of the sacrifice of divine obedience which proceeded from it, both calls to mind the fact of the sacrifice, and brings to the Church of today the effect of the sacrifice. Thus:

Draw near, ye blood-besprinkled race,
And take what God vouchsafes to give;
The outward sign of inward grace,
Ordain'd by Christ Himself, receive:
The sign transmits the signified,
The grace is by the means applied.

That this should be so is due to the express and wonderful operation of the Holy Spirit. Wesley is fully aware of the significance of the *epiclesis*, or invocation of the Holy Spirit upon the elements, which was a part of the liturgy of the ancient Church, and still is of the Eastern Church, and which appeared in the first English Prayer-book of 1549. So he can pray:

Come, Holy Ghost, Thine influence shed
And realize the sign;
Thy life infuse into the bread,
Thy power into the wine.
Effectual let the tokens prove,
And made, by heavenly art,
Fit channels to convey Thy love
To every faithful heart.

"There remains yet another life, which is an absolute redemption from death and our miseries. This, as to the right of it, is—purchased by the same Sacrifice; but as to the possession, it is reserved for us in heaven, till Christ become our full and final redemption. Now the Giver of these lives is the Preserver of them too; and to this end He sets up a table by His altar, where He engages to feed our souls with the constant supply of His mercies, as really as He feeds our bodies with this bread and wine."

Author of life Divine,
Who hast a table spread,
Furnish'd with mystic wine
And everlasting bread,
Preserve the life Thyself hast given,
And feed and train us up for heaven.

As befits one who is a poet as well as an accomplished theologian Charles Wesley in this section consistently rises above his source in the somewhat solemn Brevint. There is in him more sense both of eucharistic mystery and of joy. Typically of the prudent doctrine of the

Church of England, Charles Wesley repeatedly emphasizes that while the Church rejoices in the fact of the presence of Christ in the eucharist, she does not seek to define in a neat theological theory the manner of that presence. If there is a note of controversy it is not regarding the doctrine of the sacramental Real Presence of the Lord, a subject which has lamentably divided the Church. It is a rebuke aimed at quietists and unsacramental Christians, who would deny that it is the duty of the Church to come to the Lord's Table. To Wesley the Lord's ordinance is alike the Church's perpetual obligation and her perpetual joy.

Ah, tell me no more
The spirit and power
Of Jesus our God
Is not to be found in this life-giving food!
In rapturous bliss
He bids us do this,
The joy it imparts
Hath witness'd His gracious design in our hearts.
Receiving the bread,
On Jesus we feed:
It doth not appear,
His manner of working; but Jesus is here!
O that all men would haste
To the spiritual feast,
At Jesus's word
Do this, and be fed with the love of our Lord!
Bring near the glad day
When all shall obey
Thy dying request,
And eat of Thy supper, and lean on Thy breast.

Concerning the Sacrament, as it is a Pledge of Future Glory. It is a great mistake to suppose that the eschatological element, so prominent in much modern theology, is any new thing. The eschatological theme is familiar in the Prayer-book, to Brevint, and to the Wesleys. Thus the Eucharist, which as a *commemoration*, an anamnesis, looks into the historic past to bring the effect of the past into the present, looks also to the future. The Church's present eucharistic possession of the presence of Christ and His grace is the sure divine promise of the fulness of possession in the Day of the Lord. "We shall have no need of these sacred *figures* of Christ, when we see Him face to face; or of these *pledges* of that glory to be revealed, when we shall actually possess it. But till this day, the holy Sacrament hath that third use, of being a *pledge* from the Lord that He will give us that glory."

Come, let us join with one accord
Who share the supper of the Lord,
Our Lord and Master's praise to sing;
Nourish'd on earth with living bread,
We now are at His table fed,
But wait to see our heavenly King;
To see the great Invisible
Without a sacramental veil,
With all His robes of glory on,
In rapturous joy and love and praise
Him to behold with open face,
High on His everlasting throne!

"In the purpose of God, His church and heaven go both together, that being the way that leads to this, as the holy place to the holiest, . . . Whosoever, therefore, are admitted to this *dinner* of the Lamb, unless they be

wanting in themselves, need not doubt of being admitted to the marriage supper of Him who was dead, but *now liveth for ever more.*"

Happy the souls to Jesus join'd,
And saved by grace alone;
Walking in all Thy ways we find
Our heaven on earth begun.

The holy to the holiest leads,
From hence our spirits rise,
And he that in Thy statutes treads
Shall meet Thee in the skies.

"He delivers into our hands, by way of instrument and conveyance, the blessed Sacrament of His body and blood: . . . Wherefore as the kingdom of *Israel* was once made over to *David*, with the oil that *Samuel* poured upon his head; so the body and blood of Jesus is, in *full value*, and heaven with all its glory, in *sure title*, made over to true Christians by that bread and wine which they receive in the Holy Communion."

Concerning the Sacrament, as it is a Sacrifice. And first, of the Commemorative Sacrifice. "As for the atonement of sin, it is sure the sacrifice of Christ alone was sufficient for it: and that this great sacrifice, being both of an infinite value, to satisfy the most severe justice, and of an infinite virtue, to produce all its effects at once, need never more be repeated. . . . Nevertheless, this sacrifice, which by a *real* oblation was not to be offered more than once, is by a devout and thankful commemoration to be offered up every day. . . . And thus do we every day offer unto God the meritorious sufferings of our Lord, as the only sure ground whereon God may give, and we obtain, the blessings we pray for. Now there is no ordinance or mystery, that is so blessed an instrument to reach this everlasting sacrifice, and to set it solemnly forth before the eyes of God, as the Holy Communion is. *To men* it is a *sacred table*, where God's minister is ordered to represent from God his Master the passion of His dear Son, as still fresh, and still powerful for their eternal salvation. And *to God* it is an *altar*, whereon men mystically present to Him the same sacrifice, as still bleeding and suing for mercy."

O God of our forefathers, hear,
And make Thy faithful mercies known;
To Thee through Jesus we draw near,
Thy suffering, well-beloved Son,
In whom Thy smiling face we see,
In whom Thou art well pleased with me.

With solemn faith we offer up,
And spread before Thy glorious eyes
That only ground of all our hope,
That precious bleeding Sacrifice,
Which brings Thy grace on sinners down,
And perfects all our souls in one.

"This is what the apostle calls, *to set forth the death of the Lord*: to set it forth as well before the eyes of God His Father as before the eyes of men: and what St. Austin (Augustine) explained, when he said the holy flesh of Jesus was offered in three manners; by *prefiguring sacrifices* under the law before His coming into the world, in *real deed* upon His cross, and by a *commemorative Sacrament* after He ascended into heaven."

"The people of *Israel*, in worshipping, ever turned their eyes and their hearts towards that sacrifice, the blood whereof the high priest was to carry into the sanctuary.

So let us ever turn our eyes and our hearts towards Jesus our eternal High Priest, who is gone up into the true sanctuary, and doth there continually present both His own body and blood before God, and (as Aaron did) all the true *Israel* of God as a *memorial*. In the meantime we, beneath in the Church, present to God His body and blood in a *memorial*, that under this shadow of His cross, and figure of His sacrifice, we may present ourselves in very deed before Him."

Victim Divine, Thy grace we claim
While thus Thy precious death we show;
Once offer'd up, a spotless Lamb,
In Thy great temple here below,
Thou didst for all mankind atone,
And standest now before the throne.
We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou are to all already given,
Thou dost even now Thy banquet crown:
To every faithful soul appear,
And show Thy real presence here!

Concerning the Sacrifice of Ourselves. The Wesleys are very clear that the Eucharist must not end in aspiring doctrines or beautiful sentiments, but in a life of practical moral good. Yet theirs is never that spurious and superficial Christian morality which is content to declare: "Here in Christ you see the ideal. Now you must go and do it." There is always a deep and Christian awareness that man can only make his own sacrifice of moral obedience by joining himself to Christ as He makes His atoning sacrifice of victorious obedience. "As Aaron never came in before the Lord without the whole people of *Israel*, represented both by the twelve stones on his breast and by the two others on his shoulder, so Jesus Christ does nothing without His church; insomuch that sometimes they are represented as only one Person: seeing Christ acts and suffers for His body, in that manner which becomes the Head, and the church follows all the motions and sufferings of her Head, in such a manner as is possible to its weak members. . . . The truth is, our Lord had neither birth, nor death, nor resurrection on earth, but such as we are to *conform* to: as He hath neither ascension, nor everlasting life, nor glory in heaven, but such as we may have in *common* with Him.

See where our great High-Priest
Before the Lord appears,
And on His loving breast
The tribes of *Israel* bears,
Never without His people seen,
The Head of all believing men!
With Him, the Corner-stone,
The living stones conjoin;
Christ and His church are one,
One body and one vine;
For us He uses all His powers,
And all He has, or is, is ours.
The motions of our Head
The members all pursue,
By His good Spirit led
To act, and suffer too
Whate'er He did on earth sustain,
Till glorious all like Him we reign.

"And since my sacrifice can neither be holy nor accepted, being alone, receive it, O Father, clothed with the righ-

teousness of Thy Son, . . . and grant that He who sanctifies and they who are sanctified may partake of one passion, and enjoy with Thee the same glory!"

God of all-redeeming grace,
By Thy pardoning love compell'd,
Up to Thee our souls we raise,
Up to Thee our bodies yield.
Thou our sacrifice receive,
Acceptable through Thy Son,
While to Thee alone we live,
While we die to Thee alone.
Just it is, and good, and right
That we should be wholly Thine,
In Thy only will delight,
In Thy blessed service join.
O that every thought and word
Might proclaim how good Thou art,
HOLINESS UNTO THE LORD
Still be written on our heart.

Concerning the Sacrifice of our Goods. "Therefore, as our bodies and souls are sacrifices attending the sacrifice of Christ, so must all our goods attend the sacrifice of our persons. In a word, whenever we offer ourselves, we offer by the selfsame act all that we *have*, all that we *can*, and do herein engage for all that it shall be dedicated to the glory of God."

Take my soul and body's powers,
Take my memory, mind, and will,
All my goods, and all my hours,
All I know, and all I feel,
All I think, and speak, and do;
Take my heart—but make it new.
Now, O God, Thine own I am,
Now I give Thee back Thy own,
Freedom, friends, and health, and fame
Consecrate to Thee alone;
Thine I live, thrice happy I,
Happier still, for Thine I die.

This, then, is the fitting end of the eucharistic doctrine of the Wesleys—the life of holiness, and of practical service in Christ.

J. C. Bowmer, *Sacrament*. 1951.

J. E. Rattenbury, *Eucharistic Hymns*. 1948. JOHN LAWSON

EUFULA, OKLAHOMA, U.S.A. Conference Shrine. Built of original stones of the ASBURY MANUAL LABOR SCHOOL, the most influential school of the early INDIAN MISSION CONFERENCE, a monument has been erected in the city cemetery of Eufaula, Oklahoma, to mark the graves of some fourteen early Methodist leaders. Thomas Berthoff, JOHN HARRELL, T. B. Ruble—all outstanding men—their wives and some members of their families are commemorated there.

OSCAR FONTAINE

EUGENE, OREGON, U.S.A. First Church is one of the strongest and best housed of the Methodist churches of OREGON. Eugene is the second largest city of Oregon and the seat of the University of Oregon. A strong WESLEY FOUNDATION is closely associated with First Church in service to students. Eugene first became a pastoral charge

in 1856 when Oregon was in its pioneer stage of development. In 1970, it had a membership of 1,254.

General Minutes, UMC.

T. D. Yarnes, Oregon. 1957.

ROBERT MOULTON CATKE

EUROPEAN METHODIST CHURCHES and British Methodism. For the first century of Methodist history there was little deliberate planning to establish the movement in Europe; links with the continent were personal and casual, rather than strategic. Missionary vision turned to the heathen world, not to territories which had long been committed to the Christian faith. Nevertheless, individual Methodists had a concern for particular European countries.

JOHN W. FLETCHER was born in SWITZERLAND; it was entirely understandable that the time should come when he desired to bring the assurance of the Methodist way to his own people. In 1777 he returned to Nyon where he had been born, and for four years sought to organize CLASS MEETINGS and SUNDAY SCHOOLS in the French-speaking cantons of Switzerland. He had little lasting success, however.

Similarly, there were early contacts with DENMARK. A Danish ambassador in LONDON was much influenced by JOHN WESLEY, and Danish prisoners of war returned to their native land attracted to the Methodism which had cared for them in England. Methodism in SWEDEN began with a class meeting for English workers in a shipyard, soon joined by Swedish workers also. In 1840 a chapel was built, ten years after GEORGE SCOTT had begun his impressive ministry in that country; but two years later, under Lutheran opposition, Scott was expelled from Sweden, and the mission languished. What Lutherans did in Sweden had already been done by Roman Catholics in ITALY; when a London Methodist businessman attempted to distribute Bibles in Florence in 1816, he was arrested. Only in FRANCE was advance made on European soil in John Wesley's lifetime. A number of preaching places were established on the Normandy coast, and in 1791 William Mahy was appointed to lead this work by the Conference. In 1818 CHARLES COOK was appointed to the French mission, and it prospered, especially in the south, achieving conference status of its own in 1852. This was at the time of what the French call *Le Reveil* (the Revival).

The most enduring of these individual projects is associated with the name of CHRISTOPH GOTTLÖB MUELLER. He arrived in London from GERMANY early in the nineteenth century, a young butcher, anxious to get away from the unrest and fears left in his own country by the Napoleonic Wars. Attracted to Methodism first by its singing, he became a devoted member and an able LOCAL PREACHER. But then came the conviction that he ought to be working his faith in his native land. In 1830 he returned to Winnenden, in South Germany, and began to preach in the open air outside his father's shop. Here he also established a Sunday school. The work developed, and formed the origin of the sturdy and progressive Methodist Church of present-day Germany. His work was done in the south; apart from his efforts, a second Methodist mission took root in the north nineteen years later. After some years of pressure to do so, the American M. E. Church began work at BREMEN, led by LUDWIG S. JACOBY, a converted German Jew who had settled in Germany some years before. Working outward from

Bremen, Jacoby also found an eager response to his ministry, and the work grew there as it was doing in the south. In 1897 the north and south missions merged, in association with American Methodism; out of the combined church have come the Methodist missions to HUNGARY and YUGOSLAVIA.

Reference has already been made to Fletcher's abortive attempt to introduce Methodism into the French-speaking cantons of Switzerland. In 1839 British Methodism appointed two missionaries to attempt this again, and in 1841 they set up a society in Lausanne. However, progress was slow, and it was not until the creation of the ZÜRICH Circuit in 1856 by Jacoby and the German Methodists of the north that the church began to advance effectively in Switzerland. Its strength is still almost entirely in the German-speaking cantons.

As for Italy, it was in 1861 that British Methodism appointed RICHARD GREEN and HENRY PICCOTT as missionaries there. This was a time of intense political excitement, and the mission began modestly, its emphasis chiefly on the education of children and on intelligent Bible study. A few years later American Methodism also commenced work in Italy under the leadership of M. LEROY VERNON. Despite much opposition the work in Italy has grown; in 1934 it was unified under the British Conference. Now it is autonomous; but its constitution provides that it shall annually send representatives to the British Conference, and have British representatives at its own Conference.

Methodism in SPAIN began with a group of British dockyard workers, servicing the Mediterranean Fleet at Minorca. They started a class meeting and later built a small chapel. An early convert was a young man named Capo. In later years his three sons all entered the Methodist ministry in Spain, and a son of each of them now serves in the same ministry. Against bitter nationalist and Roman Catholic pressures the work has been difficult; since 1955 it has been merged in the Spanish Evangelical Church.

Yet when everything has been said about British initiative, the fact remains that the bulk of European Methodism grew out of American Methodism. It is explained by the massive wave of emigration from Europe to America throughout the nineteenth century. Hundreds of thousands of those who left Europe discovered when they reached their new home that they were being welcomed and cared for by a church of which they had never heard, the Methodist Church. They attached themselves to it in large numbers, and they wrote back to Europe to tell of what they had found. It has been well said that every letter was a missionary. The way was prepared for Jacoby in Germany and for Vernon in Italy. It was prepared, too, for the one-time sailors who brought Methodism to Scandinavia. If the fact of emigration lies behind American Methodism's impact on nineteenth-century Europe, the plight of refugees lies behind its impact in the twentieth century. The position today is that there are Methodists in every European country except Holland and Greece.

Contacts between those Methodist churches on the continent having a British origin and those having an American origin were for many years almost nonexistent. The same is true of the contact between the churches of American origin and the Methodist Church in Britain itself. The end of the Second World War brought British and German Methodists into much closer contact—more

especially as they sought together to bring relief to the homeless and the masses of refugees. The name of HENRY CARTER will always be associated with this ministry. The sense of unity, in spite of the bitterness of war, was symbolized in the generous gift British Methodism made for the rebuilding of the Central Methodist Church in STUTTGART (Auferstehungskirche), destroyed by Allied bombing. Out of this emergency a more permanent and wider relationship has grown.

The British committee, first created to channel Methodist care to the needy of Europe, has changed its purpose with the years, and is now the committee within the WORLD METHODIST COUNCIL which links Britain and Europe. Every third year it organizes a European Consultative Conference, and every fifth year a European Methodist Youth Conference. At the same time it encourages a steady interchange of personnel and information at departmental level. There is now also a regular interchange of theological students between the Methodist colleges of Britain and of Europe, while the specialist departments of the churches consult one another as to problems and methods. Most Methodist work in France is now merged in the Reformed Church of that country, but the English work in Paris remains under the jurisdiction of the METHODIST MISSIONARY SOCIETY in London. So does the work in PORTUGAL. Apart from the Italian Conference, all other work in Europe is associated with the American Methodist BOARD OF MISSIONS, and is organized into three episcopal areas—Germany, Scandinavia, the Central and Southern Europe. In 1966 these three areas created their own Council of the Central Conferences of Europe, for consultation and joint action. The secretary of the British Methodist Committee for European Relations has observer status in the council.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1922.
P. N. Garber, *Continental Europe*. 1949. WILFRED WADE

EVANGELICAL, THE, official church paper of The UNITED EVANGELICAL CHURCH, was first issued from Cleveland, Ohio as a prospectus, Nov. 14, 1887. Following the General Conference of 1887 of the EVANGELICAL ASSOCIATION, a group of those who dissented from several of the major decisions of that General Conference formed the Evangelical Publishing Company, a stock company in Harrisburg, Pa., for the publication of an independent journal. HENRY B. HARTZLER, who had been removed from the editorship of the *Evangelical Messenger* by the 1887 General Conference, was selected editor of *The Evangelical*, the independent publication created by this dissenting group.

The second issue of this new paper appeared Jan. 5, 1888 from Harrisburg, Pa., where the Evangelical Publishing Company was established. When The United Evangelical Church was formed in 1894 by those who broke away from the Evangelical Association, *The Evangelical* was offered to and accepted by the new church as the official church paper. The Evangelical Publishing Company was also purchased as the denominational printing establishment.

The Evangelical appeared as a weekly publication from Harrisburg until The United Evangelical Church was reunited with the Evangelical Association to become *The Evangelical-Messenger* of The Evangelical Church, as the new church was named.

JOHN H. NESS, JR.

EVANGELICAL ASSOCIATION (Evangelische Gemeinschaft). The Evangelical Association was formed during the opening years of the nineteenth century, adding its contribution in alleviating the spiritual vacuum that had existed among the PENNSYLVANIA Germans. JACOB ALBRIGHT (Albrecht), son of German Lutheran immigrants, experienced a pietistic religious rebirth under the preaching of PHILIP WILLIAM OTTERBEIN (founder of the UNITED BRETHREN IN CHRIST) and Anthony Houtz, a Dutch Reformed pietist. Adam Riegel, a lay preacher under Otterbein's influence and a neighbor of Albright, aided in the transformation with his counsel and prayers. Then Jacob Albright joined a nearby Methodist class which was led by Isaac Davies. Soon he was issued an exhorter's license (lay preacher) by the Methodist class.

About 1796 Albright began to travel throughout central Pennsylvania. He preached to Germans in school-houses, churches, and homes. By 1800 three classes had been organized. In 1803 a small conference of lay persons was convened at which time Albright was formally ordained. The name, *Die Albrecht's Leute* (The Albright's People), chosen at that time, was changed by the first regular conference in 1807 to the name, *Der Neuformirten Methodististen Conferenz* (The Newly-Formed Methodist Conference). Albright was elected bishop, a discipline was authorized, and other formal steps were taken by this later body.

Following Albright's death in 1808, GEORGE MILLER completed and published the *Discipline* (1809), which was identical with major portions of the German edition of the Methodist Episcopal *Discipline*, published in 1808. JOHN DREIBACH became the first presiding elder and established the first publishing house at New Berlin, Pa., which town became the church's headquarters. The first GENERAL CONFERENCE CONVENED near New Berlin, Oct. 14, 1816. It revised the *Discipline*, changed the church's name to Evangelische Gemeinschaft (Evangelical Association), approved a hymnbook and other business of a general church nature.

The church spread westward, ministering almost exclusively to German-speaking people. In 1853, it relocated its denominational headquarters at Cleveland, Ohio, to better serve the western constituency. By the 1870's English and German language adherents were nearly equal in membership, requiring literature to be duplicated in both languages. After World War I, the need for German periodicals became minimal so that the last issue in German of any paper appeared in 1946.

In 1850 a mission was begun in GERMANY. Additional fields were added in Japan (1875) and China (1900).

An unfortunate division resulted in 1894 when a third of the membership withdrew to form THE UNITED EVANGELICAL CHURCH. The split was due chiefly to the incompatible nature of a number of the leaders, although issues such as lay representation, limiting episcopal tenure, and congregational ownership of property were likewise involved. Church property was given to the Evangelical Association by the legal courts. In 1922 the two churches were reunited except for a small segment of The United Evangelical Church. This group formed THE EVANGELICAL CONGREGATIONAL CHURCH and has its headquarters today at Myerstown, Pa. The united church adopted the name, THE EVANGELICAL CHURCH.

R. W. Albright, *Evangelical Church*. 1942.
J. H. Ness, *History of Publishing* (EUB). 1966.

Raymond M. Veh and Millard J. Miller, *My Church Faces Union* (church union study book). Joint Commission on Church Federation and Union, Church of the United Brethren in Christ, The Evangelical Church, 1945. JOHN H. NESS, JR.

EVANGELICAL CHURCH, THE. Formed in 1922 by a union of the EVANGELICAL ASSOCIATION and THE UNITED EVANGELICAL CHURCH, The Evangelical Church consisted of 259,417 members and 1,856 ministers. It became the first denomination to approve and officially join the WORLD COUNCIL OF CHURCHES. Headquarters were established in the publishing houses at Cleveland, Ohio and Harrisburg, Pa., although the two printing establishments were eventually merged at the latter location in 1934.

Evangelicals and United Brethren had first discussed union possibilities as early as 1817, but it was not until 1933 that these consultations developed seriously. From that date a Joint Commission on Church Federation and Union was formed by the two denominations. Union was consummated Nov. 16, 1946 with the formation of The EVANGELICAL UNITED BRETHREN CHURCH.

In 1946 The Evangelical Church had a membership of 263,536 persons with 1,967 ordained clergymen. There were 1,939 organized congregations with property valued at \$30,472,717. Funds raised for all purposes that year were \$7,871,671. There were three colleges, two seminaries, five homes for the aged and orphans. Mission work was being conducted in Germany, Switzerland, France, Japan, China, and Nigeria.

Evangelicals affirmed the supreme authority of the Scriptures, the right of the individual under God to interpret the Word, salvation by faith, and the sanctity of all life. The Church was evangelical in spirit, thoroughly Protestant, with a faith modified by Arminianism. There were two orders of ministry: DEACON and ELDER. Bishops were elected by the General Conference from the elders for a four-year term to administer and supervise the church and they were eligible for reelection indefinitely. They did not belong to a separate order.

R. W. Albright, *Evangelical Church*. 1942.

P. H. Eller, *These EUB*. 1957.

J. H. Ness, *History of Publishing* (EUB). 1966.

Yearbook of the E.U.B. Church, 1947. JOHN H. NESS, JR.

EVANGELICAL CONGREGATIONAL CHURCH, THE, is a denomination of 30,000 members who have a distinct Methodist heritage. Headquarters are in the home of the Bishop at 1005 Barberry Road, Reading, Pa. 19602, and a Church Center is maintained at Myerstown, Pa. 17607, where a publishing house, home for the aging and a school of theology are located.

This is the name voted for the denomination in 1928 as they sought legal means to perpetuate The UNITED EVANGELICAL CHURCH, of which they had been a part since it was organized in 1894. The same Articles of Faith (which were mainly written by Professor Milton S. Terry of GARRETT BIBLICAL INSTITUTE) and the same form of government as found in The United Evangelical denomination were perpetuated in the Evangelical Congregational Church.

The United Evangelicals traced their origin to the revival work of JACOB ALBRIGHT, a Methodist local preacher who sought to evangelize his fellow Pennsylvania German people around 1800. When the two branches, THE EVANGELICAL ASSOCIATION, and The United Evangelical

Church, sought to reunite in 1922, the majority of the East Pennsylvania Conference opposed this merger, because they believed it did not guarantee property rights for local congregations, nor did it sufficiently restrict leadership. They favored limiting presiding elders and bishops to two consecutive terms of four years each.

When the merging General Conference took place in 1922, more than 20,000 members of the East Pennsylvania Conference dissented and continued their organization as United Evangelicals, until legal problems required a change of name.

The name "Evangelical Congregational" is intended to show their historic connection with the Evangelical movement started by Jacob Albright and an emphasis on certain congregational rights. Each congregation holds title to its own property, and can withdraw from the Annual Conference, if they satisfy financial obligations to the conference and provide for members who desire to remain in the denomination. Pastors are assigned by a Stationing Committee each year. The committee consists of the chairman, who is usually a bishop, and the district superintendents, who are elected for limited terms by lay and ministerial members of the annual conference.

When more than a hundred congregations in eastern Pennsylvania perpetuated The United Evangelical Church in 1923, they were joined by congregations from four other annual conferences; they reported (1969) two annual conferences with over 160 congregations. The largest membership is in eastern Pennsylvania where they have eight congregations in Allentown, eight in Reading, and three in Lancaster. In the Midwest they reported five in Akron (Ohio) and three in Chicago.

They have experienced steady growth in the past half century. They support independent missionary work in Tokyo, in Mexico, and in the mountains of Kentucky and more than twenty-five missionaries under independent boards such as Africa Inland Mission and Wycliffe. A missionary office and home is maintained at Shillington, Pa.

A home for aged people was started at Herndon, Pa., and later moved to the church center at Myerstown, Pa., where more than a hundred guests are supported. The buildings used were purchased from ALBRIGHT COLLEGE when that school was moved to Reading, Pa. in 1929. Another college building is used by the Church Center Press, which publishes the bi-weekly *United Evangelical*, and Sunday school helps for the adult departments.

The old main building of the college was renovated and made available for The Evangelical Congregational School of Theology in 1953. More than a hundred men have graduated. A B.D. degree is offered under state approval. Emphasis on a trained ministry has developed over the years.

The denomination maintains an evangelistic emphasis which continued use of the penitent's altar. CAMP MEETINGS are conducted in eastern Pennsylvania at Allentown, Reading and Herndon. The park at Waldheim was home for an effective summer assembly called "The School of Methods," which was recently moved to the Pocono Mountains and called Twin Pines. Camps for youth are also maintained near Carrolton, Ohio and Dixon, Ill. Catechism instruction is encouraged in the churches.

The church has no set liturgy, and the form varies according to local desires, but in every church the pulpit is located in the center. The ministers are not robed, although most of the choirs are. Infant BAPTISM is

practiced, with option as to form of adult baptism usually available. The Lord's Supper is served at the chancel rail.

The conservative emphasis of the church has discouraged cooperation with the ecumenical NATIONAL COUNCIL OF CHURCHES, although local churches cooperate in local community situations. In 1958 steps were taken which led to affiliation with the National Association of Evangelicals.

Those who have served in the office of bishop are: E. S. Woodring (1926-35), C. H. Mengel (1935-43), A. W. Cooper (1943-50), J. A. Smith (1950-59), H. H. Scanlin (1959-67), P. K. Cressman (1967-). Each is restricted to eight consecutive years by the Discipline.

The Creed, Ritual and Discipline of the Evangelical Congregational Church, 1894.

Robert Sherer Wilson, *A Brief History of the Evangelical Congregational Church for the Enlightenment of Her Pastors and People*. Myerstown, Pa.: Church Center Press, 1953.
Yearbook of American Churches, 1968. ROBERT S. WILSON

EVANGELICAL DEACONESS SOCIETY. A special meeting was called Jan. 18, 1897 by the Evangelical Ministerial Association of Chicago to perfect an organization. Two months later a constitution was drawn up. Then in January 1898, Sister Mary Gametsfelder was accepted as the first DEACONESS and ordained by Bishop WILLIAM HORN during the sessions of the Illinois Conference. The GENERAL CONFERENCE of 1899 appointed a committee to consider this organization and in 1903 the General Conference accepted the Deaconess Society as an official institution of the church.

The first impulse of this organization was to prepare young women for Christian service in local congregations as assistants to the pastor. Early, however, the ministry of healing was introduced. A little hospital was opened in Chicago, as the property originally belonging to the Deaconess Society of Chicago was transferred to the General Society. Conference societies were organized and in turn instituted establishment of homes and hospitals. A training school for deaconesses and nurses was opened in Chicago and prepared a number of girls through the years.

During a decade of expansion hospitals were placed under the control of the General Society in Monroe, Wis.; Freeport, Ill; and Allen Memorial at Waterloo, Iowa, in addition to the Chicago facility. Conferences supported their own units in Bismarck, N. D.; West Side General Hospital, St. Paul, Minn.; Ortonville, Minn.; Lewisburg, Pa.; and Brooklyn Evangelical, Brooklyn, N. Y. Building programs, financial campaigns, and the extension of medical and nursing services took the attention, so that the reception and training of candidates for deaconess service receded and no new recruits were added for several years around the time of the depression.

The depression itself dried up the income through gifts, free services increased, and payments from patients fell off. Financial losses became very heavy. One by one the hospitals went into receivership. In 1933 a meeting of creditors was held whereby there was issued a ten-year income mortgage bond for \$323,750, with interest of four percent. The Society was forced to default even in interest payments each year. Finally the General Conference of 1938 laid plans for complete liquidation, which was consummated in 1944.

At its high point the superintendent, J. H. Bauernfeind,

reported that in 1928 there were twenty-six hospitals under the supervision of the EVANGELICAL CHURCH, with 1,360 beds, and twenty-three homes with rooms for 688 people. These properties were located across the United States and represented a valuation of \$3,650,000.

R. W. Albright, *Evangelical Church*, 1942.

Deaconess Society Year Book, 1927-28; 1928-29; 1929-30.

The Evangelical-Messenger, Jan. 11, 1936.

Proceedings of General Conference, EC, 1942, 1946.

J. Zipperer, *The Deaconess, or a brief survey of the female diaconate*. Cleveland, O.: trans. into English by Mrs. J. Zipperer, n.d. JOHN H. NESS, JR.

EVANGELICAL MESSENGER, official English paper of the Evangelische Gemeinschaft (Evangelical Association), was authorized by the GENERAL CONFERENCES of 1843 and 1847, but official publication as a semi-monthly was not to proceed until 800 subscribers had been obtained. The German adherents within the church could have blocked an English paper, for they greatly outnumbered the English membership. However, they showed a genuine willingness to be fair to the English constituency, so that the first issue was printed Jan. 8, 1848. The editor, Nicholas Gehr, was also editor of the official German publication, *Der Christliche Botschafter*. Later both papers became weekly periodicals.

When the Publishing house was moved from New Berlin, Pa. to Cleveland, Ohio in 1854, the paper was issued from that city. With the strength of the church shifting to the English-speaking membership, in the late nineteenth century, this paper's influence surpassed that of its German counterpart.

Following church union in 1922, when the United Evangelical Church and the Evangelical Association formed The Evangelical Church, the paper was united with *The Evangelical* of the former church to become *The Evangelical Messenger*. At that time it was moved to Harrisburg, Pa. and issued from there. In 1947 it was merged with the *Religious Telescope* of the former United Brethren in Christ to become *The Telescope-Messenger* of The EVANGELICAL UNITED BRETHREN CHURCH, also issued from Harrisburg.

JOHN H. NESS, JR.

EVANGELICAL METHODIST CHURCH, THE, was formed by former members of The Methodist Church, led by J. H. Hamblen of Abilene, Texas. In 1945, Hamblen began serving an independent congregation in Abilene. Calls from other independent congregations led to the founding of the Evangelical Methodist Church at a Memphis, Tenn. Conference on May 8, 1946. The main cause of dissatisfaction was the "modernism" that had infiltrated the parent body.

At the first Annual Conference at Kansas City, Mo., in November, 1946, Hamblen was elected the first general superintendent. E. B. Vargas, superintendent of the Mexican Evangelical Mission, brought it into the new church as the first mission district. In subsequent sessions, Lucien Smith and Ralph Vanderwood were also elected to the office of general superintendent. In 1952 a schism led to the formation of the Evangelical Methodist Church of America.

The Evangelical Methodist Church is an extremely conservative movement, believing very strongly the ARTICLES OF RELIGION of the former M. E. Church, South,

to which it has added an article on "Perfect Love." In describing themselves, they say, "the church is *fundamental* in belief, *premillennial* regarding the second coming, *missionary* in outlook, *evangelistic* in endeavor, *co-operative* in spirit, and Wesleyan in doctrine."

Organizationally the church is congregational, yet it is connectional. It is congregational in that each congregation owns its own property and calls its own pastor. It is connectional in that all member churches agree to abide by the *Discipline* of the Evangelical Methodist Church. The denomination as a whole is governed by the conference system. The General Conference, presided over by the General Superintendents, is the highest lawmaking body. Appended to it is the Board of Publications, which publishes, among other things, the *Voice of Evangelical Methodism*, a monthly periodical. Other conferences meet on the annual, district, and local church level.

Discipline of the Evangelical Methodist Church, 1968.

J. H. Hamblen, *An Historical Sketch of the Founding of the Evangelical Methodist Church*. N.d. J. GORDON MELTON

EVANGELICAL METHODIST CHURCH OF AMERICA, THE, was established in 1952 by dissenting members from the Evangelical Methodist Church. The issues that led to withdrawal centered around a longstanding doctrinal and organizational disagreement between J. H. Hamblen and W. W. Beckbill. Beckbill and his followers did not accept the doctrine of holiness proposed by Hamblen. There was also conflict over membership in the National Association of Evangelicals.

The withdrawing body, led by Beckbill, after a court case in which all continuity was given to the parent body, set up an organization similar to the one they left. Membership was established in the ultra-fundamentalist American Council of Christian Churches, and close working relations were set up with the SOUTHERN METHODIST CHURCH, the FUNDAMENTAL METHODIST CHURCH, and the METHODIST PROTESTANT CHURCH (1939-) as joint members of the Bible Methodist Missions and the International Fellowship of Bible Methodists.

J. H. Hamblen, *A Brief Sketch of the Founding of the Evangelical Methodist Church*. N.d. J. GORDON MELTON

EVANGELICAL MOVEMENT IN THE CHURCH OF ENGLAND. This movement started in the eighteenth century among Anglican clergy distressed at the low tone of the State Church, unattracted by the High Church tradition, and moved by what often seemed a moderate Calvinist interpretation of the Thirty-Nine ARTICLES. The group had something in common with the Wesleyan movement, but more with the emphasis of GEORGE WHITEFIELD. The Anglican Evangelicals, however, believed in working through the existing parochial system, and in remaining loyal to the diocesan bishops. Their principal disagreement with JOHN WESLEY was over loyalty to the constitution of the Church of England. They did not agree with the use of lay preachers, and they rejected Wesley's doctrine of CHRISTIAN PERFECTION.

Although Wesley made more than one unsuccessful attempt to form an alliance between the two groups (notably in 1764), he had many differences with them, as may be seen from his reaction to the expulsion from St. Edmund's Hall, Oxford, in March, 1768, of six Evangelical students. He disliked the ruthlessness of the action, but

he noted in his *Journal* (Nov. 19, 1768), that one of the principal defenders of the University had said enough to clear "the Church of England from the charge of predestination—a doctrine which he proves to be utterly inconsistent with the Common Prayer, the Communion Service, the Office of Baptism, the Articles, the Homilies, and the other writings of those that compiled them."

The principal figures of the eighteenth century movement were HENRY VENN, WILLIAM ROMAINE, and Charles Simeon (1759-1833). In the nineteenth century the movement prospered, and drew completely apart from the Methodist Churches.

The Church Missionary Society (founded in 1799) was largely Evangelical Anglican. In Britain the movement was extremely active, subordinating everything to evangelistic effort. This has to be borne in mind when assessing its social work, which was always done as a preliminary to evangelism, and not in terms of the Christian Socialist outlook which came to dominate the Anglo-Catholic movement in the Church of England. In the later nineteenth century it sometimes seemed as though the Establishment might be torn apart by the division between Evangelicals and Anglo-Catholics, but after 1914 the tension decreased, though the Evangelicals are still suspicious of Anglo-Catholicism, and of the way the ECUMENICAL MOVEMENT has brought the Church of England closer to the Church of Rome. The group has often identified itself with belief in the verbal inspiration and sole authority of the Scriptures, and in a penal substitutionary doctrine of the Atonement. It takes a strongly Protestant view of the sixteenth century Reformation in England.

F. Baker, *John Wesley*. 1970.

C. R. Balleine, *A History of the Evangelical Party in the Church of England*. London, 1908, and subsequent editions. J. I. Packer, ed., *The Church of England and the Methodist Church*. Marcham, Abingdon, 1963. JOHN KENT

EVANGELICAL PRESS, THE, a publishing house of the E. U. B. Church, was located at Harrisburg, Pa., U.S.A. In 1887 a private company known as the Evangelical Publishing Company of HARRISBURG, was organized with \$2,000 capital stock to publish *The Evangelical*, a periodical for disseminating church information on behalf of a minority within the EVANGELICAL ASSOCIATION. When the UNITED EVANGELICAL CHURCH was formed by this minority in 1894, the publishing house was purchased and operated for the church until 1922. Then, with the union of the Evangelical Association and the United Evangelical Church, the property was operated by THE EVANGELICAL CHURCH.

Evangelical publishing was first conducted in a small printery, erected in 1816 in New Berlin, Pa., by the Evangelical Association. With growth and westward expansion of the denomination, the publishing enterprise was moved to CLEVELAND, Ohio, in 1854. A building was erected for \$6,000. In 1884, it was replaced by a structure built on the same site and joined to one that had been erected in 1874. In 1928, the publishing house was relocated through the purchase of the Wooltex Building on Superior Avenue and the sale of the Woodland Avenue structure. In 1934, Evangelical publishing was discontinued in Cleveland.

Meanwhile the Evangelical Publishing House building in Harrisburg was outgrown, and a modern structure

was erected in 1918. It became known as The Evangelical Press. In August 1967, the net worth of The Evangelical Press amounted to \$3,700,000, and there were nearly 250 employees. Sales were listed at \$4,800,000. Publishing profits have been designated for ministerial pensions, of which \$2,062,000 was paid to the church from 1947 to 1967.

Following union in 1968 with The Methodist Church, The Evangelical Press was sold to a commercial organization.

JOHN H. NESS, JR.

EVANGELICAL SCHOOL OF THEOLOGY, Reading, Pa., U.S.A. (See UNITED THEOLOGICAL SEMINARY.)

EVANGELICAL SEMINARY OF PUERTO RICO (Seminarío Evangelico de Puerto Rico), founded in 1919, is situated at Rio Piedras, PUERTO RICO, and is supported by the American Baptists, Christian (Disciples of Christ), Evangelical United Brethren, Methodists, United Presbyterian Churches, and the United Church of Christ. It serves these and other churches in Puerto Rico and the countries of the surrounding Caribbean. The Seminary is attempting to provide for the needs of the Churches in the fields of lay education, and the continuing education of ministers, as well as for strengthening the existing courses in training for the Bachelor's Degree and that of Master in Christian Education. This Seminary is a center for evangelical work in the Caribbean.

N. B. H.

EVANGELICAL THEOLOGICAL SEMINARY, Naperville, Illinois, U.S.A., is a seminary for the training of ministers and under the control of The United Methodist Church, although it was formerly E. U. B.

Both the EVANGELICAL and UNITED BRETHREN CHURCHES began and developed on the American frontier where formal theological education was strongly suspected by those of a revivalist bent. It was a far-reaching event, therefore, when the Evangelical GENERAL CONFERENCE in 1867 repealed the disciplinary restrictions disallowing formal theological education. In 1872 the trustees of the college in Naperville voted to "establish a biblical institute." On March 13, 1873, the Secretary of the State of ILLINOIS issued the charter which brought into being Union Biblical Institute.

The first course continued over five quarters, and students were received with little or no college preparation. The language of instruction was chiefly German. Financial, ecclesiastical, and administrative problems beset the new school.

Stability began to appear in the last years of the nineteenth century when S. L. Umbach and S. J. Gamertsfelder joined the faculty, bringing competence and zeal to their tasks. In 1909 Union Biblical Institute became Evangelical Theological Seminary. In 1912 Gamertsfelder became the first president, and the next year Main Building was erected.

The theological course continued a two-year program until 1929, when it was extended to three years. The first degree was issued in 1888, and the degree course was restricted to college graduates. Other students who completed the theological course received the diploma. While for many years separate classes were provided for college graduates and for those without college degree, in 1947

matriculation in the seminary was restricted to college graduates. The B.D. degree was awarded for the basic theological course until 1967, when the Master of Divinity was granted. The Seminary also offers for qualified candidates a two-year course leading to the M.R.E. degree.

A denominational campaign in the 1920's made possible the erection of a dormitory (Seybert Hall) in 1927. A new library building was erected in 1954. A church-wide campaign contributed to the erection of a dormitory for married students (Kimmel Hall) in 1958, and an academic building was erected in 1967.

The faculty of Evangelical Theological Seminary is composed of thirteen teachers, all ordained clergymen holding doctoral degrees. For over thirty years this school has been an accredited member of the American Association of Theological Schools.

In 1966 three foreign countries and fourteen states were represented in the student body by seminarians who had graduated from forty-three different colleges and universities. Of these, twenty-three were public, municipal, or independent institutions.

Since its inception 1,661 have graduated, and these alumni have served in Europe, Africa, South America, Asia, and North America. Graduates are serving in overseas mission stations and in general offices; as chaplains in national or institutional service; as teachers; and in interdenominational service. However, the majority are pastors.

The Seminary owns eight buildings in Naperville. The real estate value of these properties is \$1,734,831. In 1970 the value of the Endowment Funds was \$1,489,510. Current income was \$457,463, and budget expenditures were \$449,916. Library accessions numbered 102,390, of

PAUL H. ELLER

EVANGELICAL UNITED BRETHREN CHURCH, THE. At Johnstown, Pa., Nov. 16, 1946, in First United Brethren Church, the Evangelical United Brethren Church was organized. It was formed by the union of the CHURCH OF THE UNITED BRETHREN IN CHRIST and THE EVANGELICAL CHURCH and followed a modified episcopal form of church government. General church offices were located at DAYTON, Ohio, except for several editorial posts which continued in HARRISBURG, Pa., until about 1963.

The work of the church was promoted by means of boards and commissions that were composed of ministerial and lay members elected by the GENERAL CONFERENCE. The executive leadership of each general church agency was vested in an executive secretary who was elected quadrennially by the General Conference.

The Evangelical United Brethren Church recognized the local church as the basic unit. The parity of ministers prevailed through one ordination, that of an ELDER in the church. The pastoral ministry was assigned under the itinerant system. The Local Conference was the highest body within the local church. At the next level of church structure was the Annual Conference, composed of ministers and local church elected lay representatives within a given state or area. These, in turn, elected one or more conference superintendents for a period of four years to supervise the work of the annual conference. Conference boundaries were established by the General Conference. The General Conference was the highest body of the church: legislative, administrative, and judicial. It met



ADMINISTRATIVE OFFICES, DAYTON, OHIO

every four years and was organized with an equal number of ministers and lay representatives chosen by their annual conferences. The chief administrative office in the church was that of bishop. Seven bishops were elected quadrennially from among the ordained elders and served as the spiritual and temporal overseers of the church. Each was assigned by the General Conference to be the chief administrative officer within an area.

There were seven colleges and three theological seminaries, one being in GERMANY, to provide higher education. Four publishing houses served the church at home and abroad. Eleven homes cared for children and aged people. The membership of the church in the United States and CANADA in 1968 was 737,762 persons in thirty-two conferences. There were 3,933 organized congregations with 3,683 elders. A total of \$61,440,619 was raised for all purposes during the year. Church property was valued at \$381,190,795.

The Evangelical United Brethren Church stood for the essential truths of the Christian faith through its revised Confession of Faith (1962). It always believed in social welfare and moral reform and labored to bring all of life into conformity with the will of God. It sought to be "truly reformed and catholic."

After several years of work on a plan, the respective church union commissions of The Methodist Church and The Evangelical United Brethren Church published in April 1966 a proposed basis for uniting the two denominations. This measure was studied, reworked, and finally approved by a special session of The Methodist General Conference and the regular Evangelical United Brethren General Conference, meeting at the same time and place in CHICAGO, Ill. The next year the respective annual con-

ferences of the two denominations ratified the plan with sufficient majorities. In late April 1968, at DALLAS, Texas, the two churches were united to form The United Methodist Church.

P. H. Eller, *These EUB*. 1957.
General Minutes, UMC, 1968.

J. H. Ness, *History of Publishing (EUB)*. 1966.

JOHN H. NESS, JR.

EVANGELISCHE GEMEINSCHAFT. Church work in GERMANY was begun by the EVANGELICAL ASSOCIATION in 1850, when John C. Link of the U. S. West Pennsylvania Conference was assigned "anywhere in Germany except to Bremen where the Methodists had a mission." He arrived in STUTTGART and began his labors soon thereafter. The Germany Conference was organized in 1865, numbering six ministers, three of whom were missionaries from America. In 1900, the conference divided into the North Germany and South Germany Conferences, and by 1932 the East Germany Conference was also formed. Although work had spread into Latvia, Poland, and Estonia, these fields were blotted out following the Second World War.

From simple beginnings the work grew until in 1966 there were 320 congregations with more than 25,000 members in the three German conferences, and an additional 30,000 persons listed as "friends of the church." The names of 217 ministers appeared on the rolls of the conferences. There were also 157 unorganized appointments.

Three institutions, namely, the publishing house, the theological seminary, and the DEACONESS Society, perhaps more than any others, have influenced the life of the

Evangelische Gemeinschaft and been responsible for its increased influence.

The publishing business was founded in Nürtingen in 1872, but six years later it was moved to Stuttgart where the denomination owns and operates a modern printing and publishing plant. This has become the center of all editorial and publication work for the German church.

The Evangelische Gemeinschaft Theological Seminary was established by the vote of the conference in Stuttgart, June 16, 1876. At first it was housed in the Ebenezer Chapel in Reutlingen, but in 1904, the increased student enrollment required additional facilities. A building was erected overlooking the city which has continued to serve theological education effectively.

The third important institution has been the Deaconess Society. Authorization for this work was approved at the annual conference in Essen, June, 1886. The actual work was undertaken by one deaconess in a rented attic in Elberfeld. Since then it has expanded and has challenged hundreds of young women to dedicate themselves as nurses or pastors' assistants. These women dress in a uniform similar to the deaconess garb of the Lutheran Churches in the United States today, and upon retirement are cared for by the society. About five hundred women were in the order in 1966 as deaconesses or nurses serving six hospitals which provide one thousand beds. This is one of the largest free-church deaconess societies in Germany.

A deaconess gives her life and service to the church for a modest living. She may leave voluntarily. Her training is that of a registered nurse plus additional education in religious preparation requiring five years' instruction.

The GENERAL CONFERENCE of 1922 provided for a European Central Conference to establish integration of all the work of the European Conferences. Then in 1938, due to specific German problems, a Reich's Conference was formed to encourage unification of effort within the three German annual conferences.

The Evangelische Gemeinschaft has joined with other disestablished churches in Germany to be a participant in the Association of Free Churches in Germany. Quadrennially each annual conference of the Evangelische Gemeinschaft sends representatives to the General Conference of the denomination in America to which it is amenable.

The Church of the United Brethren in Christ began a mission in Germany in 1869, at a time when the success of its SIERRA LEONE mission was almost abandoned. It was constituted a mission district in 1880 and a missionary conference in 1893. Church membership never exceeded one thousand members in nine church houses. The General Conference in 1905 voted to withdraw from this mission field and turned over the property and membership to the Methodist Episcopal Church.

The union of The Methodist Church and of The Evangelical United Brethren Church has greatly increased the power and outreach of Methodism in Germany. Realignment of conference boundaries and many adjustments in administration following the union are now taking place. The formation of the new United Methodist Church was enthusiastically favored by the German ministers and members of both connections, and the Germany Central Conference is correspondingly strengthened.

R. W. Albright, *Evangelical Church*. 1942.
The Bible Teacher, October 1956.

Buidders, Jan. 1, 1949.

A. W. Drury, *History of the UB*. 1924.

P. H. Eller, *Evangelical Missions*. 1942.

The World Evangel, November 1953; January 1954.

Yearbook of the E.U.B. Church, 1967. JOHN H. NESS, JR.

EVANGELISCHE MAGAZIN, DAS, began July, 1869, as an independent Evangelical venture with Bishop J. J. ESHER as editor. Out of the need for a German-language magazine, similar to the *Living Epistle* which had begun earlier in the year, it supported the holiness movement in the EVANGELICAL ASSOCIATION. The GENERAL CONFERENCE of 1871 accepted it officially. It was issued semi-monthly with Sunday school lessons included. It soon lost its holiness and sanctification character, for by 1875 the doctrinal controversy of holiness had pretty well run its course in the church. It continued as a Sunday school paper until 1926, when it was combined with the *Christliche Botschafter* and four years later, the *Evangelische Magazin* department was discontinued completely.

R. W. Albright, *Evangelical Church*. 1942.

J. H. Ness, Jr., *One Hundred Fifty Years*. 1966

JOHN H. NESS, JR.

EVANGELISM is the proclamation of the gospel, the presentation of the gospel to individuals and groups by preaching, teaching, and personal or family visitation.

Evangelism is the winning of persons to Jesus Christ as Savior and Lord. It is an attitude, a spirit, and a living faith that finds expression in a continuous cooperative effort on the part of the Holy Spirit and man to bring the individual into vital relationships with God and his fellowmen through faith in Jesus Christ, God's Son. It results in a definite personal experience of salvation, a growing sensitivity to the social relevance of the gospel, and a progressive building of Christ-like character. It seeks to bring man into fellowship of the Church, and into involvement in the world to be God's servant of reconciliation. It helps him to grow spiritually through the means of grace and to serve God in daily living. (*Discipline*, UMC, 1968, Para. 1126.)

The term "EVANGELIST" is usually applied to Protestant ministers who preach personal conversion. "The greatest effort of evangelism was undoubtedly the Great Awakening, and Methodism is essentially evangelistic. JOHN WESLEY and GEORGE WHITEFIELD were the great Methodist Evangelists." (*Columbia Encyclopedia*.) An evangelist in technical Methodist nomenclature is an itinerant preacher having no fixed pastoral charge.

John Wesley, the founder of Methodism, would not have found the word "evangelism" too familiar. The term did not come into wide use until much later. The word "evangelical" was used earlier somewhat as an epithet against those so described. After being convinced by George Whitefield of the value of open-air preaching, Wesley's work could be classified as evangelism. Early Methodism spread throughout Britain by the formation of disciplined groups—societies and classes—for spiritual discipline and personal evangelism. The movement was marked by the extensive use of lay preachers, local and itinerant, and by field preaching.

The early Methodist preachers who brought Methodism to America were powerful evangelists. This spirit brought FRANCIS ASBURY to the New World and kept him traveling up and down the wilderness land for forty-five years, even as earlier it had brought John and CHARLES WESLEY

and George Whitefield to America in an evangelistic effort to convert the Indians. Evangelism was exemplified by PHILIP EMBURY, preaching to his friends, and by Captain THOMAS WEBB, sword on Bible, preaching in the east. Evangelism was a compelling force in all who answered the call to take Christ to the people in need of the message. "Evangelism has always been Methodism's first love. Christian evangelism has always been of the essence and of the spirit and genius of The Methodist Church. The bringing of all men to Christ and Christ to all men is a chief mission of a Methodist."

The Protestant revival of the nineteenth century in America was largely grounded in the movement begun by the Wesleys. The huge crowds for services, including CAMP MEETINGS, appeared when Methodism was in its formative state. Revivalism, with all its excesses and shortcomings, was a specific manifestation of evangelism and a powerful effort to reach people. Bishop GERALD KENNEDY chose "evangelism" as the one single word which can define the whole task of the Church, the mighty enterprise engaging laymen and ministers, and the calling full of adventure and joy. JOHN O. GROSS said that because of John Wesley, Methodism is in a position to recognize the importance of evangelism in preparing man to do God's work.

Every Christian is an evangelist to the degree that he is committed to Christ. The Episcopal Address of 1960 lifted up the cause of evangelism and stated that The Methodist Church was called by Christ to dynamic action in the total evangelistic effort.

Program and method in evangelism in American Methodism have varied from time to time. Program has included pulpit, educational, visitation, and personal evangelism; also ecumenical, public, group, social, stewardship, and prayer evangelism. The first major program was the Home Visitation Movement, followed by rural, industrial, and youth evangelism. The Department of United Evangelistic Missions was established in 1950, and in 1952 alone twenty-seven missions were held, resulting in 105,423 commitments, with 61,346 of these on profession of faith.

Evangelism in the church has been promoted through the General Board of Evangelism in its several departments: devotional literature, such as *The Upper Room*; evangelistic materials published by Tidings; and through area and conference, district, local church, family, unconventional, and preaching evangelism, and other movements launched from time to time.

Charles M. Laymon, *Thy Kingdom Come: Twenty-Five Years of Evangelism*. Nashville: General Board of Evangelism, 1964.

BROOKS B. LITTLE

EVANGELISM, BOARD OF, of The United Methodist Church (U.S.A.). Methodism has always been evangelistic. While Methodism includes a great number of Methodist churches over the world, all have evangelistic interests. The Yearbook of American Churches lists twenty-one Methodist groups in the United States alone, and five of these have church-wide organizations for evangelism, under such names as: Director of Evangelism; Department of Evangelism; Board of Evangelism; General Secretary of Evangelism. Each such agency is charged with the promotion, cultivation, planning, and directing of evangelism throughout the denomination. Staff and budgets vary, but all indicate the emphasis on evangelism.

When the three great Methodisms of the United States

formed The Methodist Church in 1939, each one had a general agency on evangelism. The M. E. CHURCH had a Commission on Evangelism headed by five bishops, ten preachers, and ten laymen. The bishops might appoint EVANGELISTS at large who were to report to their respective Annual Conferences. In the M. E. CHURCH, SOUTH, the Commission on Evangelism was composed of five bishops, fourteen ministers, and eight laymen. The M. P. CHURCH had a Department of Evangelism with a secretary.

Evangelism was included in the COURSE OF STUDY of each of these churches. Required reading included: E. H. Hughes, *Are You An Evangelist?* Dimond, *Psychology of the Methodist Revival*; and F. W. Hannan, *Evangelism*. No books on evangelism were prescribed during 1940-48, but in 1948-52, the list included: Dawson C. Bryan, *A Workable Plan of Evangelism*; and 1952-60 listed Bryan also on, *Building Church Membership Through Evangelism*. Bryan, an enthusiastic evangelistic pastor himself, served as Director of Visitation Evangelism of the General Board of Evangelism—located in Nashville, Tenn.—from October 1948 until March, 1951. For 1960-64, a book by G. F. Sweazey, *Effective Evangelism*, was required; and 1964-1968 added S. Southard, *Pastoral Evangelism*; and W. W. Sweet, *Revivalism in America*. The C. M. E. CHURCH required the study of L. D. Cartwright, *Evangelism for Today*.

With the plan of unification of the three Methodist Churches, the COUNCIL OF BISHOPS was given the responsibility of promoting evangelistic activities throughout the Church, appointing annually one of their number who would preside over the Commission on Evangelism, and furnish such inspirational leadership as the need and opportunity demanded. The M. E. Church, South, already had a Commission on Evangelism with Dr. HARRY DENMAN as secretary. With unification came a General Commission on Evangelism headed by six bishops, representatives from a number of the other boards and agencies of the church, four representatives from each of the jurisdictions, and ten members elected at large (three of these evangelists). (*Discipline*, 1939)

The Chairman reported for the Commission to the Council of Bishops. The Commission was charged with promoting evangelism throughout the church (ministers and laymen), and for cooperating in the training of the ministry for leadership in the field. Also it had entrusted to it the production of evangelistic literature, intercession and family worship, and for enlisting the inactive in worship and Christian service. The Commission set standards for approved evangelists and the bishops could appoint conference members as evangelists with the consent of a two-thirds vote of the Annual Conference. Evangelism was also to be organized structurally in the jurisdictional, annual conference, district, and charge levels.

A general church resolution in 1940 specified, "A successful prosecution of evangelism is a foremost responsibility of the new church." It called on every church in Methodism to promote a program of evangelism on an annual basis, stressing personal visitation, public meeting, educational, pastoral, and clinical evangelism. This program was to reach the unreached and inactive people as well as the children. Churches were asked to keep open their doors on Sunday evenings, and Methodism was pledged to take the Gospel of Christ by all means to multitudes outside the church.

The General Conference of 1944 gave a heavier official status to evangelism by changing the "Commission on Evangelism" to the "General Board of Evangelism." New regulations required each local church to consult with the district superintendent before using other than accredited evangelists. The Council of Bishops appointed the chairman of the Board—who has always been a bishop expected to furnish inspirational leadership; and operative administration was under an executive secretary (Harry Denman was the first) and such associate secretaries and editors as the Board saw fit to name. Authority was granted the Board to set standards for "approved evangelists" for use throughout Methodism.

The *Discipline* in 1952 provided for a Commission on Membership and Evangelism in each local church as an auxiliary to the General Board of Evangelism, Jurisdictional, Annual and District Conference Boards. This Commission was to seek out the unsaved and unchurched and lead them to a saving knowledge of Christ. Its total program covered fifteen points with helpful suggestions for accomplishments. The General Boards of Evangelism and of Education were authorized to create and prepare materials for use in church membership classes.

The program of Evangelism for the quadrennium 1952-56 included a World-Wide Mission of Evangelism, with 1953 a year of evangelism; systematic lay visitations, prayer groups, family worship, youth work, camp evangelism, and full use of radio and television.

In 1956 the General Conference directed that the recommendation of the local Commission on Membership and Evangelism should be required before "lost or inactive members" could be officially removed from the church roll. In 1960 the General Board of Evangelism became the custodian of names lost locally. In 1964 CHAPLAINS in the Armed Services were asked to send the Board the names of people baptized who professed a preference for The Methodist Church, but who gave no local preference.

Beginning at Unification in 1939, the Board of Evangelism grew rapidly to include thirteen departments, and came to be recognized as a major board of the church. In 1966 it was reorganized with five executive secretaries under one General Secretary. The Board of Evangelism has had to date only three General Secretaries: Harry Denman, 1940-65, Kermit Long, 1965-68; and JOSEPH H. YEAKEL, 1968- ; and only five episcopal chairmen: Bishop CHARLES C. SELECMAN, 1940-48; Bishop RALPH S. CUSHMAN, 1948-52; Bishop W. ANGIE SMITH, 1952-64; Bishop GERALD KENNEDY, 1964-68; and Bishop NOAH W. MOORE, 1968-.

With the coming into the larger union of The United Methodist Church in 1968, the Board of Evangelism was of course continued and under that name, as an incorporated body. The present *Discipline* publishes in toto the constitution of the Board and outlines its present organization and duties. Jurisdictional, annual conference, district, and local church boards and committees are also provided for, and general directions are given with regard to these. Conference evangelists are recognized as a definite class of ministers, though these must conform to standards set up by the general Board.

The E.U.B. Church also brought into The United Methodist Church a Board of Evangelism with comparable goals, regulations and procedures to that of the Methodist Board. It too provided strict standards for official evangelists. There was no difficulty in coalescing these two

boards at union into the present General Board of Evangelism.

The **Upper Room**, world renowned publication of the Board of Evangelism of The Methodist Church, continues to be produced and distributed by the Board of Evangelism of The United Methodist Church, at the express instruction of the General Conference, as originally provided for.

E.U.B. Board of Evangelism. This Board was the agency responsible for the promotion and administration of the work of evangelism throughout the E.U.B. Church, as directed by the General Conference and in conjunction with the Conference Boards of Evangelism and local church Program Councils, as provided in the *Discipline*.

Evangelism is the winning of the lost to Jesus Christ as Savior and Lord. It is an attitude, a spirit and a living faith which finds expression in a continuous cooperative effort on the part of the Holy Spirit and man to bring the individual into a vital personal relationship with God through faith in Jesus Christ his Son. It results in a definite personal experience of salvation and a progressive building of Christlike character. It brings man into complete harmony with the will of God and into the fellowship of the Church. It helps him to grow spiritually through the means of grace and to serve God in daily living. (*Discipline*, 1967, Para. 1480.)

The membership of the Board consisted of all active bishops, executive secretaries of various Boards and Divisions of the Church, representation from the Youth Fellowship, pastors, laymen and laywomen, the executive secretary of Evangelism and the assistant secretary or secretaries.

The General Board was charged with the responsibility of creating an intelligent concept of and interest in evangelism among ministers and laymen. The scope of work included the fostering of prayer, private devotions and family worship, regular participation in worship and the life of the congregation. The Board also promoted, in cooperation with the General PROGRAM COUNCIL, all types and phases of evangelism throughout the Church. This included working with other agencies of the church in training ministers and leaders in evangelism, as well as producing a literature of evangelism.

The CHURCH OF THE UNITED BRETHREN IN CHRIST was organized in 1800, with no design for boards or agencies. The denomination started as an evangelistic movement among the German-speaking people migrating to this country. Circuit riders and pastors of this young denomination were involved in the carrying on of mass evangelism in revivals, which were to become a major method of the pietistic movement on the frontiers of this country. The revival method was used to meet the needs of a pioneer, rural people. The method proved successful as a large percentage of these revivals resulted in the formation of (usually) small congregations.

The Church of the United Brethren in Christ elected a Commission on Evangelism at the General Conference of 1917, and in 1921 elected a General Secretary of Evangelism. In 1925 the work was put under the direction of the Board of Bishops. In 1929 the General Conference established a Bureau of Evangelism under the Board of Administration, with a General Secretary of Evangelism. Due to the severe economic depression, this plan was discontinued and responsibility was returned to the Board of Bishops.

THE EVANGELICAL CHURCH had its origins also in the

pietistic movement among German-speaking immigrants, and was officially organized on Nov. 3, 1803, when the first Council met. The first Conference was called in 1807. The early years of the denomination were free of any board or agency development. The infant church considered evangelism to be the heart of all that was done. Later, as the denomination grew in numbers, in organization, and in understanding of its task, boards and agencies were formed. During this time the work of evangelism was lodged in Christian Education and remained there until the time of union in 1946.

The Board in 1967 was an outgrowth of the union of The Evangelical Church and the Church of the United Brethren in Christ. This union was consummated in 1946, and the Board of Evangelism began its task in 1947. There was a great deal of cooperation between the Board of Evangelism and the Board of Christian Education, including joint field work and sharing of staff resources.

This cooperative spirit grew within the Board and found expression in "The Ambassadors," a joint program with Christian Education aimed at reaching youth, in field work with the other boards of the denomination, and through the life of the Program Council.

Concepts of evangelism have grown to the point where they include the traditions of the past and challenge of new forms, but always with the motive of bringing persons into a meaningful relationship with the Living God through Jesus Christ.

Disciplines, TMC, 1939-64; EUB, 1967; UMC, 1968.

Charles M. Laymon, *Thy Kingdom Come: Twenty-Five Years of Evangelism*. Nashville: General Board of Evangelism, 1964.

BROOKS B. LITTLE

REUBEN P. JOB

EVANGELISTS were a class of religious teachers spoken of in the New Testament and specifically referred to by St. Paul as having been definitely granted powers by the Holy Spirit (Ephesians 4:11). It appears that these early teachers and evangelists were not fixed to any particular charge. Bishop Simpson states, "Their more modern designation, considering the true nature of their office, would be missionaries, and they might operate in the home or foreign field at pleasure." (Simpson's *Cyclopaedia*, in loc.)

Since every minister was expected to be an evangelist, missionizing and teaching as he preached in carrying on his work, Methodism in America for a long while never employed the title evangelist to distinguish any type of minister until late in the nineteenth century. Then there came to be recognized over the Church world—in other denominations as well as among Methodists—men who specifically gave themselves to special evangelistic missions, holding "protracted meetings," as they were often called, or "revivals," another term commonly used. After a time, certain traveling preachers of the Annual Conferences, wishing to give themselves wholly to evangelistic work, were approved by their respective Conferences for such work, and the bishops were empowered to appoint men as evangelists, with the understanding that these men in carrying on their evangelism would find their own support from the churches and people among whom they held revivals and protracted meetings.

In time there came to be a feeling that such men needed something more than a casual commissioning for what was sometimes rather random work, and there was the demand for a more formal procedure for approving evangelists in many Conferences. Thus "approved evange-

lists" came to be a class recognized in the *Discipline*. Late regulations (*Discipline*, 1968, Para. 1152) gave the Board of Evangelism of each Annual Conference the power to recommend to the Annual Conference and to the bishop in charge "the appointment of certain effective members of the conference as conference evangelists; provided that such persons shall meet the standards set up by the general board and the conference board for conference evangelists."

It is provided that a Conference Secretary of Evangelism shall be elected by each Annual Conference—"to be publicly assigned by the bishop" who is empowered and directed to promote the policies and program of the General, Jurisdictional, and Annual Conference Boards of Evangelism in the Annual Conference, in cooperation with the Conference Program Council (*Discipline*, 1968, Para. 1150).

The fact that no Methodist minister may hold religious services within the bounds of another minister who does not approve or permit such service brought on some tension in earlier years. This was by reason of the fact that certain evangelists who claimed to be empowered to go anywhere and to evangelize, would sometimes come into another minister's charge and, whether he wanted such a person to preach there or not, would hold meetings. This in time called for more stringent regulations and disciplinary directions regarding evangelists, and brought about the adoption of rules and procedures for Approved Evangelists.

N. B. H.

EVANS, CLEMENT ANSELM (1833-1911), Confederate general, American Methodist minister and author, was born in Stewart County, Ga., on Feb. 25, 1833. He received his LL.B. from William Tracy Gould's Law School in Augusta, Ga., in 1853, and practiced law at Lumpkin, Ga. On Feb. 8, 1854, he married Allie Walton. He was a member of the Georgia Senate, 1859-1861. He was a presidential elector in 1860 and voted for Breckinridge. In the Confederate forces, he served first as colonel of his regiment in Stonewall Jackson's division, and then successively under Early and Gordon. He was brigade commander at Fredericksburg and commanded his regiment at Gettysburg. At Appomattox, he was unaware that negotiations for surrender were in progress, and his division won the last fight of Lee's army, taking several guns and seventy-eight prisoners.

At Fredericksburg, in December, 1862, he was impressed with the carnage and suffering, and resolved if he lived, to devote his life to teaching men to live as brothers. On his thirtieth birthday, Feb. 25, 1863, Evans determined to enter the Methodist ministry, and immediately after the war ended, he was admitted to the GEORGIA CONFERENCE of the M. E. Church, South, in December, 1865.

General Evans was perhaps the only Major-General who has been a member of a Methodist conference. His genuine ability and unquestioned piety, added to his fame as a soldier, put him in the front rank of the preachers. While serving St. John Church, Augusta, Ga., from 1875-1878, he ventured into business and was quite successful. He was the author of the inscriptions on the imposing Confederate Monument in Augusta, and gave the principal address when the cornerstone was laid in 1878.

His first wife having died in 1884, Evans married Mrs. Sarah Avary Howard in 1887. In 1892, after twenty-five years, he retired from the ministry because of a disability resulting from five wounds received in the war. He spent the latter part of his life in Atlanta, where he was active in the United Confederate Veterans, being elected Commander-in-Chief in 1908. He was a trustee of three colleges and a member of the Georgia State Prison Commission.

He was the author of *Military History of Georgia* and the editor of *Confederate Military History*. He died in Atlanta, Ga., on July 2, 1911. Evans' son was Lawton B. Evans, distinguished author, historian, and educator.

Dictionary of American Biography.

St. John Methodist Church history, "A Chronicle of Christian Stewardship."

G. C. Smith, *Georgia*, 1913.

Who Was Who in America.

DONALD J. WEST

EVANS, DAVID TECWYN (1876-1957), Welsh Methodist, was born on Dec. 5, 1876, at Llandecwyn, North Wales. After a period as a pupil-teacher he entered the University College of North Wales, Bangor, in 1895, and was one of the first candidates for the Welsh Methodist ministry to enter the University of North Wales. He spent his whole ministry in the Welsh work. Although his work on Welsh grammar was to a large extent based on the labors of others, he had considerable influence on the writers of his time. In the field of biblical studies he popularized the views of contemporary critics by his popular lectures on Job and Jonah (subsequently published in book form), and by his commentaries and articles. He became the very successful editor of the Welsh Methodist magazine *Yr Eurgrawn*. He took a leading part in the editing and compilation of the joint Welsh *Hymnal* of the Calvinistic and Welsh Methodist connections (1927). He served as chairman of the Second North Wales District (1936-41), and was president of the Welsh Assembly (1929). First and foremost he was a preacher, one of the last in the tradition of nineteenth-century Welsh preaching. He was not a dramatic preacher, but biblical and evangelical in emphasis. Retiring from the active ministry in 1941, Evans settled at Rhyl, where he died in October 1957.

GRIFFITH ROBERTS

EVANS, EDWARD, the first native American Methodist itinerant to preach and the first native Methodist preacher to die in the ministry, was converted under the preaching of GEORGE WHITEFIELD in PHILADELPHIA in 1740. He became a Moravian, but withdrew to become an independent evangelist. Together with JAMES EMERSON, he served as a CLASS LEADER for a group of Methodists meeting in a sail loft until 1767, when they were organized by Captain THOMAS WEBB into a Methodist Society which grew into ST. GEORGE'S CHURCH. He became one of the original trustees of St. George's, as well as one of the first Trustees of Whitefield's Academy.

By trade, Evans was a cordwainer or maker of ladies fine shoes. When JOSEPH PILMORE and RICHARD BOARDMAN came to Philadelphia in 1769, they met Evans, and Pilmore wrote of him, "I spent an hour comfortably with Mr. Edward Evans, and old disciple of Jesus who has stood fast in faith for nearly thirty years. He is a man of good understanding and sound experience in the things

of God, and his conversation was both entertaining and profitable." Later Pilmore added, "He was savingly converted to God about thirty years ago under that precious man of God, Mr. Whitefield, and has maintained an unspotted character from the beginning. When providence brought Mr. Boardman and me to America, he united with us most heartily, and was made a most useful instrument among us, as he frequently went to the Jerseys to preach. The people were exceedingly fond of him, built a pretty chapel (Grenage or Greenwich, N. J.), and insisted on having him for their minister. After he had been with them a few months, he took fall fever, which soon brought him to his grave. As he lived, so he died—full of faith and full of obedient love."

A. W. Cliffe, *Our Methodist Heritage*, 1957.

J. F. Hurst, *History of Methodism*, 1902.

FREDERICK E. MASER

EVANS, ELIZABETH (1776-1849), was born to Methodist parents named Tomlinson in Newbold, Leicestershire. Converted at twenty-one, she began to give exhortations in PRAYER MEETINGS in Derby, and by diligence at her work of lace-mending saved money to finance preaching journeys in the midlands. Samuel Evans—his name is given by Leslie Church as "Seth"—heard her preach in Ashbourne, and they were married at Wirksworth in 1804. Like his wife, he served as both CLASS LEADER and LOCAL PREACHER, and they engaged in joint preaching tours. When the Conference of 1832 objected to female preaching they joined the ARMINIAN METHODISTS for a time, but later returned to the Wesleyan Methodists. Elizabeth died in 1849 and Samuel ten years later. "George Eliot," whose maiden name was Mary Ann Evans, seems to have been the niece of Samuel Evans, and modelled DINAH MORRIS in *Adam Bede* upon her aunt, whom HUGH BOURNE described as "an extraordinary woman."

Leslie F. Church, *More About the Methodist People*, pp. 159-163.

Wesley Historical Soc., *Proceedings*, xxviii, p. 93.

W. L. DOUGHTY

FRANK BAKER

EVANS, EPHRAIM (1803-1892), Canadian minister, was born on June 30, 1803 at Kingston upon HULL, England. His father was a sea captain. At the age of seventeen he emigrated to Lower Canada, and four years later moved to Upper Canada, where he taught until, at the age of twenty-four, he entered the ministry of the Methodist Episcopal Church. Ordained a deacon in 1830, in 1833 he was ordained an elder and in the same year was appointed agent of the Upper Canada Academy. A man of literary ability, he was from 1835 to 1837 the editor of *The Christian Guardian*. Between 1838 and 1840 he was chairman of the London district.

From 1840 to 1847 Evans was a missionary in Canada West under the Wesleyan Missionary Society. During the years 1848 to 1856 he served in various capacities in the Maritime Provinces. In 1857 he returned to Kingston, Canada West, and became a district chairman.

In October 1858, the Canada Conference decided to send several missionaries to British Columbia. Ephraim Evans led the party which included EBENEZER ROBSON, EDWARD WHITE, and Arthur Browning. For several years Evans remained in the West, helping to establish new churches throughout the Fraser Valley and the lower

mainland, often traveling by canoe. He was chairman of the Victoria district from 1859 to 1867.

Upon returning to the East, he was stationed at Hamilton, being chairman of that district, 1868-69, and of the Toronto district, 1870-71. During 1872-74 he was in charge of Mount Elgin Industrial Institute, and following retirement he was for fourteen years permanent secretary of the Western Ontario Bible Society at London, Ontario.

Evans was respected as a man of high intelligence and great native ability. The brother of James Evans, who invented the Cree syllabic system, he was a strong debater in the courts of the church, a sharp writer, and a forceful preacher. He died June 14, 1892.

J. Carroll, *Case and His Contemporaries*. 1893.

H. W. McKEVILL

EVANS, GARFIELD (1890-), veteran EPWORTH LEAGUE leader and longtime missionary to CUBA, was born in Richland, Fla., on Sept. 19, 1890. He received degrees from FLORIDA SOUTHERN COLLEGE and DUKE UNIVERSITY (A.B., B.D., M.A., and D.D.). He also attended George Peabody College, VANDERBILT, and Columbia University. He taught for a time in the public schools in FLORIDA and then for twelve years at Florida Southern College. He became assistant general secretary of the Epworth League Board of the M. E. Church, South, in 1919, serving until 1924. He was the president and executive secretary of the Florida Epworth League from 1914 to 1919. In 1924, Evans became a full-time missionary in Cuba, teaching for a time at CANDLER COLLEGE, then was president of PINSON COLLEGE; after that he was director for the Holguin Clinic (for the indigent), and president of the Board of Directors of the AGRICULTURAL INDUSTRIAL SCHOOL at Mayari. He served as pastor during this time for three congregations, and was district superintendent in Cuba for seventeen years.

He is the author of *Guide to Study of Between the Americas; Behind Iron Doors; Notes on Book of Revelation* (in Spanish); and was co-author with Ina Corrine Brown in *Choice of a Career*. He was co-editor of *In Wembo-Nyama's Land*.

He has one son, Wallace Evans, who resides in California, and one daughter, Mrs. Patsy Evans Brown, in Orlando, Florida. For forty years he served with the Cuban Mission and Annual Conference. He presently resides in Florida where he keeps in touch with the Cuban workers and Cuban work.

Whos Who in The Methodist Church, 1966. N. B. H.

EVANS, HENRY (?-1810), American local preacher, was "the father of the Methodist Church, white and black, in FAYETTEVILLE [North Carolina], and the best preacher of his time in that quarter," according to Bishop WILLIAM CAPERS, who, as a youthful probationer in the ministry, was appointed to Fayetteville a few months before Evans' death.

Evans was the son of free Negroes from VIRGINIA, a shoemaker by trade, and a licensed Methodist preacher. En route to CHARLESTON, S. C., he stopped in Fayetteville about 1780, was dismayed by the depravity of the slave populace, and decided to stay and preach. When the town authorities forbade such "agitation," he was obliged to go out into the surrounding sandhills to hold services, changing from place to place to escape mob violence. In time, however, white masters began to rec-

ognize an improvement in the manners and morals of his listeners, and eventually the leaders of the Fayetteville community were persuaded to allow his preaching in town.

Sometime before 1800 a rough building was put up to house Evans' congregation. Soon white visitors filled the seats reserved for them and began to preempt the Negroes' space, so that after a few years sheds had to be built onto the sides to accommodate the crowds. Indeed, Capers records, Evans "was so remarkable, as to have become the greatest curiosity of the town; inasmuch that distinguished visitors hardly felt that they might pass a Sunday in Fayetteville without hearing him preach."

Evans' church was visited on several occasions by Bishop FRANCIS ASBURY, who called it the "African meeting house" (*Journal*, Jan. 14, 1805). It was built on the site of the present-day Evans Metropolitan A. M. E. Zion Church. Evans lived in a room at the back of the chancel and continued to stay there after ill health forced him, about 1806, to turn the care of his congregation over to preachers appointed by Asbury. In a unique will, dated Dec. 9, 1809, he bequeathed the part of the building and lot used for church purposes to the M. E. Church, but provided that his residence part and the rest of the lot were to go to the church only at the death of his widow (Cumberland County Index of Wills, June 1811, p. 165).

Capers, in his brief acquaintance with Evans, noted that he was unusually "conversant with Scripture," that his conversation was "instructive as to the things of God," and that he seemed "deeply impressed with the responsibility of his position." Capers gives a moving account of his last words to the congregation, and his funeral:

"On the Sunday before his death . . . the little door between his humble shed and the chancel where I stood was opened, and the dying man entered for a last farewell to his people. He was almost too feeble to stand at all, but supporting himself by the railing of the chancel, he said: 'I have come to say my last word to you. It is this: None but Christ. Three times I have had my life in jeopardy for preaching the gospel to you. Three times I have broken the ice on the edge of the water and swum across the Cape Fear [River] to preach the gospel to you. And now, if in my last hour I could trust to that, or to any thing else but Christ crucified, for my salvation, all should be lost, and my soul perish for ever.' A noble testimony! Worthy, not of Evans only, but St. Paul. His funeral at the church was attended by a greater concourse of persons than had been seen on any funeral occasion before. The whole community appeared to mourn his death, and the universal feeling seemed to be that in honoring the memory of Henry Evans we were paying a tribute to virtue and religion. He was buried under the chancel of the church of which he had been in so remarkable a manner the founder."

F. Asbury, *Journal and Letters*. 1958.

M. W. Clair, Jr., "Methodism and the Negro," in William K. Anderson, ed., *Methodism*. Nashville: Methodist Publishing House, 1947.

C. Franklin Grill, *Methodism in the Upper Cape Fear Valley*. Nashville: Parthenon Press, 1966.

Elizabeth Lamb, *Historical Sketch of Hay Street Methodist Episcopal Church, South*. 1914.

John A. Oates, *The Story of Fayetteville*. Fayetteville, 1950.

W. M. Wightman, *William Capers*. 1858.

RALPH HARDEE RIVES

EVANS, JAMES (1801-1846), Canadian missionary, was born in HULL, England, Jan. 18, 1801, and was educated in Lincolnshire. Evans followed his family to CANADA in 1822, and became a teacher at L'Original, Lower Canada.

While teaching at Rice Lake in Upper Canada, Evans made the acquaintance of WILLIAM CASE, and through his influence became a candidate for the ministry and for the mission to the Indians. He was a probationer in 1830, was ordained in 1832, and in 1834 was sent to the St. Clair mission near Sarnia. Four years later he was appointed to the Lake Superior mission. In this inhospitable area he labored strenuously and often at great peril to his life.

Evans' great opportunity came in 1840 when he was designated by the Wesleyan METHODIST MISSIONARY SOCIETY as general superintendent of a new mission in the northwestern territories, at that date the great empire of the Hudson's Bay Company. Apart from the settlements in what is now southern Manitoba, this vast region was inhabited almost exclusively by Indians and buffalo.

From his station at Norway House, Evans sought to disseminate the gospel as widely as his resources allowed. Above all, however, he was interested in the Indian languages and in devising effective means of communicating with his charges. His major contribution was the invention of a system of syllabic characters through which he was able to reduce the Cree language to written form. Having done this, he devised type from the linings of tea chests, ink from sturgeon oil and soot, and with a fur press produced the first hymns printed in western Canada. Thus he became to the Indians, "the man who taught birch-bark how to talk."

Initially the relationship between Evans and the agents of the Hudson's Bay Company was cordial, but the latter soon became disillusioned. Apart from personal faults on both sides, the fundamental source of conflict was the determination of the missionaries to uphold certain standards, especially in the matter of Sabbath observance, and the equally firm policy of the Company to disregard such regulations. Evans, in particular, incurred the displeasure of the powerful and arbitrary Company Governor George Simpson. This, in combination with the accidental death of an Indian for which he was held responsible, made it impossible for Evans to continue his work. He returned to England and died suddenly on Nov. 23, 1846.

In due time, James Evans was exonerated by his brethren and it is clear in retrospect that he was the victim of the inevitable clash between Christian ideals and commercial paternalism. More important is the fact that he not only opened up a new area of Christian endeavor but introduced new and effective means of spreading the Gospel to the Indians. Lord Dufferin, a later governor-general of Canada, justly noted that Evans was more deserving of a place in Westminster Abbey than many who were buried there. James Evans' monument is in the memories of the Indians and his grave, which was re-established at Norway House in July, 1940.

J. Carroll, *Case and His Cotemporaries*. 1867-77.

Evans Papers, United Church Archives.

J. H. Riddell, *Middle West*. 1946.

F. W. ARMSTRONG

J. C. REID

sity and the UNIVERSITY OF DENVER, physician, medical educator and inventor, railroad and real estate builder, orator, religious leader and hospital benefactor, was born in Waynesville, Ohio, U.S.A., March 9, 1814. He began life in a Quaker family originally from Wales and was a mature man when converted to Methodism as a result of his friendship with MATTHEW SIMPSON, later bishop.

He received a primary education at the school on his father's farm; attended an academy at Richmond, Ind.; Clermont Academy in Philadelphia; and earned the M.D. degree at Lynn Medical College in Cincinnati, Ohio.

After a brief apprenticeship in Hennespin, Ill., he launched his medical practice in Attica, Ind. In the fall of 1838, he married Hannah Canby, the daughter of a doctor in Bellefontaine, Ohio. Three of their four children died in infancy and Hannah Evans died in 1850, leaving the doctor with a daughter, Josephine.

In 1845, John Evans recommended to the Indiana legislature a state hospital for the mute, deaf and insane, and when the institution was built at INDIANAPOLIS, he was appointed its first superintendent. He meanwhile (1845) joined the faculty of Rush Medical School in Chicago and, during an eleven-year period there, was professor of obstetrics, editor of the *Northwestern and Surgical Journal*, benefactor of Illinois General Hospital of the Lakes (Mercy Hospital), a founder of the Chicago and Illinois Medical Societies and the American Medical Society, and inventor of numerous medical instruments for obstetrics. In 1849, he published *Observations*, a study of Asiatic cholera in the United States. This became the basis of the National Quarantine Law passed by Congress in 1866.

In 1850, John Evans led in the founding of Northwestern University by appealing for aid from the Methodist conferences of the Old Northwest, by drafting the proposed charter, and by using \$1,000 of his personal income for the down payment on the property. After Northwestern was opened in 1855, he and other patrons established homes near the first building, and the new community was named Evanston. Evans was chairman of the first board of trustees and a member of the board for forty years.

In the early 1850's, John Evans campaigned for an organized system of public schools for Chicago, and became chairman of the city council's Commission on Schools. In this period, also, he laid the foundation for a personal fortune through activities in Chicago real estate and northwestern railroads. He was one of the first directors of the Fort Wayne and Chicago Railroad and procured the site for its depot—now the location of the Chicago Union depot.

Three years after his wife's death in 1850, Evans married Margaret Patten Gray, daughter of a Bowdoinham, Maine, lawyer. To them were born a son, William G., and a daughter, Ann.

In 1856, John Evans resigned from the Rush faculty and began to abandon medical practice for business and politics. Forced into national politics by his interest in the slavery question, he helped organize the Republican Party of Illinois, and was a prominent speaker in the nomination of Abraham Lincoln for President at both the Illinois State Convention and the National Convention. After the Inauguration, President Lincoln variously offered him the governorships of Washington Territory and of Nebraska. In 1862, Evans accepted the President's offer

EVANS, JOHN (1814-1897), second governor of Colorado Territory, chief founder of NORTHWESTERN UNIVER-

of the governorship of Colorado Territory, as Lincoln's replacement for William Gilpin.

He assumed the post on May 18, 1862, at a time when it required ex-officio performance as Superintendent of Indian Affairs, and recruiter-trainer of regiments for the Union Army, as well as development of mineral resources for the nation. In affairs with the Indians, Evans distinguished himself for his policy of conference and conciliation. He furnished Indian families with sheep and cattle and taught them to preserve the animals' lives for long-term produce.

In his first message to the territorial legislature on July 18, 1862, Governor Evans proposed that the Territory begin to develop the kind of educational provisions that would attract families in search of permanent homes. He approached leading citizens and the ROCKY MOUNTAIN CONFERENCE of the M. E. Church for support in establishing a school of higher education. The result was Colorado Seminary, chartered March 5, 1864, and later popularly called the University of Denver. Evans was the first donor to the Seminary's construction and its most consistently substantial supporter during the first thirty years. His service as chairman of the school's first board of trustees began a tradition which has continued in the Evans family for four generations.

On Dec. 18, 1865, John Evans was one of two Coloradans appointed to and assigned a seat in the United States Senate; he and his colleague withdrew, however, when legislation for Colorado's statehood, passed by Congress, was vetoed by the President.

The religious dedication which John Evans showed as a young Quaker pursuing the life of usefulness continued after his conversion to Methodism in Indiana. Evans re-established church fellowship with every change of residence and, for many years in Colorado, he made it a practice to give \$100 to each new church in the territory. On the death of his daughter, Josephine Evans Elbert, in 1868, he established for the Rocky Mountain Conference a memorial building for worship. Named Evans Memorial Chapel and completed in 1878 at an approximate cost of \$13,000, it was reconstructed in 1960 on the University Park Campus of the University of Denver and is the city's oldest Methodist church building still in use.

John Evans died at his home in Denver on July 2, 1897, while still chairman of the University of Denver board of trustees. He is buried at Riverside cemetery, north of Denver in Adams County, Colo.

Bridenhagen, *John Evans: Western Railroad Builder.*

Coley, *John Evans and Indian Affairs in the Colorado Territory.*

Hoxie, Dr. *John Evans, An Assessment.*

McMechen, *Life of Governor Evans.*

Rhodes, *John Evans: Builder of Two Universities.*

CHESTER M. ALTER

EVANS, JOHN (1840-1897), Welsh Methodist, was born in 1840 at Eglywys-bach, Denbighshire, North Wales. He started to preach when he was seventeen, and entered the Welsh Methodist ministry in 1860. His fame rests almost entirely on his gifts as a preacher. After thirty years as a minister in Welsh-speaking circuits, he went to an English circuit, London (Liverpool Road), in 1890, but returned to the Welsh work to superintend the newly formed Pontypridd Mission in 1893. Two years later he became chairman of the South Wales District. He died suddenly at Liverpool on October 23, 1897, the victim of overwork. Apart from a Welsh biography of JOHN

WESLEY and some early reminiscences, his literary productions were mainly sermons. In an age when Welsh prose writers inclined to the verbose and pseudo-literary, his prose was natural and unaffected. It is said that he could count his converts by the thousands.

GRIFFITH ROBERTS



JOHN EVANS HOUSE

EVANS, JOHN, HOUSE, located in Carroll County, Md., was built in 1764. It became a regular preaching appointment in 1768 and continued so until 1809. Bishop ASBURY included it in his visitations. This preaching place grew out of the first Methodist class organized in MARYLAND by ROBERT STRAWBRIDGE in 1763 or 1764. Among those who were related to the class by 1768 were: John Evans (not to be confused with Colorado's JOHN EVANS), William Durbin, William Daman, George Havener, Richard Smith, Thomas Leakin, James Crawford, Robert Walker, William Snader, Thomas Donaldson, Daniel Stevenson, Philip Nicodemus, Andrew Poulson, Jacob Cassell, George Logman (with their wives and some children). Afterward were added John Todd, Mrs. Alexander Warfield, Hezekiah Bonham, JOHN and PAUL HAGERTY.

John Evans was born Nov. 30, 1734. He became the first Methodist convert in America in 1763-64, a leader of the class in 1768, and continued for nearly forty years, at which time he was forced to give up his lay work due to ill health. He died Feb. 18, 1827, and was buried in the family cemetery which is located near the John Evans House.

From 1768-1809, sixty-eight different itinerants preached regularly at the John Evans House, and from 1785 these were assigned by episcopal appointment. In 1773 the John Evans Class formed a part of the Baltimore Circuit, and in 1784 it became a part of the Frederick Circuit.

In 1962 this historic house was recognized by the BALTIMORE CONFERENCE Historical Society as being the place where many outstanding first events occurred in American Methodism. A plaque was erected which reads: "John Evans House, 1764, Methodist Landmark. First convert lived here 1764-1827. First class met here 1768-1809. First Preacher, Robert Strawbridge. First Bishop, Francis Asbury, preached here."

The Origin of Methodism in America. Chicago: Methodist Book Concern, 1916.

George C. M. Roberts, *Centenary Pictorial Album—Being Contribution of the Early History of Methodism in the State of Maryland.* Baltimore: J. W. Woods, 1866.

EDISON M. AMOS



FIRST CHURCH, EVANSTON, ILLINOIS

EVANSTON, ILLINOIS, U.S.A. **First Church** is literally the city's "first church." It was founded in 1854 in a small log schoolhouse. The present congregation of 2,370 takes pride in four continuing emphases: a devotion to the principle of the "free pulpit"; a pioneering role in the peace and ecumenical movements; and a continuity of distinguished ministerial leadership. Between 1903 and 1966 the church was served by only four senior ministers: TIMOTHY P. FROST (1903-17); ERNEST FREMONT TITTLE (1918-49); HAROLD A. BOSLEY (1950-62); and DOW KIRKPATRICK (1962-).

From the beginning the church has been closely associated with two neighboring Evanston institutions, both Methodist related and both founded within a few years of the church itself—NORTHWESTERN UNIVERSITY and GARRETT THEOLOGICAL SEMINARY. Countless church members have been drawn from their faculties and student bodies.

The character of the congregation has also been determined by the fact that the headquarters for a number of the denomination's commissions and publications are in the Chicago area. Many of their staff members have participated actively in the life of the church.

In 1856 the congregation of 100 moved into a simple frame building on the site of the present Evanston Public Library. In 1872, when the membership numbered only 384, a large brick church was dedicated at the corner of Church Street and Hinman Avenue. It served only until 1909 when, because of structural flaws, it was demolished to make way two years later for the present Gothic building. Thomas E. Tallmadge was the architect for this new stone church and for extensive additions which followed in 1930. By 1944, under the leadership of E. F. Tittle, the church membership had grown to its present approximate size.

A high point in recent church history came in 1954 when the Second Assembly of the WORLD COUNCIL OF CHURCHES met in Evanston. First Church served as its religious seat. For the congregation it was a significant

coincidence that this historic event took place during the church's Centennial Year.

In the last half century the First Church pulpit has been occupied by ministers distinguished for their prophetic preaching and their courageous and effective statesmanship in the areas of Christian social concerns and missionary education. The congregation has provided leadership in the causes of temperance and social justice, in education, public affairs and the ecumenical movement. Its women have been pioneers in social settlement work and the unification of women's church activities at the local and national level.

ELEANOR DARNALL WALLACE (Mrs. Donald A.)

EVANSVILLE, INDIANA, U.S.A., settled about 1812 and laid out in 1817, became a city in 1847. Methodism first entered the area in 1811 when the Patoka Circuit was established. The first Methodist service in Evansville of which there is record was held in the home of Hugh McGary, Dec. 12, 1819, with John Schrader as the preacher. Robert Parrett, a circuit rider, organized a Methodist society in May, 1825. The first church building was erected on Locust Street in 1838; it was used until 1865 when Trinity Church was built. Trinity served through the years as the parent church for establishing new congregations. By 1876 there were three additional churches as well as one German congregation in the city. The more recently established churches are: Methodist Temple, 1937, which with over 2,200 members is the largest Methodist congregation in the city; Fairlawn, 1956; and Aldersgate, 1964.

In 1854 a college was established in Moores Hill and was named for the town. In 1919 it was relocated in Evansville and called EVANSVILLE COLLEGE. On Feb. 17, 1967 it became the University of Evansville. Related to The United Methodist Church, it reported in 1969 some 4,000 students, a library of 100,000 volumes, an endowment of \$3,000,000, and a plant valued at \$15,000,000.

The A. M. E., A. M. E. Zion, C. M. E., and Free Methodist Churches have one congregation each in Evansville. In 1969 there were nine congregations of the former Evangelical United Brethren Church in the city with a total of 1,980 members. In the same year the 13 congregations of the former Methodist Church reported a total of 8,880 members, property valued at \$5,671,489, and \$796,934 raised for all purposes.

General Minutes, ME, TMC, UMC.

John E. Iglehart, "Methodism in Southwestern Indiana," in *Indiana Magazine of History*, Vol. 17, March and June, 1921. M. Simpson, *Cyclopaedia*. 1878. ELLIS P. HEKILL, JR.

Old North Church which dates back to 1831, did not begin as a Methodist church. The village, then called Mechanicsville, acquired a lot on which to build a "school and congregation." With two sawmills on Pigeon Creek donating lumber and the able-bodied men of the community donating their labor, the edifice was started in 1832 and was dedicated in 1834. The original structure still stands, and it is recognized as the oldest church building in continuous use in Indiana. The beams are hand-hewn and they are mortised and pinned together with wooden pegs.

In 1832, when the town had a population of 314, the church was organized. In the early years the congregation was made up of Baptists, Congregationalists, Cumber-

land Presbyterians, Methodists, Catholics, and others, and there was no regular pastor. During the Civil War the church was a station of the "Underground Railroad." About 1880 the basement of the church, which now serves as the church office and the pastor's study, was used to house the first Negro school in the town.

The Methodists purchased the church building Feb. 11, 1921. However, beginning in 1897 when the church had only thirteen members, it was made a point on the Evansville Circuit of the INDIANA CONFERENCE, and thereafter it had only Methodist pastors. When first listed in the conference minutes (1918), the church was called Stringtown (Mechanicsville became Stringtown for a time before it was called Evansville). The church is located at 4201 Stringtown Road. In 1923 when the church had 123 members, an addition was built. In 1924 the name was changed to Old North Church. At that time the original building was remodeled, and thereafter it was used exclusively as a sanctuary. In 1953 when the church had 442 members, a new sanctuary was erected. In 1961 a special bequest and some memorial gifts made possible further remodeling of the original church and the building of a chapel. A few present-day members of the church are sixth generation descendants of original members. In 1970 Old North Church reported 636 members, property valued at \$420,000, and \$46,657 raised for all purposes.

General Minutes, MEC, and MC.

Historical Sketch of Old North Church (typescript). DePauw University Archives. No date.

"History of Old North Church" in *Old North Church Bulletin*. Circa 1961.

JESSE A. EARL
ALBEA GODBOLD

EVANSVILLE COLLEGE, Evansville, Ind., was incorporated in 1854 as Moore's Hill College in Moore's Hill, Ind. It was moved to Evansville in 1919 and the name changed to Evansville College. The people of Evansville raised \$500,000 to make the move possible. As a college of liberal arts it developed a broad program of service for the community, including the Community College, Center for Advanced Study, and Center for Industrial Relations. Evansville College became the University of Evansville in January, 1967, when the Indiana Legislative Assembly amended the college charter. Degrees granted are the B.A., B.M.E. (Music Education), B.S. in Nursing, B.S. in Business, B.S. in Electrical Engineering, B.S. in Industrial Engineering, B.S. in Mechanical Engineering, B.S. in Medical Technology, and M.A.

The governing board has forty-eight trustees, eighteen elected by the Indiana Conference, three by the Northwest Indiana Conference, three by the North Indiana Conference, nine by the Chamber of Commerce of Evansville, three by alumni, twelve by the board.

In 1970 the enrollment was 3,892, with a faculty of 163.

JOHN O. GROSS

EVELAND, WILLIAM PERRY (1864-1916), American minister, educator, and missionary bishop, was born in Harrisburg, Pa., Feb. 12, 1864, the son of John C. and Mary McAleer Eveland. They said of him: "He was Scotch and he was poor. But what Scotch lad does not laugh at poverty when the academy and the college call?" So he enrolled in Pennington Seminary in 1886. In 1888 he became a student at DICKINSON COLLEGE, and four years later he was valedictorian of his class. In 1896 he received

his Ph.D. from Dickinson, and the honorary D.D. in 1906.

He joined the CENTRAL PENNSYLVANIA CONFERENCE in 1891, and served as pastor-preacher until he was elected director of the Jacob Tomb Institute for boys at Port Deposit, Md., in 1903. Two years later he became the president of Williamsport Dickinson Seminary, a position he held for seven years. He served these two institutions in a strong administration that left upon them the imprint of his character.

In 1912 he was a delegate to the GENERAL CONFERENCE at Minneapolis. Here, on the third ballot, he was elected bishop of Southern Asia (a missionary bishop), with residence at MANILA, PHILIPPINES. It was a difficult assignment which he accepted with confident assurance and humble devotion. His administration was marked as "just and fair," and "full of thoughtfulness born of love."

Bishop Eveland's life came to a tragic and premature end on July 25, 1916, when his steel fishing rod came into contact with a heavily charged electric wire as he followed the stream that flows through Mt. Holly Springs, Pa. He was buried in the cemetery at Mt. Holly Springs. This small town was the home of his wife, the former Rosalie C. Mullin.

Journal of the Central Pennsylvania Conference, 1917.

F. D. Leete, *Methodist Bishops*. 1948.

Northern Christian Advocate, Aug. 3, 1916.

D. FREDERICK WERTZ

EVELEIGH, WILLIAM (1882-1945), South African minister and journalist, was born in England on March 23, 1882, and came to SOUTH AFRICA as a candidate for the ministry in 1903. After serving several circuits, he was in 1920 appointed Book Steward in charge of the Methodist Book Room and Publishing Office in Cape Town, and editor of *The Methodist Churchman*, the weekly journal of South African Methodism. He continued in this work until his death, and also served the Church in many connectational affairs, including negotiations for the union of the Transvaal District with the South African Conference in 1931. He was Chairman of the Cape of Good Hope District from 1937 to 1944, and President of the Conference in 1940. He made the Book Room in Cape Town a center of hospitality to Methodist visitors from all over the world, and especially during the war of 1939-1945 welcomed chaplains, missionaries, soldiers and others passing through Cape Town. He contributed widely to the secular as well as the religious press. Among his publications were *South West Africa*, a sketch of the history of the territory under German rule; and *The Settlers and Methodism*, dealing with the British settlers in the Cape in 1820. He died in Cape Town on Dec. 7, 1945.

Minutes of South African Conference 1946.

E. LYNN CRAGG

EVERETT, JAMES (1784-1872), British preacher, was born at Alnwick, Northumberland, May 16, 1784. He entered the Wesleyan Methodist ministry in 1807, but superannuated in 1821 on account of bronchitis. A period in the Wesleyan Book Room in LONDON seems to have confirmed him in what became a lifelong hatred of JABEZ BUNTING. Everett withdrew to SHEFFIELD, and then to MANCHESTER from 1825, where he kept a bookshop and turned more and more to writing. He wrote histories of Methodism in both places, as well as a popular account

of SAMMY HICK, *The Village Blacksmith* (1830?), which went through numerous reprints in both England and America. In 1834, however, the Conference compelled him to return to the stations; in the same year he wrote his first important anonymous work, *The Disputants*, a pamphlet about the SAMUEL WARREN controversy, in which he attacked Bunting. His own hero was ADAM CLARKE, of whom he published a biography (1843). He also wrote *The Polemic Divine*, a life of DANIEL ISAAC (1839). Another anonymous work was *Wesleyan Takings*, pen portraits of a hundred Wesleyan ministers, begun in 1834 and finished in 1840 in connection with the Centenary of Methodism. When asked by the Conference of 1841 to affirm or deny authorship, Everett simply refused to answer the question at all. He published a biography of WILLIAM DAWSON (1841).

He superannuated again in 1842, on the grounds of ill health, and went to live at York. The FLY SHEETS now began to appear; Everett was suspected of being the author, but as in the case of *Wesleyan Takings* refused to commit himself either way. There is no absolute proof that he wrote the sheets; he did finally admit authorship of *The Disputants* and the *Takings*. Everett was expelled by the Wesleyan Conference of 1849 on the ground of contumacy; he was one of the principal leaders of the struggle which followed, and which ended in the formation of the UNITED METHODIST FREE CHURCHES in 1857. He, and not ROBERT ECKETT, was chosen first president of the new body; he edited its hymnbook. In 1861 Everett wrote *The Allens of Shiny Row*, largely about coal miners. From 1863-66 he published *Methodism As It Is*, an account of Wesleyan Methodism between 1849-57. Everett saw himself as one who had fought to liberate Wesleyanism from the tyranny of Bunting; but his ideas of reform were chiefly negative. He was deeply influenced by personal admiration for Adam Clarke and rancor against Bunting. Everett died on May 10, 1872.

R. Chew, *James Everett*. 1875.

J. H. S. Kent, *Jabez Bunting*. 1955.

JOHN KENT

EVERETT, JOSEPH (1732-1809), preacher and presiding elder, was born in Queen Anne County, Md., June 17, 1732. His parents were Anglicans. Moved by the preaching of GEORGE WHITEFIELD, he joined the Presbyterian Church in 1763, but in Methodist terminology he was soon in a backslidden state. As a soldier in the Revolutionary War, he developed antipathy toward the Methodists, calling them false prophets and deceivers. However, after hearing FRANCIS ASBURY at the home of EDWARD WHITE in 1778, and after reading the writings of Wesley and Fletcher supplied him by White, he became a zealous Methodist and in 1780 joined the itineracy. A member of the PHILADELPHIA CONFERENCE, his appointments took him into MARYLAND, part of VIRGINIA, DELAWARE, PENNSYLVANIA, and NEW JERSEY. He was a member of the CHRISTMAS CONFERENCE in 1784. Ordained DEACON in 1786 and ELDER in 1788, he was appointed a presiding elder in 1789 and continued in the office until 1804. In 1788 Everett wrote an account of his life which was published in the *Arminian Magazine*. In the 1792 GENERAL CONFERENCE he opposed JAMES O'KELLY's motion to permit a preacher to appeal to the conference if he felt injured in his appointment. Armstrong reports him to have been "the roughest spoken preacher that ever stood in the itinerant ranks." Strong in his own commitment, evangelistic in his preaching, and efficient as a presiding elder, Everett was a useful minister. He superannuated in 1805 and died Oct. 16, 1809.

J.E. Armstrong, *The Old Baltimore Conference. General Minutes*, MEC.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

EWAH WOMANS UNIVERSITY, Seoul, Korea. KOREA's first, and the world's largest university for women, has had an average enrollment of 8,000 students since 1963.



EWAH UNIVERSITY

In addition to the ten colleges of the university proper, the related institutions are: hospital; International Night College; demonstration school (covering all work from kindergarten through high school); and a Korean Cultural Research Center.

The University is related to the Board of MISSIONS of The United Methodist Church and the Board of World Missions of the United Church of CANADA.

The name Ewha (Pear Blossom) dates back to 1886, when it was given by Queen Min to the first school for girls in Korea started by Mrs. Mary F. Scranton. A high school department was added in 1904, and this became Ewha High School, a separate institution in 1929.

The vision and perseverance of Lula E. Frey (1906-20) led to the addition of a college department, enrolling Korea's first college girls in 1910. Under Alice R. Appenzeller (1922-39; see HENRY G. APPENZELLER), a new campus was developed outside the city, and the cooperation of the M. E. Church, South, and of the United Church of Canada was secured. Under Dr. HELEN KIM (1939-61) Ewha became a university in 1945 and added a graduate school in 1952.

The University has been noted for its Christian emphasis. A Sunday school as well as a church has been maintained on the campus for those who wish to worship there. Dr. HARRY DENMAN, Secretary of the Board of EVANGELISM of The Methodist Church (1940-64), led annual tours for several years to the campus with meetings and interviews which resulted in mass baptisms of as many as 1,200 students. As a result of the 1961 tour, a team of twelve ministers baptized a total of 854 Ewha University women and 453 girls from Methodist high schools in Ewha's Ryang-Welch Auditorium. In 1960, three Ewha graduates were commissioned and sent by Ewha as Korea's first foreign missionaries, serving in PAKISTAN.

Dr. Okgill Kim became President in 1961.

Marion Lane Crow, *Our Ewha: A Historical Sketch of E.W.U., 1886-1956*. Seoul: Ewha Woman's University Press, 1956.

CHARLES A. SAUER

EWING, BETSY KENDRICK (1923-), American mission executive, was born April 15, 1923 in LOUISVILLE, Ky. She received her A.B. degree from the University of Louisville (1944), M.A. from SCARRITT COLLEGE (1948), and M.A. from Peabody College (1958).

Upon completion of college Miss Ewing served 1944-46 as an enlisted non-commissioned officer, WAVES. She served with Scarritt College, 1949-65, as alumni secretary with responsibilities for a time as Coordinator of Public Relations and another period as Dean of Students. From 1965-68 she served the National Division, Methodist Board of MISSIONS, as executive secretary, Committee on Deaconess Services. Then followed three years as Assistant General Secretary for Program Administration. At present she is Associate General Secretary (Interim), National Division.

Miss Ewing was commissioned as a DEACONESS in The Methodist Church, May 1954, in the Woman's Division Assembly, Milwaukee, Wis. The NORTHERN NEW JERSEY CONFERENCE, 1970, consecrated her as a Lay Worker.

She has been trustee of Sue Bennett College and Scarritt College, a member of American Association of University

Women and National Association of Women Deans and Counselors. She resides presently in Fort Lee, N. J.

JOHN H. NESS, JR.

EXCOMMUNICATION, or the cutting off from religious privileges, especially that of receiving the Sacrament of the Lord's Supper, has never been in use among Methodists. This was partly because, even when a person was removed from membership of one of the early Methodist societies, this did not prevent him from communicating at the Sacrament in the Church itself to which he may have belonged. Even when Methodist societies came to be organized into churches and began to administer the Sacraments, the exclusion of a member under disciplinary procedure was never called "excommunication."

Exclusion from the Sacrament, however, was practiced by the early Methodists in America after the M. E. Church had become organized and began administering the Sacraments. This matter was evidently debated at the CHRISTMAS CONFERENCE, for the 1784 *Minutes* contained this direction: "Let no person not a member of the society be admitted to the communion without a sacrament ticket, which ticket must be changed every quarter. And we empower the elder or assistant, and no others, to deliver these tickets." In 1789 the "ticket" is not mentioned, but this time the direction is: "Let no person not a member of our society be admitted to the communion without examination, and some token given by an elder or deacon." ASBURY and COXE cautioned their preachers against admitting outsiders to the communion unless they too had been carefully examined. This, of course, had to do with administering the Sacraments to outsiders, for Methodist themselves were under strict discipline through their class leaders. "Communion tickets" preserved from this era are today greatly prized antiques.

Behind all this and in line with the rubrics of the Church of England was the ancient church practice which firmly denied Church communion to members who had been guilty of serious faults. "If any of those be an open and notorious evilviver, or have don any wrong to his Neighbours by word or Deed . . . ye Curate . . . shall call him and advertise him, that in any wise he presume not to come to the Lords Table . . ." (First Rubric in the Order for the Administration of the Lord's Supper . . . in the 1662 Prayer Book.)

During the Middle Ages excommunication could become a terrible penalty, especially when Church connection with the State meant that excommunication involved civil penalties, as well as a religious outlawry. There were varying degrees of excommunication in the mediaeval Catholic Church. "Major excommunication" meant an effective and complete exclusion from the community of the faithful; "minor excommunication" was deprivation of certain of the Church's benefits, e.g. Reception of the Sacraments and Public Prayer. (Conde B. Fallen and John J. Wynne, comp. and ed., *Catholic Dictionary*. New York: Universal Knowledge Foundation, 1929.)

As Bishop HOLLAND N. MCTEYRE explained, excommunication is admittedly "a power necessary for the protection of religious societies, and being confined to separation from its membership and privileges, has in it no element of punishment." This authority held that "anciently among the Jews excommunication deprived the person of many social enjoyments, and sometimes brought with it severe penalties." The same writer held that this

was authorized by our Savior when he said: "If thy brother trespass against thee, go and tell him his fault, between him and thee alone; but if he shall hear thee, thou has gained thy brother. But if he will not hear thee, and take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church: if he neglect to hear the Church, let him be unto thee as a heathen man and a publican" (Matthew 18:15-17).

In harmony with this direction, the Apostles exercised their authority in the churches, and St. Paul directed "that if any man obey not our word by this epistle note that man and have no company with him, that he may be ashamed. Yet, count him not as an enemy, but admonish him as a brother" (II Thessalonians 3:14-15). The church withdraws its association from persons who either teach contrary to its doctrines, or who violate the moral code or its order of government.

In the life of American Methodism "turning people out of the Church" was once reported, and sometimes particular ministers were greatly blamed for such disciplinary action. However, by the *Discipline* of the M. E., M. P., and M. E. South Churches, no one could be expelled from the church until there had been a trial before a jury of that person's peers, and after the privilege of appeal to a higher court. (See Restrictive Rule IV (UMC) forbidding the GENERAL CONFERENCE to abolish this privilege either of church members or ministers. See also CHURCH TRIALS and TRIAL LAW.) It is very rare to hear today of any person being formally excluded from the American Methodist Church by official disciplinary action. It happens occasionally in the case of ministers who have been tried, but lay persons—if a formal trial seems to be threatened—usually withdraw on their own initiative. It should be added also that those who have been formally excluded from the church may return after certifying penitence and reformation. Numbers of persons, of course, are dropped from the church rolls when they cannot be located or when they show no interest whatever in its life or proceedings. This "dropping from the roll" is done by charge conference action, and does not carry with it the same stigma as would a formal pronouncement of expulsion.

In British Methodism a member guilty of some serious fault bringing discredit upon the Church may properly as a matter of discipline be removed from membership, by the action of a duly constituted LEADERS' MEETING. These proceedings, however, are private and confidential business and, as such, the subject of legal privilege. There is no public "excommunication," and this word is not used of disciplinary expulsion from Methodist membership. No attempt would be made to prevent such a person from worshipping in the congregation, but it would clearly not be proper to admit to the Holy Communion a manifestly impenitent offender in some serious fault.

N. B. H.

EXHORTATION is a form of direct appeal urging upon an individual, or group of individuals, the performance of some duty, or perhaps even the avoidance of some course of action considered detrimental or harmful. It differs from persuasion in that it is addressed more to the affections than to the intellect. In Methodist life and practice in earlier days, exhortation was considered a branch

of preaching, and usually meant an urging toward a practical course of conduct which had been preached or told of in the more formal presentation of the Word.

Among the early Methodist preachers, exhortation was important as a branch of their work. It was quite often the case that when two ministers were present and one preached, at the close of the sermon the other would get up and "exhort." The Methodist Churches for many years officially set apart a class of persons as "EXHORTERS," but exhortation was by no means confined to members of this group. Today, in all good preaching, whether admittedly or not there is a hortatory element. Someone has wisely said that after every good sermon there ought to be a "so what?"—and that gives the chance for practical exhortation.

N. B. H.

EXHORTER. This was a term in American Methodism applied to a lay officer or speaker in Methodist Churches who was licensed "to exhort," and constituted as such by a formal commissioning. The office of exhorter existed in the Methodist Church almost from the beginning of Methodism. In the British Conference of 1746—two years after JOHN WESLEY held his first Conference—the following direction was given: "Let none exhort in any of our Societies without a note of recommendation from the Assistant. Let every Exhorter see that this is renewed yearly. Let every Assistant rigorously insist upon this." Then, in 1770, we find this record—"That each Assistant may know the Exhorters in his circuit, let each give his successor a list of them."

The truth is, Wesley, who undoubtedly wrote these instructions, was very chary of allowing laymen any ministerial prerogatives unless they proved worthy of them. He did let his assistants *preach*, but he continued to guard the Sacrament and Ordinances of the Church, and kept them beyond the reach of any but ordained men until his very last years—and then only under special circumstances. The clergy of the Church—and Wesley was one of them—had an instinctive aversion to allowing any lay person to speak in public concerning the things of God, or for any unordained person to interpret in public the Scriptures. It may be recalled how SAMUEL WESLEY reproved his wife, Susanna, because she undertook to teach the Bible to a rather large group within her own parsonage. Such an assumption of public scriptural interpretation was not allowed lay people; and while John Wesley did from an early date let his lay preachers preach, he guarded even that grade of the ministry by a preliminary grade or status composed of exhorters, each of whom had to have a note of recommendation, which had to be renewed yearly, from the "assistant" over him.

The class or status of exhorter came across the ocean with Wesley's appointees and became a part of early Methodism on American shores. Licensing of exhorters was a feature of many early Quarterly Conferences. As late as 1938, in the *Discipline* of the M. E. Church, South, there was a direction that the QUARTERLY CONFERENCE should "take cognizance of all the exhorters in the circuit, station, or mission, and inquire annually into the gifts, labors, usefulness of each by name" (paragraph 102, answer three—*Discipline* 1938). The same *Discipline* also provided that the Quarterly Conference should have authority to "license proper persons to exhort and to renew their licenses annually, when, in its judgment, their gifts,

grace, and usefulness warrant" (paragraph 215, answer one—*Discipline* 1938). Much the same regulations existed in the M. E. Church at its last GENERAL CONFERENCE of 1936, when the disciplinary direction was given that "exhorters shall be constituted by the recommendation of the Class of which they are members, or of the leaders' and stewards' meetings of the charge, and a license signed by the pastor."

The duties of an exhorter were: "to hold meetings for prayer and exhortation wherever opportunities afforded, subject to the direction of the pastor. To attend all the sessions of the district and quarterly Conferences and to present a written report to the same. An exhorter shall be subject to annual examination of character in the Quarterly Conference and a renewal of license to be signed by the President thereof" (paragraphs 128-129, *Discipline*, M. E. Church, 1936).

However, at the union of American Methodism in 1939, the office and duties of the exhorter ceased to appear in the *Discipline*.

All during the twentieth century, less and less emphasis has been placed upon the office of the exhorter, since those desiring to preach usually sought the license to preach with no preliminary effort to get approval as an exhorter. Indeed, if anyone wished to exhort (or expound the Scripture for that matter), it was not out of keeping with the freedom of the usual Methodist Church, for him—or her—to do so, none gainsaying and many applauding. Thus the exhorter as such was in time bypassed. The Board of Lay Activities within recent years supported a move to have lay speakers formally set apart for public work in the church, and to a certain extent the presently established lay speakers may be said to have taken over the work formerly entrusted to the exhorter. The exhorter is found no longer in the Methodist *Discipline*.

Disciplines, from 1792 on to 1936.
M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

EXPERIENCE, CHRISTIAN. Experience, in the Methodist movement from the Wesleys onward, has denoted the primary and decisive inner feeling and awareness that the Spirit of God is actively present within the individual life, and in the midst of the fellowship. The Living Spirit imparts a direct and unmistakable certainty within the soul. The experiencing person has an immediate consciousness of God and of his own relationship with the Divine.

The experience is Christian when the content of the awareness centers upon Christ. Christ's sacrifice is seen as atonement accomplished for man's sin; forgiveness is offered to all; God's saving love embraces every child of the race; justification waits only upon man's response of faith. When man accepts this proffered gift of grace, he receives it. In that moment, he may know with assurance that he is a child of God.

JOHN WESLEY'S personal experience, as revealed in his *Journal*, tracts, and letters, bears witness to his reliance upon such a divine work in his own heart. His sermons such as "Justification by Faith" and "The Witness of the Spirit" have been normative for the proclamation of experiential salvation in the evangelistic mission of Methodism to the world. A favorite Wesleyan text was, "The spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). Wesley says: "By 'the testimony of the Spirit' I mean an inward impression

on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God; that 'Jesus Christ hath loved me and given himself for me'; that all my sins are blotted out, and I, even I, am reconciled to God." (Wesley, *Standard Sermons*, I, 207 f.)

The emphasis upon experience has been basic to Methodist epistemology. Experience is viewed as an essential part of the ground of knowing and knowledge. The primary source of the divine revelation for Wesley was the Bible. He often wrote of himself as *homo unius libri* (a man of one book). (*Standard Sermons*, Preface 5.) Yet he insisted that all revelation, being given to men of rational minds, must be received in consciousness and come under the review of reason. "All irrational religion is false religion." Along with scripture and reason, Wesley appealed to experience for verification. Experience he held to be internal evidence directly from God: "An inward impression on the soul whereby the spirit of God immediately and directly witnesses to my spirit." (Cf. "The Witness of the Spirit." *Works* I, 115, 124-26, 132.) Thus scripture, reason, and experience have been the grounds of authority for Methodism's empirical theology.

Experience is held to be both objective and subjective in content and reference. It does not beget the basic doctrines of incarnation, atonement, the mediatorial work of Christ, and eternal life. These are given as objective fact, the primary and sole work of God. But some doctrines such as conversion, the new birth, assurance, and sanctification arise out of the soul's experiential encounter with God. In the emergence of these insights, both the divine act and man's response are essential. These latter doctrines require experience for their development.

Experience is both individual and social. To the individual, experience brings self-understanding. Man is aware of his being lost from God in sin, and in need of forgiveness. The mighty work of God, which brings release from sin, is found in experience to be efficacious in the individual's own life, and the newness of life which is given brings into awareness the assurance (certainty) that the individual himself is newly alive. However, experience has also its disclosure that the fellowship of faith, the Christian community, is a reality and a responsibility. This awareness serves as a safeguard against a merely individualistic view of salvation. In small groups in the bands and classes, as well as in the larger societies and in the church, experience in the fellowship has brought self-awareness and also clarifying and creative social understanding.

Growth in the Christian life is guided by experience. Experience is instrumental to the Christian's being fruitful in works suitably expressive of the new life which he has received. Wesley recognized the danger of "laying too much stress on outward works which satisfy the Romanists full as well as lustrations did the heathen." But after extensive investigation of quietism and mysticism, he confessed that "alas it was nothing like that religion which Christ lived and taught." The holiness which Wesley sought and insisted upon was neither "works" as a way to heaven without holiness, nor a freedom from the responsibility for being "zealous of good works," which was "the Menace of Antinomianism." Rather he insisted that faith is the handmaid of love. "Love is the end of all the commandments of God." The fruits of love will appear in the Christian's relation to his fellowmen, in generosity, gentleness, courtesy, prudence, frankness, in freedom from jealousy, and in justice, mercy, and compassion. "It con-

strains him to do all possible good, of every possible kind, to all men." The full scope of responsible discipleship is seen as emerging from the experience of love as the demands of Christian conscience in relation to the Christian's responsible citizenship in the world.

The central emphasis upon experience in the Methodist movement has been maintained in the writings of FLETCHER, WATSON, W. B. POPE, D. D. WHEDON, MINER RAYMOND, T. O. SUMMERS, Bishop RANDOLPH S. FOSTER, JOHN MILEY, Milton S. Terry, H. B. WORKMAN, GEORGE CROFT CELL, JOHN SCOTT LIDGETT, HARRIS FRANKLIN RALL, ALBERT S. KNUDSON, and many others.

In the twentieth century the influence of William James, Rudolph Otto, Henri Bergson, and Nicolai Berdyaev has resulted in studies relating religious experience variously to the volitional, non-rational, and the subliminal elements in man's existence. Recent studies in personality and the dynamics of consciousness have explored the psychological factors which shape personal experience. There are evidences in both psychology and philosophy of interest in the radical primariness of experience, that is the pre-conceptual and pre-symbolical ground out of which consciousness creates meaning.

The Methodist understanding of experience, both in its source and its implications, has emphasized both feeling

and conceptualization, and thus points to a middle way between empty conceptualization ungrounded in feeling, and blind emotionalism which refuses rational review.

John Scott Lidgett stated that in Methodism "Emphasis is everywhere laid on the importance of experiential religion, and therefore on conversion, on the possibility of the direct witness of the Spirit of adoption giving the assurance of present salvation, and on the calling to the life of entire sanctification which is brought about by the reign of perfect love in the heart." (Townsend, Workman and Eayrs, II, 421.) This continuing emphasis upon experiential religion has been a major factor in the essential unity of the Methodist movement and the vitality of its evangelistic mission in the world.

A. Raymond George, *Communion with God in the New Testament*. London: Epworth Press, 1953.

A. C. Outler, *John Wesley*. 1964.

R. H. Strachan, *The Authority of Christian Experience*. Nashville: Cokesbury Press, 1931. (This book was officially put in the Course of Study for ministers in the M. E. Church, South.) Milton S. Terry, *The New and Living Way*. New York: Eaton and Mains, 1902.

Townsend, Workman and Eayrs, *New History*. 1909.

J. Wesley, *Standard Sermons*. 1921.

—, *Works*. 1829-31.

GERALD P. MCCULLOH

F

FACULDADE DE TEOLOGIA, São Paulo, Brazil. The third General Conference of the Methodist Church of Brazil, in February, 1938, created a Theological Seminary, elected its first president (reitor), and chose the city of SÃO PAULO as its location because it was the geographical center of Brazilian Methodism. The first elected president resigned before his inauguration and PAUL E. BUYERS was chosen and served until 1946.

In 1940 the Seminary opened in a rented building; and in the same year, a good property was purchased in Rudge Ramos, a suburb fourteen kilometers from São Paulo. The land measures 630,000 square feet and is on



SEMINARY, RUDGE RAMOS

Via Anchieta, the main highway which connects São Paulo with the seaport of Santos. The early installations consisted of four houses for professors, and part of a two-story building for classes, administration, and library.

A general plan for building was approved in 1956, modern architecture was adopted, and the buildings were designed to serve 350 students. Included were two general dormitories, two for married students, chapel, administration building, library, classroom hall and auditorium, and an apartment to be rented to help in the maintenance of the Seminary.

The Seminary uses admission examinations and other tests for enrollment, and is on the level of a Brazilian university. The Methodist Church of Brazil carries seventy-five percent of the Seminary budget.

The institution succeeded two small local seminaries which were closed in 1938 as it was desired to concentrate support and standards on this Seminary. The presidents (reitores) since Paul E. Buyers in 1946 have been: WALTER H. MOORE, 1946-50; Afonso Romano, 1950-55; NATHANAEI I. DO NASCIMENTO, 1955-63; Isnard Rocha, 1963-66; and Otto Gustavo, 1965-68. The present reitor is Reinhard Brose, a German Methodist (1969).

ALMIR DOS SANTOS



SEMINARY MAIN BUILDING, BUENOS AIRES

FACULTAD EVANGELICA DE TEOLOGIA, Buenos Aires, Argentina, recently merged with the Lutheran Theological Seminary, was a school whose name was usually given in English as Union Theological Seminary. It was an interdenominational school, serving Protestants of the River Plate region and, to an extent, all Latin America.

While the school was interdenominational in its earliest origins, its history embraces the story of Methodist theological education in the River Plate region.

The training of national ministers was a major concern of the first Methodist missionaries to ARGENTINA. As early as 1880 THOMAS B. WOOD wrote about the need for a theological school. Bishop CHARLES H. FOWLER, who visited Argentina in 1885, charged Wood with establishing a school. Wood learned that a Waldensian pastor, Daniel Armand Ugon, had already begun to teach theology (among other subjects) to young people of his church at Colonia, URUGUAY. The Methodist mission then paid a part of Ugon's salary so he could give lessons to Methodist students also. This arrangement worked until Ugon found himself devoting most of his attention to secular subjects for secondary students. This resulted eventually in the first secondary school in the interior of Uruguay.

Wood took up theological instruction in BUENOS AIRES until 1890, when the Board of Missions sent him to PERU to open Methodist work there. By that time the school had fourteen students and was called the Methodist Seminary. C. W. DREES took charge, assisted by W. F. Robinson, who later became director. It became an "itinerant" seminary, as when Robinson was appointed to Mercedes, seventy-five miles away, he took the students with him. Frank D. Tubbs then was director until he returned to the United States in 1897. Then the school was closed, partly for lack of personnel and partly because of controversy over the teaching of "higher criticism."

Then in 1902 Bishop CHARLES C. McCABE assigned S. W. Siberts to reorganize the seminary. He brought it from Mercedes back to Buenos Aires in 1905. Besides instructing regular students, the seminary gave correspondence courses to young pastors. Bishop T. B. NEELY, resident in Buenos Aires, wrote books for use by the students. Siberts died in 1909, and Samuel P. Craver became director. He was succeeded by ERNEST N. BAUMAN, 1911-12, but took charge again and transferred the seminary to MONTEVIDEO, Uruguay, in connection with the American Academy. The seminary came back to Buenos Aires in 1916. Craver died in 1919, being succeeded by C. L. Yoder (1919-21) and C. A. Vannoy of the Disciples of Christ (1922-23)—as cooperation by the Disciples had begun in 1917.

Through the inspiration of Bishop WILLIAM F. OLDHAM, the institution was transformed into what was called "Seminary of Theology and Preparatory School for Christian Workers." Along with ministers, it prepared lay preachers, Sunday school teachers, and deaconesses. This aspect of the work later was assumed by the Instituto Modelo de Obreras Cristianas (Model Institute for Women Christian Workers), an interdenominational school that merged back into the seminary in 1942.

In 1925 the seminary's name was changed to Seminario de Teología Unión Evangélica (Union Evangelical Theological Seminary) under direction of OTTO LIEBNER. About this time (1928) the Waldensian Church had begun to join in both the faculty and student body. The United Presbyterian Church came in in 1947.

In 1927 a new era began with the arrival of B. FOSTER STOCKWELL, who gave strong leadership to theological education throughout South America and raised standards at the seminary. Since 1929 the students have graduated as bachelors and licentiates in theology. The American Association of Theological Schools recognized the Facultad as a graduate school. (*Facultad* is the Spanish designation of a school at university level.)

One of Stockwell's major concerns was leadership training. In 1939 he called SANTE UBERTO BARBIERI from BRAZIL to teach, and when Stockwell resigned in 1947, Barbieri became director. Within a few months however Barbieri was made a bishop, and Stockwell was recalled, continuing as director until 1960, when he was elected bishop by the LATIN AMERICAN CENTRAL CONFERENCE. Then JOSE MIGUEZ BONINO, one of his former students, became director.

A School of Sacred Music was started in 1962. A former student, Pablo D. Sosa, a graduate of the Westminster Choir School in Princeton, New Jersey, U.S.A., was made head.

The Facultad had the most important Protestant theological library in all the Spanish-speaking world. It included the richest collection to be found in all Latin America of books of the sixteenth century Spanish Reformation. Some of the most distinguished theologians of Europe and North America visited the Facultad to present the annual Carnahan Lectures.

An epochal move came about on Jan. 1, 1971, when the Lutheran Theological Seminary and the Union Theological Seminary, as the Facultad was called, united to become the Instituto Superior Evangélico de Estudios Teológicos (Evangelical Institute of Higher Theological Studies). All academic work since that time has become centered in the buildings of the former Union Theological Seminary, and the ex-Lutheran campus in suburban

José C. Paz has been used to provide housing for certain of the professors and certain study sessions. In the combined seminary, Methodists, two Lutheran denominations, the Disciples of Christ, Waldensians, Presbyterians, Anglicans, and the Argentine Reformed Church (Dutch Reformed), all participate.

Facultad Evangelica de Teologia, Prospecto y Plan de Estudio. (Buenos Aires: 1965).

Methodist Overseas Missions, Gazetteer and Statistics. ed., Barbara H. Lewis, p. 254. N. Y.: Board of Missions of The Methodist Church, 1960.

Pampa Breezes, Vol. XXXIX, No. 1, February, 1971. Buenos Aires: Methopress. ADAM F. SOSA



C. V. FAIRBAIRN

FAIRBAIRN, CHARLES V. (1890-), ordained elder of the Kansas Conference and bishop-emeritus of the FREE METHODIST CHURCH, attended the public schools of Ontario. Houghton College in New York conferred upon him the D.D. degree. He was a pastor in the Methodist Church of CANADA, 1913-18, and joined the Free Methodist Church in 1918. He served as a pastor and district superintendent in East Ontario and in Kansas, and was a general conference evangelist when elected bishop in 1939. He is the author of several books, including *God's Plan for World Evangelism*, *What We Believe*, and *I Call to Remembrance*. Bishop and Mrs. Fairbairn live in McPherson, Kan.

BYRON S. LAMSON

FAIRBANKS, CHARLES WARREN (1852-1918), churchman, senator, and vice-president of the United States, was born near Unionville Center, Ohio, May 11, 1852, the son of Loriston M. and Mary A. (Smith) Fairbanks. His parents were Methodists and abolitionists. Educated at OHIO WESLEYAN (A.B., 1872; A.M., 1875), he was later awarded the LL.D. degree by Ohio Wesleyan, BAKER, and NORTHWESTERN. Also, he served as a trustee of Ohio Wesleyan, DEPAUW, and AMERICAN UNIVERSITIES. He married Cornelia Cole. They had four sons and one daughter.

After working for the Associated Press, he studied law at night and was admitted to the bar in OHIO but began

his practice in INDIANAPOLIS, Ind., in 1874. A successful railway attorney, his clients were able to pay large fees for his services and in a comparatively short time he became wealthy and famous. Maintaining his office in Indianapolis, his practice reached out over the state and into Ohio and ILLINOIS.

As a Republican he entered local political affairs and at age thirty-six managed the unsuccessful campaign of W. G. Gresham for President. Later he supported Benjamin Harrison, his rival, who in time became President.

A friend of WILLIAM MCKINLEY, Fairbanks was an advocate of the single "gold standard" and was the "key-note" speaker of the Convention that nominated McKinley in 1896. He was elected U.S. Senator from Indiana from 1897 to 1909, but resigned when elected to the Vice-Presidency of the United States in 1904. In the Senate, he was the spokesman of and faithful supporter of President McKinley before and during the Spanish-American War.

Fairbanks and President Theodore Roosevelt, a Progressive-liberal, always had cordial relations. On his trip around the world, 1909-10, the Pope denied Fairbanks an audience when he purposed to address the students of Methodist schools at the American Church in Rome.

He was not cold as some affirmed, but never lost his composure. Bishop E. H. HUGHES wrote: "Fairbanks was kindly, hospitable, companionable and at times finely emotional. As a fraternal delegate to the GENERAL CONFERENCE of the M. E. Church, South, he became a persuasive promoter of union." When Senator and Vice-President, he and his wife entered wholeheartedly into the social life of Washington. She was President-general of the Daughters of the American Revolution.

Mrs. Fairbanks died on October 24, 1913, and the Vice-President died on June 4, 1918.

Dictionary of American Biography.

E. H. Hughes, *I Was Made A Minister*, 1943.
Who's Who in America.

JESSE A. EARL
ALBEA GOBOLD

FAIRCLOUGH, PAUL WYNYARD (1852-1917), New Zealand minister, was born in South AUSTRALIA and came to the West Coast of the South Island in the gold-rush days of the late 1860's. He was converted through a local preacher in Staffordtown, in the Hokitika Circuit, and was accepted for the ministry at 1871 Conference. After theological training, first in NEW ZEALAND and later at Newington College, SYDNEY, he began a ministry which took him into the leading pulpits in the Canterbury and Otago Synodal Districts, including two terms (1899-1904 and 1909-14) at historic Trinity Church, Dunedin.

He was a man of brilliant preaching gifts and wide interests. He gained fame as an astronomer, and was granted a fellowship of the Royal Astronomical Society. For six years he was connexional editor and was an effective advocate of the temperance cause. He was elected president of Conference in 1897, while chairman of the Otago District. He died in active work at Christchurch on April 17, 1917, in the forty-third year of his ministry.

New Zealand Methodist Times, May 12, 1917.

L. R. M. GILMORE

FAIRFAX, VIRGINIA, U.S.A., independent city and county seat of Fairfax County, with a population of 13,585, is located fifteen miles west of WASHINGTON, D. C.

The red brick courthouse, built in 1800, contains the wills of George Washington and his wife, Martha.

Incorporated in 1892, the city had been until the middle of the nineteenth century known as PROVIDENCE. The County of Fairfax is the largest in VIRGINIA, with 401,000 people in 1967. The entire county is an urban or suburban area.

In 1770, after preaching in Georgetown, Maryland (now District of Columbia) ROBERT STRAWBRIDGE and RICHARD OWINGS planted societies in Fairfax County. In 1774 Fairfax Chapel, located ten miles east in the city of Falls Church, was on the Frederick (Maryland) Circuit. Fairfax was one of four circuits listed in the *Minutes* in Virginia in 1777. That year the Fairfax Circuit, centering on the present Falls Church, Va., and covering all of Northern Virginia, had 330 members.

In the 1790's EZEKIEL COOPER lists the Moss home near the present city of Fairfax as a preaching place.

Around 1822 the Methodists erected their first structure in Providence. Tradition says it was built of logs. A second building, erected around 1843, was destroyed during the Civil War, and was replaced by a structure called Ryland Chapel, named after J. H. Ryland, pastor there in 1840-52. This congregation, affiliated with the M. E. Church, was discontinued in 1902.

The present Fairfax Methodist Church dates from the 1850's, when persons of southern sympathies began a congregation of the M. E. Church, South. A church, which still stands just south of the courthouse, was erected in 1876-79, and was named for Confederate Army Chaplain (later bishop) WILLIAM W. DUNCAN. One of Duncan Chapel's most famous members was the Confederate spy, Antonia Ford. Its best known pastor was COLLINS DENNY, later bishop of the M. E. Church, South.

The Duncan Chapel congregation sold the old frame building in 1956, and moved to its present site, changing the name to Fairfax Church.

In 1970, Fairfax had four Methodist Churches. Fairfax, with property valued at \$776,000 and 2,738 members, and St. George's with 315 members and \$217,794 worth of property were in the Alexandria District, while Pender, with 469 members and buildings appraised at \$272,167 and Bruen Chapel, with \$253,000 worth of property and 538 members, were in the Arlington District.

In 1966, Payne Street Church, a Negro congregation of the Central Jurisdiction, merged with St. George's church.

General Minutes, UMC.

Methodist Historyland: A Tour Guide to Methodist Historical Sites in Northern Virginia. Methodist Historical Society of Northern Virginia, 1966.

RAYMOND F. WRENN

FAIRMONT, WEST VIRGINIA, U.S.A., began with the organization of the M. P. Church as a denomination in the year 1829. Eight members formed a class under the leadership of Thomas A. Barns at Barns Mills, now Fairmont.

In 1835 a frame church was built at Middletown, now Fairmont, on a lot donated by Francis Pierpont, the father of Governor F. H. Pierpont. This building was replaced by a two-story brick building in 1851 on the same lot on Quincy Street, and for many years was known as "The Church on the Hill."

In 1897 the congregation entered a new and beautiful

church structure on Monroe Street, built during the pastorate of A. E. Fletcher, and until 1939 known as The Methodist Temple. This building was enlarged and beautified in 1925 during the ministry of Thomas LeRoy Hooper, and for many years was known as the most beautiful church structure within the bounds of the M. P. Church. Forty-three ministers served the church as pastor in the first 100 years of its history. A full record of their time and work is in the book, *Sketches and Reminiscences of the Methodist Protestant Church in Fairmont*, by Thomas C. Miller, state superintendent of schools, 1901-09, and a member of this church.

The new church was, from 1829-1832, a member of the OHIO CONFERENCE, placed on the Monongahela Circuit which embraced territory from Hacker's Creek to Lewis County, W. Va.; but from 1833-42 it was on the Middletown Circuit of the PITTSBURGH CONFERENCE. Membership in the Pittsburgh Conference was continued until 1855, with the charge becoming a station in 1850.

From 1855-62 this church was placed in the Western Virginia Conference. During the troubled years of the Civil War it severed relationship with this conference, and assumed an independent attitude under the title of "The Methodist Church." This independence continued until the Reunion Convention at BALTIMORE, May 1877, when it again entered into full membership of the Pittsburgh Conference.

Since Methodist Union, 1939, this church has been a member of the WEST VIRGINIA CONFERENCE and is known as "The Fairmont Temple Methodist Church." A merger of the Market Street Church with The Temple was effected in 1943. Bishop JOHN CALVIN BROOMFIELD was twice pastor of this church, 1905-1924 and 1937-1939.

In 1970 Fairmont Temple reported 518 members, property valued at \$383,600, and \$21,067 raised for all purposes.

L. A. Barnes, *M. P. Church in West Virginia*. 1926.

T. H. Colhouer, *Sketches of the Founders*. 1880.

Thomas C. Miller, *Sketches and Reminiscences of the Methodist Protestant Church in Fairmont*. N.p., n.d.

W. G. Smeltzer, *Headwaters of the Ohio*. 1951.

THOMAS LEROY HOOPER

FAIRPLAY, COLORADO, U.S.A. The Methodist Church in Fairplay, a small community in the COLORADO Rocky Mountains owing its genesis to the early gold mines, is connected with JOHN L. "Father" DYER, the famed "Snowshoe Itinerant." The building was originally a hotel in Montgomery, Colo. In 1867 it was purchased by Dyer, who numbered the logs and with the help of W. F. Warren, dismantled the building, moved the logs to Fairplay, and reassembled them to form a combination church and parsonage. The back room and loft were used for living quarters; the front room became a sanctuary.

The log church was used for only a few years, and was then sold and moved again. In the late 1950's the building was rediscovered by Dr. Lowell B. Swan, who with the aid of Dr. Martin Rist, established its authenticity and was instrumental in having the structure returned to Fairplay and reassembled. There it stands today as a historical site of the Rocky Mountain Annual Conference. Visitors may find it on the edge of "South Park City," a pioneer village maintained by the city of Fairplay. Though no regular worship services are held there, it is the

site of pilgrimages and vesper services held occasionally by various groups.

J. L. Dyer, *Autobiography*. 1890.

Journal of the Rocky Mountain Conference, 1961.

Lowell B. Swan, "A History of Methodism in Colorado, 1863-1876." Unpublished dissertation, Iliff School of Theology, 1951. *Together*, Denver Area News, October 1960.

WALTER J. BOICEGRAIN

FAITH. One of the characteristic emphases of the Wesleyan message was rediscovery of the nature of true saving faith.

The central theme of our Lord's message was that in His own coming into the world God had brought in the long-promised Kingdom of God, at least in the beginnings of its operation. Therefore man was now to put his whole trust for God's blessing in this wonderful and gracious work, and in Jesus the Christ, the Bringer of it. The divine blessing of forgiveness, acceptance with God, and the operation of the Kingdom are granted to those who, heartbroken and penitent, are aware that they have no ground of standing before God, and who are completely prepared in loving and obedient trust to accept what God will freely give and do. To compress all this Gospel into a single formula, salvation is by faith.

As a background to what Methodism has had to say on this important subject it is necessary to trace in outline the position in the Church between the times of our Lord and the rise of the Evangelical Revival.

Faith in the New Testament Church. A large part of the New Testament is overshadowed to a great or less extent by "the circumcision question," and the accompanying doctrinal issue regarding "justification by faith." The question which faced the great Gentile mission of the Church was a severely practical one. "Was it necessary for Gentile Christians to be circumcised, and to observe the whole Law of Moses as Jewish proselytes? In fact, must Christianity keep to its original position as a spiritually and morally renewed group within Judaism, which looked upon the crucified and risen Jesus of Nazareth as the Messiah?" However, the Pauline party passionately felt that a conservative attitude to this issue dangerously compromised the essential gospel of faith in Christ. It implied that man still had to put himself right with God by conscientious obedience to rules, though the Christian held to a more inward and spiritual interpretation of religion of the Law. On the other hand, real Christianity taught that the sole hope of man was trust in an objective and historic divine saving work, performed by God in His incarnate Son, crucified and risen. And the rule of Christian morality was to be indwelt with the Spirit of the Risen Christ, and to follow His leading. This position was crystallized in a practical formula: "Justification by faith in Christ, and not by the works of the Law" (Galatians ii, 16, etc.). This represents our Lord's message of "free forgiveness of the penitent sinner" rendered into legal phraseology, for "to justify" means "to bring in a verdict of not guilty," "to acquit." When sinful man appears before God's tribunal he is put right with God by faith in Christ.

The effect of this was to affirm that the Christian religion was new as well as old. The Gentile Christians were indeed to look upon the heritage of historic Hebrew religion as their heritage, and the worthies of Jewish faith as their spiritual forefathers. Yet it was not necessary for non-Jews to keep the Jewish ceremonial law. In conse-

quence, the Church slipped away from corporate and institutional union with the Jewish nation. The devotional and ethical spirit of Judaism lived on in a new and free form. However, it is highly significant for what was to happen in the Church of later times that from the beginning there were many Christians who were uneasy about the novel formula "justification by faith and not by the works of the Law," because it seemed to cut the vital link between faith in Christ and the necessary discipline of morality. "Justification by faith and not by works" seemed dangerously to imply that a man could become acceptable to God by professing an experience of union with Christ, but without necessarily living a righteous and disciplined life. This was contrary both to elementary right feeling, and to the words of Christ Himself (Matthew vii:2-13).

It is to be observed that the controversy turns upon what is meant by *faith*. To St. Paul faith is "the faith that works by love" (Galatians v:6). It is a personal union with Christ in loving and trustful obedience which is the most powerful incentive for moral obedience, from the heart. Yet if faith is interpreted simply as sincere acceptance of the Christian creed "Jesus is Lord," and acknowledgment of Him as Messiah, then those who tremble for the claims of morality and ecclesiastical discipline have some right on their side. This is the position as it occurs in James ii:19. Here it is assumed that "devils," who do not love and obey, can have "faith," i.e. understanding of the truth regarding God, and His Christ. And if faith is in the last resort acknowledgment of an article of belief, then of course it is essential to emphasize that faith by itself is worthless. It must bring forth "good works" (ii:14-17).

Faith in the Ancient Church. The position of early Christianity was that the primitive faith had been transplanted out from behind the shelter of "the hedge of the Law" into the exposed spaces of the Gentile world. The venture was both necessary and perilous. The Hebrew conception of a sovereign personal God is a natural background for the Christian Gospel. If notions about the nature of God are brought in from pagan religion, or from Greek philosophy, the Christian faith may easily be denatured. There was need for a new "hedge" to be built for the Church, of authoritative teaching. Pagan morality could creep in too, and there was need to develop in the Church institutions to enforce moral discipline. Furthermore, disputes about faith and morals endangered the unity of the Church. Therefore authoritative institutional officers were needed also, to keep the faithful together. The development of this new "hedge of the law," of authoritative Scripture-canon and creed, of ruling bishop as father-in-God, and of penitential discipline, was essential. Without it Christianity would have disintegrated. Yet with it, it was easy for Christianity to be represented as a new religion of Law. Faith can become less and less personal trust in, and union with, a personal Saviour. More and more it is obedience to the Christian creed, to moral rules, and even to the Church and her officers.

So by the end of the second century a great and representative Christian teacher like St. Irenaeus can show himself aware of the principles of salvation by the atoning death of Christ, and of union in loving trust with Christ. Yet he more usually speaks of "The Faith" (that is, the *Rule of Faith*, or body of orthodox doctrine) than of "faith" (Lawson, *Biblical Theology of S. Irenaeus*, pp. 235-243). Thus throughout the Middle Ages, though

there was much personal devotion to Christ among enlightened souls, and much sense that sinful man must trust for his salvation in the grace of God made available in the means of grace, "true faith" is prevailingly "reverent acceptance of the doctrine of the Catholic Church."

And if this be Christian faith, the note of the Epistle of James has constantly to be struck. The Christian, who has first received God's free gift in the grace of Baptism, and who has been brought up to profess the body of sound doctrine, must "work out his own salvation" by using his grace and faith to bring forth the good works of pious Churchmanship and a moral life. To these good works God will graciously attribute religious merit, and finally take the redeemed soul to heaven. There is a constant danger in this system that the Gospel of salvation by faith in Christ will sink to the religion of law: at its best, to upright and high-minded Christianized pharisaism; at its worst, to superstitious trust in ceremonies.

Faith at the Reformation. The renewed emphasis on faith characteristic of this period was set in train by the formative religious experience of Luther. The young monk Luther craved to come to an assurance that God forgave him, looked with favor upon him, and accepted him. He also had enough knowledge of the Christian way to realize that he ought to be obeying God in all things not out of the sense of duty, the fear of punishment, or the hope of reward, but because his heart was filled with the love of God. Yet he was painfully aware that it was not. He therefore applied himself with the most unsparing diligence to the traditional mediaeval discipline of the monastic life, and under the instruction of his monastic superiors also to the study of Scripture, in hope that by using God's gift of grace in these good works he would acquire sufficient religious merit, so that in the end God would bestow this blessing. When he had worked himself into complete frustration God suddenly did for him what he could not do for himself, and brought him to a great experience of spiritual release.

Most significantly, this experience came to him in the reading of Romans i: 17,18. "The just shall live by faith." On account of this experience this text became for him the criterion for the interpretation of all Scripture (see his *Preface to the Epistle to the Romans*; cf. R. E. Davies, *Problem of Authority in the Continental Reformers*, London, 1946, pp. 17, 35, 39, 56-7). It was with some justice that Luther regarded himself, as he faced the conventional merit-earning religion of his time, to be in a situation spiritually analogous to that of St. Paul as he faced those who would have enforced the claims of the Jewish Law in the Church. So he extended Paul's concrete proposition, directed to a practical situation, into a general theological principle. In this way "justification by faith and not by the works of the Law" gave rise to "justification by faith alone." And this Luther proclaimed to be the talisman of true Christianity, "the article by which the Church stands or falls."

However, the age-long difficulty in maintaining a clear, balanced, and health-giving conception of saving faith did not cease in the Churches of the Reformation. So in a while circles could be found in which "justification by faith" was interpreted very nearly as "justification by acceptance of Reformation orthodoxy," which is another variety of the error against which the Reformers had protested, namely, that faith is obedience to Roman orthodoxy. And some of those who, in excessive reaction against this error, sought to emphasize Luther's witness

that saving faith is not doctrinal orthodoxy or obedience to moral rules, but loving trust in a personal Savior, fell into the opposite error of treating faith as though it were chiefly emotional. So the essential evangelical experience of "finding a gracious God" has been interpreted in some quarters as a matter of interior, individual, subjective feeling.

The Methodist Conception of Faith. The Evangelical Revival was accompanied by a reapprehension of the nature of true saving faith. It is not too much to claim that the teaching of Wesley is a singularly clear and balanced guide in this important matter, though Methodist Churches are not more immune than others from the laws of spiritual deterioration and not all Methodists have succeeded in treading in the steps of the leader whose doctrine they have professed.

In the first place, Wesley came out of a background which gave him a great advantage in coming to a balanced appreciation of the nature of faith. The Church of his upbringing was a Church of the Reformation, committed by her doctrinal standards to the doctrine of "justification by faith." It was to him a familiar and accepted truth, long before he fully appropriated it in personal experience. Yet with this the Church of his upbringing and in particular his own High Church branch of it, was a Christian tradition which most firmly held to the claims of doctrinal orthodoxy, and to the institutional majesty of the historic Church with her continuous and authoritative sacramental ministry. And together with this attachment to the ideals of devotional and ecclesiastical loyalty, he inherited the Puritan tradition of austere personal morality.

Here was a coming together of spiritual qualities which too often have been held apart, the religion of inward renewal by personal trust in Christ, the religion of the Church and sacraments, and the religion of moral duty. To this synthesis was added a clearer personal apprehension of "the faith that works by love" through contact with the Moravians, who in the matter of the necessity and effects of saving faith followed a tradition essentially similar to that of Luther. So when through his religious experience Wesley came to a clear evangelical understanding of faith, he remained throughout splendidly free of any tendency to sit light upon the claims of obedience to moral rules, of fidelity in church going, and of historic doctrinal orthodoxy.

It is significant that Wesley came to "the experience of the heart strangely warmed" when Luther's aforementioned *Preface to the Epistle to the Romans* was being read, and presumably in the moving passage where Luther is describing the nature of saving faith. In this passage Luther rises above any tendency to play down the claims of the moral law, for faith is described as personal trust in Christ of such a character that it works in the heart of the believer the power of spontaneous morality. "O, it is a living, busy, active, mighty thing, this faith! and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question rises it has already done them, and is always at the doing of them. He who does not these works is a faithless man."

This inward power of spontaneous morality was exactly what Wesley was looking for. It is indeed true, in so far as we may judge from what Wesley writes, that "the experience of the heart strangely warmed" belongs chiefly and in the last resort to the sphere of emotional release.

Yet it was emphatically not the emotional release of an introspective individualist as he examined the subjective feelings of the heart. Wesley was considering the Church's historic witness to the objective saving work of God in Christ. Nor was it a release into sentimentality, or into an exuberant outburst. The immediate temptation of the man with the heart "strangely warmed" was, "This cannot be faith; for where is the joy?" What came to him was not happiness, but power to pray for his enemies and to overcome his temptations. The change was essentially a moral one. (*Journal*, May 24, 1738.)

Nothing is more characteristic of the whole of Wesley's writing than the trouble he takes to define saving faith. Always he carries on "a war on two fronts." The first of these campaigns is against the "error of excess" which may dog the steps of ecclesiastical and moral religion. Saving faith is not orthodoxy. It is not fidelity to the Church, or diligence in the devotional life. It is not strict morality, no matter how sincere. Faith is nothing less than personal union with Christ in penitent loving trust. And the second of Wesley's campaigns is against the parallel "error of excess" which may all too easily contaminate evangelical religion. One false emphasis is Quietism, or "stillness": that is, the notion that those who wish to be granted the experience of evangelical faith are not to give themselves diligently to the discipline of the means of grace because this is "salvation by works." They are to desist from church-going, the sacrament, and regular prayer, and wait quietly for God to grant His gift. And the other error is antinomianism, or the notion that the evangelical man is not subject still to the duty of obedience to the moral law. Both these are to Wesley plainly aberrations into excess of the essential evangelical principle, and they are "Satan's masterpieces."

Wesley's master-definition of evangelical saving faith may fittingly be quoted. "It is not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head; but also a disposition of the heart. . . . Christian faith is then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of His life, death, and resurrection; a recumbency upon Him as our atonement and our life." (*Sermon I, Salvation by Faith*, i:4.5.)

It is to be noticed that in stating the evangelical position that faith is not merely orthodoxy, or acceptance of the Church's reliable Scriptural witness to the facts regarding God's objective saving work in Christ, Wesley does not go to the extreme of declaring, as some in effect have done: "Faith is *not* a train of ideas in the head, it is a disposition of the heart." His word always is: "Not *barely*—but *also*." To Wesley the indispensable foundation of faith is apprehension of objective fact, a reasoned conviction regarding God's historic saving act performed upon the plane of history, in the incarnation of the divine Son, His life, wonderful works, death, resurrection, and ascension. Thus to Wesley the natural substratum of evangelical faith is Catholic orthodoxy. Nevertheless, this is the substratum only. To become a true believer one must advance from sincere objective assent to full personal subjective response, in affections and moral will as well as intellect. It is necessary not only to acknowledge God's condemnation of sin, but also to repent; not only to see the love of God in Christ, but also to love; not only to be convinced of the sufficiency of His saving work, but also to trust. And this final and vital stage is what man cannot accomplish for himself by trying. This gift of faith

is the mysterious work of the Holy Spirit, but a gift which will normally be granted to those who wait upon God for it in diligent prayer and righteousness of life.

This then is Wesley's counsel regarding the way of faith. Regarding the fidelity with which Methodism at large has followed it from that day to this, it may be said that the official doctrinal standards of the Methodist Churches have held firm to Wesley's teaching. Some who have had a superficial grasp only of the call for practical Christian citizenship in the cause of social betterment have been inclined to slur over the necessity of salvation by divine grace, and to represent "the Kingdom of God" as something which man is to construct by social reform. If this happens, the religion of moral law has once again crept in.

However, perhaps a more common failing in apprehension of faith has been in some types of popular evangelical teaching which have shown a tendency for the necessary historical, theological, and ecclesiastical substratum of faith to slip away. "The experience of the heart strangely warmed" has sometimes been preached without sufficient grasp of God's historic revelation and objective work, and the devotional discipline of the Church. One can then be left with the impression that evangelical faith is essentially a state of feeling. The evangelist's appeal then ceases to be the holding up of the historic Christ, so that He may make His appeal to the heart. It too much savours of the approach: "I feel very deeply in my heart, and so I invite you to feel deeply too." One is then in danger of mass-suggestion taking over from Christian worship. Here is another deterioration of the conception of faith, another way in which human "works" can slip in. Folk are left looking not at Christ but at themselves, and trying to stir up their own natural powers to feel in a certain way.

Present Controversy About Faith. The above misrepresentations of faith are still with us, but in the modern theological scene they have sometimes taken on new forms. Thus some have emphasized that the essence of Christian discipleship is loving, sympathetic, and constructive "involvement" in all the affairs of secular society. If it be clearly understood that the purpose of this sympathetic involvement is to win a hearing among those outside the Church for the Gospel of salvation by divine grace in Christ, and to bring men and women to a life of personal and corporate communion with God in Christ, then this approach may be admirable. Yet if it be assumed that the business of the Christian is simply to seek to spread kindness and justice in the world by being kind and just, then clearly here is not more than another variant of the delusive and man-centered religion of law.

Alternatively, some scholars have argued that it does not matter to Christian faith whether the supposed historical facts regarding the saving work of God in Jesus Christ are known, or even that it can be supposed that they did not occur as historical events. All that is necessary is that it should be known that an impression of faith was printed upon the mind of the first Church. "Jesus of History" can be discounted in critical scholarship upon the New Testament, so long as there remains the witness to a "Christ of faith." The leading case in point, though not the only or the isolated case, of this is the argument that the Church received a vivid subjective mental impression that her Lord was triumphant over death, but that there was not necessarily any objective event to accord with or account for this conviction. The narratives in the Gospels concerning Christ's resurrection are stories con-

structed by the imagination of the early Church to provide vivid symbolism wherewith to express and communicate their "existential" conviction.

It is to be noted that this is another form of the denial of salvation by faith. It is an example of the historic error of self-salvation by human effort creeping in again, for there is no objective saving work of God in Christ in which man can put his trust. There is only an invitation to psychological stimulation through pious autosuggestion. Clearly as is already recognized in the New Testament, evidence for the historical event of the resurrection does not of itself suffice to constrain a man to have faith in the Risen Christ (Luke xvi 31). It is possible to have some degree of knowledge of God's historic saving work without possessing "the faith that works by love." Yet the converse is not true. The faith of personal commitment to Christ, and of union in love with Him, cannot be maintained if the objective historical facts out of which that faith grew can be shown not to be facts. The latter view makes Christian faith to be an inspiring and lovely but subjective figment of the human imagination. It is then within a hair-breadth of being dismissed as a pious superstition.

D. M. Baillie, *Faith in God and Its Christian Consummation*. Edinburgh, 1927.

M. C. D'Arcy, *The Nature of Belief*. Dublin, 1931.

F. Gogarten, *The Reality of Faith*. Philadelphia, 1959.

James Hastings, ed., *The Christian Doctrine of Faith*. Edinburgh, 1919.

W. H. P. Hatch, *The Idea of Faith in Christian Literature*. Strasbourg, 1925.

———, *The Pauline Idea of Faith*. Harvard, 1917.

W. R. Inge, *Faith and Its Psychology*. London, 1910.

H. R. Mackintosh, *The Christian Experience of Forgiveness*. London, 1927.

E. D. O'Connor, *Faith in the Synoptic Gospels*. Notre Dame, 1961.

W. B. Pope, *Compendium of Christian Theology*. 2nd ed. London, 1880.

O. C. Quick, *The Ground of Faith and the Chaos of Thought*. London, 1931.

F. R. Tennant, *The Nature of Belief*. London, 1943.

P. S. Watson, *Let God Be God*. London, 1947.

R. Watson, *Theological Institutes*. London, 1832.

J. Wesley, *Standard Sermons*. 1921.

JOHN LAWSON

FALL RIVER, MASSACHUSETTS, U.S.A., is an industrial city in which a very active Methodism was begun in 1827. The source of Fall River Methodism was in the nearby church at South Somerset. In 1824 Ebenezer Blake, pastor of that church, began to "preach lectures" once a fortnight on week evenings in the village of Troy, as Fall River was then called. His successor continued the services. In June 1826 Charles Virgin and Nathan B. Spaulding were appointed to Somerset. They inaugurated a fortnightly Sunday service at a schoolhouse in Fall River. At the Conference of June 1827, Fall River appeared in the appointments. The First Church was dedicated on Christmas Day of 1827. Subsequently numerous churches were established, including the Brayton Church in 1850, St. Paul's in 1851, North Church in 1852, Quarry Street Church in 1870 and Summerfield Church, now Park United Church in 1875. In 1927 First Church and St. Paul's united to form the present Union Church on Highland Avenue. There are now two Methodist churches in Fall River—Brayton and Union—with a total membership (1970) of 768. Among the outstanding ministers who

have served Fall River churches was RALPH S. CUSHMAN, 1911-15, later bishop. When the Union Church was constructed in 1927, Ralph A. Colpitts was minister. RALPH STOODY, later in charge of METHODIST INFORMATION, also served as minister at the Union Church.

R. C. Miller, *New England Southern Conference*. 1898.

MABEL E. WARING

FARGO, NORTH DAKOTA, U.S.A. First Church is the oldest Methodist congregation in NORTH DAKOTA. It was established in 1874. Early inspiration came from James Gurley, known as Father Gurley, who was stationed at Brainerd, Minn. and covered all of the territory from DULUTH to the eastern MONTANA boundary. In 1873, John Webb was assigned to the North Dakota portion of the Dakota territory, and a Methodist SUNDAY SCHOOL of about twenty members was organized in Fargo. Legal organization as a church was effected on July 20, 1874, and a small frame building was erected on the present site at a cost of \$1,200. John Webb became the first pastor.

By 1880 a larger building was needed. This second building was partially destroyed by fire in 1894. Services were then held in the Cass County courtroom until the first unit of the present building was completed in 1897. In 1912 an addition was built, and in 1927 a three-story addition and basement was completed for church school facilities.

John C. Irwin served the Church from 1938-44, during the trying war years. He went from the pulpit of First Church to become Professor of Preaching at GARRETT BIBLICAL INSTITUTE. In 1950, under the leadership of C. Maxwell Brown, the building was completely renovated in order to house its present membership of 1,789. One of the oldest church buildings in North Dakota in continuous use, it stands as a stately witness, with beautiful stained glass windows that tell the story of the Christian Faith, and of Methodism.

DAVID F. KNECHT

FARLEY, MINDURT, American layman, who lived in Germantown (now Oldwick), Hunterdon County, N. J. His home is considered to be the first visited by FRANCIS ASBURY in that area. He may have heard Asbury on the latter's tour of the "upper part of the Jersey's," April 17-22, 1773, when he decided to send ABRAHAM WHITWORTH and JOHN KING there. Asbury preached at Farley's in 1782 during the Revolutionary War. In subsequent years, the Farley home was open to the Methodist itinerants, as were others in the region. Asbury stayed at the homes of Tunis Mellick, Major Godfrey Rinehart and Nicholas Egbert, and preached in Mellick's and Farley's barns, as well as in homes, and established a circuit. In fact, a crisis developed in the Reformed Dutch Church over this circumstance, with "Major Rynehart," Mellick and others speaking out in defense of the Methodists.

On Sunday, July 6, 1806, Bishop Asbury preached at Farley's and paid a tribute in his *Journal* to the family. Asbury also recorded his need for preachers who could preach a foreign language. The next year, HENRY BOEHM'S *Discipline of the Methodist Episcopal Church* was published in German. Several preachers of German origin from the East Jersey area were soon added.

The Farley family promoted societies in several localities, including New Hermantown (Oldwick), Cokesbury

and Fairmount. Mindurt Farley, Jr. had a son, Dr. Francis Asbury Farley, a physician of Hunterdon County.

V. B. Hampton, *Newark Conference*. 1957.

VERNON B. HAMPTON

FARMER, AARON (1799-1839), American United Brethren preacher and journalist, was born in 1799. Nothing is known of his parentage, birthplace and early history. Apparently converted in 1823, he began the life of a preacher almost at once. He became a member of the Miami Conference, UNITED BRETHREN IN CHRIST, in 1824. His first charge, "Orange Circuit," covered five sparsely settled counties in INDIANA. Through the fifteen years of his ministry he served as circuit rider and preacher in OHIO, INDIANA, ILLINOIS, TENNESSEE, and MISSOURI. He gave himself heart, soul, mind and strength to the ministry. He was a man of rare power in the pulpit.

Farmer was probably best known as a pioneer journalist. In 1829, under the approval of the Miami Conference, he began the publication at Salem, Ind., of *Zion's Advocate*. This bimonthly paper was the earliest known periodical published within the United Brethren in Christ. Because of lack of support the paper was discontinued in less than two years.

During the closing years of his life, Farmer was presiding elder over the Indianapolis District in his conference.

He was married and the father of seven children, at least one of whom became a minister. He died on March 1, 1839.

Weekley and Fout, *Our Heroes*. 1911. ROY D. MILLER

FARMER, THOMAS (1790-1861), British Wesleyan Methodist, manufacturer and merchant, was born at Kennington Common, Surrey, on June 7, 1790. At first intended for a legal career, he abandoned it and entered his father's chemical works. Converted on Sept. 6, 1809, he began to live by rule and became one of the outstanding laymen in Methodism, serving as a Sunday school teacher, class leader, and in many other ways. A lifelong interest in overseas missions began from his friendship with THOMAS COKE. He became a member of the Wesleyan Missionary Society Committee in 1818, and from 1825-60 was its lay treasurer. He was also lay treasurer of the Wesleyan Theological Institution. But his activities were not confined to Methodism. He was, for instance, vice-president of the British and Foreign Bible Society, and a treasurer of the Evangelical Alliance. He died on May 11, 1861.

J. Hannah, *The Path of the Just*. 1861.

G. J. Stevenson, *Methodist Worthies*. 1885.

H. MORLEY RATTENBURY

FARMER, WILLIAM BURTON (1872-1938), American preacher and general church executive, was born Nov. 28, 1872, at Bloomington, Ind. He was educated at Indiana University (A.B., 1899) and GARRETT BIBLICAL INSTITUTE (B.D., 1901). Later he was awarded the D.D. by both DEPAUW UNIVERSITY and Garrett. On May 1, 1902 he was married to Mary Elizabeth Brown of Bloomington. In 1896 he was admitted to the INDIANA CONFERENCE. He was appointed Executive Secretary of the Preachers Aid Society of the Indiana Conference in 1924,

and at the GENERAL CONFERENCE of 1928 he was elected Executive Secretary of the Board of Pensions and Relief of the M. E. Church, in which position he remained until the time of his death. He was a delegate to all the General Conferences of the M. E. Church from 1924 to 1936, and served twice as chairman of the Committee on Temporal Economy. He died at Evanston, Ill., on Jan. 12, 1938.

C. F. Price, *Who's Who in American Methodism*. 1916.

ROBERT S. CHAFFEE

FARNDALE, WILLIAM EDWARD (1881-1966), British Methodist, was born at York in 1881, and entered the PRIMITIVE METHODIST ministry in 1904, training at Hartley College. He served on CIRCUITS in London, Oldham, Chester-le-Street, Birkenhead, and Grimsby, becoming chairman of the Grimsby District in 1933. He was always interested in rural Methodism, and when he was elected president of the Methodist Conference in 1947 he launched a "Back to the Soil Campaign" to restore Methodism in the English countryside. This campaign, however, had to contend with many difficulties, and was not successful. He was Moderator of the FREE CHURCH FEDERAL COUNCIL from 1949 to 1951, and as such was a strong upholder of the Nonconformist tradition. He received an honorary D.D. from the University of Toronto in 1947. He superannuated in 1952, after which he lectured for some years on the staff of CLIFF COLLEGE. He died near Bath on Feb. 4, 1966.

JOHN KENT

FARRAR, DOROTHY HINCKSMAN (1899-), British deaconess, was born in Halifax, April 18, 1899; and educated at the Bedford College for Women, where she graduated in 1925 with a degree from the University of London, earning a Ph.D. degree in 1932. She became a LOCAL PREACHER of the Wesleyan Methodist Church in 1927, and was the president of the Girls' League from 1931-35. Dr. Farrar was appointed vice-president of the Wesley Deaconess College at Ilkley in 1940, and served there until her retirement in 1962. In 1952 she became the second woman appointed vice-president of the Methodist Conference. She has been very active in the work of the WORLD METHODIST COUNCIL, especially as vice-president of the associated WORLD FEDERATION OF METHODIST WOMEN from 1956 onward.

FRANK BAKER

FARRAR, JOHN (1802-1884), British Methodist biblical and classical scholar, was born at Alnwick, Northumberland, on July 29, 1802, the son of a Methodist minister. He was educated at WOODHOUSE GROVE SCHOOL and became a Wesleyan itinerant in 1822. He was appointed governor of the Abney House branch of the Theological Institution (see THEOLOGICAL COLLEGES) in 1839, classical tutor at Richmond College in 1842, governor of Woodhouse Grove School in 1858, and governor of Headingley in 1868. He was fourteen times secretary of the CONFERENCE, and PRESIDENT in 1854 and 1870. He compiled *A Biblical and Theological Dictionary* and *An Ecclesiastical Dictionary*. He died on November 19, 1884.

F. Cumbers, *Richmond College*. 1944.
Minutes of Conference, 1885.

G. ERNEST LONG

FARRAR, VERDA NORRENE (1899-), American missionary to BRAZIL, was born at Advance, Mo., on Sept. 20, 1899. She studied at Southeast Missouri State Teachers' College, taught five years, then graduated from SCARRITT COLLEGE in 1926 with an A.B. degree and from Peabody in 1945 with an M.A.

Miss Farrar sailed for Brazil in October 1926, taught three years at the Methodist School at Ribeirão Preto, São Paulo, and was then appointed to COLEGIO IZABELA HENDRIX, in BELO HORIZONTE, Minas Gerais, where she served as teacher and then as principal (reitorã) for ten years. Her administration was one of rapid growth for the institution, several new courses were introduced—commercial, normal, and nursery school. Verda Farrar worked actively in the Methodist Women's Society, and was at various times on the Conference Board of Education. In 1961, near the close of her years in Brazil, a beautiful chapel was built on the campus and named in her honor. This has become a favorite place for weddings, and also serves the English-speaking residents of the city and the community in general.

After retiring in 1961, Miss Farrar returned to the States and served two years at the state college in Cape Girardeau, Mo., and one year at the Mary Elizabeth Inn in SAN FRANCISCO. She was officially retired in January, 1965, and now lives at Cape Girardeau.

EULA K. LONG

FASTING was an important ingredient in early Methodist discipline.

British Methodism. Fasting was practiced weekly by the Oxford Methodists, and from the first it was observed every Friday by the Methodist societies. John Wesley records in his *Journal*, Aug. 17, 1739, that it was "agreed that all the members of our Society should obey the Church to which we belong by observing all Fridays in the year as days of fasting or abstinence." It is enjoined in the *Rules of the United Societies*, 1743, and is urged frequently by the Conference, e.g., 1744, 1767, as a means of promoting revival and determining the will of God before making important decisions. The early Methodists observed all the general or national fast days and often had their own special fast days, e.g., for revival at Bristol, Nov. 27, 1757. Wesley deals with the subject in his standard *Sermon XXII*. In the nineteenth century, quarterly fast days were announced in CIRCUIT PLANS. Wesley always associated prayer with fasting, though there is no evidence that he particularly associated fasting with the Lord's Supper or the season of Lent.

American Methodism. Fasting was similarly enjoined in the *Discipline* of the M. E. Church as a practice to be repeatedly observed. The *Discipline* of the M. E. Church, South as late as 1930 continued to contain a direction that a fast was to be observed on the evening before each QUARTERLY CONFERENCE. The directions for receiving ministers into full connection in The Methodist Church in 1964 yet provided: "After solemn fasting and prayer each minister shall be asked before the Conference the following questions"—then came the regular questions originally propounded by Wesley one of which concerns fasting.

However, fasting as a regular discipline has fallen greatly into disuse and the American churches in time dropped from their *Disciplines* any directions which indicate that fasting is compulsory. They do continue to enjoin and approve fasting in the General Rules, which are now

part of the constitutional matter of The United Methodist Church. The word fasting does not appear in the index of the present *Discipline*.

J. C. BOWMER
N. B. H.

FAULKNER, JOHN ALFRED (1851-1931), American theologian and church historian, was born on July 14, 1851, at Grand Pré, Nova Scotia. He was educated at Acadia College (A.B., 1878; A.M., 1890); DREW THEOLOGICAL SEMINARY (B.D., 1881); Andover Theological Seminary, 1881-82; WESLEYAN UNIVERSITY, 1897; the University of Leipzig, 1902-03, and the University of Bonn, 1904. Honorary degrees of D.D. were awarded by Wesleyan University, 1897, and by Acadia College, 1902, and the LL.D. by Pennsylvania College, 1919.

He joined the WYOMING CONFERENCE of the M. E. Church in 1883, and was ordained ELDER in 1887. After filling several pastoral appointments he was named professor of historical theology at Drew Seminary in 1897. He was the first alumnus of that institution to be elected to a professorial chair and this was on the nomination of the bishops of the M. E. Church. In 1916 he became Professor of Church History and held that post until his death.

While a student at Drew, Faulkner contributed several important articles to the tenth and two supplementary volumes of McClintock and Strong's notable *Cyclopaedia of Biblical, Theological and Ecclesiastical Literature*. Writing for *The Christian Advocate* (New York), his many contributions were published in every department for forty-seven years. He collaborated with JOHN FLETCHER HURST in the *Short History of the Christian Church* (1893) and wrote large sections of volume two of Hurst's *History of the Christian Church* (1897-1900).

In time Faulkner gained a reputation for his contributions to theological and historical studies. He became well known for his work on the Church Fathers, on WESLEY and the evangelical revival, but his most creative efforts were devoted to Reformation figures, particularly Melancthon and Luther. It was the latter who formed the subject of the Levi P. Stone lectures which he delivered at Princeton Theological Seminary in 1923.

Faulkner lived and worked during a period of profound theological change. Early in his career he was grouped among the theological radicals and there was some opposition to his appointment to Drew because of it. Initially he admired and appropriated much of contemporary German theological scholarship. But by the time the results of the higher criticism began seriously to disturb the church and incite attacks on the historic faith, he was to be found more and more among the unmovable defenders and at his death was regarded as theologically ultra-conservative.

Two great purposes dominated Faulkner's ministry—service to the church and search for truth. He wrote for the scholar and specialist, but also for the churchman and layman. Fact and not supposition was what he dealt in, and he said, "Out of history itself there is beheld the great face of God, and the best apology of Christianity is always the language of facts." His style was plain (almost informal), direct, incisive, epigrammatic, and accurate, and pleased editors and readers alike.

Faulkner is best remembered for the following works: *The Methodists* (1903); *Cyprian: the Churchman* (1906,

1929); *Erasmus: the Scholar* (1907, 1933); *Wesley as Sociologist, Theologian, Churchman* (1918); *On the Value of Church History* (1920); *Modernism and the Christian Faith* (1921); *Crises in the Early Church* (1912, 1922); *Miraculous Birth of Our Lord* (1924); and *Burning Questions in Historic Christianity* (1930). He prepared an extensive article on "Methodism" for *The New International Encyclopedia* (1903), two sections of *A New History of Methodism* (1909), a definitive article on "Justification" for *The International Standard Bible Encyclopedia* (1915), and several addresses for the American Society of Church History which were published in the Society's *Papers*. This work was supplemented by scores of articles and reviews which appeared in various scholarly journals and reviews.

Faulkner died in his home on the Drew campus Sept. 6, 1931.

LAWRENCE O. KLINE

FAYETTEVILLE, ARKANSAS, U.S.A. **Central Church** began in 1832, three years after the town itself was established, with the meeting of some six or seven families in the home of Lodowick Brodie. Thus, "there are few parishes in the state of Arkansas that are older in continuous service than the Fayetteville Church."

The church was, at first, a charge on the Washington circuit of the MISSOURI CONFERENCE; then in succession the Arkansas Conference was established, in 1836; the Fayetteville circuit was designated in 1842; and the Fayetteville church became a Station Charge in 1857. The church survived the split that separated the Northern and Southern groups, and later the struggle between Union and Confederate forces, when the church building was burned.

The first log and frame church building was put up in 1838 and served until about 1863. Then a brick building was erected in 1872. The third building was constructed in 1899 and, with additions, served for more than fifty years. A complete new plant was begun with a new sanctuary in 1953 and finished with an education building in 1961, the total valuation being \$1,250,000.

Central Church supported the establishment of the WESLEY FOUNDATION and student center at the University of Arkansas, and the WESTERN METHODIST ASSEMBLY on Mt. Sequoyah at Fayetteville. It sponsored other churches locally as follows: Parksdale in 1905, Wiggins Memorial in 1941, Trinity in 1959, and Sequoyah in 1966. The church has grown in size and service to a membership in 1970 of 2,114 and an annual budget of more than \$180,000.

Robert E. L. Bearden, "The Romance of Arkansas Methodism," *Flashback*, quarterly publication of the Washington County Historical Society, Vol. VII, No. 2 (March, 1957).

P. C. Fletcher, *Seventy-five Years of Fayetteville Methodism*. Fayetteville: Review Publishing Co., 1907.

DEANE G. CARTER

FAYETTEVILLE, NORTH CAROLINA, U.S.A. Methodism first appeared in Fayetteville and Cumberland County around 1780 through the evangelistic endeavors of HENRY EVANS, a Negro shoemaker from VIRGINIA and a Methodist local preacher. After some years of persecution, during which he had to preach in outlying areas, the town council recognized his good influence on the slaves;

before 1800 he was permitted to put up a crude building to contain his congregation. Increased attendance of white and Negro hearers required an enlarged structure.

Bishop FRANCIS ASBURY first entered Cumberland County in 1783. He visited Fayetteville a number of times beginning in 1788. JAMES JENKINS and NICHOLAS SNETHEN accompanied him on Feb. 6, 1803, and Asbury noted in his *Journal* the existence of "our own meeting house," though he says that they spoke in the "Presbyterian meeting house"—not a church but the "State house"—the building which had served for a time as the North Carolina Capitol (1789-93). Bishop RICHARD WHATCOAT was with Asbury on Jan. 14, 1805, and they preached in the "African meeting house." On Jan. 10, 1806, he and Joseph Crawford reached Fayetteville and stayed with John Lumsden "near the African church," and the next evening Crawford preached to the "Africans."

A small scattering of Quakers who had been meeting in nearby Bladen County were organized into the Bladen Circuit under the SOUTH CAROLINA CONFERENCE of the M. E. Church, and Evans' congregation was added to this circuit when his health began to fail about 1806. In 1808 the Fayetteville work was made a separate charge under the supervision of Moses Matthews as presiding elder. Asbury appointed as the first pastor Thomas Mason, later to become denominational BOOK AGENT (1816-24, 1832-40). On Jan. 7, 1810, Asbury "preached in our enlarged house" in Fayetteville. That year 197 Methodists were reported there, and he appointed as pastor WILLIAM CAPERS, later bishop. A few months later Capers had to preach the funeral of Henry Evans. Capers' success in Fayetteville is indicated by Asbury's judgment on a visit there in February 1811, that "our house is too small: . . . we must enlarge our house."

Just when the Negro and white congregations separated is unknown, but the men named as trustees in Evans' will, which left his meeting house to the M. E. Church, were white men later recorded as members of the congregation that came to be known as the Hay Street Church. A building was erected on Hay Street in 1834. It was replaced with the present structure in 1908, and an annex was added to the educational building in 1920.

Asbury and WILLIAM MCKENDREE attended the South Carolina Conference in Fayetteville in January 1814—the first session held in NORTH CAROLINA. Again in 1845 the conference met in Fayetteville, at which the resolution was adopted to unite the conference with the newly formed M. E. Church, South. In 1850 Fayetteville District was transferred to the NORTH CAROLINA CONFERENCE of the M. E. Church, South. This conference held its annual sessions in Fayetteville in 1866, 1872, 1887, 1901, 1912, 1925, and November 1939—its last session. This conference met again in Fayetteville, at Hay Street, in 1955. The North Carolina Conference of the Central Jurisdiction met in Fayetteville in 1959. The first session of the North Carolina Conference of The United Methodist Church met on the campus of METHODIST COLLEGE near Fayetteville in 1968.

During the middle of the nineteenth century some Methodist missionary work was done in the communities near Fayetteville, but the Civil War wrought havoc throughout this area. Much church property was destroyed during the invasion led by General W. T. Sherman.

At present, in addition to Hay Street, there are some twenty other United Methodist churches in Fayetteville

and its environs, with more than 6,000 members. Hay Street, with 1,474 (1970), is the largest. Both it and the Haymount Church, organized in 1945, have plants valued at over \$500,000. The total value of the Fayetteville United Methodist churches is over \$2,250,000, with parsonages worth in excess of \$480,000. Among the other churches in the area are: Cokesbury, dating from 1830-40; Salem and Bethany, about 1848; Camp Ground, about 1862; Tabor, before 1878; Person Street and Marvin, 1880; Bethabara, 1893-94; Hope Mills, 1902; Calvary, 1904; Gardner's Chapel, 1920; John Wesley, 1923; Johnson Memorial, 1939-40; Dowling's Chapel, 1940; Victory, 1943; Wesley Heights, 1946. Four outstanding missionaries have come from Hay Street Church: Elizabeth Lamb, Seavy Carroll, Linwood Blackburn, and Edward Smith.

Methodist College, founded in 1960, owned and operated by the North Carolina Annual Conference, is located five and one half miles north of Fayetteville; it has over 800 students and property is valued at over \$6,000,000.

F. Asbury, *Journal and Letters*. 1958.

C. Franklin Grill, *Methodism in the Upper Cape Fear Valley*. Author, 1966.

Journal of the North Carolina Conference.

Elizabeth Lamb, *Historical Sketch of Hay Street M. E. Church, South*. 1914.

John A. Oates, *The Story of Fayetteville*. Fayetteville, 1950.

W. M. Wightman, *William Capers*. 1858.

RALPH HARDEE RIVES

Evans Metropolitan A.M.E. Zion Church is named for HENRY EVANS, the remarkably talented Negro local preacher who brought Methodism to Fayetteville and the surrounding region of North Carolina; and its building stands on the site where about 1796 he put up the first church edifice in this area. The location is in Cross Creek on the west side of Cool Spring Street. From a sawmill across the creek Evans carried timber on his shoulders to construct a weatherboarded, unplastered meetinghouse some fifty feet long by thirty feet wide on a lot he had leased for seven years. The power of his preaching was such that the seats set apart for the white people became inadequate for them, and with the cooperation of both races he was enabled to buy the lot and enlarge the building.

Evans bequeathed the property to the M. E. Church in his will, and after his death in 1810, separate white and black services were held in the building. Eventually the congregations separated entirely; the white group built a church on Hay Street in 1834, while the Negroes continued to use the original meetinghouse. When the Hay Street Church celebrated its centennial in 1934, members of Evans Metropolitan Church participated in a pageant, presented in the city's white high school, to portray the common origin of the two churches in the work of Father Henry Evans.

Toward the end of the Civil War JAMES WALKER HOOD was sent into North Carolina following the advancing Union army as a missionary to the Negroes being freed from slavery. He revived the church in Fayetteville and brought it into the A.M.E. Zion connection. After his election as bishop in 1872 he placed his episcopal residence in Fayetteville and attended services at Evans Chapel, as it was then known, whenever his duties permitted.

Three other A.M.E. Zion churches have grown out of

Evans Metropolitan Church: St. John's, Hood's Temple, and Mattocks Memorial.

DAVID H. BRADLEY

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, THE, was an organization which from 1908 until its absorption in 1950 in the NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A., represented the voice of the major Protestant bodies and some Eastern Orthodox Churches in the United States. In 1949 there were twenty-seven constituent bodies in this Federation, which included the larger Methodist bodies. In fact, its first president was Bishop E. R. HENDRIX of the M. E. Church, South. Other Methodist leaders also served as president. The Council had no authority over the churches to limit their own autonomy. The Federal Council superseded the Evangelical Alliance, organized in America in 1867, influenced by S. S. Schmucker's "Appeal to the American Churches" in 1838 for such a union of denominations. Notable among the official personnel of the Federal Council was the long and efficient service of its general secretary, Samuel McCrea Cavert, 1921-50.

Presidents of the Federal Council were as follows: Bishop E. R. Hendrix, 1908-12; Dean Shailer Matthews, 1912-16; FRANK MASON NORTH, 1916-20; Robert E. Speer, 1920-24; S. PARKES CADMAN, 1924-28; Bishop FRANCIS J. MCCONNELL, 1928-32; Albert W. Beavan, 1932-34; Bishop IVAN LEE HOLT, 1934-36; Edgar DeWitt Jones, 1936-38; George A. Buttrick, 1938-40; Dean Luther A. Weigle, 1940-42; Rt. Henry St. George Tucker, 1942-44; Bishop G. BROMLEY OXNAM, 1944-46; Charles P. Taft, 1946-48; Bishop John S. Stamm, 1948-50.

Vergilius Fern, *A Protestant Dictionary*. New York: Philosophical Library, 1951.

J. MARVIN RAST

FEEMAN, HARLAN LUTHER (1873-1957), American M. P. minister and educator, was born Jan. 22, 1873, in Champaign, Ill. He completed his high school work in the Preparatory Department of ADRIAN COLLEGE. He taught school for two years and then earned the B.A. degree from Adrian in 1900. Later he attended Oberlin College and DREW UNIVERSITY.

In 1904 Feeman joined the faculty of Adrian College as head of the Department of History and Economics. He also served as president of Adrian Theological Seminary. In 1911 the Seminary was merged with WESTMINSTER THEOLOGICAL SEMINARY and moved to Westminster, Md. Feeman was Chairman of the Biblical and Practical Theology Department of Westminster Theological Seminary until 1917.

Feeman was president of Adrian College, 1917-40. He was named a delegate to the 1928, 1932, and 1936 M. P. General Conferences, and was present at the ECUMENICAL METHODIST CONFERENCE held in Atlanta in 1931. He represented his church on the joint Hymnal Commission, which produced *The Methodist Hymnal of 1934*.

For eleven years Feeman was secretary of the College Presidents Association of Michigan Church-Related Colleges, and was president of the Association for two years.

His published writings included: *The Kingdom and the Farm*, *The Nurture of Vitality*, *The Story of a Noble Devotion*, and *Francis Asbury's Silver Trumpet*.

Harlan Luther Feeman died Nov. 3, 1957, with burial in Oakwood Cemetery, Adrian, Mich.

Journal of the Pittsburgh Conference, 1958.

FRANK W. STEPHENSON

FELDER'S CAMPGROUND, a camp meeting site with tabernacle and "tents" or cottages, located twelve miles northeast of McComb on Topisaw Creek, Pike County, Miss., is one of the oldest camp meetings in the MISSISSIPPI CONFERENCE, and one of the few at which services are still held annually. The name and location of the campground varied in the early years. Beginning one mile east of what is now Magnolia in 1810 or 1811, it was moved about 1822 to the east bank of the Bogue Chitto River seven miles from McComb. John Felder (1793-1875), a local preacher and native South Carolinian, was converted at the 1811 camp meeting, and moved to a farm on Topisaw Creek in 1839. The campground was established on his place in 1845, and he later deeded the site to the church. Early names for the campground were: Otoposa (the Indian tribe from which Topisaw Creek took its name), Gatlin, and Topisaw. Since 1940 the official name has been Felder's Campground.

During and after the Civil War camp meetings were held at different times near Magnolia, McComb, and Brookhaven. In 1881 the tabernacle and "tents" were rebuilt on Topisaw Creek, and since that time camp meetings have been conducted there every year in August.

The exact number of the descendants of John Felder and others influential in founding and perpetuating Felder's Campground who have entered the ministry is not known, but certainly the figure runs well into two digits.

The Felder Church adjoining the campground, a station since 1951, is one of the strongest rural congregations in the Mississippi Conference.

J. B. Cain, *Tents and Tabernacles, Methodist Camp Meetings in the Mississippi Conference*. N.d., n. p. ALBEA GODBOLD

FELLOWS, STEPHEN NORRIS (1830-1908), American minister, educator and historian, was born on May 30, 1830, in North Sandwich, N. H., but he grew up in Dixon, Ill. He was graduated from Indiana Asbury University (DEPAUW) with a B.A. in 1854, and was professor of mathematics and natural science at CORNELL COLLEGE, 1854-1860. He gave strength to the life of this young college. He joined the UPPER IOWA CONFERENCE of the M. E. Church in 1856 and served charges from 1860-67 at Dyersville, Tipton, Lyons, Manchester, Waterloo, Marshalltown, Toledo, Fayette and Grundy Center. In 1867 he was elected professor of didactics at the State University of Iowa, remaining for twenty years. Fellows was a delegate to the ECUMENICAL METHODIST CONFERENCE in 1891.

He was president of the Iowa State Temperance Alliance and president of the Iowa Anti-Saloon League. He worked in the interest of the Sac and Fox Indians in Iowa and procured federal support for a school for the Indian reservation.

Fellows devoted much time and study to Iowa Methodist history. He was president of the Upper Iowa Conference Historical Society, and in 1907 published *History of the Upper Iowa Conference 1856-1906*, the fullest account of this conference ever written. He also did historical studies on Cornell College, and published an essay on the

decade 1853-1863 in the fiftieth anniversary book. Cornell College awarded him an honorary D.D. in 1871. He died in Iowa City on June 2, 1908.

S. N. Fellows, *Upper Iowa Conference*. 1907.
Minutes of the Upper Iowa Conference, 1856-1908.

LOUIS A. HASELMAYER

FELLOWSHIP OF THE KINGDOM is an informal but important movement embracing the majority of ministers in the Methodist Church in Great Britain. It began in the period of the First World War and was formally launched in 1919. The dual concern of the members was to explore together more fully the riches of our Christian inheritance (Quest) and to unite in new evangelistic ventures (Crusade). The Fellowship's main continuing activities are local groups throughout British Methodism, studying at each session a specially planned paper or questionnaire, a quarterly *Bulletin* of news and views, and an annual conference at Swanwick in Derbyshire. The total membership is approximately 3,000, which includes 2,500 ministers in Great Britain, 400 overseas, and 100 students in ministerial training colleges.

DAVID FRANCIS

FELLOWSHIP OF UNITED METHODIST MUSICIANS.
 (See MUSICIANS, FELLOWSHIP OF UNITED METHODIST.)

FENG YU-HSIANG (1880-1948), the "Christian General," was born in Anhui province, CHINA. After schooling in the Peiyang Military School, he entered the army in 1898 and served in it during the imperial, the warlord and the Nationalist periods. As military ruler (warlord) of Shensi and Honan in 1921-22, he gave an excellent administration. In 1925, *The North China Herald* said of him, "His army is unquestionably the best disciplined and best behaved in China." In national politics, however, he was vacillating and unpredictable. After the Nationalist regime began, he was several times a member of the Kuomintang and as many times expelled from it. In 1948, on a visit to Russia, he was killed in a fire of mysterious origin on a ship in the Black Sea.

He was converted and joined the Methodist Church in 1913, and especially in the '20's was eager to evangelize all the troops under his command. Missionary George Davis and a group of Christian workers visited his camp in 1923 and held special meetings for the soldiers. Davis reports that at the end 3,719 men were baptized and taken into the church. Such mass baptisms occurred several times, leading *Time* magazine in its obituary of him to suggest that he baptized his troops with a garden hose!

In 1926 he married Li Te-ch'uan, a YWCA secretary who has stayed on in China and is now an official in the Communist government.

After 1927, he never had the free hand he enjoyed in the warlord days, but in those days his administration was marked by an emphasis on universal education, on raising the living conditions of women, and on the development of China's resources.

International Who's Who, 1945-46.

W. N. Lacy, *China*, 1948.

Webster's Biographical Dictionary, 1960. FRANCIS P. JONES

FERENS, THOMAS ROBINSON (1847-1930), British Wesleyan Methodist industrialist, was born at New Shildon, County Durham, on May 4, 1847, but moved to HULL, Yorkshire, early in his life and became a leading citizen. He made many gifts to the city, and the foundation of the University College of Hull was largely due to his munificence. From 1906-18 he was Liberal M.P. for East Hull, and in 1912 was made a privy councillor. A keen temperance and Sunday school worker, he was for many years a member of the CONFERENCE, and served as treasurer of the HOME MISSION DEPARTMENT and the WESLEY DEACONESS Institute. The endowment of a chair at Wesley College, Leeds (see Theological Colleges), and many large gifts to Methodist schools showed his lifelong interest in education. He died on May 9, 1930.

H. MORLEY RATTENBURY

FERGUSON, GEORGE (1786-1851), Canadian minister, was born in Caraloon, Londonderry County, Ireland, April 1, 1786. At an early age he was virtually deserted by his family. He enlisted in 1809. As many other soldiers, he was converted and, when his duties permitted, preached to Methodist congregations in England and Ireland.

In 1812, Ferguson came to America with the army and took part in the campaigns of the War of 1812-14. Meanwhile, he developed new Methodist contacts, especially with HENRY RYAN, who induced him to resume preaching. Fortunately, in 1816, Ferguson was discharged from the army and in the same year was taken on trial by the GENESEE CONFERENCE.

From 1816 until he became fully superannuated in 1843, he labored unremittently and sacrificially at his task. He deserves to be remembered as one who epitomized the characteristic qualities of the early Canadian itinerancy. Always poor and burdened with heavy responsibilities, he sought to improve his mind, and thus to become a more useful minister. His preaching was characterized by great simplicity and enthusiasm, and he was careful to nurture the spiritual and moral growth of the societies under his care. The essence of his message was the attainment of holiness and the avoidance of worldly extremes. His journal ends: "I am much humbled in retracing God's mercy and grace to me, an unworthy worm."

Ferguson died in peace in Trafalgar township, Canada West, Jan. 1, 1851.

J. Carroll, *Case and His Cotemporaries*. 1867-77.

Journal of the Rev. George Ferguson, ms. copy, United Church Archives.

G. S. FRENCH

FERGUSON, J. K. (1901-), E.U.B. minister in SIERRA LEONE, West Africa, was born March 8, 1901. He married Sarah Elizabeth Cole on Nov. 29, 1928. She died April 23, 1967.

Mr. Ferguson received his first license from the Sierra Leone Conference, CHURCH OF THE UNITED BRETHREN IN CHRIST, in January, 1923, and was ordained by the same conference, Jan. 13, 1929.

He has served pastorates in Roruks, Yonibana, and Moyamba, covering more than forty years. Part of this time he served as district superintendent and senior conference superintendent. Since 1955, he has been the conference treasurer.

JOHN H. NESS, JR.

FERGUSON, JOHN CALVIN (1866-1945), China missionary, scholar and statesman, was born in Ontario. He studied in BOSTON UNIVERSITY, where he received his B.A. degree in 1886, Ph.D. in 1902, and LL.D. in 1939. The UNIVERSITY OF SOUTHERN CALIFORNIA also granted him an LL.D.

He went to CHINA under the Methodist Missionary Society in 1887, and at the age of twenty-two was appointed by Bishop FOWLER to be president of non-existent Nanking University. He was able to begin classes in his own residence the following year, and by 1897 when he resigned, a modern university had come into being.

By this time Ferguson's administrative talents had become known, and he was called to organize and develop Nanyang University in Shanghai, an institution which has since achieved a notable career under the name of Chiao'ung University. In 1902, he left the academic world to enter political life, and became the trusted advisor of the Imperial government, then after 1915 of the Peking government in the warlord days, and after 1927 of CHIANG KAI-SHEK and the Nanking government. He headed the Red Cross in China, and raised nearly a million dollars for famine relief in 1910-11. The Chinese government sent him to Washington at least seven times as its representative. He managed a Chinese daily the *Sing Wan Pao*, for thirty years (1899-1929), and was the editor, first of the *Journal of the Royal Asiatic Society* (1902-11) and then of *The China Journal of Science and Art* (1923-30). His talents were also recognized at home, and he was a member of the board of trustees of Boston University from 1918.

His special field of interest was Chinese art. He gathered an immensely valuable collection, which he gave to the University of Nanking in 1936. Most of his writings are in this field and include: *Outlines of Chinese Art; Chinese Mythology; Chinese Paintings; Survey of Chinese Art; Catalogue of Recorded Paintings* (in Chinese); *Porcelains of Successive Dynasties; Catalogue of Recorded Bronze*.

In 1945, he died in Clifton Springs, N. Y., twenty-six months after repatriation from a Japanese internment camp in Peking.

W. N. Lacy, *China*, 1948.

MacGillivray, *Century of Protestant Missions in China*. Shanghai, 1907.

Who Was Who in America.

FRANCIS P. JONES

FERNANDEZ, SARA ESTELLE (1909-1972), American missionary to CUBA and COSTA RICA, was born in Tampa, Fla., Jan. 10, 1909. She attended WESLEYAN COLLEGE, Macon, Ga., 1927-29 and went to Cuba as contract teacher in COLEGIO PINSON, 1929. Returning to the States, she completed her education at George Peabody College and SCARBITT COLLEGE, Nashville, Tenn.

After serving for several years in kindergarten work under the M. E. South Board of Missions, she returned to Cuba, 1940-63. The Board of Missions would not permit her return to Cuba for health reasons, and she accepted appointment in pastoral work in Hatillo, Costa Rica.

Her work in Cuba was of a very unique nature. Appointed to only one congregation, in Omaja, Oriente, when she left that land she was serving twenty-two different congregations, and was the last of all the American mis-

sionaries to leave Cuba. Having had training as a nurse, she organized a clinic for the poor and when medical aid was unavailable locally she would take her patients forty miles away to Holguin. When and if revolution in Cuba made automobile travel impossible, she would ride horseback this distance by back roads to get medicines.

She died in Miami, Fla., in May 1972.

GARFIELD EVANS

FERNANDO PO is a small island, twenty miles off the Cameroon coast in central west Africa. It is rugged and mountainous, the highest peak reaching 9,500 feet. It has an area of 800 square miles and population of 47,000, consisting of the indigenous Bubi, the Fernandinos, descendants of liberated slaves, and many immigrants from the mainland, chiefly Ibo, but also Efik and people from Rio Muni.

Fernando Po's first contact with European influence came with a Portuguese explorer. Portugal ceded it to Spain in 1778, and the British had control from 1827 to 1844. Spain held sovereignty from 1844 to 1968, administering it with several nearby smaller islands and the mainland enclave, Rio Muni, directly south of Cameroon, which now form the independent republic of Equatorial Guinea.

In 1870, Primitive Methodist British seamen discovered a leaderless Protestant community of 200. A British Baptist missionary, Alfred Saker, had been forced to leave in 1858 because of Catholic government pressure. British Methodism took charge and has maintained the Protestant foothold. Governmental restrictions circumscribe the work, but a strong element is established. In 1968 the circuit had 500 members, conducted several preaching places, and is part of the Calabar District of the Methodist Church, NIGERIA.

G. Bell, *Our Fernandian Field*. London: Primitive Methodist Missionary Society, n.d.

N. Boocock, *Our Fernandian Missions*. London, W. A. Hammond, n.d.

C. Fernandez, *Misiones y misioneros en la Guinea Espanola*, 1883-1912. Madrid: Cocusa, 1962.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921.

H. Roe, *Fernando Po Mission*. London: Stock, 1882.

ARTHUR BRUCE MOSS

FERNLEY-HARTLEY LECTURE is delivered at the British Methodist Conference each July, the lecturer being selected by the trustees. The present foundation combines the former Fernley and Hartley Lecture Trusts. John D. Fernley, a Wesleyan Methodist businessman in Manchester, founded his lecture in 1869, with the design that a theological lecture should be delivered by a student who had so far had no chance of making his work public. Sir WILLIAM P. HARTLEY, Primitive Methodist, founded his lecture in 1896, and was concerned with either sociological or theological questions. The two trusts were combined at the time of Methodist Union. Outstanding Fernley Lectures include: *The Person of Christ*, W. B. POPE; *The Spiritual Principle of the Atonement*, J. SCOTT LIDGETT; and *The Christian Conscience*, W. T. DAVISON. Leading Hartley Lectures include WILLIAM YOUNGER'S *International Value of Christian Ethics* and E. W. SMITH'S *Golden Stool*. Among Fernley-Hartley Lectures, R. NEWTON FLEW'S *Jesus and His Church*; and *The Atonement in*

New Testament Teaching, by VINCENT TAYLOR, would be accounted the most valuable.

FRANK H. CUMBERS

FERREIRA, ALVARO DE MORAS (1878-1942), Brazilian lay preacher, was born on Jan. 28, 1878, on the São Lourenço plantation, Cantagalo, state of RIO DE JANEIRO. In 1903 he married Elvira Ribeiro, by whom he had fourteen children. He was converted in 1904 and baptized in December of that year by John M. Kyle in the Presbyterian Church of Nova Friburgo.

In April, 1929, after moving with his family to JUIZ DE FORA, state of Minas Gerais, he transferred to the Methodist Church, working faithfully until moving to his plantation in Ourinhos in the interior of the state of SÃO PAULO. For two years (1930-32), for reasons not given, he became inactive and very cool toward the church. But in May, 1933, during a revival held by George Ridout of the United States, Ferreira had a new and glorious spiritual experience of God's grace and love. He decided to dedicate himself, body and soul, to the Lord's work, turning over his earthly business interests to his oldest son. He accepted responsibilities in the local church at Ourinhos, became superintendent of the Sunday school, president of the board of stewards, and occupied the pulpit. He was called on frequently to hold services in other churches.

Ferreira often had Catholic priests as guests in his plantation home. One such, Giacomo Milazzo, was invited to share in family worship after the evening meal. He did so and became deeply interested in the evangelical faith, abandoned the priesthood, and later became a Methodist preacher.

In September, 1942, Ferreira was called to Londrina, state of Paraná, to help solve a serious problem that had arisen in the Methodist church there. On his return, he became very ill, and died at his plantation on Sept. 12, 1942.

JENNY MORAES FERREIRA DE SÁ

FERRER, CORNELIO M. (1908-), bishop of the United Methodist Church in the PHILIPPINES, was born Sept. 16, 1908, in Lingayen, Penguasinan, Philippines. He was educated at Union College, MANILA (B.A., 1937), and DREW UNIVERSITY (M.A., 1948), and Union Theological Seminary, Philippines (B.D., 1951). He married Emilia V. Rosario.

Ferrer began his career as a rural pastor in 1930. He served as district superintendent, 1940-46, and was a delegate to GENERAL CONFERENCE in 1946. He was Dean of Instruction and Professor of Sociology at Dagupan Memorial College, Philippines, 1948-50, and following that time served as director of the Department of Rural Life and Community Development, Philippine Federation of Christian Churches, and executive director of the Commission on Social Welfare and Social Education, National Council of Churches in the Philippines, 1960-68. He was also correspondent of *The Christian Century* in the Philippines, and executive editor of the *Philippine Christian Advocate*.

During the early years of technical assistance, he was consultant to the International Cooperation Administration, Philippines; helped to found the Philippine Sociological Society; a member of the Philippine National Social



CORNELIO FERRER

Science Council; taught on the faculty of Union Theological Seminary, 1957-61; received the Golden Award of that institution as its most distinguished alumnus in rural life and public welfare, 1961; and received the Certificate of Recognition for Distinguished Service from the Agricultural Missions, Inc., in recognition of thirty-three years of Christian leadership in rural life movement of the Philippines.

Ferrer became a member of the WORLD METHODIST COUNCIL in 1956. He was also a member of the Board of Missions, Philippine Central Conference; the Board of Trustees, Mary Johnston Hospital, Manila, 1950-53; Board of Directors of the Economic Security Division, Philippine Youth Welfare Coordinating Council since 1962; chief of Protestant Chaplains during the Tenth World Boy Scout Jamboree in the Philippines in 1959, and received a Certificate of Merit from President Carlos P. Garcia of the Philippines for his work then.

He is considered an authority on the history and development of rural church work in both the Philippines and the United States.

The Philippine Central Conference elected him bishop on Nov. 28, 1968, and he was assigned to the Manila Area.

N. B. H.

FERRERI, CARLO MARIA (1878-1942), an Italian Methodist leader, was born in Milan, ITALY, on Sept. 26, 1878. He was the son of a ministerial family, and began to study at the age of eighteen for the ministry. However, his first Christian service was with the Young Men's Christian Association. As National Secretary (1902-09) he had wide ecumenical, administrative, linguistic and travel experiences in the best years of the movement. In 1909 he joined the ministry of the Methodist Episcopal Church in Italy, and until 1914 directed their publishing house, "La Speranza." Appointed superintendent of the Southern District in 1914, he served also as a military chaplain. Pastor at Rome (1920-22), he then was superintendent of the Central District. When the single Italy District was created in 1926, he became the first Superintendent, and remained directing the work until his death. These were



CARLO MARIA FERRERI

years of exceptional difficulty due to Fascism, the withdrawal of the British Foreign Missionary work from the Italian field, and then the second World War. After 1936 the Chiesa Metodista Episcopale d'Italia had to begin to organize itself in complete independence. The new church elected him as its superintendent, but he died following a street accident on Sept. 22, 1942. He is remembered for his courage and undaunted leadership, and for high qualities of heart and mind.

ALFREDO SCORSONELLI

FERRUM JUNIOR COLLEGE, Ferrum, Virginia, was founded in 1913 by the Woman's Missionary Society and the Board of Missions of the VIRGINIA ANNUAL CONFERENCE to serve as an elementary and high school for southwestern VIRGINIA. As public educational facilities became available, the elementary division was closed, and in 1955 the high school department was discontinued, so that the educational program could be concentrated in the junior college work started in 1928.

In 1953 the college enrolled 118 students; 10 years later the enrollment exceeded 1,000. The institution continues its emphasis on the missionary aspect of its work and provides educational opportunities through a comprehensive program of financial aid including self-help. The governing board has forty-three members, nominated by the Board of Education, Board of Missions, and Women's Society of Christian Service of the Virginia Annual Conference and by the board itself. Nominations are approved by the Virginia Conference.

JOHN E. GROSS

FETTER LANE SOCIETY. The religious society founded by JOHN WESLEY and PETER BÖHLER in the London home of JAMES HUTTON, May 1, 1738, which later moved to Fetter Lane. After Wesley's withdrawal to the **FOUNDERY**, this became Moravian. (See LONDON, **Fetter Lane**.)

FRANK BAKER

FEW, IGNATIUS ALPHONSO (1791-1845), American scholar, lawyer, church leader and first president of Emory College (now EMORY UNIVERSITY) in GEORGIA, was born at Columbia County, Ga., in April, 1791. His father was a soldier in the Revolutionary War and at its close became judge and senator in Congress, and was a delegate to the convention which framed the Constitution of the United States. Ignatius Few was educated at Bergen, N. J., Princeton, and in New York. Then returning to Georgia he studied law. When the War of 1812 broke out, he was appointed colonel of a regiment; subsequently he engaged in the practice of law, but was attacked with a severe hemorrhage of the lungs. In 1827 he was converted and joined the M. E. Church. Feeling called to preach, he entered the SOUTH CAROLINA CONFERENCE in 1828 and filled appointments there for two years, when he transferred to Georgia. In a short time he was superannuated, but became greatly interested in projecting a college for the Methodists of his state, to offset somewhat the appeal of the RANDOLPH-MACON COLLEGE president in VIRGINIA who was soliciting support for his institution.

Few gathered support for his idea of a Georgia college. He obtained a charter and the consent of the Conference, and a college town was laid out in the woods near Covington and named Oxford, for the university of the founder of Methodism. The college was named for Bishop JOHN EMORY.

Few served as the first president of Emory College, giving way in 1840 to AUGUSTUS BALDWIN LONGSTREET. Few was a member of the GENERAL CONFERENCE of 1840 and sponsored a resolution which was passed by a large majority holding that in a church trial it was "inexpedient and unjustifiable for any preacher . . . to permit colored persons to give testimony against white persons, in any State where they are denied that privilege in trials at law" (*History of American Methodism*, Vol. III, p. 18). Few does not seem to have been a member of the 1844 General Conference, which divided the Church, but his last public act was drawing up a report on the division of the M. E. Church which had just taken place, and this report was adopted by the GEORGIA CONFERENCE in 1845. The excitement connected with his work brought on a severe hemorrhage from which he never fully recovered. He died at Athens, Ga., on Nov. 21, 1845.

Ignatius Few was a man of brilliant intellect, extensive culture and deep piety and is remembered gratefully in the traditions of the college which he founded.

Atlanta Journal, March 27, 1967.

E. S. Bucke, *History of American Methodism*. 1964.

T. H. English, *Emory University*. 1966.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

FEW, WILLIAM PRESTON (1867-1940), American educator, was born at Sandy Flat, S. C., on Dec. 29, 1867 and died at Durham, N. C., on Oct. 16, 1940. On Aug. 17, 1911 he was married to Miss Mary Reamey Thomas of Martinsville, Va. Five sons were born into this home.

Few graduated from WOFFORD COLLEGE in 1889. After several years of preparatory teaching in SOUTH CAROLINA, he entered Harvard University and was awarded the Ph.D. degree in 1896.

Few was a professor at Trinity College (now DUKE UNIVERSITY), 1896-1940, holding the following positions: professor of English, 1896-1910; dean, 1902-1910; presi-



W. P. FEW

dent of Trinity College, 1910-1924; president of Duke University, 1924-1940.

At Trinity College and Duke University Few upheld high academic standards and championed academic freedom. He was the author of the Charter of Academic Freedom adopted by the Board of Trustees in 1903. He believed in the union of religion and education, holding as he said, that religion and education were "not two but one and inseparable: religion that comprehends the whole of life, and education that seeks to liberate all the powers and develop all the capacities of our human nature."

Few guided the transformation of Trinity College, a small southern college, into Duke University, an international university. From 1924 to 1940, Few brought together the forces loyal to a comparatively small church school, and the men and agencies necessary for the proper support and functioning of a university devoted to the search for the truth both in the spiritual and in the intellectual realm.

Few was a loyal Methodist, a delegate to the GENERAL CONFERENCES (MES) from 1914 to 1940, and a member of the Board of Lay Activities and of the Sunday School Board. He served on the Unification Commission that prepared the PLAN OF UNION of the three branches of American Methodism in 1939. He was for many years the lay leader of the NORTH CAROLINA CONFERENCE.

PAUL N. GARBER

FIELD BIBLE is a Bible printed by John Field of London. In 1766 JOHN WESLEY acquired a pocket-size (24 mo) Field Bible dated 1653 and is said to have used it when preaching in the open air. In 1788 he gave it to HENRY MOORE, who bequeathed it to "the President for the time being." Since then (1844) it has been the insignia of office of the president of the British Methodist Conference, to whom it is handed by the retiring president at the opening session of the Conference.

In his *Journal* for Sept. 8, 1782, Wesley notes, not quite accurately, how one may "distinguish a genuine small Field's Bible from a spurious one." The genuine, he says, reads, "Ye *can* serve God and Mammon." In the Bible itself a flyleaf notation in Wesley's hand gives the correct information, that it is the word "God" rather than "not" which Field has omitted.

Proceedings of Wesley Historical Society, xiii, 121; xxiv, 13, 126; xxv, 15, 46.

J. C. BOWMER

FIELD PREACHING. (See **PREACHING AND ITS IMPORT**; also **WESLEY, JOHN**; and **WHITEFIELD, GEORGE**.)

FIELDBRAVE, JOSEPH (c.1825-1868) and **ISAAC** (1848-c.1908), father and son, were early Indian ministers in the M. E. Church, NORTH INDIA CONFERENCE. Joseph was born in Sardhana, and during the Sepoy Rebellion he was employed in the police force. Earlier he had worked with another mission which had been discontinued. WILLIAM BUTLER employed him and appointed him assistant to JAMES L. HUMPHREY at Bareilly. Joseph Fieldbrave and Humphrey engaged frequently in street preaching. He died on July 20, 1868 at LUCKNOW, the first death among Indian ministers of the North India Conference. His associates described him as a powerful preacher, a man of child-like simplicity and love, always ready and one who loved to preach.

Isaac was the first son of a Methodist preacher to join the ministry. Born in Delhi in 1848, he was nine years old when his father joined the Methodists. He was admitted to the North India Annual Conference on trial in 1874, and served as pastor successively in Lucknow, Moradabad, and Kanpur. He wrote many hymns, some translations from English and some originals, some on the pattern of Western hymns, some on the order of Moslem *ghazals*, some like Hindu *bhajans*. In the *Git-ki-kitab* (Urdu-Hindi hymnbook), there are more hymns written or translated by Isaac Fieldbrave than by any other person. Of him it was said, "His language was choice; his style pleasing, his voice musical, and his numerous illustrations well-chosen." In 1888 Isaac transferred to the American Presbyterian Mission to promote their Christian literature program. In 1881 he was elected as the first Indian member of the CENTRAL CONFERENCE OF SOUTHERN ASIA.

B. H. Badley, *Unpublished Biographies of Indian Preachers*. J. L. Humphrey, *Twenty-one Years in India*. pp. 106-7. N. Y.: Eaton & Mains, 1905.

Minutes of the India Mission Conference, 1869, p. 52.

J. WASKOM PICKETT

FIFER, ORIENT WESLEY (1868-1947), American preacher and editor, was born May 4, 1868 in Mendon, Ill. Later he moved with his family to LINCOLN, Neb., where he became a railroad clerk and a newspaper reporter. He was graduated from the University of Nebraska and attended GARRETT BIBLICAL INSTITUTE. After a term as Superintendent of the Indianapolis District of the INDIANA CONFERENCE and thirty-six years in pastorates, he was made editor of the *Western Christian Advocate* at CINCINNATI, 1932-40. He was a delegate to several GENERAL CONFERENCES, first in 1912, and was the chairman of the

powerful Committee on Episcopacy more than once. He died on Sept. 18, 1947 at the Methodist Hospital in INDIANAPOLIS.

C. F. Price, *Who's Who in American Methodism*. 1916.

ROBERT S. CHAFEE



THEOLOGICAL SCHOOL CHAPEL, SUVA

FIJI. The colony of Fiji in reality has something like 500 islands situated in the southwestern Pacific Ocean about 1,960 miles from SYDNEY, AUSTRALIA. Viti Levu with 4,109 square miles, and Vanua Levu with 2,242 square miles are the largest of the islands. Rotuma, eighteen square miles and about 400 miles to the north, is a dependency of Fiji.

In 1874 the Fijian chiefs offered to cede their land to the British, and Fiji was proclaimed a possession and dependency of the British Crown. When Indians came in to work the sugar plantations, this led to important social and economic changes. During the Second World War, these islands were of importance as air and naval stations between the U.S.A. and Hawaii to Australia and NEW ZEALAND.

Australian Methodism has long considered Fiji an important part of its overseas missions. In 1835 pioneer missionaries, WILLIAM CROSS and DAVID CARGILL, then working in TONGA under the British METHODIST MISSIONARY SOCIETY, went across to take the Christian message to the people of Fiji. They were helped by several Fijian Christians living in Tonga, one of whom returned to Fiji with them. Three years later Cross and Cargill were joined by JOHN HUNT, and through the work and witness of these men the church in Fiji was established.

Responsibility for the work in Fiji was accepted by the Australasian Wesleyan Methodist Connexion when it was established in 1854, and this continued until July 11, 1964, when the independent Fijian Conference was inaugurated under the leadership of Setareki Tuilovoni. This is an autonomous conference within the Methodist Church of Australasia and has combined the Fijian and Indian work which was previously entirely separated.

The Christian Gospel brought to an end many of the cruel customs of Fijian life and today we find a Christian community in almost every village of Fiji. The church has many well-trained Fijian ministers and is a real force in Fijian life. As early as 1875 this young church sent its

first missionary teachers to help establish the church in NEW GUINEA. Eight of the first nine volunteers to go to New Guinea died there.

Between 1879 and 1919, by agreement with the British Government, indentured laborers were brought into the Colony to work on the sugar plantations. The number of laborers brought in under this system, together with a large number of Indian migrants, has meant that today Indians outnumber Fijians. In 1879 missionary work was begun among the Indian community by Miss Hannah Dudley, and today there is a strong Indian church with good indigenous leadership.

There have been many instances of racial tension in the colony during recent years, and the Christian church is conscious of her responsibility for reconciliation of the two communities. The amalgamation of Fijian and Indian work in the new Fijian Conference is helping the two communities to think and act together.

Teacher training and indeed almost all educational work in Fiji was pioneered by the Methodist Church, but control was taken over by the Government around 1946. The church still maintains and administers many good integrated primary and secondary schools.

Institutions include: Ba Hospital for Indian Women, a small hut good hospital with a training school for nurses on the western side of the island of Viti Levu; Davuilevu Theological Institution for the training of ministers, mainly Fijian, although several Indian ministers began their training here; Dilkusha Girls' Home established during the influenza epidemic in 1919 has been a real home for many orphaned and deserted Indian girls; and Navuso Agricultural College, which was commenced in 1924 and is now the largest of its kind in the South Pacific. It provides a four-year course for some 250 students from many South Pacific countries as well as Fiji. The advanced course is fully financed by funds from Britain.

G. C. Henderson, *Journal of Thomas Williams, Missionary in Fiji, 1840-1853*. Sydney: Angus and Robertson, 1931.

MRS. ALLEN LOY

FINCH, SUPERIAN B. (d. 1945), was a highly respected Indian minister, versatile and effective in service, humble in spirit and much loved by members and colleagues. Of his early life nothing is known except that God lifted him from the lowest level of society and gave him the high honor of being a Methodist minister.

He was a student in the Lodhipur Boys' School, and after completing the seventh or eight grade, he was employed to teach there. He obtained a local preacher's license; and after finishing the course of study, he was appointed preacher-in-charge of the Faridpur Circuit in the BAREILLY District. He served as pastor in three central churches and then as superintendent of two districts, Hardoi in North India and Rae Bareli in LUCKNOW. Then he went to the pastorate of the Lucknow Central Church.

Despite his limited education, he served effectively the exacting membership of that church, with many university graduates and students from two colleges. One son, a man of high academic qualifications with degrees from schools in INDIA and America, is principal of the Baldwin Boys High School in Bangalore.

Kaukab-i-Hind, various issues.

Minutes of the North India and Lucknow Conferences.

J. WASKOM PICKETT

FINDLAY, GEORGE GILLANDERS (1849-1919), British Methodist scholar, was born at Welshpool on Jan. 3, 1849. He was a pupil at Wesley College, SHEFFIELD, 1865-67; he entered the Wesleyan ministry in 1870, serving as assistant tutor at Headingley College, Leeds, 1870-74. (See THEOLOGICAL COLLEGES.) He became classical tutor at Richmond in 1874, moving from there to Headingley College as New Testament tutor in 1881. He wrote widely on biblical subjects. Notable were: *The Books of the Prophets in their Historical Succession* (1896-1907) and *The Things Above* (1902). The missionary study to which he had devoted his final years was completed by W. W. HOLDSWORTH as the five-volume *History of the Wesleyan Methodist Missionary Society* (1921-24). He died on Nov. 2, 1919.

FRANK H. CUMBERS

FINDLAY, JAMES ALEXANDER (1880-1961), British Methodist, son of G. G. FINDLEY, was born at Richmond College, Surrey, in 1880 (see THEOLOGICAL COLLEGES). He graduated from Magdalene College, Cambridge, entering the Wesleyan ministry in 1903. He was assistant tutor at Handsworth College, 1904-07. After serving in several circuits he became New Testament tutor at Didsbury College in 1930. His FERNLEY-HARTLEY LECTURE, *Jesus and His Parables*, was published in 1950. He received the honorary degree of D.D. from St. Andrews University. He died in Manchester on Oct. 11, 1961.

FRANK CUMBERS

FINDLAY, OHIO, U.S.A. First Church, one of the largest churches in Ohio, dates its origin from the early 1820's when ADAM POE, then the pastor in Delaware, Ohio, visited Findlay and preached and helped develop plans for the church. When the congregation organized, a parsonage was built first, and services were conducted in it until the church was erected a few years later. The present edifice which stands in the midst of downtown Findlay, is the fourth structure to serve the local congregation. The third was destroyed by fire in 1901, and the present building which replaced it was greatly enlarged in the 1950's in a \$400,000 expansion campaign.

This church has the distinction of acting as home church for Brand Whitlock, American ambassador to BELGIUM during the First World War; and of Norman Vincent Peale, noted New York minister. E. D. Whitlock and Charles C. Peale, fathers of these men, were pastors of the Findlay Church during the past century. F. Bringle McIntosh, pastor for a time, later became president of OHIO NORTHERN UNIVERSITY at Ada, Ohio. ALBERT EDWIN DAY spent his early days in Findlay, and came back to give the 100th anniversary sermon in the early 1930's. The church currently has a membership of 2,219.

E. LOWELL HEMINGER

FINGER, HOMER ELLIS, JR. (1916-), American bishop, was born at Ripley, Miss., Oct. 8, 1916, the son of Homer Ellis and Bertha (Rogers) Finger. He was licensed to preach in 1938, and admitted on trial to the NORTH MISSISSIPPI CONFERENCE, in 1941, being ordained an ELDER in 1943. He attended MILLSAPS COLLEGE (A.B., 1937) and Yale Divinity School (B.D., 1941). He also holds a number of honorary degrees. He married Mamie



H. ELLIS FINGER

Lee Ratliff of Sherard, Miss., on Oct. 6, 1942, and they have three children.

His appointments have been: Coldwater, Miss., 1941-43; Chaplain, USNR, 1943-46; pastor, Oxford-University Methodist Church, Oxford, Miss., 1946-52; president of Millsaps College, 1952-64. He served on the Executive Council of Commission on Colleges, Southern Association of Schools and Colleges, 1960-62; and the Executive Committee of the Independent Colleges Fund of America, Inc.; when president of Millsaps was elected president of the Mississippi Association of Colleges, and of the Board of Directors of the Jackson, Miss. Chamber of Commerce. He was a member Andrew Jackson Council, Boy Scouts of America; Rotary Club; elected member of the General Board of Education of The Methodist Church, 1956; UNIVERSITY SENATE of the Church in 1960; member of the Southeastern Jurisdictional Council; delegate to GENERAL CONFERENCE of The Methodist Church, 1952, 1956, 1960, 1964, being the leader of his delegation in 1960, and 1964. He was a delegate to the WORLD METHODIST CONFERENCE in 1951, 1956, 1961, and a member of the World Methodist Council beginning in 1961.

At the JURISDICTIONAL CONFERENCE held at LAKE JUNALUSKA in 1964, he was elected bishop and was assigned to the NASHVILLE area, where he supervises the MEMPHIS and TENNESSEE CONFERENCES.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

N. B. H.

FINLAND. The Republic of Finland was for six hundred years a part of the kingdom of Sweden-Finland, and many towns still have alternate Swedish names. In 1809 it became a grand duchy incorporated in the Russian Empire, then in 1917 an independent state with 4,700,000 in-

habitants in 1965, including 330,000 Swedish-speaking citizens. The Lutheran State Church dominates the religious life, and most of the nineteenth-century revivals stayed within that church. Several free churches are represented today, but are numerically not so strong. Their influence, however, has been noteworthy.

The first Methodist in Finland, so far as is known, was Miss Maria Charlotta Hyden in TAMPERE. She had been a member of George Scott's Methodist congregation in STOCKHOLM (see SWEDEN) about 1840. But the cradle of Finnish Methodism—as for the other Scandinavian countries—was the BETHEL SHIP, "John Wesley," in New York harbor. In it seamen and immigrants were converted and, returning to their homeland, brought with them the evangel about a personal Savior. Gustaf and Wilhelm Bärmlund from Kristiina (Kristinestad) gathered a group of friends in an early Methodist society, gave their own house to be the first Methodist chapel in Finland, and asked both America and Sweden for ordained Methodist ministers. This was in the 1860's.

A Swedish local preacher, Karl J. Lindborg (1854-1926), went on his personal initiative in 1880 to western Finland and preached in Vaasa, Kakkola (Gamla Karleby), and several other places. He published a church magazine, and then was called before the Archbishop's Council in Turku (Åbo) and denied the right to preach. In 1883 Gustaf Wagnsson (1857-1929) got the first formal appointment in the Sweden Conference: "Finland, Gustaf Wagnsson, one to be supplied."

Wagnsson worked in many places and organized several congregations. In 1884 B. A. CARLSON was sent to the capital, HELSINKI. There he worked for several years, formed a society, started the Methodist magazine, *Nya Budbäraren* (New Messenger), traveled in many parts, even to St. Petersburg (now Leningrad), RUSSIA.

Another Swede, Gustav A. Hiden (1863- ?), tried to learn Finnish in order to reach the vast majority of the people. In Pori (Björneborg) he met JONAS WILHELM HÄGGMAN, a chemist, who became the recognized leader of Finnish-speaking Methodism. Hiden, however, started the Finnish Methodist periodical *Rauhan Sanomia* (The Message of Peace), and a Sunday school periodical, *Lasten Ystävä* (Children's Friend). He also arranged for the translation of the *Discipline* and a Finnish hymnal. He went to the United States in 1901, and later on joined the Lutheran Augustana Synod.

Until 1892 the work in Finland was organized as a district of the Sweden Conference, but that year the Finland and St. Petersburg Mission was formed, with Johannes Roth (1850-1909) as its superintendent. In 1907 GEORGE A. SIMONS from the United States was sent to take care of the work in the Russian capital, and at the same time he was named superintendent for both Finland and Russia.

In 1904 KARL JAKOB HURTIG came from Sweden to take care of the Swedish-speaking work in Helsinki, and he stayed there for the rest of his life. For thirty-nine years he was pastor in charge of the same church, and during a period (1924-31) he was also superintendent for the Finland Swedish Mission Conference. He had remarkable success, built several churches, preached to crowded congregations, and did extensive social work, all to the credit of the Methodist Church.

The Finland Annual Conference was organized in 1911, with the work in Russia being made a separate mission. The conference was bilingual until the two groups sep-

arated in 1923, the Finnish-speaking work keeping the rights of a legal annual conference while the work among the Swedish-speaking Finlanders became Finland Swedish Mission Conference, and in 1931 Finland Swedish Annual Conference. That year the two conferences had a total membership of 2,275 (1,586 Finnish plus 1,189 Swedish), and 3,844 Sunday school scholars (1,888 plus 1,956).

A preachers' seminary was started in Tampere in 1897, with J. W. Häggman for many years its leader. It moved to Helsinki in 1907, where it still is. But Swedish-speaking candidates for the Methodist ministry almost always went to UPPSALA, Sweden, and from 1924 have been educated at Överås, Gothenburg, the UNION SCANDINAVIAN THEOLOGICAL SCHOOL.

Social work has had an important part in Methodism in Finland. Already in 1886 a Swedish-speaking Methodist woman in Kristiina, Christina Svanström, started a home for destitute children. A Finnish-speaking home was instituted in 1909 at Epilä, near Tampere. In 1912 Karl Hurtig in Helsinki started a children's home in nearby Kauniainen (Grankulla), still in operation, where over a thousand children have been brought up.

Statutes were published in 1910 allowing for a Bethany Deaconess Institution in Finland and Russia. A Finnish-speaking institution was set up in Viipuri, but this was later moved to and enlarged in Helsinki. The Swedish-speaking institution in Helsinki was named Konkordia, and lasted from 1928 to 1964. When it was closed all its equipment and fixtures were sent to a missionary hospital in Africa.

An international seamen's mission, established in Kotka in 1881, was entrusted to the Methodist Church in 1901, and there work was carried on until 1964. V. K. Aulanko (1883-1960) was its leader for many years.

Finland, and therefore also all the Methodists of Finland, have been through many crises. In connection with the First World War, the war of liberty turned into a devastating civil war, which entailed much hatred. In 1918 the Methodist Episcopal Church in America greatly helped the local Methodist work, paying all debts on churches and chapels. An almost breathtaking scheme for new churches to be built in Karelia and other great enterprises gave much promise, but came however to nothing. In 1928-29 two great new churches were built in Helsinki, but the world-wide depression brought them into financial straits. The church in the United States saved the building of Finnish-speaking Central Church in Helsinki; but the building of the Swedish-speaking Christ Church (dedicated in 1928 by Bishop R. J. WADE) was saved only by the offering up of the old Emanuel Church building (1907-38), which had been a great center for a very influential religious and social work under the leadership of Karl Hurtig.

The Second World War and its implications, and involvements in the wars with Russia (1939-40 and 1941-45), brought new sufferings on Finland. One tenth of the Finnish territory was taken by the Russians; 400,000 refugees from the Karelian Isthmus had to be resettled in the main part of Finland. Two Swedish-speaking and three Finnish-speaking Methodist churches were lost, among the latter the remarkable Vuoksenlaakso (the Valley of Vuoksen), the largest Finnish-speaking Methodist church, numbering about five to seven hundred people. These were scattered throughout the land. They have a new center at Vesivehmaa near Lahti, but the pastor in

charge has to travel in thirty communities to attend to the members of his church.

The Finnish-speaking conference especially has also suffered from several disruptions. Pentecostals caused trouble in 1912-13; Baptist influence was not helpful in 1931-32. Some pastors left the Methodist Church—regrettably, some of the most able men.

The relation to the Lutheran State Church has not always been without conflicts. The state itself has been more favorable. In 1892 the Methodist Church was legally recognized by the state, and the Methodist Church is now constituted according to the law of religious freedom of 1922. The church is represented before the state by a common Finnish-Swedish Church Board, organized with two separate sections.

Finnish Methodists have worked among Finnish-speaking tribesmen in the Ingria (Ingermanland) district west of Leningrad and in Karelia. Lately missionaries from Finland have gone to Africa (Swedish nurses and doctors) and to Pakistan (one very talented Finnish couple, Markku Lehto and wife now transferred to north Africa).

The Swedish-speaking work was for many years carried on by preachers from Sweden. Seventy-five Swedish Methodist ministers gave some years in the work in the former Swedish country—some stayed there for the rest of their lives. But now men and women from Finland itself take care of the work.

Worth a special mention is the extensive youth work in Kauniainen (Grankulla), and the youth yard at Jumijärvi.

The Finland (Finnish-speaking) Provisional Conference reported in 1965, 17 preachers, 1,286 members, 251 Sunday school scholars; the Finland Swedish Provisional Conference, 12 preachers, 1,143 members and 336 Sunday school scholars. The influence of Methodism in Finland has been much greater than these figures indicate. There have always everywhere been a great number of friends, who regularly attend services and are willing to cooperate and sustain the work, without listing themselves as members in full connection.

Bengt A. Carlson, "The Rising and Extension of the Methodist Episcopal Church in Finland and St. Petersburg." Manuscript, Stockholm, Jan. 18, 1909.

_____, *Självbiografi (Autobiography)*. Stockholm, 1921. Odd Hagen, *Methodism in Northern Europe*. 1961.

K. J. Hurtig, *Methodismen i Finland*. 1925.

_____, with Mansfield Hurtig, *Helsingfors Svenska Metodistförsamling*. 1934.

Nya Budbäraren (New Messenger), 1886-1966.

Minutes of the Finland Swedish Conference, 1903-66.

Minutes of the Finland Conference, from 1924.

Toivo Rajalinna, "Suomen Metodistikirkon alkuvaiheista." Manuscript, 1936.

MANSFIELD HURTIG

FINLEY, JAMES BRADLEY (1781-1856), American minister, was born in NORTH CAROLINA, July 1, 1781, and became one of the most distinguished leaders of the Methodist Church in the early days in the midwest. His father, Robert W. Finley, was a Presbyterian minister who turned Methodist; he educated his sons, three of whom became Methodist preachers. The family moved to Cane Ridge, Ky. in 1790; and to Ohio near Chillicothe in 1796.

James Finley experienced the hardships and dangers of the frontier in his youth. He studied medicine but had little inclination to it. Then he spent seven years as a backwoods farmer.



JAMES B. FINLEY

Converted in the Cane Ridge Revival in 1801, he joined the WESTERN CONFERENCE on trial in 1809. He served large pioneer circuits in OHIO for seven years. From 1816 to 1845 he served much of his time as presiding elder of districts. One of the frontier districts stretched from the Ohio River to southeastern Michigan. In 1821 he went to the DETROIT area, the first presiding elder to come in from Ohio past the Black Swamp. He so impressed the leading citizens of Detroit that they vainly petitioned the bishops asking that Finley be appointed there.

A successful mission work had started with the Wyandott Indians at Upper Sandusky in 1816. Finley served notably as a missionary among them for six years, 1821-27, and thereafter he wrote much about the Mission, pleading the cause of the Indians. He later served more than three years as CHAPLAIN of the Ohio penitentiary.

A delegate to the GENERAL CONFERENCE of 1844, he was the author of the famous Finley resolution which called for the deposition of Bishop J. O. ANDREW. The adoption of this resolution led to the great division of the Church. In the PLAN OF SEPARATION which was immediately thereafter adopted by that General Conference, J. B. Finley was named with NATHAN BANGS and GEORGE PECK to be commissioners to act in concert with the same number of commissioners appointed by the Southerners and to estimate the equity the South might have in the BOOK CONCERN should the Plan of Separation be finally adopted.

Finley was a man of untiring energy, a born leader, with burning zeal and devotion. In quarterly meetings and camp meetings, he had great power; crowds were often moved by his eloquence. He wrote several books on frontier Methodist conditions in the Ohio area and among the Indians. These included *Autobiography . . . or Pioneer Life in the West; Wyandott Mission; Sketches of Western Methodism; Life among the Indians; and Memorials of Prison Life*; books which have preserved invaluable information. Finley died Sept. 6, 1856, at Eaton, Ohio.

J. B. Finley, *Autobiography*. 1853.

_____, *Wyandott Mission*. 1840.

E. H. Pilcher, *Michigan*. 1878.

M. Simpson, *Cyclopaedia*. 1878.

RONALD A. BRUNGER

FINNEY, THOMAS MONROE (1827-1900), American preacher and author, was born in St. Louis, Mo., July 13, 1827. His parents, William and Jane Finney, were among the first members of the first Methodist church in the city. William Finney joined in 1822 and Jane Lee Finney in 1823. Thomas was educated in private schools, St. Charles College, St. Louis University and Yale University, graduating in 1844. He married Lucinda Edmonston in 1844; she died June 4, 1918.

Upon his return to St. Louis from Yale, Finney studied law in the office of Hamilton Gamble and Edward Bates. The former became the Civil War time Governor of Missouri and the latter became Attorney General of the United States in the Cabinet of Abraham Lincoln. Finney was admitted to the bar in 1849.

Called to the ministry, he turned away from a promising career in law. He was admitted to the St. Louis CONFERENCE, M. E. Church, South, in 1850. For six years he served appointments in "out-state" Missouri, principally in Lexington and Jefferson City, the state capital. In 1857 he was stationed in St. Louis, where he spent the balance of his life and ministry in various churches, the presiding eldership, and in social and religious activities.

He was one of the founders of CENTRAL METHODIST COLLEGE and a life-long curator; a founder of the *St. Louis Christian Advocate* and its editor, 1869-1872; established the Southwestern Book and Publishing Company; a trustee of Bellevue Institute for seventeen years and its president, 1878-1880; the biographer of Bishop ENOCH MATHER MARVIN; a founder of the St. Louis City Mission and Church Extension Society and led in the establishment of eight churches between 1867 and 1904; a member and Director of the St. Louis Provident Society; one of five members of the CAPE MAY COMMISSION from the M. E. Church, South; and an influential member of the GENERAL CONFERENCES from 1874 to 1898.

Minutes of the St. Louis Conference, MES, 1901.

FRANK C. TUCKER

FIRING, THORALF OTMANN (1890-), Norwegian American pastor and educator, was born at Horten, Norway, on Dec. 16, 1890, the son of Martinius O. and Maren Firing. He was an apprentice seaman on the wind-jammer *Lancing*, when he sailed into New York Harbor in December, 1908. He was converted a short while after in the famous BETHEL SHIP, and after a time decided to go into the ministry. He was received on trial as a DEACON in the NORWEGIAN-DANISH CONFERENCE in 1916, then made an ELDER and went into full connection in 1918. He attended NORTHWESTERN UNIVERSITY (B.S., 1921) and GARRETT BIBLICAL INSTITUTE (B.D., 1921; D.D., 1942).

On June 12, 1917, he married Evelyn Thorsen; and to them were born two sons and four daughters.

Firing went into the ROCK RIVER CONFERENCE in 1943. His pastoral record was as follows: Halsted, Minn., 1916; Norway, Ill., 1916-19; Portage Park, CHICAGO, 1919-20; instructor, Norwegian-Danish Theological Seminary, Evanston, 1916-19; acting principal, 1919-20; principal, 1920-24. It was during this period he did his work at Northwestern and Garrett. He was the founder and president of the Evanston Collegiate Institute (now KENDALL COLLEGE), 1934-54.

He was a delegate to the M. E. GENERAL CONFERENCE in 1936; is a member and past president of the Rock

River Conference Historical Society; past president of the Rock River Conference Retired Ministers Association; president of the Norwegian-Danish Methodist Historical Society, and the Norwegian-American Historical Society; and a member of the International Society of Norsemen. He edits the *Fellowship News Bulletin* and lives in Evanston, Ill., since his formal retirement.

N. B. H.

FIRST CONGREGATIONAL METHODIST CHURCH OF THE UNITED STATES OF AMERICA was formed by members of the CONGREGATIONAL METHODIST CHURCH who withdrew from that body in 1941. Disagreement had arisen about the addition in 1933 of Articles of Religion on regeneration and sanctification, and paragraphs on the duty of pastors' collecting superannuate funds, ladies work, youth work, trial of ministers. They were also divided over allowing called sessions of the General Conference the power to reverse the action of a regular session. Following eight years of conflict, J. A. Cook, then president of the General Conference, led a segment of the church in withdrawing immediately after the 1941 General Conference, by a two-thirds majority, had supported the action of former conferences.

The new body adopted the pre-1933 *Discipline* of their church following essentially the polity and doctrine of the parent body. In 1954 they reported 7,500 members in 100 churches. No statistics are given in the 1970 *Yearbook of American Churches*.

Constitution and Government of the First Congregational Methodist Church of the U.S.A., 1964.

Minutes of the General Conference of the Congregational Methodist Church, 1869-1945. Tehuacana, Texas, 1960.

J. GORDON MELTON

FIRTH, THOMAS (1821-1860), British layman, was born in SHEFFIELD on June 21, 1821. With his brother Mark he founded the important steel manufacturing business that bears his name. He gave a title of his income to many charities but especially to the work of the METHODIST NEW CONNEXION. In his will he left £4,500 toward the support of a theological institution. Consequently the foundation stone of Ranmoor College was laid by his brother Mark shortly after Thomas Firth's death in Sheffield on March 20, 1860. An almshouse in Sheffield, of which the CHAPLAIN must be a Methodist minister, still bears his name.

FISHER, ELLIOTT LEE (1903-1965), American pastor and church administrator, was born in Alameda, Calif., and educated in that state. He joined the CALIFORNIA CONFERENCE in 1929. After seventeen years as pastor and district superintendent, he became secretary of the Department of Town and Country Work of the Board of National Missions, and then executive secretary of the Section of Home Missions, with offices in the General Board in New York.

From 1955 to 1961, Fisher was superintendent of the San Jose District of the CALIFORNIA-NEVADA CONFERENCE. From 1961 until his death he was General Secretary of the Commission on Cultivation and Promotion, again in the General BOARD OF MISSIONS. He died in the Kennedy Airport, New York City, while waiting for a plane for San Francisco.

A careful observer of churches and of men, his ability in adjusting places and persons made him notably successful as an administrator. It was in this work that he spent most of his working life.

Clark and Stafford, *Who's Who in Methodism*. 1952.

LEON L. LOOFBOUROW

FISHER, FREDERICK BOHN (1882-1938), American missionary, preacher, and bishop, was born at Greencastle, Pa., Feb. 14, 1882, the son of James E. and Josephine (Bohn-Shirey) Fisher. He was educated at ASBURY COLLEGE and Harvard and BOSTON UNIVERSITIES, holding the S.T.B. and Ph.D. degrees from the latter. In addition, he received honorary doctorates in divinity, laws and humane letters. He married Edith Jackson, Feb. 4, 1903, and after her death in 1921, he married on June 18, 1924, WELTHY HONSINGER, a talented author and lecturer.

Fisher joined the NORTH INDIANA CONFERENCE in 1903 and was appointed to Kokomo. One year later, after hearing and visiting Bishop J. M. THORBURN, he went to INDIA as a missionary. In 1907 he returned to America and devoted three years to graduate study. As a member of the NEW ENGLAND CONFERENCE, he became in 1910 secretary of the Laymen's Missionary Movement, holding the post ten years. In 1910 he was a delegate to the World Missionary Conference at Edinburgh, and in 1927 to the World Conference on Faith and Order at Lausanne. In 1914 he transferred his membership back to the North Indiana Conference. Active in the CENTENARY movement, he served as national executive secretary of the campaign committee. In 1919 he was director of the industrial relations department of the Interchurch World Movement, and in that capacity was the first to suggest that the church should investigate the steel strike.

The North Indiana Conference sent Fisher as a delegate to the 1920 GENERAL CONFERENCE, and there at the age of thirty-eight he was elected bishop, and was immediately assigned to Calcutta, India, where he served ten years. He knew intimately M. K. Gandhi, the great Indian leader, often sitting on the floor with him to discuss India's problems. Fisher's one-hour lecture on Gandhi, delivered before many church groups, was authoritative and impressive. As an outspoken foreigner in India, Fisher was kept under surveillance by the British authorities. Suddenly in 1930, he created a sensation in the church by resigning from the episcopacy and returning to the United States. In the history of the M. E. Church only one other bishop, L. L. HAMLINE (for reasons of health), had resigned from the office. Fisher explained that America offered a great evangelistic opportunity. In other words, he wished to be where the action was, where he had been from 1910 to 1920. He added that "technical obligations, incessant travel, judicial trials, ecclesiastical umpiring, responsibility for the actual destiny of fellow ministers, financial and temporal management, with other kindred burdens, brought distress, grief, and slavery." Like many in the evangelistic and prophetic succession, Fisher may have had neither the genius nor the liking for administrative work.

Nevertheless, Fisher, a big man physically and mentally, was a dynamic personality, an inspiring preacher, and an able leader. It was he who inspired E. STANLEY JONES to go as a missionary to India. Bishop FRANCIS J. MCCONNELL regarded Fisher as "alertly intelligent and altogether courageous," one of the unique personalities in

the board of bishops. Fisher was a wide reader, spending more for books than groceries. He gave one-fifth of his income to the church and some fifty-five percent of it to all causes. He left a deep impress on all who knew him.

On resigning from the episcopacy, Fisher served four years as pastor at First Church, ANN ARBOR, Mich., and then went to Central Church, DETROIT. He was in great demand as a preacher and lecturer, and over a period of a few years he delivered the Fondren, Earl, Cole, Beemer, Adams, and other series of lectures. He was the author of some ten books, including *That Strange Little Brown Man Gandhi, Can I Know God? Building the Indian Church, Garments of Power, and The Way to Win*. He died in Detroit, April 5, 1938.

Christian Century, July 2, 1930.

F. J. McConnell, *By the Way*. Nashville: Abingdon-Cokesbury Press, 1952.

Who's Who in the Clergy. 1936.

Who Was Who in America, 1897-1942.

JESSE A. EARL

ALBEA GODBOLD

FISHER, GEORGE W. (? -1864), American lay preacher, conducted the first preaching service in DENVER, Colo.; performed the first marriage ceremony; and helped to organize the first Protestant church in this early mining area.

Fisher was credited with each of these exploits by General William Larimer who came to COLORADO and Denver before these events happened (1858). Fisher was a wagon-maker by trade. He served as lay preacher, conducting services fairly regularly during the winter of 1858 and the spring of 1859.

Little is known of his background before this period but it is thought that he may have been a circuit rider in KANSAS. He was employed by WILLIAM H. GOODE, early missionary superintendent assigned to this area, as first supply pastor of the Rocky Mountain Mission on July 10, 1859, being listed in the records as a local ELDER. He was called in to minister to the first man hanged in the territory (1859). Fisher returned to MISSOURI and his family in 1863 and is believed to have died there in 1864. (Letter of dismissal from Central City Mission—April 14, 1864.) He was a worthy example of the lay preacher of this rugged mining area who brought the gospel here and caused it to flourish.

I. H. Beardsley, *Echoes from Peak and Plain*. 1898.

W. H. Goode, *Outposts of Zion*. 1863. LOWELL B. SWAN

FISHER, ORCENETH (1803-1880), American preacher, author, and editor, was born in Chester, Vt., Nov. 5, 1803. He is credited with having helped to plant Methodism on three American frontiers: the old Northwest, in TEXAS, and on the Pacific Coast.

His family moved to INDIANA Territory before 1821. He left the Baptist Church and was converted to Methodism. Convinced that he should preach, he joined the Missouri Annual Conference in 1823. He was a member of the ILLINOIS CONFERENCE in 1824, and was ordained ELDER in 1825 at Charleston, Ind., by Bishop WILLIAM MCKENDREE.

Orceneth Fisher was one of the most dynamic, persuasive evangelists of his era. He is credited with having made 700 conversions during his service in OHIO, 1,000 in TEXAS, and 800 in OREGON.

He first visited Texas in 1839-40, settling there in 1841

and joining the newly organized TEXAS CONFERENCE. He was the last CHAPLAIN appointed by the Senate of the Republic of Texas, which met in his church at HOUSTON in 1846. He also edited the *Texas Christian Advocate* in 1847-48.

In 1855, Fisher transferred to the PACIFIC CONFERENCE, leaving a lasting impression there. He successfully formed the Linden Circuit in CALIFORNIA, and led in Oregon and Los Angeles Conferences of the M. E. Church, South. For his work in the West, Pacific Methodist College awarded him a D.D. degree. He was president of the Pacific Conference in 1863, and was elected a delegate to three GENERAL CONFERENCES.

Superannuated in 1869, Fisher returned to Texas and continued his activity in the ministry until 1879.

Orceneth Fisher's works indicate that he was a serious scholar of church matters. He published *Baptismal Catechism*, 1849; *The Christian Sacraments*, 1851; *History of Immersion as a Religious Rite*, 1852; and in 1858 *Christian Sacraments*, enlarged edition, perhaps his major work. He also wrote *Lectures on Prophecies*, *Sketches of Texas*, and prepared a collection of 100 hymns. Fisher died Aug. 28, 1880, and was buried in Austin, Texas.

Margaret Waldraven Johnson, *Our Methodist Pioneers*. Berkeley: California Advertising Service, 1938.

O. W. Nail, *Texas Centennial Yearbook*. 1934.

M. Phelan, *Texas*. 1924.

J. C. Simmons, *Pacific Coast*. 1886.

The Texas Methodist Historical Quarterly, Vol. 1.

PEARL S. SWEET

FISHER, WELTHY HONSINGER (1880-), missionary in CHINA, was educated in the Free Academy of Rome, N. Y. and at SYRACUSE UNIVERSITY. She began training for a career as a grand opera singer while teaching in a co-educational school in a New York City suburb. Attending a missionary meeting in Carnegie Hall one night, she heard Robert E. Speer call for well-educated missionary replacements for service in Asia, and her entire outlook on life was changed. Less than a year later she was in China as a Methodist missionary. She was principal of the Baldwin Girls' School at Nanchang, and became a prominent educator, influential in the church and community of Nanchang.

On June 18, 1924, she married FREDERICK BOHN FISHER, M. E. bishop assigned to the Calcutta Area. She participated in Methodist, interdenominational, and intercreedal activities in CALCUTTA and many other parts of INDIA. When her husband resigned from the episcopacy and became pastor in ANN ARBOR and then DETROIT, Mich., she made her home a center for the study of India and for promoting interracial and international understanding.

After her husband's death, Mrs. Fisher returned to India and founded Literacy Village, near LUCKNOW. She has enjoyed the confidence and appreciation of the state government and by their help secured the land on which both the school buildings and the residential quarters have been built. About 8,000 sons and daughters of India have been trained to promote literacy in a fellowship of service that transcends all differences of caste, creed and color.

Mrs. Fisher's extraordinary personal influence and remarkable energy have enabled her to obtain support from World Literacy, the Ford Foundation, and the U.S. State Department's Cultural Unit, as well as from many individuals. She has received the Magsaysay award from

the Philippines and the Nehru award from India. On her ninetieth birthday she received tributes from India's Prime Minister Indira Gandhi, President Nixon, and others for her work in combatting illiteracy in India.

Her books include: *To Light a Candle* (an autobiography); *A Handbook for Ministers' Wives*; *Beyond the Moongate*; *A String of Chinese Pearls*; *Twin Travelogues—Korea, Japan, India, China*; *Top of the World*; *Freedom*; and *World Citizen*, Fred B. Fisher.

Welthy H. Fisher, *To Light a Candle*. New York: McGraw-Hill, 1962.

J. WASKOM PICKETT

FISK, CLINTON BOWEN (1828-1890), American businessman, soldier, and churchman, was born Dec. 8, 1828, in Livingston County, N. Y., the son of Benjamin B. and Lydia (Aldrich) Fisk. He was educated at ALBION SEMINARY in Michigan. In 1850 he married Jeannette Crippen and prospered as a small banker only to lose everything in the panic of 1857. Acquainted with both Lincoln and Grant, he was in the insurance business in St. Louis when the Civil War began, and he immediately volunteered for military service on the Union side. He recruited a regiment, began as a colonel and rose to the rank of major-general. He drove Confederate General Sterling Price and his army of 20,000 out of MISSOURI in 1864.

In 1865 Fisk was appointed assistant commissioner in the Freedmen's Bureau in charge of refugees, freedmen, and abandoned lands in KENTUCKY and TENNESSEE. He saw in the freedmen an opportunity for social and spiritual service. In 1866 he opened a school for Negroes in an abandoned army barrack in Nashville. The next year it was chartered as Fisk University. As a prosperous banker in New York, Fisk continued to support the school and served as president of its trustees.

An ardent Methodist, Fisk was prominent in the organization of Union M. E. Church at St. Louis in 1862, the church which during the war required converts to stand under the flag and swear allegiance to the United States as they assumed the vows of church membership. Fisk was a fraternal delegate to the 1874 GENERAL CONFERENCE (MES), and a delegate to the 1876 General Conference (ME), and to the ECUMENICAL CONFERENCE in 1881. He was a commissioner from the M. E. Church to the important CAPE MAY meeting in 1876. Beginning in 1876, he served ably on the governing committee of the Methodist Book Concern. He delivered the address on missions at the Methodist CENTENNIAL Celebration in 1884. As an abstainer, Fisk was interested in the prohibition movement, and in 1888 he was the candidate of the prohibition party for president of the United States. He died in New York City, July 9, 1890.

John M. Moore, *The Long Road to Methodist Union*. 1943.

National Cyclopaedia of American Biography.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD

FISK, WILBUR (1792-1839), American minister and educator, son of Isaiah and Hannah Bacon Fisk, was born in Brattleboro, Vt., Aug. 31, 1792. He had little formal education in his early years, but home study and a year at the University of Vermont prepared him to enter the junior class at Brown University, Providence, R. I., and to graduate in 1815.



WILBUR FISK

He first studied law, but soon turned to the ministry. His mother had been active in the early Methodist CLASS MEETINGS and Fisk found Methodist Arminianism more acceptable than current Calvinism. Licensed to preach on March 14, 1818, he joined the NEW ENGLAND CONFERENCE in June (full member, 1820; ELDER, 1822). He served the Craftsbury Circuit in VERMONT for one year and the church in Charlestown, Mass., for two. He married Ruth Peck June 6, 1823.

In 1825 he was elected principal of the newly founded Wesleyan Academy in Wilbraham, Mass., but had to complete the year as PRESIDING ELDER of the Vermont District. He raised funds, built a fine faculty, and developed a strong Academy. In 1831 he became first president of WESLEYAN UNIVERSITY. Here again he built a new institution—the first Methodist college in New England.

Fisk had great influence as the first Methodist minister in the eastern states who was a college graduate. In Vermont he was one of the rare Methodists chosen to give an election sermon. He was a vocal exponent of temperance. His slavery sentiments caused controversy.

Fisk was a member of the GENERAL CONFERENCES of 1824, 1828, and 1832. He was elected bishop in 1828 and again in 1836, but declined for health reasons. He died Feb. 22, 1839, and was buried in the College Cemetery, Middletown, Conn.

Dictionary of American Biography.

J. Holdich, *Wilbur Fisk*. 1842.

G. Prentice, *Wilbur Fisk*. 1890.

JANNETTE E. NEWHALL

FISKE, LEWIS RANSOM (1825-1901), American minister and noted college president, was born in Penfield, Monroe Co., N. Y., on Dec. 24, 1825. His parents brought him to Coldwater, Mich. in 1835, and he was converted in June 1842, at a CAMP MEETING on the Coldwater Circuit. He studied at Wesleyan Seminary, Albion, Mich., graduating in 1846. He received his B.A. degree at the University of Michigan in 1850, and that institution gave him a D.D. in 1873.

Leaving the study of law, he accepted a position as professor of natural science at Wesleyan Seminary in 1850. In 1853 he was named professor of natural science

at State Normal School, Ypsilanti, Mich. It was there that Fiske received his license to preach and was admitted to the MICHIGAN CONFERENCE in 1855. He became professor of chemistry at Michigan Agricultural College, East Lansing, in 1856, and was chosen as acting president.

In 1863, he entered the pastorate, and from then to 1877 he served churches in Jackson and Detroit, and was co-editor and then editor of the *Michigan Christian Advocate*. He was a delegate to the M. E. GENERAL CONFERENCES in 1872 and 1876.

Fiske became ALBION COLLEGE'S fifth president in 1877, and served in that capacity until 1898. He did much to enhance the prestige of the college, placing great emphasis on attracting outstanding teachers, enlarging and modernizing facilities, and raising admission and academic standards.

He died in DENVER, Colo., at the home of his son.

Gildart, *Albion College, 1835-1960*.

E. H. Pilcher, *Michigan*. 1878.

ROBERT GILDART

FITCHETT, WILLIAM HENRY (1841-1928), Australian leader and historian of world-wide Methodist renown, came from Lancashire, England, in 1849, with his family to live in AUSTRALIA. The family first settled at Barrabool Hills, but within a year the father died and the mother opened a shop in Ceres, near Geelong. William Henry Fitchett left school early and went to work in a local stone quarry, but having a consuming thirst for knowledge, he learned Latin from an Eton Primer as he pushed his truck along the rails. He was converted at the age of sixteen when William Hill (later murdered in Pentridge Gaol) was conducting services in the Yara Street, Geelong Church.

A partnership with four others to raise sheep failed. Under the influence of Samuel Knight, he felt moved to enter the ministry and in 1866 he was received as a probationer. He began his ministry at Mortlake, and there met and married Clara Shaw.

In 1868 he was at Echuca, and then went to Punt Road Church, South Yarra. Three years later he went to North Melbourne Church, and while there enrolled at the Melbourne University and graduated in Arts with honors. In 1876 he went to Eaglehawk and after two years became superintendent of the Forest Street Circuit. He made a name for himself as a gifted preacher, an inspiring organizer and a fruitful evangelist.

Fitchett saw clearly the need for a girl's college. Four years later three acres of Kelly's Paddock in Hawthorn were purchased and upon this the METHODIST LADIES COLLEGE was erected. For forty-five years W. H. Fitchett presided over the college so that it enjoyed an international reputation. It stands today as his memorial.

Fitchett revealed a marked talent for writing. He wrote for the *Wesleyan Chronicle* and was a leading writer for the *Argus*. He won international renown with his volume on *Wesley and His Century*, which still enjoys high repute over the Methodist world. He also wrote *The Unrealized Logic of Religion*, and some very popular studies in patriotic history, including *Deeds that Won the Empire*, *Fights for the Flag*, *Nelson and His Captains*. He was also the editor of *Life* in Melbourne, *The Southern Cross*, and was a special contributor and reviewer for many periodicals. His work in journalism would have been a meritorious performance for any one lifetime, but for Fitchett it was a recreation added to his main task.

He was twice elected President of the Wesleyan Conference and of the first (United) Conference in Melbourne. He was elected the first President-General of the Australian Methodist Conference in 1904.

The first step towards the exploration of the possibilities of a union of the Presbyterian, Methodist and Congregational Churches sprang from a meeting held in his study.

His great speeches at successive British Conferences and at the Ecumenical Methodist Conference in Toronto in 1911 made tremendous impressions. Victoria University (in Toronto) gave him an LL.D. He did nearly half his life's work while suffering ill-health and threat of sudden death. He was a dynamo of energy, yet working with unruffled calm, and possessed a superlative memory, a strange blend of the ideal and the practical. He was a ready wit, and loved to have friends around him.

He died at the college on May 25, 1928.

AUSTRALIAN EDITORIAL COMMITTEE

FITZ GERALD, JAMES NEWBURY (1837-1907), bishop, was born at Newark, N. J., July 27, 1837, the son of John D. and Osee M. (Boylan) Fitz Gerald. After a public school education, he won a law degree at Princeton University, and in 1858 was admitted to the New Jersey bar. In January, 1864 he married Mary E. Annin, and they had five children. In 1862 he joined the NEWARK (NORTHERN NEW JERSEY) CONFERENCE, and was ordained DEACON in 1864 and ELDER in 1866. His appointments were: East Newark, 1862; Elizabeth, Mechanic Street, 1863; Hudson City, Second Church, 1864-66; Newton, 1867-69; Pater-son, Grace Church, 1870-71; Elizabeth, St. Paul's, 1872-74; Jersey City, Centenary, 1875-77; Newton District, 1878-79; and Newark District, 1880. A few weeks after going to the Newark District, the GENERAL CONFERENCE elected him recording secretary of the Missionary Society, where he served for eight years.

Fitz Gerald was a delegate to the General Conference four times, 1876-88, and to the 1891 ECUMENICAL CONFERENCE. He was elected bishop at the 1888 General Conference. During that year he presided over the M. E. annual conferences in TENNESSEE and NORTH CAROLINA. His legal training was helpful to him in the episcopacy. While on an episcopal assignment in the Orient, he died at Hong Kong, April 4, 1907. He was later interred at Linden, N. J.

F. D. Leete, *Methodist Bishops*. 1948.
National Cyclopaedia of American Biography.
Who Was Who in America, 1897-1942.

JESSE A. EARL
 ALBEA GOBOLD

FITZGERALD, OSCAR PENN (1829-1911), American pioneer minister, educator, writer, and bishop, was born in Caswell County, N. C., Aug. 24, 1829. His parents came from Virginia's pioneer families.

After graduating from Oak Grove Academy, Rockingham Co., N. C., he moved to VIRGINIA, where he worked for two newspapers, *The Lynchburg Republican* and *The Richmond Examiner*. For a time he was a writer of textbooks for a firm in Macon, Ga. Then he joined the GEORGIA CONFERENCE, M. E. Church, South in 1854. He received two honorary D.D. degrees.

Because he wanted to assist ministers struggling to further Methodism on the West Coast, he and his wife moved to CALIFORNIA in 1855. A member of the PACIFIC

CONFERENCE of the M. E. Church, South, he preached in SONORA, Columbia, Rockville, San Jose, San Francisco, Stockton, and Oakland. He was closely identified with that Church's work in California for twenty-five years.

Fitzgerald had a deep and sincere interest in education. In 1867 he was elected to a four-year term as California's superintendent of public instruction, and he worked for the creation of the University of California at Berkeley. He persuaded one of the nineteenth century's outstanding physicists, Joseph Le Conte, to join the faculty there. In 1870, he obtained a number of important advantages for Californians: free schools; eight-month school terms; uniform textbooks; relocation and reorganization of the state's normal school; and teacher institutes for public school teachers.

In 1862, he obtained from the Legislature the charter for Pacific Methodist College, which served well until its close in 1903. He was its agent for three years, 1872-75, and a professor of theology in 1874.

From 1857 to 1862 he was editor of *The Pacific Methodist*. He edited *The Christian Spectator* from 1865 to 1870, doubling for a time as editor of the *California Teacher*, which he edited from 1867 to 1872. He was editor of *The Christian Advocate* (Nashville) from 1878 until 1890.

Following his election to the episcopacy in 1890, Bishop Fitzgerald presided over the work of the Church primarily in the far West and South. He was resident bishop of the Pacific Conference in 1890 and 1893-94. He also presided over the TEXAS, WEST TEXAS, and EAST TEXAS CONFERENCE in 1891; the ALABAMA, LOUISVILLE, NORTH GEORGIA, and SOUTH GEORGIA in 1892; NORTH MISSISSIPPI in 1895; ILLINOIS in 1895 and 1899; VIRGINIA CONFERENCE in 1897; and the LOUISIANA CONFERENCE in 1901. He was superannuated in 1902.

Fitzgerald wrote a number of important biographies of eminent churchmen, historical sketches, philosophical works, and many articles for church publications.

A man of great courage and determination, he withstood criticism and violence as he continued to serve the Church, South, during the Civil War years. On the Easter Sunday following the assassination of President Lincoln, he preached as usual despite the ever-present threat of mob violence.

During his retirement, he lived in Monteagle, Tenn., where he died Aug. 5, 1911.

H. M. DuBose, *History*. 1916.
 Margaret Waldraven Johnson, *Our Methodist Pioneers*. Berkeley: California Advertising Service, 1938.
Journals, Pacific Conference, 1855-1894.
 L. L. Looibourow, *In Search of God's Gold*. 1950.
Minutes, Los Angeles Conference, MES, 1911.
Pacific Methodist College Bulletin, June, 1900.
 J. C. Simmons, *Pacific Coast*. 1886.
The Spectator, Oct. 27, 1870.
Who's Who in America, 1906-07.

PEARL S. SWEET

FITZGERALD, WILLIAM BLACKBURN (1856-1931), British Wesleyan Methodist, was founder of the WESLEY GUILD. He was born on May 22, 1856, at Barnard Castle, County Durham, and entered the Wesleyan ministry in 1877. Having examined methods in England and America, he devised the Wesley Guild to bridge the gap between Sunday school and church. The scheme was adopted by the Conference in 1896, and Fitzgerald was soon separated to be secretary, which he remained till his retire-

ment in 1920. He edited the *Guild Magazine*, established the first Guild holiday home, and inaugurated Guild support for medical missions. He died at Cheam, Surrey, on Feb. 18, 1931.

H. MORLEY RATTENBURY

FIVE POINTS MISSION in New York City—site of the "Old Brewery"—was one of the first definite city missions established in American Methodism. It was organized in 1844 under the auspices of the Ladies' Home Missionary Society of the M. E. Church in New York City. The first officers of this missionary society were Mrs. E. S. JANES, called first Directress; Mrs. J. A. Wright, second Directress; and the noted PHEBE PALMER, the third such officer.

For a while the organization occupied a small room on the corner of Cross and Little Water Streets, but in a short while these quarters were outgrown. It was then suggested that the ladies interested in the mission should buy the old brewery which stood opposite Paradise Square, upon the corner of Park and Cross Streets. This is said to have been a dilapidated building which had for forty years served for a brewery, but which according to Bishop Simpson's account, "during the last twenty years had been the haunt of murderers and robbers, who within the shades of its dark and winding passages concealed their stolen goods and forever hid from sight their victims."

The missionary society went to the public in an appeal to rid the city of this "pest-house of sin, and to transform it into a school of virtue." Large meetings were held to gain public interest, one addressed by the famous Henry Ward Beecher and the other by John Gough, at that time nationally known as a temperance lecturer. These appeals enabled the ladies to raise \$8,000 and they bought the ground, tore down the old brewery, and erected their mission house in 1853. Not wishing to lose the drama of their action, they issued a monthly periodical entitled *Voice From the Old Brewery*. A large Sunday school was thereafter conducted there, a small paid staff was employed, and the policy of the Five Points Mission was to help the children in their own homes and teach and guide them when they attended the various classes of the Mission.

This project by Methodist women in New York was later emulated by similar organizations in large cities over the country, for as they grew in numbers there came the pressing problem of the Church reaching the underprivileged and those in slum neighborhoods and inner city situations.

M. Simpson, *Cyclopaedia*, 1881.

N. B. H.

FLAT ROCK CHILDREN'S HOME (EUB). In the early 1860's the EVANGELICAL ASSOCIATION faced the problem of caring for children made orphans by the Civil War. Other neglected children were also of vital concern. In 1865 the Ohio Conference of the Evangelical Association took the initial step toward the establishment of an institution for children. A building was procured in Tiffin, Ohio, and opened in July 1866, with eight children.

With the rapid increase of orphans, the building in Tiffin no longer provided adequate space. Feeling that the city was not suited for a children's institution, it was

apparent a farm would be helpful in providing food and training for the children. In 1867, a farm of 170 acres was purchased near Flat Rock, Ohio, twenty miles from Tiffin.

A two-story brick building was built in 1868, costing \$12,000. The new home was dedicated in May, 1868, with the new superintendent, CHARLES HAMMER, conducting the dedication.

Later the "Main Building" was inadequate to house the 150 children and workers. In May 1912, the girl's cottage was constructed. In 1921, two new boys' cottages and the school building were erected. Land was added making a 500-acre farm. A large herd of registered Holstein cattle is maintained. The farm is completely self-supporting and contributes milk, meat, and vegetables to the Home.

Today, the Home is certified by the State of Ohio to care for seventy school-age youngsters. Referrals come from churches, individuals, and welfare agencies of the surrounding counties.

LEWIS A. JOHNSON

FLEMING, BETHEL HARRIS (1901-), is a physician and missionary, who with her husband, Dr. ROBERT L. FLEMING, founded in 1954 the United Christian Medical Mission in Katmandu, NEPAL, of which there are now five branches throughout the country. This was the first and is the only medical ministry to the Nepalese people and was worked out with the permission and cooperation of the King. (See NEPAL—United Medical Mission.)

Mrs. Fleming was born in Elysburg, Pa., Dec. 13, 1901. She received her B.A. degree from Wilson College, Chambersburg, Pa., in 1924 and her M.D. from Woman's Medical College of Pennsylvania in 1931. Wilson College conferred upon her the Sc.D. degree in 1965. She and Dr. Fleming were married in 1936. They have two children.

Who's Who in The Methodist Church, 1966.

LEE F. TUTTLE

FLEMING, ELI MARIS HURFORD (1822-1898), American preacher, prominent in the founding of SIMPSON COLLEGE, Indianola, Iowa, was born in Chester County, Pa., March 1, 1822. He was baptized in the Presbyterian Church but later became a Methodist in Kingston, Ohio. By 1850 he was an itinerant preacher in the INDIANA CONFERENCE, in 1852 was ordained deacon by Bishop THOMAS A. MORRIS and in 1854 elder by Bishop MATTHEW SIMPSON. He was identified with the IOWA CONFERENCE by 1854 and in 1856 was appointed or elected to a variety of Conference responsibilities.

He held important pastorates. In 1859 he was appointed a member of the committee for dividing the Iowa Conference, following which he was secretary for three years of the newly organized Western Iowa Conference.

In 1860 he was influential in founding the Indianola Male and Female Seminary, which soon after was named the Des Moines Conference Seminary, and in 1867 was designated by the annual conference to be a four-year college, named for Bishop Simpson. He was the first president of the board of trustees of Simpson College (1860-1862), and was one of its official Conference visitors.

He served as presiding elder of the Chariton District

(1863-1865), Council Bluffs District (1865-1868), Atlantic District (1872-1876); and was a delegate to the GENERAL CONFERENCE in Baltimore in 1876.

E. M. H. Fleming married three times. Sarah J. died April 21, 1860. Kate W. (1840-1885) bore six sons and three daughters, all of whom survived their father. In 1888 he married Mrs. Lydia House Jones (1837-c.1912). He died July 16, 1898, at Woodbine, Iowa.

WILLIAM E. KERSTETTER

FLEMING, ROBERT L. (1905-), missionary to India, was born in Ludington, Mich., March 22, 1905. He received his B.A. degree from ALBION COLLEGE in 1927, his M.A. from DREW UNIVERSITY in 1928, and his Ph.D. from the University of Chicago. He was married to Bethel Harris, March 25, 1936, and they are the parents of two children, Robert Fleming II and Sarah Elizabeth (Mrs. Vern Ernest Beiler).

Dr. Fleming's Ph.D. is in the field of ornithology, and he is a member of a number of ornithological and zoological societies. He is the author of *India: Past and Present*, 1948; *Birds from Nepal*, 1957; *Notes on Birds from Nepal*, 1961, and *Further Notes on Birds from Nepal*, 1964.

It was while studying bird life in NEPAL that he became concerned about the desperate medical needs of the Nepalese people. He sought and received from the King permission and assistance to found, with his wife, the United Christian Medical Mission in 1954, whose basic unit is still housed in a former palace in Katmandu.

In 1956 the Flemings were joined by another husband and wife team, both medical doctors, Edgar and Elizabeth Miller, who gave up their practice in Wilmington, Del. for service in Nepal.

LEE F. TUTTLE

FLEMING, THORNTON (1764-1846), American preacher, and leader of the M. E. Church in western PENNSYLVANIA during the first quarter of the nineteenth century, was admitted to trial in 1787. His first appointment to the western frontier was to the Randolph Circuit in western VIRGINIA in 1792. From 1801, his entire ministry was in the western Pennsylvania region, then in the BALTIMORE CONFERENCE, where he served as presiding elder for fourteen years, 1801-1805, 1806-1810, 1819-1823, and from 1826 to 1828 in the PITTSBURGH CONFERENCE after it was organized in 1825. Fleming was married in 1801 and fixed his home in Uniontown, Pa. He is buried in the old Methodist cemetery in Uniontown. In the excitement in western Pennsylvania over the excise law in 1793, which precipitated the Whiskey Rebellion, three Methodist preachers—Fleming on the Randolph Circuit, VALENTINE COOK on the Pittsburgh Circuit, and William McLenahan on the Redstone Circuit—jointly addressed a letter to President George Washington asserting the loyalty of the Methodists to keeping the law. President Washington's reply of thanks and commendation was preserved by Fleming and published in the *Pittsburgh Conference Journal*, Feb. 22, 1834. Several letters between Fleming and Bishop FRANCIS ASBURY are extant.

Joshua Monroe, "Memoir of Thornton Fleming," *Pittsburgh Christian Advocate*, Sept. 20, 1848.

W. G. Smeltzer, *Headwaters of the Ohio*. 1951.

W. GUY SMELTZER

FLEMING, ARTHUR SHERWOOD (1905-), American educator, was born in Kingston, N. Y. June 12, 1905, son of Harry H. and Harriet (Sherwood) Fleming. He was educated at OHIO WESLEYAN UNIVERSITY (A.B., 1927), AMERICAN UNIVERSITY (A.M., 1928), and George Washington University (LL.B., 1933). He has been the recipient of numerous honorary degrees. On Dec. 14, 1934 he was married to Bernice Virginia Moler, and they had five children.

Dr. Fleming's career as an educator began as a member of the faculty of American University. He was a member of the editorial staff of *U.S. News and World Report*, 1930-34, and edited *Uncle Sam's Diary*, a weekly current events paper for high school students, 1932-35. He served as a member of the U.S. Civil Service Commission, 1929-48, and was president of Ohio Wesleyan University, 1948-53 and 1957-58.

He has had a varied public service career also, serving as Secretary of Health, Education and Welfare in the U.S. Government, 1958-61, and as a member of various governmental boards and commissions, national and state.

He was recipient of the Medal of Freedom from President Eisenhower in 1957, and the Alumni Award of George Washington University in 1961. As an ecumenical leader he has served as president of the NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A., 1967-69.

In 1961 he became president of the University of Oregon, and in August 1968, he was named president of Macalester College in St. Paul, Minnesota.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

J. MARVIN RAST

FLESHER, JOHN (1803-1875), British PRIMITIVE METHODIST itinerant preacher, was born at Otley, Yorkshire, Dec. 3, 1803. His father was the village schoolmaster; and when but a LOCAL PREACHER the son took the unorthodox line of preaching from his father's doorstep. When Primitive Methodism came to Silsden, he joined the cause; and his father's barn became the preaching place. John Flesher became an itinerant preacher in 1822 at Tadcaster, and the area of his ministry was the North of England. In 1842 he was appointed CONNEXIONAL EDITOR, and was responsible for the removal of the Book Room from Bemersley to London on grounds of economy and efficiency.

A man of legal mind, he compiled *The Consolidated Minutes* (1849), and developed the idea of a General Missionary Committee for the denomination. Of great skill in adjusting delicate problems, Flesher was often chosen to deal with difficult situations, particularly at Edinburgh in 1830 and in London in 1835. In 1851 he was made responsible for the preparation of a new hymnbook, which was published in 1853. He was an outspoken orator and a man of catholic mind. He died July 16, 1875, at Harrogate.

Anon., *Silsden Primitive Methodism*. Silsden, 1910.

Primitive Methodist Magazine, 1875. JOHN T. WILKINSON

FLETCHER, FRANK PEARL (1882-), American clergyman, author and poet, was born April 4, 1882, at Croton, N. H., son of Orrin W. and Etta J. (Barnard) Fletcher. He was educated at WESLEYAN UNIVERSITY (A.B., 1904; A.M., 1906) and at BOSTON UNIVERSITY SCHOOL OF THE-

LOGY (S.T.B., 1912). He married Susan E. McLaughlin of Salem, N. H., on April 15, 1914.

Fletcher joined the NEW HAMPSHIRE CONFERENCE in 1910, and his appointments have been: Alexander, 1908; Ellsworth, 1909; Chichester, 1910; Salem, First, and Ayer's Village, Mass., 1911-12; Sunapee, 1913-18; Lebanon, 1919-28; Littleton, 1929-39; Laconia, First, Trinity and Gilford, 1940-41; Laconia, First and Trinity, 1942-51; retired, 1952.

He was the first president of the New Hampshire Conference Methodist Historical Society. He was a member of the Appalachian Mountain Club, climbing some 150 different mountain peaks, and a member of the Hymn Society of America. He was a delegate to the General Conference in 1928. He has served as a trustee of Wesleyan University; secretary of the New Hampshire Conference Board of Trustees; member of the Committee on Conference Relations; president of the Orlando (Fla.) Poetry Society; and he and Mrs. Fletcher established the New Hampshire Conference Fletcher Scholarship Fund of \$15,000.

He is the author of a number of books, including both sermons and poetry. He presently lives in Laconia, N. H.

Journal of the New Hampshire Conference.

WILLIAM J. DAVIS



JOHN FLETCHER

FLETCHER, JOHN WILLIAM (1729-1785), was Wesley's designated successor as moderator-elect of British Methodism, although Fletcher's death preceded that of JOHN WESLEY by some six years. Born of a distinguished family at NYON, SWITZERLAND, Sept. 12, 1729, he was christened Jean Guillaume de la Flechere. At GENEVA, in preparation for the reformed ministry, he achieved outstanding academic success. However, because of his unwillingness to subscribe to certain dogmas of Calvinism, he declined ordination and made plans for a military career. Circumstances hindering his plan, in 1752 he went to England and found employment as a private tutor.

He was strongly attracted to the Methodist movement and soon joined a society. After consultation with Wesley, he took orders in 1757 in the Church of England, being ordained deacon on Sunday, March 6, and priest the following Sunday. Declining a more lucrative living, he became vicar of Madeley, Shropshire, in 1760, and continued an effective ministry there, with only a brief interruption for a return visit to Switzerland, until his death in 1785. During his ministry he presided for a time (1768-71) over the COUNTESS OF HUNTINGDON's college at Trevecka, serving as president in *absentia*.

Lady Huntingdon's dismissal of JOSEPH BENSON, because of his failure to subscribe to Calvinistic doctrines, prompted the resignation of Fletcher. The events surrounding this conflict developed into the "Calvinistic Controversy." Fletcher was drawn into the controversy, and he defended the polemic attacks made upon Wesley as well as extensively developing Wesley's Arminianism. Fletcher's activity resulted in his celebrated *Checks to Antinomianism* (1771-75), which display the essential theological position of the early Methodist movement in its formative years.

In developing Wesley's position, Fletcher is at one with his Calvinist opponents in emphasizing original sin, but he parts company with them by insisting that the gift of GRACE has come upon all men. He further agrees that God's grace is responsible for man's salvation, but he insists that it does not follow that man is to do nothing. Fletcher builds his arguments upon what he styles the "two Gospel axioms." These are: (1) Every obedient believer's salvation is originally of God's free grace. (2) Every unbeliever's damnation is originally of his own personal free will. He rejects both the "Decrees" (of unconditional election and reprobation) and Pelagianism. For him, God's grace is the sole source of man's salvation, and man's sin is the sole source of his condemnation. He seeks to take into account both God's grace and man's responsibility. Fletcher received the full blessing and approval of Wesley in his work. In addition to his abilities as a theologian, Fletcher is distinguished for his piety. Wesley declared that he had never, in his life of fourscore years, known anyone equal in piety to him. He died Aug. 14, 1785, and his body is entombed in the churchyard at Madeley.

J. Benson, *John William de la Flechere*. 1804.

John Fletcher, *Works*. 9 vols., 1806-16.

G. Lawton, *Shropshire Saint*. 1960.

F. W. Macdonald, *Fletcher of Madeley*. London: Epworth Press, 1885.

L. Tyerman, *Wesley's Designated Successor*. 1882.

KENNETH CAIN KINGHORN

FLETCHER, MARY BOSANQUET (1739-1815), British philanthropist, class leader, preacher and diarist, and wife of JOHN FLETCHER, was born in Essex on Sept. 1, 1739. She came from a wealthy family, but moved in London Methodist circles from an early age. She was on intimate terms with SARAH RYAN, who went to live with her in 1762, and the two women organized an orphanage. In his *Journal*, Dec. 1, 1764 JOHN WESLEY noted: "M.B. gave me a further account of their affairs at Leytonstone. It is exactly *Pietas Hallensis* in miniature. What it will be, does not yet appear." This "further account" supplemented the pamphlet that Mary Bosanquet published: *A Letter to Mr. John Wesley*, by "A Gentlewoman," Nov. 8, 1764, which was sold at the **FOUNDERY**. It described



MARY FLETCHER

the conduct of the orphanage. In June, 1768, Miss Bosanquet moved the orphanage to Yorkshire, where Sarah Ryan died soon afterwards. Miss Bosanquet settled at Cross Hall, about two miles from Batley, near to Leeds. John Wesley visited her there frequently, and there are many references to her in his *Journal*, and a number of letters to her from Wesley have survived.

On Nov. 12, 1781, she married John Fletcher at Batley Church, and after living for a short time at Cross Hall, moved to Madeley in Shropshire in 1782. John Wesley had been consulted about their marriage, and warmly approved of it. After her husband's death in 1785, she remained in the vicarage until her own death and carried on religious work in the neighborhood; it is said that for a long time before her end she had from seventy to a hundred members in her classes. She died at Madeley on Sept. 9, 1815.

H. Moore, *Mrs. Mary Fletcher*. 1817.

A. Stevens, *Women of Methodism*. 1866.

JOHN KENT

FLETCHER, WILLIAM GREGORY (1875-1952), American pastor, missionary and YMCA secretary, was born in Gadsen County, Fla., and educated first in a log school-house and later at FLORIDA SOUTHERN COLLEGE, when this was located at Leesburg, Fla. In 1902 he was married to Faye Miller and went as a missionary to CUBA, where he was appointed to Santiago de Cuba. Later he became superintendent of the Eastern (Oriente) District. It was a pioneer country and travel was difficult. Opening work in Mayari, he often slept at night on the ground under a laurel tree. In 1909 he returned to FLORIDA, where he served three pastoral churches.

In 1917, during World War I, he volunteered for YMCA service overseas and served with the British Army



W. G. FLETCHER

in Persia and Mesopotamia. Later he was sent to lecture in INDIA for six months. Following the war, until his retirement in 1944, he served pastorates in CALIFORNIA and TEXAS. In five of the cities he served, he left each one with a circuit of several churches, and later most of the new churches became station charges.

He served the following charges: In Florida: Silver Palm, Homestead, Hyde Park (Tampa), and St. Augustine. In Texas: Stamford, Texarkana, Navasota, Athens, and Roseberg. In California: Long Beach, Hollister, Oakland, and Fresno.

After retirement he was appointed pastor of the American Congregation in Havana, Cuba. Because of cataracts it was difficult for him to travel to and from the church. In order to save money for the founding of the UNION SEMINARY, he slept on the benches in the church at noon every day. From 1947 to his death in 1952 he served as professor of Comparative Religions at Florida Southern College.

After leaving Cuba the first time his dream was to raise enough money to establish a Union Seminary for the training of religious leaders in Cuba. The fund was to be in honor of a son, Dale Gregory, who died in infancy on the mission field. He confided to a friend his plan to raise \$50,000 for this purpose and to this end invested in property and annuities. Being eloquent and having traveled widely he was in demand as a speaker. When traveling he never went Pullman but slept in day coaches to save for the seminary fund. He had the pleasure of seeing the first graduating class in 1949.

His interest in helping young people began when he was young. He sent at one time, nearly a dozen students from Cuba to schools in the U.S.A. This spirit characterized his ministry everywhere.

Minutes of the Texas Conference, 1953.

GARFIELD EVANS

FLEW, ROBERT NEWTON (1886-1962), British scholar and ecumenical statesman, was born at Holsworthy on

May 25, 1886. From Christ's Hospital he went to Merton College, Oxford, where he was four times a University Prizeman. After further study in GERMANY he entered the Wesleyan ministry in 1910. He was assistant tutor at Handsworth, 1910-13; an army chaplain in the Near East, 1918-20; New Testament professor in the United Theological College, Bangalore, 1920-21. After serving in English circuits, he became tutor at Wesley House, Cambridge, 1927-37, and principal from 1937 to 1955 (see THEOLOGICAL COLLEGES). He was president of the Methodist Conference in 1946. He published in 1934, *The Idea of Perfection*; and in 1938 his FERNLEY-HARTLEY LECTURE, *Jesus and His Church*—this being an attempt to produce a Methodist doctrine of the Church. He received an Oxford D.D. in 1930. In his later years Flew played a vital role in the development of the ecumenical movement in Britain and in the growth of the Faith and Order movement. He had a passionate belief in the ecumenical ideal, which he communicated to many of his students. He died on Sept. 10, 1962.

JOHN KENT



D. K. FLICKINGER

FLICKINGER, DANIEL KUMLER (1824-1911), American United Brethren preacher and missionary bishop, was born May 25, 1824 in Butler County, Ohio. Although he had a deep-seated desire for a college education, circumstances were to prevent his obtaining even a public school training. Largely self-taught he would hold the plow with one hand and a book in the other. In this way he memorized verses from the New Testament or words from a homemade dictionary. Beginning in 1846, he taught several short terms in a rural school.

He was married to Mary Lintner, Feb. 25, 1847, and they lived on a good farm of 300 acres. Serious illness of his wife caused Daniel to return to teaching, and sell the farm. His pastor recommended him for a quarterly conference license to preach, which was granted in April, 1849. He tried preaching several times during the next year and a half before being licensed by the Miami Con-

ference, UNITED BRETHREN IN CHRIST, in 1850. After serving as a junior preacher for a year, he resigned to enter Miami University. His wife died, leaving three small children and he never had the opportunity to return to the university.

Daniel Flickinger accepted an appointment in 1851, but his poor health kept him from taking an assignment in 1852. Instead he accompanied Bishop J. J. GLOSSBRENNER on his travels to the west. The following winter he lived in the Glossbrenner home in VIRGINIA and married the bishop's daughter Catherine, Jan. 9, 1853. He was ordained at the 1853 session of the Miami Conference, and assigned to the Dayton Circuit. His wife died in August, 1854.

Offering himself to go to Africa to establish a mission, he was one of three chosen that winter. Departing Jan. 4, 1855, Flickinger remained in Africa nearly a year after his two companions returned to the U.S.A. While in SIERRA LEONE, he married Susan Woolsey, Oct. 30, 1855, a missionary for the Congregationalists. He and his wife returned to America in 1856 but Flickinger made a return trip to Africa in 1857 to help in the settlement of two missionaries. Upon his return he was elected secretary of missionary work for his denomination, resigning within months due to poor health, and then was re-elected in 1858. He accepted and continued in office until 1885 when he was chosen the first missionary bishop of the church. This office was discontinued after one quadrennium.

Following the church division in 1889, Flickinger was dissatisfied with the Liberal section of the church and spent three years preaching for the Congregationalists. Then in 1892 he took assignments again in the Miami Conference. In his unsettled state he continued until December, 1895, when he joined the CHURCH OF THE UNITED BRETHREN IN CHRIST (OLD CONSTITUTION). He served in the office of secretary of the missionary work for that group until 1905, when he returned to the Liberal group again. Death came Aug. 29, 1911, at Columbus, Ohio, with burial in the cemetery at Oxford, Ohio.

OTTERBEIN COLLEGE gave him a D.D. in 1880. While serving as missionary secretary in 1865, he commenced a magazine, the *Missionary Visitor*, which he edited for twenty years. He wrote several books including *Ethiopia, or Twenty-six Years of Missionary Life in Western Africa* (1882); *Our Missionary Work from 1853-89* (1889); and *Fifty-five Years in the Gospel Ministry* (1907). He also collaborated with other authors to produce several books.

D. K. Flickinger, *Fifty-five Years*. 1907.
Roush and Kootz, *The Bishops*. 1950.
H. Thompson, *Our Bishops*. 1889.

JOHN H. NESS, JR.

FLINT, CHARLES WESLEY (1878-1964), educator and bishop, was born at Stouffville, Ontario, Canada, Nov. 14, 1878, the son of George and Eliza (Barnes) Flint. His father and grandfather were Wesleyan local preachers. He was educated at VICTORIA (Toronto) UNIVERSITY (A.B., 1900), DREW (B.D., 1906), and Columbia (A.M., 1908). He held several honorary degrees, including the D.D. from WESLEYAN and the LL.D. from SYRACUSE. He married Clara J. Yetter, Sept. 3, 1901, and they had a daughter and a son. He joined the NORTHWEST IOWA CONFERENCE in 1900 and was ordained DEACON there in 1902 and ELDER in 1904. He served two years as pastor



CHARLES W. FLINT

at Pocahontas, Iowa, and two at Marathon. Transferring to the NEW YORK EAST CONFERENCE, he was appointed to Bayville, Long Island, 1904-06; St. James, Brooklyn, 1906-08; First Church, Middletown, Connecticut, 1908-13; and New York Avenue, Brooklyn, 1913-15. In 1915 he became president of CORNELL COLLEGE, Mt. Vernon, Iowa, and in 1916 transferred his membership to the UPPER IOWA CONFERENCE. In 1922 he transferred to the CENTRAL NEW YORK CONFERENCE and was made chancellor of SYRACUSE UNIVERSITY where he served ably for 14 years. According to WILLIAM P. TOLLEY, at Syracuse Flint leveled mountains of debt, strengthened the faculty, lifted the standards of the college of liberal arts, founded the graduate school of citizenship and public affairs, made over the school of education, organized the school of journalism, and built Hendricks Chapel and the new medical college.

In 1928, '30, and '31 Flint served as chairman of the Federal Board of Arbitration under the Railway Labor Act. He served as a trustee of ten educational institutions. He was a delegate to the 1920, '32, and '36 GENERAL CONFERENCES and to the 1921 and 1931 ECUMENICAL CONFERENCES. Elected bishop in 1936, he was assigned to the ATLANTA Area, 1936-39; the SYRACUSE Area, 1939-44; and the WASHINGTON Area, 1944-52. After his retirement in 1952, he published two books: *Charles Wesley and His Colleagues* (1957), and *On the Trail of Truth* (1959). He died Dec. 12, 1964, and was buried in Syracuse.

F. D. Leete, *Methodist Bishops*. 1948.

New York Times, December 13, 1964.

Together, Syracuse Area News Edition, March, 1965.

JESSE A. EARL
ALBEA GODBOLD

FLINT, MICHIGAN, U.S.A., the seat of Genesee County, was founded in 1830 and incorporated in 1835. Methodism began in Flint in 1832 when Bradford Frazee was ap-

pointed by the OHIO CONFERENCE to the Saginaw Mission. Frazee preached the first sermon in the Flint River community to about six families. In 1835 the Saginaw Mission was revived, and WILLIAM H. BROCKWAY conducted services once every three weeks in Flint. In July, 1836 he organized a class at Flint. One member of the class, Daniel S. Freeman, was a cousin of the Daniel Freeman who preached the first Methodist sermon in MICHIGAN at DETROIT in the spring of 1804. A local preacher who served briefly in the itineracy, the younger Freeman served as the class leader and the first Sunday school superintendent at Flint.

The Flint River Mission, a large circuit, appeared first in the MICHIGAN CONFERENCE appointments in 1837; it reported 185 members in 1838. A frame church costing \$3,000 was erected at Flint in 1842. There were then thirty-four members. Originally known as First Church, the name was later changed to Court Street Church. Garland Street Church was organized in 1861. The cornerstone for its building and for a new Court Street edifice were laid on the same day, July 9, 1861.

The M. P. Church began work in Flint in 1845 and brought two congregations with a total of 221 members into The Methodist Church at unification in 1939.

The M. E. Church did not organize a third congregation in Flint until 1905, but thereafter growth was rapid. By 1910 the denomination had four churches in Flint and by 1920 there were eight.

In 1946 William H. Morford led in establishing in Flint a radio station called the Methodist Radio Parish, Incorporated. The station is sponsored by the DETROIT CONFERENCE and that body appoints the full-time program director each year. Affiliated with the Mutual Broadcasting System, the station normally reaches half a million people. Its primary broadcasts are religious. In 1963 it became an FM as well as an AM station. The last three of the station's identifying letters, WMRP, stand for its corporate name.

Par-Mor Manor House, a home for the aged on the outskirts of Flint which is sponsored by the Detroit Conference and local Methodist leaders, accommodates 150 residents.

In 1969 the nineteen churches in Flint reported 8,405 members, property valued at \$7,127,120, and \$973,901 raised for all purposes during the year.

General Minutes, MEC and MC.

Porter, *Methodists in the Vehicle City*, 1966.

M. Simpson, *Cyclopaedia*. 1878.

FRANK W. STEPHENSON

Court Street Church is the historic downtown congregation in Flint. It began in July, 1836 when WILLIAM H. BROCKWAY organized a society of nine members. Through the years the church has remained at the same location. The first building, erected in 1842, was destroyed in 1861 by fire believed to be of incendiary origin. The Methodists had been zealous on behalf of temperance. A new brick church costing \$12,000 was erected at once. The congregation grew steadily. In 1890, with 722 members, it was the fourth largest church in the conference. A third sanctuary was built in 1891, but unfortunately it was heavily damaged by fire in 1893, and the fourth and present church was completed in 1894. A parish house was erected in 1929 at a cost of \$150,000. Between 1864 and 1959 the DETROIT CONFERENCE held nine of its annual sessions in Court Street Church. Following William Brockway, strong leaders in MICHIGAN Methodism have

served as pastors of Court Street Church, including Francis Bangs, David Burns, JOHN ARNOLD, George Taylor, John Russell, LUTHER LEE, T. C. Gardner, William H. Shier, James Jacklin, C. E. Allen, and HAROLD CARR.

Court Street Church had a Woman's Foreign MISSIONARY SOCIETY as early as 1870, and a Woman's Home Missionary Society in 1884. Through the years the church has emphasized missions; in 1947 the congregation assumed support of a medical missionary in Nadiad, INDIA. The church had a large EPWORTH LEAGUE soon after the national organization was established. In recent years a strong choir program has been maintained. As the mother church in Flint, Court Street has assisted with the organization of several other congregations through the years.

In 1970 Court Street Church reported 2,144 members, property valued at \$1,400,000, and \$223,731 raised for all purposes.

Court Street Church Commemorative Booklets.

General Minutes, MEC, and MC.

E. H. Pilcher, *Michigan*. 1878.

RONALD A. BRUNGER

FLIPPER, JOSEPH SIMEON (1856-1944), American bishop of the A.M.E. Church, was born in Atlanta, Ga., on Feb. 22, 1856. His parents were Festus and Isabella Flipper. He was educated at Atlanta University. He was converted in 1877, licensed in 1879, admitted into the Georgia Conference in 1880, ordained DEACON in 1882 and ELDER in 1884. His pastorates were in GEORGIA, where he was also an elder, dean of TURNER THEOLOGICAL SEMINARY and president of MORRIS BROWN COLLEGE. He was elected bishop in 1908 and assigned to the Ninth District, Oklahoma and Arkansas (1908-1912), the Sixth District, Georgia (1912-1928), the Eleventh District, Florida (1928-1936), the Thirteenth District, Kentucky and Tennessee (1936) and also the Seventh District, South Carolina (1936-1944).

Bishop Wright describes him as being "6 feet, 2 inches, of 'light' complexion, and weighed around 225 pounds. He did not believe in preachers wearing robes in the pulpit, nor in the use of individual communion service cups. He did not permit women to function prominently in the church, and was against licensing them to preach or ordaining them. He was an ardent supporter of laymen."

In Atlanta, he was highly respected and greatly beloved. He was an ardent supporter of Ira T. Bryant in building the new Sunday School Union building in Nashville, Tenn. He advocated a "supreme" court of the A.M.E. Church, and by virtue of the legal mind which he had, favored spelling out the Constitution of the A.M.E. Church in the *Discipline*.

He died Oct. 10, 1944, and left a valuable library for the Turner Theological Seminary.

C. F. Price, *Who's Who in American Methodism*. 1916.

R. R. Wright, *The Bishops*. 1963.

GRANT S. SHOCKLEY

FLORENCE, ALABAMA, U.S.A. **First Church** was for many years the largest Methodist church in the Tennessee River valley of north Alabama. Organized in October, 1822, it was one of more than twenty preaching places served by Nathaniel R. Jarratt.

Throughout the life of this church it has led in church extension in its area. From its membership and its financial support, five Methodist churches have been organized.

An unusually large number of the stewards died of bat-

tle wounds during the Civil War, seriously depleting the leadership of the church for a decade.

In the great Depression of the 1930's, a bonding company repossessed the church for a large indebtedness. Many families made enormous sacrifices in order to reclaim the building and did so in the space of a few weeks.

Many Methodist preachers and several missionaries have come from the church over the years, including Miss Martha Almon, presently serving in Aldersgate Methodist Church, Honolulu, HAWAII.

Twice during its history fires have completely destroyed the church edifice. Each time it has been rebuilt on its present site. The present building was completed in 1922. Additions to the educational facilities have been added as growth demanded expansion. The last addition was a children's building and chapel costing \$200,000, in 1964.

First Church is the largest congregation of any church among nearly 100 churches of many denominations in Florence. Its 1970 membership is 1,796. It is served by a multiple ministry.

FLORENCE, SOUTH CAROLINA, U.S.A. Just when Methodism entered the immediate Florence area is not certain, but from old records we take 1867 as the date it made its definite appearance through the labors of a Methodist circuit rider, A. J. Stafford, who was located at Darlington. In 1869 three gentlemen of Florence (John McSweeney, J. J. Ellis, and P. A. Brunson) met in John Husband's old shop on Evans Street. Here they began to plan for the organization of a Methodist Church in Florence. On April 4, 1870, the first church meeting was held in the home of Capt. M. C. Henry on Cheves Street.

Central Church established itself in downtown Florence despite fire and tornado. The first building was blown away by a tornado before it was quite finished. The second building was burned to the ground twelve years after being built. Its third building was abandoned in 1913 for the present massive structure a block from the first site.

Located in the stategic Pee Dee area of SOUTH CAROLINA, Central has furnished a unique leadership to a growing section of the state. Her early gifts to Advanced Mission Specials and to COLUMBIA and WOFFORD COLLEGES spearheaded the later liberality of other South Carolina churches to missions and higher education.

Central pioneered in adding a minister to her staff for pastoral counseling, a service begun in 1954 during the ministry of E. E. Glenn, and under the direction of Larry Jackson. Central began what appears to be another "first" in the summer of 1966, by investing \$7,500 in a six-weeks day camp for disadvantaged children in the community. By gifts of money and leadership the church has watched the development of two additional congregations in the city, St. Paul and Highland Park.

In 1970 Central reported a membership of 2,037. The church through the years has been served by ministers of prominence in the conference, and has had some notable laymen among its membership.

FLORIDA, U.S.A., a peninsula which divides the Gulf of Mexico from the Atlantic Ocean, extends farther south and southeast than any other state of the United States. The population in 1970 was 6,671,162. It was admitted

into the Union in 1845. Florida was the first part of the present United States to be discovered and the first to have a permanent settlement of Caucasians. St. Augustine was founded by the Spanish in 1565.

Florida was ceded to England in 1763, and England gave it back to Spain in 1783. Spain sold it to the United States in 1819, for \$5,000,000.

Florida leads the nation in the production of citrus fruit, stands second as a cattle state, is a leader in phosphate mining, and is now the location from which flights into outer space are launched. The equable climate makes the state a favorite winter vacation area, and it encourages retired people to live there.

Except during the twenty-year period of British rule, the Protestant religion was forbidden in Florida until it became a part of the United States. However, there is some evidence that Protestant settlers from the United States who pushed across the border into Florida between 1783 and 1819 practiced their religion more or less openly, particularly in the last decade of that period.

JOHN SLADE is called the father of Florida Methodism. He was one of a group who signed a petition in 1814 requesting that a so-called short-lived Republic of East Florida be admitted to the United States. Officially Methodism began in Florida in 1821-22. In December, 1821 the MISSISSIPPI CONFERENCE appointed Alexander Talley to Pensacola and the adjoining country. In February, 1822, the SOUTH CAROLINA CONFERENCE formed the St. Mary's and Amelia Island Circuit, which included territory on both sides of the Georgia-Florida line, and appointed Elijah Sinclair to the work.

In 1823, the South Carolina Conference sent Joshua N. Glenn as a missionary to St. Augustine, while John Slade and John I. Triggs were appointed to the Chatahoochee Mission. Two years later the conference formed the Tallahassee District in Florida, and in succeeding years that district added new circuits across northern Florida. In 1830, the GEORGIA CONFERENCE was organized and the Tallahassee District became a part of it. Despite Indian troubles, during the ten decade the Methodist work spread as far south as TAMPA.

In 1844, the GENERAL CONFERENCE formed the FLORIDA CONFERENCE. It included southern Georgia and all of Florida except the part west of the Appalachian River which has nearly always been linked with south ALABAMA. When organized the conference had thirty appointments and 6,816 members, some 2,653 of them colored. The conference adhered to the newly organized M. E. Church, South, at its first meeting on Feb. 8, 1845. The 1866 General Conference of that church organized the SOUTH GEORGIA CONFERENCE, and thereafter the boundaries of the Florida Conference were limited to the state of Florida east of the Appalachian River.

Interested in education from the beginning, the Florida Conference started Fletcher Institute at Thomasville, Georgia, in 1848 and supported it for three decades before transferring it to the South Georgia Conference. In 1852, a second school called East Florida Seminary was established at Micanopy; it closed at the beginning of the Civil War. In 1883, the conference started the South Florida Institute at Orlando, but, due to financial difficulties, turned it over to the city three years later, and then immediately opened another school at Leesburg. This school moved several times and finally became permanently located at Lakeland in 1922. After 1906 it

was called Southern College and after 1935 FLORIDA SOUTHERN COLLEGE. It became one of the strong church related colleges in the nation.

The *Florida Christian Advocate* began publication at Lakeland in 1886. Except for a few years, it appeared regularly until the end of 1940. It was succeeded by a monthly called the *Florida Methodist*, discontinued in 1968.

The Florida Conference has four retirement homes with a total capacity of 710 persons, located at Bradenton, JACKSONVILLE, MIAMI, and ST. PETERSBURG. The conference supports two homes for children—the Florida Methodist Children's Home at ENTERPRISE, and the Sarah Hunt Methodist Children's Home at Daytona Beach.

In the last quarter of the nineteenth century, some dedicated Southern Methodist preachers began a ministry to Cuban and Italian immigrants in south Florida. For some years there was a Latin District in the Florida Conference. In 1930, the Latin Mission was organized. It continued until 1943 when it was absorbed by the Florida Conference.

In 1873, the M. E. Church reentered Florida and organized a new Florida Conference composed of both white and Negro churches and ministers. In 1886, the conference was divided on racial lines, and the white group became the ST. JOHNS RIVER CONFERENCE. This body merged with the Florida Conference (MES) in 1939 to form the Florida Conference, Southeastern Jurisdiction, The Methodist Church.

The Florida Conference (ME) was divided again in 1905 to form the South Florida Mission. The latter grew into a mission conference in 1921 and into the South Florida Conference in 1925. This body continued until 1952 when it was absorbed by the Florida Conference of the then Central Jurisdiction. In 1966, the Florida Conference had 58 ministers, 66 pastoral charges, 9,432 members, and property valued at \$3,242,587.

On the dissolution of the Central Jurisdiction with the formation of The United Methodist Church in 1968, the Florida Conference was received temporarily as a conference in the Southeastern Jurisdiction. It voted to merge with the Florida Conference, Southeastern Jurisdiction, in 1969, and this was accomplished on schedule with Bishop JAMES HENLEY presiding.

The METHODIST PROTESTANT CHURCH was active in Florida after 1846. Though the *Discipline* lists a Florida Conference beginning in 1846, the earliest churches of the denomination in the state were practically independent congregations rather than a part of a connectional system. Thomas J. Lyle, a minister, who had helped to establish several M. P. churches, led in organizing the Florida Mission Conference at Madison in March, 1889. Starting with four preachers, four circuits, and 99 members, the work grew to 400 members in a few years but dropped back to less than 150 members by 1900. In 1936, the conference journal reported ten ministers, five pastoral charges, 404 church members, and seven churches and one parsonage valued at \$34,150. In 1939, at Methodist Union, the Methodist Protestants brought seven ministers and 350 members into the Florida Conference, Southeastern Jurisdiction.

At Methodist unification 1939, the Florida Conference of the Southeastern Jurisdiction was fifty-first in numerical strength. In 1970, it was the third largest conference in the connection, reporting 953 ministers, 699 churches,

315,785 church members, and churches, parsonages, and other property valued at \$141,298,877.

W. E. Brooks, *Florida*. 1965.

General Minutes, ME, MES, TMC, UMC.

Journals of the Florida Conference.

C. T. Thrift, *Florida*. 1944.

WILLIAM E. BROOKS

FLORIDA CONFERENCE. The original conference was organized in Tallahassee, Feb. 6, 1845, with Bishop JOSHUA SOULE presiding. Technically at the time of organization it was a conference of the M. E. Church, but it immediately voted to adhere south as the denomination had divided, and thereafter it was a conference of the M. E. Church, South. The conference boundaries included south GEORGIA and all of the state of FLORIDA east of the Appalachian River.

Officially Methodist work began in Florida in 1821-22 when the Mississippi and South Carolina conferences appointed preachers to work in the territory (see FLORIDA). The GEORGIA CONFERENCE was formed in 1830, and Florida, except the west part, was included in that conference. Then in 1845, as indicated above, the Florida Conference was organized, and south Georgia was a part of it. The SOUTH GEORGIA CONFERENCE was created in 1866, and after that date the Florida Conference was limited to the state of Florida east of the Appalachian River.

The Florida Conference began with 6,816 members, about forty percent of whom were colored. The conference started with four districts. At the first session thirty-six preachers received appointments to circuits and stations scattered from Albany, Ga. to Key West, Fla. By 1861 there were 82 preachers and some 19,000 members in the conference.

The Florida Conference lost members during and immediately following the Civil War. Within a few years after the war most of the Negro members had joined the M. E., A. M. E., and A. M. E. Zion churches; few were left to be transferred to the C. M. E. Church when it was organized under the auspices of the M. E. Church, South in 1870. The white membership of the Florida Conference declined about seventeen percent between 1861 and 1866. It was not until 1886 that the conference recouped the losses in membership sustained by the war and its aftermath. Moreover, though the population of the state grew one-third larger between 1890 and 1900, the conference showed little or no increase in membership between 1886 and 1900.

Like some other conferences, Florida has had long and able service from one family of preachers. Thomas R. Barnett joined the Florida Conference in 1854. In succeeding years two of his sons and two grandsons became preachers in the conference. One of the grandsons who entered the conference in 1903 was still a member in 1970. The family's aggregate years of service exceeds 200.

The population of Florida east of Appalachian River increased 290 percent between 1900 and 1940. During that period the conference matched the growth of the state, going from 19,760 members in 1900 to 70,409 in 1939.

The Florida Conference, Southeastern Jurisdiction, The Methodist Church, was launched at TAMPA on June 9, 1939, when the ST. JOHNS RIVER CONFERENCE (ME), the Florida Mission Conference (MP), and the Florida

Conference (MES) merged. The new conference began with 84,686 members. In the three decades following, the Florida Conference may have exceeded the growth of any other conference in the denomination. In 1939, the Florida Conference ranked fifty-first in membership. The Florida Conference of the former Central Jurisdiction which had 8,521 members in 1967, voted to merge with the Florida Conference, Southeastern Jurisdiction, in June 1969. This was accomplished, and the conferences merged under the administration of Bishop JAMES W. HENLEY. In 1970 it was the third largest conference in the church, reporting 953 ministers, 699 churches, 315,785 church members, and churches, parsonages and other property valued at \$141,298,877.

W. E. Brooks, *Florida Methodism*. 1965.

General Minutes, ME, MES, TMC, and UMC.

Journals of the Florida Conference.

C. T. Thrift, *Florida*. 1944.

WILLIAM E. BROOKS

FLORIDA CONFERENCE (EUB) began by action of the Missouri Conference of the United Brethren in Christ at Trenton, Mo., in September, 1894. At his own request, I. W. Bearss was appointed to work as a home missionary in FLORIDA. Bearss, his family, and a small group of friends immediately formed a caravan of six farm wagons and travelled 1,400 miles over a period of eleven weeks. In December, 1894, they arrived at Lake Magdalene, Fla., in what is now the north TAMPA area.

The first church organization was formed in May, 1895, in a small schoolhouse on the shores of Lake Carroll, with nine charter members, two of whom, W. O. Bearss and B. E. Stall, were still living in Lake Magdalene in 1961. In 1897, the first church building was erected about four miles west at the Lynn Gant neighborhood, where more people were living at that time. The building materials and furnishings were of native woods; and some of the hand-planed pine benches are still being used. In 1907, this building was moved on log rollers four miles through the woods to the present church site just west of North Armenia Avenue in the Lake Magdalene community. This original frame building served the congregation until 1925, when it was replaced by a brick structure; in March, 1960, an additional fine new sanctuary was dedicated.

At the time when Bearss began his work in Florida, a Young People's Society of Christian Endeavor, which is the oldest continuous Christian Endeavor Society in the state, was organized. During the years that Christian Endeavor was flourishing, Florida Conference furnished several state and district leaders, and by this means the denomination became known throughout the state. About 1900, several churches were started in GEORGIA, among them were ATLANTA, Waycross, and Fitzgerald; but after about twelve years, they had disbanded, leaving only the churches in Florida. Quite early the work in Florida was put under the Tennessee Conference. In 1902, a Georgia Conference was organized which included the Florida churches. The name was changed to Georgia-Florida Conference in 1913, and then to the Florida Conference in 1917.

The Florida Conference had approximately 3,600 members (1968) with twelve well-established churches. In the Ybor City section of Tampa the Board of Missions organized one of the finest mission schools and kindergartens in the city with grade school classes through the sixth grade.

In the Limona-Brandon community, about eight miles east of Tampa, Florida Conference established a ten-acre lakeside camp ground known as "Camp Florida."

Soon after the formation of The United Methodist Church in 1968, the Florida Conference united with the Florida Conference of the former Methodist Church.

E. V. CAVANAGH

FLORIDA CONFERENCE (ME) was organized in 1873 following the work of the **FREEDMEN'S AID SOCIETY** in the state. At first both white and Negro ministers and members were included, but in 1886 the conference divided on racial lines. The 1884 General Conference authorized such divisions when a majority of both races in a conference should so vote. When the question of division was raised on the Florida Conference floor, the white members voted eighteen to two for it and the Negro members opposed it eighteen to six. Two days later, after several visiting preachers had spoken favorably of division, a majority of both groups voted for it. The white members then organized the **ST. JOHNS RIVER CONFERENCE**, and the Florida Conference went forward as an all Negro body.

In 1905, the Florida Conference divided again to form the South Florida Mission. This grew into the South Florida Mission Conference in 1921, and in 1925 into the South Florida Conference with two districts, 39 appointments, and 3,385 members. By 1939 the membership had risen to 4,337, but in 1952 the number had dropped to 2,391, and in that year the conference was absorbed by the Florida Conference, Central Jurisdiction.

In 1874, the Freedmen's Aid Society started Cookman Institute for men at JACKSONVILLE, and the conference gave support. Cookman was merged with an institute for Negro girls at Daytona Beach in 1922 to become **BETHUNE-COOKMAN COLLEGE**. The conference also contributed to the Sarah Hunt Methodist Children's Home at Daytona Beach.

The Florida Conference continued in the Central Jurisdiction of The Methodist Church in 1939. In 1968, it became a conference in the Southeastern Jurisdiction of The United Methodist Church. At a called session on Sept. 21, 1968, the conference voted to merge with the Florida Conference, Southeastern Jurisdiction, in June, 1969.

In 1967, the Florida Conference had three districts, 66 pastoral charges, 8,521 members, and churches, parsonages and other property valued at approximately \$3,660,000.

W. E. Brooks, *Florida Methodism*. 1965.
General Minutes, ME, TMC.
 C. T. Thrift, *Florida*. 1944.

N. B. H.

FLORIDA SOUTHERN COLLEGE, Lakeland, Florida, was chartered as Florida Conference College in 1885 and the name changed to Southern College in 1906. Until 1921, when it was moved to Lakeland, the institution had been located at Leesburg and Palm Harbor.

The development of the college as it is now known came during the administration of **LUD M. SPIVEY** (1924-57). The west campus of the college was designed by the late Frank Lloyd Wright and contains the largest number of buildings the famed architect ever placed in one grouping. The Branscomb Auditorium was erected in 1963 by



ANNIE PFEIFFER CHAPEL, FLORIDA SOUTHERN

the Florida Conference memorializing Bishop **JOHN W. BRANSCOMB**.

In 1965, the will of a trustee of the college, Mrs. Loca Lee Buckner, provided for a bequest of more than \$7,000,000. This is the largest gift made to the college and one of the largest to any liberal arts college in the South. It grants the B.A. and B.S. degrees. The governing board has twenty-seven trustees elected by the **FLORIDA ANNUAL CONFERENCE**.

JOHN O. CROSS

FLY SHEETS were anonymous pamphlets circulated in the 1840's in an effort to break the grip of **JABEZ BENTING** on Wesleyan Methodism in England. The order of the sheets was: No. 1 in 1844; No. 2 in 1846; No. 1 and No. 3 were sent out together in 1847; No. 4 in 1848; the fifth and final sheet in 1849. The *Fly Sheets* were originally sent only to Wesleyan ministers, but once counter *Papers on Wesleyan Matters* began to appear in the Book Room windows there were several public editions: e.g., *A Faithful Verbatim Report of the Fly Sheets, by a Wesleyan Minister Not Yet Expelled* (Birmingham, 1849). Authorship of the sheets was one of the grounds on which **SAMUEL DUNN**, **WILLIAM GRIFFITH**, and **JAMES EVERETT** were arraigned before the Wesleyan Conference of 1849 and expelled. What evidence exists suggests that Everett was the principal author. The sheets were conservative in attitude, relying chiefly on personalities; they did not advocate the rights of the laity.

O. A. Beckerlegge, *United Methodist Free Churches*. 1957.
 B. Gregory, *Side Lights*. 1898.
 J. H. S. Kent, *Age of Disunity*. 1966.
 E. C. Urwin, *Significance of 1849*. 1949.

JOHN KENT

FOGGIE, CHARLES HERBERT (1912-), American bishop of the A.M.E. Zion Church, was born in Sumter, S. C., on Aug. 12, 1912, and was brought up in Boston, Mass. He received the A.B. from **LIVINGSTONE COLLEGE** in 1936; the A.M. from **BOSTON UNIVERSITY** in 1938 and the S.T.M. in 1942. Livingstone College awarded him the D.D. degree in 1949.

He served as pastor of Wadsworth Street A.M.E. Zion Church, PROVIDENCE, R. I., 1936-39; Rush Church, CAMBRIDGE, Mass., 1939-44; Wesley Center Church, PITTSBURGH, Pa., 1944-68. He was elected bishop on May 13, 1968, and assigned to preside over the Twelfth Episcopal District which comprises OKLAHOMA, TEXAS, ARKANSAS, and GEORGIA Conferences.

Bishop Foggie has served as chairman of the Depart-

ment of Cultural and Racial Relations in the Council of Churches of the Pittsburgh Area; chairman of the Board of Directors of the Housing Authority, City of Pittsburgh; Life Member, National Association for Advancement of Colored People, and president of the Pittsburgh Branch; member, Board of Pittsburgh Symphony Orchestra; and a member of the Mayor's Advisory Committee on the Poverty Program of that city.

DAVID H. BRADLEY

FOLSOM, WILLIS F. (1825-1897), a native American Choctaw Indian preacher, was born in MISSISSIPPI in 1825. Coming with his parents to the new Choctaw nation during the migration of 1832, he attended a mission school where he was "soundly" converted. He himself writes, "I did not know what the preacher was talking about, for I did not know the language. But my heart hurt for something. For days I waited and struggled and prayed, not knowing just what I was saying; when suddenly my whole soul was filled with light and joy. Immediately I felt that I must learn what was in the Bible, that I might tell it to my people."

At the INDIAN MISSION CONFERENCE of 1858, Folsom was ordained a local DEACON by Bishop JOHN EARLY. One historian says of him, "During the days of the Civil War, almost alone at times, he held the remnant of the Church together." He was admitted into full connection late in life. He died in 1897, and lies buried in LeFlore County of Eastern Oklahoma.

OSCAR FONTAINE

FOLSOM TRAINING SCHOOL in Kiamichi Mountains (1919-1933) of Oklahoma, U.S.A., was located at Smithville, McCurtain Co., Okla. It was established by the Board of Missions of the M. E. Church, South, in 1918. The school was designed to give educational opportunities to underprivileged Indian and white children of OKLAHOMA and ARKANSAS.

E. A. Townsend became superintendent in 1919. He taught local children. No buildings were erected and his service was discontinued after one year.

William Bertram Hubbell became superintendent in 1920. He supervised building the school, chose a faculty acceptable to State accreditation, and in September, 1921, class work began with the sixth grade and continued through the twelfth grade. The school enrolled from 150 to 200 children per year.

The Folsom Training School (sometimes spelled Fulson before 1927) was an educational institution, a social center, a demonstration agency, a welfare organization, and an industrial center. It sought to help every person by training "the heart, head and hand."

The economic depression came in 1933 and the school was closed. The campus and other properties were sold. All buildings were moved away except Sealy Chapel, which was transferred to the local Methodist Church and continues in use.

The Chronicles of Oklahoma, Vol. XLII, No. 1.
Journals of the Oklahoma Conference, 1919-32.

CLARENCE ELMER NISBETT

FONDREN, WALTER WILLIAM (1877-1939) and **ELLA COCHRUM FONDREN** (1880-), American church



W. W. FONDREN

leaders and philanthropists, of TEXAS. Fondren was born in Union City, Tenn. on June 6, 1877, the son of a farmer, who in 1883 moved his family to ARKANSAS in a covered wagon. Orphaned at age ten, the son worked on farms and in sawmills until, when seventeen, he set out for Texas "with nothing but a pair of overalls and thirty cents." In 1897 he left the job as a farm hand, at fifty dollars a year and board, to "roughneck" or to serve as a helper on an oil drilling rig. When oil was discovered at the famous Spindletop field in 1901, he was prepared to enter the boom as a skilled rotary driller, moved from field to field, gradually acquired oil interests himself and became one of the nine founders of Humble Oil and Refining Company. Fondren "was in his day regarded as the outstanding driller on the Gulf Coast," he "made an indispensable contribution to Humble's early success . . . He was intelligent, open-minded, and progressive," and had "strength of character." He retired in 1933, partly to join with Mrs. Fondren in giving more attention to their philanthropic interests. He and Mrs. Fondren had been active church members for many years.

Ella Cochrum was born in Kentucky on June 1, 1880; and married Fondren in 1903. She and Fondren created the Fondren Foundation and have made immeasurable gifts to hospitals, schools, and various church causes, many of them Methodist. Among the most significant individual gifts have been Fondren Library, Memorial Health Center, and Fondren Science Building at SOUTHERN METHODIST UNIVERSITY, Dallas, Texas; Fondren Science Building at SOUTHWESTERN UNIVERSITY, Georgetown, Texas; Fondren Library, Rice University, Houston, Texas; Fondren Hall, SCARRITT COLLEGE, Nashville, Tenn.; and large gifts to such causes in HOUSTON as The Methodist Hospital, The Institute of Religion at Texas Medical Center, Baylor University College of Medicine, St. Luke's Episcopal Hospital, Texas Children's Hospital, Center for Retarded Children, Center for Negro Children, Center for Mexican Children, and the Methodist Home, Waco, Texas. The Fondrens were on many boards of trustees of such institutions as those listed above, and since his death (Jan.

5, 1939) Mrs. Fondren has continued and expanded these interests. She has served on several national boards of the church, is a member of the National Hall of Fame in Philanthropy of The United Methodist Church, Honorary Fellow of the American College of Hospital Administrators, and has been given the LL.D. degree by Southern Methodist University; and L.H.D. by Southwestern University. Mrs. Fondren has been a lay delegate to the GENERAL and JURISDICTIONAL CONFERENCES since 1940.

Henrietta M. Larson, *History of the Humble Oil and Refining Company*. New York: Harper and Brothers, 1959.

WALTER N. VERNON

FOOT, HUGH MACKINTOSH (1907-), British statesman, was born on Oct. 8, 1907. His father, ISAAC FOOT, was a staunch Methodist and Liberal, becoming Secretary for Mines in the 1931 coalition government, and in 1937, vice-president of the Methodist Conference. Hugh Foot was educated at Leighton Park and at St. John's College, Cambridge; in 1929 he became president of the Cambridge Union. From Cambridge he went to Jerusalem as a member of the British administration, the beginning of a long and liberal career in the colonial service. In 1939 he was made assistant British resident in Jordan. In 1947, after being colonial secretary in Cyprus and JAMAICA, he was appointed chief secretary in NIGERIA. In 1951 he became captain-general and governor-in-chief of Jamaica, helping the country toward independence in many ways. In 1957 he went back to Cyprus as governor and commander-in-chief; his mission was to bring peace between Greek and Turkish Cypriots. From the first he tried to do this by establishing personal contact with the leaders, even offering to meet the Greek guerrilla leader, Colonel Grivas, in secret. After long negotiations, Cyprus became independent in 1960. In 1961 Foot joined the United Kingdom delegation to the United Nations as ambassador and principal adviser on emergent and newly emerged countries, and as representative on the Trusteeship Council. In the following year, however, he resigned because of disagreement with the British government's policy on Rhodesia, a matter which he considered to be of fundamental importance. He then worked for the United Nations until Harold Wilson became British Prime Minister in 1964; Foot was then appointed as permanent British representative to the United Nations, made a member of the government, and given a life peerage. He took the title of Lord Caradon. In 1951 he had been made a K.C.M.G. (Knight Commander of the Order of St. Michael and St. George) and in 1953 a K.C.V.O. (Knight Commander of the [Royal] Victorian Order).

PETER STEPHENS

FOOT, ISAAC (1880-1960), British Methodist solicitor and politician, was born in Plymouth, Devonshire, of which he became a leading citizen, mayor in 1921, and lord mayor in 1945. From 1922-24 and from 1929-35, he was Liberal M. P. for Bodmin, Cornwall. He was a member of the Round Table Conference on INDIA and BURMA from 1930-31; and secretary for mines from 1931-32. He was made a privy councillor in 1937. A LOCAL PREACHER, temperance advocate, and Sunday school worker, he was a regular member of the Conference, and served on the Committee for METHODIST UNION from 1913-32, the Hymnbook Committee, and was

elected vice-president in 1937. A convinced Free Churchman, he was also chairman of the Cromwell Association. His son, HUGH FOOT, is Lord Caradon, 1966 representative of the United Kingdom in the United Nations. Isaac Foot died on Dec. 13, 1960. His valuable library of Bibles, Civil War tracts, and Wesleyana was bought by the University of California.

H. MORLEY RATTENBURY

FOOTE, GASTON (1902-), American minister and author, was born in Comanche County, Texas, Sept. 6, 1902, the son of Charles and Ola (Smith) Foote. He received the M.A. and B.D. degrees at SOUTHERN METHODIST UNIVERSITY and Th.D. at LIFF SCHOOL OF THEOLOGY. He holds an honorary D.D. degree from Miami University in Ohio; LL.D. from WILBERFORCE; and Litt.D. from TEXAS WESLEYAN. He married Lucy Lee Young in 1927 and they have a son.

Foote was admitted to NORTHWEST TEXAS CONFERENCE in 1924, serving in Amarillo and Pampa, Texas; he was at Winfield Church, LITTLE ROCK, 1936-41; First Church, MONTGOMERY, Ala., 1941-45; Grace Church, DAYTON, Ohio, 1945-52; and First Church, Ft. Worth, since 1952.

Publications include *Keys to Conquest*, *Lamps Without Oil*, *The Words of Jesus From the Cross*, *Communion Meditations*, *Living in Four Dimensions*, *Footnotes*, *The Transformation of the Twelve*, and *How God Helps*.

Dr. Foote has been for twenty years the religious editorial writer for the Ft. Worth *Star Telegram*. He has been a delegate to the JURISDICTIONAL CONFERENCES of the Church since 1948, and to the GENERAL CONFERENCE in 1952, 1964, 1968 and 1970. He is a member of the General Board of Social Concerns of the church; has been a member of the Executive Committee of the Board of Trustees of Texas Wesleyan College since 1952; is former president of the Ft. Worth Area Council of Churches; and former president of the Central Conference Board of Missions.

Clark and Stafford, *Who's Who in Methodism*. 1952.

N. B. II.

FOOTE, HERBERT JOHN (1876-1957). American clergyman, who became widely known as an authority on penology, was born at Little Bay, Newfoundland. As a youth he came to MASSACHUSETTS and attended school in Woburn and TILTON SCHOOL, Tilton, N. H., where he heard the call to the ministry. He then entered BOSTON UNIVERSITY SCHOOL OF THEOLOGY.

After serving as supply pastor in Wilmot and Brookline for two years each, he was admitted on trial into the NEW HAMPSHIRE CONFERENCE, 1901, and into full connection, 1903. On June 2, 1903, he married Grace Sawyer of Haverhill, Mass. His other appointments were Enfield and West Canaan, 1902-03; Nashua, Arlington Street, 1904-05; Sunapee, 1906-10; Suncook, 1911-15; Littleton, 1916-20; Lincoln, 1921-26; Marlboro, 1927-37; Field Agent for the Preachers' Aid Society, 1935-48. He achieved much for the Conference Pension Program. He died Feb. 15, 1957; memorial services were conducted at the Enfield Methodist Church, Enfield, N. H. Burial was in Hillside Cemetery, Haverhill, Mass.

H. J. Foote served the State of New Hampshire as trustee of the state prison for twenty-five years, and as a member of the Prison Parole Board for four years, during

which time he became widely known as an authority on prison affairs. For years he was a trustee of the Daniel Webster Home for children.

Journal of the New Hampshire Conference, 1957.

WILLIAM J. DAVIS

FORCE, MANNING (1789-1862), American minister, was born in New York City in 1789. He was apprenticed to a hatter in Denville, N. J., at sixteen years of age and was converted in a class meeting at Parsippany. He was licensed to preach on Oct. 14, 1809, and received on trial in the PHILADELPHIA CONFERENCE in 1811. His first appointment was Flanders on the Asbury Circuit, where Bishop ASBURY had preached to a thousand people in 1787.

Force then served in Philadelphia, Baltimore, Newark, Asbury Circuit, Trenton, Bristol, Bergen, the East Jersey and Newark Districts, Morristown and other circuits. He was elected a delegate to all the GENERAL CONFERENCES from 1824 to 1848.

In 1857, Force took the supernumerary relation in the NEWARK CONFERENCE and made his home at Flanders, where he aided in the erection of a new church for which he gave \$1,000. He died in Sussex County, N. J., on Feb. 22, 1862, and was buried in the Flanders Methodist Cemetery.

New Jersey Conference Memorial, 1865.

Newark Conference Minutes, 1862. VERNON B. HAMPTON

FORD, JOHN (1767-1826), American pioneer, was born in SOUTH CAROLINA on Feb. 27, 1767, a son of James and Celia (Levis) Ford. John Ford in 1791 married Catherine Ard, who was born in South Carolina, Nov. 23, 1773. They became the parents of twelve children. John Ford served in the legislature of South Carolina and after moving to MISSISSIPPI about 1807, he became a member of the Constitutional Convention of 1817 that wrote the first constitution of Mississippi. After living for a time in Jefferson County, he later built a home that is still standing near Pearl River in Marion County, and in this he entertained the MISSISSIPPI ANNUAL CONFERENCE in 1818, over which Bishop MCKENDREE presided. Mississippi had just the previous year been admitted to the Union.

At some unknown time, John Ford became a local Methodist preacher and exercised his gifts as such though he never sought admission into the conference nor served as supply pastor of any charge. Three of his sons became Methodist preachers, John Ford, Jr., Thomas Ford, and Washington Ford, and two of his daughters married Methodist ministers. Ann married Thomas Griffin and has numerous descendants in the state, and Samantha married Miles Harper and likewise has many grandchildren and great-grandchildren in most of the southern states. All of the Ford children have descendants scattered throughout the United States, many of them holding places of authority and responsibility in the economic life of the nation as well as in its political affairs.

John Ford died at the old home in Marion County in 1826 and was buried in the family cemetery nearby in an unmarked grave. His wife, Catherine Ard Ford, lived many years after the death of her husband and was buried in the Eppes cemetery in northwest LOUISIANA by her son, John Ford, Jr.

The family home in Marion County still stands, a somewhat melancholy reminder of days that are gone. The hospitality of the founder, who entertained bishops, annual conferences, and generals, has continued through the years.

J. B. CAIN

FOREKNOWLEDGE OF GOD, THE. This is an attribute of the Divine nature which is included in His omniscience. The Scriptures everywhere affirm God's divine prescience. The Christian faith has ever held to the conviction that God "knows all things simply and absolutely." "In God there is no succession of acts, all is present to Him always, the past as well as the future; everything is as if it were happening now, nor is there anything in all the world which is not present to Him always." (Pohlepreuss, "God; His Knowability, Essence, and Attributes." *Catholic Dictionary*, St. Louis, 1921.)

In common with the mainstream of Christian thought, Methodist theology has affirmed that a true measure of responsible moral choice in man is not inconsistent with the divine foreknowledge, and that divine foreknowledge can be upheld apart from the doctrines of Particular Election and Predestination associated chiefly with Calvinist theology. God foreknows what man will freely do. Admittedly the common sense of the plain man will find an element of mystery remaining in this difficult speculative issue. Nevertheless, as Bishop SIMPSON puts it: God's prescience is "knowledge and not influence. Simple knowledge is no cause of action, nor can it be conceived to be causally connected with exerted power or mere knowledge; therefore, an action remains free or necessitated, as the case may be. A necessitated action is not made a voluntary one by its being made foreknown, nor is a free action made a necessary one." It may indeed be argued that we men have a limited degree of power to foresee the probable actions of other men, though this does not take away their power of choice. Therefore it is imaginable that the infinite mind of God should have the power of foresight to an unlimited degree, so that to Him foreknowledge of what man will freely do is more than a mere probability.

Thus it is in the established tradition of Christian philosophy that John Wesley writes: "With God nothing is past or future, but all things are equally present. He has therefore, if we speak according to the truth of things, no foreknowledge, no afterknowledge. Yet when he speaks to us, knowing whereof we are made, knowing the scantiness of our understanding, he lets himself down to our capacity, and speaks of himself after the manner of men. Thus, in condescension to our weakness, he speaks of his own purpose, counsel, plan, foreknowledge."

Some have expressed this in the proposition that "God reads history and the future just as we are able to read it in the past." Certain philosophers, among them John Stuart Mill, have held that God does not foreknow, and that it is not necessary for Him to have foreknowledge. John C. Roper, of South Carolina, was a protagonist of this view. Others have held that if God can see in advance, and has all power, he is directly responsible either for the salvation or the loss of human souls. Thus some have brought forward the doctrine of the divine foreknowledge as an argument in favor of the doctrine of Particular Election, though an informed Calvinist theologian would not agree that the two propositions are

necessarily connected. So when Wesley speaks of foreknowledge and human freedom he is clearly aiming his argument against Calvinist exegesis. However, following Augustine it can also be maintained that God who is outside time, and who made time when he made the world, is in an entirely different category from anything humanity can comprehend.

Bishop Simpson observed that foreknowledge is affirmed in the Scriptures in the sense also of the fore-approval of God. Thus it is written of believers that they were fore-known. "God hath not cast away his people which he foreknew" (Romans xi 2), "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son" (Romans viii 29). This can be taken to mean that foreknowledge of faith and obedience among men is made the ground of their predestination until eternal life. Or it can mean that the government of the whole human race is in the hand of a God who has a foreseeing purpose, and whose wisdom is never taken unawares by the current of events.

Olin A. Curtis, *The Christian Faith*. New York: Eaton and Mains, 1905.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

FOREST METHODISTS. JAMES CRAWFOOT, a LOCAL PREACHER in the Northwich Circuit, in Cheshire, was removed in 1807 from the Wesleyan preachers' plan because in an emergency he had preached for the INDEPENDENT METHODISTS of Warrington. He was accustomed to hold monthly meetings at his house in the Forest of Delamere and this group became known as the Forest Methodists. The services were marked by exhortation, varied with singing and prayer, and sometimes there were those who fell into trance conditions and had visions, they themselves remaining unaware of what was happening in the meeting itself. These effects suggested to some people that Crawfoot and his friends were under evil influence and hence the name of Magic Methodists.

G. Herod, *Biographical Sketches*. 1855.

JOHN T. WILKINSON

FORK CHURCH, formerly one of five churches in the Long Green Circuit, located in Baltimore County, Md., U.S.A., is one of the oldest churches in Methodism. It was organized in 1773, in his Majesty's colony of MARYLAND which was named for Queen Henrietta Maria, wife of Charles I. The original Fork Church sanctuary was a log structure on land donated by a local artisan, James J. Baker.

The community was named Fork because it was located at the juncture of the Joppa and Baltimore-Philadelphia Roads. Over the latter Francis Asbury rode on horseback regularly and is reputed to have preached in the old church while on journeys to BALTIMORE, some fifteen miles to the South.

In 1850 the log church was replaced on the same site by a brick structure. While attending Sunday school there in the latter part of the nineteenth century, the writer remembers well the small balcony in the rear, still in use, which was reserved for the Negro slaves until 1863, and which from habit some of their descendants used in his time.

In later years a fine church school building has been constructed, extending perpendicularly to the west of

the old brick church which is still standing on a hillock, with a magnificent view of the country for many miles round about.

The current membership is over 250, with comparative increases in membership in church school, and the Women's Society of Christian Service.

GUY E. SNAVELY

FORLINES, CHARLES EDWARD (1868-1944), American M. P. minister, theologian, scholar and president of WESTMINSTER THEOLOGICAL SEMINARY, was born in Clarks-ville, Va., on Aug. 2, 1868, and was reared by his grandmother in Alamance Co., N. C. Denied formal education during his early years, he was limited to such study as he could accomplish by himself while working in a cotton mill. According to tradition, he was able to keep his threads perfect and read at the same time. Later he drove his buggy filled with books and read as he went from place to place. Admitted to YADKIN COLLEGE, he became an outstanding student under the guidance of President George W. Holmes. Later, he won a scholarship to WESTERN MARYLAND COLLEGE where he graduated in 1897. He attended student conferences at Northfield where he met Dwight L. Moody. Licensed to preach in the M. P. Church, he joined the NORTH CAROLINA CONFERENCE in 1897. He finished Westminster Theological Seminary in 1901, and then was pastor of LaGrange and Albermarle Circuits in NORTH CAROLINA. His intellectual attainments attracted the attention of President THOMAS HAMILTON LEWIS of ADRIAN COLLEGE, and Forlines taught philosophy and theology there, 1903-05. He was appointed to the chair of Systematic Theology and Church History in Westminster Theological Seminary, 1905-35; became acting president of the Seminary in 1934, and president from 1936-43.

Forlines' interests and extensive knowledge covered the entire field of theology and church history and related Biblical studies. His hobbies were nature and astronomy. Children and adults alike enthusiastically responded to his rare ability to tell the famous Joel Chandler Harris 'Br'er Rabbit Stories.' He organized the first Boy Scout Troop in Westminster, Md. It was said of him, "Dr. Forlines, as a great teacher, during a third of a century (did) . . . as much as any single living man to shape the pattern and destiny of ministers of the Methodist Protestant Church."

At the union of American Methodism, Forlines was appointed by the GENERAL CONFERENCE of 1940 on the Commission on Rituals and Orders of Worship. In the debate over whether to use "Holy Ghost" or "Holy Spirit" in the Apostles' Creed, Forlines made a motion that the Creed be published so as to make either one of these names available. Forlines combined an unusually incisive intellect with a practical understanding of all matters having to do with people and the Church.

J. Elwood Carroll, *History of the North Carolina Conference of the Methodist Protestant Church*. Greensboro, 1939.

Journal of the North Carolina Conference, MP.

Richard Larkin Shipley, ed., *Finding God Through Christ*. Articles by C. E. Forlines. Nashville: Abingdon-Cokesbury, 1947.

Who's Who in the Clergy, 1935-36.

RALPH HARDEE RIVES
M. J. SHROYER

FORMOSA. (See TAIWAN.)

FORT COLLINS, COLORADO, U.S.A. First Church was organized in 1869 when Fort Collins had been founded only five years. Methodists were living in the area when the military fort on the banks of the Cache la Poudre River was abandoned, and traders, trappers, and settlers who had arrived at the place where mountains and plains met, decided to make this their home. The town which they laid out was given the name of the military fort which had previously occupied this site.

As early as 1867, religious services were held occasionally in homes by O. P. McMain, a circuit rider, but it was not until 1869 that a minister, G. W. Swift, was appointed to a circuit which gave Fort Collins regular service. In 1880 the church became a station.

During its first 100 years the church occupied four sites as it attempted to minister to a growing community. The first building, dedicated in 1876, was a small frame building costing \$1,000. Due to swampy conditions, and the running of the Colorado and Southern railroad tracks adjacent to the building, the church was moved to a second location and enlarged. But by 1896 the congregation had outgrown this structure. A third site was secured and a building erected in downtown Fort Collins. This building, enlarged and improved on four different occasions, housed the congregation for the next sixty-six years. During that time the church ministered to a growing community, and to increasing numbers of students from Colorado Agricultural and Mechanical College (later Colorado State University).

The church in 1964 consecrated a new million dollar building, the first step in a community plan which would ultimately bring into being a second Methodist church. In the new structure the church drew upon the creative imagination and skills of this present age to give form and shape to its faith in God and his designs for men. Its complex of buildings provide space for worship, education, and fellowship for a congregation with 2,765 members and a constituency equal to its membership. Membership has increased during the past ten years by forty-eight percent, attendance at worship services by ninety percent, and the budget by 250 percent. The church now employs a staff of four ministers. The church begins its second century of ministry to the community by seeking to develop its program as a response to the needs of Fort Collins and the world. It continues to occupy a position of unique importance in its impact upon students and the many young families moving into the area because of the educational, economic and recreational advantages provided in northern COLORADO.

Fort Collins *Coloradoan*, June 28, 1939; Aug. 14, 1964.

HENRY H. BAKER

FORT LAUDERDALE, FLORIDA, U.S.A. Park Temple Church was organized as First Methodist Church in the summer of 1911 with twenty-nine charter members. J. A. Kahl was the first pastor and R. A. Carmine was the district superintendent. In January, 1912, L. S. Rader, a retired Methodist minister living in Miami, was appointed by the ST. JOHNS RIVER CONFERENCE to serve the new church. During the next two years the church grew rapidly under his leadership. After meeting in several temporary locations, the church began its first building in 1912. It was completed at a cost of \$4,000 and dedicated on March 30, 1913, as Trinity Methodist Church.

The church prospered and soon became one of the

leading churches of the conference. In 1924 a larger building was erected at the present site at a cost of \$36,627, with a \$5,000 pipe organ. The building was dedicated March 1, 1925, named Park Street. In 1927 it became Park Temple Methodist Church.

Pastors who have served Park Temple are J. A. Kahl, 1911; L. S. Rader, 1912-14; O. T. Uselman, 1914-16; J. R. Werrick, 1916; J. G. Morrison, 1917; A. C. Adams, 1918; C. C. Nelson, 1918-20; J. T. Williams (supply); William Thompson, 1920-22; S. E. Lavhon, 1922-24; Alfred Evenden, 1924-26; George B. Thomas, 1926-29; Jesse L. Murrell, 1929-33; James W. Marlin, 1933-40; John H. Hanger, 1940-53; George A. Foster, 1953-61; Lewis N. Head, 1961-66; Gaylon L. Howe, 1966-68; M. C. Cleveland, 1968—.

Four men have entered the ministry from Park Temple. Through the program of church extension in the district, five new churches have been sponsored: Melrose, Christ, Wesley Chapel, Aldersgate and Plantation. Each of these churches is now serving a vital need in the community.

Park Temple is now one of the strong churches of Florida Methodism with a membership of 2,506 and a vigorous program in all phases of its mission.

GAYLON L. HOWE

FORT SMITH, ARKANSAS, U.S.A. First Church, the mother church of Methodism of this city, was a pastoral appointment first in 1840. Prior to that time JOHN HARBELL, pioneer circuit rider and missionary to the Indians, had preached here as early as 1833. Under his leadership the first church structure was erected in 1853.

Two congregations were organized from First Church in 1886, and continued their separate existence until they united in 1916 and erected the present sanctuary in 1919. Since then First Church has helped to organize seven other churches in Fort Smith, and its present membership is 3,746, with a church school enrollment of 1,815. It is the largest church in the NORTH ARKANSAS CONFERENCE.

Among those who have served as pastor of First Church are F. S. H. Johnston (father of Warren Johnston), O. E. GODDARD, Marion Nelson Waldrif, E. R. Steel (father of Marshall T. Steel), Bishop DANA DAWSON, and for twenty-one years Fred G. Roebuck. Bishop PAUL V. GALLOWAY was at one time assistant pastor.

The benevolent giving during a recent year was \$55,000. Its missions projects include the full support of one missionary and major support of another, and there has been a gift of \$25,000 for a new hospital in Mathura, INDIA, the support of a community center in Fort Smith and numerous other newer churches of the city. Its members were among the founders of the Methodist Nursing Home of Fort Smith.

J. A. Anderson, *Arkansas Methodism*. 1935.

Mrs. J. C. Billingsley, *The Story of a Church Across One Hundred Years*. 1942.

JOHN A. BAYLISS

FORT WAYNE, INDIANA, U.S.A., population 175,000, is the seat of Allen County. Fort Wayne became an important city for transportation, first by canal and then by railroads. Hence light and heavy industry has grown in many types.

Almost from the beginning, Protestantism in the OHIO valley was characterized by revivals and CAMP MEETINGS.

Fort Wayne was in the heart of this movement. In 1830 the Maumee Mission was established. In 1840 the old Berry Street Chapel was constructed, and four years later the first session of the NORTH INDIANA CONFERENCE was held in this church, presided over by Bishop BEVERLY WAUGH, Sept. 24, 1844.

In 1846 the Fort Wayne Female College was founded. About the turn of the century, this institution was moved to Upland, Ind., and is known as Taylor University.

In 1970 there are eighteen Methodist churches in Fort Wayne with a membership of 15,449.

L. LYLE CASE

FORTH WORTH, TEXAS, U.S.A., was settled in 1843 and incorporated in 1873. John W. Chalk claimed that he preached the first Methodist sermon in Fort Worth. Since the EAST TEXAS CONFERENCE (MES) appointed Chalk to the Bonham Circuit in December, 1854, since that circuit lay next to Fort Worth which was then in the TEXAS CONFERENCE, and since that conference's appointments for that year say that Fort Worth was "to be supplied," it is likely that Chalk preached in Fort Worth early in 1855.

Fort Worth does not appear by name in the appointments of either of the Texas conferences in 1855 or 1856, but in December, 1857, the Texas Conference created the Fort Worth District with James G. Johnson as presiding elder. At the same time Walter S. South was appointed to the Fort Worth Mission. The next year the mission reported 107 members. In 1873 a lot for a parsonage was purchased, and in 1874 the first building for what was to become First Church was erected. Prior to 1874, worship services were held in the homes of the people and in a Masonic hall. In 1875 Fort Worth became a station, and in 1876 it reported 172 members. A second church was established in the town in 1888 and a third one in 1889. By 1910 when the CENTRAL TEXAS CONFERENCE was formed, there were eight churches in the city, and at unification in 1939 the M. E. Church, South had some 23 churches in Fort Worth with more than 16,000 members.

The M. E. Church reentered Texas in 1867, and for the first ten years its conferences included both white and Negro ministers and churches. The Texas Conference (ME) appointed T. Wilson to the Fort Worth Mission in 1873. The minutes do not indicate whether Wilson was white or colored. In 1877 the white ministers and churches were set off as the Austin Conference, and its minutes for that year show that Fort Worth was to be supplied. In 1880 the Fort Worth Church, which came to be known as St. Paul's, reported 98 members. By 1900 it had nearly 400 members, a level of strength which it maintained for twenty-five years or more. However, by the time of unification in 1939, its membership had dropped to 182.

The appointments of the WEST TEXAS (Negro) CONFERENCE for 1877 do not include Fort Worth. However, beginning in 1878, that body regularly appointed a preacher to the city, though in some years it was linked with Dallas or some other nearby place to make a two-point work. In 1900 the Negro church in Fort Worth reported 87 members. By the time of unification in 1939, the West Texas Conference had four churches in Fort Worth with a total of some 2,300 members. The West Texas Conference continued in the Central Jurisdiction,

and in 1969 it had five churches in Fort Worth with a total of 2,326 members.

There are seven A.M.E. and six C.M.E. churches in Fort Worth, and the EVANGELICAL METHODIST, the FREE METHODIST, and CONGREGATIONAL METHODIST CHURCHES are represented by one congregation each in the city.

The United Methodist Church has several strong institutions in Fort Worth. Polytechnic College, founded in 1891, became Texas Woman's College in 1914, and on becoming coeducational in 1934 the name was again changed to TEXAS WESLEYAN COLLEGE. It now has about 2,000 students, an endowment of \$6,000,000, and a plant valued at \$7,500,000. Harris Methodist Hospital, which now has over 600 beds and property valued at more than \$15,000,000, was established in 1930. The church maintains a Bethlehem Center, a Negro Community Center, and a Wesley House which ministers to Mexican Americans.

In 1965 Fort Worth Methodism was divided into two districts—Fort Worth East and Fort Worth West. Each district has thirty-one charges. A metropolitan board of missions was then created to pool financial resources and direct the building of new churches when and where needed in the metropolitan area.

In 1969 the Central Texas and West Texas Conferences of The United Methodist Church reported a total of forty-two churches in Fort Worth, with 41,632 members, property valued at \$26,625,405, and \$1,920,922 raised for all purposes. In 1970 the West Texas Conference merged with the overlying conferences of the South Central Jurisdiction.

JESSE A. EARL
ALBEA GODBOLD

Arlington Heights Church is an urban church located in the Arlington Heights sector of the city and on the former site of Camp Bowie, where the now famous World War I 36th Division of the Army was based. Founded in 1922 by E. H. Lightfoot, the first building was an old wooden barracks. Now it is one of the strongest congregations in the city and in the Central Texas Conference. It was the first location in Texas (1951) to install the Mass-Rowe Symphonic Carillon Bells, and thus became known as "the church of the bells." Its recently completed (1967) educational facilities are considered by many as the most modern and efficient in the area. Its 2,000 members are proud that the church is located in one of the largest cultural and fine arts centers in the southwest. In walking distance are museums of many different kinds of fine art, theaters, the famous Will Rogers Coliseum, Fort Worth Children's Museum, Nobel Planetarium and Observatory. Each Sunday many out of city and state visitors find their way to its worship services.

LEWIS SOMMERMEYER

First Church. The first Methodist sermon in Fort Worth was probably delivered by John W. Chalk in 1855. In 1874 a frame church was erected at Fourth and Jones Streets. It was replaced by a brick structure "with imposing steeples" in 1887. First Church's third edifice, costing more than \$100,000, was built at Seventh and Taylor Streets in 1908. In 1929 when the church had 3,000 members, a million dollar cathedral arose at Fifth and Florence Streets, and for years the congregation carried a debt of more than \$300,000. In 1945 the obligation was discharged and the edifice was dedicated.

In 1955 First Church built Epworth Hall, a \$350,000

activities and recreational building, which serves as the center of a ministry to people who live in a large housing project nearby. The church maintains a full-time director of activities who works in cooperation with welfare agencies and the area council of churches. Lyle Lodge, a camp twenty-five miles from Fort Worth, which is considered a part of First Church's worship and service program, is also used in connection with the ministry that centers in Epworth Hall.

Two men who served as pastors of First Church, EDWIN D. MOUZON and HOYT M. DOBBS, were elected to the episcopacy in 1910 and 1922, respectively.

In 1969 First Church reported 5,253 members, property valued at \$3,130,000, and \$216,814 raised for all purposes.

JULIA MORRIS
ALBEA GODBOLD

Matthews Memorial Church began as Hemphill Heights with twenty charter members in the summer of 1912. That fall W. S. P. McCullough was appointed as pastor of Highland Park and Hemphill Heights. In 1914 Hemphill Heights became a station with R. A. Langston as pastor, and the next year the church reported 201 members. The first building was erected at Lipscomb and Shaw Streets at a cost of \$25,000. In 1932, due to an unsuspected defect in the foundation, the church building was condemned and the congregation had to move into an old warehouse. In 1935 the present location at 2416 West Berry Street was acquired, and in 1937 the first floor of a spacious and modern church was completed. The church was then named for W. H. Matthews, who had been a leading layman and whose family had assisted with the building project. In 1939 there were 660 members, and over 1,000 by 1950. In the latter year the building was valued at nearly \$300,000. In 1960 the church had 2,315 members and a plant valued at nearly \$1,000,000. The church has a paid staff of sixteen, and it supports a full-time missionary in South Africa.

In 1969 Matthews Memorial Church reported 2,623 members, property valued at \$1,112,010, and \$117,537 raised for all purposes.

N. H. KUPFERLE, JR.

Meadowbrook Church was formed in 1928 by merging two congregations in eastern Fort Worth, Sagamore and Sycamore. At the time Sagamore had 402 members and Sycamore 255. Sagamore appeared in the conference appointments as early as 1913 and Sycamore by 1916. At one time they constituted a two-point work, and then they became station appointments before merging to form Meadowbrook. In 1929 Meadowbrook reported 735 members. Its membership passed the 1,000 mark in 1948, and it exceeded 2,000 in 1962. The church projected one building program in the late 1950's, and it completed another in 1968. In 1970 Meadowbrook Church reported 2,065 members, property valued at \$1,313,123, and \$167,117 raised for all purposes.

H. BROWN LOYD

Polytechnic Church was established in 1892 in what was then Polytechnic, Texas. Beginning with thirty-six members, the congregation worshipped in the old Polytechnic College until a brick building was erected on the southwest corner of the campus. C. A. Evans was the first pastor. The congregation now worships in its third building which is located on the southeast corner of the

campus. The site was deeded to the church by TEXAS WESLEYAN COLLEGE (successor of Polytechnic). The two institutions have cordial relations; some college classes are conducted in the education wing of the church.

Endeavoring to meet the needs of the community, Polytechnic Church conducts a tutoring program in southeast Fort Worth where a Methodist church closed because of a change in population. Some students and some staff members from Texas Wesleyan College are involved in the tutoring program. The church building which had closed is now used for worship and as a community center.

Among well-known ministers who have served Polytechnic Church are CLOVIS G. CHAPPELL (1914-15), EUGENE B. HAWK (1916-19), and Hayden Edwards (1947-55). Three lay members of the church have served as mayor of Fort Worth.

In 1970 Polytechnic Church reported 2,806 members, property valued at \$1,072,200, and \$179,811 raised for all purposes.

C. C. SESSIONS

Westcliff Church was organized Oct. 12, 1952. K. O. Scott was the first pastor. In 1953 the church reported 101 members. Fourteen years later Westcliff, with 2,077 names on the roll, had the distinction of being the most recently organized church in the Central Texas Conference to grow to 2,000 members. In 1969 the church reported 2,279 members, property valued at \$748,176, and \$197,025 raised for all purposes.

General Minutes, ME, MES, TMC, UMC.
M. Phelan, Texas, 1924.

Lyle K. Williams, *History of Meadowbrook Church*. 1862.
ALBEA GODBOLD



FORTY FORT MEETING HOUSE

FORTY FORT MEETING HOUSE, near Wilkes-Barre, Pa., is still standing in that borough on the edge of one of the most beautiful rural cemeteries in the country. It is said that more Methodist clergymen are buried there than in any other cemetery in the WYOMING CONFERENCE territory. It is the oldest and most historic church edifice in northeastern Pennsylvania. Stepping inside the building, 50 x 42 feet, is to enter another age. There are box-shape pews with perpendicular backs and wooden doors, two winding stairways leading to the high square galleries on three sides, and a twelve-foot high pulpit which domi-

nates the scene. Built as a community worship center by Congregational Church settlers from CONNECTICUT, the building was used more by Methodists than any other religious group.

The people of Kingston Township set aside two lots for religious purposes in 1799, and funds were finally available to build a meeting house in 1807. The building was erected in 1807-08, and in June 1808, the first services were held. Bishop ASBURY's second visit to the Wyoming Valley was made in July 1807. He wrote, "I went to the woods and preached." The woods he referred to was the grove where the new church was being built.

In 1809, the Methodists held their first QUARTERLY CONFERENCE in the church. In 1811, Bishop Asbury came to the Valley again, and noted in his journal for Sunday, August 4, "Preached in the Methodistico-Presbyterian (sic) Church at Kingston."

GEORGE PECK began his ministry as a full member of the GENESEE CONFERENCE on the Wyoming Circuit in 1818. He noted, "I preached my first sermon on the circuit in the old church at Forty Fort, Sunday morning, August 9, the day after my 21st birthday." Through the years, many other famous Methodists occupied the pulpit, such as LORENZO DOW in 1833. Great revival meetings were held there. Those who were converted, and their families, later became the leading citizens in the Wyoming Valley.

No changes have been made to the original building, except that there are more modern shutters on the second story windows. The church is still used regularly for Sunday worship services, but limited to the summer months, as no heating system has been installed to replace the original stoves. After 160 years, it is one of the very few churches having an interior that remains unchanged.

The battleground of the Wyoming massacre, nearby, lends additional interest to the old church. The name "Forty Fort" originated from its proximity to the old fort, 40 x 40 feet, which was used by families about 200 years ago as a refuge from the hostile Tories and Indians.

Wilkes-Barre Record, Aug. 7, 1968. RALPH NEWING

FORWARD MOVEMENT was a phrase current in late-nineteenth-century British Wesleyan Methodism: it expressed the recognition by men like HENRY POPE and HUGH PRICE HUGHES that Wesleyan Methodism must try to cross the gap which was operating between it and the urban working class. Hence the "Central Halls," of which about forty were opened between 1880 and 1900. The Central Hall made a virtue of not looking like a church, inside or out; it had a band, instead of an organ; usually had no Communion rail; provided hymnsheets, instead of hymnbooks, etc. Much welfare work was done, and the usual hall provided sober amusements on the premises.

The Wesleyan halls were very successful in the first generation, but had ceased to innovate by 1914. The real weakness of the Forward Movement was its philosophy. As J. SCOTT LIDCETT said later: "I could not be content with appeals that sought rather to palliate existing evils by charitable help than radically to reconstruct the existing organization of society on the basis of righteousness and the comradeship of brotherly love." On the one hand, Wesleyan thinkers like SAMUEL E. KEEBLE moved on to varieties of Christian socialism; on the other the development of the welfare state took over and secularized much

of the social work which the Central Hall had set out to do.

H. P. Hughes, *Social Christianity*. London, 1889.

———, *The Philanthropy of God*. London, 1890.

K. S. Inglis, *Churches and the Working-class in Victorian England*. London, 1963. JOHN KENT

FOSS, CYRUS DAVID (1834-1910), American bishop, was born at Kingston, N. Y., Jan. 17, 1834, the son of Cyrus and Jane (Campbell) Foss. His father was a Methodist preacher, and two of his brothers joined him in the itineracy. He was educated at Amenia Seminary and WESLEYAN UNIVERSITY, graduating from the latter in 1854 at the head of his class. He served as an instructor and later as principal at Amenia. He held the D.D. degree from Wesleyan (1870), and the LL.D. from CORNELL COLLEGE, Iowa (1879) and the University of Pennsylvania (1889). He married Mary E. Bradley, March 20, 1856, and after her death in 1863, he married Amelia Robertson, May 10, 1865.

Foss joined the NEW YORK CONFERENCE in 1857 and served two years at Chester. Transferred to the NEW YORK EAST CONFERENCE, he served the following appointments in BROOKLYN: Fleet Street, 1859-61; HANSON PLACE, 1861-63; and South Fifth Street, 1863-65. Transferred back to the New York Conference in 1865, he had the following appointments in NEW YORK CITY: St. Paul's, 1865-68; Trinity, 1868-71; St. Paul's, 1871-74; and St. James, 1874-75. In 1875 he became president of Wesleyan University and in the next five years paid off its debts and gave it financial stability.

Foss was a delegate to the 1872, '76, and '80 GENERAL CONFERENCES, and to the 1891 ECUMENICAL METHODIST CONFERENCE. He served as fraternal delegate to the 1878 General Conference of the M. E. Church, South, and to the British Wesleyan and Irish Wesleyan Conferences in 1886. A man of recognized ability, Foss was elected bishop in 1880. He officially visited Methodist missions in Europe, 1886; in MEXICO, 1893; in INDIA and MALAYSIA, 1897-98; and made a tour of missionary observation around the world, 1906-07. His official residence was in MINNEAPOLIS, 1880-88, and thereafter in PHILADELPHIA. A number of his addresses were published. He was the author of two books: *From the Himalayas to the Equator* (1899), and a volume of sermons, *Religious Certainties* (1905). After his presidency at Wesleyan University, he served on its board of trustees. He was president of the Board of Church Extension of his church, 1888-1906. He died in Philadelphia, Jan. 29, 1910, and was buried at Pawling, N. Y.

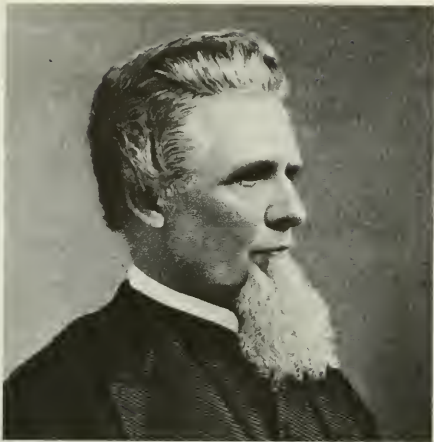
General Minutes, ME.

Cyrus David Foss, 1834-1910. Philadelphia, 1911 (privately printed).

F. D. Leete, *Methodist Bishops*. 1948.

Who Was Who in America, 1897-1942. JESSE A. EARL ALBEA COBOLD

FOSTER, RANDOLPH SINKS (1820-1903), American bishop, was born Feb. 22, 1820, at Williamsburg, Clermont Co., Ohio, the son of Israel and Polly (Kain) Foster. The family moved to KENTUCKY, and the youth attended AUGUSTA COLLEGE. A gifted boy preacher, friends unwisely advised him to quit college while a sophomore and enter the itineracy. In September 1837, he joined the OHIO CONFERENCE and was appointed junior preacher



RANDOLPH S. FOSTER

on the Charleston, W. Va. Circuit. He was ordained DEACON in 1839 and ELDER in 1841. In July, 1840, he married Sarah A. Miley of CINCINNATI; she died in 1871. While serving successive pastorates in Ohio, he acquired an enviable reputation as a preacher. At Wesley Chapel, Cincinnati, 1848-50, he became famous because he ably defended the doctrines of Arminian Methodism against the attack of N. L. Rice, a noted Presbyterian preacher and controversialist. Foster's defense was published as a book, *Objections to Calvinism*, in 1849.

In 1850 Foster transferred to Mulberry Street Church, New York, and except for three years (1857-60) as president of NORTHWESTERN UNIVERSITY, he spent the next eighteen years as a pastor in and about New York, serving such churches as Greene Street, Eighteenth Street, Washington Square, Trinity, Sing Sing, and Pacific Street (Brooklyn). He did not stay at Northwestern because at the time it was an infant institution with limited resources and because he had no liking for the responsibilities and duties which devolved upon him as president. In 1868 he became professor of systematic theology at DREW THEOLOGICAL SEMINARY and served as president, 1870-72. Later he declared that no part of his career was more gratifying to him than the years at Drew when he worked with young men preparing for the ministry.

A delegate to the 1864, '68, and '72 GENERAL CONFERENCES, Foster was elected bishop in 1872. He accepted the office with reluctance, declaring that he preferred the theological chair to the wearying cares of the episcopal office. He was an effective bishop twenty-four years, retiring in 1896. At times he was accused of harshness and arbitrariness in the exercise of episcopal power. As a bishop he visited all the mission fields of the church in Europe, Asia, and South America.

Foster was a voluminous writer. His books included: *The Nature and Blessedness of Christian Purity* (1851), *Philosophy of Christian Experience* (1890), and *Studies in Theology* (in six volumes) published between 1889 and 1899. In addition, he produced a number of essays and lectures. Foster was noted as a pulpit preacher, combining keenness of intellect with eloquence. As a boy EDWIN H. HUGHES was impressed with the length of one

of Foster's sermons. Later Hughes said of it, "When the sermon began, I was twelve years old; when it ended, I was two hours and twenty minutes older!" Bishop F. J. McCONNELL declared that Foster "was a combination of exalted mental and intense emotional power." Foster died at Newton Center, Mass. May 1, 1903.

Dictionary of American Biography, Vol. 6.
F. D. Leete, *Methodist Bishops*. Nashville: Parthenon, 1948.
Methodist Review, Vol. 20, January, 1904.
F. J. McConnell, *By the Way*. 1952.

JESSE A. EARL
ALBEA GODBOLD

FOUKE, WILLIAM HARGRAVE (1851-1923), American bishop of The UNITED EVANGELICAL CHURCH, was born Oct. 30, 1851, at Shepherdstown, Va. In early childhood he moved with his family to Shannon, Ill., where he joined the EVANGELICAL ASSOCIATION and was licensed to preach by its Illinois Conference in 1876. He married Mary Tobias in 1877, and they had four children. For the next twenty years he served in ILLINOIS. When denominational division occurred, he cast his lot with the United Evangelical Church, serving it as presiding elder (1896-1902), editor of Sunday school literature (1902-10), bishop (1910-18), and Associate Editor of *The Evangelical* (1918-22). In 1922 his unitive labors bore fruit when The United Evangelical Church and the Evangelical Association united to create THE EVANGELICAL CHURCH. Another of his lasting contributions was the Keystone League of Christian Endeavor, the denominational youth organization created in 1891. A man of irenic, devout spirit, Fouke served his denomination as a selfless and gentle shepherd. He died in Ottawa, Ill., on Feb. 6, 1923.

R. W. Albright, *Evangelical Church*. 1942.
The Evangelical-Messenger, Feb. 19 and 26, 1923.
David Koss, "Bishops of the Evangelical Association, United Evangelical Church, and Evangelical Church." Manuscript.

K. JAMES STEIN

FOUNDERY, the first solely Methodist society organized in LONDON by JOHN WESLEY (1739), to which he later withdrew with his supporters from the FETTER LANE SOCIETY. (See LONDON: **Foundery**.)

FOUNTAIN, WILLIAM ALFRED (1870-1955), American bishop of the A.M.E. Church, was born in Elberton, Ga. He was educated at MORRIS BROWN COLLEGE (A.B., 1900), TURNER THEOLOGICAL SEMINARY (B.D., 1902) and NORTHWESTERN (M.A., 1919). He held honorary degrees from four different institutions including Morris Brown and WILBERFORCE. He was licensed to preach in 1892, and admitted to the Georgia Annual Conference (AME) in 1892. He served pastorates in GEORGIA and NORTH CAROLINA and was a presiding elder in Georgia, elected bishop in 1920, and died in 1955. He was a member of every General Conference from 1900 to 1952.

During his administration in Georgia, the membership reached 114,000, the largest of any district in the connection, and the support of this district for Morris Brown College was of great help in making this by 1948 the largest A.M.E. college. Bishop Fountain organized an A.M.E. church in Vancouver, Canada, the Fountain High School in British Guiana, and took in 1,000 members in St. Croix in the Virgin Islands. He was retired by the General Conference of 1952 as he had gone completely blind during 1950-51, after serving thirty-two years as an

active bishop. Fountain Drive was named for him in southwest ATLANTA, on which his episcopal residence was located. There is a Fountain High School in Georgetown, British Guiana, and one in San Juan, Trinidad; also A.M.E. churches are named for him in Atlanta and MACON, Ga.; Alexandria, La.; Tallahassee and JACKSONVILLE, Fla.

R. R. Wright, *The Bishops*. 1963. GRANT S. SHOCKLEY

FOUT, HENRY HARNES (1861-1947), American U.B. bishop, was born at Maysville, W. Va., Oct. 18, 1861. He graduated from SHENANDOAH COLLEGE, Dayton, Va., 1886, and was ordained in the CHURCH OF THE UNITED BRETHREN IN CHRIST (later to be the Evangelical United Brethren Church), 1887. He served a circuit and was graduated from the Union Biblical Seminary (now UNITED THEOLOGICAL SEMINARY) in 1890. He was pastor of the Oak Street Church, DAYTON, Ohio, nine years. In 1899, he was elected presiding elder of the Miami Conference. He was married to Adah Catherine Pierson, and they had one daughter.

From 1901-13 he was editor of Sunday school literature. In 1913, he was elected bishop and served twenty-eight years, supervising the Northwest Area, in the states of INDIANA, ILLINOIS, MICHIGAN, WISCONSIN, and MINNESOTA, with residence at INDIANAPOLIS, Ind.

Bishop Fout traveled widely, once covering Palestine on horseback, and, by appointment of President Woodrow Wilson, served on the Near East Relief Commission. In 1936, he was delegate to the World Sunday School Convention held in OSLO, NORWAY.

He was a pulpit orator of rare type. Few churchmen had interviews with the presidents, senators, judges, as did he. He was a scholar, author, statesman, warm friend. His book *Nineteen Hundred Pilgrimages* was published in 1900.

Bishop Fout died from an accident, Dec. 5, 1947, while walking across the street to his church in Indianapolis, Ind. Burial was at Dayton, Ohio.

Koontz and Roush, *The Bishops*. 1950. GALE L. BARKALOW

FOWLER, CHARLES HENRY (1837-1908), American bishop, was born in Burford, Ontario, Canada, Aug. 11, 1837, the son of Horatio and Harriet (Ryan) Fowler. His maternal grandfather, HENRY RYAN, an Irish preacher, was one of the founders of Methodism in Upper CANADA. The family moved to ILLINOIS in 1841, where Charles spent his early years on a farm. He was educated at Genesee Wesleyan College, Lima, N. Y., graduating with honors in 1859. He entered law school, but after his conversion on Christmas evening, 1859, he went to GARRETT BIBLICAL INSTITUTE, graduating there in 1861. Later he received the first D.D. degree awarded by that institution. WESLEYAN and SYRACUSE UNIVERSITIES conferred on him the LL.D. degree. He married Myra A. Hitchcock in 1868, and they had a son, Charles Hitchcock Fowler, who became a distinguished layman in NEW YORK.

Fowler joined the ROCK RIVER CONFERENCE in 1861 and in the next eleven years served Jefferson Street, Clark Street, Centenary, and Wabash Avenue churches in Chicago. Called "Whirlwind Fowler," his dramatic lectures on the great Chicago fire of 1871 raised \$40,000 to help rebuild churches and schools. His reputation made, his

friends believed he could do anything. In 1872 he was elected president of NORTHWESTERN UNIVERSITY, not because of his educational equipment but because a big job was to be done and he seemed the most resourceful man in sight to do it. In four years he enlisted the support of powerful Chicago businessmen and made Northwestern a strong school. Fowler served as editor of the *Christian Advocate*, 1876-80, and increased its circulation to the highest point ever up to that time. He was corresponding secretary of the Missionary Society, 1880-84, and his business ability and inspiring oratory altered the whole missionary outlook of the church.

In 1874 Fowler was one of the fraternal delegates to the GENERAL CONFERENCE of the M. E. Church, South, and his address to that Conference was said to have been the "first olive branch extended to that church since 1844." The governor of Illinois appointed him to deliver an oration at the Centennial Exposition in PHILADELPHIA in 1876. In 1898 he was fraternal delegate to the Wesleyan Conference in Great Britain. Four times a delegate to the General Conference, 1872-84, he was elevated to the episcopacy in 1884. His successive official residences were: SAN FRANCISCO, 1884-92; MINNEAPOLIS, 1892-96; BUFFALO, 1896-1904; and New York, 1904-08. An able leader, he presided over conferences in every part of the United States, visited all the mission fields of his church, started the Twentieth Century Forward Movement which raised \$20,000,000, organized Peking and Nanking Universities in CHINA, launched the first Methodist church in St. Petersburg (Leningrad), RUSSIA, established Maclay College of Theology in southern CALIFORNIA, and assisted in founding NEBRASKA WESLEYAN UNIVERSITY. Fowler's knowledge of men and his executive skill enabled him to select the right men for important posts. He was a popular and appealing preacher, combining the humorous and majestic. He published *Fallacies of Colenso Reviewed* (1861), *Wines of the Bible* (1878). His addresses were published under the following titles: *Missions and World Movements* (1903), *Missionary Addresses* (1906), *Addresses on Notable Occasions* (1908), and *Patriotic Orations* (1910). He died in New York, March 20, 1908, and was buried in Woodlawn Cemetery.

Dictionary of American Biography.

M. Simpson, *Cyclopaedia*. 1878.

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ALBEA COBOLD

FOWLER, HENRY HARTLEY, First Viscount Wolverhampton (1830-1911), British Wesleyan Methodist and statesman. Son of JOSEPH FOWLER, he was born at Sunderland on May 16, 1830, and was educated at WOODHOUSE GROVE. He became a solicitor in 1852, moving to Wolverhampton in 1855. He was mayor of Wolverhampton in 1863, was first chairman of the town's school board, and sat as Member of Parliament there from 1880-1908. He began his ministerial career as undersecretary at the Home office 1884-85; he was president of the Local Government Board with cabinet rank in 1892. He became secretary of state of India in 1894-95. In the years after Gladstone's retirement he was often mentioned as a possible leader of the Liberal Party; he was chancellor of the Duchy of Lancaster 1905-08, and lord president of the Council 1905-10. He received his viscounty in 1908. From 1876 he had been associated in a legal partnership with another

prominent Wesleyan layman, ROBERT PERKS. Fowler died on February 25, 1911.

E. H. Fowler. *Life of H. H. Fowler*. London, 1912.

H. M. RATTENBURY

FOWLER, JOSEPH (1791-1851), British Methodist, father of the first Methodist peer, Viscount Wolverhampton (HENRY H. FOWLER), was born at Bradford, Yorkshire, in 1791. He entered the Wesleyan ministry in 1811, and was secretary of the Conference in 1848. He was regarded as one of the leaders of the Conference opposition to the dominance of JABEZ BUNTING, and between 1827 and 1849 kept a private journal of the Conference debates. This has since disappeared, but from it BENJAMIN GREGORY gave many extracts in *Side Lights on the Conflicts of Methodism* (1898), our chief source of information about Fowler himself. He died in London on March 17, 1851.

C. E. LONG

FOWLER, LITTLETON (1802-1846), American minister, evangelist, and financial agent for two colleges, was born on Sept. 12, 1802, in Smith City, Tenn. Responding to CAMP MEETING appeal in Caldwell County, Ky., he joined the M. E. Church in 1819. In 1826 he was licensed to preach by the KENTUCKY CONFERENCE. In 1829 he was assigned to LOUISVILLE, where his success is indicated by his receiving 250 new members into the church. He joined the TENNESSEE CONFERENCE in 1832, and for four years, 1833-37, he served LA GRANGE COLLEGE as financial agent. This institution, located ten miles from Florence, Ala., was founded in 1830 by the Tennessee and MISSISSIPPI CONFERENCES. La Grange College, the first college to operate in ALABAMA, closed for lack of sufficient funds and then turned over its buildings and records to the present State College at Florence, Ala.

In 1837 Fowler went as a missionary to the Republic of Texas. There he organized and served as PRESIDING ELDER of six different districts. In 1842 Fowler became the financial agent for Ruterville College, which had been named, as was Ruterville, for MARTIN RUTER, Fowler's colleague in Texas. Later this college amalgamated with three other colleges, prematurely organized, to become SOUTHWESTERN UNIVERSITY in Georgetown, Texas.

Littleton Fowler was a delegate to the memorable GENERAL CONFERENCE of 1844, and the next year was a delegate to the convention held in Louisville, Ky., where was organized the M. E. Church, South. He was a man of fair education, strong intellect, and a powerful pulpiteer. He died Jan. 19, 1846.

Appleton's *Encyclopedia*.

M. Simpson, *Cyclopaedia*. 1882.

Guy E. Snavely, *The Church and the Four-Year College*. New York: Harper & Brothers, 1955.

GUY E. SNAVELY

FOX, DANIEL ORMSBY (1835-1909), was born in Canajoharie, N. Y., January, 1835, and was educated at NORTHWESTERN UNIVERSITY (M.A.) and GARRETT BIBLICAL INSTITUTE (B.D.). He was ordained in 1862, and on Dec. 1, 1872, arrived in BOMBAY, INDIA. He was one sent by the missionary society in response to WILLIAM TAYLOR'S urgent request for workers in Bombay. The enlarged staff made more bazaar preaching possible there, and also in Poona.

The church in Poona grew under Fox. Among the converts was WILLIAM F. OLDHAM, later bishop, who pays tribute to Fox and his influence. Oldham, with two others, lived in bachelor quarters in Poona and gave little thought to religion. Hearing that an American was holding service in a hall, they went, expecting to see and hear William Taylor. Instead, "Behind the table was seated a grave man, bearded, but not of the striking appearance we had been led to expect. It was not William Taylor, but one of his lieutenants, Daniel O. Fox."

Oldham did not find the beginning of that service attractive except for the singing. But when Fox preached, he seemed to have Jesus immediately at his side. Because of this testimony, and that of many others of the group, William F. Oldham became a Christian and gave a lifetime of exceptional service to the church.

The work started in Poona spread to Karachi when the 56th Regiment, with thirty-six Christian converts, was transferred in 1873. Fox went with them, and in January he organized a church there. He appointed Sergeant Seale, a convert and a very earnest local preacher, as his pastor, and in a short time as many as 115 had joined the church. On May 27, 1876 a beautiful house for the worship of God, together with a small parsonage, were dedicated by Fox free of debt.

For three years, Fox served the church as pastor. His later service was in Bombay, where he was presiding elder, and again in Poona in charge of English and Marathi work. He died in Poona in November, 1909.

B. H. Badley, *Indian Missionary Directory*. 1892.

The Christian Century, April, 1937.

J. N. Hollister, *Southern Asia*. 1956.

JOHN N. HOLLISTER

FOX, THOMAS (1809-1889), served as a schoolteacher and LOCAL PREACHER in NEWFOUNDLAND for sixteen years prior to 1845, when he was asked by the district meeting to supply Hant's Harbour mission, for which no missionary was available. In 1847 he was sent to the Grand Bank Mission where, under his ministry, a revival began. The effect of this was felt in other communities in the area. In 1856 he was received as a candidate for the ministry by the Eastern British America Conference, on recommendation of the Newfoundland district. He was ordained in 1860 and served several charges in Newfoundland until his retirement in 1876.

Minutes of the Eastern British America Conference, 1856.

"Minutes of the Newfoundland District of the English Wesleyan Methodist Conference, 1829-1850" (manuscript).

H. M. Mosdell, *When Was That?* St. John's: Trade Printers, 1923.

T. W. Smith, *Eastern British America*. 1890.

N. WINNOR

FOXALL, HENRY (1758-1823), foundryman, friend of FRANCIS ASBURY and Methodist layman, was born at Monmouthshire, England, May 24, 1758. His parents, followers of WESLEY, moved to West Bromwich, near Birmingham, England, where Henry learned to be an iron founder. In 1794 he went to Ireland as foreman of iron foundries in Dublin and Carrick-on-Shannon.

Foxall moved to PHILADELPHIA, Pa., U.S.A. in 1797 and started the Eagle Iron Works in partnership with Robert Morris, Jr. When the United States government moved to WASHINGTON, D. C., Foxall established a foundry

dry at Georgetown in 1800. He manufactured guns and other ordnance for the government until 1816.

Converted by his first wife, Ann Hayward, and an itinerant Methodist preacher, Foxall began to preach as an exhorter, and then as a lay minister. He was the principal contributor to the Georgetown, D. C. Methodist Church. He gave generously to Mt. Zion Church, Georgetown, to Ebenezer Church in Washington, and the Methodist Church in NEW ORLEANS, LOUISIANA. He was elected to elder's orders by the BALTIMORE CONFERENCE in 1814.

Bishop Asbury, who had served as an apprentice at the forge of Foxall's father in Birmingham, England, frequently stayed with him in Philadelphia and Georgetown.

Following the British invasion of Washington in 1814, Foxall, in a spirit of thanksgiving that his establishment had not been destroyed in the burning of the city, provided a new church for Washington Methodists. He built historic Foundry church and deeded it and the land to the trustees in 1816.

He was trustee of the Georgetown Lancaster School Society, president of the Georgetown Bible Society in 1818, mayor of Georgetown, 1819 and 1820, and a manager of the American Colonization Society from 1819 to 1823. Foxall died at Handsworth, near Birmingham, England, on Dec. 11, 1823, and was buried in the churchyard at West Bromwich, England.

Madison Davis, *The Old Cannon Factory Above Georgetown, D. C., and Its First Owner, Henry Foxall*. N.p., n.d. *Records of the Columbia Historical Society*. 1908.

Mollie Somerville, "Henry Foxall: Distinguished Early American Foundryman," *The Iron Worker*. 1960-61.

HOMER L. CALKIN

FOY, CAPTAIN, British Methodist, sea captain of Bristol, who on Feb. 15, 1742, suggested that the members of the society should each give a penny a week to pay off the debt on the preaching house in the Horsefair, Bristol, with the further proposal that the richer members should also make themselves responsible for the contributions of those unable to afford them. This introduced a principle which was to govern the whole system of Methodist finance. It was further decided that the society should be divided into little companies or classes, one person being appointed to collect the money each week. From this developed the pastoral office of CLASS LEADER. The identity of Foy is doubtful, the family being a large one in the city at that time.

J. Wesley, *Journal*, ii, 528; *Works*, xiii, 259.
Wesley Historical Soc. *Proceedings*, xix, 64-65.

N. P. GOLDHAWK

FRANCE is a republic (the most westerly state) of Central Europe, whose record is written large in universal history. A strong agricultural country of 213,000 square miles and a population of over 50,000,000, France has seventy-five percent of its population in urban areas, and this proportion is growing. Paris and its district have approximately 8,500,000 people.

Roman rule and roads helped Christianity to be well planted in France by the second century, A.D.

In the struggle of the Reformation, from about 1530 onwards, French Protestantism gave to the world John Calvin (1509-64), the greatest architect of non-Catholic Christianity. Though driven underground, French Protestants had an influence out of all proportion to their

numbers. However, it is estimated that from being fifty percent of the population in 1550, Protestants were down to twenty percent by 1600 (St. Bartholomew's Day Massacre intervening in 1572), twelve percent by 1800, two percent by 1900, and 1.7 percent in 1964.

It was scarcely likely that French Protestants would welcome apparently highly emotional Methodist lay-preachers who might be expected to worsen their precarious existence. Yet Methodist coastal traders from Guernsey left their mark in France, and in 1791, the year of Wesley's death, the British Conference officially appointed a preacher, William Mahy of Guernsey.

The work had been started (like so many Methodist overseas missions) by a layman, Jean Angel, a Guernsey trader, who finding himself storm-stranded at Courseulles-sur-Mer (a fishing port near Caen) on a Sunday afternoon, attended a Protestant gathering. It was a congregation of women; they asked Angel if he would read and expound the Scriptures. Angel chose the story of Jesus and the Samaritan woman. One said afterwards, "For forty years I have been persecuted for my religion but not until today have I understood real religion."

Angel's report inspired THOMAS COKE to visit the same area in France and later Paris in the hope that the Fall of the Bastille might open France to the Gospel. It was not to be. Coke had earlier determined to master French and to lead a mission to France. When JOHN WESLEY asked him to go to America in 1784, Coke agreed if he could "be assured that the door to France remains open."

Coke's dream was to be fulfilled by CHARLES COOK, and it was by his wisdom and zeal that French Methodism became an independent growth. Cook modelled his life on that of John Wesley. The complete itinerant, he preached in and out of doors. France had its own Conference by 1852. Cook was its first president and remained so until his death in Paris in 1858, having "traveled" in France (and elsewhere on her behalf) forty years.

By the time of Charles Cook's death, French Methodism had 180 churches, 30 ministers, 100 lay preachers, and 1,500 full members. Sharing the persecution meted out to all Protestants, it grew slowly but well. Its organization was truly Wesleyan—disciplined and connexional. It was able to resist alike the temptation to accept state-aid, and the fashion to exalt reason above revelation, to both of which many Protestants were attracted.

In 1862 a church was built in rue Roquepine, Paris. In a period in which the Roman Catholics were the state Church, it would not be recognized as a "church"; it was first registered as commercial property owned by a "ton-tine" of seven pastures and laymen, English and French. Later it became a "societe civile," and in 1906 with most other Protestant "churches" became an "association culturelle" which it still remains in French Law. Its first minister was WILLIAM GIBSON, seconded from the British Conference.

Believing that French Methodism had become too rural, Gibson founded the "Mission Methodiste Populaire" and built or rented centers in Paris, Rouen, Le Havre, and elsewhere, for aggressive evangelism. This Mission, together with several English congregations, was incorporated in the French Methodist connexion in 1895.

French Methodists, together with ministers and evangelists from DAHOMEY and TOGO, and missionaries of the French Reformed Church, helped from 1923 in the care of thousands of converts made in the IVORY COAST (then



CHAPELLE METHODISTE DE COURBEVOIE (SEINE)

part of French West Africa) by the Liberian "Prophet" Harris.

West African students go to Paris to study and the (London) METHODIST MISSIONARY SOCIETY makes arrangements for their pastoral care. Part of the church premises have been transformed into a hostel for students; there are also regular services in English. Here also the training of English-speaking missionary candidates in French language and institutions is arranged. An English minister is appointed to superintend the work.

In 1939, the French Methodist Conference officially united with the French Reformed Church. A minority of French Methodist circuits felt obliged to remain separate. These continuing French Methodists had in 1969 eight circuits and twenty places of worship.

The Swiss Methodist conference maintains a minister in Strasbourg, with three churches, and the British Conference supports two churches in Brittany administered by the Société d'Évangélisation de Bretagne.

Eglise Réformée de France: The majority of the French Methodist churches joined the Presbyterians and the Congregationalists in 1939, and constituted a new Church known as Eglise Réformée de France. There were eight of these churches, and most of them were in the south of France.

In that section of France, Methodists had suffered in the past because of the treatment by them of ministers in the old Reformed churches. These ministers were state nominated and state paid, and as has been the case in other lands, they were often hostile to Methodism and especially to the preaching of conversion as done by Methodists everywhere. In 1905, in France, the State and the churches were separated, and no longer was a minister to be nominated by the State. As it turned out, the new generation of ministers in the Reformed churches were generally men with a real vocation who were not afraid of poverty for the sake of their calling. It was, however, difficult for the Methodists in the south of France to believe or to understand the change, and they would not enter the 1939 Union. They have, therefore, stayed as Methodists, and while not numerically strong, have refused to enter the Eglise Réformée Union.

The present president of the Synod (Conference), as this has remained, is M. le pasteur Samouélian, 1 rue Saint Dominique, Nîmes, Gard, France.

He is also in charge of the Book Room.

Emile C. Leonard, *Histoire Générale du Protestantisme*. Paris: Presses Universitaires de France, n.d.

R. D. Moore, *Channel Islands*. 1952.

Theophile Roux, *Le Methodisme en France*. Paris, 1941.

Raoul Stephan, *Histoire du Protestantisme Français*. Paris: Fayard, 1961.

ERRIS C. H. TRIBBECK

FRANCIS, WILLIAM CHARLES (1889-1963), Australian minister, military chaplain and Conference president, was accepted for the ministry in New South Wales in 1913. On the outbreak of World War I in 1914, he enlisted in the Australian Infantry Forces. In the Gallipoli campaign he was awarded the Distinguished Conduct Medal. Wounded in action, he returned to Ryde, Australia, and after a few months was appointed as a Chaplain to the Forces, serving in Palestine.

Returning to New South Wales, he was appointed by Conference to Samoa for two years. From 1921 to 1934 he served in Newcastle and country appointments, and from 1934 he was in SYDNEY. He was appointed Commissioner of the Victory Thanksgiving Fund after serving as Senior Chaplain in New South Wales Lines of Communication and Eastern Command.

He was appointed president of the NEW SOUTH WALES CONFERENCE in 1953.

AUSTRALIAN EDITORIAL COMMITTEE

FRANCO, THEODORICO JOSÉ TEIXEIRA (1883-1944), Brazilian lay preacher and musician, was born in the state of Baía. There he lived until a young man, and married Joanna Teixeira by whom he had four children. Later he moved to Santa Rita de Passa Quatro, in the state of São Paulo. He was a man of talent and culture, a band director and a musician.

Franco decided to dedicate himself to pastoral work and was ordained deacon by Bishop CESAR DACOROS in 1936, becoming a supply preacher. His pastorates included several stations in the city of São Paulo. Franco was diligent, especially gifted in personal evangelism and effective with young people. Franco served in the Brazilian Army, retiring as captain. During a revolution, he served as military chaplain with the São Paulo forces.

During his last years, he devoted himself to the composition of religious music and produced almost 200 pieces. He was preparing some of his poems and prose for publication, setting them to music, when he died in 1944. He was actually on his deathbed when he wrote the last of his musical compositions.

ISNARD ROCHA

FRANK, EUGENE MAXWELL (1907-), American bishop, was born in Cherryvale, Kan., Dec. 11, 1907, the son of Ade W. and Emma W. (Maxwell) Frank. He was educated at Kansas State College (B.S., 1930), GARRETT BIBLICAL INSTITUTE (B.D., 1932); and has received honorary degrees from BAKER UNIVERSITY (D.D., 1948), CENTRAL METHODIST COLLEGE (LL.D., 1957), and ST. PAUL SCHOOL OF THEOLOGY (D.D., 1962). In 1930 he married Wilma Alice Sedoris of Pittsburg, Kan., and they have four children.

Eugene Frank joined the KANSAS CONFERENCE in 1930, and served Tonganoxie, 1932-33; Americus, 1933-36; Olathe, 1936-42; Washington Avenue, KANSAS CITY, 1942-48; and First Church, TOPEKA, 1948-56.

Elected a bishop of The Methodist Church at the South Central JURISDICTIONAL CONFERENCE in 1956, he was assigned to the MISSOURI Area, comprised of the MISSOURI



EUGENE M. FRANK

EAST and MISSOURI WEST CONFERENCES. He has served as president of the Metropolitan Church Federation of Greater St. Louis; member of the Board of Education of The Methodist Church; a member of the Executive Committee of the WORLD METHODIST COUNCIL; a member of the General Committee on Family Life of the Church; chairman of the Commission on Methodist Information and Public Relations; and president of the Board of Trustees at the St. Paul School of Theology.

Bishop Frank has made several trips abroad and has been called upon by the COUNCIL OF BISHOPS to speak upon conditions which he found in the overseas work of The Methodist Church. He was a delegate to the World Methodist Conference in OSLO, NORWAY, 1961 and in LONDON, 1966, and the World Family Life Conference, Birmingham, England, 1965. During 1968-69 he served as president of the Council of Bishops.

Who's Who in America, Vol. 34.

Who's Who in the Methodist Church, 1966. N. B. H.

FRANKFURT AM MAIN, Germany, population 667,000, is an industrial and commercial center. It is the birthplace of PETER BÖHLER, the Moravian, who influenced JOHN and CHARLES WESLEY. The first Methodist meetings were held there by ENGELHARDT RIEMENSCHNEIDER in 1851. After hard beginnings, Frankfurt became one of the chief centers of Episcopal Methodism in Germany.

The First Methodist Church in Frankfurt is the mother church of about seven circuits in and around the city. The E.U.B. pioneer in Frankfurt was Wilhelm Weischedel, who founded the first circuit in 1903. Now The United Methodist Church (Evangelisch-methodistische Kirche) here has four circuits: Ebenezergemeinde (235 members), Erlösergemeinde (110), Rufergemeinde (250), Zionsgemeinde (440). These four circuits have a good chance of building up new congregations in the new housing areas and suburbs of the expanding city. In 1868 the theological seminary (Predigerseminar der Methodisten Kirche) moved from Bremen to Frankfurt. In 1968 it united with the E. U. B. seminary (Predigerseminar der

Evangelischen Gemeinschaft) formerly in Reutlingen. The first Methodist Deaconess Order was founded here in 1876. Today the Frankfurt deaconess motherhouse, "Bethanien," owns two hospitals (350 beds).

After the Second World War the bishop's residence and publishing house moved to Frankfurt. The work in Frankfurt, as in all Germany, has been greatly strengthened by the Methodist-Evangelical United Brethren union.

L. ROTT/A. ELS



MARVIN A. FRANKLIN

FRANKLIN, MARVIN AUGUSTUS (1894-1972), American bishop, was born in White County, Ga., near Cleveland, on Jan. 19, 1894. He was the son of Charles Leonard and Eliza (Ledford) Franklin. He was educated at YOUNG HARRIS COLLEGE in his native state; at EMORY UNIVERSITY; and received an A.B. from the University of Georgia in 1915. He was awarded honorary degrees from BIRMINGHAM-SOUTHERN COLLEGE (D.D., 1937); MILLSAPS COLLEGE (LL.D., 1952); Emory University (D.D., 1957), and LAMBUTH COLLEGE (L.H.D., 1962).

He was licensed to preach in October 1910, and ordained a minister of the M. E. Church, South in 1917. He joined the NORTH GEORGIA CONFERENCE in 1913 and served at Center Mission as pastor, 1911-13; at Princeton Mission, 1914-15; Danielsville Circuit, 1916-19; Rockmart, 1920-22; Lawrenceville, 1923-24; Barnesville, 1925-26; Park Street, ATLANTA 1927-30. He then was transferred to the large Riverside Park Church in JACKSONVILLE, Fla., where he served four years. He then was transferred to the NORTH ALABAMA CONFERENCE and the Highlands Church, BIRMINGHAM, Ala., where he served as pastor from 1934 until he was elected bishop in July 1948, by the Southeastern JURISDICTIONAL CONFERENCE.

On Nov. 24, 1915, he married Ruth Tuck of Athens, Ga., and to them were born two sons and two daughters. After the death of his first wife, he married Mrs. William Henry Lane of Jackson, Miss. on Dec. 2, 1953.

Bishop Franklin was elected president of the COUNCIL OF BISHOPS 1959-60, and was president of the Southeastern Jurisdictional College of Bishops two terms—once in 1961 to complete the one-year term of Bishop BACHMAN G. HODGE, deceased. Bishop Franklin was vice-president of the Methodist TELEVISION, RADIO AND FILM COMMISSION, 1952-64.

He was a member of the Board of Education, 1948-64; Methodist Commission on Promotion and Cultivation, 1956-64; Methodist Board of Evangelism, 1960-64; a consultant to Commission on Worship for revision of the Methodist Hymnal, 1960-64; he was a member of the Methodist Board of Publication, 1944-48; of Lay Activities, 1948-52; Board of Missions, 1948-52; and acted as president of the Board of Trustees, Millsaps College. He was also trustee at Emory University, of RUST COLLEGE, and of the LAKE JUNALUSKA ASSEMBLY. Bishop Franklin was a member of the GENERAL CONFERENCES of 1938, 1940, 1944, 1948, when he was elected bishop and presided over the General Conference of 1956 and 1960. In 1962 he received a University of Mississippi award as man of the year.

Bishop Franklin presided over the Jackson Area of The Methodist Church, which included the MISSISSIPPI, NORTH MISSISSIPPI, and MEMPHIS CONFERENCE of the Southeastern Jurisdiction. Upon retirement in 1964 from the Jurisdictional Conference, he continued to reside in Jackson, Miss., until his death Aug. 23, 1972.

Who's Who in The Methodist Church, 1966. N. B. H.

FRANKLIN, INDIANA U.S.A. The Methodist Home for Aged is non-profit, religious and charitable in its operation. The first unit was opened in 1957. The Home is located on a forty-acre site which was given to the INDIANA CONFERENCE of The Methodist Church by Grace Church, the Franklin Chamber of Commerce and other organizations and individuals. Franklin is a college town of about 10,000 people, twenty miles south of INDIANAPOLIS.

A second unit was completed in 1960, and the third unit was completed in 1965, when an employees' dining room was provided and the entire building air conditioned. Regular chapel services are conducted in a chapel seating 250. The balcony provides for those in wheel chairs. There is a state-approved Health Center, to serve fifty, with nursing staff on duty around the clock. Home members and cottagers together number about 330.

In addition to the main building there are cottages on a paved drive around three sides of the building, and the forty acres is beautifully landscaped. Total value of the Home is nearly six million dollars with only a small indebtedness in 1966.

W. D. KOEHNLEIN

FRANKS, SAMUEL, British Methodist, was JOHN WESLEY's book steward at the FOUNDRY from November 1759 to 1773. He was a pious and upright man, but of a sensitive disposition. A discrepancy in the accounts led him to take his own life at the Foundry.

N. P. GOLDHAWK

FRAZIER, JACOB TYLER (1840-1932), American minister, Confederate chaplain and leader of the HOLSTON CONFERENCE (MES), was born in Giles County, Va.,

Nov. 22, 1840. He was able to receive only three months formal schooling, but he became well read and was considered by many to be an extremely able preacher because of his great insight into scriptural truth. His constant reading of the King James Version of the Bible gave him a purified and enriched vocabulary, and was basic to his telling power of expression.

He enlisted in the Confederate army at the outbreak of the War Between the States and was with General Lee at the surrender. At the age of twenty he was a chaplain in the Confederate army, and was much beloved by the men, who fondly called him "the barefooted preacher." While with the Confederate army Frazier organized the first Young Men's Club of America in the South, composed of soldiers from five regiments. Although not affiliated with the parent group, its purpose of fellowship was the same, and it was called the Y.M.C.A. of Kemper's Brigade.

At the close of the war he went into the itinerant ministry. He was admitted to the Holston Conference (MES) in 1865, and was a powerful preacher for fifty-four years, serving in every capacity of the ministry on missions, circuits, stations, and districts. He was often called "the most widely known and admired preacher in the Conference." Great numbers of people were converted under his ministry.

Frazier was a simple man of compelling personality. He always gave the impression of tremendous physical power, and it is said that he could spring flat-footed, without using his hands, onto the back of a horse sixteen hands high.

This great vitality lasted throughout his life, as evidenced by his having preached to his neighbors at Chilhowie, Va. on his ninety-first birthday. He died Feb. 22, 1932, and was buried in Chilhowie.

I. P. Martin, *Holston*, 1945.

Minutes of the Holston Conference, 1932. L. W. PIERCE

FREDERICK, MARYLAND, U.S.A., the seat of Frederick County, was laid out in 1745 and incorporated in 1817. George Washington joined Braddock's staff here on his way to defeat at Fort Duquesne in 1755. Francis Scott Key lived here and is buried in Mt. Olivet Cemetery. Whittier's famed poem, *Barbara Fritchie*, begins: "Up from the meadows rich with corn, clear in the cool September morn, the clustered spires of Frederick stand, green-walled by the hills of Maryland." The town is situated forty-five miles north of WASHINGTON, D. C.

Methodism began in the county in 1770 under the preaching of ROBERT STRAWBRIDGE. Also, JOHN KING, one of the first Methodist preachers from England to come to America, preached in the county that year. EDWARD DROMGOOLE organized a Methodist society in the county in 1772, with JOHN HAGERTY, who later became a distinguished preacher, as the most active member. Frederick Circuit was organized in 1774, and it was one of the three (Baltimore and Annapolis were the other two) which existed in 1777. While traveling the Frederick Circuit in 1775, PHILIP GATCH was tarred by a mob which was led by a man enraged because his wife had been converted to Methodism. After meeting in private homes for twenty years, the society at Frederick secured a house of worship; it was 20 by 30 feet and had rude benches but no floor. In 1806 the building was enlarged and galleries were constructed. In 1828 it was enlarged again. In 1841 the church was incorporated. In 1842 a new

church which had both galleries and a basement was erected. In 1866 that building was replaced by another which had galleries and lecture and Sunday school rooms. In 1929 the cornerstone for the present Gothic stone Calvary Church was laid, and the edifice was dedicated the next year. Calvary Church had 1,876 members in 1970.

Asbury M. E. Church was constructed in 1818 and additions were built in 1850 and 1870. It had 329 members in 1876, 215 in 1939, and 284 in 1970. Trinity M.E. Church, South was organized during the Civil War. It had 102 members in 1876, 253 in 1939, and 308 in 1970. The M. P. CHURCH had fifty members in 1876 and 233 in 1939. There is one A.M.E. CHURCH in Frederick.

UNITED BRETHREN work began in Frederick County before the denomination was formed. Francis Scott Key, author of the *Star Spangled Banner*, raised tunes in U.B. classes of Frederick County prior to the War of 1812. In 1800 the Church of the United Brethren in Christ was formed at the PETER KEMP HOME, then about one mile west of the city. It was not until 1871 that a class was formed in Frederick. In 1901 when the GENERAL CONFERENCE met in the city, offerings were received to purchase a memorial window in the new church building. The name Centennial Memorial Church was taken by the congregation at that time. In 1970 this church numbered 402 members.

In 1970 The United Methodist Church had five churches—Asbury, Brookhill, Calvary, Centennial Memorial, and Trinity—in Frederick, and they reported a total of 3,121 members, property valued at \$1,920,500 and \$237,623 raised for all purposes during the year.

E. S. Bucke, *History of American Methodism*. 1964.

Collier's Encyclopedia. 1965.

General Minutes, ME, TMC, UMC.

Historical Sketch of Calvary M. E. Church (pamphlet). 1930.

M. Simpson, *Cyclopaedia*. 1882. ALBEE GODBOLD

FREDERICKSBURG, VIRGINIA, U.S.A., population 15,000, located halfway between WASHINGTON, D. C. and RICHMOND, Va., often claims to be "America's Most Historic City." John Smith explored the area in 1608, the Virginia House of Burgesses recognized its strategic importance in 1676, and by 1700 a settlement had begun. The boyhood home of George Washington is located nearby and he was made a Mason in Fredericksburg. In 1862, the most important of the several "Battles of Fredericksburg" of the Civil War was fought. The economy of the region today involves farming, the largest cellophane plant in the world, and several large U.S. government installations.

Methodism had a difficult time in Fredericksburg prior to 1800. Bishop FRANCIS ASBURY travelled through this area often but could only write in his *Journal* in 1796 of "awful Fredericksburg." He did preach here several times later, and in 1816, while on the way from Richmond to BALTIMORE, Md., he died a few miles west of Fredericksburg in Spotsylvania County.

The Stafford Circuit of the M. E. Church had been established prior to 1800, and in 1802 the first minister, John Pitts, was assigned to Fredericksburg. By the 1820's the congregation had erected its second frame building, later used briefly by a Negro Methodist group, which for a few years constituted the only known congregation of Negro Methodists in Fredericksburg history. In the early 1840's a brick building was erected on the present site

of the church. This was used by the M. E. Church, as it was then, until it was heavily damaged during the Civil War. In about 1845 Methodism in Fredericksburg split and the M. E. Church, South was established and erected a building. The two congregations worshiped separately until the 1870's when they united as the Fredericksburg M. E. Church, South, and became an appointment of the BALTIMORE CONFERENCE.

In 1882 the present sanctuary of the church was built and the Baltimore Conference of the M. E. Church, South was held here that year. In 1882 the membership numbered 267. It reached 500 in 1910, 1,000 in 1952 and peaked at 1,433 in 1963. In 1963, during the pastorate of J. William Ilough, the Fredericksburg Church became the first church of the VIRGINIA CONFERENCE to admit Negro members, two joining that year. This resulted in a loss of about 150 members. Some of this loss has since been recovered and the membership in 1970 is 1,331.

Any record of Methodism in Fredericksburg must include the name of JOHN KOBLER, affectionately known as "Father Kobler." John Kobler had been a Methodist minister but he located and had settled in Fredericksburg by 1817. He travelled widely raising money to build a church there. His home was bequeathed to the church as a parsonage. In 1966 this house, added to and remodeled several times, continued to serve as the parsonage. Several items of furniture made by John Kobler, notably a sideboard, a rocking chair, a chest of drawers and a kitchen table, remain in the parsonage. "Father Kobler" and his wife, Mary, are buried under the present church building.

A History of the Fredericksburg Methodist Church says: "From a most humble beginning, the Fredericksburg Methodist Church has grown to be a respected factor in the moral and spiritual life of the community . . ."

Besides the church whose history is outlined above there are six other United Methodist Churches in Fredericksburg community, namely: Eastland, Fletcher's Chapel, Hillcrest, New Hope, St. Mathias, and Tabernacle. These all belong in the Alexandria District of the Virginia Conference.

J. E. Armstrong, *Old Baltimore Conference*. 1907.

John J. Johnson, *A History of the Fredericksburg Methodist Church*. 1966. JOHN J. JOHNSON

FREE CHRISTIAN ZION CHURCH OF CHRIST was formed on July 10, 1905, at Redemption, Ark., by E. D. Brown, a conference missionary of the A.M.E. ZION CHURCH. He and ministers from other Methodist churches objected to what they considered a taxing of the churches for support of an ecclesiastical system and believed that the primary concern of the church should be the care of the poor and needy.

The doctrine and polity are Methodist with several minor alterations. The bishop, called the chief pastor, presides over the work and appoints the ministers and church officers. Pastors and deacons are the local church officers. There are district evangelists to care for the unevangelized communities.

A periodical, *Zion Trumpet*, is published in Nashville, Ark., where the headquarters of the church are located. There were at last report (1966) 22,260 members of 742 churches, with 340 ministers.

Yearbook of American Churches, 1971. J. GORDON MELTON

FREE CHURCH FEDERAL COUNCIL. The movement leading to the formation of a Free Church Council in Great Britain began in a congress in Manchester in 1892, and resulted in its organization in 1896. This council was composed of representatives appointed by local councils of the Free Churches, which rapidly spread and were later federated in county areas. The demand for a more authoritative body led to the formation in 1919 of the Federal Council of the Evangelical Free Churches, which was composed of members appointed by the authoritative assemblies of the various Free Churches. In 1940 the two councils were combined in the formation of the Free Church Federal Council, with a national council consisting of representatives appointed by the several Free Church denominations and an annual congress comprising mainly delegates appointed by the local councils. The Free Church Federal Council represents the interests of the Free Churches over against the Church of England, the Roman Catholic Church, and the Church of Scotland; promotes fellowship and coordination locally and nationally; and secures united action by the Free Churches when necessary. Its continuing activities relate to education, hospital chaplaincies, the British lessons council, and vigilance on legislative matters. There is an affiliated National Free Church Women's Council.

E. BENSON PERKINS



FREE METHODIST CHURCH HEADQUARTERS,
WINONA LAKE, INDIANA

FREE METHODIST CHURCH, THE, is one of the Methodist bodies that unwillingly developed out of a reform movement in the GENESSEE CONFERENCE of the M. E. Church in the mid-nineteenth century. The reformers were called Nazarites. Their platform called for a return to the Wesleyan teaching of "scriptural holiness" and the more strict observance of Methodist rules on attendance at CLASS MEETINGS, family prayers, singing by the congregation, plainness of dress, simplicity and spirituality in worship, freedom for the slaves, freedom from oath-bound secret societies, and free seats in the churches. The conference leaders advocated a spirit of moderation and compromise. Ministers were not to speak on the slavery question on Sundays nor use the press to attack brother ministers holding divergent views. This group, centered in the Buffalo area, was called the Regency. B. T. ROBERTS, an honors graduate of WESLEYAN UNIVERSITY, had joined

the divided conference in 1848—which was a year of special tension.

Roberts had studied law, taught school, and, after a remarkable conversion, was active in church work and interested in social reform, especially freedom of the slaves. At the university he had been influenced by such spiritual leaders as STEPHEN OLIN and his classmate Daniel Steele, later a well-known theologian and author. Roberts' wife had lived in the home of her uncle, George Lane, Publishing Agent of the BOOK CONCERN. She was acquainted with Methodist leaders; four bishops attended her wedding. Roberts was a successful pastor. His churches enjoyed revivals resulting in membership gains. His sympathies were with the Nazarites. In time he became their leader and spokesman.

In spite of the conference warning on the use of the press, the Regency group used the *Buffalo Advocate* to belittle the Nazarites. To set the record straight, Roberts analyzed the writings of the Regency men and exposed their non-Methodistic position in an article, "New School Methodism." At the next conference, in a test of strength, Roberts' election as secretary failed by three votes. Immediately his character was arrested, and he was charged with "immoral" conduct in the publishing of the "New School" article. He was reprimanded and appointed to another church. Without his knowledge or consent, the offensive article was republished in pamphlet form. Roberts and a few sympathizers were expelled from the conference in 1858. Roberts appealed his case to the GENERAL CONFERENCE, rejoined the church, and continued to evangelize in Methodist churches.

The 1860 General Conference, submerged in slavery debate and the problems of the border conferences, by a narrow vote refused to consider the appeal on a technicality. Roberts and a few like-minded ministers were out of the church. Meantime, several hundred sympathizing laymen who had given Roberts financial support had been expelled from their churches.

A delegated convention composed largely of laymen met at Pekin, N. Y. Roberts approved the establishment of independent "free churches" in the cities but did not favor the organization of another denomination. Impatient delegates, however, felt different, and Roberts finally agreed. On Aug. 23, 1860, at Pekin, N. Y., the Free Methodist Church was organized, the name indicating approval of the "free churches" movement and opposition to pew renting, then prevalent. Roberts was named the first superintendent. Fifty years later, the Genessee Conference restored Roberts' parchments to his son, who was a minister in the church his father founded. Referring to these unhappy events, Ray Allen, then conference secretary, stated that the earlier action was "unjust, and therefore exceedingly unwise."

Roberts' love for essential Methodism, his refusal to capitalize on the conference division, and the high membership standards adopted, explain in part the slow growth of the new church. However, the Genessee Conference of the M. E. Church lost almost half of its members to the new movement. The truth of Roberts' statements was not challenged. In response to this crisis, Methodist bishops now strongly exhorted the preachers to "hearty prayers and responses, of praising God aloud" and to the preaching of holiness using the biblical and Wesleyan terms. On the other hand, the Free Methodist movement, now numbering over 130,000 members, was able to reach some who were being overlooked by the mother church.

Granted that in some areas there was excessive emphasis on dress regulations, on physical demonstration, and an overdeveloped spiritual introversion, in the main Free Methodists have insisted that the Christian gospel expresses itself in both orthodoxy and "orthopraxy." Christians, they believe, must witness to their faith by life and deed in spite of the ever present danger of pharisaism. Free Methodist lay witness has been unusual. Simplicity in all manner of living with a strong sense of mission and sacrifice for the sake of the cause has been characteristic of the movement. The "free seat" emphasis so that all persons might hear the gospel has inspired the church to an unusual overseas mission program. There has been a continuing social reform emphasis. Schools were established for liberated slaves after the Civil War. The church has opposed whatever hurts the bodies and souls of men. It prohibits its members from using, manufacturing, or selling tobacco, alcoholic beverages, and habit-forming drugs. Membership in secret societies, extremes in personal adornment, and worldly amusements out of character with Christian piety are disapproved. On the positive side, Free Methodists are now stressing evangelistic outreach and church extension by both personal witness and mass endeavor. They cooperate in social reform efforts and in evangelistic crusades with those of like faith. They continue to preach the doctrine of assurance and Christian holiness as "love in action." To save their own young people and to prepare them for the service professions and for the full-time ministry of the church, they maintain several fully accredited colleges and are affiliated with an accredited theological seminary. One instance of the emphasis on youth ministry is the Sunday school attendance which is two times the total adult church membership.

There are thirty-six conferences on the North American continent with approximately 1,300 local church organizations. A denominational radio broadcast has been released worldwide for over twenty years. The overseas churches on some twenty fields are organized into conferences and general conferences and coordinate with the parent organization. A "double in a decade" program was launched in 1960. Some churches have (1970) reached the goal.

Doctrine and Polity. Free Methodist doctrine is historic Methodist-Arminian teaching. However, in its *Book of Discipline* a new article on entire sanctification was added.

The government is a modified episcopacy. There are four bishops who are elected to four-year terms, reelection allowed. They preside over the annual conferences in North America and overseas. Each annual conference is superintended by one or more elders elected by the conference. The polity follows the Methodist pattern. Since the organization in 1860, laymen have had an equal voice with the clergy in the general and annual conference and their committees.

Each conference elects one or more of its elders to serve as district or conference superintendents. Each church receives periodic visits of the superintendent intended to advance both the temporal and spiritual interests of the society. Superintendents may be elected for a three-year term. There is no time limit. A stationing committee consisting of the bishop, the superintendents and an equal number of laymen elected by the annual conference, appoints annually each conference member to his field of service. There is no time limit on pastoral appointments.

Denominational headquarters are located on a beautiful fifteen-acre campus at Winona Lake, Ind. Departmental offices and the Free Methodist Publishing House, Light and Life Press, are housed in separate but adjoining buildings. There are approximately 200 persons employed at the headquarters complex. The publishing business exceeds one million dollars annually. Free Methodists contribute over \$19,000,000 each year to the various programs of the denomination. The hospitals, orphanages and retirement homes are described in separate articles.

Administration. The General Conference is the highest "law-making and governing" body of the Free Methodist Church. It is composed of delegates elected by the annual conferences, proportionate to their membership, equally divided between ministerial and lay members. The bishops are members ex officio, and are responsible for the respective areas of the church over which they preside. Each bishop is also chairman of a commission of the Board of Administration.

The Board of Administration is the highest authority of the church in the interim of the general conferences. It is composed of two representatives (one ministerial and one lay) from each of the eighteen administrative districts, together with the bishops and the secretary of the general conference. The Board has four commissions of seven members each (including a bishop who is chairman): Administrative, Missions, Education, and Evangelistic Outreach. The Commission on Missions has two additional members appointed by the Woman's Missionary Society. Likewise, the Commission on Evangelistic Outreach has one additional member representing the Light and Life Men's Fellowship.

The work of the church is directed by the Board of Administration through the several commissions and inter-commission Boards. The Executive Committee of the Board coordinates the work of the four commissions.

1. The Administrative Commission supervises the general church budget, is the Publishing House Board of Control, and the Court of Appeals in the interim of general conferences. The Church and Parsonage Aid, Benevolent Institutions, and Retirement Programs come under this Commission.

2. The Commission on Christian Education has five departments: Sunday schools, educational institutions, young people, intermediate youth, and service training.

3. The Commission on Missions supervises the overseas missions program, the foreign-speaking groups in North America, and others as may be assigned by the Board of Administration.

4. Evangelistic Outreach promotes evangelism throughout the church, advises and assists in organizing new churches or relocating established congregations, and offers both architectural advice and financial assistance in building programs. The radio program and Men's Fellowship programs are under this Commission.

Inter-commission committees and boards handle investments, and the seminary and ministerial training programs.

The Canadian Executive Board is the Free Methodist corporation for CANADA. In all essentials, the Canadian churches are served by the several commissions on the same basis as in the States.

The Free Methodist World Fellowship, organized in January 1962, is an instrument for cooperative planning and action by the Free Methodist Churches of the world. Two overseas general conferences have been established,

one in Egypt and one in Japan. Each general conference elects representatives to a Constitutional Council which reviews the constitutional legislation of its constituent members. The Constitutional Council serves as an instrument of coordination for the general conferences of the entire church, including North America. It will be understood of course that the organizational pattern described above is subject to change, and may be changed from time to time by the sovereign power of the church, viz., the general conferences through the Constitutional Council.

Christian Youth Crusaders is an organization for the elementary age group. It is promoted by the Director of Children's ministries of the Department of Christian Education. It began in 1939 as an outgrowth of special concern for the junior high ages. It was promoted by the Department of Sunday Schools until 1953. In 1955 Cadets, a junior age division, was added and in 1959 Heralds for primaries was organized. The goal is "winning early youth to God and church" through a variety of programs including evangelism, hand crafts, study, worship, and Christian nurture. Seven thousand attended summer camps in 1966. In 1969 Christian Youth Crusaders had 25,000 members.

Educational institutions in North America are: GREENVILLE COLLEGE, Illinois; ROBERTS WESLEYAN, New York; SPRING ARBOR COLLEGE, Michigan, and SEATTLE PACIFIC, Washington—all accredited liberal arts and degree granting colleges. Junior colleges are at Moose Jaw, Saskatchewan and McPherson, Kansas. Schools affiliated with the Free Methodist Church are Azusa Pacific College, California; ASBURY SEMINARY, Wilmore, Kentucky; and Western Evangelical Seminary, Portland, Oregon.

Evangelistic Outreach. The work of evangelism was administered by the General Missionary Board until 1919, when a separate Board of Aggressive Evangelism was organized. The 1955 General Conference approved the aims of the Commission on Evangelistic Outreach as follows: "The evangelization of the North American Continent (with the exception of Mexico) and such English-speaking areas as shall be assigned to it by the Board of Administration." This Commission has opened several new church extension areas, makes grants for the construction of new churches, supervises the activities of evangelists, promotes crusades, lay evangelism, conducts surveys, administers the inter-racial churches. Recently a Church Extension area has been established in the British Isles.

Home Missions is the arm of the church serving isolated and neglected frontier areas, the share-croppers and migrant workers. Island population groups in particular are the special concern of Home Missions. Since 1868 Free Methodists have sponsored work among the Freedmen (slaves) in VIRGINIA and KANSAS, the poor of CHICAGO, Germans in NEW YORK CITY, the French in Quebec, Canada (1889) and LOS ANGELES (1890), Swedish work in Chicago (1891), the Negroes in ST. LOUIS (1890), Indians in NEW YORK, NEW MEXICO (1925) CALIFORNIA (1905), and Canada (1952). There was river boat evangelism in OREGON (1886) and on the OHIO (1889). Work in ALASKA was reported in 1912. For many years there was the ministry to the Italians (1911), the Latin-speaking peoples in FLORIDA (1941), TEXAS, New York and California (1911), and the Japanese on the Pacific Coast (1913). At present Home Missions is confined to the Latins in New York, ARIZONA, and California, and the Indians in Saskatchewan. Most of these

projects started as private ventures. Many served a temporary need while others have come under local conference sponsorship or, like the Pacific Coast Japanese, have become regular conferences.

John Wesley Seminary Foundation. Affiliation with Asbury Theological Seminary, Wilmore, Kentucky, was inaugurated in 1947. W. C. MAVIS served as dean of the Foundation, while teaching at the seminary. In 1960 a long-term affiliation with the Seminary was arranged. A new Foundation Center building was erected and a full-time director-chaplain appointed. The Foundation provides denominational guidance and orientation, scholarship assistance, personal counsel, Christian service and worship opportunities for approximately sixty-five Free Methodist students attending the seminary. Nearly 300 alumni now serve the Free Methodist Church as pastors, missionaries, Christian educators, and denominational leaders.

Light and Life Hour is said to be the first nationwide broadcast to be sponsored by a denomination. It was launched by L. M. LOWELL from Detroit, Mich., over twenty-eight stations on Oct. 1, 1944. Production was moved to Seattle, Wash., in 1945. Presently produced in eight languages, the Light and Life Hour is heard around the world by AM-FM and shortwave more than 200 times each week. Currently the program is produced at the denomination's headquarters, Winona Lake, Ind.



LIGHT AND LIFE PRESS, FREE METHODIST CHURCH

Literature. From its organization the Free Methodist Church has emphasized the production and distribution of Christian literature. At first this was by private venture. The founder, B. T. Roberts, edited and published his own monthly journal, *The Earnest Christian*, from 1860 until 1893. *The Free Methodist* was launched in 1867 by Levi Wood. It was published as a private operation with church support until 1886, when the Free Methodist Publishing House was incorporated and the church became responsible for its publications. B. T. Roberts was the first editor under this arrangement.

Sunday school literature, developed and published by T. B. Arnold, was taken over by the church, first the story papers in 1896 and ultimately Arnold's *Commentary* in 1902. To Arnold, pioneer literature missionary, the church owes a great debt of gratitude.

The present operation at the Winona Lake publishing house exceeds one million dollars per year. The following circulation summary indicates the extent of the program:

1. Sunday-school literature	
Four story papers	134,537
Uniform lesson publications	104,090
Graded Series lesson publications	111,814
<i>Arnold's Commentary</i> (1966)	14,900
2. General church and departmental periodicals	
<i>The Free Methodist</i> (bi-weekly)	35,000
<i>Youth in Action</i> (monthly)	11,000
<i>Missionary Tidings</i> (monthly)	22,500
<i>Transmitter</i> (monthly)	41,500
3. Annual and quadrennial publications	
<i>Yearbook of the Free Methodist Church of North America</i>	6,200
<i>Doctrines and Discipline of the Free Methodist Church of North America</i>	7,500
4. <i>Brethren Missionary Herald</i> , a periodical printed for an outside agency	18,600

Concerning the purpose of the denomination's literature program, Publisher LLOYD H. KNOX says: "Familiarity with the contemporary situation in publishing among the denominations strengthens the conviction that a strong denominational publishing program is imperative in perpetuating Free Methodist distinctives and our essential message, and in promoting a wholesome denominational unity. Many publishers and denominational leaders have confided their distress and alarm at their own lack of a strong, centralized program of communication through printing. Especially is this true in the area of growing curriculum needs. Our friends congratulate our publishing program at its present level as, by comparison, outstanding, and the horizon of a new century presents almost limitless vistas."

Overseas Churches. The first Free Methodist missionaries went to India on a self-supporting basis in 1881. Four years later the newly-established missionary board appointed missionaries to Africa with authority to select their field. Some entered South Africa while the main body opened work in Portuguese East Africa, adjacent to the American Board field. From these humble beginnings the overseas missions have developed into conferences and general conferences. Free Methodist missionaries are now working on twenty-four fields, and the work is written up under the name of each of the countries: Africa—EGYPT, CONGO, RWANDA, BURUNDI, RHODESIA, SOUTH AFRICA, and MOZAMBIQUE; Asia—INDIA, JAPAN, HONG KONG, TAIWAN, and PHILIPPINES; Latin America—MEXICO, DOMINICAN REPUBLIC, HAITI, BRAZIL, PARAGUAY. There are 215 missionaries. The annual budget exceeds one million dollars, and the overseas membership in 1969 was 62,000.

Service Training. This department provides a plan for systematically training personnel on the local church level. Sunday school and youth leaders, for example, may qualify for assignment upon completing specified courses. A comprehensive training course has been established with approved textbooks, teacher's guides, and a record keeping system for the denomination. Appropriate recognition is given those who complete the course. The general director is responsible for coordinating the curricula, for maintaining a permanent record of credits earned and implementing such projects as the commission may authorize.

Servicemen's Department. After the outbreak of World War II, a church council for men in service was organized

(1943) to provide a ministry to those in military service. In 1950 the council became the Servicemen's Department of Free Methodist Youth. Since its inception the Department has ministered to 40,000 men and women and earned for the denomination the slogan, "The Church that Cares." It provides Christian literature, birthday and seasonal greetings, personal counsel, and where possible, visits by the director to military installations. The Department also serves the denomination's chaplains.

Sunday School Department. The first full-time Sunday school secretary was elected in 1907. The Secretary promotes interest in Sunday schools through the departmental services. The Sunday School Department provides program and promotion aids for 1,300 schools in the United States and Canada. Total enrollment is 153,000 and the average weekly attendance is 97,000 (which is more than the church membership). The magazine *Current*, a 32-page monthly publication, is designed especially for Sunday school teachers and administrators as well as other church workers. The aim of the department is to provide ideas and tools for church growth and to challenge Sunday schools to offer notable service in Christian education and warm fellowship for entire families.

Woman's Missionary Society. The first local Woman's Missionary Society was organized in 1889 at Verona, Pa. A new member, Mrs. Sarah Mays, a transfer from the M. E. Church, asked why there was no missionary society. Soon one was organized which became the pattern for other local societies. In 1894 the General Conference approved a general Woman's Missionary Society as auxiliary to the General Missionary Board. The Missionary Secretary was instructed to assist in organizing conference and local chapters.

The stated objective of the Society is "to promote missionary intelligence, deepen interest in world evangelization and to secure systematic contributions to missions." There are departments of Promotion and Program, Outreach, Stewardship, Missions Education, Junior Missionary Society, and Finance. The recently established Outreach department promotes coffee-cup evangelism and small-group Bible study. It is also concerned with the international students on North American campuses.

The Missionary Tidings, official publication, has a circulation of over 23,000. There are 1,535 prayer circles, 25,722 prayer partners, and over 153,000 books were reported read in one year. Almost 20,000 missionary boxes are packed and shipped annually to the missionaries. Since the 1964 general conference, WMS receipts total \$3,800,406 (1969). Two members of the Executive hold membership on the General Missionary Board where all mission funds are pooled and appropriated in one unified program.

There are 1,136 local societies in the home church, with a membership in North America of 27,548. Over 400 such groups are reported overseas, with a membership of 7,607.

Youth. Originally the Young People's Missionary Society, the denomination's youth organization, established in 1919, was an auxiliary of the Woman's Missionary Society. The Y.P.M.S. was made the official youth organization of the church in 1931, with its interests broadened beyond that of missionary education and activity. In 1955 the name was changed to Free Methodist Youth in harmony with the broadened objective, as stated in the *Constitution*, "to promote the Spiritual welfare of the

young people connected with the Free Methodist Church, to provide direction for their Christian activities, and to help them in their contribution to the church and the world."

In 1964 the *Volunteers in Service Abroad* (VISA) was organized to channel young people into overseas mission opportunities. VISA teams have cooperated in crusades in Latin America and Africa. More than 100 young people have been appointed for two-year terms of service on various mission fields. Some of these have already completed necessary training and are now regularly appointed missionaries under the General Missionary Board. Others, still in school, have applied for appointment. Over 300 young people have participated in VISA Crusades in 19 countries. VISA is sponsored jointly by FMY and the General Missionary Board.

More recently, *Teen Action Service Corps* (TASC) was established to recruit young people for practical service to needy churches in North America. TASC groups have repaired and painted church property, assisted in Youth Camps, engaged in Youth Evangelism programs in some of the smaller churches and conferences.

The organization ministers principally to teen-agers. There is also a Young Adult Fellowship. Reported membership in the United States and Canada is 14,000 in 850 registered societies. In addition there are organized societies in ten other countries. *Youth in Action*, a monthly publication is the official organ of FMY. North American activities include local church worship, study and service activities. Conventions, rallies and camps are organized on the district and conference levels. Bible Quiz contests have become popular in recent years.

Membership of the World Free Methodist Church (1969)

North America General Conference	
United States Conferences	
Lay Members	62,623
Preachers	1,771
Subtotal	64,394
Canadian Conferences	
Lay Members	4,924
Preachers	202
Subtotal	5,126
North America Total	69,520
Egypt General Conference	4,250
Japan General Conference	4,029
Conferences of Mission Origin	
Burundi	6,915
Dominican Republic	3,991
Formosa	1,899
India	1,415
Mexico	879
Mozambique-Transvaal	7,498
Natal-Cape	1,856
Brazil (1965)	1,795
Philippines	927
Rhodesia	2,303
Rwanda	7,500
Provisional Conferences	
Hong Kong-Macau	1,060
Pacific Coast Latin America	806
Paraguay	225

Mission	
Congo	11,110
Haiti	963
Preachers in overseas, provisional, and mission relation	395
Grand Total	129,953

BYRON S. LAMSON

FREE WILL. Throughout its first century, a continuing feature of Methodist theology was its opposition to Calvinist predestination. Calvinist doctrine did not deny that man has a measure of free will, and of morally responsible choice, in natural matters (*Westminster Confession*, iii). However, he has no freedom to turn to the way of salvation, for he "hath lost all ability of will to any spiritual good" (*ibid.*, ix). Wesleyan evangelical preaching presupposed man's capacity to respond to the offer of grace. This conviction prompted it to deny that the sinner is merely passive in the hands of an all-determining God.

The dispute between Methodists and Calvinists raged during WESLEY's lifetime and through most of the nineteenth century. It even occurred within the Methodist community, where a group of Calvinist Methodists, led by GEORGE WHITEFIELD, opposed the Wesleyans.

The fact that it rejected Calvinist bondage of the will does not, however, adequately define Methodism's position on free will. The intensity of the argument between the two makes it evident that they had basic differences that received vigorous defense. It also suggests that they possessed basic similarities that required careful distinction. Otherwise both feared the assumption of an unwarranted identity between them.

A common commitment to the classical Christian tradition accounts for broad areas of agreement between Methodism and Calvinism. Both acknowledged man's helplessness in sin and God's gracious act in Christ as the sole means of man's salvation.

The thought of John Wesley on man's moral bondage started with the Genesis story of creation and fall. Adam was created in the image of God, including the freedom of the will. He was capable of "knowing, loving and obeying" God. (*Works*, 3rd ed. London, 1829, VI, 244.) He did not remain in the state of perfection however. Through unbelief, pride and the desire of the flesh he succumbed to temptation and transgressed the law of God. In consequence of his rebellion, he lost God's favor. The image of God was defaced and he "commenced unholy, foolish, and unhappy." (*ibid.*, VI, 233.) His posterity since has been afflicted by the ravages of ORIGINAL SIN. This is the traditional line of Christian theology. Man is totally corrupt. Prior to any act of his own, he shares the depravity and guilt of Adam's sin.

Further, through the fall man has lost his freedom. His will is now in bondage, free by inclination only to do evil. "Since the fall no child of man has a natural power to choose anything that is truly good." (*ibid.*, X, 350.) In things of "an indifferent nature," Wesley upholds human freedom. (*ibid.*, X, 350.) Man can control his body and mind. But his remaining freedom does not enable him to choose the good. This he can do only as he is assisted by God's grace. Left in bondage, he cannot take the first step to gain release from his fate.

But God has not left man alone in his sin. The Wesleyan Revival found life in a renewed proclamation of the "Good News" that God has entered human history

for the salvation of helpless men. It viewed Christ as the "second Adam" whose healing grace strives to overcome the devastation of the original sin of the first Adam.

All men may receive the benefits of Christ's atonement: it defers the penalty of death for sin; it cancels the guilt of original sin in infants; it is the source of virtue in pre-Christians and heathens; it is the basis of man's response to the offer of salvation. Nor is any man without some measure of general or prevenient GRACE (that which precedes or goes before the specific experience of saving grace). No conditions need be met to receive it. As an initial gift to all men it is irresistible.

The original bestowal of prevenient grace restores some of the freedom lacking in the bondage of Adamic sin. "There is a measure of free-will supernaturally restored to every man." (*Works*, 3rd ed., X, 229.) This restored freedom becomes the foundation for man's response to the offer of saving grace. Man's present freedom is, therefore, a gracious restoration through the atonement of Christ. It is not created or natural capacity. It is not sufficient unto salvation. It only affords the possibility of responding to the offer of salvation by grace through faith.

It is likely that, in Wesley's view, prevenient grace does not even enable man to believe or to take the decisive step toward salvation. The role of prevenient grace is more limited. It does not enable man to give his will to God. Rather it produces a radical self-knowledge, a conviction of sin and helplessness, that drives him to despair of his own efforts to secure salvation. Then God can have full course in his life. After prevenient grace has produced the despair that neutralizes man's perverse volition, God gives the gift of faith. From faith comes man's justification (pardon or acceptance) before God despite his guilt. Further, the gift of faith opens man's life to the power of sanctifying grace, which overcomes his depravity and leads him toward full salvation.

Wesley and the early Methodists supported free will but in the wider context of free grace. They took sin seriously and refused to ignore its restrictive consequences for human freedom. They acknowledged the limited character of the freedom restored by prevenient grace. They certainly were neither Calvinist nor Pelagian in their understanding of free will. They were not even Arminian in its historic definition, despite a widespread Methodist tendency to claim relationship to JACOBUS ARMINIUS and his sixteenth century Dutch movement of modified Calvinism.

In his view of free will, Wesley related the bondage of sin and the freedom of grace in a distinctive way peculiarly well-suited to Methodist evangelicalism.

1790-1840. John Wesley received his most important theological assistance from JOHN FLETCHER. Fletcher's apologetic skill came to the fore in the Calvinist controversies of the 1770's, in his *Checks to Antinomianism*. He upheld Wesley on the dialectical relation between free grace and free will, and graphically brought their apparent contradictions into balance in a section entitled "The Scripture Scales." ADAM CLARKE and RICHARD WATSON were the most important second generation defenders of Wesleyan free will. Subtle modifications of Wesley's position may be detected in their work, however. These modifications are evident first in their description of the restrictions sin places on man's original freedom. While Wesley generally affirmed the reality of original guilt as a consequence of the fall, Watson and Clarke deny it on the basis of man's responsible agency. They endorse

Wesley's view of man's depravity, but account for it as a deprivation resulting from a deprivation of the Holy Spirit.

Since they do not stress the depth of sin as forcibly as did Wesley, they do not press as urgently the need for the restoration of freedom by grace. They underscore the importance of prevenient grace, at times in Wesleyan terms. But its appearances are less frequent, and its imperative necessity for man's response to the evangelical proclamation is less emphasized. Throughout their discussions a distinctive concern for man's voluntary agency is evident.

The American scene produced little independent theology during this time. The frontier context called for a plain, simple theology of fundamentals that was confirmed by the revival tradition. NATHAN BANGS and WILBUR FISK led the Methodists in their controversy with the Calvinists over man's role in salvation. Both stressed the gracious origin of man's responsible participation. On this basis they disputed both the determinism of the Old School Calvinists and the freedomism (natural ability) of the New School Calvinists. Through their efforts, Methodist theology gained some recognition of the public mind.

1840-1890. During the middle half of the nineteenth century strong influences led to decisive changes in the American Methodist conception of free will. The dominant philosophy of this period was Common Sense or Scottish philosophy. It emphasized the importance and validity of universal moral intuitions about man's freedom and responsibility. It was widely influential in American Methodism. The single most important figure in the formulation of a philosophical doctrine of moral responsibility was DANIEL D. WHEDON. His book *Freedom of the Will* (1864) had an enormous impact on Methodism, and on its leading theologians, MINER RAYMOND, T. O. SUMMERS, and JOHN MILEY.

Whedon maintained the essential freedom of the will, including the power of contrary choice. This freedom must derive from man, not from grace. Grace, he asserts, is the source of motives to the good. But man chooses or rejects the motives supplied by grace as an intrinsically free agent. Whedon's philosophical doctrine of moral responsibility resulted in a rejection of original guilt, a devaluation of original depravity, a reduction in the role of prevenient grace, and a magnification of man's inherent freedom.

Toward the end of the nineteenth century, Whedon's views were widely accepted. They were most fully and consistently expressed by John Miley. Miley was dedicated to the "Maxim of Responsibility." He insists that responsibility must rest on man's inherent freedom, not on a restoration of freedom by grace. He denies all guilt apart from free personal action. He accepts original depravity but denies that it leaves the will impaired. He introduces the "rational suspension of choice" into man's exercise of his free agency. In effect, thereby, he gives man ultimate rational power over his motives and inner states. Some traditionalist American theologians of this period (D. STEELE, D. CURRY, E. M. MARVIN) protested against the substitution of a philosophical doctrine of responsibility for the evangelical realities of sin and grace, but with little effect.

In Britain Methodism kept more closely to Wesley. WILLIAM B. POPE produced a notable three-volume theology (1877) in which he authentically recapitulated the Wesleyan themes on free will and free grace, and arrested

the trend in British Methodism toward the adoption of a philosophical doctrine of freedom. (*Compendium of Christian Theology*, 2nd ed., London, 1880, Vol. II, 15-55, 359-367, 386-390, III, 131-147.) His influence in American Methodism was less pronounced, and failed to deflect currents carrying it away from its historical doctrine of free will.

1890-1935. By 1890 the "liberal evangelicalism" of Whedon, Raymond, Summers, Warren and Miley largely gave way to the "evangelical liberalism" of Terry, TILLET, CURTIS and SHELDON. No longer did American Methodists attempt to square their doctrine of freedom with Wesley's. They proposed rather to orient the doctrine within a scientific world view, to make it logically consistent and philosophically respectable.

The philosophies of Schleiermacher, Ritschl, and Hegel exerted powerful influence. Methodist theologians were shaped by study abroad under Ritschlian teachers. Hegelianism affected American Methodism through the personal idealism of BORDEN PARKER BOWNE, who based his philosophy on the ultimate significance of personality as intrinsically active and free. He invested the philosophical doctrine of freedom with metaphysical significance making it indispensable for philosophy, science, and religion. The theological implications of his work are seen most clearly in the writings of ALBERT C. KNUDSON.

Knudson defends the worth, reality, and freedom of the soul or self. He calls original sin a fiction, and locates the origin of sin in man's personal freedom. He denies the reality of inherited guilt and depravity. He derives all moral qualities, including guilt, from the free activity of the will. He contends that man's freedom is essentially unimpaired by sin and that he is capable of moral existence.

As a free agent, man is the cause of his own actions. He is guided by motives from his own nature to which he imparts worth and in response to which he chooses. The whole man is free, not just his will. Different courses of action are open to him and he can decide which he will take. This power of contrary choice is the essence of metaphysical freedom without which man is not man. Grace is not required to enable man to choose the good. Rather grace assists the actualization of his free choice once it is made.

Knudson presents perhaps the most uncompromising statement on free will in Methodism. But the essential features of his position are supported by the liberal theologians of the period, HARRIS FRANKLIN RALL, EDWIN LEWIS and others. For confirmation, their doctrine appeals primarily to philosophical, moral, and pragmatic criteria. Throughout this development, however, many conservative Methodists continued to hold to the old "biblical" line.

1935—. European crisis theology affected Methodism somewhat belatedly. Edwin Lewis, who supported liberalism in his early career, published *A Christian Manifesto* in 1934. It pointed to man's helplessness in sin, and to his restoration by grace in a manner strikingly at variance with twentieth century Methodist liberalism. GEORGE C. CELL in *The Rediscovery of John Wesley* (1935) argued for the essential unity of Wesleyan and Reformation theology, and vigorously protested against the confident belief in man's natural powers into which Methodism had fallen. In England books by SMON, RATTENBURY and many others redirected Methodism to Wesley and the formative years of the Revival. In gen-

eral, the inability of man to reform himself by his own effort, and the necessity of grace for salvation, were insisted on.

An increasing volume of studies of the original Wesleyan theology followed in the next twenty years. Methodism's involvement in the ecumenical movement promoted serious reexamination of its views on sin and grace and man's role in salvation.

Characteristic Transitions. For 150 years, down to 1935, Wesley's doctrine of freedom-in-grace was reinterpreted by Methodist theologians. The end of their work in liberal circles, though by no means universally, was a significantly different doctrine of metaphysical freedom. This transition from free grace to free will has several characteristics.

1. The *context* of the debate about free will and free grace gradually shifted. In Wesley, the debate was placed within the context of salvation, and freedom was made to depend on grace. By the middle of the nineteenth century, freedom became part of a broader philosophical discussion of the nature of man. The doctrine of freedom was formulated on the basis of psychological and philosophical analysis, and then fitted into the theology of salvation.

2. The *basis* of man's freedom was changed. Eventually it was grounded in man's intrinsic nature. The loss of freedom through the fall was denied, and in consequence, its restoration by prevenient grace. Freedom was assigned to the order of nature rather than redemption.

3. The *limits* of freedom were gradually expanded. For Wesley, man's freedom as restored by grace could not attain to God. It could only assist man to cease his efforts to save himself and to submit to God's further grace. By the close of the nineteenth century, some Methodists held that man's unimpaired agency enabled him to choose God and to cooperate with the further grace that fulfills salvation.

4. The definition of freedom was made to depend upon genuine responsibility based upon the power of contrary choice. Free personal agency became the sole ground of guilt. It required a rejection of all the elements of original guilt. It made man's exercise of freedom accountable and even meritorious.

5. Freedom became the critical and constructive principle of much later Methodist theology. Rather than the Reformation insistence on salvation by grace, much popular Methodist teaching gave a decisive place to the maxim of responsibility and the doctrine of metaphysical freedom in its elaboration of theology.

The last thirty years have seen significant reversals of most of these characteristic tendencies. In this time sympathy has grown for the essentials of Wesley's doctrine.

W. R. Cannon, *Theology of John Wesley*. 1946.

G. C. Cell, *Rediscovery of John Wesley*. 1935.

R. E. Chiles, *Theological Transition*. 1965.

F. Hildebrandt, *Luther to Wesley*. 1951.

W. B. Pope, *Compendium of Christian Theology*. 1880.

L. M. Starke, *Work of the Holy Spirit*. 1962.

R. Watson, *Theological Institutes*. 1832. ROBERT E. CHILES

FREEDMEN'S AID SOCIETY. An American organization and agency of the M. E. Church created after the Civil War in the United States for the purpose of "establishing and maintaining institutions of learning in the Southern states among Freedmen and others who have special

claims upon the people of America for help in the work of Christian education." (*Discipline*, 1880, Para. 403.) Prior to 1866 Bishop SIMPSON states that the M. E. Church had cooperated with the different Freedmen's Aid Commissions in the common work of "elevating the Freedmen"—Negroes who had up until the Civil War been slaves in the South. At that time the different denominations were each endeavoring to do their own part in educating and elevating the Freedmen.

The M. E. Church held a convention in CINCINNATI and organized the Freedmen's Aid Society and obtained for it a charter under the laws of OHIO. The annual conferences of the church approved the organization, and the GENERAL CONFERENCE of 1868 passed resolutions sanctioning the Society. All annual conferences were requested to take collections in its behalf, and the bishops were authorized to appoint a traveling preacher as corresponding secretary. Pursuant to this action, R. S. Rust was chosen corresponding secretary, and subsequently was reelected to this position by the General Conferences of 1872 and 1876.

The General Conference of 1872 fully adopted the Freedmen's Aid Society and wrote into the *Discipline* the regulation pertaining to it, stressing especially the matter and importance of locating "institutions of learning"—which, of course, meant in the South. It was also the design of the Society to establish a seminary of a high grade within the bounds of each conference in the South, but this could only be done gradually. A great part of the work of the Society was in supporting teachers in various institutions begun by or connected with the Freedmen's Aid, and in preparing young men for the ministry.

The *Discipline* provided for a Board of Managers for the Freedmen's Aid Society to be elected by the General Conference, and also called upon its Conferences to support generously the work of the Society. Regulations in successive *Disciplines* continued to outline the duties and responsibilities of the Freedmen's Aid Society as an agency of the Church up to and in the *Discipline* of 1916.

Moving into the South during the Reconstruction period when Federal troops were occupying the Southern states' territory, and when the aggressive moves of the M. E. Church into the South were considered an invasion of the territory which properly belonged to the M. E. Church, South, naturally there was tension for several years over the work of the Freedmen's Aid. However, it founded numerous colleges whose histories will be told under their own name in this *Encyclopedia* and whose work has been helpful in the extreme.

The Board of Education for Negroes created by the General Conference of the M. E. Church in 1920 was specifically charged to take over the work which had until then been conducted by the Freedmen's Aid Society. By that time the institutions founded by the Freedmen's Aid were making excellent progress, and as the tensions of earlier years had disappeared it seemed that a Board of Education for Negroes could in a better way carry on this major work for the Church. At unification in 1939 the Board of Education for Negroes and its work were largely correlated with and absorbed into the work of the Board of Education of The Methodist Church.

Disciplines, ME, 1872, 1890-1916.
M. Simpson, *Cyclopaedia*. 1882.

N. B. H.

FREEMAN, LESLIE ARTHUR (1907-), Canadian public school administrator and officer of the FREE METHODIST CHURCH of North America, was born at Hamilton, Ontario. He attended public schools there and at Collegiate Institute, Calt and Teachers College in Hamilton, Ontario. He received the B.A. from McMaster University, and B.Ped. from Toronto University. He married Annie Elma Humphrey in 1928.

L. A. Freeman has served in Hamilton, Ontario public schools as teacher, elementary school principal and elementary school inspector. He is presently superintendent of public elementary schools, Board of Education in Hamilton. His community activities have included: president, The Family Service Association of America; president, Hamilton Teacher Council; president, Men Teachers' Federation (Hamilton local); member of Mt. St. Joseph Children's Center; Big Brothers' Association; United Appeal Promotion. He has belonged to the following professional organizations: Canadian Education Association; Canadian Association of School Superintendents and Inspectors; American Association of School Administrators; Ontario Association of Education Officials. He has been Sunday school superintendent for thirty-nine years; a lay (local) preacher; chairman, Conference Finance Committee; member, Board of Trustees, West Ontario Conference; president, Camp Ground Association; president, Board of Trustees, Lorne Park College Foundation; member West Ontario Conference Board of Administration, Board of Ministerial Training, Stationing Committee, and Superintendent's Advisory Board. He is treasurer of the Executive Board of the Free Methodist Church in Canada; a member of The Board of Trustees, Roberts Wesleyan College, North Chili, N. Y., and is also a member of the denominational Board of Administration and its Commission on Christian Education. He has written numerous articles in the field of educational philosophy. He resides in Hamilton, Ontario.

BYRON S. LAMSON



THOMAS BIRCH FREEMAN

FREEMAN, THOMAS BIRCH (1809-1890), British Wesleyan missionary pioneer, was the son of an English

mother and an African father. He was born at Twyford, England, on Dec. 6, 1809. He worked as a botanist and maintained this interest throughout his life. JOSEPH DUNWELL had begun to work at Cape Coast, West Africa in 1835; but Freeman, who arrived there in 1838, was the true founder of Methodist missions in GHANA and Western NIGERIA. His personal grace and piety won the friendship of African people and chiefs everywhere, many of the coastal people responding to his message. With great faith and courage he pioneered to Kumasi in Ashanti (1839) and Dahomey (1843), notoriously violent kingdoms where human sacrifice was normal, and won freedom to preach in both territories. In 1842 he landed at Badagry and trekked inland to Abeokuta, thus laying foundations for Methodist work in Western Nigeria. At a time when opportunities were without limit, his overspending in the cause of advance work resulted in missionary grants being sharply reduced, and in 1857 he resigned from the ministry to become civil commandant of Accra. He never severed his Methodist connections, and returned to the ministry in 1873. He married three times; his first two wives died within a few weeks of arriving in Africa. He died at Accra on Aug. 12, 1890.

A. Birtwhistle, *Thomas Birch Freeman*. 1950.

J. Milum, *Life of Thomas Birch Freeman*. London, 1893.
CYRIL J. DAVEY

FRENCH, ERNEST ALDOM (1868-1962), British Methodist, was born at Taunton, and educated at Queen's College, Taunton. He entered the Wesleyan Methodist ministry in 1893, and served largely in central mission churches in London and the provinces. In a notable ministry at Brighton (1904-10), he founded the Dome Mission, and he served at the Tooting Mission in London from 1910 to 1926. From 1928 to 1932 he acted as secretary of the METHODIST UNION Committee, and toured the country presenting the case for Methodist Union, of which he was indeed one of the principal architects. The Uniting Conference of 1932 appointed him as secretary of the Commemoration Fund, which was to "carry forward the plans to secure the unification of Methodism, the establishment of its finances on a sound basis, and a definite commencement in the use of its new resources for evangelistic developments to reach outsiders and to advance the whole work." But an article which he wrote for the *Methodist Recorder* in 1938, the year in which he retired, reflected his disappointment at the results of Methodist union in terms of evangelistic mission and renewal: he had genuinely believed that union would release energies bottled up in the old denominations, and make possible a new wave of Methodist expansion. He died at Thornton Heath in August 1962.

JOHN NEWTON

FRENCH, JOHN (1772-1839), American medical doctor and M. P. preacher, was a leader in denominational activities in the VIRGINIA CONFERENCE and was considered "one of the ablest and most self-sacrificing of the early Methodist Protestant ministers." He was born in Goochland County, Va., in 1772 and later removed to Lynchburg, Va., to study medicine under S. K. JENNINGS. He united with the M. E. Church in 1800 and later, upon completion of his medical studies, became a local preacher. For a while he practiced medicine in Salem, Va. He married a Miss Cox who only lived a short time, and in

1818 he married Mrs. John E. Marsden. To this union was born one son, Colonel S. Bassett French. His third marriage was to a Mrs. Peebles of Brunswick County, Va.

In 1812 French accompanied the American troops to Norfolk to fight against the British in the war then being waged. He practiced medicine in Norfolk until 1828, when he gave up general practice to spend more time preaching. As early as 1820 he had urged the GENERAL CONFERENCE of the M. E. Church to institute reform measures in its government, and on May 21, 1824, was a member of the Reform Convention which met in BALTIMORE. He was appointed to serve as a member of the editorial committee of *The Mutual Rights*, a reform publication that was instituted at this convention. He served as a member of the conventions of 1827-1828 and 1830 and took a leading part in the construction of the "Constitution and Discipline" of the METHODIST PROTESTANT CHURCH. He served as president at the convention of 1830 in the absence of the presiding officer.

French helped to organize the Virginia Conference of the M. P. Church at Lynchburg in June, 1829, and in September, 1830, organized a M. P. church of thirty-two members at BOSTON, Mass. He labored as pastor of this church for six months. He became one of the outstanding leaders in the Virginia Conference and often served as president of its annual sessions. He moved to Nansemond County, Va., in 1836, organized a number of M. P. societies, and built a church in Norfolk with a large membership. This church eventually failed because of its location in an old theatre and the prejudice held against such a building. Chief Justice John Marshall, who heard French in a series of religious meetings held in Richmond in 1832, declared that "he was one of the ablest preachers he had ever heard in America."

French died at Holladay's Point, Nansemond County, near Norfolk, on Oct. 13, 1839. He was buried in Norfolk.

T. H. Colhouer, *Sketches of the Founders*. 1880.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

RALPH HARDEE RIVES

FRENCH, JOHN STEWART (1872-1952), American pastor and leader in Southern Methodism in its later years, was born at Jonesboro, Tenn., Dec. 31, 1872, the son of J. L. M. French and grandson of George Stewart, both ministers. He joined the HOLSTON CONFERENCE of the M. E. Church, South, in 1893, and served the Mount Airy and Liberty Hill circuits, Pocahontas, Tazewell, Abingdon, and Centenary Church in Chattanooga, all in TENNESSEE. He then went to GEORGIA and served First Church in ATLANTA and then transferred to the TENNESSEE CONFERENCE and was appointed to McKendree Church in NASHVILLE. Returning to the Holston Conference he served Church Street in KNOXVILLE, as president of EMORY AND HENRY COLLEGE, presiding elder of the Knoxville District, and State Street Church in Bristol. He again left Holston and was pastor of First Church in MEMPHIS, Highlands Church in BIRMINGHAM, Ala., and Riverside Park Church in JACKSONVILLE, Fla. He then was again sent to State Street Church in Bristol for the third time. For two years he was regional director of the Y.M.C.A. in World War I.

In 1895 he married Janie Preston Collup and they had two children.

French was honored with the D. D. degree by VANDERBILT UNIVERSITY. He was president of the Conference

Boards of Education and Missions, a member of the General Board of Education for twenty-five years, and was a delegate to the GENERAL CONFERENCES of 1918, 1922, 1926, and 1930, and of the Uniting Conference in 1939. He was put in strong nomination for the episcopacy at the 1922 and 1926 General Conferences of his church.

Stewart French, as he was usually called, was co-author of the legislation which created the JUDICIAL COUNCIL of the M. E. Church, South in 1926, which was finally approved in 1934. He became secretary of the Judicial Council. When the General Conference of 1938 approved the PLAN OF UNION of the three major branches of American Methodism, its legality was at once challenged and French wrote the decision which sustained it. He was a member of the Judicial Council of The Methodist Church until his retirement in 1945.

French gave fifty-two years to the effective ministry. He had an unusually incisive mind and was at his best on the floor of a General Conference. He died on April 17, 1952, in Bristol, Tenn., and was buried in the Greenwood Cemetery there.

Minutes of the Holston Conference, 1952.

L. W. PIERCE

FRESNO, CALIFORNIA, U.S.A., is a city of 162,000 inhabitants, located in the heart of the San Joaquin Valley about midway between SAN FRANCISCO and LOS ANGELES. It is a very important center of agro-business in the United States, producing cotton, grapes, olives, and many fruits. Fresno State College (13,000 students) is located here.

It is uncertain exactly when early Methodists came to Fresno, but in December, 1881, the first M. E. Church was organized in Fresno with a membership of twenty-nine. Martin Miller was appointed preacher-in-charge. The first meetings were held in the old Hawthorne School which was located in the block where the Fresno Auditorium now stands. The next Sunday after the church organized, WILLIAM TAYLOR arrived and preached to the congregation. He had been sent by the Board of Missions to look after matters in CALIFORNIA, and no doubt largely through his own leadership the Fresno congregation was organized.

Martin Miller seems to have founded not only First Methodist Church in Fresno, but also organized six other churches and preached all over the San Joaquin Valley. Two score years later, his son, GEORGE MILLER, came as a pastor to First Church in Fresno, and some time after that George Miller was elected bishop of the M. E. Church. Both Millers—father and son—were connected with the founding of nearly all the Methodist churches in Fresno County, with the exception of Coalinga and Caruthers—which were organized later.

Bishop Miller has given a vivid picture of early days in a letter to Kenneth W. Adams in 1953: "I saw Fresno first in September, 1881. There were 1,200 to 1,500 people then, a school, a water tank and a court house. They called it Fresno City. It had wooden sidewalks at various levels, plain dirt streets and stores on Mariposa Street."

Today there are twelve Methodist churches, an A.M.E. CHURCH and a FREE METHODIST CHURCH in Fresno and its immediate vicinity, with approximately 6,000 members.

HEBERT W. NEALE

FRIENDLY ISLANDS. (See TONGA.)

FROGGATT, GEORGE (1839-1912), NEW ZEALAND layman, was born in Shropshire, England on Sept. 14, 1839. He came to New Zealand in the ship "Adjimere" in 1864 and settled in Invercargill. Through his initiative and generosity, a PRIMITIVE METHODIST church was erected, on a site in Don Street that he helped secure. He was a man of broad outlook and connectional spirit. He was a Sunday school superintendent for twenty years and became president of the Primitive Methodist Conference in 1888. He died suddenly on board ship at Queenstown on Lake Wakatipu on July 24, 1912.

ARCHER O. HARRIS

FROGGE, TIMOTHY CARPENTER (1821-1899), American preacher and debater, was born on Wolf River, Fentress Co., Tenn., April 21, 1821, the son of Cornelius and Deborah (Carpenter) Frogge. Converted in 1837, he joined the KENTUCKY CONFERENCE in 1843. In 1845 he adhered South, and on the formation of the LOUISVILLE CONFERENCE in 1846, he became a member of that body. He married Harriet Wilson in 1847, and after her death in 1855, he married Mary C. Pillow in 1856. By the first marriage there were four children, two of whom died in infancy, and by the second marriage two children, one of whom died early. Frogge had only three months of formal schooling, but as a student all his life he acquired a working knowledge of Greek and he had a good command of the English language. Frogge itinerated fifty-one years before retiring in 1894. He served thirty-six years on nineteen circuits and stations and fifteen years on four districts. The districts were Bowling Green, Hopkinsville, Henderson, and Columbia. He was a delegate to the 1874 GENERAL CONFERENCE.

Frogge was an acceptable though not a popular preacher. He delighted in and was unusually adept and successful at religious debate with members of other denominations. During his career he had what his biographer called seventeen "pitched battles" with the immersionists and three with the universalists, and won them all. His strong points in debate were: (1) His Christian spirit; he was always kind, courteous and polite. (2) His self-mastery; he never lost his temper and never became excited. (3) His knowledge of the subject; he knew the strong and weak points in his opponent's position and he knew the Methodist teaching on the subject. (4) His knowledge and expert use of the Scriptures. (5) His uncanny ability to sum up the error of his opponent in a few pungent words. (6) His remarkable capacity at repartee.

Greatly beloved by his brethren in the Louisville Conference, Frogge died at his son's home near Russellville, Nov. 28, 1899, and was buried in Duncan Cemetery not far from the grave of the famous pioneer preacher, VALENTINE COOK.

General Minutes, ME, MES.

JESSE A. EARL
ALBEA GOBOLD

FROST, TIMOTHY PRESCOTT (1850-1937), American clergyman, was born on June 26, 1850 in Mt. Holly, Vt. He was educated at Montpelier Seminary and WESLEYAN UNIVERSITY in CONNECTICUT, where he graduated in 1876. This institution awarded him a M.A. degree in 1890 and the D.D. degree in 1895. NORTHWESTERN UNIVERSITY conferred on him the LL.D. degree in 1911. On Jan. 2, 1876 he married Carrie Maria Holt.

He was ordained in 1877 by the VERMONT CONFERENCE. He served as pastor of several churches in Vermont from 1875 to 1889. He preached at Summerfield Church in BROOKLYN, 1889-1893; First Church in BALTIMORE (now Lovely Lane), 1893-1898; St. Paul's Church, NEWARK, N. J., 1898-1903. He then moved to the ROCK RIVER CONFERENCE in Illinois, appointed to First Church, EVANSTON, 1903-1917. The following year he was a lecturer on Christian Ethics at the GARRETT BIBLICAL INSTITUTE. He was a member of two M. E. GENERAL CONFERENCES, 1888 and 1912. He was the author of *Tragedy and Triumph*. After serving as president of the Frost Family Association from 1922 to 1926, he retired to Bradford, Vt., where he died July 5, 1937.

C. F. Price, *Who's Who in American Methodism*. 1916.

GUY E. SNAVELY

FRY, BENJAMIN ST. JAMES (1824-1892), American author and editor of *The Central Christian Advocate* of the M. E. Church, was born in Rutledge, Tenn., June 16, 1824. His collegiate education was obtained in Woodward College, CINCINNATI, Ohio. In 1846 Fry joined the OHIO CONFERENCE, and, after three brief pastorates, was elected president of Worthington (Ohio) Female College. Upon the outbreak of the Civil War he became chaplain of the 63rd Ohio Infantry with which he served until the War ended.

In 1865 Fry was placed in charge of the Book Depository in St. Louis, Mo., connected with the *Central Christian Advocate*. His successful operation of the Depository brought him to the attention of leaders in the church. As a result he was elected editor of the *Advocate*, to which publication he had been a frequent contributor. Each quadrennium after 1872 he was reelected editor by the GENERAL CONFERENCE and served with widely recognized ability until his death Feb. 5, 1892. He was buried in Bellefontaine Cemetery, St. Louis.

Fry's contributions to Methodism were many, among them the founding of a church in St. Louis which was named Fry Memorial. He was the author of biographies of three bishops—WHATCOAT, MCKENDREE and ROBERTS.

Conard, *Encyclopedia of the History of Missouri*, Vol. II. *National Cyclopaedia of American Biography*.

FRANK C. TUCKER

FRY, JOHN A. B. (1870-1954), American minister, scholar, and leader in church educational activities, was born near Carthage, N. C., Oct. 23, 1870. He completed preparatory work at Carthage Academy and went on to study at Trinity College (now DUKE UNIVERSITY), VANDERBILT UNIVERSITY, and Pacific School of Religion, where he earned the M.S.T. degree in 1918. His achievements in the ministry won him an honorary D.D. degree from ASBURY COLLEGE in 1937.

He was granted a license to preach in 1893 by the M. E. Church, South, and was ordained a deacon in 1896 and an elder in 1898.

After eight years service to churches in the WESTERN NORTH CAROLINA CONFERENCE, Fry transferred to the LITTLE ROCK CONFERENCE in 1902. In 1906 he went to the PACIFIC CONFERENCE where he was assigned first to the Berkeley Mission, then to the church which was closely associated with his name for many years—Epworth University Church. He served as pastor there from 1910-

14, 1915-18, 1929-34, and 1938-43. Fry was presiding elder of the Los Angeles District from 1934-39.

His exceptional work in development and guidance of young people began in 1918, when he worked with the Army Y.M.C.A. in OREGON. He held positions with Y.M.C.A. organizations in Stockton (1919), Long Beach (1923) and Hollywood (1926). He continued his interest in church educational matters through work on the church's General Board of Sunday Schools from 1914-22 and the General Board of Education from 1922-26. His conference sent him to the GENERAL CONFERENCES of 1914, 1918, and 1926.

Fry retired in 1943, but continued to be active in the ministry, serving churches in Isleton (1948), San Mateo (1949), and Knight's Landing (1953). In 1948 he helped establish a much needed Methodist archives, the Fry Research Library, at the UNIVERSITY OF THE PACIFIC.

He died in Stockton, Calif. on March 30, 1954.

Directory, Epworth University Church, Berkeley, California. *Journals*, Pacific, California, and California-Nevada Conferences, 1903-1954.

Who's Who in America, 1948-49.

PEARL S. SWEET

FRYE, CHRISTOPHER (1778-1835), American pioneer minister and farmer, was born on Feb. 13, 1778, in Winchester, Va. In 1796 he joined the M. E. Church and in 1802 was admitted to the BALTIMORE CONFERENCE. Over a period of thirty years he filled important assignments in this Conference, including service as presiding elder of the Baltimore, Greenbrier, Monongahela, and Potomac Districts. These names indicate that the Baltimore Conference at that time included sections of WEST VIRGINIA and southern PENNSYLVANIA. His was a tragic end, for after his superannuation he settled on a farm near Leesburg, Va. While operating a threshing machine he had a leg severely crushed when this was caught accidentally in the machinery. He is said to have exhibited the utmost calm and self-possession when he realized his end was rapidly approaching. He died on Sept. 18, 1835.

M. Simpson, *Cyclopaedia*. 1878.

GUY E. SNAVELY

FULKERSON, JOHN WILLIAM (1822-1910), American United Brethren missionary to MINNESOTA, was born in Frederick County, Va., Jan. 16, 1822. The family name was formerly Fulker. His grandfather was from Holland, and his grandmother was born in Prussia. His education included a course of study in the Pine Creek Academy in VIRGINIA. Bishop GLOSSBRENNER ordained him in 1843. In 1848 he married Delilah S. Snook, and they had nine children. From 1843 to 1854 he preached in Virginia and MARYLAND. Nine months after moving to IOWA in 1855, the missionary board sent him to Minnesota. From Muscatine, Iowa, in 1856, he moved his goods and family on a steamer up the Mississippi to Dakota, Winona County, where Edmund Clow, preacher on the Pine Creek Mission, met him with two wagons. He proceeded to Olmsted County and settled in Marion, where the first settlers had come in 1854. In March 1857, he reports having organized three classes.

John Fulkerson became the presiding elder of the MINNESOTA CONFERENCE, organized Aug. 6, 1857, and held that office several times for a total of seven years. The record of his service as a full-time pastor is not clear.

His own words in 1898 were, "I have been in the ministry and the work of the Church except when penury compelled me to seek means and aid from other honorable employment."

Places he served include Marion, Elmira, Spring Valley, Eyota, and Alma City. In 1866 he had settled on a farm. About 1873 he served two terms as Judge of Probate Court in Olmsted County. His reports to the *Religious Telescope* during the first year in Minnesota reveal an enthusiasm for the Minnesota Mission in spite of hardship, and also a masked talent for writing. His presiding elder report for 1897-99: "Traveled 4,378 miles; sermons delivered, 288; families visited, 697; read and prayed with 1,144; baptized, 36." At his death Jan. 19, 1910, his home was "the home that was open for so many years to feed and shelter the ministers of this church and Conference."

Fulkerson, *Biographical Sketch*. 1898.

Leonard, *History of Olmsted County*. 1910.

Minutes of the Minnesota Conference, UB. 1898.

ROY S. HEITKE

FULL CONNEXION. (See CONNEXION, FULL.)

FULTON, CREED (1802-1861), American minister and educational leader, was born Nov. 28, 1802, on Elk Creek, Grayson Co., Va. He attended the schools of his home county and was converted in 1820 at Cripple Creek Camp Ground in Wythe County, Va. He was licensed to preach that same year, and in 1823 entered the traveling ministry when he was admitted to the TENNESSEE CONFERENCE. His first circuit was Carter's Valley, Hawkins County, Tenn., as a helper to John Kelley. In 1824 the HOLSTON CONFERENCE was formed from division of the Tennessee Conference, and Fulton was appointed to the Blountville Circuit. Until he located in 1829, he served as preacher in charge of Kingston, Maryville, Abingdon (Va.), and Tellico circuits.

In 1834 Fulton was readmitted to the Holston Conference, and was appointed agent for Holston Seminary, New Market, Tenn. This was the beginning of his great interest in furthering educational opportunities for the people of this area.

The conference met in 1835 in Abingdon, Va., and appointed a committee to study location of a college and manual labor school. Fulton was named general agent to solicit subscriptions for the proposed college. On his way home from the session of the conference he visited Tobias Smyth, who lived about ten miles northeast of Abingdon. Upon hearing of the plan to start a new college, Smyth suggested that it be located on a nearby farm that was up for sale, and he pledged to make a substantial contribution. Fulton found the people of the area in whole-hearted support of the idea. On Dec. 31, 1835, Fulton presented the plan to the conference committee, and the next day the proposed site was approved and the location of the first building designated. Such was the foundation of EMORY AND HENRY COLLEGE.

Fulton was agent for the college until 1839, when he was appointed presiding elder of the Knoxville District, a post he held until 1845. He returned to school work in 1846, serving as president and agent of Holston College, as it was then called, until 1848, when he became superintendent of the new Strawberry Plains, Tenn., high school, which later became a college. In 1851 he returned

to Emory and Henry College as agent, serving until 1852, when he located and went to GEORGIA to take charge of a girls' school.

Fulton was married twice, first to Elizabeth Wier, and later to Mary Smith Taylor, of Smyth County, Va. He died Sept. 16, 1861, and was buried on the property of Emory and Henry College.

R. N. Price, *Holston Methodism*, 1908.

C. J. Stevenson, *Increase in Excellence: A History of Emory and Henry College*. New York: Appleton-Century-Crofts, 1963.

L. W. PIERCE

FULWOOD, CHARLES A. (1829-1905), American preacher and the organizer of the first mission in CUBA, was born in Houston County, Ga. Converted at an early age, he preached his first sermon on his seventeenth birthday. During the War between the States he was a chaplain in the Confederate army. In 1873 he was transferred from Georgia to the FLORIDA CONFERENCE and stationed at Stone Church, Key West; later he was appointed presiding elder of the Tampa District which extended at that time from Ocala to Key West.

While in charge of the Tampa District, the War with Spain over Cuba heightened his interest in the Cuban refugees, and congregations for the Cubans were organized in Key West and TAMPA. The bishop in charge of FLORIDA asked him to include in his District also the work of establishing missions in Cuba. At the close of the Spanish-American War he traveled with W. R. LAMBUTH and Bishop WARREN A. CANDLER through the island and continued to be its superintendent until the first Annual Conference in Cuba Jan. 30, 1900. On March 28, 1899, he held the first QUARTERLY CONFERENCE in Cuba.

Under his leadership he had as his first helpers in Cuba, HUBERT W. BAKER, H. B. SOMEILLAN and later MANUEL DEULOFEU, all of whom had come under his influence in the Spanish missions in Tampa and Key West.

His first wife was a Miss Godfrey and his second wife, Mary Stanly. They were a tower of strength to him in his arduous tasks in a pioneer land. It was said that he never missed a roll call at annual conference for the sixty years during which he was a member. For nine years he traveled circuits, twenty-two years served stations, and was a presiding elder for twenty-one years. He often said that his desire was to cease at once to labor and to live—to preach his last sermon and at once report to his Master. This was prophetic, for at the 1905 Florida Annual Conference, after his name had been referred to the Committee for retirement, he stated to the Conference, "I do not want your sympathy . . . but rather your congratulations that I am so near home." As he started to his seat the hands of his brethren were extended to grasp his hand, but his body gently fell into their arms.

Journal of the Florida Conference, 1905.

S. A. Neblett, *Methodism in Cuba*. 1966. GARFIELD EVANS

FUNDAMENTAL METHODIST CHURCH, INC. was formed by former members of the M. P. Church who withdrew from any connection with The Methodist Church following union in 1939. The schism began with John's Chapel Church in MISSOURI on Aug. 27, 1942, under the leadership of Roy Keith. Two years later, after having

been joined by other congregations, they established an organization.

The church is congregational-connectional in polity. The local congregations freely associate with the denomination and retain power to hold property and call pastors. An annual conference, composed of one lay and one ministerial delegate from each church, is the highest law-making body.

The Fundamental Methodists are extremely conservative in theological stance. They are members of the American Council of Christian Churches, the Bible Methodist Mission, and the International Fellowship of Bible Methodists. They are one of the few Methodist groups to retain the CLASS MEETING structure.

They reported 758 members in twelve churches and fourteen ordained ministers in 1970. Mission work is supported in Matamoros, MEXICO.

History and Discipline of the Faith and Practice of the Fundamental Methodist Church, 1964.

Minutes of the Fundamental Methodist Church, 1957.

J. GORDON MELTON

FUNDS. The British Methodist Church has a Department of Connexional Funds which has a General Secretary and a Secretary, both of whom are ministers. The work of this Department is (a) the accountability of such Connexional Funds as the respective committees may determine; and (b) the collection of the *General Assessment*. This General Assessment is levied on the CIRCUITS of the Methodist Church of Great Britain by the authority of the Conference, which decides how much shall be paid. The General Assessment maintains or contributes to the maintenance of the Ministers' Children's Fund, the Ministerial Training Fund, the General Sustentation Fund, the General Purposes Fund, the Education Fund, the Rural Travel Fund, the Manse Furnishing Fund, the Press and Information Service, the CHRISTIAN CITIZENSHIP DEPARTMENT, the LOCAL PREACHERS Department, the WESLEY DEACONESS ORDER, the Church Membership Committee, the Archives Centre, and the District Chairmen's Fund. There is also a Board of Trustees for *Connexional Funds*, consisting of three ministers and three laymen appointed by Conference, which acts as custodian trustee for the funds of the HOME MISSION DEPARTMENT, together with those of any other Connexional Committee anxious to use its services. The *Common Cash* is a small committee of ministers and laymen which administers a fund into which the Connexional Funds may place floating balances, and from which they may obtain temporary loans on current account. In effect, the balances standing to the debit or credit of the Funds sharing in the scheme are summarized daily by the bank, and interest on the net difference (after adjusting an "amount at rest") debited or credited, as the case may be, to the account of Common Cash.

The *Ministers' Children's Fund* is for the maintenance and education of the children of Methodist ministers; it is now principally a charge on the General Assessment (see also Kingswood School). An allowance is paid for each child under the age of eighteen. The custom of paying these allowances began in John Wesley's lifetime (about 1770), when it was usual for a circuit to provide for all the children of the preachers stationed therein; but this led to some preachers being objected to on the ground that they had large families, and so the Children's Fund was set up in 1819, the idea being to spread the

cost of the children fairly over the whole Connexion, and this principle has been applied ever since.

The *General Sustentation Fund* is also a charge on the General Assessment: its resources are available for assisting circuits to meet the minimum stipends of their ministers when they themselves are unable to do so.

The *Methodist Ministers' Retirement Fund*, as it is now called, can be traced back to the Wesleyan Conference of 1763, when the preachers decided to make annual contributions to a fund which would be used to provide pensions for superannuated ministers, their widows and children. John Wesley did not at first encourage this, and he further complicated the situation when, between 1781 and 1790 he used some of the money from this Fund to support the preachers' wives. The Fund, often known as the Worn-Out Preachers' Fund, and also (1804) as the Methodist Ministers Merciful Fund, was reorganized in 1796 and 1799, and the general principle emerged that the contributions of the preachers should be separated to become the basis of an Annuitant Society, and that the laity should be encouraged to contribute to what was commonly called the Auxiliary Fund. A similar method was followed in the other Methodist bodies, and at the time of METHODIST UNION in 1932 there existed the Wesleyan Methodist Preachers Annuitant Society, the Primitive Methodist Itinerant Preachers Friendly Society and the United Methodist Ministers' Annuitant Society, to which the ministers contributed, and equivalent lay funds, such as the Wesleyan Methodist Worn-Out Ministers and Ministers' Widows Auxiliary Fund. After Methodist Union these Societies sank into the background, and a new Methodist Ministers' Retirement Fund, dating effectively from 1948, was organized. There is still a Connexional *Auxiliary Fund* to the Retirement Fund, whose object is to provide additional assistance at the discretion of the Committee to supernumeraries and ministers' widows who are in need.

Another aspect of this whole question of connexional funds is the Methodist Stewardship Organization, which is charged with furthering the conception of Christian stewardship in the circuits of British Methodism, and when requested, promoting and directing campaigns. This organization is an integral part of the Department of Connexional Funds and is directed by one of the secretaries of the Department.

Spencer and Finch, *Constitutional Practice*. 1951.

A. K. LLOYD

FUNDS OF THE UNITED METHODIST CHURCH, GENERAL. (See WORLD SERVICE AND FINANCE, COUNCIL ON.)

FUNERAL RITES. (See BURIAL OF THE DEAD.)

FUNK, WILLIAM ROSS (1861-1935), American United Brethren minister and publisher, was born at West Newton, Pa., Aug. 1, 1861. He married Lottie M. Hamlin, and they had three children. He served four pastorates in western PENNSYLVANIA marked by many confessions of faith, many new members increased church attendance, and remarkable building activity.

His ability to promote and conduct great material interests placed him before his denomination and at age thirty-five he was elected Publishing Agent. He held this office for thirty-two years, being in charge of the United Brethren Publishing House, later known as the OTTERBEIN

PRESS, DAYTON, OHIO. Under his leadership the U. B. Office Building was built at the corner of Fourth and Main Streets in downtown Dayton. It was the highest reinforced concrete building in the world owned and operated by a church. The Otterbein Press building was also erected under his administration, and the printing business increased constantly and consistently.

W. R. Funk was a leader in Sunday school and young people's work and his business and church activities were almost as numerous outside as inside his church. As Publishing Agent he was responsible for the production and circulation of church literature and the oversight of all publishing activities. He was a leader in educational and missionary phases of his church's work, one of the founders of the Otterbein Home, for children and the aged. Death came Nov. 3, 1935 at the Otterbein Home where he was residing.

Religious Telescope, Nov. 16 and 23, 1935.

HAROLD H. HAZENFIELD

FUNKHOUSER, GEORGE ABSALOM (1841-1927), American United Brethren theological professor and seminary president, was born to Andrew and Elisabeth Funkhouser on June 7, 1841, near Mount Jackson, Shenandoah Co., Va. He attended the preparatory department of OTTERBEIN UNIVERSITY in 1860, and after an interruption, 1862-65, to enlist in the Union Army, he graduated in 1868. Theological studies were taken at Western (Presbyterian) Theological Seminary at Pittsburgh (B.D., 1871). Allegheny Conference, Church of the United Brethren in Christ, granted him a license to preach in 1870, and he was ordained the next year. On Oct. 26, 1871, he married Susan Margaret Kumlér.

Union Biblical Seminary was founded at Dayton, Ohio, in 1871, and George Funkhouser was one of the first two professors. For forty-one years he was an active teacher, devoted to theological education. He was professor of Greek exegesis and homiletics, 1871-1912, and 1885-1907, he was senior professor or president. Failing health caused him to assume a lighter teaching load, 1907-12. However, 1913-21, he functioned as Director of Seminary Extension. The General Conference of 1893 elected him bishop, but he declined the honor in order to continue his ministry in seminary education. For many years he served in leadership roles on the Boards of Education and Missions of the denomination, and as a member of the Dayton Board of Education. He died July 30, 1927, in Dayton.

A. W. Drury, *History of the UB*. 1953.

Religious Telescope, Aug. 13, 1927. DONALD K. CORRELL

FURZ, JOHN (1707-1800), British Methodist, was born at Wilton, near Salisbury. Before becoming a regular itinerant, he had contacts with JOHN HAIME. FURZ traveled for many years, but retired from the active work in 1782. Toward the end of his life he is said to have suffered from mental decay, although remaining strong in faith.

T. Jackson, *Lives of Early Methodist Preachers*. 1837-38.

N. P. GOLDHAWK

FUSTER, ANGEL EUGENIO (1912-1967), minister, educator, and Methodist leader in CUBA, and elected bishop post mortem, was born at Cienfuegos, Cuba, Oct. 9, 1912,



ANGEL FUSTER

the son of Sebastian and Maria Teresa (Pineda) Fuster. He was a student at the Methodist Seminary in 1937, and of SCARRITT COLLEGE in 1941-42. He received an Educational Degree at the University of Havana in 1940. He married Hilda Rodriguez on July 6, 1936, and their children were Hilda (Mrs. Emilio Chaviano), and Angel Williams. He served in Cuba as a minister in Santiago de las Vegas, 1937-39; Matanzas, 1940-41; Santa Clara, 1942-67; District Superintendent, 1944-50, 1957-67; principal of the Methodist School at Santa Clara, 1951-61; president and treasurer of the Cuba Council of Evangelical Churches; and a member of the General Board of Christian Social Concerns of The Methodist Church, 1960-64.

He became administrative assistant to Bishop JAMES W. HENLEY, under whose supervision Cuba was placed in 1960. Following difficulties connected with the Castro regime and the withdrawal of many missionaries from Cuba, Angel Fuster, who stayed at his post, was elected president of the Cuba Conference, 1962-65. He was also president of the Board of Trustees of Union Theological Seminary, Matanzas, elected in 1964.

Fuster was well known to FLORIDA Methodists and the Southeastern Jurisdiction. One who knew him well said perhaps the crowning achievement of his ministry was the manner in which, during the Castro regime, he managed to keep Cuban Methodism together without allowing it to become a mere tool of the government. He died Jan. 5, 1967, in Clewiston, Fla. from a tragic automobile accident the day before.

Angel Fuster was posthumously elected the first bishop of the autonomous Cuban Conference when it was organized Feb. 2, 1968. The Methodist Church mourned his death as the loss of a sincere, devoted and talented leader.

The Florida Methodist, Feb. 1967.

Who's Who in The Methodist Church, 1966.

N. B. H.



GABRIEL, DEVATHALA (1903-), was born in Nalgonda, Hyderabad State, INDIA, and was educated at the Methodist school at Vikarabad, the Methodist high school in HYDERABAD, and LEONARD THEOLOGICAL COLLEGE. While serving as pastor of the Nursamma Memorial Church at Kohir, he prepared liturgical worship services in the Telugu language and set them to music. These services were approved by the annual conference and widely adopted.

He also was a leader in introducing volleyball to village congregations and through them to other groups in the villages. (Because of its small cost and the number who are involved in playing, it is an ideal game for poor villagers in India.) Indian adults in cities and villages alike have generally been in urgent need of some recreation other than litigation, which has been a popular avenue of escape from boredom. Gabriel helped the church and the wider community in this service. The Christians, mainly from the outcastes, were helped socially and psychologically in being pitted in games against their Hindu upper-caste neighbors.

Gabriel served as district superintendent in two districts and later as principal of the Village Lay Workers Training School in Vikarabad, Andhra State. He retired from conference membership in 1968, but remains active as associate pastor and a teacher in the Training School.

J. WASKOM PICKETT

GABRIELSEN, WINNIE (1877-1949), American missionary of Swedish ancestry, was born in a Methodist parsonage in Keokuk, Iowa, Nov. 5, 1877, and was educated in the Collegiate Institute at Geneseo, N. Y.; the Academy of Denver University; NEBRASKA WESLEYAN UNIVERSITY; and the Chicago Training School. She was ordained a DEACON by Bishop CHARLES MEAD in 1927 and an ELDER by Bishop ERNEST RICHARDSON in 1929.

Miss Gabrielsen first went to India in 1908, and on her way visited SWEDEN and organized several auxiliaries of the WOMAN'S FOREIGN MISSIONARY SOCIETY. In her first term in the Northwest India Woman's Conference, she proved to be a zealous evangelist. She early acquired a good working knowledge of Urdu and Hindi. She had a warm friendly spirit and was a delightful hostess; she was musical; she sang and played the organ. Her enthusiasm for her work proved contagious and spread to many of her associates.

Miss Gabrielsen was a firm believer in the power of the printed page. She was convinced that the Gospels, when made available in the language of the people, would speak both to their hearts and minds. She led groups of Christian men and women to trade and religious fairs and festivals. There she sold Scripture portions and distributed tracts free. In 1922, returning home from her second term in India, she stopped again in Sweden and toured extensively, telling of what was happening in India. She

went to NORWAY, FINLAND, and DENMARK, and generated immense interest in Methodist missions in India.

Health and family interests prevented her return to India at the close of her second furlough, and she became pastor of a church in LINCOLN, Neb., of which her father had been pastor. In 1935 she returned to India, being supported this time by the Women's Societies of the Scandinavian countries. She became the recognized leader in organizing societies for Methodist women and in preparing programs for their study and work.

She died in Lincoln, Neb., on March 24, 1949.

H. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

GABY, FRANCES (1900-), American missionary to CUBA, was born Feb. 27, 1900, in Mt. Washington, Mo. She was educated in the public schools of Texas and at Texas Woman's College, Ft. Worth. During the Centenary Movement of 1918-23, she volunteered for missionary work and was accepted as a contract teacher at COLEGIO PINSON, CAMAGUEY, in 1925. Later she became a full time missionary under the Woman's Division and served as a teacher for eight years at Eliza Bowman School in Cienfuegos.

In her forty-one years of service, her longest periods as an ordained pastor were ten years at Omaja and seven years at Herradura, all of which was in rural pioneer work. She had the distinction of having served as a director of all of the schools under the Woman's Division of the BOARD OF MISSIONS in Cuba, either as a full time or part-time director; and also of having worked in every one of the six provinces.

Having to leave Cuba because of communist revolution, she was assigned to work among the Cuban refugees in Mexico City for two years and for four years in Miami.

Finally retiring, she continues to work part-time in supplying Spanish-speaking congregations, teaching English classes and study courses, while making her home in Miami.

Anuario Cubano de la Iglesia Metodista. GARFIELD EVANS

GADDIS, BIRNEY H. (1884-), FREE METHODIST layman, was born at Comstock, Neb. He was a student at GREENVILLE COLLEGE and at the Universities of Illinois and Wisconsin, where he received the A.B. and Litt.D. degrees. He was vice-president of Greenville College and served as publisher in charge of Light and Life Press from 1933 until 1954. He was a general officer of the Light and Life Men's Fellowship. Gaddis supervised the transfer of the publishing house and denominational headquarters from Chicago to Winona Lake, Ind., in 1934.

He is retired but continues an active interest in the Men's Fellowship and in writing, and resides at Spring Arbor, Mich.

BYRON S. LAMSON

GADSDEN, ALABAMA, U.S.A. First Church. In 1850-52, General and Mrs. D. C. Turrentine moved into the vicinity of what is now Gadsden, a city of 53,000. Lazenby states, "He organized the first Methodist Sunday school in Etowah County and built the first house in Gadsden." West says that Turrentine continued to be superintendent of this school for thirty-four years. The enrollment of First Church Sunday school in 1970 was 871, with a church membership of 1,527.

As an organized church, Gadsden was at first a part of the Cedar Bluff Circuit. A history of the church says that James W. Ellis, Jr. was its first pastor, and EBENEZER HEARN was presiding elder. It became a station in 1868. James Christman erected the first small building with lumber furnished by Joseph Wilson, and it was located near where the present church stands. A second building was erected in 1869-70. The lot was given by Gabriel Hughes, and additional property was later donated by Colonel R. B. Kyle. A new church was erected in 1891-93, under the pastorate of S. L. Dobbs, father of Bishop HOYT DOBBS. The first sermon was preached in the new building by W. E. Mabry. A new Sunday school annex was erected in 1916, while Frank W. Brandon was pastor.

In 1936 the whole structure was remodeled and enlarged while CLARE PURCELL was pastor. The church was cleared of indebtedness during the pastorate of W. A. Shelton, 1941-47. Its value now is \$440,000.

Bishop ROBERT PAINE organized the NORTH ALABAMA CONFERENCE in the Gadsden Church in 1870. The host pastor was R. A. Timmons. C. D. Oliver was presiding elder, and John G. Wilson, president of the Huntsville Female College, was secretary of the conference. This church has been one of the outstanding churches of the conference for many years.

M. E. Lazenby, *Alabama and West Florida*, 1960.

A. West, *Alabama*, 1893. GEORGE FREDERICK COOPER

GAETZ, LEONARD (1841-1907), Canadian minister, was born at Musquodoboit Harbor, Nova Scotia. He was received on trial in 1861 and ordained in 1865. His probationary years as a student were spent at Sackville and Maitland, Nova Scotia, and at Kingston, New Brunswick. Following ordination he served as pastor at Musquodoboit and Pictou, Nova Scotia, Fredericton, and Yarmouth. During the time at Fredericton he served as finance secretary of the district, and attended the first General Conference of the Methodist Church of CANADA, held in Toronto in 1874.

After holding several pastorates in Ontario and Quebec, he suffered a nervous collapse, and to repair his health and fortunes, he was superannuated from the church and went with his family to the Northwest Territories of Canada. The Gaetz family arrived in Calgary on April 8, 1884, and secured land where the city of Red Deer, Alberta, now stands. The family prospered as the land opened. In 1888 Gaetz was offered a senatorship by John A. Macdonald, but he declined.

By 1890, Leonard Gaetz had achieved sufficient success as a grain farmer to be called to testify before a federal agriculture committee in Ottawa about the agricultural potential of the area, and his testimony was later issued by the government as a pamphlet to encourage settlers.

Gaetz took a leading part in community affairs, including the establishment of the first school, the Gaetz progeny being the majority of the first class. In 1895 he returned

to the active pastorate, and in 1899 became president of the Manitoba Conference. Gaetz Memorial United Church of Red Deer recalls the "founder of his community."

G. H. Cornish, *Cyclopaedia of Methodism in Canada*, 1881. Leonard Gaetz, *Report of Six Years' Experience as a Farmer in the Red Deer District*. Ottawa: Dawson, 1892.

A. O. MacRae, *History of the Province of Alberta*. Calgary: Western Canada Printing Co., 1912. J. E. NIX

GAINES, ABRAHAM LINCOLN (1866-1931), American bishop of the A.M.E. Church, was born in Washington, Ga. He was educated at Knox Institute in Georgia, Atlanta University (A.B.), and GANIMON THEOLOGICAL SEMINARY (B.D.). He was converted in 1882, united with Bethel A.M.E. Church, Atlanta, in 1883, joined the Georgia Annual Conference of his church in 1887, was ordained DEACON in 1887 and ELDER in 1889. He served as pastor and presiding elder in GEORGIA, VIRGINIA, and MARYLAND. Elected to the episcopacy in 1924, he was assigned successively to the Eighteenth (LOUISIANA and Latin America), Fourth (Midwestern U.S.A.), and Second Episcopal Districts (Southeastern U.S.A.). The nephew of another A.M.E. bishop, WESLEY JOHN GAINES, who ordained him, he was married to Minnie Lillian Plant in 1890. They had four children.

Bishop Gaines is said to have been an excellent executive. Gaines A.M.E. Church in Kingston, Jamaica, is named for him.

R. R. Wright, *Bishops* (AME), 1963. GRANT S. SHOCKLEY

GAINES, WESLEY JOHN (1840-1912), American bishop of the A.M.E. Church, was born in Wilkes County, Ga., on Oct. 4, 1840, the youngest of fourteen children of slave parents. He was converted in 1849. He acquired his own education surreptitiously, and married Julia A. Comper while still living on a plantation. He was licensed to preach by the M. E. Church in 1865. In 1866 he was admitted to the A.M.E. South Carolina Conference following ordination as deacon. He was ordained elder in 1867. He held pastorates and was a presiding elder in GEORGIA from 1867 until his election to the episcopacy in 1888, and he was then assigned to Georgia until 1892. A founder of MORRIS BROWN COLLEGE in ATLANTA, he later served as bishop in the east. He was the organizer of several annual conferences in the south, and the author of *History of Methodism in the South* (1890).

Like many others who were born in slavery, he had little formal education. He turned out, however, to be a forceful and fluent speaker. He was a big man, six feet two inches in height, and weighed over 300 pounds. He said he was sold for \$1,000 when he was a slave. He built Bethel A.M.E. Church during his pastorate in Atlanta, and this church has remained a notably strong one in his denomination. Churches are named for him in Augusta, Waycross, and Douglass, Ga.; in Phenixville, Pa.; Birmingham and Anniston, Ala., and others in Texas and one in Grenada, Miss.

Bishop Gaines died quite suddenly in his home in Atlanta on Jan. 12, 1912, and is buried in that city.

GRANT S. SHOCKLEY

GAINESVILLE, FLORIDA, U.S.A. First Church, according to old newspaper clippings, was organized with four women members in 1854 by W. K. Turner, who was

appointed that year by the FLORIDA CONFERENCE to the St. John's Mission. In 1857 the Alachua County Commission deeded a lot to the Methodist Church in Gainesville for \$5. A small church was built in 1859, and that year Gainesville appears for the first time in the Florida Conference appointments. In 1860 the Gainesville Circuit reported 354 white and 370 colored members including probationers. In 1867 the circuit reported 118 white and no colored members. The Gainesville church, known for a time as Kavanaugh Memorial and later as First Church, erected a new building in 1874, and in January 1876, it became a station appointment. The next year it reported forty-seven members. The cornerstone for a new brick church was laid in December 1886, at which time there were 183 members. The church grew steadily; in 1900 it had about 300 members and in 1910 about 600. In 1911 the church bought the East Florida Seminary building and used it for Church school and youth meetings. In the mid-1920's a professional fund raiser was employed to secure cash and pledges to build a large church with a dome, but the project was abandoned when the real estate boom burst. A new parsonage was built in the 1930's.

On Sept. 25, 1941, the cornerstone for the present Gothic church was laid. On the same day at different hours cornerstones were laid for a WESLEY FOUNDATION building and for Wesley Community Church, which were sponsored by First Church. First Church constructed a chapel in 1951 and an education building in 1956. In 1950 First Church sponsored the establishment of Centenary Church. First Church had more than 1,000 members at unification in 1939 and it continued to grow. In 1970 the church reported 2,126 members, property valued at \$743,600, and \$86,404 raised for all purposes.

General Minutes, MES, TMC, UMC.

A Century of Methodism in Gainesville (pamphlet). 1957.

JESSE A. EARL
ALBEA GODBOLD

GAITHERSBURG, MARYLAND, U.S.A. Asbury Methodist Home for the Aged, Inc. is located at Rolling Acres, one block east of Route 355, in Gaithersburg, Montgomery Co., Md. It is a retirement residence owned by the BALTIMORE CONFERENCE of The United Methodist Church and is affiliated with the General Board of HEALTH AND WELFARE MINISTRIES.

Beginning with a debt of \$125,000, the Home is now debt free and has developed into a multi-million dollar institution. It is recognized as a friendly and helpful Home for older people. Other groups throughout the country have sent delegations to Gaithersburg to study this Home with the hope of establishing like homes in their own areas. The Home is operated by a trained and educated staff, under policies established by the board of trustees, whose goal has always been to make Asbury Home the best, and with an emphasis on concern for the happiness and well being of those who dwell therein. It houses at present 175 persons.

RONALD H. WILSON

GALBREATH, GEORGE (1799-1853), American A.M.E. Zion minister, who according to the most authentic record, was born in Lancaster County, Pa., March 4, 1799. His parents, named Adam and Eve, were apparently

slaves of a Dr. Galbreath. George was reared in the family of Moses Wilson in Hanover Township, Pa., learning the carpenter's trade from a John Miller in Lancaster County. He first joined the M. E. Church and then later under J. D. Richardson, he joined the A.M.E. Zion. He was admitted to the Philadelphia Conference in June 1830, was ordained a DEACON in 1832, and ELDER in 1835. His conversion had taken place in a Winsbrennarian meeting in 1826. He was consecrated bishop on May 27, 1848. He served in this office a little less than five years, plagued with hardships and poverty. He died in 1853 from an attack of asthma after a trip across the Alleghenies.

DAVID H. BRADLEY

GALESBURG, ILLINOIS, U.S.A. H. Hadley, who was appointed by the ROCK RIVER CONFERENCE to the KNOXVILLE Circuit in August 1847, organized a Methodist society in Galesburg during that year. Galesburg continued as a point on that circuit until it was made a station appointment in 1855. Meantime, a Swedish Methodist society was organized in Galesburg in 1851, and in 1853 the two groups agreed to pool resources and build a 36 by 50-foot frame church. PETER CARTWRIGHT dedicated the building in November 1853. By that time the two groups had agreed to separate, and the American Methodists had sole possession of the property. In 1860 the building was elevated eight feet to make room for a basement, and at the same time it was lengthened sixteen feet. In 1872 this building was sold and a Gothic brick church with stone trimmings was started. It was completed and dedicated in 1876. The cost was \$40,000. In 1895 an organ was installed. Fire destroyed the building in 1909. For the next three years the congregation worshiped in Beecher Chapel at Knox College. Then on Jan. 19, 1913, Bishop WILLIAM A. QUAYLE dedicated the present First Church on a central downtown site. That year the church reported 1,080 members and its building was valued at \$120,000. At unification in 1939 there were 1,556 active members. In 1970 First Church reported 2,242 members, property valued at \$987,708, and \$115,972 raised for all purposes.

General Minutes, ME, TMC, UMC.

M. Simpson, *Cyclopaedia*. 1878.

E. L. Thompson, ed., *One Hundred Years of Methodism in Galesburg*. Galesburg: Wagoner Printing Co., 1947.

JESSE A. EARL
ALBEA GODBOLD

GALLAGHER, ROBERT DAVID ERIC (1913-), Irish minister and son of ROBERT H. GALLAGHER, entered the ministry in 1938, and after circuit work in BELFAST, became resident chaplain of the METHODIST COLLEGE, Belfast, in 1942. He was for a time senior resident master of the boys' boarding department. He returned to circuit work in 1950, and in 1955 was called to the Conference Secretariat. Three years later he became Secretary of the Irish Conference and of the Methodist Church in Ireland, a position he presently holds, as well as that of Superintendent Minister of the Belfast Central Mission. During his term as Dean of Residence for Methodist students at Queen's University, Belfast, he guided the project for the erection of Aldersgate House as a center for Methodist student work. He represents Irish Methodism on many bodies, including the BRITISH COUNCIL OF CHURCHES. He has for long been a member of the Belfast City Education

Committee. His advice is much sought in social welfare projects. In 1966 the Irish Conference designated him as President of the Methodist Church in IRELAND for 1967-68.

FREDERICK JEFFERY



R. H. GALLAGHER

GALLAGHER, ROBERT HENRY (1881-1965), Irish minister and historian, was born near Moy, County Tyrone, and exercised most of his ministry in the north of IRELAND. His administrative gifts led to valuable work as secretary and chairman of District Synods, as secretary and treasurer of the Methodist Orphan Society, and as President of the Church in 1946. A considerable number of men came into the full ministry of the Methodist Church through his pastoral work. He was deeply interested in the WESLEY HISTORICAL SOCIETY, led its activities in Northern Ireland, and was elected President of the Irish Branch on the death of R. LEE COLE. He wrote biographies of many early preachers, including one of ADAM CLARKE. His great work in retirement was to equip and arrange the Wesley Historical Room in Aldersgate House, BELFAST, and this room remains as a memorial to him.

R. L. Cole, *Methodism in Ireland*. 1960.
F. Jeffery, *Irish Methodism*. 1964.

FREDERICK JEFFERY

GALLAND, THOMAS (1791-1843), British preacher, was born at HULL, Yorkshire, England, in 1794. Intended by his father for the Anglican ministry, he graduated as M.A. of Cambridge University but, having been converted under the influence of a Methodist preacher, William Miller, he became a Wesleyan itinerant in 1816. At a time when official Methodism was Tory, Galland was a Whig, and this brought him on occasions into conflict with the policies of JABEZ BUNTING. Galland died at Hull on May 12, 1843.

B. Gregory, *Side Lights*. 1898.
Minutes of the Wesleyan Methodist Conference, 1843.
C. Smith, *Wesleyan Methodism*. 1857-61. C. ERNEST LONG



C. B. GALLOWAY

GALLOWAY, CHARLES BETTS (1849-1909), American bishop, noted for his oratorical ability and princely presence, was born in Kosciusko, Miss., Sept. 1, 1849. His father was a physician. After private tutoring for several years, at fourteen young Galloway entered a school for boys in Canton, Miss., and at sixteen he was admitted to the sophomore class in the University of Mississippi where he graduated in 1868. That institution conferred on him the D.D. degree in 1882, and later NORTHWESTERN and Tulane Universities honored him with the LL.D.

Converted during a revival at the university, Galloway felt called to preach, and was admitted to the MISSISSIPPI CONFERENCE in 1868. He rose rapidly, being appointed to Port Gibson, an important station, after only two years as an itinerant. At twenty-four he was pastor in JACKSON, the most strategic charge in the conference. During four years there he earned a reputation as an impressive pulpit orator and an able community leader.

In 1877, Galloway began a four-year pastorate at VICKSBURG, then the strongest congregation in the conference. During a yellow fever epidemic in 1878, Galloway and his wife remained in the city and daily served the sick and the dying. Contracting the disease, both became desperately ill, and the physician, believing that Galloway was near death, permitted friends to bring his wife on a mattress to his side for their last words together. When the kindly neighbors returned to the room, Galloway said, "I am willing and ready to go, but I cannot think I will go at this time. I have much work yet to do." And so the event proved.

In 1881, Galloway was reappointed to the church in Jackson where he soon projected a building program and launched a second congregation (now Capitol Street Church) in the city. In June, 1882, he was elected editor of the *New Orleans Christian Advocate*, an influential paper in MISSISSIPPI and LOUISIANA Methodism. Since three editors of that publication—H. N. McTYEIRE, JOHN

C. KEENER, and LINUS PARKER—had been elected bishops during the preceding sixteen years, Galloway was from that day a marked man; it was assumed that he was in the line of succession for the episcopacy. For the first two and one-half years as editor, he commuted by train every week from Jackson to NEW ORLEANS and continued as a pastor, though during most of that time he had an associate to assist with the two churches. In 1884, while still commuting as editor, Galloway was appointed to Brookhaven, a town some fifty miles nearer New Orleans.

Galloway was a member of the 1882 and 1886 GENERAL CONFERENCES, leading his delegation to the latter gathering, where, on the second ballot, though only thirty-six years of age, he was elected a bishop. He was the youngest man ever elevated to the episcopacy in American Methodism. During the next twenty-three years he filled the high office with distinction and rendered notable service to the church. He visited all the mission fields of his church and traveled to every part of the world. He delivered the Cole Lectures at VANDERBILT, using the theme, "Modern Missions: Their Evidential Value," and at EMORY COLLEGE he gave the Quillian Lectures entitled, "Christianity and the Nation." A frequent fraternal messenger to Methodist gatherings in Britain and CANADA, he delivered the opening address at the third ECUMENICAL METHODIST CONFERENCE in LONDON in 1901. He forcefully championed the causes of Methodist unification, temperance, and Christian higher education. One of the founders of MILLSAPS COLLEGE in his native state, he also served for many years as president of the General BOARD OF EDUCATION of his denomination, and as president of the board of trustees of VANDERBILT UNIVERSITY, and of Soochow University in CHINA. Galloway College in ARKANSAS, and Galloway Memorial Church in Jackson, Miss., bear his name.

Galloway was a writer of great force and clarity, and a preacher without a peer in his day. In DALLAS, Texas, a young newspaper reporter, sent to cover an address by Bishop Galloway, was so enthralled by the speaker's eloquence that at the end he discovered to his amazement he had not made a single note! In printed form Galloway's addresses still reveal his remarkable skill as a writer and his overwhelming power as an orator.

Friends were convinced that Bishop Galloway, a prodigious and conscientious worker from his youth up, literally wore himself out before his time. He became ill at the 1906 General Conference and was never fully well again. J. S. French declared that he was with the bishop when his doctor told him he would probably die in six months if he kept going but might live four years if he would cease work and rest. As they walked solemnly away from the physician's office, Galloway lifted his head and said calmly to his friend, "I am going to take my six months!" On May 12, 1909, less than six months later, the premier pulpit preacher of American Methodism was dead at his home in Jackson.

Warren A. Candler, *Charles Betts Galloway, A Prince of Preachers and Christian Statesman*. Nashville: Cokesbury Press, 1927.

W. L. Duren, *Charles Betts Galloway*. Atlanta: Banner Press, 1932.

H. M. Dubose, *History*. 1916.

J. B. CAIN



PAUL V. GALLOWAY

the son of James Jesse and Ella (Burkhead) Galloway. He was educated at Henderson-Brown and HENDRIX Colleges, A.B., 1926; PERKINS SCHOOL OF THEOLOGY, SOUTHERN METHODIST UNIVERSITY, 1926-27; the Yale Divinity School, B.D., 1929; Arkansas A. M. & N. College, LL.D., 1947; Hendrix College, D.D., 1951; OKLAHOMA CITY UNIVERSITY, L.H.D., 1960; McMURRY COLLEGE, Litt.D., 1961; Southern Methodist University, LL.D., 1964. On June 14, 1932, he married Elizabeth L. Boney, and they have a son, Paul, Jr.

Dr. Galloway joined the LITTLE ROCK CONFERENCE in 1925 and for the next twenty-three years served in both of the Arkansas Conferences: assistant pastor for the First Church, FORT SMITH, 1925-26; the Arkadelphia Circuit, 1928; the Manila-Dell Circuit in 1929; Swifton-Alicia 1929-30; the Joiner-Keiser Circuit, 1930-33; Clarendon, 1933-38; Osceola, 1938-40; Forrest City, 1940-43; Central Church, FAYETTEVILLE, 1943-48; Winfield Church, LITTLE ROCK, 1948-50. From that church he went to the Boston Avenue Church in TULSA, Okla., in 1950, serving there for ten years until he was elected bishop by the South Central JURISDICTIONAL CONFERENCE of 1960 and assigned to the San Antonio—Northwest Texas Area.

He was chairman of the Program Committee for the Commission on Entertainment of the GENERAL CONFERENCE for the quadrenniums 1952-56 and 1956-60. He was elected chairman of the Commission on Entertainment for the 1964 General Conference, but resigned when he later was elected bishop. Member of the U.S.A. section of the WORLD METHODIST COUNCIL since 1947. Delegate to WORLD METHODIST COUNCIL since 1947. Delegate to WORLD METHODIST CONFERENCES of 1947, 1951, 1961, and 1966. Delegate to General and Jurisdictional Conferences of 1956 and 1960. From 1960-1964 he was vice-president of the National Division of the BOARD OF MISSIONS. In 1968 he was elected vice-chairman of the Commission on CHAPLAINS and chairman of the General

GALLOWAY, PAUL VERNON (1904-), American bishop, was born April 5, 1904, in Mountain Home, Ark.,

BOARD OF HEALTH AND WELFARE MINISTRIES. He has served as trustee of Arkansas A. M. & N. College, Pine Bluff, Ark.; SOUTHWESTERN UNIVERSITY, Georgetown, Texas; McMurry College, Abilene, Texas; and HUSTON-TILLOTSON COLLEGE, Austin, Texas. He now serves as a trustee of Southern Methodist University and Hendrix College, and for eight years has been vice-chairman of the Board of Trustees of LYDIA PATTERSON INSTITUTE, El Paso. He serves as a member of the Board of CHRISTIAN SOCIAL CONCERNS and is on the Committee of Fifty for Quadrennial Emphasis. He has traveled abroad numbers of times for the Church and for the Commission on Chaplains and the Chaplains Office of the Armed Services of the United States.

He was reassigned to the Little Rock Area at the Jurisdictional Conference of 1968.

Who's Who in America, 1966-67.

Who's Who in The Methodist Church, 1966. N. B. H.

GALVESTON, TEXAS, U.S.A., located on the east end of Galveston Island, was a Karankawa Indian site when it was first explored by Europeans. The earliest settlement at the present city was that of the Jean Laffite commune of 1817 which centered around Laffite's fort. In 1830 or 1831 a garrison of Mexican soldiers was sent to guard the customhouse. By 1832 there was a community of some 300 persons.

Methodism began officially in Galveston as early as 1838 when ABEL STEVENS was appointed to HOUSTON and Galveston, and he was succeeded, in 1839, by THOMAS O. SUMMERS, when both cities reported only sixty-eight members. In 1842 Summers succeeded in erecting the first church building, which was named Ryland Chapel. It was also the first Protestant church building. Its name came from WILLIAM RYLAND, chaplain of the United States Senate, who gave \$1,800 for the construction of this building.

In the story of Galveston Methodism, the names of ROBERT ALEXANDER, MARTIN RUTER, LITTLETON FOWLER, and DAVID AYERS come into the picture. These were giants of pioneer Methodism whose names are prominent on every page of history as the church, with her institutions, was planted in the virgin soil of east and southeast TEXAS.

As early as 1854, following the annexation of Texas to the Union in 1845, Galveston became the unofficial headquarters of Texas Methodism.

For four years during the Civil War, Galveston Island was virtually deserted and church activity seems to have almost ceased. But in 1865 church life resumed, and in 1869 St. John's Church was organized, replacing Ryland Chapel. St. John's had a prosperous but a very brief history. The beautiful building was destroyed by the great storm of 1900. Earlier, in 1872, David Ayers, prominent layman from New Jersey, led a movement that established St. James Church.

In 1876, according to Bishop Simpson, the Southern Church had three congregations with members as follows: St. John's, 421; St. James, 182; and Bay Mission, 93. The Northern Church had four congregations: East Church, 378; Wesley Chapel, 140; Edwards Chapel, 42; and German Church, 6. The A. M. E. Church consisted of Ready's Chapel, 190; and St. Paul's Chapel, 116.

In the early 1880's a Scandinavian M. E. Church was

established; it was renamed St. James some time after 1900. In 1888 a new Southern church named West End was organized.

The 1900 storm wrecked both St. John's and St. James, and many of the members in each of these churches perished in the storm (altogether, between six and eight thousand persons drowned). Following the storm these two congregations were combined and renamed Central M. E. Church, South. In 1906 the name was changed to First Methodist Church.

In 1914 the West End Church was relocated in a tabernacle and renamed Thirty-third Street Church. In 1927 the name was changed again to Central Church. In 1929 a new church was started, named Crockett Place. In 1946 the St. James M. E. Church was disbanded, the members joining the other churches in the city.

In 1964 a great new "cathedral" building was occupied by the First Church congregation, renamed Moody Memorial First Church in honor of Mrs. Libby Shearn Moody, who with her husband provided most of the funds. Total cost of land, buildings, and furnishings was \$2,500,000. The new buildings were erected on a new location, and their architecture is described as an international style, an outgrowth of the traditional Gothic, Romanesque, and Georgian styles. Materials used in the buildings include marble and gold tile from Italy, Kostata stone from Minnesota, and windows from Chartres, France.

In 1959 the district board of missions purchased a former Lutheran church building and helped organize Zion (Latin American) Methodist Church, a part of the RIO GRANDE CONFERENCE. Services for Spanish-speaking congregations in Galveston had been conducted, however, as early as 1925 by pastors from the Rio Grande Conference.

The membership of the Galveston Methodist churches in 1970 totaled altogether approximately 7,000. Largest was Moody Memorial First Church with nearly 1,200; followed by Central with nearly 800, and Crockett Place, 184. Two Negro congregations each had almost 650; Wesley United Methodist Tabernacle and Shiloh A.M.E. Church had over 250 members. Figures were not available for Carter Temple C. M. E. Church and for Ready's Chapel A. M. E. congregation.

Galveston and Houston constitute the hub of the great Gulf basin. Blessed with phenomenal growth in population and ever increasing productivity, the entire region looks to a bright future.

C. A. WEST

GAMBIA is a state in West Africa, stretching both sides of the Gambia River for 300 miles. The capital, Bathurst, stands at the estuary; on all other sides the state is surrounded by the republic of Senegal. The area is about 4,132 square miles, the population (1968 estimate) 350,000. There are five main ethnic groups: Wolof, Mandinka, Fula (all overwhelmingly Muslim), Jola and Serer, as well as Krio people with links with SIERRA LEONE. European contacts began in the mid-fifteenth century; a British presence, usually in the form of a Charter Company and frequently challenged by France, was maintained at the mouth of the river throughout the eighteenth century. A Crown Colony was declared in 1821, and Bathurst became, like Sierra Leone, a repository

for slaves freed at sea—often the Muslim or other intractable elements were sent there. The boundaries were extended several times in the nineteenth century. Gambia became independent within the Commonwealth in 1965.

The early colony was under the Governor of Sierra Leone, who suggested that the Wesleyan Methodists should undertake work there. JOHN MORGAN arrived in 1821, found the work among Muslims unrewarding, but built up a small church of the more responsive recaptives on St. Mary's Island. His successors, British and Sierra Leonean, maintained the work despite small resources and heavy casualties through sickness, but there was little progress outside the Krio community and little growth in the nineteenth century. Methodist membership in 1968 was 1,302, and there have been some recent signs of response among nomadic peoples.

Hannah Kilham, widow of ALEXANDER KILHAM of the METHODIST NEW CONNEXION, participated in an abortive Friends' Mission to the Gambia in 1823, and made plans, advanced for their time, for vernacular literacy, especially in Wolof.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921-24. H. A. GALEY, *A History of the Gambia*. London: Routledge, 1964.

J. O. GREENWOOD, "Hannah Kilham's Plan." *Sierra Leone Bulletin of Religion*, Vol. 4, No. 1 (1962); Vol. 4, No. 2 (1962). C. P. GROVES, *The Planting of Christianity in Africa*. London: Lutterworth, 1946-54. A. F. WALLS

GAMBLE, FOSTER KIRK (1880-), American minister, missionary, educator, editor, was born in Jasper, Ala., Feb. 2, 1880, the son of Franklin Asbury and Mary Amanda (Owen) Gamble. He was educated at Southern University (now BIRMINGHAM-SOUTHERN COLLEGE), A.B., 1900; M.A., 1902; D.D., 1927; and VANDERBILT UNIVERSITY, B.D., 1907.

Following graduation in 1900, he was in business for a year, but later accepted a call to preach, was licensed July 22, 1902, and was admitted on trial in the NORTH ALABAMA CONFERENCE.

Gamble's first appointment was to Brilliant Circuit—six churches—in the Jasper District. After two years there, he went to Vanderbilt University. He then served as assistant editor of the *Alabama Christian Advocate*, and as pastor of Trinity Church, BIRMINGHAM, 1907-08. On Sept. 16, 1908, he married Beatrice Jenkins, and they went immediately to KOREA as missionaries. Following her death, Jan. 13, 1927, he found it necessary for the sake of their five children to return to the States. He had been missionary to Korea, 1908-15; pastor and missionary secretary, 1915-21; presiding elder of the Seoul District and professor in Union Theological Seminary, Seoul, 1921-27.

On Nov. 5, 1928, he married Mabel Stokes. He was missionary secretary, 1927-35, during which time he was also pastor at Fairfield, Ala., and then presiding elder of the Roanoke (Ala.) District. He was editor and business manager of the *Alabama Christian Advocate*, 1935-41, when a strong desire for a pastoral ministry led him to resign that post. He was assigned to Avondale Church, Birmingham, and after one year was made district superintendent of the Decatur District, 1942-46. He was pastor at Talladega, First Church, 1946-49; Hueytown, 1949-50, when he superannuated and became associate pastor

of East Lake Church, serving in that capacity for eight years.

From 1942-52, he was secretary of the North Alabama Conference. He served on the GENERAL CONFERENCE COMMISSION ON THE STRUCTURE OF METHODISM OVERSEAS, 1940-52. For thirty years he was trustee of HUNTINGDON COLLEGE. From 1948-61, he and his wife jointly wrote a weekly column of interpretation of the International Sunday School Lessons for the *Alabama Christian Advocate*.

Foster K. Gamble's has been a varied ministry—not always by choice—but as his friends say, because he was willing to serve when his services have been most needed. He continues to reside in Birmingham.

N. B. H.

GAMBLE, THOMAS J. (1870-1958), Canadian preacher and missionary to POLAND, was born in Dundas, Kent County, Province of New Brunswick, CANADA, July 25, 1870. He received little formal education but early became an avid reader of good books and a student of the Bible. In his youth he was apprenticed for four years to a harness maker. He had been reared a Baptist but joined the Methodist Church while working at his trade. Shortly thereafter, he moved to Providence, R. I., became a member and an outstanding lay leader of the Madison Street Methodist Church there. During the First World War he served as a Y.M.C.A. secretary with American troops in ITALY. At the end of the war, he was transferred by the Y.M.C.A. to Poland.

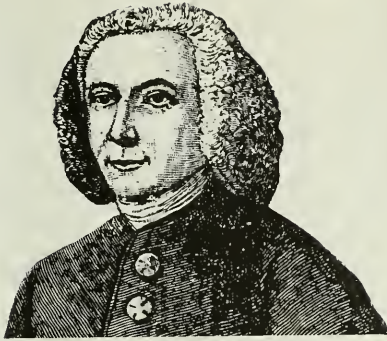
In 1919 he accepted a position in the relief program in Poland of the M. E. Church, South. When this activity was liquidated, Gamble entered the Methodist ministry. He was ordained DEACON, July 10, 1924, and ELDER, Sept. 10, 1925. During his thirty years as pastor, he served churches in Lwow, Grudziazd, Odylanow, and Gdynia. During two appointments he acted also as director of a small orphanage. He married Sister Frieda Lenz, a deaconess of the church, in 1926.

Thomas Gamble served the church in Poland until 1949, when all foreign church workers were forced to leave the country. As a citizen of Canada, he returned to the Province of New Brunswick, where he resided until his death on Jan. 3, 1958. Although he always used an interpreter for his Polish and German sermons, his preaching in these languages was impressive and unforgettable. His strong personality and deep loyalty to Christ made him an effective pioneer in missionary service.

GATHER P. WARFIELD

GAMBLING. (See ETHICAL TRADITIONS, Am. and Br.)

GAMBOLD, JOHN (1711-1771), British MORAVIAN, was born on April 10, 1711, at Puncteston, Pembrokeshire, where his father was vicar. At Oxford, he was a member of the HOLY CLUB and afterward became vicar of Stanton Harcourt. He was much impressed by PETER BÖHLER, the Moravian, whose sermons to Oxford students he translated. In 1742 he joined the Moravians, and two years later became minister of their London congregation, afterward being appointed the first English Moravian bishop. Some of his hymns were included in Wesley's *Hymns and Sacred Poems* (1739), and he compiled the Moravian *Hymn Book* of 1754. He is regarded as the statesman of



JOHN GAMBOLD

the Moravian Church in England. He died at Haverford-west on Sept. 13, 1771.

D. Benham, *Life of Bishop Gambold*. London, 1865.

J. E. Hutton, *History of the Moravian Church*. London: Moravian Publication Office, 1909.

L. Tyerman, *Oxford Methodists*. 1873.

G. A. Wauer, *The Beginnings of the Brethren's Church in England*. London, 1901. C. W. TOWLSON

GAMERTSFELDER, EMMA DRUSILLA SPRENG (1859-1952), American editor and leader of church women, was born Dec. 15, 1859. Much could be said of Mrs. Gamertsfelder as the wife of an Evangelical theologian, for her husband, S. J. Gamertsfelder, was president of **EVANGELICAL THEOLOGICAL SEMINARY**, and she, like her husband, felt the need for a trained ministry. She was a mother and home maker and an active member of her local church, but her deep interest was in missions. This concern found many avenues of expression through the Woman's Missionary Society, as president of the Ohio Branch, later the Illinois Branch, and as an editor.

In the General Woman's Missionary Society, Mrs. Gamertsfelder served as editor of the *Missionary Messenger*, the official publication of the Society, from 1890-1922. She also wrote the history of the Woman's Missionary Society of the **EVANGELICAL ASSOCIATION**, 1891-1922. On the frontispiece of this history she had inscribed, "The Valley of Vision," and followed with the words of Habakkuk, "Write the vision, and make it plain . . ." (Habakkuk 2:2, 3). Her writings reflected her philosophy of life.

Mrs. Gamertsfelder was a woman not only of vision but of action and of a great faith. Her pastor said of her, "She kept her actions close to her vision and her vision close to the actual." She once said, "I did not have the advantage of college training, but the Woman's Missionary Society has been to me a liberal education"—a fine tribute to an organization.

She died July 6, 1952.

The World Evangel, October 1952. RUTH GAMERTSFELDER

GAMEWELL, FRANK DUNLAP (1857-1950), American missionary to CHINA and hero of the siege of Peking during the Boxer Rebellion of 1900, was born in Camden,

S. C., on Aug. 31, 1857. He studied civil engineering at Rensselaer Polytechnic Institute and Cornell University, and held A.B., A.M., and Ph.D. degrees from DICKINSON COLLEGE. He later received honorary degrees from Columbia, SYRACUSE, and NORTHWESTERN.

In 1881, Gamewell was appointed a missionary and assigned to Peking, China, where he was principal of a small school that later developed into Peking University and Yenching University. He was professor of physics and acting president at Peking when the Boxer Rebellion broke out in 1900. While parts of the city were under siege, he was in charge of the fortifications of the British legation—fighting fire, hunger, Boxer attacks, and lack of water, until relief came. He was officially cited for saving the lives of some 3,500 people inside the barricades.

Gamewell remained in active missionary service until his retirement in 1930. He was for fifteen years superintendent of education for the Methodist Church in all China; executive of the China Educational Association for twelve years; an associate secretary of the **BOARD OF MISSIONS** in NEW YORK for six years.

He died in Clifton Springs, N. Y., on Aug. 7, 1950.

W. W. REID

GAMMON THEOLOGICAL SEMINARY in Atlanta, Georgia, began in 1875 as the theological department of CLARK UNIVERSITY. After a generous gift by Elijah Gammon, a charter was obtained in 1883 for a theological school bearing his name. This school, under the auspices of the M. E. Church, soon became the principal center for the training of Negro ministers. In 1944, the **CRUSADE FOR CHRIST** movement planned improvements in ministerial training for Negroes. For ten years, this was studied; the **GENERAL BOARD OF EDUCATION** became interested. A survey pointed to the possibility of an interdenominational theological center. When the Sealantic Fund was launched in 1957, this project was approved, and the Interdenominational Theological Center was organized with Gammon at the center and three other denominations participating. The Gammon building continues in this center with a building that serves as administrative quarters and student residence. The Gammon corporation continues with fifteen members elected by the Board of Education of The United Methodist Church.

JOHN O. GROSS

GARBER, PAUL NEFF (1899-1972), American bishop and historian, was born at New Market, Va., July 27, 1899, the son of Samuel and Ida (Neff) Garber. He received his education at Bridgewater College (B.A., 1919), and the University of Pennsylvania (M.A., 1921; Ph.D., 1923). He did additional study at the Crozer Theological Seminary in Pennsylvania, 1919-21. Honorary degrees awarded were the L.H.D. by SIMPSON COLLEGE, 1948; D.D., DUKE UNIVERSITY, 1953; LL.D., RANDOLPH-MACON COLLEGE, 1954, and Bridgewater College, 1955; D.D., EMORY UNIVERSITY, 1956, and Washington and Lee University, 1963. He was ordained a DEACON and ELDER and went into full connection in the WESTERN NORTH CAROLINA CONFERENCE of the M. E. Church, South in 1926.

Paul Garber married first Orina Winifred Kidd of Fall River, Mass., on Aug. 21, 1927, and after her death on July 18, 1959, he married Nina Fontana in Geneva, Switzerland, in 1963.



PAUL N. GARBER

He served as an instructor in history at the University of Pennsylvania, 1921-22, and the same position in Brown University, 1923-24. He was assistant professor in history at Duke University, 1924-26, at that time being made a full professor of church history at Duke, where he served as Head of his department until 1944, when he was elected bishop. He was made Dean of the Duke University Divinity School in 1941.

His election to the episcopacy came at the end of a long and tense deadlock in the balloting between W. A. Smart of the VIRGINIA CONFERENCE and R. Z. Tyler of FLORIDA. When it was seen that neither of these men could be elected, the Conference turned to Garber and he was elected on the fourteenth ballot. He was assigned to the GENEVA (Switzerland) Area, because the GENERAL CONFERENCE of the church had at its session in May 1944, directed the SOUTHEASTERN JURISDICTION to provide episcopal leadership for the European work of the church which had formerly been connected with the M. E. Church, South. The Geneva Area at that time embraced the work in nine European countries and in North Africa. It was just as the second World War was coming to an end, and Bishop Garber had much to do in visiting, organizing, and practically reconstituting Methodist work in certain of the war-torn lands. His ministry in POLAND and supervisory work there was much noticed by the church.

Upon the illness of Bishop W. W. PEALE in 1952, Bishop Garber was assigned to the RICHMOND Area of the church, then comprising the large Virginia Conference and the NORTH CAROLINA CONFERENCE. He served as episcopal leader of this area from 1952 to 1964, at which time the North Carolina Conference was made an episcopal area and Bishop Garber was stationed in RALEIGH as its president.

Paul N. Garber was president of the COUNCIL OF BISHOPS, 1963-64. He was on the Commission on Promotion and Cultivation, 1960-68; Chairman of the Commission on Higher Education, 1956-60; and on the BOARD OF EDUCATION for many years beginning in 1952, and serving as president of the Board, 1960-64. He was a member of the Methodist Corporation, which holds prop-

erty in the District of Columbia; of the Commission on CHAPLAINS, 1952-64; Commission on Camp Activity, 1952-64; Commission on Interdenominational Relations, 1948-52; on the World Executive Committee, WORLD METHODIST COUNCIL, 1961-66; Board of Publication of The Methodist Church, 1940-44 and 1964-68; and on the Commission on the Course of Study, 1940-44. He was a member of the American Society of Church History and of the American Historical Association.

As an author he wrote the following books: *The Gadsden Treaty*, 1924; *That Fighting Spirit of Methodism*, 1928; *The Romance of American Methodism*, 1931; *John Carlisle Kilgo—President of Trinity College, 1894-1910* 1937; *The Legal and Historical Aspects of the Plan of Union*, 1938; *The Methodists Are One People*, 1939; *The Methodist Meeting House*, 1941; *The Methodists of Continental Europe*, 1949.

Bishop Garber was the Thirkield Lecturer at CAMMON THEOLOGICAL SEMINARY in 1941; delivered the Southwestern Lectures at SOUTHWESTERN UNIVERSITY, Georgetown, Texas, 1948; the Jarrell Lectures at Emory University, 1952; the Brown Lectures at Randolph-Macon College, 1955; and the Lamar Lectures at WESLEYAN COLLEGE, Macon, Ga., 1962. He was a delegate to the General Conference of the M. E. Church, South in 1938; the UNITING CONFERENCE in 1939; and to the subsequent General Conferences of 1940 and 1944. He served as a trustee of Randolph-Macon College; Randolph-Macon Woman's College; Randolph-Macon Academy; Ferrum Junior College; LOUISBURG COLLEGE; WESLEY THEOLOGICAL SEMINARY; HIGH POINT COLLEGE; AMERICAN UNIVERSITY; PFEIFFER COLLEGE; and VIRGINIA WESLEYAN COLLEGE.

He retired at the Jurisdictional Conference of 1968, and resided in Geneva, Switzerland, until his death on Dec. 18, 1972.

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Who's Who in The Methodist Church, 1966.

N. B. H.

GARCIA, GUMERSINDO, SR. (1895-1964), Filipino physician-surgeon and administrator of Mary Johnston Hospital, was born in Kabankalan, Negros Occidental, on July 16, 1895. He was educated at the University of the Philippines (B.A. in 1918 and M.D. in 1920) and received honorary degrees from Silliman University (Ph.D. in 1957) and Central Philippines University (Ph.D. in 1962). He married Concepcion Yulo on Dec. 24, 1923 and they had five children—Gumersindo, Jr., Ernesto, Roberto, Zenaida, and Eduardo. Garcia was director of Mary Chiles Hospital from 1925-1928. He served as chairman of the Board of Medical Examiners from 1932-1935. He was a member of the following medical groups and served as president of each of them: Manila Medical Society (1933); Philippine Medical Association (1934); Philippine College of Surgeons (1955); and Philippine Chapter, International College of Surgeons (1957). He was also president of the Philippine Mental Health Association (1961-1964) and vice president of the Philippine Hospital Association. He was a pre-war trustee of Silliman University and a member of the Board of Regents of the University of the Philippines from 1945-1964. He was a member of Central Methodist Church in MANILA and the president of the Philippine Federation of Christian Churches from 1946 to 1963. Garcia was very active in a great number of civic and religious organizations in

addition to his work as administrator of Mary Johnston Hospital.

BYRON W. CLARK

GARDEN, GEORGE BYERS (1897-), and **ELSIE SIMESTER** (1897-), are a missionary couple who have worked as a team in the Methodist Church in Southern Asia. They are second-generation missionaries. George's parents were Joseph Henry and Frances Edith Garden, pioneer Methodist missionaries in South India. Elsie's parents were also pioneer Methodist missionaries, but their field was Foochow, CHINA. George was born May 9, 1897, in Ootacamund, South India. Elsie was born July 12, 1897, in Foochow. Both graduated from OHIO WESLEYAN UNIVERSITY. They were married and appointed as missionaries to India in 1923. For forty-three years they served in two schools, the Methodist Boys' High School in HYDERABAD and the Methodist Co-educational Rural High School in Zahirabad.

After three years as principal of the Hyderabad School, George nominated an Indian colleague as principal and became vice-principal and hostel warden. He held these positions for fourteen years. Mrs. Garden held no appointment that recognized her as an executive or a leader, but she acquired a reputation through her own and other churches as a progressive educator, completely devoted to her own and her husband's tasks as missionaries.

In 1945 they were asked to undertake the development of a new type of rural high school. For twenty-one years they worked amid conditions that contrast sharply with those in which they served in Hyderabad. They did much to make the Hyderabad school, only a furlong or two from the Nizam Palace in the heart of the metropolis, the great multipurpose high school it now is. But they repeatedly represented to their colleagues in the annual conference, and especially to those who shared with them responsibility as members of the conference board of education, the need for a high school in rural surroundings. Eventually, when it was possible to start the new school, the Gardens were put in charge.

A tradition of rural simplicity has been maintained there. Expenses have been kept at a level making it possible for many boys and girls from extremely poor families to get an education. Enough land was obtained to make it possible for the school to grow much of the food the students consumed. The farm demonstrated improved methods of plowing, seed selection, rotation of crops, irrigation, and use of fertilizers and insecticides. In addition, the school under their leadership introduced improved leather technology and took an active part in training adults for their responsibilities as church members and Christian citizens.

Garden served several years as district superintendent in the HYDERABAD CONFERENCE without being relieved of school duties.

B. T. Badley, *Southern Asia*. 1931.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

GARDEN GROVE, CALIFORNIA, U.S.A., is located in the heart of Orange County. The church was founded in 1875 when the city was truly an area of gardens and groves. For a time the congregation met in the home of A. C. Cook, until 1876 when a small building was erected to meet the needs of the group. In 1894, an addition increased the size of the building to accommodate the

increasing membership. In 1922, under the leadership of William Harkness, a stucco Spanish-type building was erected at the corner of Euclid and Stanford Avenues. Under the guidance of various ministers, this church served the needs of the people of Garden Grove, and provided a vital and important role in the life of the city. In 1952 the membership was 400 and the population of Garden Grove was 13,000. In 1970 the population of the city stands at 121,500, and the membership of the Methodist church at 1,692. A building program, begun in 1955 and completed in 1966, saw the completion of modern educational buildings, nursery school facilities, church lounge, fellowship hall, administration building, sanctuary, and chapel.

ROBERT R. WASHER

GARHWAL, India, is a large area in the Indian Himalayas. It is part of the territory ceded to British INDIA by the treaty of 1816. The chief center of the government, and of the Methodist Church in the area, is Pauri. The great Christian statesman of North India in the middle of the nineteenth century, Henry Ramsey, urged Bishop EDWARD THOMSON, whom the Board of Bishops had sent to India in 1864, to organize the India Mission and to open work at Pauri. Ramsey offered \$1,500 to help on initial expenses and \$25 monthly for maintenance of the work. Bishop Thomson and the conference accepted the offers and appointed JAMES MILLS THORBURN to Garhwal. He chose Pauri as his place of residence.

Many of Indian Methodism's ablest missionaries from abroad have labored in Garhwal, and their work has contributed to the development of many of the most noble leaders both ministerial and lay.

An unsuccessful effort was made to establish a tea estate in the area. But some side effects of tea planting have been good for the kingdom. Many Chinese who were brought into the area married Indian women and they or their children became Christians. Their descendants have strengthened the church in many sections of India.

The Messmore Intermediate College at Pauri was the first high school in the area and was likewise the first intermediate college. The girls' school, located less than two miles from Messmore, has junior-high rank. Above that level Messmore is coeducational. Plans are now in hand for increasing the school's facilities for young women students.

J. N. Hollister, *Southern Asia*. 1956.

J. E. Scott, *Southern Asia*. 1906. J. WASKOM PICKETT

GARLAND, CHARLES HUGHLINGS (1856-1918), NEW ZEALAND minister, was born in London, the son of a missionary in the Wesleyan Seamen's Mission in that city. He grew up to share in his father's work. While a teacher he heard the call to the ministry, and when twenty years old, was accepted as a candidate. After college days he was chosen with two others to go to New Zealand, where he arrived in 1882. After serving a probationary period he was ordained and served leading pulpits. In 1901 he was president of Conference.

His ministry was marked by rare intellectual power, spiritual influence, and exceptional pastoral efficiency. In 1912 he was appointed principal of Dunholme Theological College, Auckland, a position he occupied until his death. He was an original thinker, a skillful teacher, a most

trustworthy guide, an eager evangelist who won many converts. Possessed also of administrative gifts, he occupied some of the most important connectional positions and left behind him a cherished memory. He died in Auckland on Nov. 4, 1918.

New Zealand Methodist Times, November 23, 1918.

WILLIAM T. BLIGHT

GARLAND, LONDON CABELL (1810-1895), American educator and the first chancellor of VANDERBILT UNIVERSITY, was born in Nelson County, Va., March 21, 1810, son of Spotswood and Lucinda (Rose) Garland.

He was graduated from Hampden-Sydney College in 1829. In December 1835, he was married to Louise Garland.

Upon graduation from college, Garland launched upon a distinguished career as an educator. He was professor of natural science at Washington College (now Washington and Lee University), 1829-32; professor of natural philosophy at RANDOLPH-MACON COLLEGE, 1832-36; president, 1836-46. He became a professor in the University of Alabama in 1847 and president, 1855-65. Thence he went to the University of Mississippi as professor of physics and astronomy, 1866.

He wrote a series of articles for the *Christian Advocate*, Nashville, Tenn., which resulted in a plan for a section-wide university to be established at NASHVILLE. He was the first chancellor of Vanderbilt University, 1875-93. He was the author of *Trigonometry, Plane and Spherical*, 1841. He died in Nashville, Feb. 12, 1895.

Who Was Who in America, 1607-1896.

J. MARVIN RAST

GARLAND, TEXAS, U.S.A. First Church is the oldest of four Methodist churches serving the city of approximately 81,000 people and is located in the central part of the city.

The original Methodist church in the Garland area was organized in 1855, with eighteen members, with services held in a log schoolhouse. Much information about early Methodism in the area is found in Morrison's biography of Newton A. Keen, one of the early ministers.

First records of a Methodist church building in Garland, a suburb of the City of DALLAS, show that in 1871 a lot was purchased and church erected. The church was destroyed by a tornado soon afterwards, but members immediately rebuilt the one-room frame building and in 1892 the church was valued at \$800 with a seating capacity of 250.

In 1894, using lumber from the one-room frame church, Garland First Methodists chose another site and erected a \$4,000 sanctuary. In 1904 a lot was purchased and the 1894 sanctuary moved to what is the present location of First Church.

With a church membership of 250 in 1924, it was decided to build a larger sanctuary. At that time Garland had a population of 1,435.

The new sanctuary was completed in June 1925, and dedication services were held the first Sunday the church was used. Church members had paid for the church as they built it. Bishops H. A. BOAZ and JOHN M. MOORE took part in the dedication ceremonies. The 1925 sanctuary was valued at \$30,000, with twenty-two separate classrooms and a main auditorium with a seating capacity for 1,000 or more.

Following the completion of the 1925 sanctuary, no major church construction took place at Garland First until 1951. In that year funds were raised and construction began towards a three-story \$150,000 educational building. In 1955 Garland First Church built a fellowship hall and additional classroom space, costing approximately \$200,000.

First Church took the biggest step in its three-phase building program with the launching of a \$400,000 bond campaign in October of 1961. This money was to be used to build and furnish a new sanctuary. But before all the bonds could be sold disaster struck in the form of fire. The 1925 sanctuary burned on the night of May 5, 1962, and was considered a total loss. Practically all the furnishings as well as hymnals, choir music and robes, communion equipment, etc., were either burned or were ruined by smoke and water.

Despite terrific handicaps, morning worship services were held the next morning in the Fellowship Hall. Following the fire, enough additional bonds were sold to enable the building committee to order the beginning of construction of the new sanctuary. Participating in the groundbreaking ceremonies was Bishop W. C. MARTIN.

The new sanctuary has a seating capacity of 850, with a sixty-seat chapel. Two outstanding features are the pipe organ and prized stained glass windows. The first services were held on Nov. 17, 1963.

From a church membership of eighteen in 1855, First Church has grown to a membership of 2,395 in 1970.

I. S. Ashburn, *A History of the Old Trinity Circuit*. N. d.

Garland Daily News, Garland, Texas.

History of Garland First Methodist, compiled by Church History Committee.

T. L. Morrison, *A History of Newton Asbury Keen's Life*. N. d.

ANITA HILL



CHARLES GARRETT

GARRETT, CHARLES (1823-1900), British minister, was born at Shaftesbury, Dorset, Nov. 30, 1823. He entered the Wesleyan Methodist ministry in 1846. He had become a teetotaler in 1840, and he led the group which brought the Wesleyan Church into the teetotal camp. This was achieved at the Conferences of 1875-77, which said that bands of hope (for children) and temperance societies

should be set up throughout Wesleyanism. It was significant of the opposition that Garrett overcame that in the temperance societies room was left for non-abstaining members, who only promised to work for the suppression of intemperance. Garrett became the first superintendent of the Liverpool Mission, an offshoot of the FORWARD MOVEMENT, in 1882, the year in which he was president of the Wesleyan Methodist Conference. He remained at Liverpool until his death on Oct. 21, 1900.

JOHN KENT



MRS. ELIZA GARRETT

GARRETT, ELIZA (1805-1855), American philanthropist and founder of Garrett Biblical Institute at EVANSTON, Ill., was born near Newburg, N. Y., on March 5, 1805. In 1825 she was married to Augustus Garrett. After living in the east several years and later in the Mississippi valley, in 1834 they moved to CHICAGO. In 1839 they both joined the M. E. Church. Subsequently Garrett became mayor of the city. After his death in 1848, Mrs. Garrett gave most of her large estate to found the Garrett Biblical Institute (now GARRETT THEOLOGICAL SEMINARY). She died Nov. 23, 1855.

M. Simpson, *Cyclopaedia*. 1878.

ELMER T. CLARK

GARRETT, LEWIS, JR. (1793-1869), pioneer American minister, was born in Mercer County, Ky., April 11, 1793. He was received on trial in the TENNESSEE CONFERENCE in 1815 and was appointed to the Stone's River Circuit where he served one year, then to the Dickson Circuit in 1816, the Cumberland Circuit in 1818, and to the Duck River Circuit in 1819. In 1820 he was appointed as missionary to that portion of the Jackson Purchase lying in KENTUCKY and TENNESSEE. He worked industriously during 1821 and organized several societies, ministry to

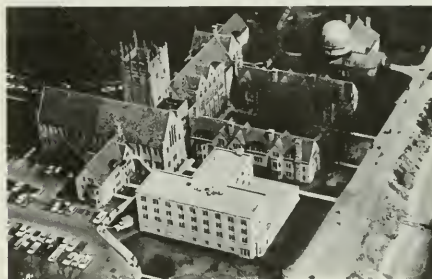
which required six weeks on each round. He continued this good work through 1822, and in November of that year he was appointed PRESIDING ELDER of the newly organized Duck River District, which extended from near Pulaski, Tenn. to the Mississippi River. In 1824 he was appointed presiding elder of the Forked Deer District which embraced all the territory between the Tennessee and Mississippi Rivers. The work continued to expand until the MEMPHIS CONFERENCE was organized in 1840.

In 1820 Garrett was married to Elizabeth McDonald of Pulaski. In 1824 he located for reasons of health and retired to a farm in Giles County, Tenn.

In the evening of his life he moved to ARKANSAS, re-entered the ministry, and was readmitted to the LITTLE ROCK CONFERENCE in 1859. He served Abum Circuit, Jefferson Circuit, and Hemstead African Mission, superannuated 1863-64, was reactivated in 1865, served Clarke Circuit, Mount Holly Circuit and Lehi Circuit, dying there in 1869.

J. B. McFerrin, *Tennessee*, 1869-73.*Journals of the Memphis and Little Rock Conferences.*

F. H. PEEPLES



GARRETT THEOLOGICAL SEMINARY

GARRETT THEOLOGICAL SEMINARY, Evanston, Ill., was founded in 1855 as Garrett Biblical Institute, honoring Mrs. ELIZA GARRETT, wife of a former mayor of CHICAGO. She had bequeathed \$300,000.

The first building had been erected on the campus of NORTHWESTERN UNIVERSITY in 1854. The next year, when the school was chartered, operations were begun with three instructors and four students. John Dempster was the senior professor and the others were DANIEL P. KIDDER and HENRY BANNISTER.

In two years the original Dempster building was doubled in size. Ten years later it gave way to Heck Hall, named for BARBARA HECK of early Methodist fame. By 1885, still larger quarters were needed and Memorial Hall was erected. Eventually the site was exchanged with Northwestern University for a location farther north, and Memorial Hall was sold to the university. In 1918, the campus was improved by additional dormitories, and in 1924 a new administration building was erected. Other buildings included a chapel, library, and dormitory.

Through the years the seminary experienced two disastrous fires. These and three financial panics, assessments which took a considerable part of the income-producing property, rising budgets, deficits, and construction resulted in an indebtedness of over three million dollars by 1932, but this was eventually liquidated.

In 1934, the Chicago Training School, founded in

1885, was merged with Garrett. This school specialized in the training of deaconesses and others for missionary and social work.

Garrett grants the B.D. and M.R.E. (Religious Education) degrees. Garrett's campus joins Northwestern University, and the schools have a cooperative plan of study which enables Garrett students to earn the M.A., the M.S.M. (Sacred Music), and the Ph.D. degrees at Northwestern.

The governing board is made up of six charter trustees elected by the ROCK RIVER CONFERENCE of The United Methodist Church, and up to twenty-five counsel trustees elected by the charter trustees.

JOHN O. GROSS

GARRETTSON, CATHERINE. (See GARRETTSON, FREEBORN.)



FREEBORN GARRETTSON

GARRETTSON, FREEBORN (1752-1827), pioneer preacher and leader, was born Aug. 15, 1752, near the mouth of the Susquehanna River in MARYLAND. As loyal communicants of the Anglican Church, his well-to-do parents taught him the Lord's Prayer, the Apostles' Creed, and the Ten Commandments. A visit of ROBERT STRAWBRIDGE to the community made Garrettson aware of Methodism. A sermon by FRANCIS ASBURY and association with local Methodists stirred his conscience. In 1775, feeling called to preach, Garrettson did some work as an assistant on a circuit, and on May 21, 1776, he was admitted on trial in the conference at BALTIMORE. In the next six years he served circuits in Maryland, DELAWARE, and VIRGINIA.

During the Revolution Garrettson suffered more persecution than any other American Methodist preacher. The reason was his refusal to take the oath to bear arms as required by Maryland law. He declared that as a Christian minister it was contrary to his mind and grievous to his conscience to participate in war. In a letter to JOHN WESLEY after the war, Garrettson summarized the trials to which he had been subjected. He was imprisoned once, beaten twice and after one of the drubbings was left speechless and senseless on the highway, was shot at once, had guns and pistols pointed at his breast, was often surrounded by mobs, was stoned frequently, and was once delivered from an armed mob by a flash of lightning at night.

Garrettson's native honesty, sincerity, friendliness, and loyalty soon won and maintained for him throughout his life the respect and admiration of his fellow preachers. In 1784 THOMAS COKE found him "an excellent young man . . . all meekness and love, and yet all activity," and he and Asbury sent him off "like an arrow" to notify the preachers north and south of the coming CHRISTMAS CONFERENCE. Through Coke, Wesley asked the American Methodists to furnish ordained men for the work in Nova Scotia and Antigua. Garrettson and JAMES O. CROMWELL volunteered and were sent to Nova Scotia. Garrettson remained three years and in spite of hardships greatly strengthened the work in the province.

Favorably impressed by Garrettson, Wesley urged him several times to send his journal to England for publication. Unfortunately the document was lost at sea. In 1787 WESLEY sent Coke to America with instructions to convene a GENERAL CONFERENCE which among other things would ordain Garrettson as a General Superintendent for Nova Scotia and Antigua. When informed of the plan, Garrettson said he would act as superintendent for a year and if it turned out well he would return and accept ordination for the office. As is generally known, the conference did not follow Wesley's directive, and Garrettson, to his surprise and disappointment, was appointed as PRESIDING ELDER in the Peninsula. Years afterward Garrettson wrote, "I had intended, as soon as conference rose, to pursue my voyage to the West India Islands, to visit Newfoundland and Nova Scotia, and in the spring return. What transpired in the conference during my absence, I know not." Though disappointed, Garrettson did not allow the experience to sour him; he was loyal as always.

Students have speculated as to why the 1787 conference did not elevate Garrettson to the general superintendency. ABEL STEVENS thought it was because the preachers did not regard the gathering as a General Conference, but E. S. TITTLE is nearer the mark when he says it was probably due to hostility toward Coke and Wesley. That conference also refused to elect RICHARD WHATCOAT a General Superintendent as directed by Wesley.

In 1788 Garrettson was appointed presiding elder in new territory, an area from Westchester, N. Y., northward along the Hudson River to the Canadian border, and westward up the Mohawk Valley. It was a strategic assignment. Always a good administrator, Garrettson sent twelve young men to different places in the region and told them when he would meet with them for quarterly sessions. Within two years twelve circuits were in operation and there were over 2,500 church members. Garrettson thus helped Methodism to turn the flank of the almost impassable Appalachian Mountains and opened the trail to the west.

In 1793 Garrettson did something unusual for an early American Methodist preacher; he married Catherine Livingston, a member of a powerful and aristocratic family. Her father, Robert Livingston, was one of the wealthiest and most influential men in New York State. Her elder brother Robert signed the Declaration of Independence and administered the oath to George Washington when he became president in 1789. Her younger brother Edward was mayor of New York and secretary of state under Andrew Jackson. Catherine was a Methodist before she met Garrettson; a servant in her father's home at Rhinebeck, N. Y., was instrumental in her conversion.



MRS. CATHERINE GARRETTSEN

Catherine Garrettsen was as devoted to Methodism as her husband, and together they wove a thread of warm hospitality into the fabric of the movement. In 1799 they built a fine home at Rhinebeck which was always open to every passing Methodist preacher. Asbury often visited the place, calling it "Travelers' Rest." One room in the house was reserved for preachers. The beneficence of both Garrettsens was immeasurable. According to NATHAN BANGS, "during the course of his whole ministry of upward of 50 years, Garrettsen received no pecuniary recompense."

After his marriage Garrettsen continued in the itineracy, but for the rest of his life he and his wife maintained the home at Rhinebeck. From 1793 to 1803 he was presiding elder at different times in New York and New Jersey and in the cities of New York and PHILADELPHIA. In the next seven years he served two years as pastor at Rhinebeck, three as district or conference missionary, and two as pastor in New York City. He was presiding elder in New York City, 1811-14. He was left without appointment in 1815 at his own request, and in 1816 was missionary in the New York District. Because he was showing signs of infirmity, the conference made Garrettsen supernumerary in 1817. He was not pleased, believing he could still do effective work. In 1819 he was appointed conference missionary and continued in that relationship until his death. During the last decade of his life he did considerable traveling and preaching, making tours to the north and east and as far south as Maryland.

Garrettsen stands high as a man, minister, and leader in early American Methodism. On the grounds of conscience he freed his slaves when he entered the itineracy and ever afterward opposed slavery. Though not eloquent, he was an effective preacher, winning thousands of converts. He gave financial support to missions, and was

one of the founders and promoters of the Missionary Society of the M. E. Church in 1819. Whether presiding elder in New York City, or directing circuit riders in that capacity in rural areas, he was an able administrator. A wise and constructive counselor, he was usually present whenever the church leaders assembled. Asbury made him a member of his famous COUNCIL, and conferred with him often at his home in Rhinebeck. Garrettsen was a good team worker; he contended for his views on the conference floor but graciously submitted to the will of the majority. He supported JAMES O'KELLY in 1792, but would not leave the church with him. He favored the election of presiding elders and thought there should be a bishop for each annual conference, but knowing he was in the minority he never pouted and was always intensely loyal to Methodist polity as it was. He was the best peace-maker in Methodism in his day. Asbury found him helpful in dealing with the difficult problem of unordained preachers administering the sacraments in 1779-80, and he served on the committee which tried to persuade James O'Kelly to remain in the church. After the delegated General Conference was established in 1808, Garrettsen led the NEW YORK CONFERENCE delegation to the quadrennial gathering the rest of his life, except in 1820, an indication of both his leadership and the esteem in which he was held by his brethren.

It is generally agreed that Freeborn Garrettsen stands second only to Francis Asbury among the leaders in the first half century of American Methodism, and as Tipple says, if one knows how great Asbury was, one realizes that "to be ranked next to him is no insignificant or meager distinction." Garrettsen died in New York City, Sept. 26, 1827, and after a funeral service conducted by Nathan Bangs and Thomas Burch, was buried at Rhinebeck.

- F. Asbury, *Journal and Letters*. 1958.
 N. Bangs, *Freeborn Garrettsen*. 1829.
 E. S. Bucke, *History of American Methodism*. 1964.
Christian Advocate and Journal, Oct. 5, 1827.
 F. Garrettsen, *Experiences and Travels*. 1791.
General Minutes, ME.
 W. W. Sweet, *Men of Zeal*. 1935.
 Ezra S. Tipple, *Freeborn Garrettsen*. New York: Eaton and Mains, 1910.

ARTHUR B. MOSS
 C. WESLEY CHRISTMAN, JR.

GARRISON, EDWIN RONALD (1897-), American bishop, was born in Clinton County, Ind., on Dec. 26, 1897, the son of R. Elliot and Susie (Enright) Garrison. He received his B.A. degree from DEPAUW UNIVERSITY in 1921, and an honorary D.D. from the same university in 1944; a B.D. from DREW THEOLOGICAL SEMINARY in 1925; and the LL.D. from DAKOTA WESLEYAN UNIVERSITY in 1964.

Edwin Garrison married Edith Heritage on Jan. 20, 1922, and to them were born Helen Carolyn (Mrs. Lewis Kauffmann) and Marion Ann (Mrs. James H. LoPrete).

He was ordained to the ministry of the M. E. Church in 1927. His pastorates include: Sheridan, Elkhart, Bluffton and Fort Wayne, Ind., 1928-50. He was superintendent of the Wabash District, 1942-47; administrative assistant to the bishop of the INDIANA AREA, 1950-60; and in 1960 was elected bishop by the North Central JURISDICTIONAL CONFERENCE and assigned to the Dakotas Area. He was the second episcopal leader to serve this Area.

Bishop Garrison served as a member of the Commission on Interjurisdictional Relations, as a member of the BOARD OF MISSIONS, and chairman of the COORDINATING COUNCIL OF The Methodist Church. He was also on the Committee on the Study of the Ministry, and in his own state was chairman of the South Dakota Advisory Committee of the U. S. Commission on Civil Rights.

His episcopal visitation took him to missions in JAPAN, KOREA, ALASKA, HAWAII, GERMANY, South America, Europe, RUSSIA, and North Africa. He retired at the North Central Jurisdictional Conference of 1968 and presently resides in Kalamazoo, Mich.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

N. B. H.



SCHUYLER E. GARTH

GARTH, SCHUYLER EDWARD (1898-1947), American bishop, was born at Saffordville, Kan., Sept. 1, 1898, the son of Christian and Lura Mabel (Ream) Garth. His grandfather came to Kansas from Norway. Educated at BAKER UNIVERSITY (B.A., 1922) and GARRETT (B.D., 1924), he received the honorary D.D. degree from Baker, Garrett, and OHIO WESLEYAN in 1933, '35, and '41 respectively. He married Lola Mabel Stroud, June 20, 1922, and they had one son and two daughters.

Garth served as supply preacher at Welda, Kan., 1920-22, and was admitted on trial in the KANSAS CONFERENCE in March of the latter year. On entering Garrett Biblical Institute in 1922, he became pastor at Henning, Ill., and in September, 1923, was received by transfer in the ILLINOIS CONFERENCE, ordained DEACON, and reappointed to Henning. Sometime in 1924, Garth became associate pastor at Miami Parish, later called White Temple, MIAMI, Fla. In April, 1925 he was received by transfer in the ST. JOHNS RIVER CONFERENCE (Florida), ordained ELDER, and continued at Miami Parish. In 1926, according to the conference minutes, he was appointed to Little River in the Miami District. Thereafter his appointments were: Miami District, 1927-30; First Avenue, ST. PETERSBURG, 1930-33; Christ Church, PITTSBURGH, Pa., 1933-36; and Trinity Church, YOUNGSTOWN, Ohio, 1936-44.

Garth served as a member of the BOARD OF MISSIONS (ME), and as a trustee of Mount Zion (Georgia) Seminary. He was a delegate to the 1931 ECUMENICAL METHODIST CONFERENCE and to the 1936 and 1944 GENERAL CONFERENCES. Elected bishop in 1944, he was assigned to the WISCONSIN Area. While on an episcopal visit in CHINA, he and his wife were killed Jan. 28, 1947, in an airplane accident near Hankow, and they were temporarily buried in that city. The Methodist churches in Wisconsin observed Sunday, Feb. 16, 1947, as a memorial day for the Garths. Speaking at a memorial service in the chapel of the Methodist building in NEW YORK, Bishop C. BROMLEY OXNAM said that Bishop Garth was essentially a human personality, that he loved human beings and they responded to him. He declared that any work assigned to Bishop Garth was taken seriously and raised in significance.

General Minutes, ME.

C. T. Howell, *Prominent Personalities*. 1945.

F. D. Leete, *Methodist Bishops*. 1948.

Who's Who in America.

World Outlook, March and June, 1947.

JESSE A. EARL
ALBEE GODBOLD

GARY, GEORGE (1793-1855), American minister, was born in Middlefield, Otsego Co., N. Y., Dec. 8, 1793. He was converted at the age of nine or twelve at a family worship service in his home. He was admitted on trial into the NEW ENGLAND CONFERENCE in 1809, at the age of fifteen and one-half years. At this time he had never studied grammar, but through observation and practice became a flawless speaker. He was ordained by Bishop FRANCIS ASBURY.

Gary's first appointment was at Barre, Vt. The following four years he traveled as one of the preachers on a circuit in MAINE. In 1814 he was transferred to the Genesee Conference in NEW YORK and assigned to the Herkimer charge in the Mohawk Valley. In 1815 he became the third preacher on the Otsego Circuit. In succession he served the Sandy Creek Charge near Watertown, Utica, and was presiding elder on the Oneida District, beginning in 1818. Almost all the remaining years of his life Gary was a presiding elder.

In 1843 the Board of Missions of the M. E. Church sent him to supersede JASON LEE as superintendent of the OREGON MISSION. He arrived at his new post in May 1844. Having been given plenipotentiary powers, he wasted little time in disposing of most of the Mission property except that of the churches at SALEM and Oregon City. His acts changed the entire direction of the Mission and put an end to activities among the Indians in OREGON. The building of the Indian Manual Training School, costing \$10,000, and one square mile of land at the center of the present Salem, was sold to the trustees of the Oregon Institute for \$4,000.

Gary left Oregon upon the arrival of WILLIAM ROBERTS, his successor, in 1847. He arrived at his New York home in 1848, and resumed his work in the BLACK RIVER CONFERENCE. He died March 25, 1855.

Oregon Historical Quarterly, Vol. 24, 1923.

Oregon Native Son, Vol. 1, p. 452.

Thomas Hall Peame, *Sixty-one Years of Itinerant Christian Life in Church and State*. Cincinnati: Curtis and Jennings, 1898.

ERLE HOWELL

GARY, INDIANA, U.S.A., population 174,132, is an industrial city and the heart of a great steel complex. It was founded in 1906 by Judge Gary, who was then president of U.S. Steel. He selected the sand dunes at the south end of Lake Michigan so the Great Lakes could be used for shipping, in addition to the many railroads and highways that converged there as they entered CHICAGO from the east.

The First Methodist Church (now City Church) was started that year over a saloon. In 1907 the membership divided between Congregational and Methodist. The present City Church was built with the aid of U.S. Steel and the Centenary Fund Drive. It is a Gothic structure with seventy-three rooms, and cost \$1,000,000 in 1925.

Grace Church was started in 1911. Marquette Park and Ambridge Churches were started in 1950. Delaney, formerly of the Central Jurisdiction, was started in 1917. Marshalltown was started by the NORTHWEST INDIANA CONFERENCE and the LEXINGTON CONFERENCE to serve a Negro population in 1957.

There are four A.M.E. churches, one C.M.E., and one A.M.E. Zion in Gary. Half the population of Gary is Negro. The other half is made up of eighty-one ethnic groups from all over the world. Forty years ago more than fifty foreign languages were heard regularly on the streets of Gary. Fifteen or more are heard regularly today.

Methodism has developed the following institutions in Gary: Campbell Friendship House, 1912; Stewart Settlement House, 1921; Methodist Hospital, 1923; Goodwill Industries, 1935. All of the Methodist agencies are strong and thriving. The hospital has 360 beds and is building 150 more. In a few years a satellite hospital will be built in the suburbs. The Catholic Church is the strongest in Gary, but the Methodists make a great impact upon the city and county. The county population is nearly 700,000. Many new Methodist churches are developing in the suburbs.

People of all races and ethnic groups and former religious now are active members in Methodist congregations. Some come by way of intermarriage and some because the descendants of immigrants prefer the Methodist Church.

However, even now large sections of people like to live as close neighbors to others who are from the same country. There are several "Cultural Centers" in Gary, one for each of the major ethnic groups. The Methodist Church does all it can to weld the people together into a productive society, with Christian ideals and practices. The Methodists in Gary feel that it is one of the most challenging opportunities in the world.

S. WALTON COLE

GASTONIA, NORTH CAROLINA, U.S.A. **First Church**, forerunner of the public school system in the City of Gastonia, is the largest congregation of any denomination in Gaston County. This congregation was born out of a Wesleyan heritage that records the visit of FRANCIS ASBURY to Gaston County in the early 1800's, and includes the organization in 1870 of the first congregation of Methodists, known as Shiloh. Fourteen years later, in 1884, Shiloh united with the congregation at Lowell and moved to the village of Gastonia, and then took the name of Main Street Church. When this move was made, the membership was 110. Main Street was a part of the Lowell

Circuit until 1895, when it became a station with a membership of 228.

Located at Main Avenue and Oakland Street, Main Street Church attracted leaders in business and the professions, and soon took the lead in local educational circles by building and operating a high school, under the supervision of B. E. Atkins, the first principal. He was succeeded by J. H. Separk, who was principal when the school was sold to the city of Gastonia in the summer of 1901, and became the first unit of the public school system of the city.

Various periods of construction have been known in this congregation: the first permanent sanctuary, 1884; larger educational facilities and new sanctuary, 1900; elaborate expansion, particularly for Christian education, 1920; and a completely new sanctuary and educational facilities for children located on Franklin Avenue, 1956. Properties which include an excellent organ, splendid parking facilities, one of the largest and most worshipful sanctuaries in the area, and extensive educational equipment and space are valued at more than \$2,000,000.

Thirty-two pastors have served the congregation, which now numbers 2,014 (1970). With a multiple staff, including three ministers and ten full-time employees, First Church makes its contribution to the total life of the community. The nursery and kindergarten has attracted state-wide attention and employs eleven teachers; the music program involves five choirs and approximately 200 persons; the laity of the congregation give generous support to educational and benevolent causes; and programs of fellowship and activity within the church attract persons from across the city.

R. F. Cope and M. W. Wellman, *The County of Gaston*. Heritage Printers, 1961.

J. H. Separk, *Gastonia and Gaston County, North Carolina, 1846-1949*. Gastonia, 1949. CHARLES E. SHANNON

GATCH, PHILIP (1751-1835), pioneer American preacher, was the son of Conduce and Priscilla Gatch, and was born on their farm about six miles northeast of BALTIMORE, on March 2, 1751. He was converted in January 1772, under the preaching of Nathan Perigau (or Perigo), who was one of ROBERT STRAWBRIDGE's energetic local preachers. Gatch had a fair education for that day, and after his conversion came to feel that he ought to become a Methodist itinerant. He attended the first American Conference held (in PHILADELPHIA in 1773), and GEORGE RANKIN, who was there presiding, sent him to NEW JERSEY to test his powers. His later service on Kent Circuit, Del., is said to have been remarkable, and he established a sub-circuit in PENNSYLVANIA across the MARYLAND border.

Bishop Simpson in his *Cyclopaedia* says that Gatch was the means of adding hundreds, probably thousands, to the church. He did, however, suffer great opposition, and was the subject of severe persecution as the Methodists then during the American Revolution were greatly suspect. Traveling between Bladensburg and Baltimore, he was arrested by a mob, who severely abused him, covered him with tar, and applying to one of his naked eyeballs, produced severe pain, from which he never entirely recovered. After describing the scene, he says, "If I ever felt for the souls of men, I did for theirs; when I got to my appointment the Spirit of the Lord so overpowered me that I fell prostrate in prayer before Him

for my enemies. The Lord no doubt granted my request, for the man who put on the tar and several others of the party, were afterwards converted."

The very next morning another mob waylaid him on his way to another appointment, but by turning out of the road he avoided them. On another occasion he was seized by two stout men, and he says, "They caught hold of my arms and turned them in opposite directions with such violence that I thought my shoulders were dislocated, and it caused me the severest pain I ever felt. My shoulders were so bruised that they turned black, and it was a considerable time before I recovered the use of them."

Notwithstanding this opposition Gatch continued in his ministry for a number of years. He was, however, not in robust health, possibly because of the persecutions, and stayed in the traveling ministry only until 1778—which was of course late in the Revolutionary War. He then located in Buckingham County, Va., having married Elizabeth Smith of Powhatan County. He prospered as a planter, and continued as a local preacher. He got into the ordination controversy after the Revolution, as he proved to be the leader of the rebel preachers of VIRGINIA and NORTH CAROLINA in asking for the right to ordain each other, and to administer the ordinances before the CHRISTMAS CONFERENCE was held. Gatch was in the presbytery of four created at the meeting at Broken Back Church in Fluvanna County, Va., who were set up and empowered to ordain each other, and then to ordain as many of the preachers as wished to administer the Sacraments for the benefit of Methodists. Asbury got this whole plan nullified in a brief while.

Philip Gatch emancipated his slaves in 1780, and strongly insisted that this be done everywhere. After his location, he continued to travel as he could, and in 1798 went into the Northwest Territory of OHIO. He supplied the Miami Circuit in Ohio for eighteen months about the turn of the century, and seems to have spent the latter years of his life in Ohio. His life was written up by Judge (later Justice) JOHN McLEAN, one of the great jurists of that day, and an Ohio Methodist who went upon the Supreme Court of the United States in 1829. Philip Gatch died on Dec. 28, 1835. He is honored as one who helped lay the foundations of Methodism in the then West.

John McLean, *Sketch of Rev. Philip Gatch*. Cincinnati, Swormstedt and Poe, 1854.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

GATESVILLE, TEXAS, U.S.A. **First Church** was organized by Robert B. Wells early in November 1854. His wife, Mary, daughter of ORCENETH FISHER, who came as a pioneer Methodist preacher to TEXAS in 1839, organized the first Sunday school with twenty "scholars" enrolled. Here, the first sermon west of the Brazos River was preached by Robert Wells, who, although retired because of health, served the small group until a regular circuit preacher could be supplied. In a log cabin church Mrs. Wells taught the first school for the children of the community. When the membership of the church outgrew the small log cabin, services were held in the local court house, which was a rude structure built of "raw hide lumber." Several other temporary buildings were used until suitable land was obtained and a rock church-schoolhouse was erected in 1860. Civil war conditions prevented the immediate completion of this building, and for a time

a roof of brush had to be used. Sunday school and day school functioned normally, but church services were held once a month.

The church has been relocated or rebuilt four different times, beginning in 1854. At present plans are under way to build a larger and more modern church. The wife of a great-grandson of Wells has been the church secretary for eight years, and various descendants of Rev. and Mrs. Wells have at times served on the official board and worked loyally in the church, as also have many descendants of the charter members.

In 1954 the church celebrated its centenary with an elaborate program of thanksgiving.

M. Phelan, *Texas*. 1924.

R. B. Wells, "Diary," MS. Owned by Mrs. A. C. Schloeman of Gatesville, Texas.

MARY SUE BROWN

GATTINONI, CARLOS T. (1907-), Argentine bishop, pastor and author, was born in Junin, Province of Buenos Aires. He was eldest of ten children born to Bishop and Mrs. JUAN E. GATTINONI. He prepared for the ministry at the FACULTAD EVANGELICA DE TEOLOGIA in BUENOS AIRES and later did postgraduate study at Hartford Seminary Foundation, Hartford, Conn., U.S.A. He was married to Emmy Präg, and they have two daughters.

Beginning in 1930, he held a series of pastoral charges in URUGUAY and ARGENTINA. He was secretary of Christian education for his annual conference, 1940-44. For the years 1947-56, he was pastor of Central Methodist Church, MONTEVIDEO, Uruguay, and since 1957 he has been pastor of Central Church, Buenos Aires. In addition to his pastorates, he has been district superintendent on several occasions.

Gattinoni was a delegate to the 1952 GENERAL CONFERENCE. He attended the ecumenical conferences in Oxford and Edinburgh, 1937; the Consultation on Missionary Work in Africa in Katanga, 1960; the Buenos Aires Consultation on Latin America, 1962; the WORLD METHODIST CONFERENCES, 1961, and 1966; the World Methodist Conference on Family Life, BIRMINGHAM, England, 1966; and the Theological Conference, GOTHENBURG, Sweden, 1961, 1967.

At the Constituting Conference which created the Argentine Evangelical Methodist Church at Rosario, Argentina, in October, 1969, Carlos Gattinoni was elected bishop of that Church on the first ballot with the requisite two-thirds majority. He presides over the Argentine Conference and the Patagonia Provisional with headquarters in Buenos Aires.

Bishop Gattinoni is one of the vice-presidents of the WORLD METHODIST COUNCIL.

He is author of several books, among them: *El Hombre, un problema para si mismo* (Man, His Own Problem); *El poder que necesitamos* (The Power We Need); *En verdes prados* (In Green Pastures); and *El sentido de la felicidad* (The Sense of Happiness).

Who's Who in The Methodist Church, 1966.

EDWIN MAYNARD

GATTINONI, EDUARDO JOSE (1913-), editor and publisher in Latin America. Born in MONTEVIDEO, URUGUAY, he was one of the ten children of the Bishop and Mrs. JUAN E. GATTINONI. He studied at Colegio Ward

in BUENOS AIRES, ARGENTINA. He was married to Lotty Präg in 1938 and they have three children.

For a time he was director of Rosenbusch Institute in Buenos Aires. Then he became director of Editorial METHIOPRESS (the Methodist Publishing House in Buenos Aires). While continuing to direct the publishing enterprise, he serves also as attorney for the Methodist Church in Argentina; chairman of the board of directors of the Union Theological Seminary, in Buenos Aires (FACULTAD EVANGELICA DE TEOLOGIA); vice-chairman of the board of directors of Colegio Ward, and a trustee of Armadoro Naraniera.

Who's Who in The Methodist Church, 1966.

EDWIN H. MAYNARD



JUAN E. GATTINONI

GATTINONI, JUAN E. (1878-1970), a bishop of the Methodist Church in ARGENTINA, was born to a Roman Catholic family in ITALY on June 24, 1878. His parents brought him with them to Argentina when they established themselves in the interior of that country. There he went through the primary school. Later he worked in his father's carpenter shop. Then, in order to be of more help to his family, he tried his hand as a butcher boy, as blacksmith, as a tram conductor and later on as an office employee. He studied by night. When he was about fifteen years old, he went into a Methodist meeting and was converted to Christ as a living reality. He brought his brother to the church, and they both began to win their two sisters, then their mother and finally their father (who, however, never joined the church). His grandmother was so upset that she refused to talk to him again. He decided to work as a Bible colporteur, and did so for some time, but he talked too much and sold too little; so he returned to secular business. Some months later a pastor convinced him that he should train himself for the ministry. So he entered the Methodist Seminary, then in Mercedes, BUENOS AIRES, where he completed his theological studies. There he met Minnie E. Rayson, an English lady whose parents had brought her with them from England, when the father had come to work in what was then a British railway.

On finishing his seminary studies, Juan Gattinoni received his first appointment to the church in Mercedes (Uruguay). A year later he married Miss Rayson. Then,

after two short pastorates in Junin and Chacabuco, two neighboring towns in the province of Buenos Aires, he was assigned to the Central Church in MONTEVIDEO (Uruguay), 1911, where he remained for ten years, until he was transferred to the Central Church in Buenos Aires (Argentina), 1921. While pastor of this church, he was elected the first national bishop by the LATIN AMERICAN CENTRAL CONFERENCE of 1932. He retired in 1944 and continued to teach for several years at his alma mater, now Union Theological Seminary (FACULTAD EVANGELICA DE TEOLOGIA) in Buenos Aires. He was the father of a large family, most of whom are active in the work of the Methodist Church. His eldest son, CARLOS, after serving for a number of years as pastor in Buenos Aires, was himself elected a bishop when Argentina Methodism became an autonomous church. Another son, EDUARDO, is manager of METHIOPRESS, the Methodist Publishing House in Buenos Aires. Bishop Juan Gattinoni died on Jan. 7, 1970, in Buenos Aires. Bishop SANTE BARBIERI, who read his memoir to the COUNCIL OF BISHOPS, concluded by saying: "We thank you God for the life of such a man of Christ."

N. B. H.

GEBUZA, THOMAS (dates uncertain), was a native of Tongaland, sometimes called Maputaland, which lies on the South African coast to the east of the highlands of Zululand. He was converted while a laborer on the Transvaal gold mines and on his return began to travel on foot and preach among his people. His success was such that the nearest Wesleyan missionary was approached for assistance. Investigation revealed that there were sixteen churches (some seating two to three hundred people), seven exhorters or evangelists, and about four hundred persons meeting regularly in class. The work came under the control of the Rev. D. T. Fraser in 1904.

E. H. Hurcombe, *Pioneer Missionary Work Among the Natives in Zululand and Maputaland*. N.p., n.d. G. MEARS

GEDEN, ALFRED SHENNINGTON (1857-1936), British Methodist, was born at Didsbury, MANCHESTER, in 1857. He entered the Wesleyan ministry in 1881, and after serving as assistant tutor at Didsbury College, was appointed to INDIA, where he was principal of Royapettah College, Madras, from 1886 to 1889. Ill health forced a return home, where he became professor of Old Testament languages and literature at Richmond College, Surrey (see THEOLOGICAL COLLEGES), from 1891 to 1915. A notable scholar, he is best known for his collaboration with WILLIAM FIDDIAN MOULTON on the *Concordance of the Greek New Testament* (1897); but Geden also wrote books on comparative religion and *Outlines of an Introduction to the Hebrew Bible* (1909), as well as making several contributions to the *Encyclopaedia of Religion and Ethics*. He died at Harpenden, Hertfordshire, Aug. 3, 1936.

Minutes of the Methodist Conference, 1937.

H. MORLEY RATTENBURY

GEDNEY CASE. In England, dissenters' burials and dissenters' baptisms caused many minor and petty struggles between "church" and "chapel" in the nineteenth century. So long did legislative settlement tarry that August

tine Birrell was heard laboriously explaining to A. J. Balfour, the famous Conservative statesman, that a non-conformist was not "a person trying to thrust someone else's corpse into a churchyard that did not belong to him." The legal position in 1800 was that any baptized person dying within a parish could be buried in the parish churchyard, the religious ceremony at the graveside being conducted by the parish priest or another Anglican clergyman only. This at once raised the question of what constitutes a valid baptism, since the unbaptized could be refused burial.

In 1808-09 a test case was fought on this issue concerning John Wight Wickes, rector of Belton in Rutland, who had refused to bury the infant child of a man whom he considered the "deluded, infatuated and ignorant disciple of the lowest description of Methodists." Wickes was suspended for three months, legal opinion being that as long as a person had been baptized (by Anglican, Roman, or Dissenter), Canon 68 of the Church of England compelled the incumbent to inter any corpse brought into the churchyard.

A similar case was fought in 1840 and 1841. T. S. Escott, vicar of Gedney, not only refused to bury a child baptized by a Wesleyan minister but described the itinerant preachers as "beings who pretend to be ministers of the Gospel and really are ministers of hell and dissenting mountebanks." An appeal was made by the Wesleyans to the bishop of Lincoln (John Kaye); and the case was fought by the Connexional COMMITTEE OF PRIVILEGES in the Anglican Court of Arches, which ruled that baptism by Wesleyan Methodists was valid by Canon Law and Civil Law. Escott appealed to the Privy Council, then the final court of appeal from the ecclesiastical courts, and the council confirmed the judgment of the inferior court. The decision was important, in the sense that a decision against the Wesleyan Methodists would have created a quite impossible situation. Certainly, the favorable decision increased the church consciousness of the Wesleyans.

JOHN BOWMER

GEETING, GEORGE A. (1741-1812), German-born American itinerant preacher of the UNITED BRETHREN CHURCH, was born in Nieder-Schelden, Prussia, on Feb. 6, 1741. He was reared in the Reformed Church and received a moderate education. Early years were spent as a miner, but when eighteen years of age he migrated to the U. S. A., and settled in the community of Antietam, Maryland, where he made his home for the remainder of his life. In 1760 Geeting met and heard PHILIP WILLIAM OTTERBEIN and was converted into a faithful disciple. Being of Reformed background, Geeting applied to that church for ordination in 1786 and was formally ordained in 1788. His persuasion in the revivalistic movement and his attraction to Otterbein soon brought him into disfavor with the Reformed Synod. He was expelled from the Synod in 1804, after which he devoted his total energies to the Church of the United Brethren in Christ. He was one of the foremost pastors of the young church and was known as a splendid orator. FRANCIS ASBURY knew him well and highly praised him.

Geeting's last sermon was delivered in Otterbein's pulpit in BALTIMORE, Md. Taken ill, he decided to return home, but died in his seventy-second year before reaching

his home on June 28, 1812, and was buried in the Mt. Hebron Cemetery near Keedysville, Md.

A. W. Drury, *History of the U.B.* 1924.

Eberly, Albright and Brane, *History of the U.B.* 1911.

C. DAVID WRIGHT

GEETING MEETING HOUSE. (See KEEDYSVILLE, MARYLAND.)

GEIGER, LEROY (1891-1957), American E.U.B. minister, was born in 1891 near Milford, Ind. He taught school a few years following graduation from Hanover College, then he enrolled in the EVANGELICAL THEOLOGICAL SEMINARY, Naperville, Ill. After obtaining the B.D. degree from that school he took graduate work at GARRETT BIBLICAL INSTITUTE, Evanston, Ill. Leroy Geiger was licensed in 1922 by the Indiana Conference of The Evangelical Church; received DEACON'S orders in 1924 and was ordained ELDER in 1926 by the same conference.

In 1934, Geiger was married to Violet Rush in Evansville, Ind. He served the following pastorates in Indiana: Pershing, South Bend, Ewing Avenue; Evansville, First; Porter; Fort Wayne, Crescent; and Elkhart, First. In 1948, he was elected superintendent by the former Indiana Conference of The Evangelical Church and at the time of his death was superintendent of the West District of Indiana Conference North. He was trustee of the annual conference, Haven Hubbard Home, Indiana Central College, and Evangelical Theological Seminary and a member of the General Council of Administration at the time of his death.

Geiger was seriously injured in an automobile accident near Walkerton, Ind., and died June 18, 1957. He was buried at Leesburg, Ind.

HARRY O. HUFFMAN

GEIGERTOWN, PENNSYLVANIA, U.S.A. St. Paul's Church is the successor church to Old Forrest Church, one of the first buildings maintained by the Methodists of PENNSYLVANIA outside of PHILADELPHIA. Erected in 1773, at what later became Geigertown on Route 82 between Birdsboro and Elverson, it was a plain stone building one story high, named Old Forrest because of its location. Trees for the building were secured from the immediate forest and sandstone from the nearby hills. A stone wall built in 1818 by Paul Geiger and David Hoffman enclosed a small burial ground. The church was built for a William Demour on the land of Mounce Jones. Demour, who was an adherent to the New Light Doctrine, later became a Methodist and persuaded his followers to deed the building to JOHN WESLEY.

The church was on a high hill and helped the early settlers in the nearby town of Geigers Mills (changed to Geigertown in 1929) to keep a sharp lookout for unfriendly Indians. In the grave yard, some soldiers from the Revolutionary War as well as every American War since then have been buried.

FRANCIS ASBURY visited Old Forrest on July 25, 1799, and noted in his *Journal*, "Visited 'Old Forrest' to-day and found the people there much engaged in religion." The present structure was built in 1858 within fifty feet of the original building which was taken down, although the cornerstone was preserved and used in the new edifice. The building has been modernized and refurbished several times since 1858.

A Sunday school was organized as early as 1832, but extant records date back only as far as 1850.

FREDERICK E. MASER

GENERAL ASSISTANT, the name given by JOHN WESLEY to his chief assistant as superintendent of American Methodist preachers before the organization of the Methodist Episcopal Church in 1784. (See ASSISTANT.)

GENERAL BOARD OF LAY ACTIVITIES. (See LAY MOVEMENT IN AMERICAN METHODISM.)

GENERAL CONFERENCE is the supreme governing body of The United Methodist Church, U.S.A., and an assembly whose quadrennial sessions dominate and direct in every way the life and activities of the Church. It meets in the month of April or May once each four years, but can fix for itself an adjourned session when it so decides.

It is composed of ministers and laymen in equal numbers, all of whom are elected by the respective Annual Conferences or provisional Annual Conferences of the Church on an equitable ratio of representation. This, before 1968, was based upon the total ministerial membership in each Annual Conference. Since 1968, the number of church members in each Annual Conference as well as the ministerial membership provide a formula for determining this. (*Discipline*, 1968, paragraph 14.) Each Annual Conference—no matter how small—is entitled to have at least one ministerial and one lay delegate in the General Conference.

The ministerial—"clerical"—delegates of each Annual Conference are elected by the clerical members of that Conference, and by them alone; and the lay delegates are elected by the lay members of each Annual Conference, and by them alone. An equal number of laymen are elected to match the number of ministers allowed under the formula of representation outlined above. At present, one ministerial delegate is allowed for every 140 ministerial members in full connection; and one ministerial delegate for the first 44,000 resident church members and one for every additional 44,000 church members or major fraction thereof in any Conference. "An equal number of laymen" are to be elected to match the clerical delegates.

The General Conference usually fixes its place of meeting through a committee. A bishop presides at each of its official sessions, the said presiding bishop being selected for each session by a committee which has full power to make such selection, without being directed by either the bishops or the General Conference. An exception is that the opening session of each General Conference is called to order and presided over by a bishop whom the bishops themselves select—usually the then president of the COUNCIL OF BISHOPS.

When the General Conference is in session, it requires the presence of a majority of the whole number of delegates to constitute a quorum; but a smaller number may take a recess or adjourn from day to day in order to secure a quorum, and/or at the final session may approve the *Journal* and order the record of the roll call and adjourn *sine die*. The General Conference of 1970 is the only one during recent times which has adjourned for lack of a quorum.

The ministerial and lay members deliberate in one body and vote as one body, but a separate vote (vote by orders) may be taken on any question when requested

by one third of either order of delegates present and voting. When a "vote by orders" is called for, it requires the concurrence of a majority of both orders to adopt the proposed measure.

The General Conference is bound by the limitations of the Constitution of the Church, which specifies that it shall have control of "all connective matters" and outlines in fifteen specific items what these connective matters are. Item No. 15 declares that it "shall enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church." This is a sweeping empowerment.

History. The General Conference of the M. E. Church, as it was in the beginning, came about during its formative years, as an outgrowth of the annual meetings of such ministers as could come together, and stemmed from the great growth of the newly organized Church after the CHRISTMAS CONFERENCE of 1784. The Christmas Conference itself is not usually referred to as a "general conference," though it was composed of all the traveling preachers who could then be called together, and assumed full authority for organizing and creating a new church—namely, the Methodist Episcopal Church in America. Subsequently there were other meetings called of all preachers who could attend, especially one in 1787, which JOHN WESLEY asked THOMAS COKE to call, and to "have the brethren elect RICHARD WHATCOAT a bishop." Wesley himself never intended to found an American General Conference, and when one was founded, he apparently was not aware of its completely independent spirit. The 1787 Conference refused to elect Whatcoat a bishop and rescinded the statement made in the minutes of the Christmas Conference that "during the life of the Rev. Mr. Wesley, we acknowledge ourselves his sons in the gospel, ready in matters belonging to church government to obey his commands." This action, commonly known as "leaving Wesley's name off the Minutes," was quite a blow to the aged Wesley. The sovereignty, however, had by this time come to reside in the ministerial members of the Methodist connection in the American States.

Bishop ASBURY was not greatly in favor of establishing a regular General Conference since it would call together all the preachers, entail much time and expense, take them from their work, and he was not sure what they might do. As a substitute, and in order to direct the church as he thought advantageously, Asbury arranged an ill-fated scheme known as THE COUNCIL, which lasted only a year or two. Others, Coke included, felt that a formal general conference should be established to meet at regular intervals. The first one of these was held in 1792—at least Asbury himself calls this "the first General Conference"; and such a Conference has been held in American Methodism every four years since that date.

The growth and development of the General Conference may be outlined through three successive periods. The first was from 1792 to 1808, at which time a delegated General Conference came into being. The second period was from 1808 to 1940, during which time there was a division of the Church in 1828-30 when the M. P. Church organized; and in 1844 when the M. E. Church, South, organized. But delegated General Conferences were held in these separate bodies, and these General Conferences had separate power except for the few powers forbidden to them. The third period began in 1939-40, when under the PLAN OF UNION and Constitution of The Methodist Church, General Conference powers

became slightly circumscribed in comparison with the powers it had held up to that time.

The First Period: From 1792 to 1808, all preachers in full connection who could come to the seat of the General Conference, were allowed to vote, and did vote, with their majority actions completely final in every way regarding anything and everything having to do with the M. E. Church. They had full power to change any ARTICLE OF RELIGION, or alter any plan or pattern of their government, including episcopacy or itinerancy, had they so chosen. Indeed, numerous efforts were made in each early General Conference to alter the plan of supervision which Asbury was carrying out, but none of these succeeded. It became manifest, however, that with the Church growing more and more, it would be increasingly difficult if not impossible to gather together into one place all the ministers, and it was noted that those who lived near wherever the General Conference was held could come in large numbers and thus exercise the full sovereignty for the whole Church. The plan of a delegated General Conference therefore was advanced and, after much debate, adopted in 1808 in a momentous action which has had enormous influence on all subsequent events.

The Second Period: By this time Annual Conferences in clearly defined geographic regions had come to be definite entities in their own right. There was a NEW YORK CONFERENCE, a VIRGINIA CONFERENCE, a BALTIMORE CONFERENCE—seven or eight such Conferences by 1808. In that year it was decided that there should be a delegated General Conference whose members should be elected by the separate Annual Conferences on a numerically proportional basis; and that this General Conference should have full power to exercise the total sovereignty over the entire Church in every respect except in six specific instances forbidden to it by what came to be called the RESTRICTIVE RULES. These Restrictive Rules in 1808 were as follows:

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

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

3. They shall not change or alter any part or rule of our government, so as to do away episcopacy, or destroy the plan of our itinerant general superintendency.

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

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

6. They shall not appropriate the produce of the Book Concern, nor of the Chartered Fund, to any purpose other than for the benefit of the traveling, supernumerary, superannuated, and worn-out preachers, their wives, widows, and children. *Provided*, nevertheless, that upon the joint recommendation of all the Annual Conferences, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions.

Such were the Restrictive Rules in 1808. One or two

were altered in minor particulars through the years. The second Rule, that regarding the proportion of representation, became especially worrisome as the great growth of the Church forced a change from one representative for every five, to be one for fourteen; and then to a larger and larger number. As each enlargement for such representation entailed a constitutional vote, it was at length decided, when the PLAN OF UNION was adopted, to do away with Rule Two altogether and simply allow the General Conference itself to fix whatever proportion of representation should seem desirable. At the time of Church Union in 1940, it was made one clerical delegate for every seventy—and “an equal number of laymen.”

The Restrictive Rules, however, as they were constitutionally modified in minor particulars during the entire period from 1808 to 1940, represented the only brake upon the actions of the well-nigh all-powerful General Conference.

During this second period of General Conference life, there came to a test in 1844 of the power of the General Conference to depose a bishop, namely Bishop JAMES O. ANDREW, who was a slave owner. The southern delegates took the position that the third Restrictive Rule forbade a General Conference to depose a bishop, as episcopacy was a coordinate part of church government, and the “plan of itinerant general superintendency” was put by Rule Three beyond the reach of a General Conference. The northern delegates took the position that it did not alter the plan of itinerant general superintendency to take out one bishop or put another in, and that the General Conference had the power to depose a bishop if it so desired. The southern contention was that episcopacy was coordinate with the General Conference itself and “once a bishop always a bishop.”

The difficulty lay in the fact that the General Conference, while restrained by the third Restrictive Rule, was itself the judge as to when and how this rule—or any rule—might apply. The body itself was able to say what was constitutional and what was not, and that by a simple majority vote. In time the General Conference of the M. E. Church created a highly respected Committee on Judiciary of its own members, and this committee would then pass upon matters asserted to be constitutional or unconstitutional, and present its report to the General Conference for final determination. It is noteworthy that while the General Conference might have refused to adopt the report of its Committee on Judiciary, the ability and judicial preeminence of the men who usually composed this committee were such that the General Conference scarcely ever reversed any constitutional decision of this its own Committee.

In the M. E. Church, South, the dangerous power of the General Conference to act as the judge of the constitutionality of its own actions—as the M. E. majority had done in 1844—was curtailed and taken away by a constitutional move granting to the COLLEGE OF BISHOPS of the M. E. Church, South, the right to declare any act of the General Conference unconstitutional when they so deemed it to be. The bishops were thus a final court in determining constitutionality.

Neither one of the above plans was considered safe and satisfactory and when the two Episcopal Methodisms agreed to unite, a JUDICIAL COUNCIL was set up and adopted as part of the Plan of Union. Since 1940, therefore, the General Conference of The Methodist Church (now The United Methodist Church) must have its acts

passed upon by a Judicial Council. This is a constitutional entity in its own right, and sits in judgment upon any act of the General Conference considered to contravene one of the Restrictive Rules.

The third or present period of General Conference existence began with the adoption of the Plan of Union at the UNITING CONFERENCE of 1939 when the two episcopal Methodisms and the M. P. Church united. The Plan of Union as a whole did take from the General Conference something of its former overwhelming power. This was done in part by the creation of the Judicial Council, which is able to check by declaring null and void any act of the General Conference which it decides to be unconstitutional. Also the power of the Judicial Council to utter declaratory decisions concerning situations which have not yet arisen likewise gives a certain legislative power to the Judicial Council, and in effect takes something of legislation out of the hands of the General Conference. Furthermore, the adoption of the Jurisdictional system in 1939 placed the election of bishops in the JURISDICTIONAL CONFERENCES rather than in the General Conference; and allowed boards and executive agencies to elect their own particular officers, which also robs the General Conference of much of its former great electoral powers. It does, however, have the right and duty now to elect the members of the Judicial Council.

The General Conference in The United Methodist Church is declared to be in full command of all those things which are deemed "connectional," but the Jurisdictional Conferences, and the Annual Conferences, are assumed to have reserved rights which are not as far reaching as connectional matters are. Indeed, the Annual Conference in The Methodist Church was held to be "the basic body in the Church and had reserved to it all rights which had not been given to the General Conference"—a sweeping reservation of power. The Constitution of The United Methodist Church likewise calls Annual Conferences "the fundamental bodies of the Church" (*Discipline* 1968, paragraph 10). All of this indicates a transition from that earlier day when the General Conference was not told what it *could* do, but told only what it could *not* do. From 1808 to 1940 it had full power to do everything not forbidden to it; today it may do only those things which have been entrusted to it by constitutional warrant, though these indeed are far reaching and of great import. However, even with these curtailments of its former enormous power, the General Conference remains the sovereign body for the worldwide United Methodist Church.

Practical Operation. The General Conference requires great preparation for its quadrennial meetings, not only in the election of delegates by all the Conferences of the whole Church, but in finding a proper auditorium where its sessions may be held, and in providing all the necessary housing facilities for the coming together of a great body. In its actual sessions, it works through a system of committees, each of which is expected to look after all matters of legislation and enactments having to do with the special interests of the Church. For instance, there is a Committee on Missions, one on Education, one of Publishing Interests, and so forth. To these huge committees there come in from all over the Methodist world suggestions for legislation or for proposed action, and these suggestions (formerly called "memorials" but in the recent *Discipline* called "petitions") may be advanced in writing, properly worded, by any Methodist in good standing any-

where. Such petitions are given to the respective committees, and the committees, sometimes through subcommittees, work through the multitudinous suggestions and bring back to the General Conference itself their recommendations of concurrence or nonconcurrence, for or against, the memorials or petitions assigned them.

General Conference committees by present rules have no right to inaugurate any legislation on their own account, though they may, upon the basis of memorials which have to do with a common theme, correlate such proposals in due form for desired action.

The General Conference adopts a set of rules for its own procedure and these rules must be rigidly enforced by each presiding officer. As a large deliberative body it must follow approved parliamentary practice, and its adopted rules are largely in parallel with those of the Congress and other responsible legislative bodies. Annual Conferences quite often adopt for their own rules of procedure, "the rules of the last General Conference insofar as they apply."

In its sessions, the General Conference is free to adopt any legislative move, or to repeal or modify any disciplinary provision formerly adopted, with no regard whatever to the *Discipline* as it has been written up to that point—except of course that it may not contravene the constitutional provisions of the *Discipline*. It is bound only by (1) its own rules of order, which it may modify under procedures outlined by those very rules; and (2) by the constitution of The United Methodist Church. It may reverse its presiding officer upon a matter of parliamentary procedure if it feels that he has ruled incorrectly. The Conference itself will have its legislation declared invalid by the Judicial Council if it enacts a measure which the Judicial Council considers unconstitutional, the Judicial Council being present at all sessions of the General Conference.

It is a truism that "one General Conference cannot bind another," though it may *request* future General Conferences to carry through certain procedures which it feels to be wise. An exception to the rule that one Conference may not bind another, is where it is clear that a trust has been established in the nature of a contract which other interests take at face value, or a promise to a third party is made by an action of the Conference, which said party takes in good faith. In such instances a succeeding General Conference will feel bound by the trust or promise which has been created by a preceding session. Otherwise a General Conference may reverse completely the statutory enactments of its previous session.

Beside legislating and revising the *Discipline*, each General Conference adopts a general budget for the Church, and establishes ways and means of putting into effect the whole program of the Church for the ensuing four years. It creates boards and agencies for the carrying forward of the work of the Church, such as the BOARD OF MISSIONS, or the BOARD OF EDUCATION. The list of General Agencies is a large one, and all are responsible to the Conference itself, and through it, to the Church for the way in which its work is done.

Delegates whose certificates of election are carefully checked, come from the ends of the earth, representing Annual Conferences at home and abroad, and sit in this vast body at its quadrennial sessions. "What it [the General Conference] has lost in relation to its past supremacy in the three uniting churches, it has gained by becoming dominant over their combined might; and, although shorn

of some of its former strength by the Plan of Union, the General Conference of The [United] Methodist Church is today, as it always has been, the most powerful organization in that church, and one of the most potent ecclesiastical organizations of the whole world."

Discipline, successive issues.

N. B. Harmon, *Organization*. 1962.

Journals of successive General Conferences.

H. N. M'Feyre, *Manual of the Discipline*. 1920.

T. B. Neely, *Governing Conference*. 1892.

J. J. Tigert, *Constitutional History*. 1894. N. B. H.

(Editor's Note: The following are brief extracts from the accounts of succeeding General Conferences. The accounts until 1872 are taken from David Sherman's *History of the Discipline of the Methodist Episcopal Church*, and represent an abridgment and revision of his abridgment. Accounts for those following 1872 are from the officially published *Journals* and in later years the respective *Daily Advocates*. Accounts for 1876-1936 were done by Gordon Pratt Baker. Those of the M. E. Church, South, 1846-1936, were prepared by Ronald L. Grimes, J. Marvin Rast, and the Editor. Those of the M. P. Church were done by the Editor. The accounts for the E.U.B. General Conferences and its antecedents were prepared by Bruce Souders.)

GENERAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, 1792-1936

1792. The first regular General Conference met in BALTIMORE, MD., NOV. 1, 1792, BISHOPS COKE and ASBURY presiding. The leading topics were the establishment of the General Conference as a mode of unifying the Church, and the impending schism of JAMES O'KELLY.

The work was spreading, so that it was no longer possible for the preachers to meet together every year, and they naturally wished to devise some means to secure the future unity of the movement. To obviate the difficulty and avoid calling all the preachers together repeatedly, a COUNCIL, composed of the presiding elders and the bishops, was devised and introduced; but the concentration of such vast power in so few hands aroused suspicions, and elicited criticisms so severe that the plan fell dead at birth.

The only other eligible plan seemed to be to call the whole body of traveling preachers together at stated intervals to consider and settle the business of the Connection. This was the first question of the hour. To settle it a large part of the traveling preachers had convened, and they united in adopting a plan for a General Conference, to be held quadrennially, and to be composed of all the traveling preachers.

James O'Kelly desired the power to be retained in local bodies. In his view the bishops should possess less power, their appointments being subject to revision by the Conference. These correlated questions were hotly debated for a week, but the Conference decided that the only method of maintaining a consolidated Church with an itinerant ministry was the creation of a central body and the election of Superintendents with extensive powers, duly checked by the General Conference. O'Kelly left the Conference, and very soon seceded from the church.

The Rules of the Conference required a two-thirds vote to form new regulations for the Church, though a majority sufficed to change the old ones.

The Bishop was now to be elected by, and to be amenable to, the General Conference.

The elders now took the name of presiding elders, to be appointed by the bishops, with defined duties, and dependent on the people for support, the tenure of office being restricted to four years. This restriction was suggested by the troubles with O'Kelly, who had remained in the same section ever since the Church had been organized, and who was thus able to use his influence to distract the Church. This restriction, introduced at an earlier day, might have prevented the separation of this year.

The section on traveling elders was introduced, and their duties defined, while that on deacons received the epithet "traveling." The Lord's Supper, it was allowed in the Ritual, could be received "standing or sitting"; a section on Public Worship was introduced; and the people were urged not to employ "fugue tunes"; and the names of those received or excluded were to be read every quarter in class; the term "unawakened" was defined to be one not eligible to membership.

The Ritual was now incorporated in the *Discipline* with some slight changes, and the allowance for a preacher's salary was made sixty-four dollars. The number of members, 65,980; preachers, 266.

1796. The second General Conference assembled in Baltimore, Oct. 20, 1796 with 120 members. Bishops Coke and Asbury presided. Number of members, 56,664, a decrease of 9,316; preachers 313, an increase of 47. This decrease was the result of the O'Kelly troubles. The minutes of this Conference were printed separately, and sometimes bound with the *Discipline* of 1792.

The *Discipline* was slightly revised.

Instead of what were called District Conferences, organized four years before, and found to be too restricted for the free circulation of the preachers, several of these Districts were combined to form a yearly Conference, and the bounds were fixed. The Annual Conferences thus named were six: NEW ENGLAND, PHILADELPHIA, BALTIMORE, VIRGINIA, SOUTH CAROLINA, and the WESTERN. Those in full connection and those to be received were to attend Conference.

A traveling deacon was made eligible to the office of an elder after two years; the Preacher in Charge was required to execute "our rules against all frauds"; had to be recommended for their license by the "society" (local church) and Quarterly Conference. Marriage with those of other Churches was not forbidden. To relieve "the distressed Preachers" the Chartered Fund was devised; and a form of deed to secure our Church property. The Book Establishment was to be supervised by a committee of the Philadelphia Conference; books were to be sold by the preachers on commission; Agents to print by the advice of the bishop and Philadelphia Conference. The section on slavery was restored, and ample notes on all parts of the *Discipline* were appended by Coke and Asbury.

The Rule on Slavery had been suspended since 1785.

1800. Yellow fever in Baltimore occasioned the change of time of the Conference of 1800 to the spring, when the epidemic was less dangerous. Bishops Coke and Asbury presided.

Members of the Church, 64,894; preachers, 287; an increase of 3,543 members, and of 15 preachers.

As Bishop Coke spent most of his time in England, and the health of Asbury was greatly impaired, the

episcopacy was strengthened by the election of RICHARD WHATCOAT. JESSE LEE thought they "had never had so good a Conference"; Whatcoat estimates 200 conversions during the session.

Leading topics: Slavery, ministerial support, and changes in the *Discipline*.

Revision of the Discipline. The *Discipline* was read by Coke section by section, and changes made in order. A preacher could now be a member of the General Conference only after having "traveled four years."

The Annual Conference was required to elect a secretary who should send his record to the General Conference; to take collections for contingent expenses, and to make up the allowance of the preachers; to pay its proportionable part of the salary of the Bishops.

The Preacher in Charge was to transmit to the Annual Conference a record of deaths, and to expel those convicted of non-payment of debt. The definition of "unawakened" was omitted; "accused" instead of "suspected" persons might be tried; and the duties of preachers to the Book Room were defined. The meager compensation of the preachers caused many to leave the traveling ministry.

Preachers who held slaves were required to emancipate, and the Conferences to petition the Legislatures for emancipation. There were now seven Conferences. NEW YORK was added.

The Conference refused to sanction a delegated General Conference; or a council to aid the bishop in making the appointments; or the ordination of local elders; or the election of presiding elders; or the exclusion of slaveholders.

1804. General Conference met in Baltimore, May 7-23, the three bishops being present. John Wilson was chosen secretary, and a list of the members, amounting to 112, is for the first time given. "Five are 'excepted,' as not entitled to vote, not having traveled four years."

The addresses of the British and Irish Conferences were read and replies prepared. At the request of the Wesleyans, Thomas Coke was allowed to return to Europe, subject to recall by three Conferences, and to return by the next General Conference.

Slavery and the Book Room were the chief topics of debate.

The *Discipline* was revised item by item as read by Coke. The form was considerably changed by distributing the matter into two parts.

In the twenty-third Article, at the instance of EZEKIEL COOPER, "the Constitution" is substituted for the "Articles of Confederation," and the States are declared to be "a sovereign and independent nation." JOHN WESLEY had sent over the twenty-four ARTICLES OF RELIGION in 1784, when the newly freed colonies were acting under Articles of Confederation. This was now 1804 and there was a United States which Cooper wanted written in place of Articles of Confederation. The probation of a preacher was to date from "the time he was received on trial in an Annual Conference." The boundaries were slightly modified.

The presiding elder was authorized to call a Quarterly Conference, composed of official members, "and none else"; forbidden to employ a preacher rejected by the Conference; and required to have a record of the Quarterly Conference kept.

The section on the Trial of a Bishop was so modified that complaints must be in writing. In making appoint-

ments he might allow a preacher to remain but two years, except "Presiding Elders, the General Book Stewards, the supernumerary, superannuated, and worn-out Preachers."

The Rules of a Preacher were so changed as to require him to conduct himself "prudently and cautiously with women"; marriage with the unawakened was to be "discouraged" instead of "put a stop to," and those who violate the rules are "to be put back on trial" in place of being "expelled." The section on Slavery was retouched. The slaveholder was still urged to emancipate, but a failure to do so would not exclude him.

The Book Business was removed to New York, and Ezekiel Cooper and Daniel Wilson elected Agents. The New York instead of the Philadelphia Conference was authorized to fill vacancies in the Trustee Board of the Chartered Fund. The preachers were forbidden to publish any book without submitting the manuscripts to their Conferences, and the paragraph requiring them to give an account of marriage fees was omitted.

The salary of the Book Steward was to be \$600, and that of the preachers was not to be made up if they had other resources. The children whose mothers were deceased were to receive pay for board. The clause requiring the preachers to pay two dollars on admission to the Conference was omitted.

At this Conference strenuous efforts were made, but in vain, to locate the Book Room at Baltimore; to allow Local Preachers to be ordained Elders; to abolish the Presiding Eldership and, on the failure of this measure, to make it elective.

1808. The Conference met at Baltimore, May 6-26, with 129 members. Asbury presided. Bishop Whatcoat had died, and Coke was in Europe, where he desired to remain. The Conference complied with his request, allowing his name to stand on the Minutes, with a note stating that he resided in Europe. WILLIAM M'KENDREE was elected to the episcopal office.

The leading questions related to the Book Concern, the Constitution of the General Conference, and Slavery. On a memorial from the New York Conference, seconded by New England, the Western and South Carolina Conferences, the General Conference became a delegated body with limited powers, as provided in the new chapter on that subject.

The chapter on the Circulation of Books underwent some changes. Daniel Wilson was elected Agent, with a salary of \$750, his name to be placed in the Minutes, and not in the *Discipline* as heretofore. In sending books to presiding elders the Agents were to pay freight. Book Agents could hold office but eight years. The new Hymn Book prepared by DANIEL HITT was adopted.

The subject of Slavery excited much interest. All relating to the buying and selling of slaves was omitted, and the Annual Conferences were allowed to make their own regulations on the subject. The section on Slavery was ordered to be stricken from the *Disciplines* printed for the South.

The term "allowance" was ordered to be substituted for salary in the *Discipline*; the Conferences were permitted to adopt methods to raise the allowances of the preachers, but in case they fail to do so the Church was not to be held responsible. The efforts to elect presiding elders; to farm the book business; and to omit all relating to slavery, failed.

Deacons were to be ordained on the recommendation

of the Conference instead of the elders; the form of the question on admitting strangers to class, changed; lawsuits allowed when the case "requires or justifies it"; an appeal denied to those who absent themselves from the trial after due notice, and the consultation of the pastor with the stewards in cases of dispute between members was dispensed with.

1812. The first delegated General Conference met at New York, May 1-22, and was composed of ninety members. Asbury and M'Kendree presided, and Daniel Hitt was secretary. The Episcopal Address was read by M'Kendree and filed, and subsequently referred to a select committee.

There were nine Conferences; the bounds were considerably modified; three new ones added, namely, the OHIO, TENNESSEE, and GENESÉE, and one, the Western, omitted. The bishops were allowed to organize another in the Mississippi Valley, but not to take territory from other Conferences without their consent. The Conferences were authorized to raise a fund for the support of the superannuated and supernumerary preachers.

The Conference authorized the election of two Book Agents, Daniel Hitt and THOMAS WARE were chosen. The Doctrinal Tracts were ordered to be omitted from the *Discipline* and published in a separate volume. An address was issued to the Church. A clause excluding members for giving treats was ordered, but not inserted in the *Discipline*. The effort to call for the election of presiding elders again failed, as did the motion to establish a Book Room in the West.

The Changes in *Discipline* were few. Local deacons were allowed, after holding a license four years, to be ordained elders.

The stewards, who had hitherto been appointed by the preacher, were to be nominated by him and chosen by the Quarterly Conference.

1816. Assembled in Baltimore, May 1-24, with 106 members. Bishop M'Kendree presided, and Louis R. Fechtig was chosen Secretary. Asbury had died, and his remains were, by order of the Conference, transferred for reinterment to Baltimore, and a funeral service held by the Conference.

The chief questions that agitated the Conference related to Slavery, the Local Preachers, and the Episcopacy.

The Episcopacy was strengthened by the election of ENOCH GEORGE and ROBERT R. ROBERTS. The bishops were ordered "to point out a course of study" for the younger preachers preparatory to orders. Their salaries were to be estimated by the Book Agents and Book Committee at New York, and they were allowed in the interval of General Conference to form new Conferences.

The Stewards were made amenable to the Quarterly Conference.

Salary. The inadequacy of ministerial support had greatly interfered with the work by obliging some of the most efficient men to locate, while others were embarrassed with debt or want. To remedy the evil the Conference urged the Societies to secure parsonages; raised the allowance from \$80 to \$100, and ordered the appointment of Estimating Committees and meetings of District Stewards. The clause in the *Discipline* requiring that "surplus" be reported to Conference was omitted.

Local Preachers. The questions relating to local preachers were thoroughly canvassed, and the section on that subject revised. On removal to another charge a local preacher was to procure a certificate from the presiding

elder or the preacher. He was forbidden to manufacture or retail spirituous liquors, and an allowance to the local preacher could be made only when appointed by the presiding elder.

The section on Preachers in Charge was so changed as to take from him the power to license and renew the license of a local preacher, and to give him the sole power to license exhorters.

The Book Interest was fully considered. The Agents and Editors were to be preachers, and, by virtue of their appointments, members of the New York Conference, to which they were amenable for official conduct. Expenses of delegates were \$1,419.75; collections, \$731.39; the deficiency ordered to be paid by the Book Room.

Slavery. The paragraph giving to Conferences the right to regulate the subject was omitted, and slaveholders were made ineligible to office where the laws of the State will allow "emancipation, and permit the liberated slave to enjoy freedom."

The Conferences were now eleven. The MISSOURI and MISSISSIPPI were new, the others slightly modified. The term "Connection" was in all places in the *Discipline* substituted by "Church," "community," or "itinerancy," as the case might require.

An effort was made to elect the presiding elders by giving the bishops the right to nominate; to give the veto power in a Quarterly Conference on license to the presiding elder; to obtain for local preachers representation in the General Conference; a right to stipulate for salary, and govern in the local church; and to relinquish our hold on Canada. These movements all failed.

The next General Conference was to be composed of one member of every "seven," instead of "five," members of the Annual Conferences.

1820. Met at Baltimore, May 1-27, Bishops M'Kendree, George, and Roberts presiding. ALEXANDER M'CAINE and Thomas Mason, Secretaries.

The Election of Presiding Elders and the Status of the Local Preachers were the leading questions.

The Bishops were mildly censured for allowing presiding elders to retain preachers more than two years in the same charge. They were associated with the Book Agents and Editors to issue the *Discipline*. JOSHUA SOULE was elected to the episcopal office, but refused to be ordained because they had voted to elect presiding elders. The Episcopal Address refers to the episcopacy, local preachers, training of children, slaves, missions, and spirituous liquors, with notices of churches and conference boundaries.

The local preachers, hitherto excluded, were now admitted as spectators of the General Conference, and provisions were made for a District Conference.

The Conferences now numbered twelve, KENTUCKY being new. Canada was retained, and a note appended to the Twenty-third Article of Religion defining views of civil authority. The Conference encouraged education, and recommended the establishment of an academy in each conference, the first utterance of the General Conference on the subject since the burning of COKEBURY. The Conferences were urged to petition the General Conference to give the veto power to the bishops in case of unconstitutional action.

Preachers in Charge were "to renew tickets to regulate the Bands"; the number of stewards to be seven instead of five.

JOHN EMORY was elected a delegate to the Wesleyan

Conference to renew the fraternal relations suspended since the departure of Thomas Coke. He was cordially received, and the sentiments of the American Conferences reciprocated.

The Missionary Society, just organized, was adopted, and the Constitution revised.

The Publishing House was still in debt, but authorized to build; a new Hymn Book was authorized, and the House to be incorporated. The book list was enlarged, as the Agents were now allowed to issue any new work by vote of the Book Committee. NATHAN BANGS and Thomas Mason were chosen Agents for New York, and MARTIN RUTER for Cincinnati.

The Conference ordered the election of presiding elders, and then at a later date suspended the rule in deference to Joshua Soule. The bishop was to nominate three times the number needed, and from these the Conference was to select, and those chosen were to have a voice in the Cabinet. The Conference refused to allow the location of a preacher without his consent.

1824. Met at Baltimore, May 1-28, Bishops M'Kendree, George, and Roberts presiding; John Emory, Secretary. Members, 125. Richard Reece and John Hannah came as fraternal delegates from England.

The Episcopal Address notices the dearth of revivals, the poor health of the bishops, the boundaries of conferences, the Book Room, and the District Conferences. The causes of missions and education were warmly commended.

The Committee on Itinerancy noticed the neglect of class, inadequate salaries, and want of uniformity in public worship.

Slavery. Those holding slaves were urged to teach them to read the Bible; to allow colored preachers the privileges of the Quarterly Conferences, and the Annual Conferences allowed to employ them to travel.

The Publishing House. The Agents were not allowed to issue books on their own account; were to reduce the debt, which was \$48,000. Expenses of delegates, \$4,816-50; deficiency \$2,408, which was ordered to be paid by the Book Agents despite the vote of four years ago. Agents were Nathan Bangs and John Emory at New York; Martin Ruter in the West.

Changes of Discipline. The instruction of the young was commended, and the preachers required to instruct the children; Sunday schools to be formed, and the Catechism to be employed.

The conferences had increased to seventeen in place of twelve, HOLSTON, MAINE, MEMPHIS, ILLINOIS, and PITTSBURGH being new. The bounds of others modified.

The Conference refused to sit with open doors; to grant lay delegation, though it issued an address to the people containing arguments against it; to relinquish Canada; and to endorse colonization.

Joshua Soule and ELIJAH HEDDING were elected to the episcopal office, and the suspension of the vote in regard to electing presiding elders was continued.

1828. Met at Pittsburgh, May 1-24, Bishops M'Kendree, George, Roberts, Soule, and Hedding presiding. Members, 160. Martin Ruter, Secretary. Members of the Church, 381,997; ministers, 1,576.

The leading topic was Lay Delegation.

The Episcopal Address alludes to extensive revivals, missions and Sunday schools, the right to appeal, and the failure to send a delegate to England four years before.

Appeals. Joshua Randall, of New England, expelled

for false doctrine, conference decision was affirmed; William Houston, of Baltimore, reversed; D. B. Dorsey, of Baltimore, expelled for agitating on the lay question, decision affirmed; Joseph Crawford, of New York, expelled, affirmed; and that of William Cunningham was not admitted.

The Canada Conference was relinquished by mutual consent of the parties.

The Publishing Interests. Canada was to have books at fifty percent discount until 1852. Agents were John Emory, BEVERLY WAUGH; Agent at Cincinnati, Charles Holliday; Editor of the *Advocate*, Nathan Bangs. Expenses of delegates, \$7,671.36; deficiency, \$3,741.50, ordered to be paid by the Book Agents.

The vote of 1820 in favor of electing presiding elders was rescinded; the character of Bishop Hedding, aspersed in *The Mutual Rights*, was vindicated; the cause of temperance was sanctioned, and our people urged to aid it in the use of all proper measures; and the Colonization Society endorsed. Methodist Bible and Tract Societies were formed.

WILLIAM CAPERS was sent as a Fraternal Delegate to England.

Changes in the Discipline. The boundaries of the conferences were slightly changed. The Bishop might appoint for more than two years the Editor of the *Christian Advocate* and the preacher at NEW ORLEANS; a majority in a District Conference was made a quorum, and a recommendation from the Society required before the District Conference can give a license; to "receive a present" was changed to "make a charge"; "may remain on trial" changed to "may be borne with"; trustees were required to report to Quarterly Conference; the orphans of preachers were allowed the same as the children of living preachers; the stewards were required to provide houses for the preachers; Conference Missionary Societies recommended, and the duty of the bishop in regard to missions defined; the old system of selling books on commission was abolished, and all clauses relating to it omitted and others inserted in the section on books.

The Conference refused to elect presiding elders; to investigate the treatment of slaves; to condemn Masonry; to censure the views of Bishop Soule contained in his sermon before the South Carolina Conference, and to allow lay delegation. The last topic was debated at length, and the main arguments in favor answered in an able report by John Emory. The reports of the General Conferences, 1820-40, are not published in the *Journals*. They will be found in Bangs's *History* and the *Christian Advocate*.

1832. Met in Philadelphia, May 1-28, Bishops M'Kendree, Soule, and Hedding presiding. Bishop George had died. Members, 197. Members of the Church, 513,114; ministers, 2,010; an increase of members in the four years, 131,117; of ministers, 434.

The Episcopal Address notices extended revivals; the allaying of "the reform" agitation; the general satisfaction of our people with the government of the Church; the benevolent causes; conferences formed by the bishops; our literary institutions, and disciplinary changes needed. The Episcopal Board was reinforced by the election of John Emory and J. O. ANDREW.

The cause of missions was receiving a new impetus from the opening fields in Africa and Spanish America, and among the Indians and people of color, and the bishops were asked as soon as able to send laborers.

Six new Conferences were organized, namely: TROY, NEW HAMPSHIRE, ONEIDA, ALABAMA, GEORGIA, and INDIANA, and the bounds of others modified.

The Canada brethren asked for a division of the Book Concern. The resolutions of 1828 were reaffirmed.

The cause of temperance was also commended.

The Publishing Interests. The expenses of delegates were \$12,713.56; the deficiency of \$5,222.17 was ordered to be paid by the Book Agents. Thomas Mason and Beverly Waugh, Agents at New York, and Charles Holliday at Cincinnati; TIMOTHY MERRITT, Editor of the *Advocate*, and Nathan Bangs, of the *Quarterly Review*. Depository established at New Orleans.

Changes in the Discipline. The bishops were allowed to appoint agents for our literary institutions and colonization when asked by an annual conference, and the bishops' salaries were to be estimated by a committee appointed by the conference within whose bounds they may reside. They could appoint for more than two years the Editor of the *Advocate*, "preachers to people of color and of foreign station," and to a seminary of learning "not under our care." Annual conferences were authorized to devise measures to raise money for superannuated preachers. The Book Committee was newly organized; Agents were not allowed to publish books for themselves; the Agents were to secure the premises in Mulberry-street, and to open a Depository at New Orleans.

The Conference refused to change the proviso of the Restrictive Rule; to sanction the leaving a preacher without an appointment; and to examine the question of secret societies.

1836. Met at Cincinnati, May 1-27, Bishops Roberts, Soule, Hedding, and Andrew presiding. M'Kendree and Emory had deceased; WAUGH, MORRIS and FISK elected, though Fisk did not accept. Members of Conference, 147. Members of the church, 652,528; preachers, 2,758; gain of members during the quadrennium, 139,414; of preachers, 748.

William Lord was a representative from the Wesleyans, and WILLIAM CASE from Canada. Wilbur Fisk was appointed to visit England.

Publishing Interests. Expenses of delegates \$10,359; deficiency of \$1,282 ordered to be paid by the Book Agents. Agents at New York, Lane & Mason; at Cincinnati, Wright & Swormstedt. C. Elliott, Editor *Western Advocate*; S. Luckey, Editor *Advocate*; and N. Bangs, Missionary Secretary.

The mission spirit was rekindled. The Constitution of the Society was recast; a conference established in Africa; provision made to enter China; and some changes in the *Discipline* on the subject were effected.

Conferences were to divide their property when divided. Number of conferences, twenty-nine; the new ones were BLACK RIVER, ERIE, LIBERIA, MICHIGAN, NEW JERSEY, NORTH CAROLINA, and ARKANSAS; and some modifications were made in the bounds of others.

The Canada brethren still claimed a part of the proceeds of the book sales. The last General Conference, holding a constitutional change necessary to allow it, referred the question to the annual conferences, which voted adversely, 758 to 599. The Conference now agreed to give them a discount of fifty percent on the General Catalogue, and eighteen percent on the Sabbath-school list, to continue till 1852. Thus ended a long struggle.

The leading topic was slavery. Many petitions were received. Those from Westmoreland complained of the

Baltimore Conference for excluding the petitioners from office and ordination on the ground of their being slaveholders. The General Conference decided that such complaints were not well founded, as the granting or withholding of these favors was optional, and the motives of members of conferences could not be alleged as ground of action against them.

During the sitting of the Conference two New England members lectured on slavery, which elicited a vote of censure against them, and of the condemnation of abolitionism. The Conference "disclaims any right, wish, or intention to interfere in the civil and political relations between master and slave." The leading participants in this debate were ORANGE SCOTT and WILLIAM WINANS.

Changes in the Discipline. The ratio of representation was changed to twenty-one, and to allow this the Second Restrictive Rule was changed. The bishop was allowed to continue more than two years in the same charge, the Editors and Agents at Cincinnati, the Missionary Secretary and Sunday-school Agents.

The annual conference was to supervise domestic missions; missionaries were to take collections in mission, and candidates for admission to state whether willing to become missionaries.

The section on local preachers was modified by omitting all relating to District Conferences, and in the trial of local preachers a distinction was made in the offense as a crime or improper conduct.

The regulation in regard to allowance of those married under four years was omitted, and the clauses on "allowance" condensed. The stewards were required to apportion the moneys to be raised, and the annual conference to appoint an Estimating Committee for the bishops.

The Book Committee was rearranged; provision was made for erecting a building in Cincinnati; the Depository at New Orleans was discontinued, and arrangements made for the Editors and Publishing Committees of the several papers. No more depositories were to be opened, and the salaries of Editors and Agents were to be estimated by the Book Committee.

After some debate the Conference refused to elect a bishop for Africa; to change the section on slavery; or to give any countenance to the agitation on the slavery question.

1840. Met in Baltimore, May 1-June 3, Bishops Soule, Roberts, Hedding, Waugh, and Morris presiding. John A. Collins was chosen Secretary. Members, 128; members of the Church, 795,445; preachers, 3,687; increase, 32,917 members and 927 preachers.

The topics of chief interest were slavery and those questions relating to Church authority growing out of it.

Fraternal Delegates. From the Wesleyans in England, ROBERT NEWTON; from the Wesleyans in Canada, JOSEPH STINSON, JOHN and Egerton RYERSON, John Howard, and MATTHEW RICHEY. Bishop Soule was sent to England and Bishop Hedding to Canada as delegates.

The Episcopal Address was lengthy, and treated of current topics. After alluding to the rise and progress of Methodism, it refers to the divine call to the ministry; the duty of the General Conference to devise measures of progress; deprecates the agitation on the subject of slavery; defines the constitutional powers of the General Conference; commends our educational interests, but not the establishment of theological schools; invites attention to need of a course of study; to the cause of mission, and to some needed changes in the *Discipline*.

There were thirty-three conferences, with four new ones—PROVIDENCE, MEMPHIS, TEXAS, and NORTH OHIO; while the boundaries of some others were modified.

Appeals. D. Dorchester, of New England, censured by his Conference for refusing to put motions not constitutional or germane, and for adjourning a Quarterly Conference without vote of the members, reversed; J. V. Potts, of Philadelphia, location, reversed, then reconsidered and remanded; Job Wilson, of Pittsburgh, reversed; James Smith, of Philadelphia, remanded; James Scott, of New Hampshire, location, reversed; Silas Comfort, of Missouri, condemned for admitting colored testimony against a white member, was sustained, but on reconsideration the case was not entertained. In this connection a resolution was offered by IGNATIUS A. FEW "that it is inexpedient and unjustifiable" to permit a colored person "to give testimony against white persons in any State where they are denied that privilege in trials at law," and adopted. As this caused great uneasiness, a series of resolutions were passed, stating that by this resolution it was not designed to declare that it is inexpedient for colored persons to give testimony in States where the courts allow it, or that it is expedient in the slave States, or to express any distrust of our colored members. These last were offered by Bishop Soule. The complaint of local preachers from Westmoreland that the Baltimore Conference refused ordination on the sole ground of slaveholding was not entertained, and yet the Committee, unlike the one four years before, thought the alleged obstacle ought to be no bar to ordination. The Colonization Society was also highly commended.

Book Concern. Agents at New York, T. Mason, G. Lane; at Cincinnati, J. F. Wright, L. Swormstedt. Editors—*Quarterly Review*, G. Peck; *Christian Advocate*, Thomas E. Bond; *Western Advocate*, C. Elliott; *Christian Apologist*, W. Nast; *Ladies' Repository*, L. L. Hamline; *Southern Christian Advocate*, W. M. Wightman; *Richmond Advocate*, L. M. Lee; and *Southwestern*, C. A. Davis. Missionary Secretary, Nathan Bangs. Depositories were opened at Charleston, Pittsburgh, and Boston. Moneys obtained from the Book Room can only be appropriated to the support of the preachers.

An annual conference cannot withhold connectional moneys from a superannuated preacher, or refuse a location to a member in good standing, and in examination of character the elders should retire.

Expenses of delegates, \$9,170.20; deficiency, \$1,061.72, and Book Concern ordered to pay it.

Changes in Discipline. The chief changes were as follows: The insertion of a section on receiving ministers from other denominations; the bishop was allowed to appoint for more than two years to literary institutions, "military posts," etc.; to unite two or more circuits or stations for Quarterly Conference purposes; to decide all questions of law in an annual conference; and to adjourn a conference when the legitimate business is transacted, as also to refuse to put a motion which he may regard as unconstitutional or not germane to the business. The same privilege was also allowed a presiding elder in a quarterly conference. A preacher can be received into full connection only after he has been on trial two years "in the regular itinerant work."

Some other topics were discussed, but did not prevail, such as the extension of the pastoral term to three years; the right of a conference to locate a preacher without his consent; the limit of the bishop's power of transfer; the

giving an accused member a voice in the selection of a committee; the allowance of the president of a conference to refer a case to a higher body for adjudication; lay delegation; moderate episcopacy and the election of presiding elders; a bishop for Africa, and the restoration of Wesley's rule on temperance to the General Rules.

1844. Met in New York, May 1-June 10, Bishops Soule, Hedding, Andrew, Waugh, and Morris being present. Bishop Roberts had died. Members of the Church, 1,171,356; preachers, 4,621; increase of members, 475,911; of preachers, 934.

The leading topic was slaveholding in the ministry.

Fraternal relations were maintained with the Wesleyans of England and Canada and the Evangelical Associations.

The Episcopal Address notices the death of Bishop Roberts; the itinerant system as related to bishops, presiding elders, pastors, circuits, the local tendencies, and the term of ministerial service; education in schools and by the press; and Romanism.

Appeals. The subject of slavery came before the Conference in the appeal of Francis A. Harding, of the Baltimore Conference, expelled for holding slaves through his wife, the decision of the annual conference being affirmed, 117 to 56; Bradford Frazee, of Michigan, for location, reversed; Luman H. Allen, of North Ohio, suspended, affirmed; William Houston, of Baltimore, for location, reversed; J. S. Lent, of Genesee, for location, affirmed.

The question of slavery overshadowed every other. Petitions flooded the Conference in favor of rescinding the resolutions of 1840 on the testimony of colored persons, of excluding slavery from the episcopacy, and from the Church itself. The obnoxious resolutions were rescinded. In the meantime it was found that Bishop Andrew held two slaves by inheritance, and had obtained others through marriage. A resolution was offered by A. Griffith that he be requested to resign, but a substitute finally passed requesting him "to desist from the exercise of his office so long as this impediment remains." A postponement was proposed to the next General Conference by the bishops, which failed, when William Capers proposed to organize two General Conferences, for the North and South, which also failed.

The Southern delegates entered their protest, and a new statement of the case was prepared by a committee appointed for the purpose; but all efforts at pacification were in vain; the storm so long lowering in the distance had burst in violence on the Church, and all the issues were to be met. A committee of nine was appointed, which drew the scheme or PLAN OF SEPARATION that resulted in the division of the Church.

The mission cause received a due share of attention. The bishops were allowed to form German Districts; WILLIAM NAST was sent to GERMANY; the constitution of the Society modified, and a plan devised for raising money by encouraging the organization of auxiliary societies.

The observance of the Sabbath was urged, and the preachers required to preach on it.

The Publishing Interests were reviewed. The periodicals were continued, and the *Northern Advocate* was adopted. The Book Agents were allowed to select their conferences for membership; were required to build in Cincinnati; to reduce the prices of books as far as possible; to abbreviate obituary notices.

The Sunday-School Department was to be managed

by an Editor; the constitution was changed, and schools asked to contribute.

The conferences now numbered forty. VERMONT, NORTH INDIANA, INDIAN MISSION, WEST TEXAS, and FLORIDA were new; a few of the old ones modified.

Changes in the Discipline. The bishop was not allowed to continue a preacher in the same charge more than two years in six, nor in the same city more than four years in succession, nor return him until he had been absent six years; nor to reappoint a presiding elder to a district until he had been absent six years. The presiding elder was required to report to the conference the names of preachers who refused to obey the rules. The course of study was extended to four years, and to be prescribed by the bishops only; the preacher was to secure contributions in the schools; and the estimate of the salary of a bishop was to be submitted to the Conference. The section on mission was recast, and that on books modified in regard to Editors and Agents. A change in the Sixth Restrictive Rule was recommended to the conferences.

Elections. Bishops: E. S. JAMES and L. L. HAMLIN. Book Agents at New York: G. Lane and C. B. Tippet; at Cincinnati, Swormstedt and Mitchell. Editors: *Quarterly Review*, George Peck; *Advocate*, Thomas E. Bond; Missionary Secretary, Charles Pitman; *Ladies' Repository*, Edward Thomson; *Western Advocate*, C. Elliott; *Apologist*, W. Nast; *Richmond Advocate*, L. M. Lee; *Southern Advocate*, W. M. Wightman; *South-western*, J. B. McFerrer; *Northern*, N. Rounds; *Sunday-School Advocate* and Books, D. P. Kidder.

Editors of the *Discipline*, G. Peck, N. Bangs, T. E. Bond.

1848. Met at Pittsburgh, May 1 to June 1, composed of 152 members, Bishops Hedding, Waugh, Morris, James, and Hamlin presiding. Members of the Church, 639,066; preachers, 3,841; decrease of members, 532,290; of preachers, 780 (due to withdrawal of the Southern Conferences).

The leading topics relate to the issues with the Church South, and the enlargement of the work.

The Episcopal address notices the improvement of the Church; admonishes the people to maintain her purity by discipline; observance of the Sabbath, education of our children, temperance; and touches on the troubles growing out of the separation.

The administration of the bishops was approved in the case of J. N. Maffitt, as also that of the preacher at Centenary Church, Brooklyn, B. Griffen, who maintained his right to the pulpit against the trustees.

Fraternal relations were maintained with the Wesleysans of England and Canada.

The \$500 due the Missionary Society from the Wyandottes was relinquished; the separation of the domestic and foreign work disapproved, but an annual conference allowed to maintain a domestic society by a two-thirds vote.

The resolution of 1840 on the Westmoreland case, maintaining that slaveholding is no bar to orders or office in the Church, was rescinded.

Publishing Interests. The Editors were forbidden to take extra pay for literary productions, as they were expected to devote their whole time to their work. Their traveling expenses were to include only those of moving to their places and those incident to visiting the conference. The Book Committee was formerly composed of Editors and six ministers chosen by several annual conferences; it

was now to consist of seven traveling ministers chosen by the General Conference; that at the West also of seven chosen in the same way. The depositories in the South were closed up, and the interchange of books and plates between New York and Cincinnati was regulated.

A committee of seven was raised to revise the Hymn Book and publish with approval of the bishops. The Agents were authorized to issue German books; the German work was commended to the Sunday-School Union, and the Canada brethren were to have books for the next four years at cost.

Relations with the Church, South were inharmonious. It demanded the division of the property of the Church, and sent a visitor and commissioners, neither of whom was received. The Plan of Separation of 1844 was declared to be "null," as the Conference nonconcurred, and as the South had not awaited the "contingency" contemplated in the Plan, and had moreover committed sundry "infractions of the Plan." But as the Conference was desirous of amicably adjusting the matter, the Book Agents were authorized to refer the whole question to arbitration; and in case, on taking legal counsel, they found they had not authority to do so, the bishops were requested to submit to the conference a change of the Sixth Restrictive Rule allowing it.

Resolutions. The Conference declared, in reference to "the Plan of Separation," that the General Conference has no authority to divide the Church; that each member may remain in the Church until convicted of guilt; that he can then be excluded only by regular trial; and hence that those members in the South still remain in the Church. The Conference also resolved that a presiding elder has no right to employ a local preacher without the recommendation of a quarterly conference; that a certificate is valid until the member has a reasonable opportunity to present it; that the member holding it is amenable to the Church receiving his letter.

The Conference also held that an annual conference can investigate the case of a member only by the Rules for Trial; can refer a case to a presiding elder; that a superannuated minister, living out of the bounds of his conference, is not a member of the quarterly conference where he resides, has no rights in the society, but may attend class; that a preacher whose case is remanded stands as an accused member; that the documents employed by the General Conference may be used in the new trial; and that a Conference may take testimony by a commission.

Elections. Book Agents at New York, Lane and Scott; at Cincinnati, Swormstedt and Power. Editors: *Advocate*, A. Stevens, who resigned, and G. Peck was chosen; *Western*, M. Simpson; *Apologist*, W. Nast; *Pittsburgh (Advocate understood)*, W. Hunter; *Northern*, W. Hosmer; *Sunday-School Advocate* and Sunday School Books, D. P. Kidder; *Quarterly Review*, John M'Clintock; Missionary Secretary, C. Pitman.

To write a History of the Quadrennium, C. Elliott.

Changes in the Discipline. The bishops were allowed to appoint for more than two years the Missionary Secretary, Editors and Agents at Auburn and Pittsburgh, missionaries to the Welsh, Swedes, and Norwegians, and naval stations. They were permitted to appoint an Agent for the German Publishing Fund, to form the districts, and to prepare a Course of Study.

Presiding elders were to direct candidates to the Course

of Study, and explain to them that no wrong is done them if not admitted.

The trial of bishops was made a separate section; that of traveling ministers distinguishes between trial at Conference and in the interval, adding a provision for the latter, and also for failure in business; and that on location for "unacceptability" changed so as to allow the one located to defend himself before the conference.

Local and located preachers were made amenable to the Quarterly Conference; were not excused from meeting in class by "distance"; and the requirement on spirituous liquors omitted. A provision was made to try a local preacher who fails in business.

The clause in the section of the Lord's Supper excluding a non-member with "a token" was omitted. The General Rules were changed by restoring Wesley's original rule on the sale and use of spirituous liquors.

The Conferences now number thirty-one, a loss of nine in the South. The new ones are NEW YORK EAST, EAST MAINE, WEST VIRGINIA, CALIFORNIA, and OREGON. The bounds of others were little changed. The section on Books was modified in what relates to the South and Book Committee. The bishops were allowed to employ colored preachers.

The Conference after debate refused to fraternize with the South; to pronounce a member withdrawn simply by his saying he is; to separate the domestic and foreign mission work; to organize a delegated annual conference as a court of appeals, as advised by the bishop; to organize colored conferences; to extend the probation of preachers to four years; to change the form of the *Advocate* to quarto; and to adopt *Zion's Herald*.

1852. Met at Boston May 1-June 1, composed of 178 delegates. Bishops Waugh, Morris, and Janes were present. Bishop Hedding had died, and Hamline, in consequence of ill health, resigned. The Board was reinforced by the election of LEVI SCOTT, MATTHEW SIMPSON, EDWARD R. AMES, and OSMON C. BAKER.

The Episcopal Address notes the death of Bishop Hedding, the general prosperity of the Church, the condition and prospects of Methodism, the itinerancy, revisions, education in schools and by the press, and the reduced episcopal force.

The Publishing Interests. The claims of the Book Room on various parties were referred to the Agents. The agents might import German books, and sell ours to our agents in Germany at the lowest rate, extending a credit of \$500. Depositories and papers established in Chicago, San Francisco, and St. Louis. The management of the suit against the Book Room begun by the Church, South, was committed to a commission with full powers. The Agents were to send the *Advocate* gratis to preachers' widows; to issue the *Sunday-School Advocate* weekly on good paper; to start the *National Magazine*, and issue the revised *Catechisms*. Expenses of delegates, \$7,533.65; deficiency, \$2,258.15, to be paid by the Agents.

The mission cause was thoroughly reviewed. The bishops were to call together the colored preachers for consultation; to visit Liberia; to establish a mission in Italy; and to ordain a missionary bishop when the Restrictive Rule should be changed.

The Conference ordered the publication of the *Journals* of the General Conferences from the beginning; that L. M. Lee be allowed to copy those of 1844. The enterprise of erecting a Metropolitan Church in Washington was sanctioned; a day of prayer recommended for the raising up

of more ministers. The censure of a member by an annual conference for uniting with a secret society was determined not to be allowable, without the society is known to be opposed to the *Discipline*.

Revisals. The arrangement was further changed. The Second Restrictive Rule changed and referred to the conferences for concurrence. The bishop was made president of the annual conference; probationers in conference named as members.

The superintendent of the Sunday school and the mission committee were allowed seats in the quarterly conference. The preacher in charge was to examine leaders; to catechise the children; form Bible classes, and give Sabbath employment to local preachers; the local preacher was made amenable to the quarterly conference for "his Christian character and ministerial office"; the paragraph in relation to pews was omitted, and free churches were to be only "wherever practicable"; and each annual conference was allowed to determine which of the superannuates should be claimants on the funds. The section on missions was entirely recast by JOHN PRICE DURBIN.

The conferences are thirty-nine, eight being new, namely, WYOMING, CINCINNATI, S. E. INDIANA, N. W. INDIANA, SOUTHERN ILLINOIS, CALIFORNIA, ARKANSAS, and N. INDIANA.

The revival of the mission spirit and the extension of the work at home and abroad were leading themes.

Elections. Book Agents at New York, Carlton and Phillips; at Cincinnati, Swormstedt and Poe. Editors: *Quarterly Review*, John McClinton; *Christian Advocate*, Thomas E. Bond; *Sunday-School Advocate*, D. P. Kidder; *Quarterly Review*, A. Stevens; *Ladies' Repository*, W. C. Larrabee; *Western Advocate*, C. Elliott; *Apologist*, W. Nast; *Northern*, W. Hosmer, *North-western*, J. O. Watson; *Pittsburgh*, H. J. Clark; *California Advocate*, S. D. Simonds; Missionary Secretary, J. P. Durbin.

The Conference considered but refused to sanction the following: To extend the term of ministerial probation to four years; to separate the missionary work into home and foreign departments; to organize a new court of appeals for local preachers; to sanction the leaving a preacher without an appointment for trial by the presiding elder, as had been done with Orrin Pier; to collect and arrange the episcopal decisions; and to sanction lay delegation, the argument against being embodied in a report by Bishop Simpson, which was adopted almost unanimously.

1856. Met at Indianapolis, May 1-June 4, composed of 217 members. Bishops as before.

There was an interchange of fraternal greetings with the Wesleyan bodies of England, Ireland, Canada, and France, and the Congregational Union of England and Wales. JOHN HANNAH and F. J. JOHNSON came as delegates from England, and Matthew Simpson and JOHN M'CLINTOCK were sent in return.

Slavery and various reforms in our economy, as lay delegation, the election and stationing of the presiding elder, and the term of ministerial service, were the leading questions of the Conference.

The Episcopal Address notices the general prosperity of the Church; some needed changes in the *Discipline*; education; our publishing, Sunday school, and missionary interests, and the vexing question of slavery on the border. The tail of the serpent was still vital, and it was desired to extinguish it by excluding all slaveholders from the Church by changing the General Rule.

Education was considered, and the various institutions

commended to the favor of the people, especially an institution for people of color, and the theological seminaries. Aid was asked for Ireland. The Conference asked for statistics of the institutions, and deprecated any further multiplication of them at present.

The cause of missions was reviewed. Liberia was allowed to choose a bishop by vote of two-thirds, with jurisdiction confined to Africa, and to have the usual discount on our books. A conference was ordered for Germany, and the Board allowed to extend our publishing interests there, as also to corresponding Wesleyan bodies.

The Book Agents were allowed to give local preachers the benefit of the clerical discount; recommended to publish a cheap commentary and antislavery tracts; to print blanks for preachers; to purchase land and build in Chicago; to commence a paper in Oregon, and to make a larger outlay on the *Christian Advocate*. Expenses, \$10,693.02; deficiency, \$3,426.10, paid by the Book Agents.

The Metropolitan Church in Washington was commended to the liberal consideration of the people, and the bishops were invited to supply the pulpit from the different sections of the Church.

Revisals. A new section was introduced on "Baptized Children"; the ratio of representation in the General Conference was changed from "twenty-one" to "twenty-seven," and the Second Restrictive Rule from "thirty" to "forty-five." The change was referred to the conferences. Provision was made for calling an extra General Conference. The male superintendent, approved, was made a member of quarterly conference; the preacher was no longer required to have men and women sit apart, but to report to the quarterly meeting the names of those received and excluded; and to embrace in his report to the quarterly conference the Sunday schools.

The section on the instruction of children was recast; also that on singing; ministers might be tried by committee; the General Conference might try appeals in the same way; and a superannuated preacher residing out of the bounds of his conference "shall have a seat in the quarterly conference, and all the privileges of membership in the Church where he may reside."

The conferences were now forty-seven; DELAWARE, DETROIT, PEORIA, WEST WISCONSIN, UPPER IOWA, KANSAS AND NEBRASKA, NEWARK, and GERMAN MISSION being new. Some changes in the boundaries of others. The German work was divided into nine districts attached to various English conferences.

Elections. Book Agents at New York, Carlton and Porter; Cincinnati, Swormstedt and Poe. Editors: *Quarterly (Review)*, D. D. Weldon; *Advocate*, A. Stevens; *Sunday-School Advocate*, D. Wise; Magazine and Tracts, J. Floy; *Western*, C. Kingsley; Apologist, W. Nast; *Ladies' Repository*, D. W. Clark; *Northern*, F. G. Hibbard; *Pittsburgh*, I. N. Baird; *North-western*, J. V. Watson.

Delegates to England, Bishop Simpson and J. M'Clinck; to Canada, Raymond, Hamilton, and Berry.

The Conference considered but refused to sanction the extension of the pastoral term; the division of the mission work into home and foreign; the modification of the presiding eldership, either by electing or stationing the incumbents; a court of appeals, but ordered in its stead a committee; the exclusion of slavery from the Church, and the insertion of the laws of evidence in the *Discipline*.

1860. Assembled in Buffalo, May 1-June 4, composed of 221 delegates. The bishops remain the same as four years ago, save Waugh, who had died.

Slavery and lay delegation were leading topics.

The Episcopal Address notices the death of Bishop Waugh and members of the former Conference; a missionary bishop; education, tracts, our publishing interests, and missions; the pastoral work; changes in the *Discipline*, and their administration.

The mission cause was prosperous. The work in Germany was enlarging, and the Board was authorized to establish a theological institute there; the field to be visited by the bishops. The doings of the Missionary Board were approved; a mission conference authorized in India, and the presiding elders were requested to furnish the Missionary Committee with a written statement of the home work in their districts.

The Publishing Interests were in good condition. The Agents were ordered to issue a *Teachers' Journal* and graduated textbooks for Sunday schools; to discontinue the magazine, and to purchase property in New York, Boston, and Pittsburgh. They were allowed also to open a depository in California; to issue the *Central Advocate*, and to settle with all who are indebted to the House, whose cases have come to the General Conference.

Expenses of the Delegates, \$10,352.53; deficiency, \$3,717.19, to be paid by the Agents.

The Conference favored total abstinence and prohibition of the sale of liquor; ordered the reports, majority and minority, to be published with the *Journals* of the Conference, and determined to celebrate the Centenary of American Methodism, and appointed a Committee of Correspondence on that subject.

Resolutions. The President of a quarterly or annual conference may refuse to put a motion when deemed unconstitutional, irrelevant, or one that contravenes his decisions of law questions. A case remanded by a quarterly conference leaves the member "accused"; one restored by the conference, for mal-action of the pastor, is restored to membership, not to good character; and notice given by a traveling preacher in the interval of conference that he withdraws bars his appeal.

When a member has forfeited his right to appeal the quarterly conference cannot restore it; a member not formally received into the Church cannot plead that non-reception as a bar to trial in case of alleged crime; the president of a trial cannot give a charge; transfers date from the time they are given unless the bishop specify otherwise, and they should not be made for special cases, nor as the result of negotiations. Each administrator of discipline is responsible for his acts, and cannot plead episcopal decisions; the complaints against bishops in the General Conference should not be made without due notice.

Revisals. The *Discipline* was modified greatly in its arrangement. The ratio of representation in the General Conference was changed from twenty-seven to thirty. The annual conference was required to report to the Sunday School Union; the supernumerary relation was struck out; an order of business inserted in the section on quarterly conferences; and the bishop was allowed to appoint for more than two years to the "Five Points" and "Paris," as also required to prescribe a Course of Study for candidates for admission to conference, and allowed to unite two or more charges "for Quarterly Conference purposes."

The elder or deacon was to "solemnize" instead of "perform" matrimony; a preacher was to be received only on giving satisfaction in regard to his studies. The preacher, when not traveling, was to read and study

"whenever practicable"; an accused presiding elder was to be arraigned by "three senior Preachers"; the appeal of a local preacher to be tried by Committee; the Committee allowed to expel a member when "tried and found guilty"; and the member to have the right of challenge for cause.

The paragraph refusing orders to local preachers who were slaveholders was omitted, and Mission Conferences were not allowed to vote on constitutional questions. The original Rule was placed in the chapter on Slavery.

Conferences, fifty-one; four, namely, NEBRASKA, NORTH-WEST WISCONSIN, CENTRAL OHIO, EAST MAINE, were new. Peoria changed to Central Illinois. There were now eleven German Districts.

Elections. Book Agents at New York, Carlton and Porter; Cincinnati, Poe and Hitchcock. Editors: *Quarterly Review*, D. D. Whedon; *Advocate*, E. Thomson; *Sunday-School Advocate*, D. Wise; *Ladies' Repository*, D. W. Clark; *Western Advocate*, C. Kingsley; *North-western*, T. M. Eddy; *Central*, C. Elliott; *Pittsburgh*, S. H. Nesbit; *Northern*, I. S. Bingham; *California*, E. Thomas; *Pacific*, T. H. Pearne; Missionary Secretaries, Durbin, Harris.

The Conference considered but did not approve of a modification of the presiding eldership, colored conferences, and lay delegation. The latter was long debated, and then referred to the Conferences and the people.

1864. Assembled at Philadelphia, May 1-27, composed of 216 members. Bishops Morris, Janes, Scott, Simpson, Baker, and Ames were present. Bishop Burns had died.

The Episcopal Address notices the death of Bishop Burns, the rebellion and war, the decrease of 50,000 in membership, but the increase in nearly all benevolent collections, education, and the press.

Three additional bishops—CLARK, THOMSON, and KINGSLEY—were elected.

Slavery in the Border States, the change of the General Rule, so as to exclude slaveholding, and lay representation, were the leading topics.

Fraternal relations were maintained with the Wesleys in England, Ireland, and Canada. Deputations were also received from the M. E. Church of Canada and the Evangelical Association.

A plan for Centenary Celebrations was arranged, and a Church Extension Society organized and a constitution adopted.

The Conference approved of the measures of the Government in prosecuting the war against the rebellion; sent a letter and deputation to Mr. Lincoln; commended the National FREEDMEN'S AID SOCIETY, and recommended a recognition of the Divine Being in the Constitution of the United States.

The Book Agents were commended for making our Publishing Interest a "great financial success"; asked to open depositories in Philadelphia, Detroit, and St. Paul; to aid the *Pacific Advocate*; to procure buildings, at discretion, in Pittsburgh and New York; and to issue a Manual of Methodism and the German Hymn Book. Expense of delegates \$14,373.08; deficiency, to be paid by Book Room, \$6,228.91.

Resolutions. In the interim of Conference the bishops have the legal right to arrange the districts and change the presiding elders; a superannuated member residing out of his Conference cannot receive a certificate of withdrawal from the presiding elder; a committee of trial at conference may not sit after the conference closes. The case of Bishop Morris in "striking off" Union Chapel in

Cincinnati, and that of Baker in ruling in regard to Joseph Caunts were approved. The administration of the bishops was censured for allowing preachers to continue more than two years over the same churches by taking different names. The bishops were requested to distribute their residences; the elders in examination of character not to retire; and a chairman in the committee at conference was not to dismiss a complainant.

The constitution of the Missionary Society was changed, the territory of the Church divided into mission districts, and the Liberia Conference was authorized to elect a missionary bishop in place of Burns.

Changes in the Discipline. A better arrangement of *Discipline* was prepared by Bishop Baker. The General Rule was so changed as to exclude "slaveholding," and referred to the annual conferences for ratification. The supernumerary relation was restored and defined; in the absence of a bishop any "member," instead of "a Presiding Elder," was allowed to preside in annual conference; the quarterly conferences were modified by admitting trustees; by making it the duty of the recording steward to make the record of the doings.

The bishop was authorized to "consecrate" bishops; to continue preachers "three" years, and longer as Editors of *Zion's Herald*, chaplains of "Hospitals," as missionaries "to neglected portions of our cities." The presiding elder was forbidden to appoint a preacher where "he could not legally be appointed by the Bishop," and was ordered to report to the Conference our literary institutions in his district. A preacher appointed in "the army, navy, or to prisons," as well as to a mission, was allowed to be ordained before his probation ends; and arrangement was made to receive preachers from the Methodist Episcopal Church in Canada, and from the Church, South. The morning preaching "at five" was struck out; the section on instruction of children was recast, and baptized children were to be gathered in classes and be received into Church by consent of parents.

A local preacher in charge holds his relation in his charge; a located preacher is amenable in his last charge; and not allowed to preach without a license. The section on public worship was modified by changing the lessons, inserting evening, enjoining the use of the benediction, and omitting the afternoon service, and the question and answer on "a great indecency . . . talking."

Trustees were to be chosen annually by the quarterly conference, and a majority of them to be members of the Church; stewards were no longer required to "register marriages and baptisms," or to "be subject to the Bishop," etc., but to quarterly conference; and their number could be "nine" instead of "seven."

The salaries of bishops, editors, and agents were to be estimated by the Book Committee.

Conferences. Fifty-nine instead of fifty-one in 1860. Of the eight new ones, two, COLORADO and NEVADA, were white English-speaking; two, Delaware and Washington, colored; three, Central, North-west, and South-west German; and one, India, a mission conference. The boundary lines of a few others were changed; the small ones allowed to send but one delegate to the General Conference, and to locate a superannuated preacher who does not send a certificate to his conference.

Elections. Book Agents at New York, Carlton and Porter; Cincinnati, Hitchcock and Walden. Editors: *Advocate*, D. Curry; *Quarterly*, D. D. Whedon; *Sunday-School Advocate*, D. Wise; *Ladies' Repository*, I. W. Wiley;

Western, J. M. Reid; *Northern*, D. D. Lore; *Central*, B. F. Crary; *North-western*, T. M. Eddy; *Pittsburgh*, S. H. Nesbit; *California*, E. Thomas; *Pacific*, H. C. Benson.

The Conference considered but refused to pass the following: To elect Missionary Bishops, to district the episcopacy, and to make the presiding elders the legal advisers of the bishops in making the appointments.

1868. Assembled in Chicago, May 1-June 2, composed of 231 members.

The leading topic was lay delegation.

The bishops notice the death of Bishop Hamline; the usual prosperity of the Church, showing an increase of 222,687 members, with a corresponding advance in all the benevolent enterprises of the Church: the press, education, missions, and conference boundaries.

The usual fraternal greetings were interchanged with the various branches of the Methodist family. Bishop Janes had visited England, Ireland, and our missions in Europe; Bishop Thomson those of Asia. The bishops were desired to visit our mission fields in the ensuing quadrennium; a missionary jubilee was authorized, and a change in the corporate act of the Missionary Society.

Education flourished, especially theological. D. Drew had transferred DREW SEMINARY to the Church.

Lay Delegation was approved, and referred for ratification to the conferences and members, male and female.

The Book Agents were authorized to open depositories at such places as they should deem advisable; the New York House had been incorporated, and a similar act was asked for the Western House; and a magazine for children was recommended. Expenses of delegates, \$14,461.93; deficiency, \$4,341.35, ordered to be paid by the Book Agents.

Revisals. The sections on exhorters and church extension were introduced; the Second Restrictive Rule was referred to the conferences for a change to admit laymen to General Conference.

The bishops were allowed to appoint for more than three years temperance agents and chaplains to reformatory, sanitary, and charitable institutions; the section on the reception of ministers from the Wesleyans was extended to all evangelical sects; the preacher in charge was to preside in the quarterly conference in the absence of the appointee of the presiding elder.

The duties of district stewards were defined; and when two circuits unite, both boards hold until a new election. There was to be a single Book Committee appointed by the General Conference, and the salaries of the bishops and the editors and book agents were to be estimated by it. The preacher was "required" to attend to the collections for missions. The Ritual was retouched in a few places. In the definition of a supernumerary "some other disability" was omitted, and he, when residing out of the conference, amenable, as in case of superannuates.

There were seventy-two Conferences, a gain of thirteen, as follows: CENTRAL NEW YORK, CENTRAL PENNSYLVANIA, EAST GERMAN, GEORGIA, HOLSTON, LOUISIANA, MISSISSIPPI, NORTH CAROLINA, ST. LOUIS, TENNESSEE, TEXAS, VIRGINIA and WILMINGTON. The lines of a few were modified. The great change was the admission of the mission conferences to full rights. (The new Conferences in the South—Georgia, Louisiana, Mississippi, etc.—were largely of Negro members, newly freed, as there were of course annual conferences in these states adhering to the M. E. Church, South.)

The Conference refused to elect missionary bishops, to

increase the number of bishops; to authorize biennial sessions of the General Conference, and to change the year of holding the General Conference.

1872. Assembled in Brooklyn, May 1-June 4, composed of 292 clerical and 129 lay delegates. Bishops Morris, Janes, Scott, Simpson, and Ames were present. Baker, Clark, Thomson, and Kingsley had died. Eight new ones—BOWMAN, HARRIS, FOSTER, WILEY, MERRILL, ANDREWS, HAVEN, and PECK—were elected.

The leading topic was the Book Room troubles.

The Plan of Lay Delegation was ratified by a nearly unanimous vote, and laymen, for the first time, were admitted as members of the General Conference.

The usual fraternal greetings were interchanged with the various Methodist brotherhoods, the Presbyterian, Congregational, and Baptist bodies.

The Book Room was the apple of discord. Near the beginning of the quadrennium the junior agent professed to have discovered great frauds; the senior agent denied the allegation. The Book Committee, after protracted investigations by experts, were not able to agree whether or not any fraud existed. The Church and the Conference were divided on the question; but after mature deliberation and examination of documents, the Special Committee on the Book Concern prepared a conciliatory report, which harmonized the discordant elements. The purchase of the building on Broadway was approved.

Expenses of delegates \$26,667.88; and a surplus from the collections of \$1,080.05 ordered to be placed in the Permanent Fund. The General Mission Committee was reorganized, the WOMAN'S FOREIGN MISSIONARY SOCIETY approved, and the Church divided into "twelve" Mission or General Conference Districts.

Changes in the Discipline. The arrangement was modified by placing the Ritual at the close; the form of question and answer was dispensed with, and consecutive numbers adopted. New sections were introduced on Freedmen's Aid, the Permanent Fund, and District Conferences; the General Conference was to be composed of clerical and lay delegates, and only one clerical delegate to "forty-five" instead of "thirty" members of the annual conferences.

The conferences now numbered seventy-six, a gain of five. Black River, Genesee, and East Genesee were merged in the new Conferences, Northern and Western New York; other new ones were ARKANSAS, CHICAGO GERMAN, FLORIDA, LEXINGTON, NORTH-WEST IOWA, ROCKY MOUNTAIN.

The bishops were to be classed as "effective and non-effective"; their support was referred to the people; they were to decide all questions of law "involved in the proceedings"; and allowed to continue for more than three years a preacher as editor at Atlanta. Complaints against their administration were not to be allowed "without due notice"; the presiding officer in a trial was not to deliver a charge; and the clauses allowing a bishop to refuse to put a motion and to adjourn a conference were omitted.

The presiding elders were ordered to renew licenses authorized by quarterly conferences; to furnish information to the Mission Committee of the mission work in their districts; to try preachers who refuse to attend to their work; to try cases referred to them by the annual conference; to apply to the superannuated and local preachers in charge the limitation of term of service to three years; but their own time "in heathen lands" may extend beyond four years.

Quarterly conferences were to have a new order of business; to renew licenses annually; and to approve superintendents and trustees "not elected by the Quarterly Conference."

Local preachers could be ordained only after holding a license four "consecutive" years; these years could count for orders in conference.

The preacher in charge was made amenable to conference for maladministration; ordered to give letters or try the parties who demand them; allowed to give a recommendation to a member wishing to unite with another denomination; required to try a case remanded by the quarterly conference; and to refrain from re-baptism. A preacher on trial was made amenable to the quarterly conference; but now was held to be under the jurisdiction of the conference "as to his authority to preach," and his continuance on trial was to be a virtual removal of license. The people were invited to participate in public worship. Judicial Conferences were instituted for the trial of appeals of traveling ministers.

The Conference located the residences of the bishops; ordered them to appoint a committee of legal gentlemen to prepare "a Code of Ecclesiastical Procedure"; and accepted the trust of the "Minard Home."

The Conference refused to revise the Hymn Book; to sanction a system of insurance by the Church; to elect colored bishops; to change the tenure of the episcopal office; and to separate the home and foreign mission work.

1876. The General Conference met in Baltimore, Md., at the Academy of Music, May 1-31, with 222 clerical and 133 lay delegates in attendance. Bishops present were Edmund S. Janes, Levi Scott, Matthew Simpson, Edward R. Ames, Thomas Bowman, William L. Harris, Randolph S. Foster, Stephen M. Merrill, Edward C. Andrews, Gilbert Haven, and Jesse T. Peck.

Bishop Andrews read a Centennial Address prepared by the bishops "at the request of the last General Conference." The Conference then took notice of the "ensuing Centennial" and authorized a committee of nine on Centennial observances.

Issuing a strong pronouncement against the use of tobacco, the Conference likewise declared that the Church was "unalterably opposed to the importation, manufacture, and sale of distilled, fermented and vinous liquors." It drew up a form of organization for Sunday schools and considered—but rejected—a strong measure to change the presiding eldership by making this an elective office. It sent down two major proposals for constitutional vote by the Annual Conferences. One was a measure to change the ratio of delegation to the General Conference. The other was a proposition to suspend the third Restrictive Rule so as to allow the number of districts to be determined by the Annual Conferences. (The Conferences did not adopt.)

Adopting special regulations clarifying the status of the layman, the Conference requested the bishops to appoint a commission of five ministers and five laymen to study the matter of lay delegation to Annual Conferences and, if this appeared expedient, to bring a plan for it to the next General Conference. It also decided that, where an Annual Conference of mixed racial bodies was constituted of a majority of white members, a majority of the colored members should be able to make a division if they so desired and become a separate conference.

The Conference voted to change the *Ladies' Repository* to a periodical of higher literary merit. Editors elected

were Daniel D. Whedon, for the *Quarterly Review*; Charles H. Fowler, for the *Christian Advocate* at New York; Alfred Wheeler, for the *Pittsburgh Christian Advocate*; and O. H. Warren, for the *Northern Christian Advocate*. William Nast was made editor of the *Christian Apologist*; and John H. Vincent was elected to the editorship of Sunday school books, papers, and tracts.

The Conference also authorized the continuation of the Swedish language paper, *Messenger*, and adopted the *South-western Christian Advocate* as an official weekly paper.

There were no bishops elected.

1880. General Conference was held in Pike's Opera House, Cincinnati, Ohio, May 1 to 28, with 248 clerical and 151 lay delegates present. Bishops attending were Levi Scott, Matthew Simpson, Thomas Bowman, William L. Harris, Randolph S. Foster, Isaac W. Wiley, Stephen M. Merrill, Edward C. Andrews, and Jesse T. Peck.

The Episcopal Address, reflecting the financial depression in the early part of the quadrennium, indicated that the work of the Church as a whole was in good shape despite the diminution of benevolent contributions and the indebtedness into which many churches had fallen. It praised the progress made in Christian education and pointed to 352,908 conversions in the four-year period as evidence of it. Approving the adoption of the International Lesson Series, it nevertheless lamented the neglect of catechetical instruction. The Address also went on to express concern over members of Annual Conferences engaging in secular pursuits or serving in political offices.

The Conference adopted an extensive Ecclesiastical Code relating to church trials; decided that where the pronouns "he," "his," and "him" are used in the *Discipline* concerning class leaders, stewards, and Sunday school superintendents, this should not be so construed as to exclude women from these offices; called upon the federal government to sustain the rights of Chinese immigrants as guaranteed by treaty; commended President and Mrs. Rutherford B. Hayes on their exemplary life in the White House; and, recommending the planned ecumenical conference of Methodist Churches, referred to the bishops the planning of the program for the centennial of American Methodism.

While the Conference voted to forbid the licensing of women, it nevertheless called upon them to speak out emphatically on the enforcement of anti-liquor laws. In other actions, it provided for a "Monthly Manual" to be sent to all preachers to keep them informed on church thought and life and asked for a denomination-wide collection to pay off the debt of Metropolitan Church, Washington, D. C., over which the Conference had had "advisory care" since 1852.

Editors elected were Daniel D. Whedon, for the *Quarterly Review*; James M. Buckley, for the *Christian Advocate* at New York; Alfred Wheeler, for the *Pittsburgh Christian Advocate*; O. H. Warren, for the *Northern Christian Advocate*; William Nast, for the *Christian Apologist*; Henry Liebhart, for *Haus und Herd*; and John H. Vincent, for Sunday school publications. John M. Phillips and Sandford Hunt were elected Book Agents at New York.

Since Bishops Edmund S. Janes, Edward R. Ames, and Gilbert Haven had died during the quadrennium, and since Bishop Scott was in poor health, the Conference elected four bishops: HENRY WHITE WARREN,

CYRUS DAVID FOSS, JOHN FLETCHER HURST, and ERASTUS OTIS HAVEN.

1884. The General Conference met in the Young Men's Christian Association Hall, Philadelphia, May 1 to 28, with 261 clerical delegates, 156 lay delegates, and ten bishops present.

The Episcopal Address took note of the fact that the Conference was meeting in the centennial year of American Methodism. Acting upon this notation later in the session, the Conference requested each Annual Conference to organize a historical society because the centennial year provided an added incentive to collect and preserve significant relics and records.

In the field of social concerns, the Address reported the establishment of homes for the aged in New York, Philadelphia, and Baltimore and the founding of the Methodist Hospital in Brooklyn. It also reaffirmed the Church's "undying devotion" to the principles of constitutional prohibition and spoke out sharply against "the terrible crime of polygamy in our Territories." This latter issue elicited from the Conference a demand that the federal government "depose from political and official power in the Territories of the United States, those who either practice or advocate polygamy."

As in previous sessions, the Conference again vigorously opposed all traffic and support of the liquor industry. However, besides declaring the enforcement of prohibition the duty of civil government, it also called for quarterly Sunday school lessons on temperance, the organization of Annual Conference Temperance Societies, the formation of Juvenile Temperance Societies in all Sunday schools, the establishment of a Temperance Department in the *Christian Advocate* and all weekly and semi-monthly papers published by authority of the General Conference, and quarterly meetings of the Quarterly Conference Committee on Temperance.

Deploring the ease and frequency of divorce, the Conference issued a lengthy statement on the sanctity of marriage, declared adultery the only legal basis for divorce, and prohibited ministers from marrying divorced persons.

In other actions, the Conference outlawed discrimination of worship or religious instruction on the grounds of race, color, or "previous condition of servitude"; again refused to license women to preach or exhort and denied them the right of ordination; adopted a resolution to constitute a Central Conference in India and to authorize one for Japan; and directed that a rubric be inserted at the beginning of the ritual for the consecration of bishops to clarify the fact that the episcopacy is a specialized and sacred superintendency and not a higher order of ministry. It likewise called for the organization of a library association, giving directions for its establishment, and upheld the legality of Annual Conferences locating ministers without their consent. The Conference also gave official recognition to the Church's theological schools which, up to this time, had not been acknowledged in the *Discipline*.

Editors elected were Daniel Curry, for the *Methodist Review*; James M. Buckley, for the *Christian Advocate*; William Nast, for the *Christian Apologist*; C. W. Smith, for the *Pittsburgh Christian Advocate*; O. H. Warren, for the *Northern Christian Advocate*; Henry Liebhart, for *Haus und Herd*; and John H. Vincent, for Sunday school publications. Chosen as Publishing Agents were John M. Phillips, Sandford Hunt, Earl Cranston, and W. P. Stowe.

Four bishops were elected: WILLIAM X. NINDE, JOHN M. WALDEN, WILLARD F. MALLALIEU, and CHARLES H. FOWLER. WILLIAM TAYLOR was elected missionary bishop for Africa.

1888. The General Conference met in New York City on May 1-31. There were 288 ministerial and 175 lay delegates. All the bishops were present and subscribed the Episcopal Address which was read by Bishop STEPHEN M. MERRILL. It opened by noting with regret the death of Bishops MATTHEW SIMPSON, I. W. WILEY, and W. L. HARRIS, and paid an unusual tribute to two General Church editors, DANIEL CURRY and Marshall W. Taylor. It noted appreciatively the CENTENNIAL OF AMERICAN METHODISM celebrated in Baltimore in 1884, and viewed with satisfaction the prosperity attending the book rooms, CHARTERED FUND, Sunday-School Society, Board of Education, and institutions of learning. These last were listed as twelve theological seminaries, 54 colleges, and 120 academies.

General Conference actions were: a move to organize mission conferences but without giving them representation in the General Conference; and the need to elect missionary bishops. The eligibility of women as lay delegates in Annual and General Conferences, and the mode of supervising the growing mission fields were the leading topics before the Conference. The "time limit" was lengthened somewhat, so that preachers might be allowed to remain five and presiding elders six years in the same charge. A section on Deaconesses was adopted and placed in the *Discipline*.

Elected as bishops were JOHN H. VINCENT, JAMES N. FITZGERALD, ISAAC W. JOYCE, JOHN P. NEWMAN, and DANIEL A. GODSELL. Missionary bishops elected were: WILLIAM TAYLOR and J. M. THOBURN. Editors elected: For the *Methodist Review*, J. W. Mendenhall; *The Christian Advocate* (New York), J. M. BUCKLEY; *Northern Advocate*, O. H. Warren; the Western, J. H. Bayliss; Pittsburgh, C. W. Smith; Northwestern, Arthur Edwards; Central, B. S. Fry; California, B. F. Crary; Southwestern, A. E. P. Albert; *Methodist Advocate*, T. C. Carter; *Haus und Herd*, Henry J. Liebhard; and the *Christian Apologist*, W. NAST.

The Methodist Advocate gave concern as it was showing a heavy loss and its friends were endeavoring to have it published in Chattanooga rather than Atlanta. A subsidy of \$2500 a quarter was asked from the BOOK CONCERN to carry on the work, but with the understanding that neither the Book Concern nor the General Conference would be responsible for the Journal's upkeep.

Considerable debate occurred over women's rights, especially the eligibility of women to take part in the General Conference. As part of the opposition to having the word "catholic" in the Apostles' Creed, a resolution was proposed and referred to committee which asked that the Creed should be made to read, "I believe in the Holy Catholic Church which is the Communion of Saints." This failed of final adoption. The colorful SAM STEEL, representing the M. E. Church, South, made a fraternal stirring address, calling for brotherhood. Sherman's *History of the Discipline* sums up the Conference of 1888 as "Careful and conservative . . . and at the same time, wisely progressive."

1892. The General Conference was held in Boyd's New Opera House, Omaha, Neb., May 2 to 26. There were 315 clerical delegates, 189 lay delegates, and 16 bishops present.

The Episcopal Address described outstanding growth on the part of the Church's publishing interests, rejoiced in the obvious harmony prevailing throughout the connection, expressed gratitude for the increased humanitarian activities of Methodism, and announced a membership increase of 442,000 for the quadrennium.

In addition, the Address revealed the fact that initial steps had been taken to establish AMERICAN UNIVERSITY as the denomination's school in the nation's capital. The bishops reported that a charter had already been obtained for this new college, that—subject to General Conference approval—a Board of Trustees had been constituted to direct it, and that an excellent site had been purchased at the cost of \$100,000 for its construction. They assured the Conference that the university thus brought into being would always be subject to Church control since the present and all other General Conferences would hold the power of confirmation with regard to the trustees.

The Conference approved the establishment of American University but called for an endowment of not less than \$5,000,000 *over* real estate before "any department of the university shall be opened." Among those named as ex officio trustees of the new school were the president and vice-president of the United States.

On the prohibition issue, the Conference maintained its characteristically firm stand, repeating its recommendation that Methodist voters make their anti-liquor sentiments known at the polls. It refused to make any compromise on the practice of polygamy in the foreign field and instructed Methodist missionaries not to receive into membership any persons holding polygamous relations. In like manner, it refused to legislate concerning the election of a colored bishop, citing the fact that "all ministers and members of the Methodist Episcopal Church, of every kindred, tribe, and tongue, are equally entitled to all its rights and privileges."

The Conference gave special endorsement to the AMERICAN BIBLE SOCIETY and approved the work of the American Sabbath Union in quickening the public conscience with regard to the keeping of the Lord's Day. It postponed indefinitely the report of the Constitutional Commission raised by the General Conference of 1888, but ordered the report published and presented to the General Conference of 1896. It rejected the districting of bishops in favor of keeping an itinerant General Superintendency, declined to elect an Assistant Missionary Bishop for Africa on the ground that the *Discipline* made no provision for such an office, and declared that bishops could transfer ministers to "any Methodist Church not under our care but having the same doctrines and usages and cooperating with us in our benevolent work."

The Conference sent down to the 1894 Annual Conferences a measure supporting equal clerical and lay representation.

Editors elected were J. F. Berry, for the *Epworth Herald*; James W. Mendenhall, for the *Methodist Review*; James M. Buckley, for the *Christian Advocate*; A. J. Nast, for the *Christian Apologist*; Henry J. Liebhart, for *Haus und Herd*; and J. L. Hurlbut, for Sunday school publications.

There were no bishops elected.

1896. General Conference convened in the Armory Building, Cleveland, Ohio, on May 1 and adjourned on May 28. Attending were 238 clerical delegates, 200 lay delegates, and 16 bishops.

Optimism marked the Episcopal Address. The bishops

reported that, in a time of depression when secular interests had suffered set-backs, the Church had advanced financially for the quadrennium. At the same time its spiritual progress was evident in the 533,486 Sunday school conversions that had occurred in the past four years. Praising evidences of increased evangelization in the nation's cities, the bishops nevertheless pleaded strongly for downtown churches to remain with the changing populations increasingly characterizing the urban situation.

Upon announcement that the Annual Conferences had failed to ratify the proposed equal representation amendment submitted to them by the General Conference of 1892, the present Conference sent down a similar proposal to the Annual Conferences of 1896 and 1897. It also asked the bishops to set up a new Constitutional Commission. This commission, to be comprised of six laymen, six ministers, and three bishops, was to review the work of the Constitutional Commission of 1888, the recommendations of the Constitutional Commission of 1896, the recommendations of the General Conference Committees on Lay Representation, and all related memorials. Having done this, the Commission was to draft the existing organic law of the Church, suggesting modifications, and make its report as early as January 1899. It was to present the final form of its recommendations by the time of the General Conference of 1900.

Like the bishops, the Conference vigorously denounced the alcoholic beverage industry. Urging pastors and people to cooperate with the Anti-Saloon League, it recommended mass meetings in the interest of temperance, favored scientific temperance instruction, and proposed that the fourth Sunday in November be designated as Temperance Sunday.

The Conference gave hearty support to the American Bible Society; called for the election of bishops without discrimination of color; and authorized the Book Committee to determine whether the 1900 General Conference should be held in Kansas City, Chicago, Saratoga Springs, or Ocean Grove.

Book Agents elected at this Conference were Homer Eaton, G. P. Mains, Lewis Curtis, and H. C. Jennings. J. F. Berry, James M. Buckley, and A. J. Nast were returned to the respective posts to which they had been elected in 1892. New editors chosen were W. V. Kelley for the *Methodist Review* and F. L. Nagler for *Haus und Herd*.

The Conference retained JAMES M. THOBURN as missionary bishop of India, but it retired William Taylor as missionary bishop of Africa. In Bishop Taylor's place, it elected J. C. HARTZELL to serve as missionary bishop to African Methodism.

The Conference elected two bishops: CHARLES C. McCABE and EARL CRANSTON.

1900. General Conference met in the Auditorium Building, Chicago, Ill., May 2 to 29. Present were 358 clerical delegates, 356 lay delegates, 16 bishops, and two missionary bishops.

The Episcopal Address summarized the basic doctrines of the M. E. Church in the form of a creed, adding, however, that "Methodism has never insisted on uniformity of thought or statement."

The Conference again refused to license women as preachers or to admit the president of "the Ladies' Aid and similar societies" to membership in the Quarterly Conference. It ordered that the new constitution be sub-

mitted to the Annual Conferences in 1901 and instructed that, if it were affirmed by a three-fourths vote of the Conferences, it should be declared adopted and enforced.

Much attention was devoted to temperance and prohibition, with the Conference again calling for political action in this area. In its proceedings, the Conference recommended that each Annual Conference set up a standing committee on the American Bible Society and that a language course be provided for Finnish, Swedish, Norwegian, Danish, Italian, and Spanish Methodists. It likewise set forth an "Order of Worship" to which the bishops called attention in their own foreword.

The UNIVERSITY SENATE was first listed in the *Discipline* of 1900. Bishop E. G. Andrews was appointed editor of this *Discipline*.

Book Agents selected by the Conference were Homer Eaton, George P. Mains, Henry C. Jennings, and Samuel H. Pye. Editors elected were W. V. Kelley, for the *Methodist Review*; James M. Buckley, for the *Christian Advocate*; A. J. Nast, for the *Christian Apologist*; Frederick Munz, for *Haus und Herd*; J. F. Berry, for the *Epworth Herald*; and Thomas B. Neely, for Sunday school publications.

The Conference elected two new bishops: DAVID H. MOORE and JOHN W. HAMILTON.

1904. The General Conference held its sessions in Hazard's Pavilion, Los Angeles, Calif., from May 4 to 29, with 375 clerical delegates, 374 lay delegates, fourteen bishops, and two missionary bishops in attendance.

Adopting another strong resolution on temperance, the Conference recommended that no ministers or laymen become or "remain members of social clubs which keep a bar or provide intoxicating liquors . . . and that they do not patronize entertainments where liquors are served."

A major decision of the Conference was the acceptance of the action of the Joint Commission on Federation providing for a common hymnal, a common catechism, and a common order of worship for the M. E. Church and the M. E. Church, South. It then extended an invitation to the A. M. E. Church, the A. M. E. Zion Church, and other Negro bodies—such as the C. M. E. Church—to cooperate in this venture.

The Episcopal Address had called for a better interchange between the M. E. Church and the M. E. Church, South. Accordingly, the Conference directed that fifty representatives of the M. E. Church should be appointed to meet in New York in 1905 to deal with the general matter of a federation of Christian Churches. (This became the FEDERAL COUNCIL OF CHURCHES.)

The Conference also amended the third Restrictive Rule so as to allow Central Conferences to elect a bishop or bishops "for work among particular races and languages, or for any of our foreign missions, limiting their episcopal jurisdiction" to the specific region or group which elected them.

The new constitution, submitted to the Annual Conferences by the General Conference of 1900, was declared adopted and duly published.

Selected as Book Agents were Homer Eaton, George P. Mains, Henry C. Jennings, and Edwin R. Graham. Returned to their respective editorial posts were W. V. Kelley, James M. Buckley, A. J. Nast, and Frederick Munz. S. J. Herben was made editor of the *Epworth Herald*, and John T. McFarland was elected editor for Sunday school publications. The Book Committee chose Richard J. Cooke as Book Editor.

Bishops elected were JOSEPH F. BERRY, HENRY SPELLMEYER, WILLIAM F. McDOWELL, JAMES W. BASHFORD, WILLIAM BURT, LUTHER B. WILSON, and THOMAS B. NEELY.

Elected as missionary bishops were ISALAH B. SCOTT, W. F. OLDHAM, JOHN E. ROBINSON, and MERRIMAN C. HARRIS.

1908. The General Conference was held in Lyric Hall, Baltimore, Md., May 6 to June 1. Attending were 394 clerical delegates, 392 lay delegates, fifteen bishops, and seven missionary bishops.

The Episcopal Address, following the example of the Conference of 1900, presented a succinct statement of Methodist doctrine and then went on to relate Methodism's distinctive beliefs to the currently disturbing issues of evolution and pantheism. Describing the Methodist Church as a "temperance society," the bishops again strongly indicted both the traffic in liquor and the use of beverage alcohol.

The Conference supported the bishops on the liquor issue and called for total abstinence. As it had done before, the Conference also challenged every Methodist voter to cast his ballot for the suppression of the saloon.

Speaking at length to the social problems of the day, the Conference went on record as standing for equal and complete justice for all; called for arbitration in industry, for the proper protection of workmen against occupational hazards, and for the abolition of child labor; demanded better working conditions for women, the suppression of the "sweat shop," the institution of a shorter work week, and release from employment one day in seven; championed a "living wage in every industry," with emphasis upon the highest wage that each industry could afford; and sought an equitable division of the products of industry.

The Conference took note of the organization of the METHODIST FEDERATION FOR SOCIAL SERVICE, summoned the Church to increase its activities in this area, and formulated and adopted the SOCIAL CREED. It approved an ECUMENICAL CONFERENCE for all Methodism in 1911 and requested that woman's work in the Methodist Church be given a place on the program. It likewise urged that an invitation to union be extended to the M. P. Church.

The Conference re-elected to their respective positions the Publishing Agents and Editors endorsed by the last Conference.

Bishops elected were WILLIAM F. ANDERSON, JOHN NUELSEN, WILLIAM A. QUAYLE, CHARLES W. SMITH, WILSON S. LEWIS, EDWIN H. HUGHES, ROBERT MCINTYRE, and FRANK M. BRISTOL.

1912. The General Conference met in the Auditorium, Minneapolis, Minn., May 1 to 29, with 821 delegates, 20 bishops, and five missionary bishops participating.

The Episcopal Address was lengthy and distinctively theological. Opening with a statement that put the 1912 Conference in historical context, it stressed the spiritual origin and nature of Methodism, reaffirming the universal character of the Methodist Church.

The Address then proceeded to speak sharply to the social issues of the day, denouncing the desecration of the Sabbath, the craze for cheap amusements, the practice of price-fixing, the restraint of trade, the abuses of child labor, and the liquor traffic. Lamenting the arrested growth of the Church, it called for a return to pastoral evangelism.

In no uncertain terms, the Address insisted upon the

freedom of the pulpit, opposed diocesanism, and put the bishops on record as firmly in opposition to fixed jurisdictions.

The Conference approved the creation of a commission to work toward Methodist union; authorized two Manuals for Probationers—one for juniors and one for seniors; recognized the METHODIST FEDERATION FOR SOCIAL SERVICE as an executive agency for rallying support on social issues; and challenged the Church, in its capacity as employer, to set high working standards involving sick leave, old age benefits, and profit-sharing.

The Conference gave unordained pastors the privilege of baptizing and marrying so long as they served alone on a charge and called for each local church to minister to its community. In harmony with the Episcopal Address, it passed strong resolutions seeking the suppression of the liquor industry.

The Publishing Agents elected by the last two Conferences were returned to office. Editors selected were W. V. Kelley, for the *Methodist Review*; George P. Eckman, for the *Christian Advocate*; Dan B. Brummitt, for the *Epworth Herald*; A. J. Nast, for the *Christian Apologist*; A. J. Bucher, for *Haus und Herd*; and J. T. McFarland, for Sunday school publications.

Bishops elected were HOMER C. STUNTZ, WILLIAM O. SHEPARD, THEODORE S. HENDERSON, NAPHTALI LUCCOCK, FRANCIS J. MCCONNELL, FREDERICK D. LEETE, RICHARD J. COOKE, and WILBUR P. THIRKIELD.

JOHN W. ROBINSON and WILLIAM P. EVELAND were elected missionary bishops.

1916. The General Conference met in Convention Hall, Saratoga Springs, N. Y., May 1 to 29, with 835 delegates, twenty-one bishops, and seven missionary bishops in attendance.

The Episcopal Address advised the delegates that Methodism overseas was showing a healthy growth despite the hostilities of World War I. It then went on to reiterate the opposition of the bishops to any form of diocesanism and to express approval of organic union between the M. E. Church, the M. E. Church, South, and "such other bodies as may share our common faith and experience." Included in the Address were strong statements in support of education and evangelism.

In the area of social concerns, the Conference—like the bishops—spoke out clearly by affirming the right to work as a spiritual necessity; demanding the enactment and enforcement of proper building codes; seeking support for prison reforms; and encouraging employers, investors, and wage-earners to initiate "measures and movements" to assure a living wage as a minimum in every industry. It likewise expressed approval of a Uniform Marriage Law.

On the prohibition issue the Conference bolstered its firm stand by proposing the expulsion of impenitent church members found guilty of abetting the traffic in beverage alcohol by signing petitions favoring liquor licenses, acting as bondsmen for liquor dealers, or renting out property for the manufacture or sale of liquor. It voted to erect a statue to FRANCIS ASBURY in the nation's capital and decided the question of priority in the establishment of Methodism in America in favor of Maryland over New York. It also adopted a Revised Ritual.

Publishing Agents elected by the Conference were Edwin R. Graham, J. H. Race, and Henry C. Jennings. In two editorial changes, James R. Joy was given direction of the *Christian Advocate* and H. H. Meyer was put in charge of Sunday school publications.

Bishops elected were HERBERT WELCH, THOMAS NICHOLSON, ADNA W. LEONARD, MATTHEW S. HUGHES, CHARLES B. MITCHELL, WILLIAM F. OLDHAM, and FRANKLIN HAMILTON. A. P. CAMPFORD and EBEN S. JOHNSON were elected missionary bishops for Africa.

1920. The General Conference met from May 1 to 27 in the Coliseum, Des Moines, Iowa, with 852 delegates, twenty-five bishops, and four missionary bishops in attendance.

The Episcopal Address again made a strong statement concerning temperance but went on to point out that, since the Eighteenth Amendment had eliminated the saloon as a gathering place, the Church now faced the added responsibility of creating "community centers of physical and intellectual refreshment" featuring art, music, wholesome amusements, and opportunities for discussion and fellowship. The bishops took particular note of the Church's obligation to children and youth, and reaffirmed their stand on economic and industrial issues, spoke out forcefully on the race question, and renewed their approval of the principle of church union. They also called attention to the fact that the Church must play a creative role in the physical and spiritual reconstruction of post-war Europe.

The Conference celebrated national Prohibition as "the greatest victory ever won by the temperance forces" and extolled the success of the Prohibition law.

In other areas of social concern, the Conference called upon the federal government to stamp out lynching, denounced race-track gambling, opposed prize-fighting, demanded "enforceable laws" governing Sabbath observance, and recommended the creation of a Federal Motion Picture Commission to pass on the moral character and influence of films shipped in interstate commerce.

Reaffirming its conviction that the M. E. Church and the M. E. Church, South should be one Church, the Conference authorized a Joint General Convention, to be comprised of not less than 100 nor more than 200 members equally divided between ministers and laymen of both Churches, to consider the whole matter of unification for the purpose of formulating a plan of union. In the meanwhile, it advocated continuing support of the FEDERAL COUNCIL OF CHURCHES.

The Conference appealed for a greater emphasis on stewardship and the deepening of the spiritual life of every member, urging the development of weekday schools of religion throughout the Church; reaffirmed support of the Ecumenical Methodist Commission; and continued the Commission on Faith and Order authorized in 1912 and retained in 1916. It also gave attention to the problem of inadequate ministerial support.

The Conference rejected term episcopacy. It likewise refused to regard a retired bishop as a member of the Annual Conference to which he last belonged and thus to be "cared for in the same manner and degree as other members of the Conference."

J. H. Race and Edwin R. Graham were elected Publishing Agents. Editors elected were George Elliott, for the *Methodist Review*; James R. Joy, for the *Christian Advocate*; Dan B. Brummitt, for the *Epworth Herald*; A. J. Bucher, for both the *Christian Apologist* and *Haus und Herd*; and H. H. Meyer, for Sunday school publications.

Bishops elected were LAURESS J. BIRNEY, FREDERICK B. FISHER, CHARLES E. LOCKE, ERNEST L. WALDORF,

EDGAR BLAKE, ERNEST C. RICHARDSON, CHARLES W. BURNS, H. LESTER SMITH, GEORGE H. BICKLEY, FREDERICK T. KEENEY, CHARLES L. MEAD, and ANTON BAST. Negro bishops elected by a special ballot were ROBERT E. JONES and MATTHEW W. CLAIR. Missionary bishops chosen were FRANK W. WARNE, JOHN W. ROBINSON, and EBEN S. JOHNSON.

1924. The General Conference met in the Auditorium, Springfield, Mass., May 1 to 29, with 858 delegates and thirty-seven bishops attending.

The Episcopal Address, taking a firm stance against war, reminded the Church of its world responsibility by calling for aid to war-torn Europe. It hailed the initiation of the world service program as an extension of the Centenary Jubilee and stressed the need for a deepening emphasis on stewardship. Giving strong support to educational institutions, it made a special plea for help to theological schools. It demanded the enforcement of the Eighteenth Amendment, appealed for interracial cooperation, and reiterated the bishops' endorsement of the Social Creed. In particular, it deplored "the steady growth of the divorce evil," denounced lynching, and urged church members to become actively engaged in politics.

The Conference adopted and sent to the Annual Conferences a constitutional amendment that would admit laymen to the Annual Conference "on such conditions and under such regulations as the General Conference shall from time to time determine." By a vote of 802-13, it adopted the plan of unification submitted by the Joint Commission. It raised a commission of five ministers and five laymen to study the "whole matter of church music." It called for textbooks on Christian internationalism as aids to world peace, supported a proposed amendment to the United States constitution prohibiting the appropriation of public funds for sectarian purposes, and urged Congress to initiate and send to the states for ratification a constitutional amendment establishing uniform divorce laws. It rejected a proposal to discontinue the Area System for the episcopacy and declined to revise the Apostles' Creed. Again recognizing the Anti-Saloon League, it likewise commended the Lord's Day Alliance for its promotion of proper Sabbath observance.

The Conference elected John H. Race, C. C. Douglass, and O. G. Markham as Publishing Agents. It continued George Elliott as editor of the *Methodist Review* and returned James R. Joy to his post with the *Christian Advocate*. Other editors elected were W. E. J. Gratz, for the *Epworth Herald*; A. J. Bucher, for the *Christian Apologist*; and H. H. Meyer for Sunday school publications.

Bishops elected were GEORGE A. MILLER, TITUS LOWE, GEORGE R. GROSE, BRENTON T. BADLEY, and WALLACE E. BROWN.

1928. General Conference met in Convention Hall, Kansas City, Mo., May 1 to 29, with 864 delegates, thirty-eight bishops, and two retired missionary bishops present.

As with similar addresses in preceding Conferences, the Episcopal Address spoke to such social problems as bargaining in industry, the trend toward laxity in divorce procedures, the practice of companionate and trial marriages, and attempts to evade or revoke the Prohibition Law. It made an interesting appraisal of the local church in Methodism, called upon the denomination to "tighten the bonds which unite Methodism the world around," and expressed support for the reunion of Episcopal Methodism.

The General Conference sent down to the Annual Conferences an amendment concerning the admission of laymen to the Annual Conference. (This was later rejected by the Annual Conferences.) It also sent down an amendment empowering Central Conferences to elect bishops. (The Annual Conferences later adopted this.) It took a strong stand against war, opposed military training in high school and all *compulsory* military training in college, and went on record as supporting participation in a World Court.

Recommending that Annual Conferences establish minimum salaries for ministers, the Conference set up a committee of seven, of whom three were laymen, to study the matter of adequate support and equitable apportionment. Two commemorative events met with the approval of the Conference: the observance of the 225th birthday of JOHN WESLEY and the JASON LEE Centennial planned for 1934.

The Conference was marked by two unusual occurrences. One was the suspension of Bishop ANTON BAST "from the exercising of the functions of the office of a Bishop in the Methodist Episcopal Church . . . for imprudent and unministerial conduct." The Conference ordered that his name be recorded, not in the roll of bishops, but in the Denmark Conference, of which he was a member at the time of his election to the episcopacy. The other was the resignation of E. STANLEY JONES as a bishop-elect. Chosen for the episcopacy on May 25, Dr. Jones resigned the next day because he felt that he should continue the work he was doing. As a result of his decision, Manila was eliminated as an episcopal residence.

Publishing Agents elected were John H. Race, George C. Douglass, and O. Grant Markham. The Conference chose as its editors George Elliott, for the *Methodist Review*; James R. Joy, for the *Christian Advocate*; W. E. J. Gratz, for the *Epworth Herald*; A. J. Bucher, for the *Christian Apologist*; and H. H. Meyer, for Sunday school publications.

Two bishops and one missionary bishop were elected. The two new bishops were RAYMOND J. WADE and JAMES C. BAKER. The new missionary bishop was EDWIN F. LEE.

1932. The General Conference met in the Municipal Auditorium, Atlantic City, N. J., May 2 to 25. Present were 848 delegates, thirty-two bishops, and one missionary bishop.

Evangelism received a major stress in the Episcopal Address. The bishops emphasized the continuing need of reaching children and youth for Christ and noted with concern the manner in which local churches were handling the matter of non-resident members. (During the session, the Conference adopted legislation providing for an inactive list of both resident and non-resident members.) Speaking out forcefully on the alcohol issue, the bishops deplored the efforts of repealists to nullify the Eighteenth Amendment. They also reaffirmed their faith in a World Court; and, in keeping with this sentiment, the Conference voted to advocate United States membership in the League of Nations.

The Conference devoted intensive consideration to the matter of militarism. It urged the federal government to extend military exemption to Methodist conscientious objectors, petitioned all educational institutions requiring military training to excuse Methodist students who were conscientious objectors, and demanded that federal support of military training in civilian educational institutions be stopped.

Speaking specifically to social issues, the Conference called for national legislation guaranteeing basic human rights; urged the government to take such legal steps as might be necessary to make possible planned industrial economy, shorter work hours, unemployment insurance, old age pensions, accident and disability insurance, the abolition of child labor, and public works for periods of depression and unemployment; appealed for modification of the Immigration Act so as to "place Orientals on the same quota basis as now governs immigration from European countries"; and demanded more rigid enforcement of the laws regulating the narcotics traffic.

Again expressing its favor of the reunion of Methodism, the Conference urged that unification be made a major objective of the SESQUI-CENTENNIAL CELEBRATION to be held at Christmas, 1934. In two other actions relating to Methodist history, the Conference approved a bicentenary celebration of the birth of BARBARA HECK and recognized Old St. George Church, Philadelphia, as a Methodist landmark.

The Conference granted each Area the privilege, if it so desired, of having an Area Secretary for World Service. It also authorized a commission of two bishops and fifteen others (ministers and laymen) to study the Benevolence and Connectional Program of the Church.

Several proposals were made with regard to the office of District Superintendent, but the Conference vetoed them. It refused to call for Annual Conference confirmation of District Superintendents, rejected a proposition to make the office elective, declined to remove the time limit on the Superintendency, and ruled out the idea of a Functional District Superintendent.

During the session, two active bishops resigned from the office of General Superintendent. These were FREDERICK B. FISHER, elected in 1920, and GEORGE R. GROSE, elected in 1924.

Publishing Agents chosen by the Conference were George C. Douglass, John H. Race, and O. Grant Markham. James R. Joy, A. J. Bucher, and W. E. J. Gratz were all returned to their respective editorial posts. H. E. Woolver was put in charge of the National Methodist Press, and Lucius H. Bugbee was elected editor of Sunday school publications.

The Conference elected two bishops: J. RALPH MAGEE and RALPH S. CUSHMAN.

1936. Conference met at Columbus, Ohio, May 1-19, its larger meetings being held in the Columbus Auditorium. John M. Arters was elected secretary and the Conference opened on the first day with the celebration of the Holy Communion led by Bishops John L. Nuelson, Lester Smith, and Edwin H. Hughes. Bishop Nuelson, the senior bishop, called the Conference to order.

The Episcopal Address dealt largely with the pending Plan of Church Union with the M. E. Church, South, and the M. P. Church. Indeed, this matter was the chief topic throughout the entire Conference. The bishops reported the death during the quadrennium of Bishops Earl Cranston, John W. Hamilton, and William Burt, and made appropriate mention of the work of these Church leaders. Beside the matter of union, world peace was strongly dealt with, and also a strong pronouncement for total abstinence and for prohibition was given.

Concerning the Plan of Church Union, the Episcopal Address stated: "It is the solemn and joyful conviction of your bishops that these flocks of Christ are now moving

toward the Good Shepherd . . . to hear His voice. There shall be one fold and one Shepherd."

After considerable debate, at which the Jurisdictional feature of the Plan of Union was both opposed and defended, the matter of the Central Jurisdiction being especially questioned, the vote was taken with 470 votes for the PLAN OF UNION and eighty-three against.

New bishops elected by the Conference were WILBUR HAMMAKER, CHARLES W. FLINT, G. BROMLEY OXNAM, ALEXANDER P. SHAW, JOHN SPRINGER, and ROBERTO ELPHICK. Bishop Springer was recognized as a missionary bishop and Bishop Elphick as one elected by the Central Conference of South America. The new bishops were consecrated at a special service on Sunday afternoon, May 17. The Conference adjourned *sine die* on May 19, after assigning the bishops to their various Areas.

GENERAL CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH, 1846-1938

1846. The first, and to a great degree, the organizing Conference of the M. E. Church, South, met pursuant to the actions of the LOUISVILLE CONVENTION on May 1, 1846, in Petersburg, Va., in the Union Street Church. This had been recently sold to a Negro congregation as the Washington Street Church, long considered the historic church of Petersburg, had not quite been completed. As Bishop J. O. ANDREW, whose status had caused the division of the Church two years before, had not arrived; and Bishop JOSHUA SOULE was present but had not formally adhered to the M. E. Church, South, the delegates were called to order by WILLIAM WINANS of Mississippi. JOHN EARLY of Virginia was elected president *pro tem*. The sessions were taken up in perfecting the organization of the Church called for by the Louisville Convention of the previous year, which plan had been approved by the Annual Conferences who had sent their delegations to Petersburg. Bishop Soule, after the session opened, formally declared his adherence to the M. E. Church, South, and he was gladly received. T. N. Ralston was elected secretary; THOMAS O. SUMMERS assistant secretary. Major Conference actions included were the setting up of various committees. The Conference took some important action with reference to educational institutions, particularly regarding Transylvania University in Lexington, Ky., which it held "open to be officered by the General Conference about to be assembled at Petersburg." Of great importance was the election of bishops for the new Church. Two were called for and WILLIAM CAPERS of South Carolina, and ROBERT PAYNE of Tennessee, were both elected. They were consecrated as bishops on Thursday, May 14. A strong Committee on Missions was set up; publishing interests were discussed and while the formal establishment of a Book Concern was postponed, the Conference approved the publication of weekly papers in Nashville, Charleston, and Richmond.

JOHN B. MCFERRIN was elected editor of the Nashville *Christian Advocate*; W. M. WIGHTMAN of the *Southern Christian Advocate* at Charleston; and Thomas O. Summers and LEROY LEE editors of the Richmond *Christian Advocate*. A formal history of the organization of the M. E. Church, South, as this had been ordered by the Louisville Convention, was to be published and made available. Likewise a *Hymnal* was called for; the *Discipline* for the new Church was to be published by John Early (in 1846) and was to be essentially that of the

M. E. Church. A very lengthy pastoral address from the bishops was sent out to the Church; matters of Conference boundaries (since there was a growing controversy all along the border between the north and south) were all taken up; and commissioners were elected and given authority to deal with the M. E. Church on the problem of the South getting its share of the Book Concern monies as had been set forth in the PLAN OF SEPARATION. Conference closed on May 23.

1850. Conference met in Centenary Church, St. Louis, Mo., on May 1, 1850. Bishop Joshua Soule was not present, but Bishops Andrew, Capers, and Paine were. The address of the bishops was read by Bishop Andrew. This noted changes in the nation and the Church, told of the difficulty of episcopal administration, emphasized missions and noted how the sympathy of the Church was given to the slave population on the plantations over its territory. The rebuff to LOVICK PIERCE by the M. E. General Conference of 1848 was noted; and a special committee was appointed to deal with the matter of the M. E. Church entering the Southern territory. There was slight revision of the baptismal office. HENRY B. BASCOM was elected and consecrated a bishop on May 21, 1850.

1854. Conference met at Columbus, Ga., on May 1. Bishop Soule regretted the absence of Bishop Payne, who was in the city but ill, and reported that he had heard nothing of Bishops Capers and Andrew. Thomas O. Summers was elected secretary. Long and well-written reports were heard on missions and Sabbath schools. The Sunday School Society's Constitution was presented. Bishops elected were GEORGE F. PIERCE (who was presented for consecration by his father, Lovick Pierce), JOHN EARLY and HUBBARD N. KAVANAUGH. The death of Bishop Bascom was reported to the Conference and a due memoir prepared. The appointed Commissioners reported how they had pushed the claims of the M. E. Church, South in the courts in order to obtain their share of the Book Concern's money. They reported with gratitude that Justice JOHN MCLEAN had greatly helped them in presiding at the informal meetings in which they hoped they might secure an amicable settlement without further legal procedures.

1858. Conference met in the Hall of Representatives of the Capitol Building in Nashville, Tenn., on May 1, 1858. All the Bishops—Soule, Andrew, Paine, Pierce, Early, and Kavanaugh were present. Bishop Capers had died during the quadrennium. The address of the bishops emphasized the connective principle of the Church, also missions, and the work of the Church with the Indians. The settlement of the suit in the Federal Courts to obtain the South's share of the Book Concern money was reported as having been decided in favor of the South. The bishops decried as unfortunate proposed changes in the itinerancy and the agitation over lay delegation. A major action of this Conference had to do with expunging the general rule on slavery from the *Discipline*. The bishops reported that a vote of 1,160 to 311 was for expunging this, and the Conference approved a series of resolutions removing the rule on slavery from the General Rules of the M. E. Church, South, subject to the concurrence of the annual conferences.

1862. No General Conference was held this year due to the turmoil of the Civil War and invasion then enveloping the South. In the parlor of an Atlanta home, on April 10, 1862, Bishops Andrew, Pierce, and Early at-

tended a two-day informal meeting. Bishop Andrew presided. John B. McFerrin, the Book Agent, and Holland N. McTyeire, editor of the *Nashville Advocate*, had been forced out of Nashville by the arrival of the Union forces. The Atlanta meeting apportioned the episcopal salaries; decided to consolidate the Nashville *Christian Advocate* with the *Southern Christian Advocate*, and appealed to the Church to support the China mission. However, almost everything halted in Southern Methodism until the war was over.

1866. The Conference convened on April 4, in Carondelet Street Church, New Orleans, La., the first session of a General Conference of the M. E. Church, South, in eight years due to the Civil War. Present were Bishops Andrew, Early, Paine, Pierce and Kavanaugh, along with 153 clerical delegates. The Conference was influenced significantly by HOLLAND N. MCTYEIRE, who introduced a resolution and saw it adopted admitting lay delegates to the Annual and General Conferences. The Baltimore Conference was admitted into the M. E. Church, South, and a separate organization for Negroes, the COLORED METHODIST EPISCOPAL CHURCH, was instituted. The Episcopal Address alluded to problems in publishing, missions and education caused by the Civil War; it also pointed out the need for an increased number of bishops. A motion to change the Church's name to The Episcopal Methodist Church was passed, but the change was later rejected by the annual conferences. The six-month probationary period before being admitted into full church membership was abolished. A proposal to allow unlimited tenure of pastors was adopted, but modified the next day under the vigorous protests of Bishop George F. Pierce. Compromise legislation limited pastoral tenure to four consecutive years. Elected bishops were WILLIAM M. WIGHTMAN, ENOCH M. MARVIN, DAVID S. DOGGETT and Holland N. McTyeire. This Conference proved to be one of the most important and progressive Conferences in the history of American Methodism.

1870. The General Conference met at Court Street Cumberland Presbyterian Church, Memphis, Tenn., May 4-26, with 120 clerical delegates and 106 lay delegates in attendance. All the bishops were present except Bishop Early, whose absence was occasioned by "age and infirmities."

The Episcopal Address referred to the devastating effects of the Civil War, but rejoiced in the fact that the trials thus created "have only tested and increased the attachment and fidelity of our ministers, and the general body of our membership." It recognized the admittance of lay delegates to the General Conference; noted the "prosperous condition" of the publishing interests; called for an "increase of scriptural holiness"; deplored the neglect of class meetings, prayer meetings, fasting, abstinence, and family devotions; lamented increasing indulgence in worldly pleasures; emphasized the religious training of children; directed attention to "the great and effectual door now open in the West," reporting appeals for men to serve there; and declared the intention of the bishops to organize five Negro annual conferences into an entirely separate Church." (The Conference later supported the bishops on this by approving the organization of the Colored Methodist Episcopal Church.)

The Conference retained the Publishing House at Nashville, Tenn.; declined to change the denomination's name to "Episcopal Methodist Church"; and, denying any inherent veto power on the part of the bishops over the

General Conference, sent down to the annual conferences a measure providing that "when any rule or regulation . . . adopted by the General Conference" appeared unconstitutional to the bishops, the latter might present their objections—with reasons—to the Conference, but if the Conference adhered to its original action by a two-thirds vote, it should then take the course provided for altering a Restrictive Rule. If affirmed by the annual conferences, the bishops should then "announce that such rule or regulation takes effect from that time." The measure required a three-fourths vote of the annual conferences, which later was given to approve it.

A. H. Redford was elected Book Agent, Thomas O. Summers was chosen Book Editor and editor of the Nashville *Christian Advocate*. J. B. A. Ahrens was selected to edit the *Christian Apologist*. The Conference elected one bishop: JOHN CHRISTIAN KEENER.

1874. The Conference met in the Public Library Hall, Louisville, Ky., on May 1, Bishops Paine, Pierce, Kavanaugh, Wightman, Marvin, Doggett, McTyeire, Keener and 194 members were in attendance. The Episcopal Address attempted to prevent narrowing the Christian vision solely to domestic problems, and called for missionary expansion. The address showed signs of a struggle over certain misinterpretations of the Conference of 1866. Methodist class meetings were not abolished, maintained the bishops. Mandatory attendance for membership was simply made a matter of conscience rather than law, they explained. The General Conference freed the Board of Missions from domestic responsibilities which prevented its concentration on foreign missions. Domestic missions were made the responsibility primarily of the annual conferences. A proposal to establish a general missionary agency for the women of the Church was defeated. The Conference explicitly rejected thoughts of union with the M. E. Church and preferred fraternal relations instead. A proposed constitutional amendment to strengthen the prohibition against use of alcoholic beverages passed, but was later defeated by the annual conferences. No bishops were elected.

1878. Conference met on May 1, at First Methodist Church, Atlanta, Ga. Bishops Paine, Kavanaugh, Wightman, Doggett, McTyeire, and Keener answered to their names, and 246 delegates were seated in the Conference. The Episcopal Address was lengthy and unusually confident. It made several organizational suggestions to the General Conference and uttered praise for the accomplishments of the Church during the preceding four years. Tranquility which seemed at last coming during this post-war period was reflected in a renewed emphasis upon "entire sanctification." Two problems, however, seem to have mitigated against what was otherwise an optimistic and otherworldly address. One was the financial embarrassment of the Publishing House; and the still struggling mission field work which had been badly hurt by the division of Methodism in 1844. Significant legislation adopted by the Conference included the admission of a Northern Annual Conference (the Illinois, as it had been) into the M. E. Church, South; and official endorsement of a connectional Woman's Missionary Society. It also took measures to aid in the establishment of a centennial celebration of American Methodism which was to be held in 1884; and decided to participate in the ECUMENICAL METHODIST CONFERENCE to be held in 1881. No bishops were elected.

1882. The Conference convened in McKendree

Church, Nashville, Tenn., on May 3. Bishops present were Paine, Pierce, Kavanaugh, McTyeire, and Keener. The Episcopal Address was heavily slanted toward missions, reflecting a humble thankfulness for the fruits of missionary labor then becoming manifest, and indicating a keen insight into future needs. The newly-called Ecumenical Methodist Conference of 1881, the first of such world-wide Methodist Conferences, apparently overshadowed the ecclesiastical scene, and gained such attention that only routine legislation was enacted by the Conference.

The Publishing House, at this Conference, began to show astonishing growth and fruitful importance. Elected to the episcopacy were ALPHEUS W. WILSON, LINUS PARKER, JOHN C. GRANBERY, and ROBERT K. HARGROVE. This Conference created a Board of Church Extension, and elected David Morton corresponding secretary of the new Board.

1886. The Conference met on May 5, in Centenary Church, Richmond, Va., with 137 clerical delegates and 131 lay delegates on hand. Bishops McTyeire, Keener, Wilson, Granbery, and Hargrove were present, and their Episcopal Address reflected the growing optimism and increasing affluence and stability of the period, as war years were left behind. It also pointed to the significant missionary and financial progress of the Church. The Conference took a strong and militant stand against the sale and use of alcoholic beverages, although there was a vigorous opposition to this action due to the conservative southern reaction that this might emulate the way the M. E. Church had always "dabbled in politics." Otherwise the Conference was quite routine, though the bishops were directed to include foreign mission fields in their visitation, and a committee was charged to revise the Hymn Book of the Church. Bishops elected were WILLIAM W. DUNCAN, CHARLES B. GALLOWAY, EUGENE R. HENDRIX, and JOSEPH S. KEY.

1890. General Conference was held in Centenary Church, St. Louis, Mo., beginning on May 7. Present were Bishops Keener, Granbery, Hargrove, Duncan, Galloway, Hendrix, Key, and 294 members. Bishop Keener opened the Conference and the Episcopal Address was read by Bishop A. W. Wilson. This reported the death of Bishop Holland McTyeire. The address recognized that the wealth and power which the church then had were immense responsibilities and subject to misuse. Education held a prominent place in the address, with lavish praise for the accomplishments of the church at VANDEBILT UNIVERSITY. The Conference gave itself largely to routine matters. ATTICUS G. HAYGOOD and OSCAR P. FITZGERALD were elected bishops. Bishop Haygood was assigned to the West Coast. The Conference established the Women's Parsonage and Home Mission Society, and inaugurated the EPWORTH LEAGUE.

1894. The Conference began May 3 in Memphis, Tenn. In attendance were 344 delegates and Bishops Keener, Wilson, Granbery, Hargrove, Duncan, Galloway, Hendrix, Key, Haygood, and Fitzgerald. The Episcopal Address was delivered by Bishop Granbery. It dealt with the growing tide of professional evangelists and discouraged a separation of evangelism from the local parish; discouraged overemphasis on sanctification and holiness; recognized the establishment of Scarritt Bible and Training School; encouraged continued support of the Colored Methodist Episcopal Church; and declared that the church had no business in political controversy. The Conference

ordered a wider range of Sunday School publications; established a General Board of Education; noticed the founding of AMERICAN UNIVERSITY in Washington, D. C.; appointed a Committee on Federation to prevent waste of men and money between the M. E. Church, South, and the M. E. Church. This Conference was acclaimed by the secular press as a "model of parliamentary procedure." It was the first in which the bishops used their power to check what they held to have been an unconstitutional action of the Conference in allowing laymen to participate in clerical trials. Their "check"—not veto as it has been incorrectly termed—made a constitutional issue of this action, hence forbidden to statutory legislation.

1898. The Conference opened on May 5 in Baltimore, Md. There were present 272 delegates and all the bishops. The meetings were held in the Armory of the Fourth Maryland Regiment. The Episcopal Address was read by Bishop Keener. It reflected on the turn of the century and the rapid progress of the times; mentioned Vanderbilt University as "properly the center of our educational system, to which all our schools and colleges should be correlated"; cautioned against the establishment of numerous and immature missionary conferences; called for a uniform principle in electing lay members to annual conferences; noted the death of Bishop Atticus G. Haygood. The Conference established an Educational Commission to set standards for colleges; initiated a "Twentieth Century Fund," the church's first connectional educational campaign; refused to endorse the Woman's Christian Temperance Union; forbade anyone to preach within the bounds of a charge without the permission of the preacher in charge (extremely controversial). The Conference elected to the episcopacy WARREN A. CANDLER and HENRY C. MORRISON. It was called the "most cautious Conference since 1878."

1902. The Conference met in Dallas, Texas, on May 7, in the Fair Grounds Auditorium. In attendance were 278 delegates and Bishops Keener, Wilson, Granbery, Hargrove, Duncan, Galloway, Hendrix, Key, Fitzgerald, Candler, and Morrison. The Episcopal Address was read by Bishop W. W. Duncan. It showed great interest in world politics and economics; urged stricter adherence to prescribed liturgy and music; called for better support of supernuantes; reflected the friction generated by a misunderstanding of the local preacher's office; dwelt at length on needs of education; advocated uniform and high standards for Sunday school teachers. The Conference established a correspondence school at Vanderbilt University for ministerial training; the office of deaconess was established; local preachers were placed entirely under the jurisdiction of the District Conference.

The Conference was torn at the beginning with a controversy involving James D. Barbee, one of the Publishing Agents, and the United States Senate concerning payment for damages incurred by the Publishing House during the War Between the States. (See PUBLISHING HOUSE CONTROVERSY.) This dominated the entire Conference. In the end Congressional suspicions that the church had acted deceptively were disproved. Bishops elected were A. COKE SMITH and E. EMBREE HOSS.

1906. The Conference met on May 3 in First Methodist Church, Birmingham, Ala. In attendance were 306 delegates and Bishops Wilson, Granbery, Duncan, Galloway, Hendrix, Key, Fitzgerald, Candler, Morrison, Hoss, and Coke Smith. The Episcopal Address was an exceptionally

lengthy one. It noted the decreasing supply of ministers; called attention to problems of industrialization and urbanization; described the past quadrennium as the "greatest in the history of the missionary operation of the church"; cautioned against the use of historical criticism in the pulpit.

The Conference gave the right to unordained but appointed ministers to baptize and perform marriages within their charge; took legal steps to relate Vanderbilt University more closely to the M. E. Church, South; provided for annual conference Boards of Missions to employ evangelists within their own territory. JOHN J. TIGERT, SETH WARD, and JAMES ATKINS were elected to the episcopacy.

1910. The Conference met in Asheville, N. C., May 4-21. There were 155 clerical and 155 lay delegates present. Bishops present were Wilson, Hendrix, Key, Fitzgerald, Candler, Morrison, Hoss, and Atkins. A. F. Watkins of Mississippi was elected Secretary.

The Episcopal Address was very long. It reviewed the Vanderbilt Controversy as well as general matters of the church, including the so-called veto-power of bishops, pastoral tenure, and participation in the FEDERAL COUNCIL OF CHURCHES. It noted the deaths of Bishops John C. Granbery, Charles B. Galloway, A. Coke Smith, Seth Ward, and J. J. Tigert.

Ministers were for the first time advised by the *Discipline* to abstain from use of tobacco; adult Bible classes were incorporated under the General Sunday School Board; bishops were required to announce appointments to the whole open cabinet before the official minute question; the General Board of Missions was reorganized; the phrase "the holy catholic church" in the creed was debated.

Bishops elected were COLLINS DENNY, JOHN C. KILCO, W. B. MURRAH, WALTER LAMBUTH, RICHARD WATERHOUSE, E. D. MOUZON, and JAMES MCCOY.

1914. The Conference met in Oklahoma City, Okla., in St. Luke's Methodist Church, May 6-23, with 167 clerical and 164 lay delegates present. Bishops present were Wilson, Hendrix, Key, Morrison, Candler, Hoss, Atkins, Denny, Kilgo, Murrah, Lambuth, Mouzon, Waterhouse, McCoy. A. F. Watkins was again elected Secretary.

The Episcopal Address was read by Bishop W. A. Candler. It reviewed the Vanderbilt matter, appraised the EPWORTH LEAGUE, noting with appreciation its service "for the instruction, training and edification of our young people during twenty-four years that have passed since it became part of the organized activity of the church."

The Address claimed that the church alone can insure social progress; denounced secularism and false philanthropy; extolled the church's importance and catholicity; announced the legal loss of Vanderbilt University; rejected the movement for laity rights for women. The Conference noted the death of Bishop Fitzgerald.

The Twenty-Third Article of Religion was altered so as to take care of the objectionable expression of allegiance to the "rulers of the United States of America." This alteration was in behalf of Methodists in foreign lands where mission fields were growing, and where this Article had become embarrassing. A fight was made to get the words "Church of God" substituted in the Apostles' Creed for the words "holy catholic church." A vote by orders was finally called for, and the measure was defeated, largely by the clerical order. A commission was

set up to look into the matter of securing a school of theology, since the Vanderbilt School had been lost to the Church. A long discussion ensued as to what the constitution of the Church really was.

A committee was established to ensure that all M. E. Church, South property was legally owned by the church; refused laity rights for women; discussed unification and declared its tentative approval. No bishops were elected.

The Conference adopted by unanimous vote a report recommending that steps toward the organic union of Episcopal Methodism be continued and a commission was appointed to treat with a similar commission of the M. E. Church regarding the proposal of unification by reorganization.

1918. The Conference met in Wesley Memorial Methodist Church, Atlanta, Ga., May 2-18. It was called to order by Bishop Hendrix. He with Candler, Morrison, Hoss, Atkins, Denny, Kilgo, Murrah, Lambuth, Mouzon, answered the roll call. Bishops Key, Waterhouse and McCoy could not be present.

The Episcopal Address, read by Bishop Denny, noted that the Department of Church Extension had grown phenomenally; referred to the failure to come to agreement by the Commission on Unification of American Methodism; urged support of the War with Germany.

The Conference heard a report by Bishops Denny and Hendrix that the Apostles' Creed embodies fixed and formal Methodist doctrine and cannot be changed by a statutory vote of the General Conference. This set to rest the endeavor to amend the creed by getting the words "holy catholic" altered.

The Conference established areas with resident bishops having four-year presidential oversight; modified the pastoral tenure rule; established a War Work Committee; and organized the Board of Temperance and Social Service. Laity rights for women were adopted; EMORY UNIVERSITY trustees were confirmed, and the Emory grant to the Church was announced.

Six bishops were elected: JOHN M. MOORE, W. F. McMURRY, U. V. W. DARLINGTON, FRANKLIN N. PARKER, HORACE M. DUBOSE, and WILLIAM N. AINSWORTH. Upon the withdrawal of Franklin N. Parker (who stated that he did not feel this to be God's will for him), JAMES CANNON was elected after a tense session. Franklin N. Parker was asked to reconsider his refusal to be consecrated, and the point of order was made that as "six bishops" called for had been elected, no further elections were in order. The effort, unsuccessful, was to block James Cannon who was then the runner-up in the last ballot. The Conference decided that a full six bishops should be elected and consecrated, and James Cannon was therefore elected.

The Conference was termed a progressive one: the "most notable General Conference since 1844."

1922. The Conference was held in the Municipal Auditorium at Hot Springs, Ark., May 3-22. Attending were 198 clerical and 191 lay delegates, together with Bishops Hendrix, Candler, Atkins, Denny, Kilgo, Murrah, Mouzon, Moore, McMurry, Darlington, DuBose, Ainsworth, Cannon, and Waterhouse.

The Episcopal Address, read by Bishop Atkins, noted the growth of SOUTHERN METHODIST UNIVERSITY and Emory University; defended the itinerant system; cited immense missionary growth during the just completed Centenary Movement; praised prohibition as a national constitutional amendment destined to abide throughout

all time; recommended a strengthening of the divorce prohibition; ordered memorial services for Bishops Hoss, Key, McCoy, and Morrison who had died during the quadrennium.

The Conference established a definite program for building and maintaining hospitals; gave substance to what was to be known as the Superannuate Endowment; established the Board of Lay Activities; recorded failure of the proposed constitutional requirement to substitute "Christ's holy Church" for "holy catholic church" in the Apostles' Creed.

The Conference was the first with women delegates.

Bishops elected were: WILLIAM B. BEAUCHAMP, JAMES E. DICKEY, SAMUEL R. HAY, HOYT M. DOBBS, HIRAM A. BOAZ.

1924. A called General Conference met in the Municipal Auditorium, Chattanooga, Tenn., July 2-4, to consider a plan for the unification of Episcopal Methodism. In attendance were 369 delegates, together with Bishops Candler, Denny, Murrah, Mouzon, Moore, McMurry, Darlington, DuBose, Ainsworth, Cannon, Waterhouse, Beauchamp, Dickey, Hay, Dobbs, Boaz.

The Conference took note of the deaths of Bishops John C. Kilgo, James Atkins, and Richard G. Waterhouse.

Four bishops—Candler, Denny, Darlington, and Dickey—had opposed the call for the special session of the General Conference, and issued a Statement of Protest from Nashville, Tenn., on May 20, 1924. They questioned the legality of the call.

A resolution of the General Conference of 1922 had authorized: "Instead of the joint convention proposed, we recommend a special session of the General Conference of our Church. When a plan of unification is endorsed by a two-thirds vote of each commission and approved by the General Conference of the Methodist Episcopal Church, then our College of Bishops is empowered and instructed to call the special session of our General Conference."

The Plan of Unification was to unite the M. E. Church and the M. E. Church, South, into "one Church with two jurisdictions under a constitution, with a General Conference and two Jurisdictional Conferences"—the delegates to the General and Jurisdictional Conferences to be the same. Every vote in the General Conference was to be by Jurisdictions and would require the accepted majority vote of each Jurisdiction to be effective. Bishops were to be elected by the respective Jurisdictional Conferences. Members, preachers, churches, pastoral charges, districts, annual conferences, mission conferences and missions in the United States could be transferred from one Jurisdiction to the other with the consent of the transferring elements. A bishop was to be assigned by the one body of bishops—but not outside his Jurisdiction without the consent of a majority of the bishops of the Jurisdiction involved. The JURISDICTIONAL CONFERENCE was to meet every four years at the seat of the General Conference.

Just before the General Conference convened on July 2, five bishops—Candler, Denny, Darlington, Ainsworth, and Dickey—issued a statement opposing adoption of the Plan.

The Episcopal Address was brief, read by Bishop Candler. It merely recited the action of the last General Conference appointing a Commission to continue negotiations with a like Commission of the M. E. Church looking toward Unification, the adoption of a plan by the Joint

Commission, and the approval of that plan by the General Conference of the M. E. Church. This was followed by a brief statement signed by Bishops Candler, Denny, and Ainsworth setting forth their reasons for not signing the call for the special General Conference session.

A warm debate followed regarding this paper and its approval which was put in the form of a motion. The motion was defeated.

The Conference then proceeded to the consideration of the Report of the Commission, the majority report being read by Bishop Moore and the minority report by Bishop Denny. The minority report recommended the appointment of a Commission to continue negotiations for Unification on some basis more consonant with the principles for which the M. E. Church, South, had always stood.

An aye and nay vote on the adoption of the majority report of the Commission—which favored the pending plan of Unification with the M. E. Church—was taken. It resulted as follows: for, 298; against, 74. (It should be added however that when this favorable action was put before the Annual Conferences of the M. E. Church, South, for their action, the necessary constitutional majority was not given and the plan thus failed during the next two years.)

1926. The Conference was held in the Municipal Auditorium at Memphis, Tenn., May 5-20. Present were 407 delegates, along with Bishops Hendrix, Candler, Denny, Mouzon, Moore, McMurry, Darlington, DuBose, Ainsworth, Cannon, Beauchamp, Dickey, Hay, Dobbs, and Boaz.

The Episcopal Address called upon the church not to burden the pastor with details and dealt with the problem of heresy. Otherwise it was quite routine.

Actions dealt with the Unification controversy by appointment of a General Conference Committee to "study the whole question in its historic, economic, social, legal and other aspects, and report their findings in detail to our next General Conference in 1930"; ordered publication of the report on the "doctrinal unrest" of the church—a report submitted by the Conference's Committee on the Spiritual State of the Church; increased educational requirements for ministers; provided for central or regional conferences in the mission fields of the church, looking to the speediest possible establishment of autonomous, national Churches.

No bishops were elected.

1930. The Conference was held in First Methodist Church, Dallas, Texas, May 7-26. Bishops attending were: Candler, Denny, Mouzon, McMurry, Darlington, DuBose, Ainsworth, Cannon, Beauchamp, Hay, Dobbs, and Boaz.

The Episcopal Address was prepared and read by Bishop Edwin D. Mouzon. It contained 18,000 words, took an hour and a half to read, and was presented under seventeen heads. It stressed the evangelical character of Methodism; dealt with the M. E. Church, South's relation to the M. E. Church; advocated some exchange of territory and elimination of needless waste and competition, and recommended again provision for a Commission on Exchange of Territory. It reviewed the work of the Mission Board in foreign lands and recommended autonomy where feasible; emphasized lay activities and stewardship; took account of pagan views of marriage and divorce; and called for the Church to stand fast against immorality on stage and screen and in popular fiction. It appealed for justice and brotherhood and the offering of

the good offices of the Church in capital-labor affairs in the fast-developing industrial South.

The Conference took note of the death during the quadrennium of Bishops Eugene R. Hendrix and James E. Dickey.

Actions united the General Sunday School Board, the General Epworth League Board, and the General Board of Christian Education into a new General Board of Christian Education; adopted an amendment to the Constitution creating a JUDICIAL COUNCIL, to be submitted to the annual conferences for approval; considered many memorials to appoint another Unification Commission, but merely set up a Commission on Interdenominational Relations; authorized admittance of a preacher not qualified educationally according to the then disciplinary requirements, into the annual conference by two-thirds vote when the presiding elder or examining committee should show the case to be special and unusual; defeated a proposal for limited tenure of bishops.

The Conference elected three new bishops: ARTHUR J. MOORE, PAUL B. KERN, and A. FRANK SMITH.

1934. The Conference met in the city Auditorium, Jackson, Miss., April 26-May 7. Bishops attending were: Candler, Denny, Mouzon, John M. Moore, Darlington, DuBose, Ainsworth, Cannon, Hay, Dobbs, Boaz, Arthur J. Moore, Kern, and Smith.

The Conference took note of the death during the quadrennium of Bishops William F. McMurry and William B. Beauchamp.

The Episcopal Address was read by Bishop John M. Moore and cited 1934 as the sesquicentennial year of Methodism since the organizing of the Methodist Episcopal Church in the United States of America in 1784; took note of the national economic depression and its effects upon the Church; reviewed education and evangelism and outlined procedures for advance in these areas. It condemned the liquor traffic, war, economic injustice, and commended Christian race relations. It recorded ratification by the annual conferences of the proposed constitutional amendment setting up a Judicial Council. It noted that the Commission on the Revision of the Hymnal had finished its labors and that the manuscript was in the hands of the Publishing Agents. It counseled against term episcopacy.

The Conference set up the Judicial Council; rejected term episcopacy; perfected the organization of the Board of Christian Education; adopted the new "Social Creed"; voted that presiding elders could serve only four years in that office and must serve four years in some other relationship of the church before being eligible for re-appointment. The newly created Judicial Council stated that this, a constitutional matter, must be voted on also by the annual conferences if it were to become law. The bishops were authorized to lead a great forward movement in evangelism and other lines of endeavor in the next quadrennium; revitalized strongly the movement looking to a wise and effective union of American Methodism, that is, with the M. E. and M. P. Churches. The implementation adopted provided for establishment of a Commission on Interdenominational Relations and Church Union, consisting of five bishops, ten ministers, and ten laymen. Similar commissions were set up by the M. E. Church and the M. P. Church. Out of subsequent joint meetings of these commissions came the Plan of Union which resulted in the uniting of the three bodies in 1939.

No bishops were elected at this Conference.

1938. The Conference destined to be the last in the M. E. Church, South, met in the Municipal Auditorium, Birmingham, Ala., on April 28, with 472 delegates, the Judicial Council, nine active bishops and three retired bishops in attendance. The active bishops were John M. Moore, Darlington, (Ainsworth absent), Cannon, Hay, Dobbs, Boaz, Arthur J. Moore, Kern, and Smith. The retired bishops were Candler, Denny, and DuBose.

The Episcopal Address was read by Bishop Hoyt M. Dobbs, Secretary of the COLLEGE OF BISHOPS, though it had been prepared by Bishop Ainsworth who was unable to attend. It paid tribute to Bishop Edwin D. Mouzon who had died the year before. The Address, in view of the proposed and clearly desired unification of Methodism, recorded a summary history of progress of the M. E. Church, South, from 1844 to 1938; confronted the problem of education and the church's part in it; took note of problems created by the repeal of the Prohibition Amendment and cited the Church as the relentless foe of beverage alcohol; decried war, its cost of lives and substance, and remarked upon the then threatening general war. On Methodist union it gave the history of the movement from a definite beginning at the General Conference of the M. E. Church, South, in 1914, up to the Plan of Union then before the 1938 General Conference; this included the votes of the annual conferences (which had been taken before the General Conference met), and recommended the adoption of the report of the Commission on Interdenominational Relations and Church Union. The Address further recommended continuance of membership in the Federal Council of the Churches of Christ and participation in the ecumenical movement; commended the Bishops' Crusade to raise the remaining \$450,000 missionary indebtedness created by a sudden slump in missionary contributions; called upon Methodism in this 200th anniversary year of John Wesley's ALDERSGATE experience to mediate the power of God to this age as it did in John Wesley's day.

Bishops Candler and Denny did not sign the Episcopal Address, but issued a separate statement telling why they opposed the Plan of Union and of their questioning the right of the General Conference to complete adoption of the Plan.

The Conference heard fraternal addresses from Bishop Edwin H. Hughes of the M. E. Church and James H. Straughn of the M. P. Church.

Actions approved the Plan of Union to unite the M. E. Church, South, with the M. E. and M. P. Churches to form The Methodist Church.

The 1936 General Conference of the M. E. Church had already approved the Plan 470 to 83, and the annual conferences of that church approved it 17,239 to 1,862. The 1936 M. P. Church General Conference had approved it by a vote of 142 for, and 39 against—twenty out of twenty-five annual conferences approving. The 1937-38 annual conferences of the M. E. Church, South, had in advance of the General Conference approved the Plan by 7,650 votes for, and 1,247 against; and the vote by this General Conference of 1938 was 434 for, and 26 against.

The Conference received a unanimous opinion from its Judicial Council approving the legality of the Plan of Union and method of its adoption. The Conference ordered election in the approaching annual conferences of lay and clerical delegates to a Uniting Conference to be held in 1939; ordered each pastoral charge henceforth

to elect a lay delegate to the annual conference instead of continuing to have lay delegates elected by the district conferences; enacted into law a new office of District Missionary Secretary; sent protests to Washington against the sale of munitions to Japan to be used against China in the war in progress; presented a strong paper dealing with the chief moral issues of the day.

Five bishops were retired: John M. Moore, Hay, Boaz, Cannon, Ainsworth. Seven bishops were elected: IVAN LEE HOLT, W. W. PEELE, CLARE PURCELL, C. C. SELECMAN, J. L. DECELL, W. C. MARTIN, and W. T. WATKINS.

GENERAL CONFERENCES OF THE METHODIST PROTESTANT CHURCH 1828-1936

1828. A General Convention of Methodist Reformers, as they called themselves, assembled at Baltimore, Nov. 12, 1828. More than one hundred delegates were present. Representatives came from Vermont, New York, New Jersey, Pennsylvania, Maryland, Delaware, Virginia, Ohio, North Carolina, Tennessee, Alabama, and the District of Columbia. They elected NICHOLAS SNETHEN, president, and WILLIAM S. STOCKTON, secretary.

A committee was appointed to prepare a system of government for the organization of those reformers who wished to unite under its provisions. Seventeen Articles of Association were adopted and provision was made for holding a general Convention in Baltimore in November, 1830. This was to be composed of both ministers and lay representatives. Agents were appointed to travel through the states to explain and support the Articles, and a committee of five was established to prepare a constitution, discipline, and hymn book to be submitted to the 1830 convention. As the members of the committee all came from slave-holding states, and as slavery was becoming quite an issue everywhere, some dissatisfaction was expressed by representatives from other sections of the country. A resolution to appoint a general president to travel at large through the conferences, invested with powers to transfer any preacher or minister from one to any other conference provided the minister or preacher consented, was put before the convention but lost—to the regret of EDWARD J. DRINKHOUSE, the historian of the Church. "After continued sessions through eleven days," states Drinkhouse, "the convention adjourned *sine die*."

1830. Agreeable to the order of 1828, the General Convention of the Associated Methodist Churches for the formation of the constitution and discipline of a new Church assembled in Baltimore, Nov. 2, 1830. One hundred and fourteen ministerial and lay delegates had been elected, and eighty-three were in attendance. FRANCIS WATERS was elected president and WILLIAM C. LIPSCOMB and William S. Stockton, secretaries. The convention continued its session for three weeks. A draft for a constitution and discipline had already been prepared by a committee and this was acted upon, "and after due deliberation, adopted, assuming the denominational appellation The Methodist Protestant Church." Antislavery agitation had its effect on this convention, and in the constitutional outline of those who were to be privileged to vote in the new Church, the word "white" was introduced and this caused great opposition. So did the provision holding that "neither the General Conference nor any Annual Conference shall assume power to interfere with the constitutional powers of the civil government, or the operations of the civil laws, yet nothing herein contained shall

be construed as to authorize or sanction anything inconsistent with the morality of the Holy Scriptures." This, of course, was to protect the slave-holding interests.

The constitution provided that a general conference should be held in 1834 at Georgetown, D. C., "and every seventh year thereafter." A Book Committee was appointed and arrangements were made for the publication of a weekly church paper to be called *The Mutual Rights and Methodist Protestant*. JOHN J. HARROD, of Baltimore, was to be Book Agent and Gamaliel Bailey was later engaged by the Book Committee to serve as the editor of this regular church publication. The periodical and publishing house were located in Baltimore. The convention adjourned with prayer by ASA SHINN.

1834. The first General Conference of the M. P. Church convened at Georgetown, D. C., May 6, 1834, with thirty representatives in attendance: sixteen ministers and fourteen laymen. Nicholas Sneathen was elected president; William C. Lipscomb, secretary. Fourteen annual conferences were recognized. Membership of 26,587 was reported as an aggregate from the entire connection, with over 500 ministers and preachers, itinerant and unstationed. The constitution was accepted as it was, but considerable revision of the *Discipline* was effected. Some trouble was caused by the church paper being in arrears, and provision was made for changing the editor of *The Methodist Protestant* when the Book Committee should "deem that they have good and sufficient reasons therefor." As it turned out the Book Committee elected Nicholas Sneathen and Asa Shinn to be joint editors of the church paper. Shinn eventually moved to Baltimore in order to carry on his responsibilities, as Nicholas Sneathen seems to have served only for about four months. Shinn's articles advocating a General Conference to be held in Pittsburgh in May, 1838, obtained the consent of the Annual Conferences and when that Conference was held it was decided that the General Conference should meet every four years rather than every seven as at first it had been planned. A Board of Foreign Missions was constituted located in Baltimore. Drinkhouse states that it does not appear that the slavery question disturbed this Conference.

1838. Conference convened at First Church, Pittsburgh, May 15, 1838, with Asa Shinn elected president, and Thomas W. Pearson, secretary. There were forty representatives present from fourteen annual conferences. Beside the ILLINOIS CONFERENCE, a new conference was recognized in ARKANSAS, making seventeen in all. The General Conference approved a plan of establishing a Book Concern, and the existing Book Committee, with little change, was reelected. The hymn book compiled by THOMAS H. STOCKTON was approved and adopted by the Conference.

Slavery was a great issue in this Conference with a majority and minority report upon slavery both submitted, heavily debated and neither adopted. After much debate, a compromise was adopted determining that since there was such wide disagreement, the subject of slavery should be left with the respective Annual Conferences. Drinkhouse says that this was a compromise which left things where they were when the debate began. A move led by the OHIO and PITTSBURGH CONFERENCES to establish a Western church paper, and motivated largely by the anti-slavery forces, eventually succeeded. *The Western Recorder* was first issued by CORNELIUS SPRINGER, July, 1839, and was by him conducted and published for six

years. In 1845, ANCEL BASSETT became its editor and carried it on as an individual enterprise for ten years until in 1855 it was transferred to the church.

1842. Conference assembled in Baltimore, May 3, 1842, with Asa Shinn, President, and John J. Reed and Ancel H. Bassett, Secretaries. Sessions were held in St. John's Church and fifty-one representatives were in attendance from sixteen Annual Conferences. Besides new conferences in Indiana, South Carolina, and Onondaga, a conference was recognized in Mississippi.

There was a discouraging report from the Book Committee and the affairs of the church paper were declared as giving concern. It was decided that a debt of \$1,800 had to be raised to help relieve the church of its publishing difficulties, and a plan for such relief was adopted, asking each Annual Conference to raise a sum equal to the amount of fifty cents per member. ELI Y. REESE was elected editor of the church paper.

Many memorials came in on the subject of slavery and again there were two reports. A compromise resolution as offered by John S. Reese was adopted by the close vote of twenty-three to twenty, allowing the different annual conferences to make their own regulations on the subject of slavery. ALEXANDER McCAYNE undertook to defend slavery from the Bible and during the session "not less than twelve leading brethren, residents of Southern States, were severally invited to honorary seats in the Conference, some of whom took part in debate. This was by some considered an unfairness, in giving a preponderating influence to anti-abolition views . . ." (Bassett, p. 124). Much agitation occurred and J. J. Reed of New York, one of the Secretaries of the Conference, withdrew with his papers, declining to ask to be excused. A. A. Lipscomb was appointed Secretary for the closing session. Conference adjourned May 16, 1842. Statistics reported by Drinkhouse showed stationed ministers 634; unstationed 525; members 55,341.

1846. The Conference convened at Cincinnati, Ohio, on May 5, 1846. Francis Waters was chosen president and James E. Wilson and Ancel H. Bassett, secretaries. Seventy-two representatives were present from eighteen Annual Conferences. The new conferences were Muskingum, Huntsville, Louisiana, North Illinois, Florida, Iowa and Maine. A division of the Indiana Conference was authorized, constituting the Wabash Conference, afterwards called North Indiana. The organization of the Philadelphia Conference was authorized, but the Champlain Conference was declared dissolved. Slavery again greatly disturbed the conference. A resolution declaring slavery "an offense condemned by the word of God," was laid on the table by a vote of thirty-five to thirty-one. A later compromise resolution was adopted holding that the General Conference "does not feel authorized by the constitution to legislate upon the subject of slavery"; and recommending that the "different annual conferences respectively should make their own regulations on the subject, so far as authorized by the constitution" (Bassett, p. 128).

The question of Home Missions was debated and it was finally decided that each annual conference should have the right to employ and appoint its own ministers or preachers to serve as home missionaries in any unoccupied portions of its district and to change appointments of certain missionaries at its annual sessions as the conference should judge best.

Eli Y. Reese was again elected editor and Book Agent.

The Board of Foreign Missions as constituted was continued. Statistics indicated that 63,567 members belonged to the church at that time. Conference adjourned with prayer by the president, to meet in Baltimore, May 1850.

1850. The fifth General Conference assembled at West Baltimore Station in Baltimore on the 7th of May, 1850, with George Brown acting as president and A. H. Bassett, secretary. Eighty-eight official delegates (according to Drinkhouse) were listed from thirty-two conferences, but only thirty-five were present on the first day and thirty-three did not come at all. Drinkhouse in his history of the Church indicated that "distance, expense and hardship of travel were the causes, since there were as yet no continuous lines of railroad except the Baltimore and Ohio which had just surmounted the almost insuperable physical barriers to the West." On the second day, Levi R. Reese was elected president on the fifth ballot with A. H. Bassett and B. H. Anderson, secretaries.

The slavery issue was really beginning to divide the Church and in this Conference some efforts were made to term slavery only "an ecclesiastical question." MADISON COLLEGE, Uniontown, Pa., originally founded by the M. E. Church, was accepted by the Conference and proper control was instituted. In a struggle between Steubenville, Ohio, and Charleston, S. C., both nominated for the next meeting of the General Conference, Steubenville was selected by a vote of twenty-four to twenty-three. The report of the Book Concern and Periodical department was an exhaustive one and considered the best showing that had been made to that date. E. Yeates Reese, Book Agent and editor, had his salary increased from \$900 to \$1,100 a year. Further actions included investing the General Conference with authority to hear and decide on appeals. This passed by a two-thirds majority (24 to 12) but the annual conferences later rejected it; and to provide support "by which presidents of the annual conferences may be stationed, if these bodies see proper to do so." This last (which Drinkhouse surprisingly calls "relief to the diocesan episcopacy of the Church," Drinkhouse, Vol. II, p. 370) was to enable the presidents of the respective conferences to have enough support in travel to oversee his area.

A formal report presented to the Conference recommended that the Order of Deacon be done away, but the report was laid on the table.

Statistics as reported to the General Conference from the thirty-two conferences indicated that there were 778 stationed preachers, 697 unstationed, and 65,694 members. The Conference adjourned close to midnight on May 21, upon motion of Wesley Starr of Maryland.

1854. The sixth General Conference assembled at Steubenville, Ohio, on Tuesday, May 2, 1854, with JOHN BURNS, president pro tem, and W. H. WILLS, secretary. Again there was a sparse attendance and the Huntsville and Florida Conferences were not heard from at all. The total official membership was 102, but only thirty-one answered the roll call on the first day. Bassett says there were "sixty-two representatives in attendance from twenty-three conferences." The difficult travel situation again was held responsible for the short attendance.

John Burns was elected president on the second day with William H. Wills and John Scott secretaries. The Board of Foreign Missions reported the organization of the Oregon Mission, and the work of DANIEL BAGLEY as missionary there. Five ministers, two preachers and 120 members were reported from that Mission. The China

Mission "miscarried," as Drinkhouse expressed it, due to the unreliability of the one the Board had depended on for that work.

A new church paper was called for to be denominated the *Western Methodist Protestant*, to be published by the Western Methodist Protestant Book Concern. An equitable arrangement was worked out between the finances of the Baltimore Book Concern and the equity that should go to the Western. The line-up of the conference and the annual conferences of the north and west represented in this division of the Book Concern foreshadowed the division of the Church to come later. Slavery and the growing tension over it was the real reason for this division of the conferences. The establishment of the Western Book Concern and a western paper it was understood would provide "a medium for the free adverse discussion of slavery" (Drinkhouse, II, 391).

There was a move to abolish the office of deacon, but the Conference decided there was "no necessity for the change." The ratio of representation for delegation to the Conference was fixed at one minister and one layman for every 1,750 members instead of one for every 1,500 as it had been.

The committee on Statistics presented the most complete report the Church had ever received. Drinkhouse comments that this was the last General Conference attended by representatives of the north and west until the reunion in 1877 when again complete Methodist Protestant statistics might be given. This time there were a total of 70,018 members with itinerant preachers, 916, and unstationed ministers and preachers, 767. The Conference adjourned on May 16.

1858. The seventh General Conference of the Methodist Protestant Church met in Lynchburg, Va., May 4, 1858, in the M. P. Church there. Judge B. S. BIBB, of Alabama, was chosen president pro tem. Drinkhouse states that twenty-three ministers and sixteen laymen were present. W. C. Lipscomb, an "unstationed" Maryland minister, was elected permanent president the next day and W. H. Wills, secretary. Wills declining, the Conference elected Joseph White. There was considerable discussion as to seating certain honorary members who were church members but who had not been elected delegates. These were allowed to speak by formal action of the Conference itself. It was decided that the church hymn book should not be published in combination with the Discipline, "as the interest of the Church will be increased by publishing the books separately."

On May 7 the Conference formally received a lengthy memorial from a convention of Methodist Protestants held in Cincinnati the previous year in which the brethren there explained their attitudes toward slavery and asked that the General Conference in 1858 modify the Constitution of the Church so as to do away any suggestion that it protects ministers and members of the Church in slave holding and slave trading. This memorial from Cincinnati overshadowed all other business of the Conference. In reply to it John J. Murray and George Vickers representing a majority of a special committee on memorials refused to sanction the threat of the Memorialists to "resolve on secession or revolutionary action" and declined the request of the memorial. A minority of this committee put in a report stating that "this General Conference has no constitutional authority to grant the prayers of the said petitioners."

Subsequently other reports came in dealing with the

Memorialists and asking that the issue be put before the annual conferences and stating that "a severance from this General Conference is not a severance from the Methodist Protestant Church," and that the Conferences of the Church "had as much right to create two General Conferences as two Church Book Concerns." This report signed by W. Collier was, however, laid on the table, and the Conference adjourned on Thursday morning, May 13, in an atmosphere of some uncertainty.

1862. The General Conference ordered for May, 1862, in Georgetown, D. C., could not fully assemble on account of the war, and only the representatives of Maryland were present. However, these organized with Joseph Libby, president pro tem (Francis Waters became permanent president), and D. E. Reese, secretary. Hardly any formal action was taken, though it was understood that the same representatives who had been elected for this Conference would hold over, and that the full Conference would be called together again at the summons of the president.

After the Civil War ended, a call was duly issued for the reconocation of the adjourned General Conference, as it was termed, and this was to be in Georgetown again on May 9, 1865. This was one year in advance of the regular session. Though this came together as an "adjourned" Conference, it was regarded as only tentative since no conferences out of Maryland could have any opportunity to elect their delegates; and even if elected "the absence of facilities of travel would make it impracticable to attend not to name their utter poverty," states Drinkhouse.

The Conference did however meet with Francis Waters as president. There was a sharp debate over the relation of the Church to the government as feelings ran high at the close of the Civil War. A resolution was finally adopted which simply cited the 23rd Article of Religion as the guide of the Church in governmental matters, and saying that since the M. P. Church had never repealed this Article, there was no need to make any fresh statement. The Conference as a body paid a visit of respect to President Andrew Johnson at the White House.

1866. The ninth General Conference met at the Methodist Protestant Church in Georgetown, D. C., on May 1, 1866, with W. H. Wills, of North Carolina, president pro tem. The first action of business was to ascertain who were entitled to sit as members of this body since there had been such a division in the Church due to the war with the separate organization of the Northern and Western Conferences. Ministers and laymen from the following conferences were duly recognized and admitted to seats: from Maryland, North Carolina, Virginia, Alabama, one layman each from Illinois and the Des Moines Mission Conference. A committee was appointed to ascertain the relation to the General Conference of the following conferences: Boston, New York and Vermont, Onondaga, Genesee, Pittsburgh, Pennsylvania, Muskingum, Ohio, Michigan, West Michigan, Wabash, Indiana, North Illinois, South Illinois, Illinois, Iowa, North Iowa, Wisconsin and Minnesota. A move was made to add West Virginia to this list, but this failed as the recognition of West Virginia as a state had been involved in the Civil War.

On the second day, William H. Wills of the North Carolina Conference was elected president upon the fifth ballot. He thanked the Conference for the honor conferred upon him, and addressed the body in relation to the unusual circumstances under which they were meet-

ing. A permanent secretary was not elected until the following day when on the sixth ballot J. K. Nichols of the Maryland Conference was elected. There was considerable discussion over several reports having to do with whether or not the General Conference had "conventional powers." It was finally decided that it did not have these powers until they had a recommendation in writing from two-thirds of the whole number of the annual conferences. Since not more than three conferences had made such recommendations, the Judiciary committee of the General Conference, whose report was adopted, held that the General Conference was not clothed with "conventional powers."

A committee of four was appointed to wait upon the president of the United States to see if he would receive the Conference in a body, as Georgetown, where the sessions were held, was only a short distance from the White House. The report came back that he did agree to receive the Conference and the time was fixed at 11:00 A.M. on Wednesday, the eighth day of the Conference. The President, Andrew Johnson, subsequently received the Conference at the time appointed.

A letter was read to the Conference from Bishop HOLLAND N. McTYEIRE, who had just been consecrated a bishop of the M. E. Church, South, announcing that lay representation had been agreed to in the Southern Church. He stated that "several prominent brethren of the Methodist Protestant Church" had asked for a commission to be appointed to confer with the Methodist Protestant brethren on the subject of union of the two Churches, "should favorable action on lay representation be taken by our General Conference." McTyre said that since this action had been taken, a committee had been appointed by the M. E. Church, South with this in mind. The Conference in its turn appointed a special committee to reply to Bishop McTyre. This did so by disclaiming power at such a late date in the session "to act in the premises." It expressed gratitude and friendship for the Church, South, and provided for fraternal messengers to the next General Conference of that Church. It called attention to the fact that the M. P. Church was calling a general convention "for other purposes" to meet in Montgomery, Alabama, the next year; and to this convention they invited the Southern Commission to come and "confer with the said convention."

The Conference of 1866 projected a college for both sexes to be under the auspices of the Maryland Conference at Westminster, Maryland. This was the beginning of WESTERN MARYLAND COLLEGE.

J. J. MURRAY was reelected editor of *The Methodist Protestant*. The conference adjourned on Monday, May 9, at 12:00, noon.

1870. Conference met on Friday, May 6, 1870, at East Baltimore Station in Baltimore, Maryland. After matters of organization and committees had been attended to, J. G. Whitfield was elected president with J. G. Chery and J. Thomas Murray, secretaries. The Conference was fairly well attended by the properly elected delegates, though there was no representation from Mississippi, Missouri, McCain (Texas) or Des Moines. The Conference heard a message from the certain bishops and representatives of the M. E. Church expressing the desire of that Church to treat with a similar Commission from any Methodist Church toward working out a closer bond of union "among the branches of our wide spread Family." (*Journal*, p. 11). This was responded to later in the session

by a formal report expressing similar sentiments and suggesting that fraternal messengers should in every case be appointed between the respective Churches, and also that the editors of the periodicals published by the respective Churches should avoid irritating controversy and "the misrepresentation of each other's history, motives, and conduct." Time was spent also in revising the Ritual. This enlisted considerable debate. Finally, however, a new Ritual was adopted as amended and published in its complete form in the *Journal* of the Conference.

Among other actions was the recognition of the Western Maryland College as a general institution of the Church; and a request to the Virginia Conference that it not merge into the M. E. Church, South. A report from the Virginia Conference indicated that there was a division in that Conference with some wishing to adhere to the M. E. Church, South, and some bitterly objecting. The majority of the Virginia Conference felt that since both Methodisms had been so badly injured in the Civil War, a union of these two Methodisms would be advantageous.

Overtures from "the Methodist Church" (as the organization of the Northern and Western M. P. Conferences had termed itself) to come into closer relationship were rebuffed by the General Conference. Their answer stated that "whenever the Conferences aforesaid shall see fit to rescind their act of suspension and place themselves again under the Constitution and Discipline of the Methodist Protestant Church, they will be cordially received as co-laborers in the cause of Christ and constituent members of this body" (Drinkhouse, II, p. 505). The Conference adjourned on the twelfth day of its session.

1874. Conference convened in Lynchburg, Virginia, on May 1, 1874, with JOHN PARIS as temporary president. There was a rather complete representation. Drinkhouse, who was a member of the Conference, writes that he does not recollect any large absenteeism. L. W. BATES was elected president, and A. C. Harris and J. B. Watson, secretaries. Fraternal greetings of the Conference were sent to the General Conference of the M. E. Church, South, then in session in Louisville, and a reciprocal message was received in return. The theological department of Western Maryland College was commended to the Church for its care and patronage. No Constitutional changes had been concurred in by the Conferences and so none were made. The Order of Deacon was abolished by a 35 to 16 vote and its form of ordination stricken from the Discipline. Fraternal messages came from the Methodist Church brethren, and the Conference appointed a committee to meet with a similar commission from the Methodist Church looking toward reunion. Statistics reported that there were 546 itinerants, 49,319 members, "with no report from a half dozen Conferences," says Bassett, with property valued at \$1,122,351. Matters regarding the Book Concern and its general situation took considerable time of the Conference. E. J. Drinkhouse was elected editor of *The Methodist Protestant*. There were difficult problems having to do with the Book Concern and its publications, due to what Drinkhouse called the "greenback issues of the Civil War, and the inflation of artificial values." Subsequently, the Book Concern was reconstructed and located in Baltimore. The Conference adjourned on May 12.

1877. **A Joint Convention of the Methodist and Methodist Protestant Churches.** Pursuant to an agreement made at the joint meeting of the Commissioners of the General Conferences of the divided Methodist and Meth-

odist Protestant Churches held at Pittsburgh, Pa., October, 1875, representatives of the several annual conferences of the Methodist Church and the Methodist Protestant Church met in Baltimore on May 11, 1877. The two different bodies first met in separate places in Baltimore in order to perfect their arrangements for the joint meeting. The respective separate sessions were held for five days with all the formalities which were necessary before going into the reunion. This accomplished and the respective General Conferences adjourned, the combined delegations assembled at their General Convention at the Starr Methodist Protestant Church on May 16 at 4:45 P.M. in order to consummate the union of the Churches. Delegates from the respective Churches walked two-and-two into the convention, a delegate from each Church being paired with a delegate from the other in this march. L. W. Bates was elected president of the convention, J. J. Smith, vice president; secretaries were G. B. McElroy and R. H. Wills. The entire occasion of reunion was marked by exuberant emotion. William Wills of North Carolina, who had been much opposed to union, pledged himself wholeheartedly to it and "at this moment, Dr. Scott of Pittsburgh, the extremist of the other side crossed the chancel and suddenly the two men were folded in each other's arms" (Drinkhouse). The doxology was sung "as never before by these brethren." The time of the conference was taken up with perfecting arrangements for organic union. It also appointed a committee to visit the president of the United States since he had expressed a desire to receive a delegation from the body and it also heard a report from its committee on the Ecumenical Conference of Methodism indicating that the M. P. Church would be glad to cooperate with the M. E. Church in an ecumenical general conference. The *Methodist Recorder* and *Morning Guide*, published by the Board of Publication, Pittsburgh, and *The Methodist Protestant* published in Baltimore, were adopted as official organs of the M. P. Church. Alexander Clark and the publishing agent, James Robinson in Pittsburgh; and E. J. Drinkhouse, the editor and publisher of *The Methodist Protestant* in Baltimore, were continued in office. An address to the whole Church was prepared "with the view of allaying all disquietude, should any exist, and of setting our members harmoniously to work under our new relations" (*Journal*, p. 40). Recognizing the fact that there were two official hymn books, the Convention resolved to hold both until a new hymn book should be properly authorized. It was suggested that in the matter of hymnody and worship, the Hymn Book Committee, when appointed, should be authorized to correspond with similar committees in other branches of the Methodist family. Before adjournment, the convention recommended that a day to be selected later in the year, should be set as a day of Thanksgiving to God for the providential guidance resulting in the now happily consummated union. The general convention adjourned on Wednesday, May 23, at 11:40 P.M.

1880. The General Conference assembled at First Church, Pittsburgh, Pennsylvania, May 21, 1880, called to order by G. B. McElroy, secretary of the 1877 General Convention. He was later elected permanent president on the first ballot, with William S. Hammond, secretary. There were 145 delegates, though the list was reported to be imperfect in some conferences. Thomas Wells, a Negro from Baltimore, was the first of his race to sit in the General Conference. Another innovation was in giving leave to Mrs. J. H. Clancy, of the WOMAN'S FOREIGN

MISSIONARY SOCIETY, to address the body in her official capacity. This was the first instance that recognition was accorded. Action was taken to see that the Church be represented in the forthcoming (and first) ECUMENICAL CONFERENCE; also a committee of fifteen to prepare a new hymn book was appointed. Fraternal delegates were received from the Church, South, and fraternal messengers were appointed to visit that Church and also the Cumberland Presbyterian Church. However, the M. E. Church, having found that its time was much taken up with fraternal messages, had announced that in the future this matter would be taken care of by correspondence only. Drinkhouse comments that "as the Methodist Protestant Church was one of the American Methodisms omitted, self-respect made it impossible for it to accept the poor boon of a recognition by correspondence."

The unification of the Book Concern of the reorganized Church was taken under advisement, and "the Board of Publication of the Methodist Protestant Church" organized, with the two papers of the respective former Methodist Protestant groups, declared official organs. Sunday school publications were put under the Board of Publications and editors and publishers were to be elected by the General Conference. The Committee on Missions reported a new constitution for the Board, and named certain missionary fields as such. The Western North Carolina Conference reported that the Allegheny Conference had been merged into it, and that action was being taken to reunite with the North Carolina Conference; and authority was also given to merge the Deep River Conference into it, so that there would be but one conference in North Carolina. ADRIAN COLLEGE, WESTERN MARYLAND and YADKIN COLLEGES, reported duly to the General Conference. The Conference declined to take any action adverse to freemasonry although the Minnesota Conference had petitioned for such action. The Conference in effect through its committee said that they did not know exactly what obligations Free Masons took, and therefore could not offhand object to freemasonry. Conference adjourned on June 3. Its statistics, admittedly incomplete in 1880, indicated that there were 1,345 itinerant ministers, 755 unstationed, and 118,502 church members.

1884. Conference convened in St. John's Church, Baltimore, on May 16, 1884, and was called to order by the president of the former conference. 161 delegates were registered, but fifty of them were not present, these "mostly from extreme distances." The Hymn Book Commission reported on their work and this was approved. A move was made to join organically with the Cumberland Presbyterians, the proposal greatly helped by the attractiveness of the fraternal delegates whom this Church had sent to M. P. Conferences. The move enlisted popular support and quite favorable official action by the respective judicatory bodies. However, the official organ of the "Cumberlands" at Nashville attacked the plan during the succeeding weeks and it came to naught. The Restrictive Rule was changed so as to read "No rule shall be passed to abolish an efficient itinerant ministry; each Annual Conference shall have authority to determine for itself whether any limit, or, if any, what limit, shall be to the renewal of annual appointments." This allowed the time limit in each Annual Conference to be fixed by that particular body.

Miss Anna Howard Shaw had been elected to Elder's Orders and ordained in the New York Conference, but the Committee on Judiciary reported that this act was

unauthorized by the law of the church, and that she was "not entitled to recognition as an Elder in the Methodist Protestant Church." A long debate ensued but the committee's report was adopted. However, Miss Shaw continued acting as an Elder in New York where she had been ordained.

A new constitution for the Board of Missions and one for the Woman's Foreign Missionary Society were adopted. Editors elected included E. J. Drinkhouse in charge of the Baltimore papers, with William J. C. Dulaney, publisher and book agent in Baltimore; and John Scott, editor, and W. McCracken, Jr., publisher in Pittsburgh. Statistics reported indicated that there were 1,321 regular ministers, 905 unstationed, and a membership of 124,695. Sabbath-school statistics were reported too imperfect to rely on. The conference adjourned after a night session on May 29.

1888. The Conference convened in Plymouth Church in Adrian, Michigan, May 18, 1888, called to order by the president, W. S. Hammond. There were 161 actual delegates, but of these forty-four were absent mostly from the South and Southwest. David Jones of Pittsburgh was elected permanent president, and U. S. Fleming of West Virginia, secretary. Three or four days were spent in getting the standing committees properly appointed and organized and hearing reports from colleges, the Book Concerns and general officers. There was considerable discussion over a proposal to revise the Articles of Religion, and upon motion of E. J. Drinkhouse a committee of nine was appointed to formulate "in the interval of the General Conference" Articles of Faith. It had been alleged that there was "latitude of doctrinal teaching," on the ground that Sneathen and Shinn, in the original Convention of the Church, did not favor a Creed for the Church; and that the Articles of Religion had not been adopted by the said Convention. The committee was to complete its work by June 1, 1890 and then refer it to the annual conferences for acceptance or rejection; that the committee should then perfect the Articles, "have them published in the church papers and then referred to the ensuing General Conference" (*Journal*, p. 37).

An overture was made to the Conference in the matter of licensing women to preach, with the understanding that the Constitution of the church would have to be changed to do this.

College reports showed that Adrian and Western Maryland were flourishing, "with mention of Yadkin in North Carolina and Gittings at LaHarp, Illinois" (p. 639, Drinkhouse). The Communications Committees gave a discouraging report as to the matter of organic union with the M. E. Church and the Committee which had met with the Cumberland Presbyterians and the Commissioners meeting with the Congregational Methodist Church reported no great progress with the Congregational Methodists and mostly good will from the Presbyterians.

Elections put D. S. Stevens as editor of the *Methodist Recorder*, with the publisher and book agent at Pittsburgh, W. McCracken, Jr.; as editor of *The Methodist Protestant*, E. J. Drinkhouse, with W. J. C. Dulaney continued as publisher and book agent at Baltimore. Editor of Sunday school literature was J. F. Cowan; and secretary of Home and Foreign Missions, F. T. Tagg. The Conference adjourned on May 28. The statistical reports showed that there were 1,463 itinerant ministers, 1,125 unstationed preachers, and 141,557 members.

1892. Conference convened at Westminster, Maryland, on May 20, 1892. As the president of the last Conference was not present, the 1888 secretary acted as chairman. The attendance was large and "the personnel one of the most creditable that had ever represented the Church" (Drinkhouse). That afternoon Dr. J. W. Hering, a physician of Maryland, was elected president—one of the few laymen to occupy that position. J. F. Cowan was elected secretary. A telegram of fraternal greetings was sent to the General Conference of the M. E. Church then in session in Omaha, but Drinkhouse states that "no response was ever received to it, the sifting committee perhaps, to which much of its incidental business was referred, not regarding it perhaps as of any moment." Four women were enrolled as members of the General Conference but their status as such was debated with a majority and minority report both offered and the determining vote was by orders. They were finally admitted to their seats. The Young People's Society of the Christian Endeavor of the Methodist Protestant Church was recognized, and a publication, *Our Young People*, made its official organ. The Committee on Education submitted reports from Adrian and Western Maryland Colleges, WESTMINSTER THEOLOGICAL SEMINARY, Yadkin College, and Gittings Seminary, as well as a prospectus for Kansas City University. Nothing definite was reported from the committee created to study the Articles of Religion through the quadrennium. Drinkhouse in his history states that this committee could not agree upon any specific recommendations, and that matters were subsequently left as they always had been in the way of doctrinal standards.

Elections: E. J. Drinkhouse withdrew from the editorship of *The Methodist Protestant*, since he had served as such for eighteen years, and wished to write the Church's history. F. T. Tagg was elected editor in his place. D. S. STEPHENS was elected editor of the *Methodist Recorder*, and J. F. Cowan for the Sunday school periodicals. W. J. C. Dulaney continued as publishing agent in Baltimore. William McCracken, Jr. declined nomination as publishing agent at Pittsburgh, and U. S. Fleming was elected. T. E. Colbourne (Maryland) became corresponding secretary for the Board of Foreign Missions; for the Board of Home Missions, Benjamin Stout of West Virginia. The report of the Committee on Articles of Faith was recommitted with instructions to report to the next General Conference. The statistical report showed 1,485 itinerant ministers; 1,125 unstationed ministers, and 141,271 members. The Conference adjourned on the tenth day after selecting Kansas City as its next place of meeting.

1896. Conference assembled at Kansas City on May 15, at the Peoples Methodist Protestant Church. J. W. Hering, president, after religious exercises, took some time to make sundry recommendations to the Conference. This presidential message was considered an innovation but a helpful one. The roster of elected delegates indicates that there were 188, but a heavy percentage of absentees were noted, "accounted for by the fact of the extreme western location of the Conference" (Drinkhouse, p. 674). Hering was reelected president—the first time a president had been reelected. T. M. Johnson of North Carolina was elected secretary.

During the sessions the cornerstone of KANSAS CITY UNIVERSITY was laid under the sponsorship of the Church. Stephens, who had been editor of the *Methodist Recorder*, was elected chancellor of the new university. Subsequent-

ly, FRANCIS T. TAGG was reelected editor of *The Methodist Protestant*; J. F. Cowan as editor for Sunday school literature; with T. J. Ogburn secretary of the Board of Foreign Missions; Benjamin Stout corresponding secretary of the Board of Home Missions; W. J. C. Dulaney was reelected publishing agent at Baltimore; and U. S. Fleming at Pittsburgh. Greetings were sent to the General Conference of the M. E. Church then in session at Cleveland, as it had become known that their return response to the 1892 session had failed in transmission. A resolution against the use of tobacco with certain recommendations to the youth of the Church was passed.

The subject of proposed changes in the Articles of Religion was indefinitely postponed. The Shorter Catechism was ordered revised and published, along with the Sunday school literature. The Young Peoples Society of Christian Endeavor had greatly increased. The General Conference secured an act of incorporation from the Maryland legislature—an important action which gave "a status to the General Conference." Favorable reports came in from the conferences. The statistical report indicated that there were 1,550 regular ministers; 1,116 unstationed; and 179,092 Church members. Conference adjourned on May 23.

1900. Conference met in Christ Methodist Protestant Church, Atlantic City, New Jersey, May 18, 1900. It was called to order by the president, J. W. Hering, who conducted devotional exercises and read a short, business-like, general address. He reported on the ECUMENICAL CONFERENCE which was to be held in City Road Chapel, London, on Sept. 4, 1901, stating that as he had to act before Conference convened he had appointed a committee to represent the Church in getting ready for this London Conference. That afternoon, following several nominations for president, David S. Stephens was elected on the third ballot. T. M. Johnson refusing reelection, Hugh L. Elderdice was elected secretary. A move to assess the annual conferences the sum of five hundred dollars each, for incidental expenses, and for publication of the journal on the basis of their membership was offered, but a substitute prevailed directing that the Board of Publication pay these expenses. The Conference inserted the word "catholic" in the Apostles' Creed after the word "holy," on the recommendation of S. A. Fisher for the Ritual Committee.

Elected delegates to the Ecumenical Conference were D. S. Stephens, F. T. Tagg, T. H. Lewis, M. L. Jennings, and George Shaffer, ministers; and J. W. Hering, W. C. Adamson, Daniel Baker, and W. A. Strickler, lay delegates. Elections: M. L. Jennings, editor of the *Methodist Recorder*; F. T. Tagg, editor of *The Methodist Protestant*; C. E. Wilbur, editor of Sunday school literature; F. W. Pierpoint, publishing agent at Pittsburgh; and W. J. C. Dulaney at Baltimore. T. J. Ogburn was elected Foreign Missionary Society secretary; and for secretary of the Home Missionary Society, G. E. McManiman was elected on the second ballot. He received fifty-one votes on both ballots, but three other men being balloted for did not receive that total number of votes on the second ballot. Certain administrative measures were adopted relative to the location of the headquarters of the Board of Home Missions and also the Board of Foreign Missions. The usual reports from the colleges and other institutions of the Church were received and published in the *Journal*. The Conference adjourned on the night of May 26, with

THOMAS H. LEWIS presiding, he having been called to the chair.

Statistics as published in the *Journal* of this General Conference indicated that there were ministers and preachers stationed and unstationed, 2,781; and total full members of 179,847.

1904. Conference met in the North Carolina Avenue Methodist Protestant Church in Washington, D. C., May 20, 1904. President D. S. Stephens called the Conference to order. The president's Address, which had by this time become a feature of the General Conference, reviewed the work of the quadrennium, declared that there had been a reasonable growth and a substantial increase in members; but stated that exact figures showing this progress had not been available. Stephens asked that the reports of the secretaries of the several annual conferences, which were to be made to the General Conference, should be submitted to the president of the General Conference at least one month ahead of time. He announced the possession of a new and commodious building obtained by the Publishing interests in Baltimore; called for deeper interest in the educational institutions of the Church, and expressed concern lest these be left to individual initiative. To meet this situation, he recommended the creation of an educational board for the Church. The president's report also treated of many moves and tentative moves looking toward Church union with the Congregational Church and the United Brethren; and made the suggestion that there be a joint cooperation of the three Churches in a General Council "that shall have an advisory relation to the three bodies." The presidential address went into the whole matter of Church polity and Methodist Protestant spiritual goals and ideals. The address concluded, "That God has given us a work to do becomes clearer as the years roll by. That God will assist and guide us in the accomplishment of this work so long as we are true to Him, becomes more and more evident."

On that afternoon Francis T. Tagg was elected president of the Conference by ninety-seven votes to T. H. Lewis' forty-two. H. L. Elderdice nominated F. C. Chambers as secretary and he was elected. The Rev. Washington Gladden of the Congregational Church and the Rev. W. M. Weakley of the United Brethren addressed the Conference on Church union later in the session. A map was presented showing the spread of these respective Churches in the United States, after which the Conference recessed for an informal reception to Drs. Gladden and Weakley. Conference took a further recess in order to visit the White House on the invitation of President Theodore Roosevelt. Elections were: F. T. Tagg, editor of *The Methodist Protestant*; M. L. Jennings, editor of the *Methodist Recorder*; C. E. Wilbur, editor of Church Sunday school periodicals; and J. C. Berrien, corresponding secretary and treasurer of the Board of Ministerial Education; T. J. Ogburn, secretary and treasurer of the Board of Foreign Missions; C. E. McManiman for the Board of Home Missions; F. W. Pierpoint agent for the Pittsburgh Board of Publication; T. R. Woodford, agent for the Baltimore Book Directory. The Conference adjourned on Saturday, May 28, subject to the call of the president should this be requested by any commission on Church union appointed by the General Conference, time and place to be fixed by the president in conjunction with the Board of Publication.

1908. The Conference convened in the First Church, Pittsburgh, Pennsylvania, May 15, 1908. F. T. Tagg, the

president, gave what was by then termed "the address and quadrennial report." Thomas Hamilton Lewis was elected president at the afternoon session, and George Shaffer, who had also been nominated, moved that the nomination of T. H. Lewis be made unanimous. Lewis was escorted to the platform by George Shaffer and A. M. Lyons and the gavel presented to him by the retiring president. C. H. Beck of Muskingum was elected secretary.

Fraternity and fraternal relations were much to the fore during this general conference. The M. E. Church sent a deputation consisting of Bishop Henry W. Warren, Dr. John F. Goucher, and Senator John P. Dolliver. The addresses of these brethren greatly impressed the Conference. Also, a deputation from the United Brethren Church visited the Conference and suggested that there should be an organic union of the M. P. and U. B. Churches "on the general principles of the Chicago platform." Bishop Warren for the M. E. Church called attention to the fact that since lay representation had been in effect in his Church, and since this matter had been a point of great division between the two Methodisms and was now removed, there was no reason why they should not work toward organic reunion. In response to these representations, the Conference requested that a committee of three headed by Dr. Lewis, their president, should go to Baltimore at once and personally "express to the General Conference of the M. E. Church our cordial fraternal greeting and our appreciation of the visit of these brethren." A committee on church union was also appointed, with President T. H. Lewis its head. The Methodist Protestant committee forthwith went to Baltimore, others presiding over the Conference in the absence of President Lewis. H. J. Heinz, a nationally known Methodist, invited the Conference to visit the H. J. Heinz Company plant on the afternoon of the next day, and the invitation was accepted. Moves to deepen fraternal relations between the United Brethren Church and the Congregational Churches were also adopted by the Conference. Elections: F. T. Tagg, editor of *The Methodist Protestant*; M. L. Jennings, editor of the *Methodist Recorder*; C. E. Wilbur of Pittsburgh, editor of Sunday school periodicals; T. R. Woodford of Maryland was elected publisher there, and F. W. Pierpoint for Pittsburgh; J. H. Lucas, corresponding secretary and treasurer of the Board of Home Missions; and F. C. Klein, corresponding secretary of the Board of Foreign Missions; C. H. Hubbell of Ohio, secretary of the Board of Young Peoples Work. The Conference adjourned Saturday afternoon, May 23. Statistics: Conferences, 32; mission conferences, 16; itinerant ministers, 1,362; unstationed ministers, 490; total membership, 190,708.

Special Session, 1914. A Special Session of the General Conference of the Methodist Protestant Church was held in Columbus, Ohio, on July 15-16, 1914, called pursuant to a resolution of the 1912 General Conference with regard to the negotiations for union. That Conference had authorized a commission on union to call a special session of the General Conference if such "speedy action was advisable," providing that two-thirds of the annual conferences through their presidents did agree when it became known that the United Brethren Church had accepted a plan of union with the Methodist Protestant Church, drawn up by the joint commissioners. However, from the first opening of the Conference with President Lyman E. Davis, in the chair, and Charles H. Beck "at

the desk," there was manifest all sorts of divisions of mind with reference to the proposed union. A courtesy move to thank Dr. Davis for what he had done on the commission was immediately objected to by certain delegates. The delegation from Georgia denied the legality of the call of the conference, and reported that if any action toward union were taken the Georgia Annual Conference would feel free to "take what action it felt good in its future relations to the M. P. Church." Great parliamentary bickering ensued. Formal prayer was called for frequently during the session, as was the singing of gospel hymns in patent attempts to help allay the tension. Davis made a lengthy speech explaining the entire situation and favoring the U. B. union. He commented at one point that the plan of the M. E. Church, South for a Jurisdictional organization would favor that Church only; and subsequently both Methodist Episcopal Churches were left out of the immediate consideration of the body which centered on the U. B. overture.

After considerable discussion and uncertainty, a commission of fifteen was appointed, seven laymen and seven ministers, with the president an ex-officio member, and these were instructed to meet with the U. B. commission and to work further with them upon the basis of union and "to consider the further details in the process of union" (p. 71, *Journal*). All memorials on this matter were to be referred to this commission. The question of property rights, annual conference boundaries, and the like, was much to the fore in these discussions. A motion was made that the entire action of this General Conference as stenographically reported be published as a special journal and this was later done. The Conference adjourned "to meet according to the prescribed resolution adopted by the Conference." This related to further possible actions by the commission. Davis dismissed the Conference after suggesting that they tarry a moment about the altar, and after singing "Blest Be The Tie that Binds."

1916. Conference met at Zanesville, Ohio, in the First Methodist Church on May 19, 1916. President Lyman E. Davis called it to order and conducted the Communion Service in concluding the opening session. That afternoon Davis read "his quadrennial address." He was reelected president at the afternoon session and C. H. Beck elected secretary. There was objection to the motion of J. H. Straughn that the secretary cast a unanimous ballot for Davis as president; a ballot therefore was had, and Davis was overwhelmingly elected.

The Conference proved to be a routine one with a considerable time given to the programs of different Boards and agencies. Unlike the former special session, this one proved amicable, and nothing definite seems to have been reported with reference to church union or the moves which stirred so the 1914 special session. A committee was set up to determine the "origin of American Methodism" and this committee reported later, outlining in general the actual historical beginnings of Methodism in New York and Maryland, and noting the parallelism of origin between the JOHN STREET CHURCH in New York and STRAWBRIDGE'S LOG CHAPEL in Maryland. Time was taken to discuss a more effective combination of the publishing interests as between the headquarters in Pittsburgh and those in Baltimore. The Ritual of the Church was somewhat abridged, and a formal "enlargement and enrichment of the Order of Worship" was adopted, together with a simple form for the Reception of Members in the Church; a brief form for the private celebration

of the Lord's Supper; and the deletion in the Burial Service of the sentence "forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased brother," and to substitute in its place "since the soul of our brother has departed." W. V. Kelley was the fraternal messenger of the M. E. Church and delivered his address to the Conference on the morning of May 26. Elections: Lyman E. Davis, unanimously elected editor of the *Methodist Recorder*; Frank T. Benson of *The Methodist Protestant*; and C. E. Wilbur for Sunday school publications; F. W. Pierpoint became publishing agent of the Pittsburgh directory and Charles Reiner, Jr., publishing agent of the Baltimore Book Concern; George H. Miller, secretary of the Board of Education for the quadrennium. During this session J. H. STRAUGHN and J. C. BROOMFIELD took prominent parts—men destined in 1939 to be elected bishops in The Methodist Church. An executive committee for the quadrennium was elected. The Conference adjourned on the evening of May 26. The statistical report showed that there were 1,345 itinerant preachers; 685 unstationed; and 191,419 full members.

1920. Conference met at Grace Church, Greensboro, N. C., on May 21, 1920, called to order by President Lyman E. Davis. The opening sermon was delivered by H. L. FEEMAN, president of ADRIAN COLLEGE, and then the Communion Service was conducted by the president. The quadrennial address was delivered that afternoon by President Davis. In this he stated that he had felt it advisable to publish an official opinion that the union movement with the United Brethren had "automatically ceased with the failure of the United Brethren to take the vote of their people." He added that in giving this decision he did not presume to close the negotiations, but merely to announce an accomplished fact. He further said that "the Methodist Protestant Church, having voyaged fifteen years and more on the restless sea of union movements and counter-movements, has discharged her full duty in that direction, and has earned the right to sail a straightforward course . . . flying her own flag." Other sections of the address dealt with financial matters and the missionary work carried on through "progressive development" by the women of the Church. Missions in fact had expanded marvelously and the work in Japan proved of special import and interest to the Conference. Thomas Hamilton Lewis was elected president of the General Conference on the second ballot; and Charles H. Beck elected secretary-treasurer. G. W. Haddaway of Maryland presented the report of the committee on consolidation of publishing interests appointed by the former General Conference, in general advising that a consolidation of publishing interests would be wise and practicable (p. 36); however the General Conference deferred action in order to hear from the Baltimore and Pittsburgh "directories." The official publications of both these centers had reported a financial loss through the quadrennium, but a complete consolidation was not made at this session. The fraternal messenger from the M. E. Church was LUCIUS H. BUGBEE. The Conference looked with favor upon the idea of arranging it so that the president might travel over the Church during the quadrennium, and a salary and support sufficient be provided to enable him to engage in such travel. Missions and the work of missions enlisted much time of the Conference, and reports proved heartening from the various fields. The several colleges and educational institutions likewise made encouraging

reports. Elections: Frank T. Benson, editor of *The Methodist Protestant*; Lyman E. Davis, of the *Methodist Recorder*; Fred C. Klein, secretary, Board of Foreign Missions; Charles H. Beck, secretary of the Board of Home Missions; and C. E. Wilbur, reelected editor of Church school periodicals. Charles Reiner was reelected publishing agent at Baltimore and L. H. Neiplin, publishing agent at Pittsburgh. The statistical summary in the *Journal* indicated that in 1919 there were 1,185 ministers, 264 "preachers," and 178,125 full members. The Conference adjourned on the evening of May 28, the closing prayer being offered by E. I. Obee of Japan.

1924. The Conference convened in First Church in the city of Tiffin, Ohio, on Wednesday, May 21, 1924, called to order by the president, Thomas H. Lewis; 155 members answered the roll call. At the afternoon session with F. T. Little of Maryland in the chair, T. H. Lewis was reelected by ninety-four votes, to J. C. Broomfield's fifty-two, and G. W. Haddaway's thirteen. Charles H. Beck of Ohio was elected secretary. J. H. Straughn on the next day presented an outline for reorganizing the administrative forces of the Church. Fraternal messengers were Bishop CLIPPINGER of the United Brethren Church; Bishop WILLIAM F. ANDERSON of the M. E. Church and A. C. MILLAR of the M. E. Church, South. The latter was prevented from attendance by the sudden death of his wife, but his address was sent on and read to the conference by George H. Miller. Bishop Anderson's address stressed the growing need of church union and the move under way toward this by the big Episcopal Methodisms. A special committee replying to Bishop Anderson's address noted that both these Methodisms had invited the Methodist Protestants to participate, and said, "We reciprocate heartily the sentiments expressed and the invitation extended. We favor and long for a United Methodism" (p. 25, *Journal*). CHARLES L. GOODELL of the FEDERAL COUNCIL OF CHURCHES made a formal address to the body on the evening of May 22. Moves were made looking forward to the celebration of the centennial anniversary of the Methodist Protestant Church which was to be at the next General Conference in 1928. Elections were T. C. Cassaday of Alabama, treasurer; Frank T. Benson, editor of *The Methodist Protestant*; Charles Reiner, Jr., publishing agent at Baltimore; Lyman Edwin Davis, editor of the *Methodist Recorder*, and L. H. Neiplin, publishing agent at Pittsburgh. After two ballots, C. S. Johnson of Ohio, was elected editor of Sunday school periodicals. Fred C. Kline of Maryland was elected secretary of the Board of Foreign Missions and Charles H. Beck, secretary of the Board of Home Missions. The Conference adjourned on Thursday, May 29, after adopting a resolution stating that its adjournment would be subject to the call of the president if and when "he has been informed by your Committee on Unification of Methodism, that the conditions on which we may enter the movement are probably acceptable to this General Conference" (p. 39, *Journal*).

1928. The Conference began its sessions in historic St. Johns Methodist Protestant Church, Baltimore, Maryland, May 16, 1928, with T. H. Lewis, President, in the chair. A sermon by C. I. Humphreys of Maryland and a Communion Service closed the morning session. That afternoon President Lewis read his quadrennial report which reviewed the work during the past four years, and made suggestions and recommendations for the work ahead. F. W. Lineberry of Indiana, was called to preside during the election of officers and on the third ballot J. C.

Broomfield of Pittsburgh, was elected president. C. W. Bates of North Carolina became secretary. Fraternal greetings were brought by Bishop John Gardner Murray, the presiding bishop of the Protestant Episcopal Church; S. PARKES CADMAN, president of the Federal Council of Churches, J. Ross Stephenson, former moderator of the General Assembly of the Presbyterian Church, and president of Princeton Seminary; and by Bishop CHARLES WESLEY BURNS of the M. E. Church. Bishop Burns brought greetings from his Church, and as the General Conference of that Church was then in session, T. H. Lewis was asked to go to Kansas as soon as possible as a fraternal delegate of the Methodist Protestant Church. The centennial edition of *The Methodist Protestant* was presented to the Conference by Frank T. Benson, editor.

The matter of Church union was much to the fore and again the Conference passed a resolution that when it adjourned it should be subject to the call of the president "when he has been informed by your commission on Church union that the conditions on which we may enter the movement are probably acceptable to this General Conference" (*Journal*, p. 22). The one hundredth anniversary of the Church was appropriately celebrated by formal papers and addresses. The fraternal messenger of the M. E. Church, South, was GILBERT T. ROWE, then the Book Editor of the Church. Columbus, Ohio was chosen as the seat of the next Conference. The body was asked to look ahead toward the celebration of the sesquicentennial celebration of American Methodism in 1934 in Baltimore and to appoint an appropriate committee. J. H. Straughn was given thanks for having directed the Centennial Gratitude Gift Campaign. Favorable action was taken asking that the Board of Publications be instructed to merge the two Church papers during the quadrennium if this should prove possible. Elections: F. T. Benson, editor, *The Methodist Protestant*; L. E. Davis, editor, the *Methodist Recorder*; Crates S. Johnson, Pittsburgh, as editor of the Sunday school publications; Charles Reiner, agent of the Baltimore Book Directory and Publishing Agent; J. T. Darling of Pittsburgh, Publishing Agent of Pittsburgh; and Thomas H. Lewis, elected contributing editor to both the official papers. S. W. Rosenberger of Ohio, was elected secretary of the Board of Missions. Meanwhile, moves were being made to consolidate the missionary work of the Church as well as bringing together the Board of Education and young people's work. Bishop McDowell of the M. E. Church reported by telegram, "Dr. Lewis this morning delivered a masterful address that was received with contagious and great enthusiasm, spiritual uplift and power." The Conference adjourned on Thursday, May 24.

1932. The Conference met in Grace Church, Columbus, Ohio, on May 18, 1932. J. C. Broomfield, the president, conducted a devotional service and the morning session was concluded by the Communion Service. J. C. Broomfield and J. H. Straughn were both nominated for president. Broomfield was elected by a vote of ninety to seventy. C. W. Bates was reelected as secretary. Fraternal messengers were COSTEN J. HARRELL, Jr. of the M. E. Church, South; and Bishop CHARLES L. MEAD of the M. E. Church. The Conference voted to hold its next session at High Point, N. C. Elections: R. L. Shipley to be editor of the *Methodist Protestant-Recorder*; G. W. Haddaway, secretary, Board of Missions; Mrs. Marie Thompson of Ohio, associate secretary of this Board; F. W. Stephenson, secretary of the Board of Christian

Education; H. C. Staley, treasurer; Miss Edith Beck was elected Publishing Agent at Pittsburgh; and Charles Reiner, Jr., for Baltimore. An invitation from the Joint Hymnal Commission of the Methodist Episcopal Churches to join in compiling a new Methodist Hymnal was reported by President Broomfield, who said that he had presented this to the executive committee of the General Conference, and that five commissioners had been named to join those of the Methodist Episcopal Churches. President Broomfield also reported plans for joining in the sesquicentennial of American Methodism. He reported on the negotiations for union of American Methodism as he and his committee had participated in these during the quadrennium. He stated, "Personally I am for union but not for absorption. Numerical strength does not determine self-respect." He also made a complete report on his travel during the quadrennium, stating that he had visited in every annual conference except North Mississippi and Virginia. Conference adjourned on May 25 at an evening session with President Broomfield pronouncing the apostolic benediction. The number of members was reported as 188,060, with a Church school membership of 177,855.

1936. Conference convened in the First Methodist Protestant Church at High Point, N. C., on May 20, 1936. J. C. Broomfield, president, was in the chair and after the Conference sermon by J. C. Williams of Ohio, led in the Communion Service. That afternoon with E. C. Makosky in the chair, J. H. Straughn of Maryland was elected president and C. W. Bates secretary. The early hours were devoted to a program of welcome and matters of organization and committee work. Fraternal messengers were W. ANGIE SMITH of the M. E. Church, South; and Bishop WILLIAM F. McDOWELL from the M. E. Church; Wesley Boyd from the PRIMITIVE METHODIST CHURCH.

The overriding interest of this Conference was the consideration of a plan for Methodist union which had been formulated by a joint commission of the two Episcopal Methodisms and of the Methodist Protestant Church. It was necessary that the General Conference recommend this plan of union to the Annual Conferences for their adoption if it agreed to it. Much time was spent in parliamentary maneuvering and debating various aspects of the plan. Eventually the vote was taken with the secretary calling the roll by conferences and their representatives answering aye or nay to their names. One hundred and forty-two voted for approval and thirty-nine against. It was therefore declared adopted for submission to the conferences. These were requested to vote upon this matter at their next sessions succeeding that of the General Conference. Elections: R. L. Shipley, editor, *Methodist Protestant-Recorder*; C. S. Johnson, editor of Sunday school periodicals; Miss Edith Beck, Publishing Agent at Pittsburgh; Charles Reiner, Jr., at Baltimore; F. W. Stephenson, secretary of the Board of Education for educational institutions and F. L. Gibbs, secretary for that Board's Department of Religious Education. C. W. Hadaway was elected executive secretary of the Board of Missions; Miss Bettie Brittingham in charge of Woman's Work for that Board. Conference adjourned on May 27, following a resolution that it should reconvene at the call of the executive committee. This was done so that if a plan of union were approved by the three Churches involved, the Methodist Protestant Church could keep in step with the two Episcopal Methodisms.

1939. Methodist Protestant delegates met together at the time of the Uniting Conference in Kansas City, Mo.,

and elected James Henry Straughn and John Calvin Broomfield to the episcopacy of The Methodist Church.

GENERAL CONVENTIONS AND CONFERENCES OF "THE METHODIST CHURCH"

1858. A Convention of forty-four delegates elected by M. P. Conferences from the non-slaveholding states was held at Springfield, Ohio, Nov. 10, 1858. George Brown was elected its president and William H. Miller and Reuben Rose secretaries. Its aim was "to suspend cooperation and official fellowship with conferences and churches in which slaveholding is practiced or tolerated, until the evil complained of be removed" (Bassett).

The convention struck the word "white" from the Constitution of the Methodist Protestant Church. An Article against slavery was passed and a resolution against slavery adopted to be put "after the general rules of the Wesleys." The *Western Methodist Protestant* was approved and Ansel H. Bassett reelected editor and book agent. A committee was created and given power to locate permanently a Western Book Concern. A message from the WESLEYAN METHODIST CHURCH suggested that there should be a joint hymnal prepared by the two respective groups. The missions committee recommended that Oregon, Kansas, and Nebraska become mission fields. It was determined that another convention should be held in November 1860, in Pittsburgh, which would have power to regulate and control the interests of the Church paper and the Book Concern.

1860. Pursuant to the direction of 1858, a convention was held in the Fifth Avenue Methodist Protestant Church, Pittsburgh, on Nov. 14, 1860. George Brown was reelected president and J. J. White, secretary. There were thirty-eight delegates from fourteen conferences. No changes were made in the Constitution and the *Discipline* since a sufficient number of conferences had not recommended any possible change. The Book Concern was reported to be free of embarrassment. George Brown was reelected Editor and Ansel Bassett, Publishing Agent. The joint hymnal suggested by the Wesleys seems to have been by-passed, but an official hymnal was compiled by Brown and approved by the convention.

1862. A convention of delegates from the former Northern and Western Conferences of the Methodist Protestant Church assembled in the Sixth Street Church, Cincinnati, Ohio, on Nov. 5, 1862. Sixteen annual conferences were represented and commissioners were received from the West Virginia Conference. George Brown was reelected president and J. J. White, secretary. This convention "found itself invested with full legislative powers" (Bassett, p. 198). It gave annual conferences the right to do away with the time limit; gave discretion to the annual conferences in stationing their respective presidents and left it to them as to whether or not they would require their presidents to travel. The word "male" in the Constitution was struck out. A strong resolution was adopted supporting the government and blaming the Methodist Protestant Church in the Southern States for their "armed rebellion against the government of our country" (Bassett, p. 200).

DENNIS B. DORSEY was elected Editor of the *Western Methodist Protestant* and Bassett again elected Publishing Agent. The convention called for the next "General Conference" to be held in Allegheny, Pa., in 1866. The convention received an overture from the trustees of Adrian College asking for a joint control of that college.

1866. On May 9, 1866, what Bassett calls "the delegated non-Episcopal Methodist Convention" assembled in Union Chapel, Cincinnati, Ohio. Drinkhouse states that the relation of this convention "to the Methodist Protestants of either section is but incidental" (p. 472). This had been authorized by a convention representing the Wesleyan Order, the Methodist Protestant Church, two Free Methodists, and certain others. The convention met in the attempt "to fix a basis of union and the mode of its consummation" (p. 207, Bassett's *A Concise History of the Methodist Protestant Church*).

One hundred and forty delegates, ministerial and lay, representing the different bodies which had agreed to this convention, were present, although the FREE METHODISTS sent no representation. S. A. Baker of New York, a Wesleyan, was elected president; John McEldowney, another Wesleyan, and George B. McElroy, Methodist Protestant, secretaries. The convention endeavored to work out a plan of union along the line of the regular constitution of the Methodist Protestant Church as this had been revised in 1858. The term "Methodist Church" was proposed as the name for the incipient body, and a move to amend this by substituting the name "United Methodists" failed by vote of 109 to twenty-two. It was ordered that the first General Conference of "the Methodist Church" be held the third Wednesday in May 1867, at Cleveland, Ohio, and once every four years thereafter. A committee of seven was appointed to prepare a Discipline and this was to report at the next General Conference. The convention adjourned in a "gale of enthusiasms" observed Drinkhouse—though later all its plans seem to have been superseded by more representative Methodist Protestant moves.

1866. (November) The General Conference of the Methodist Protestant Church, as it then called itself, was held in Allegheny, Pa., in November 1866, and by order of the Union Convention in Cincinnati of May of that year, the first General Conference of the "Methodist Church" was continued at Springfield. Enlargement of the *Western Methodist Protestant* was recommended. The editorial work of Dr. Scott, who had been editor for the past two years, was approved, and so was the work of Joel S. Thrapp, publishing agent. Ansel H. Bassett, who had long been publishing agent, was voted approval for his services. The name of the official paper was changed to the *Methodist Recorder*. Adrian College was drawn into closer connection with the Methodist Church.

1867. The First General Conference of the Methodist Church was held at Cleveland, Ohio, on May 15, 1867. Bassett says this was "almost essentially a Methodist Protestant body minus the name." At least twenty-two of the Methodist Protestant Conferences elected representatives and fifty-three of these from sixteen annual conferences were in attendance. No annual conference of the Wesleyan denomination was represented and since only four ministers and three laymen of that order came, it was evident that the Wesleyans were backing away from anything like union. The official paper of the Wesleyan denomination, Bassett notes, was holding out strongly against union, and certain professors in Adrian College were attempting to "defeat the arrangement for joint proprietorship and joint management of the college." Thomas B. Graham, of Ohio, was elected president of the General Conference and Professor Lowrie and Thomas B. Appleget, secretaries. The Boards of Missions and of Ministerial Education were continued without change. There was a good report con-

cerning the condition of publishing interests. George Brown presented for adoption a copy of the *Discipline* as prepared by his committee and this was discussed, amended, adopted and prepared for publication. College interests elicited much attention and it was announced that Adrian College had come over completely to become the property of the Methodist Church. John Scott was reelected editor and Ansel H. Bassett, publishing agent. Some considered these elections superfluous as these men had been elected the year before in the Allegheny Convention for a term of four years. A new hymn book was ordered prepared and a committee appointed to look after this work. The statistics indicated that there was a membership of 49,030 members.

1871. The General Conference of the Methodist Church met at Pittsburgh, May 17, 1871. Representatives from twenty-two annual conferences were present. Ex-governor Francis H. Pierpoint was elected president and H. B. Knight and J. R. Mulvane, secretaries. The newly compiled hymnal was submitted by Alexander Clark and was received and approved for publication. The Book Concern was ordered to be moved from Springfield, since that was "an interior city, and does not possess so great advantages for a successful publishing business as a larger commercial city." There was a dissenting minority report against this move, but by a vote of twenty-eight to twenty-six, Pittsburgh was selected as the place to which the Book Concern should be moved. The editors and publishing agents were reelected and the new Board of Publication set up at Pittsburgh.

1875. The General Conference of the Methodist Church met at Princeton, Ill., on May 9, 1875. There were ninety-two representatives present—the largest attendance ever reported in that branch of the Church says Bassett. John Burns of Muskingum was elected president, with three secretaries. A new general agency, the Board of Church Extension, was constituted. Alexander Clark was reelected editor and James Robison, Publishing Agent. Meanwhile, the Honorable C. W. Button of Lynchburg, Va., came as fraternal messenger representing the General Conference of the undivided Methodist Protestant Church, and stating that there was a great desire in his Church that the two branches of Methodist Protestantism should be reunited. The conference responded favorably and appointed commissioners to meet with commissioners of the Methodist Protestant Church "to devise plans for reunion, alike honorable and desirable to each." William Hunter, editor of the *Pittsburgh Christian Advocate*, as fraternal messenger of the General Conference of the M. E. Church, delivered a welcome fraternal address. The venerable senior bishop (EDMUND S. JAMES), was there unofficially and delivered a lengthy address "replete with words of kind feeling, and distinctly favoring organic union for all branches of Methodism." Reunion was in the air. The conference asked Ansel H. Bassett to prepare a history of the Methodist Protestant Church "at his earliest convenience, and either publish the same, or arrange with the Board of Publication so to do." Membership reported was 53,400.

GENERAL CONFERENCES OF THE METHODIST CHURCH, 1940-1968

1940. This, the first General Conference of The Methodist Church and the successor Conference of the three Churches which had united the year before in Kansas City, met in Atlantic City, N. J., on April 24. As the UNIT-

ING CONFERENCE of the previous year had not been allowed to enact new legislation but only to unify the legislative enactments of the three Churches which united, this General Conference took as its main task to further unify the Church, and adopt new legislation, as well as to further correlate and put into effect the necessary unifying moves.

As there were to be no elections of Boards or bishops in the General Conference, these being reserved to the Jurisdictions, the only Church-wide election held was that of members of the newly created JUDICIAL COUNCIL. It was decided that this Council should be composed of nine persons—five clerical and four lay, and that the COUNCIL OF BISHOPS should nominate by majority vote of the effective bishops, twenty traveling elders and sixteen lay members of the Church, and that from these and such other nominees as might be named from the floor of the Conference, without discussion, the General Conference should ballot for the principal members of the Council. The alternate members were to be elected by a separate ballot from the remaining nominees.

The election named the following: Clerical—FRANCIS R. BAYLEY, GEORGE R. BROWN, WALTER C. BUCKNER, J. STEWART FRENCH, and WAIGHTS G. HENRY; lay—MARTIN E. LAWSON, HENRY R. VAN DEUSEN, MARVIN A. CHILDERS, and VINCENT P. CLARKE.

A report of great significance came from the Committee on Location of Boards and commissions of the newly organized Church. This committee, which was representative of all the Jurisdictions, had prior to the Conference met a number of times and in deciding where to recommend the location of the big Boards of the Church, had to give consideration to what it called the "present property holdings of the various Boards, and the effect that removal from one city to another might have upon the combined property interests of The Methodist Church" (*Discipline*, 1940, Paragraph 1705). It was noted that several corporations set up by various Boards possessed charters in different states, and it was, of course, necessary to guard against forfeiting charter rights, privileges, trust funds, etc., of such corporations. It asked each board carefully to examine its charter and asked the Conference to create a committee whose duty it should be to report to the General Conference a list of all corporations to be continued, accompanied by advice as to what legal steps might be necessary to insure such continuance in the various states.

The gist of the Committee's report was that there should be a major Board in the North (and this was the BOARD OF MISSIONS and Church Extension, all of whose divisions were to be kept in NEW YORK CITY); and one major Board in the South (and this, it was recommended, should be the BOARD OF EDUCATION located at NASHVILLE). The Board of Publication, a major board controlling the publishing interests of the Church, was directed to continue its printing and manufacturing business in the various cities where it had been established and to set up "houses, distributing agencies, and depositories, and offices" wherever it felt should be wise.

Other Boards were located as follows: BOARD OF HOSPITALS AND HOMES, Columbus, Ohio; BOARD OF PENSIONS, Chicago, Ill., and St. Louis, Mo.; Board of Lay Activities, Chicago; Board of Temperance, Washington, D. C.; Commission on WORLD SERVICE AND FINANCE, Chicago; Commission on EVANGELISM, Nashville; Commission on WORLD PEACE, Chicago; Commission on COURSES OF STUDY,

Nashville; and the Board of Trustees of The Methodist Church, Cincinnati, Ohio. Subsequently, certain of these Boards moved—Hospitals and Homes and Pensions going to Chicago entirely; and the Commission on World Peace eventually going to Washington.

One feature of the General Conference sessions was the presentation by JOHN R. MOTT, a lay member of the Conference from the Newark Conference, of the plan for correlating Methodist mission work all over the world. Mott, recognized as a missionary statesman, was chairman of the Committee on Missions which presented the way the correlation of the mission work of the three Churches had been worked out; the adoption of his report proceeded almost unanimously. ROY L. SMITH, speaking in support of this report, dramatically extended his arm toward the Atlantic Ocean, just out of the windows, and said in substance, "Let us not take this as 'Just another report.' We are on the edge of the Atlantic Ocean and the waves of this great sea touch all the lands in which we have work. We are a world Church. Let us not forget it."

Another dramatic feature of the Conference occurred on the night when the Board of Missions had its anniversary occasion. The delegates from the many nations where the Church had work, dressed in native costumes and carrying their national banners, formed a long processional, dramatic and inspirational. Evangeline Booth, daughter of General WILLIAM BOOTH, was the speaker for the evening.

Important matters necessary for the ongoing of the newly organized Church were handled by the various committees, and acted upon favorably by the Conference. A variety of reports, especially those dealing with social action, were adopted—notably a statement on war and peace. As the second World War had broken out in Europe, the State of the Church Committee, through ERNEST F. TITTLE, chairman, presented a lengthy report asking the government in Washington "to persevere in the attempt to secure in Europe and in Asia a negotiated peace." The report was heavily slanted toward the pacifist position. In another report regarding "aggressor nations," the Committee called on all members of The Methodist Church to abstain voluntarily from all sales of direct or indirect war material. It asked the government of the United States "to extend the moral embargo on the shipment of war-making materials." However, a motion was made from the floor to amend the report and ask the government itself to embargo oil and steel being sold to JAPAN, then waging war against CHINA. E. F. Tittle refused to accept the amendment and the Conference supported him in refusing to ask for an actual embargo. Other matters such as anti-semitism and opposition to the then Immigration Act of the United States, and pronouncements *in re* temperance, prohibition, and public morals were all likewise treated. Congress was urged to enact legislation to prohibit all advertising of intoxicating liquor.

The Conference followed up the action of the Uniting Conference in assigning and conveying to the South Central Jurisdiction of The Methodist Church the rights and title of SOUTHERN METHODIST UNIVERSITY in Dallas.

The Conference adjourned on Monday, May 6, after a stirring address by Bishop EDWIN H. HUGHES. "For me these walls now turn to glass. Out yonder in the far distance in this land, in lonely lands beyond the seas, I behold the millions of our people and the millions of

those who wait for the saving Word. . . . We have not only the horizontal window through which we view this planet as a subject of redemption, we have a miraculous skylight as well. . . . And as our Saviour said at the close of a conference with his disciples, 'Arise, let us be going.' Bishop NUELSEN called on James Houghton to lead the doxology and Bishop ARTHUR J. MOORE to give the benediction.

1944. The Conference convened in Kansas City, Mo., April 26, and adjourned on May 6. LUD H. ESTES was elected secretary and also acted as editor of the *Journal* of the Conference. Bishop H. LESTER SMITH, president of the Council of Bishops, called the Conference to order in the morning of April 26, and the entire Conference then participated in a Communion Service led by Bishop HERBERT WELCH.

Almost all the bishops were present and the Conference noted the bishops who had died during the preceding quadrennium. These were: W. A. Ainsworth, Edgar Blake, W. A. Candler, J. R. Chitambar, Matthew Clair, Sr., Collins Denny, H. M. DuBose, Sam Hay, W. A. C. Hughes, Adna Leonard, Charles B. Mitchell, Charles Mead, Thomas Nicholson, and Ernest Waldorf.

The Episcopal Address was read by Bishop Arthur J. Moore, and as the second World War was on, considerable attention was given in the Address to the attitude of the Church toward war and its hopes for peace. A message of Generalissimo CHIANG KAI-SHEK addressed to Bishop CHEN for the Conference, was read, the Conference giving a standing ovation at the end of the Generalissimo's letter. Fraternal addresses were brought by Bishop PICKETT, Bishop Chen, and Bishop O. E. GUERRA on "international night"—representing respectively, India, China and Mexico. Fraternal addresses were heard during the Conference from Benjamin C. Robson, representing the A.M.E. Zion Church; Bishop William C. Bell, the C.M.E.; J. E. Ellis, the Methodist Church of Brazil; and Elias Hernandez, the Methodist Church in Mexico.

On the request that Episcopal supervision was needed in certain lands where there had been missionary bishops in the former M. E. Church, a motion was made to elect a missionary bishop for Africa, with the understanding that the constitutionality of this action would be at once appealed to the Judicial Council. The Judicial Council forthwith ruled that this action was unconstitutional "as no provision for the election of a bishop by the General Conference" was in the Constitution of the Church.

Debate on the war issue: The greatest interest of the Conference centered on the action and pronouncement the Church should take upon the war then raging. Pacifist attitudes and atmosphere had been dominant in the Church and its literature (as well as that of other Christian Churches) until war actually broke in 1941.

Ernest F. Tittle, chairman of the Committee on the State of the Church, brought in a report which called for the Church "to pray for the welfare of those in the armed forces; for their safe return. . . . believing that God has a stake in the victory of peace with justice in the present conflict, we commend our cause to Him, praying thy kingdom come, thy will be done." Against this report which was felt to be weak and negative, a minority of the Committee under CHARLES C. PARLIN brought in a minority report whose key sentences were "in Christ's name, we ask for the blessing of God upon the men in the armed forces and pray for victory. . . . we are well within the Christian position when we assert the necessity of the

use of military forces to resist an aggression which would overthrow every right which is held sacred by civilized man."

It was agreed by these two leaders that the Conference would be asked to suspend its rules to allow a formal debate in which representatives selected by each side would have opportunity to speak to the two reports, and that after this the debate would be thrown open to members from the floor. It was so determined. Speaking for the majority report were Henry Hitt Crane (Detroit), Mrs. Nancy Wright (St. Louis), Glenn C. James (Florida), Albert E. Day (Southern California), Edmund Heinssohn (Southwest Texas).

Speaking for the minority report were Charles A. Jones (Ohio), Paul E. Secrest (N. E. Ohio), Nolan B. Harmon (Virginia), Lynn H. Hough (New York East,) with, of course, Mr. Parlin and Dr. Tittle closing the debate for their respective sides just before the ballot. Each speaker was allowed five minutes and the rule was that no applause was to be allowed. The tension was intense—both over the Conference and packed galleries. In the general debate which followed the selected speakers, a number of amendments were offered, most of these in an endeavor to work out some sort of compromise, but all were struck down. The vote was taken "by orders" upon motion of Littell Rust of Tennessee, the ballots being signed by the delegates. The laymen voted to substitute the minority report, 203 to 131; the ministers, 170 to 169. All names were recorded in the Conference *Journal*. This substituted the minority report (by one vote!) for the majority, but the next day both sides agreed upon a further statement which seemed to clarify the general attitude.

A constructive action of this Conference was the adoption of a plan for a CRUSADE FOR CHRIST, as it came to be called. This was destined to have great success during the ensuing four years. COSTEN J. HARRELL presented reports of the Committee on World Service and Finance in a report upon apportionments, as well as a revision of the Financial Plan. The Conference supported the Committee, although numerous amendments were offered of a technical nature.

There was a majority and minority report also with reference to giving women the right to join annual conferences since they had other lay rights. The Conference decided against this.

It ordered the editor of the *Discipline* to arrange the *Discipline* so that all material dealing with the local church should be put in one section rather than scattered throughout the entire book, as local church matters had been until then under the separate boards and agencies. The Board of Lay Activities objected greatly to its local church legislation being taken out of the Lay Activities Board section, and was made the exception by the Conference.

Elections for the Judicial Council were: For an eight-year term. Clergy—Waight G. Henry, Sr., and Charles B. Ketcham; lay—Martin E. Lawson and Henry R. Van Deusen. Francis R. Bayley, Walter C. Buckner, and Stewart French, clergymen, and Marvin A. Childers and Vincent P. Clarke, laymen, had been elected in 1940 for an eight-year term.

The usual necessary routine matters in the way of administrative acts having to do with the mission fields, institutions of the Church, and nominations for various committees were taken care of. Conference adjourned at

5:57 P.M. on Saturday, May 6, with the benediction by Bishop BRUCE BAXTER.

1948. General Conference convened in Mechanics Hall in Boston, Mass., on Wednesday, April 28, at 11:00 A.M. with Bishop PAUL B. KERN, President of the Council of Bishops, presiding. Preceding the opening session, the bishops, delegates, and visitors assembled in historic Trinity Church (Protestant Episcopal) and participated in the Sacrament of the Lord's Supper, the administration of which was presided over by Bishop Herbert Welch, assisted by Bishops Kern, Straughn, Hartman, Mondol, Kaung, Willis King, Paul Martin, Paul Garber and Edwin F. Lee. All the bishops were present except B. T. Badley, E. C. Balloch, U. V. W. Darlington, H. M. Dobbs, Roberto Elphick, Juan E. Gattinoni, Carleton Lacy, F. D. Leete, and George A. Miller. Bishops presented from affiliated Methodist Churches were Eleazar Guerra Olivares of Mexico; Cesar Dacorso Filho, Cyrus B. Dorsey, and Isaías Sucasas, of the Methodist Church of Brazil.

The Episcopal Address was read by Bishop G. Bromley Oxnam and reviewed with appreciation and enthusiasm the achievements of the Crusade for Christ during the past quadrennium. Looking ahead, the Address stated that the Council of Bishops in cooperation with the World Service and Finance Commission and the Council of Secretaries had concurred in a plan which would duly be presented looking toward the quadrennium ahead, which was to be a preaching and teaching endeavor. (As it turned out, the Crusade for Christ and its success was the beginning of a regular "quadrennial program" which since all that time has been looked for and planned for by the Church after each General Conference.) The Episcopal Address, in noting the names of the episcopal brethren who had died, listed W. F. Anderson, Bruce R. Baxter, James Cannon, Jr., John L. Decell, Schuyler E. Garth, Lorenzo H. King, Friedrich H. O. Melle, John Louis Nuelsen, Ernest G. Richardson, and John Wesley Robinson.

The Episcopal Address dealt with the freedom of the pulpit, with temperance, and then went into great detail about interdenominational and ecumenical relationships. It called for a reunion of the Churches, saying, "the churches must become The Church. . . we believe that union must be achieved. . . we believe our Lord is calling upon us to unite." Going into the international situation, the Address stated that "the international skies are dark" and declared that in such an hour the Church must lead. This idea was followed out at great length with an analysis of communistic moves in the world, and of selfish nationalism in various places.

Addressing the Conference at various times were Governor Robert F. Bradford of Massachusetts, Samuel M. Cavert of the National Council of Churches, Bishop Eleazar Guerra of Mexico, Bishop Henry K. Sherrill of the Protestant Episcopal Church, Hon. John Foster Dulles, Secretary of State of the United States, Ralph W. Sockman, pastor of Christ Church, New York (a delegate himself but on the program for a special address), and Bishop Ralph A. Ward, concerning the situation in the Far East where he had been a prisoner during the war. Other distinguished visitors before the Conference were the Hon. Arthur S. Flemming, Congressman Walter H. Judd, Bishop J. W. Ernst Sommer of Germany, and Miss Helen Kim.

The Conference adopted a report on a committee to study the *Book of Discipline* which among other things

asked for "prominent and useful facts about the Church as to present-day membership, contributions and organizations to be included in the *Discipline*." Also, the editor was asked to see that the decisions of the Judicial Council related to paragraphs in the *Discipline* should be referred to in a notation in the *Discipline* so that ruling law would be seen to apply there. A special report of the Judicial Council brought to the General Conference during its session held that it was constitutional for the Germany Central Conference to permit the ordination of an elder to take the place of the ordination as deacon, and the ordination as deacon be omitted, that is, in the Germany Central Conference. The Judicial Council held that this permission was constitutional and that there was "no constitutional limitation on the power of the General Conference in this matter." John Stewart French dissented on the ground that The Methodist Church recognized two orders of ministry and that neither of them could be omitted. The Judicial Council also decided that it had no jurisdiction to determine constitutionality of affirmations of faith. Chester A. Smith of the New York Conference had asked if the action of the General Conference of 1944 in approving the second and third so-called Affirmations of Faith published as part of the Orders of Worship was not a violation of the constitution. The Judicial Council reported that they could not see any question of constitutionality involved and that the Judicial Council itself had no jurisdiction over this matter.

The Conference voted to go into the newly organized NATIONAL COUNCIL of the CHURCHES of Christ. Bishop G. Bromley Oxnam was granted permission to speak for this action. The Conference paid tribute to bishops who were to retire, namely, H. Lester Smith, Titus Lowe, Raymond J. Wade, Edwin F. Lee, W. E. Hammaker, C. C. Seleckman, James H. Straughn, and Lewis O. Hartman.

The Conference proposed an amendment to the constitution of the Church which would allow bishops of the Central Conferences an unchallenged vote in the Council of Bishops. Before this, their vote was limited to matters relating to their own particular conferences. During the succeeding quadrennium, this constitutional amendment was adopted by the Church.

The Conference adopted a lengthy report from the Committee on the State of the Church with which all seemed to agree, as Charles A. Jones of Ohio, Charles C. Parlin of Newark, and V. M. Mouser of Louisiana each spoke in support of E. F. Tittle's rather lengthy statement on Church and War, and the Church and Peace. This report called for an international organization and for respect for the Soviet Union and asked that "our respective governments support a continuing process of negotiations on diplomatic higher levels." It also called for the reduction and control of armament, and for economic justice.

A night address was given by Dr. Joshua Loth Liebman on the subject, "Of Medicine and Religion." He was introduced by Bishop Ivan Lee Holt.

The motion to allow each Jurisdiction additional bishops was debated. Each Jurisdiction which had 500,000 church members or less would under this move be entitled to five bishops, and for each additional 600,000 church members, each should be entitled to one additional bishop. J. N. R. Score of Central Texas and chairman of the Committee on Ministry presented this report which was greatly debated. A count vote was called for, but the move lost by 312 to 328. There was the usual debate upon the use of tobacco by the ministry and upon full clergy rights for

women, these to be on the same basis as rights for men. The report to give women full rights was not adopted. There was growing tension over the Central Jurisdiction and its bearing upon the matter of racial discrimination in the Church. The Conference adopted as its program for the coming quadrennium an emphasis on educational institutions.

Elected to the Judicial Council were clergymen John T. Alton, Walter C. Buckner (to succeed himself), Walter A. Stanbury, and laymen M. A. Childers (to succeed himself) and J. Ernest Wilkins.

The Conference closed on May 8, after service of worship and consecration led by Bishop James C. Baker.

1952. The 1952 session convened in the Civic Auditorium at San Francisco, Calif., on Wednesday, April 23, at 10:00 A.M., with Bishop Fred P. Corson, President of the Council of Bishops, presiding. Preceding the official opening, the delegates were assembled in the Civic Auditorium and celebrated the Sacrament of the Lord's Supper which was administered by Bishop Herbert Welch with several bishops assisting him.

As the session began the names of the bishops who had died during the quadrennium were called by the secretary: John M. Moore, Edwin F. Lee, Brenton T. Badley, John Calvin Broomfield, Edwin Holt Hughes, Harry Lester Smith, and George Carlton Lacy.

Bishop Oxnam, secretary of the Council of Bishops, reported all bishops present except Robert N. Brooks, W. Y. Chen, U. V. W. Darlington, H. M. Dobbs, Roberto Elphick, J. E. Gattinoni, John Gowdy, C. T. Kaung, Frederick T. Keeney, and Frederick D. Leete. Bishops present representing autonomous Methodist Churches were Isaias Sucasas, Cesar Dacorso, Cyrus B. Dawsey from Brazil; Eleazar Guerra from Mexico; and Hyungki J. Lev from Korea. Lud H. Estes of the Memphis Conference was elected by acclamation as secretary for the 1952 session.

The Episcopal Address was read by Bishop Paul B. Kern on Wednesday night, April 23, and was one of the longest on record, taking two and a half hours to read. It contained a statement on what Methodists believe (see text of this under DOCTRINAL STANDARDS), and this portion of the Address was later ordered printed by the General Conference and made available over the Church. The Address rejoiced in noting the Advance for Christ and His Church as a successful movement during the previous quadrennium; covered such matters as the growing ecumenical movement; the Negro in The Methodist Church in the United States, calling attention to the fact that "we are a Church of many races, both from this country and abroad." It stated in *re* solving this problem: "When we treat it as a human problem it baffles us; when we approach it as a God-given opportunity, it thrills us." Higher education, theological education, Church school literature, Christian responsibility in civic life, were all noted, and under the topic "Our Changing Episcopacy," the Address suggested that there should be a better way of exchanging bishops across the Jurisdictional lines and of allowing the bishops some relief on what was called "an endless administrative task." There was a suggestion that the requirements for men entering the ministry should be relaxed somewhat so as to allow them to administer the Sacraments.

There was lengthy treatment of the Church and the achievement of peace; freedom of speech in American

life and in Methodism was dealt with, due to the fact that it was the era of what became known as "McCarthyism" in the national field. The bishops called for "a free pulpit and a free pew." The Address closed by saying we had a mission to the multitude and that God did not give us a spirit of timidity but a spirit of power and love and self-control.

The Hon. Earl Warren, Governor of California, brought greetings to the Conference and sat through the reading of the Episcopal Address.

One of the most important actions of this Conference was the report of a quadrennial committee which had been established to study and report upon the local church and to make recommendations with regard to its disciplinary structure. The commission brought to the attention of the Conference a lengthy report dealing minutely with the pastoral charge, Church membership, and the Quarterly Conference, and also many details having to do with the ongoing of each local church. It rewrote the *Discipline* largely in those sections dealing with the local church, and correlated the various activities of each local church into four commissions—Membership and Evangelism, Education, Missions, and Finances.

In the adoption of this report, much time was consumed and many amendments were offered from the floor, but the Commission as a whole saw its report adopted and the *Discipline* of 1952 embodied practically all the changes it recommended. Bishop Costen J. Harrell had acted as head of the Commission, and Alexander K. Smith of Philadelphia, secretary. A Commission dealing with the proposed establishment of a general Church headquarters made a report, but its conclusion was that if a central headquarters for the boards and agencies was to be desired, serious consideration should be given to the possibility of locating these in the middle west so as to make these readily accessible. The Commission concluded that there was then too much opposition among Church leaders to the idea that there be one general headquarters and recommended that no action be taken.

A Commission, which had been authorized by the General Conference of 1948 to study the ministry, reported and outlined first what might be called the history and philosophy of the Methodist ministry; and next, legislative suggestions which dealt with supply pastors. It concluded that it would not serve the Church to lower the standards of conference membership.

The matter of ministerial recruitment and the seminaries was taken up and proved informative, but no great action was taken. A Commission on Promotion and Cultivation was established in order that there should be an end of duplication, overlapping, and competition in the financial promotion of the general causes of the Church. The Commission was directed to correlate specifically the various bulletins, leaflets, and promotional material issued by the different boards. A quadrennial Advance Committee was to be constituted to have in charge "advance specials" in the week of dedication.

Prior to this General Conference, there had been a commission, which had become known as the Survey Commission, appointed to study the entire structure of the Church. This had made numerous recommendations with reference to the better correlation of the work of the various boards and agencies, some quite sweeping. Some of the big boards objected, and at the General Conference a Committee of Six was appointed to whom were

referred all the legislation having to do with the changes and coordination suggested in reference to the various boards. The committee did not make any special recommendations with reference to the Women's Work, or the Board of Missions, or the Board of Education, or any of the large boards, but did handle certain minor offices, such as the Statistical Office, the Transportation Office, and the Commission on the Course of Study, making certain changes in these. The Statistical Office was taken from under the direction of the Book Editor and placed under that of the Council on World Service and Finance; and the Commission on Course of Study was put under the Board of Education. Harold C. Case and Charles C. Parlin were co-chairmen of the Committee of Six. One publishing agent to be known as the Publisher, rather than two coordinate publishing agents, as had been the case for a long time, was called for. The Committee's measures were adopted by the Conference.

Reporting upon the matter of ritual and worship, as well as upon attempts at union, the Methodist Commission on Church Union presented a lengthy report which called special attention to the identity in many instances of the Articles of Religion and rites and ceremonies as between the Protestant Episcopal Church and The Methodist Church. In parallel columns the separate offices of Holy Communion, Confirmation or Reception, Ordination, and Ordinations of Deacons, Priests, and Baptism were printed, as well as of Matrimony and the Articles of Religion. The Commission on Church Union was directed to continue such efforts as it felt might be helpful looking toward further cordial relations between the Protestant Episcopal Church, and indeed with all other evangelical bodies which might wish to discuss union with The Methodist Church.

The Judicial Council members as elected for 1952-1956 were: Clergy—Walter C. Buckner (died Sept. 12, 1953; succeeded by Hawes P. Clarke in 1953), John T. Alton, Charles B. Ketcham (died April 2, 1953), Ralph M. Houston, and Walter A. Stanbury (died March 30, 1954, succeeded by Lester A. Welliver); Lay—Marvin A. Childers, J. Ernest Wilkins, Clarence M. Dannelly, Fred B. Noble.

The Conference, after some pertinent closing remarks by Bishop Herbert Welch, adjourned with the benediction by Bishop Holt at 7:50 P.M., Tuesday, May 6, 1952.

1956. This Conference was held at Minneapolis, Minn., April 25-May 7, 1956, and convened in the Municipal Auditorium there. It reported itself as being the fifth General Conference since the uniting of the three constituent Churches and the forty-fourth General Conference since the establishment of Methodism in America in 1784. Bishop CLARE PURCELL, president of the Council of Bishops, presided over the opening session. The Sacrament of the Lord's Supper was conducted by Bishop Ivan Lee Holt. The Conference received a message from President Dwight D. Eisenhower. The Governor of Minnesota, the Honorable Orville L. Freeman, as well as the Mayor of Minneapolis, welcomed the Conference.

Leon T. Moore of the Philadelphia Conference was elected secretary-designate of the General Conference, to assume his office on Jan. 1, 1957. He was presented by Lud H. Estes who had been secretary of the Conference up until that time and who acted through the 1956 session, but who asked that he be not nominated again as he had reached the time for retirement.

The Conference noted the death during the previous

quadrennium of Bishops R. N. Brooks, U. V. W. Darlington, Hoyt M. Dobbs, L. O. Hartman, F. T. Keeney, Paul B. Kern, F. J. McConnell, J. W. E. Sommer. All bishops were reported as being present except Bishops Arvidson, Balloch, Chen (understood to be in prison in China), Elphick, Gattinoni, Gowdy, Kaung, Miller, and Peele.

The Episcopal Address was given by Bishop Fred P. Corson. This reviewed the moves of the Church during the previous quadrennium and outlined the various challenges to the Church for the years to come. It emphasized the idea that Methodism is a Church continually on the march. It noted the success of the other quadrennial programs and expressed and stated that the Church now looks to this General Conference for a program centering in an urgently needed effort to increase the efficiency of the local church, and to make provision for the needs of our institutions of learning. As it turned out, the program adopted by the General Conference for the ensuing four years was to be along these two lines.

The atmosphere during this whole Conference was one of considerable tension due to the increasing opposition expressed by the majority of the Church, especially the Northern, Western and Overseas Conferences, toward having a Central Jurisdiction. This Jurisdiction was composed of the Negro churches, most of which before Union in 1939 had been in connection with the former M. E. Church. It was held to be a "segregated Jurisdiction" and heated attacks had been made upon it, and innumerable memorials had come in, many opposing the whole Jurisdictional pattern. At length, the Committee on Conferences recommended that a constitutional provision be adopted allowing churches and conferences themselves to be taken across Jurisdictional lines when such moves were agreed upon by the parties concerned. This was presented in what became known as Amendment Nine of the Constitution of The Methodist Church. The Amendment was presented by Leonard Slutz of the Ohio Conference and seconded by Nolan B. Harmon of the Virginia Conference, who had been delegated to represent the Southern Conferences. The adoption of this resolution and the sending down of Amendment Nine to the annual conferences immediately relieved the great tension which had been felt over the whole Conference until that moment.

The Conference heard a report from the Advance Committee for the past quadrennium, and looking ahead toward the 1960 Conference. It strengthened the Commission on Church Union, giving it authority to *initiate* studies looking toward organic union with other bodies.

A lengthy debate ensued on giving full ministerial rights to women, and after debating this two days and failing to adopt numerous amendments, full rights were given to women so they might join annual conferences and be in the traveling connection as other ministers.

Fraternal delegates appearing before the Conference were W. Russell Shearer and H. Guy Chester of the British Methodist Church; S. J. Laws of the C. M. E. Church; Bishop H. R. Heiminger of the E. U. B. Church; Bishop Robert Gibson of the Protestant Episcopal Church; and Jakeiski Muto of the United Church of Japan. The Conference received a telegram from President Syngman Rhee of Korea: "From one who was a member of the 1912 General Conference which met in Minneapolis, greetings to my many friends."

The Conference set up a Commission on the Structure of Methodism Overseas (commonly called COSMOS) which turned out to be a very important one; it took the

usual action in creating committees and commissions to look after various interests of the Church. There was more debate on the attitude of the Church toward war, and the attempt to substitute in the Social Creed the words "we stand for the abolition of war." This was objected to by the committee and after a considerable discussion, failed of adoption.

The Judicial Council members for 1956-60 were: Clergy—Lester A. Welliver, Ralph M. Houston, A. Wesley Pugh, J. Russell Throckmorton, and R. Floyd Curl; lay—J. Ernest Wilkins (died Jan. 19, 1959, succeeded by Vincent P. Clarke), Clarence M. Dannelly (resigned Oct. 1956, succeeded by Paul R. Ervin), Donald A. Odell, and Ivan Lee Holt, Jr.

Ralph Sockman preached a sermon on "The Limits of Love" at the Sunday evening service of the General Conference on May 6. On the following Monday morning came the adoption of a great number of reports, Bishop Ivan Lee Holt in the chair driving these forward relentlessly and under time pressure with the hour of adjournment drawing on. A quadrennial program was adopted which was to be published in the 1956 *Discipline*. The closing service was led by Bishop W. Earl Ledden, who recognized that retirement would come at the Jurisdictional Conferences to Bishops Archer, Harrell, Holt, Pickett, Purcell, Rockey, and Ralph A. Ward. Benediction came at 3:30 P.M., Monday, May 7, as the Conference had extended the time into the afternoon to complete its work.

1960. General Conference convened in the Civil Auditorium Theatre in Denver, Colo., on Thursday, April 28. There was first a communion service presided over by Bishop DONALD H. TIPPETT. The actual session convened at 11:30 A.M. with Bishop GERALD H. KENNEDY presiding. Bishop GLENN PHILLIPS, host bishop of the Conference, introduced the Hon. Stephen L. R. McNichols, the governor of Colorado, who warmly welcomed the Conference. Leon T. Moore was elected secretary. Fifty-nine bishops were present, fifteen absent because of illness or advanced age, and five bishops of autonomous Methodist Churches present.

The Episcopal Address was read by Bishop WILLIAM C. MARTIN that evening. In beginning, Bishop Martin reverently read the names of nine bishops who had died: John Warren Branscomb, D. Stanley Coors, Z. T. Kaung, Frederick DeLand Leete, Titus Lowe, William Walter Peele, Charles Claude Selecman, Ralph Ansel Ward, and Henry Bascom Watts.

The Address reviewed the record of the past four years, reported the total membership "in our churches in America at the close of the last full conference year" as 9,815,451, which was a net gain since Church union of 2,455,272, with 24,381 pastoral charges and 39,236 churches. The membership in lands outside the United States was reported as 874,732. Bishop Martin added that the more than forty Wesleyan bodies in the WORLD METHODIST COUNCIL were reporting 19,116,400 Methodists, with a constituency of more than forty million persons.

Special matters taken up in the Episcopal Address under separate headings were Reclaiming Our Theological Heritage; The Methodist Church in the Ecumenical Movement; Missions and Going "Into All the World"; The Church and the Industrial Order; The Jurisdictional System and Racial Brotherhood; Higher Education; and references also to family life and the world mission of the Church. A dramatic moment came when Bishop Martin

closed his Address—and this was just after Easter—by pausing and saying: "Christ is Risen! This is our grand affirmation. This central truth is the source of our hope."

It was reported to the Conference that Amendments IX, X, and XI had been carried during the previous quadrennium. Amendment IX elicited special interest having to do with the transfer of churches across jurisdictional lines. A proposed Amendment XII was adopted during the Conference which would enlarge the General Conference from 900 to 1400, with the jurisdictional conferences directed to convene "at the time and place of the General Conference; or not more than sixty days preceding it." This caused great discussion, and as it turned out through the ensuing quadrennium, the proposed amendment was not adopted.

President Eisenhower sent greetings to the Conference, and Harold Roberts, president of the World Methodist Council, was presented and addressed the Conference.

Other actions of the Conference were: the Interjurisdictional Relations Committee to study and recommend changes in the jurisdictional organization was continued; the Conference secretary reported that 283 memorials had come in to the Conference asking to retain the jurisdictional system, and sixty asked to abolish the Central Jurisdiction. These were all referred during Conference to the Committee on Conferences. A Commission to revise the hymnal was named and commissioned; four regions which were to be "Lands of Decision" were named, with the information that special resources in personnel and funds would be poured into these under the mission advance program during the next quadrennium. These lands were: Pakistan; Southern Rhodesia; Argentina; and Taiwan, Hong Kong, and the lands of Southeast Asia. A formal study of the ministry, which had been previously ordered, declared that The Methodist Church "needs 8,000 new ministers each year." The Conference decided, after some discussion *in re* constitutionality, that the residence of a bishop in any one Area be limited to twelve years, and that no years served by a bishop before 1960 would be counted in the application of this provision. There was a minority report against this, and considerable debate, but the motion carried.

The Conference had the usual lengthy discussion concerning the Jurisdictional system and efforts to amend it. The General Conference continued, of course, the Judicial Council members who had been elected in 1956 for an eight-year term, and added the following: Clergy—Lester A. Welliver, A. Wesley Pugh, W. Lemuel Clegg (died Nov. 18, 1961; succeeded by John D. Humphrey), R. Floyd Curl, and J. Russell Throckmorton; lay—Paul R. Ervin, Theodore M. Berry, Vincent P. Clark, and Donald A. Odell.

The usual rather large number of committees and commissions were created and membership to same elected. The Conference adjourned on May 9, 1960. There was a closing address by Bishop Gerald Kennedy in which he recalled what President Eisenhower had said to the Council of Bishops when they visited him and when they reminded him of the visit of Bishops Coke and Asbury, only two Methodist bishops as they were then, to George Washington, the first President. Referring to the comparative simplicity of the days of George Washington, President Eisenhower said that then the whole federal establishment consisted of only 150 persons; President Eisenhower commenting on the present day, said, "The larger our organization becomes and the more complicated

it becomes, the more necessary it is to keep clear in our minds what our aims are, our purpose, and our goal." Bishop Kennedy commented: "I think that is true of The Methodist Church. With all our size, with all our machinery, we have to remember the main witness we have to bear: that a man may know in his heart that he has been saved and his sins are forgiven. . . . that this inner warmth of heart somehow has to be demonstrated in his social relationships and insight. That our theology is not something primarily that we argue about, but something we sing in our hymns. That we have been called in every generation to spread the good word of confidence, to believe that in His gospel there is an answer to every human problem. . . ." (*Daily Christian Advocate*, May 9, 1960, p. 647)

Bishop Kennedy pronounced the benediction at 12:45 P.M., May 9, after which the Doxology was sung and the Conference adjourned.

1964. The General Conference convened in the Civic Arena at Pittsburgh, Pa., Sunday evening, April 26, with Bishop PAUL N. GARBER, president of the Council of Bishops, presiding. The Sacrament of the Lord's Supper had been administered that afternoon in Trinity Cathedral (Episcopal) with Bishop W. EARL LEDDEN in charge. Bishop JAMES H. STRAUGHN offered the opening prayer of the evening. All bishops were reported present except Enrique Carlos Balloch, W. Y. Chen, Dana Dawson, Charles Wesley Flint, Juan Gattinoni, Wilbur E. Hamaker, Edward W. Kelly, and J. Ralph Magee. Practically all delegates were present except "because of conditions beyond their control," the Central Germany, East China, Foochow, and the other conferences in China were absent. The Episcopal Address was read by Bishop Gerald H. Kennedy. It noted with solemnity the deaths of Bishops R. E. Jones, Ralph Cushman, B. W. Hodge, W. T. Watkins, Roberto Elphick, B. F. Stockwell, George A. Miller, H. A. Boaz, J. W. E. Bowen, A. Frank Smith, G. Bromley Oxnam, Julio M. Sabanes, John Gowdy, John M. Springer, Clare Purcell, and Theodor Arvidson during the past four years.

The Address reviewed the situation at the time and stated that 496 new Methodist churches in the United States had been organized during the past quadrennium; that the number of churches then was 38,990; that the Church's annual budget was over half a billion dollars, and that at that time there were 30,000 Methodist pastors. It dealt with the ministry and recruitment for the same; with the laity and its opportunity; made special reference to better racial integration as the live issue of the day, stating that "we believe that this General Conference should insist upon the removal from its structure of any mark of racial segregation. . . . this will cost the Negro Methodists some of their minority rights. It will cost some white Methodists the pain of rooting out deep-seated and long-held convictions concerning racial relations, but God Almighty is moving toward a world of interracial brotherhood. . . ."

Missions, ecumenicity, social responsibility, and a look ahead closed the Address, "We are that Methodist Church, claiming its heritage proudly and facing its future confidently through faith in Jesus Christ our Lord and our Redeemer."

J. Wesley Hole of the Southern California-Arizona Conference was elected as secretary-designate to succeed Leon T. Moore.

A report made by what was called the Committee of

Thirty-six (the Interjurisdictional Committee) had to do with necessary structural moves in doing away the Central Jurisdiction. There was a long parliamentary tangle over the question as to whether or not the General Conference could compel an annual conference, which was called "the basic body in the Church," to put into its own membership those whom the General Conference might order it to admit. This matter was not clearly decided and was held in abeyance as it was superseded by a report of the Commission on Church Union (also involving this matter) which presented the formal PLAN OF UNION with the E. U. B. Church point by point. The report was presented seriatim in its entirety by Charles C. Parlin, who explained all moves which had been made looking toward the contemplated union up to that date. A strong speech favoring union with the E. U. B. Church was made by Carl Ernst Sommer of Southwest Germany.

A move to call the new church The United Methodist Church, as presented by the Commission, was adversely voted upon by the Conference though it was explained that this vote was advisory only to the Commission on Union. On the motion to have no mention of a Central Jurisdiction in the proposed union, the Conference by a close standing vote, gave its approval.

Other important reports came in, one having to do with a study of the episcopacy. The Committee on Conferences presented a majority and minority report which would make the Order of Deacon an office, not an order. There was quite a debate on this, but the whole matter was referred back to a committee empowered to continue studying the ministry and directed to report in 1968.

Bishop EDWIN E. VOIGT for the Commission on Worship formally presented to the Conference the new *Methodist Hymnal*. It was adopted by acclamation after one motion from the floor had been made that *The Battle Hymn of the Republic* be deleted. Bishop Wicke in the chair ruled that the motion was dead for want of a second.

Elected to the Judicial Council for terms expiring in 1972: Clergy—Lester A. Welliver, A. Wesley Pugh, and Murray H. Leiffer; lay—Leon M. Hickman and Samuel W. Witwer. J. Henry Chitwood, clergyman, later served from 1965-68, succeeding John D. Humphrey, who resigned.

The Conference also granted autonomy to BURMA, CUBA, LIBERIA, and SUMATRA and made certain other adjustments with reference to overseas conferences and missions, provided that they each should meet the requirements which had been stipulated for achieving autonomy. Liberia was to be made into a Central Conference and so was Pakistan.

Bishop Herbert Welch, 105 years old, was presented to the Conference and stated that the first conference he saw was in 1888 and that he had been present at all the rest "with three or four exceptions," but that this particular conference was unprecedented in the "number, delicacy and difficulty of the major problems it had been called upon to face."

The Conference adjourned after paying a tribute to Leon T. Moore, its retiring secretary, and hearing an inspiring and able closing statement by Bishop LLOYD C. WICKE. The closing benediction was by Bishop JAMES C. BAKER on Friday, May 8.

1966. An Adjourned Session of the 1964 General Conference convened in the International Ballroom of the Conrad Hilton Hotel, Chicago, Ill., on Tuesday, Nov. 8,

1966, at 8:30 A.M. Bishop RICHARD C. RAINES, president of the Council of Bishops, presided. The Conference was held pursuant to the direction of the 1964 Conference itself that it be called in an Adjourned Session to act upon the pending Plan of Union with the E.U.B. Church; and the receiving of a report of progress in the elimination of the Central Jurisdiction. The Judicial Council held in a decision given April 23, 1965 that the session "must be confined to matters fairly embraced within the two items referred to above—unless the General Conference by subsequent action orders otherwise." (Decision 227, *Journal* 1964, p. 2825.)

Prior to the session, a service of Holy Communion was held in the Chicago Temple the evening before with Bishop O. EUGENE SLATER in charge, and Bishop FREDERICK B. NEWELL delivering the Communion Sermon. The absence of many delegates at this adjourned session because of conditions beyond their control was reported of the following Conferences: Central Germany, Czechoslovakia, East China, Foochow, Hinghwa, Kiangsi, Mid-China, North China, Shantung, West China, and Yenping. Certain of the affiliated autonomous Churches however sent delegates, namely, Brazil, Burma, Indonesia, United Church of Christ in Japan, Korean Methodist Church, Methodist Church of Mexico, and the United Church of Christ in Okinawa. Mayor Richard J. Dailey of Chicago was presented by Bishop THOMAS M. PRYOR, the host bishop, and welcomed the Conference.

It was understood that the Plan of Union, which was to be the constitution of the new Church, was to be adopted or rejected as a whole, and that while amendments were possible, these would have to be referred back to the Committee for adjustment with the E.U.B. commissioners, which of course would slow matters considerably. The E.U.B. brethren were meeting also at the same time and in the same hotel and it was understood they would likewise have to pass on the whole Plan. Bishop Lloyd C. Wicke, who was chairman of the Ad Hoc Committee of the two negotiating bodies, made a lengthy, detailed presentation covering all major points.

A report of the Committee on Interjurisdictional Relations was in the meantime presented by Leonard Slutz of Ohio. The Jurisdictions were involved in the Plan of Union in that the Central Jurisdiction was not to be mentioned (nor of course allowed) in the Plan of Union, and therefore its conferences were necessarily to be assimilated into the five geographic Jurisdictions if the Plan carried. There was considerable discussion upon this, and debate over an amendment which would have directed the annual conferences and not requested them to absorb completely the Central Jurisdiction by 1972. The majority report presented by Mr. Slutz did not favor making this a mandated move, but a requested one. The majority report was eventually adopted.

The Judicial Council having been asked for a decision regarding possible doctrinal differences decided that in the proposed Plan of Union, inclusion of the Confession of Faith of the E.U.B. Church did not revoke, alter, or change the Methodist Articles of Religion, nor establish any new standards. Its decision meant that the new constitution which was the Plan of Union might be adopted by a two-thirds vote of the members of the several annual conferences present and voting as provided for in the adoption of a regular amendment to the constitution of The Methodist Church; and therefore would not require a three-fourths majority of the votes of the annual con-

ference membership as would have been the case with a doctrinal change. The Judicial Council's report was not unambiguous in giving its reasons, and the General Conference *Journal* reported that one member of the Judicial Council had dissented from the decision. The decision stood, however, and guided the Conferences in their voting through the ensuing two years.

The matter of term episcopacy and its standing in the new constitution was inquired of, and the language of the constitution cited. The matter of elective district superintendents was debated, but upon the request of the chairman of the Ad Hoc Committee, this was not to be written in the constitution as a constitutional matter, but kept in a statute, resting as it always has upon Methodist common law and practice. Charles Parlin of Northern New Jersey presented the Plan of Union item by item and eventually, after many questions and efforts to amend had been before the house, the report as a whole was adopted. The vote cast was 749 in favor; 40 opposed; 5 who abstained. A two-thirds majority necessary to adopt a constitutional amendment was thus had, and Bishop ROY SHORT, presiding, announced that, "The Conference has approved union with the Evangelical United Brethren Church." There occurred a standing ovation during which Bishop MUELLER, the senior bishop of the E.U.B. Church, was brought to the platform and addressed the Conference fittingly. He announced that his Conference had just approved the Plan of Union by a seventy-five percent vote.

Matters of enabling legislation were dealt with, and the Conference adjourned with the benediction by Bishop GEORGE E. EPP of the E.U.B. Church on Nov. 11, 1966.

1968. The General Conference of The Methodist Church, in what was to be the last session, convened in the Crystal Ballroom of the Baker Hotel, Dallas, Texas, Monday, April 22, at 8:30 A.M., with Bishop Donald H. Tippet, president of the Council of Bishops, presiding. The business of the morning was closing up in proper order the work of The Methodist Church in order to go into The United Methodist Church immediately to be organized. The Conference was in some confusion owing to the overcrowded conditions of the room in which the meeting was held, with no regular seats assigned to the delegates. Certain important reports were heard, one dealing with the quadrennial emphasis, one from the Commission on Promotion and Cultivation, one from the COORDINATING COUNCIL (which it was understood would go out of existence in the new Church); one from the World Family Life Committee; and certain other reports and announcements. Before adjournment, Bishop Tippet announced that the E.U.B. Conference, holding its final session also, had just elected Dr. PAUL WASHBURN bishop on the first ballot; Bishop Tippet also paid a tribute to J. Wesley Hole who was asking to be relieved of the General Conference secretaryship. Bishop CHARLES BRASHARES in a final prayer thanked God for the work which had been done by The Methodist Church through the past years, saying in conclusion: "And so rejoicing as we go forward, we go with great faith in order to thank Thee in that faith for things that are still to come." Adjournment was at about 1:25 P.M.

GENERAL CONFERENCES OF THE UNITED METHODIST CHURCH, 1968-1970

1968. The Uniting Conference—or Organizing Conference—of The United Methodist Church convened in

the Dallas Memorial Auditorium, Dallas, Texas, on Tuesday, April 23, 1968, at 8:30 A.M. with Bishop DONALD TIPPETT presiding. There was a dramatic processional and solemn program of union in which Bishop Tippett, Bishop REUBEN H. MUELLER, of the E.U.B. Church, and Bishop LLOYD C. WICKE took part, and a reading of the declaration of union by Bishops Mueller and Wicke respectively. Many persons took part in the service of union representing the different agencies and elements of the Churches then joining. Previous to this morning session, the General Conference and all visitors, of whom there were something like 9,000 to 10,000 present, participated in a Communion Service on the night of the 22nd at the Civic Auditorium at which Bishop NOLAN B. HARMON preached the Communion Sermon. This was possibly as large a gathering for a single communion service as the Church had ever seen.

As the morning session on the 23rd got underway, Bishop W. KENNETH POPE, the host bishop, presented the Hon. John Connally, Governor of Texas, who welcomed the Conference on what he called "a very significant" occasion. "I do so as a Methodist; I do so as governor of this state." Dr. ALBERT OUTLER delivered the sermon as part of the formal ceremonies of union on Tuesday morning, April 23. Charles D. White of the Western North Carolina Conference was elected secretary of the Uniting Conference.

Fraternal delegates presented were: The Very Reverend Ernest Marshall Howse, former moderator and present deputy moderator of the United Church of Canada, who had been selected by the rather large number of other fraternal delegates present to be their spokesman. Presented for recognition also were Dr. William Benfield of the Presbyterian Church of the United States; Dr. Albert Baily, J.P., a lay representative of the British Methodist Church; and a number of other fraternal delegates including Bishop Robert F. Gibson of the Protestant Episcopal Church. Later during the session, the most Rev. John Joseph Carberry, the Roman Catholic Archbishop of St. Louis, was presented by Bishop EUGENE FRANK. He spoke as chairman of the United States Catholic Bishops Committee on Ecumenical and Interreligious Affairs and thanked God "... for this tremendous, wonderful experience, in new life, you might say, between us. We are living in a different world, and this spirit of understanding and mutual love has replaced a sort of a coldness, if you will, or even a distrust or a lack of knowledge of each other which may have characterized our relationships in the past."

The Episcopal Address for all the bishops of both Churches was delivered by Bishop Lloyd C. Wicke. It was signed by one hundred bishops of The United Methodist Church, effective and retired. The Address recorded with regret the deaths during the quadrennium of Bishops Dana Dawson, Edward W. Kelly, Jr., Charles W. Flint, Ferdinand Sigg, W. Vernon Middleton, Alexander P. Shaw, Marquis LaFayette Harris, Ivan Lee Holt, A. Raymond Grant, and P. C. B. Balaram. The Address, as was fitting, dealt largely with the uniting of the two Churches and outlined the path ahead. It paid special attention to almost total urbanization of the nation and how the city had come to be a dominant fact in the present-day life. Also how the Church should meet this challenge, as well as the challenge represented by the youth of the day. A strong desire was expressed to effect reunion with "our brethren of the African Methodist Episcopal, African

Methodist Episcopal Zion, and the Christian Methodist Episcopal Churches, who share our common privileges." Important social matters, especially those dealing with race and public morals, were taken up, and the war in Vietnam was treated.

"Let the Church condemn the institution of war for what it is—a transvaluation of every value dear to the heart of Christ. May we resolve to cast our lot with men everywhere in removing these inherited impediments: illiteracy, hunger, disease, poverty, and other corroding disabilities which are among the major causes of war and for which there is an ample remedy" (*Journal*, p. 253.)

The Conference itself dealt with many matters of great import which had to do with the ongoing of the United Church (see Methodism in the United States, Uniting Conference). The report of the Committee on Interjurisdictional Matters, with its recommendations to abolish completely the Central Jurisdiction, took up much time of the Conference, as there was a minority report requesting that a target date be set for the complete absorption of eleven Negro Conferences yet based upon race, and proposing a constitutional amendment to effect elimination of these conferences not later than the Jurisdictional Conferences of 1972. This was not accepted, and the majority report was adopted as presented by Leonard Slutz of Ohio, who spoke for the majority of the Committee on Conferences, and also had been chairman of the quadrennial Commission on Interjurisdictional Relations. Mr. Slutz affirmed that the adoption of compulsory legislation at this time would tend to delay and "hinder plans now in progress, and seriously jeopardize the spirit of good will and understanding so necessary to make structural changes . . . a significant step toward the much greater objective of genuine brotherhood and an inclusive church" (*Journal*, p. 812). The racial issue with the status of the existing Negro conferences influenced many actions of this Conference, as it has done in every General Conference since 1939.

Elected to the Judicial Council by the Uniting Conference for the 1968-72 term were: Clergy—Murray H. Leiffer, Charles B. Copher, I. Lynd Esch, Ralph M. Houston, Hoover Rupert; lay—Leon E. Hickman, Kathryn M. Grove, Theodore M. Berry, and Samuel W. Witwer.

The Conference voted to raise a \$20,000,000 Fund for Reconciliation, which was started by a heavy subscription from the bishops and a general collection from the Conference. It also adopted a quadrennial plan which took as its slogan "A New Church in a New World," and outlined for the coming quadrennium a program of study in the local churches dealing with Bible study; and outlining a plan for carrying through the purposes of the Fund for Reconciliation.

The Conference adjourned after a closing statement by Bishop Eugene M. Frank, the newly elected chairman of the Council of Bishops, and the benediction by Bishop William C. Martin, on May 4, 1968.

1970. The General Conference met in special session at St. Louis, Mo., on April 20, following a directive of its own given in Dallas in 1968, for the purpose of hearing reports on processes involved in completing the merger of the two former Churches into The United Methodist Church. The new book of *Discipline*, the mergers of several annual conferences, and the creation of certain general and local church structures new to all United Methodists, were to be considered.

Bishop Reuben H. Mueller called the session to order, after a Communion service in which the conference membership participated. Charles D. White continued as secretary. The Episcopal Address was delivered by Bishop J. GORDON HOWARD. This stressed present conditions in the world with a review of "inner group tensions"; the war then going on in Vietnam; and affirmed, "It must be remembered that what happens here in St. Louis will have repercussions in Tokyo, New Delhi, Freetown, Frankfurt and Santiago. . . . Our parish is the whole world, and a world-wide Church . . . demands a world-wide concern." The address concluded by stressing "the unity we seek" not only for the UMC but for the whole Church of God.

Reporting to the General Conference were certain groups set up in Dallas. These were notably on (1) structure; (2) doctrine and doctrinal standards; and (3) social principles for the new denomination. Reports given at St. Louis simply stated that progress was being made in the respective studies, and that final reports would come at the 1972 General Conference.

Approximately 950 delegates comprised this conference. Sessions had been planned to continue for only five days as it was expected that the contemplated business would be taken care of in that time. Considerable debate occurred over modifying the general budget of the church as this had been adopted for the quadrennium, for the purpose of making funds otherwise designated available for certain educational institutions of Negro Methodists. Financial adjustments were eventually worked out.

Matters incident to the dissolution of the Central Jurisdiction enlisted much time of the conference. Upon the last afternoon, April 25, with Bishop W. KENNETH GOODSON in the chair, it was discovered that due to the departure of delegates no quorum was present. Bishop Goodson thereupon declared the conference adjourned, saying humorously that "all unfinished business becomes unfinished business." He called upon Bishop JOHN WESLEY LORD, the new president of the Council of Bishops, to close the conference, which Bishop Lord did with a few brief remarks and the benediction.

GENERAL CONFERENCES OF THE CHURCH OF THE UNITED BRETHREN IN CHRIST, 1815-1946

1815. The first General Conference of the Church of the United Brethren in Christ convened June 6 in Bonnet's Schoolhouse, near Mt. Pleasant, Westmoreland Co., Pa., because it was equidistant between the "Old Conference" of the East and the "Ohio District." These two conferences were engaged in considerable debate over several issues of which the most serious and immediate was that of the validity and relevance of the *Discipline* adopted by the former body in 1813 and revised in 1814. Although he was accused of being "untruthful" and acquitted after an investigation by a committee of three presiding elders, Bishop CHRISTIAN NEWCOMER presided over what he himself described as a gathering in which, "instead of love and unanimity, the spirit of hatred and discord seemed to prevail."

The chief business of the Conference was consideration of the Confession of Faith and *Discipline*. Reflecting the influence of PHILIP WILLIAM OTTERBEIN and earlier Confessions, the Confession of 1815 presented little that was new and declared freedom in the observance of sacraments. On the other hand, the *Discipline* reflected

in a number of areas the 1808 translation of the *Methodist Discipline* from the English into the German. But there were also some basic dissimilarities. The United Brethren *Discipline* provided for the election of bishops to a four-year-term, rather than for a lifetime; permitted members of the Church to elect delegates to General Conference and to control local affairs; and gave the ministers "a large measure of discretion and authority in what pertained to their office and work."

Fourteen of the eighteen authorized delegates participated in the Conference, which continued through June 7. They were Christian Newcomer, Abraham Hiestand, ANDREW ZELLER, Daniel Troyer, George Benedum, Christian Crum, Isaac Niswander, HENRY SPAYTH, John Snyder, Abraham Mayer, Henry Kumlér, Sr., Abraham Troxel, Christian Berger, and Jacob Baulus.

Minutes of the first General Conference are sparse and must be augmented by observations of Newcomer and Spayth and the contents of the *Discipline* which was printed in 1816.

1817. The Conference met at Mt. Pleasant, Pa., June 2, with twelve delegates in attendance: Christian Newcomer, Andrew Zeller, Abraham Mayer, Joseph Hoffman, John Snyder, Henry Kumlér, Sr., Jacob Dehof, Henry Spayth, L. Kramer, Dewalt Mechlin, C. Roth, and H. Ow. The conference lasted through June 4.

Although there was still considerable reaction against any kind of organization and regulation, the *Discipline* of 1815 was reaffirmed with few minor changes. Conference authorized the printing of 300 *Disciplines* in German and 100 in English. For the first time since Martin Boehm and Philip William Otterbein, two bishops were elected: Christian Newcomer and Andrew Zeller, a native of Berks County, Pa., who had become a member of the first annual conference held in Ohio in 1810. The founding of the Muskingum Conference (covering several counties of Western Pennsylvania and the eastern part of Ohio) was authorized.

The minutes of the 1817 General Conference carries no mention of the "Social Conference" of a committee of six with a similar group from the Evangelical Association. This matter received considerable notice in the journal of the 1816 General Conference of the Evangelical Association.

1821. The Conference convened at Dewalt Mechlin's home near Mt. Pleasant, Fairfield Co., Ohio, May 15, and gave indication that the character of the sect was changing. First, of the seventeen delegates in attendance, only three, exclusive of Bishops Newcomer and Zeller (Henry Kumlér, Sr., George Benedum, and Lewis Kramer), had attended previous conferences. Second, two of the new men (John McNamar and Nathaniel Havens) were the first delegates to a General Conference whose native tongue was English. Third, the Conference took a firm anti-slavery stand, the essence of which found its way into the 1821 *Discipline*. Fourth, indicative of the shifting center of the United Brethren Church away from Pennsylvania, this Conference was the first of eleven successive sessions to be held in Ohio.

In other significant action, the Conference "initiated better methods in securing support for the ministry" through circuit and class stewards, although Drury felt that concern for the welfare of the city minister was sadly lacking. Also, in the field of social concerns, the emphasis was shifted away from the drunkard alone to the manufacturers of alcoholic beverages. A motion was

adopted prohibiting preachers from operating distilleries; but there was confusion when the matter of laymen as operators of distilleries was discussed. The matter was finally referred to the annual conferences until the next General Conference. The revision of the *Discipline* authorized by this Conference was again ordered to be printed in both German and English for the benefit of the English-speaking members of the Church.

Bishops Christian Newcomer and Andrew Zeller presided over the conference. Newcomer was re-elected to the bishopric; but Zeller retired because of ill health and was replaced by Joseph Hoffman, a native of Cumberland County, Pa., who had become an itinerant in 1805.

1825. The General Conference opened its session at the home of Jacob Shaup in Tuscarawas County, Ohio, May 7, with Bishops Newcomer and Hoffman presiding. Of the twenty-four delegates, six had been members of the 1815 Conference (Bishop Newcomer, Henry Kumler, Sr., Christian Berger, Henry Spayth, Abraham Mayer, and Andrew Zeller), a fact which added to the stability of the conference.

Once again the presence of delegates whose native tongue was English (Nathaniel Havens, who had been a delegate in 1821, and William Stewart) prompted reluctant recognition of the fact that the English language was making itself felt within a denomination that had its roots in the German settlements of Pennsylvania. In addition to printing a bi-lingual *Discipline*, the Conference passed a resolution reading: "Resolved that, if necessary, an English as well as a German secretary shall be elected at an annual conference."

Considerable attention was devoted by this Conference to the training, support, and decorum of the ministry: (1) the questions put to candidates for the ministry were revised; (2) the section of the Confession of Faith dealing with baptism was revised to provide a means for dealing with a minister who privately or publicly condemned the mode of baptism practiced by another; (3) annual conferences were instructed to elect presiding elders who would continually travel within the bounds of their districts and who would be paid a salary equal to that of other itinerant preachers; and (4) an annual public collection at each appointment of every circuit was authorized for the support of bishops at the maximum salaries allowed for other itinerant preachers (\$160 annually for married men and \$80 for bachelors). While the latter two items were necessitated by the growing realization that a stronger and more efficient itinerant system depended to a large degree upon the financial support of its leaders, implementation of the resolutions was not readily achieved.

Prior to the re-election of Bishop Newcomer and the election of HENRY KUMLER, SR., to the bishopric, the Conference decreed that a second ordination was not necessary when a man was elected Bishop, even though both Bishops Hoffman and Zeller had been so ordained. The election of Kumler, a native of Lancaster County, Pa., continued the influence of Germans from the area in which the denomination arose, despite its shifting center westward. Indicative of this shifting center was the sanctioning by the Conference of the prior actions of the Miami Conference of Ohio by which the Scioto Conference was formed out of the area east of the Black Swamp. As a result of this action, the denomination now had four annual conferences: Original or Hagerstown (1800), Miami (1810), Muskingum (1818), and Scioto (1825).

In other action, the Conference also took steps "to renew the fraternal intercourse" between the U. B. Church and the M. E. Church and defined as fitting subjects to receive the Lord's Supper "all true Christians" and "all who are penitent, seeking the salvation of their souls."

1829. Conference convened at the home of Dewalt Mechlin in Fairfield County, Ohio, May 15, and met the problem of secret societies head-on. It supported the annual conferences that were threatening to expel those persons who had allied themselves with Freemasonry unless they repented. Inasmuch as there appeared to be more Freemasons among the English-speaking ministers and converts, the animosity of some of the German-speaking members of the denomination toward their brethren was rekindled over this issue. Nevertheless, Lawrence reports that "all the members of the Conference, then numbering sixty-two [sic], including those who had joined the Masons, appeared heartily to have endorsed the action taken."

Bishops Newcomer and Kumler, who presided over the Conference, were re-elected to another term; but Bishop Newcomer lived less than a year after the Conference adjourned, leaving Kumler to supervise the affairs of the denomination alone until 1833. Two important changes were made in the structure of annual conferences. (1) the Miami Conference, which had been divided in 1825, was once again split, this time at the Ohio-Indiana line and the Ohio River. The new conference, which included sections of Indiana and Kentucky, was called the Indiana Conference; (2) in the East, the "Old" Conference (also called "Hagerstown Conference") was divided so that all of the churches in Virginia and in Washington and Allegheny Counties, Md., were retained as the Hagerstown Conference, while the remainder of the original conference should be called the Harrisburg Conference. The latter change was consummated in 1831; and eventually the new areas came to be known as the Virginia Conference and the Pennsylvania Conference.

After hearing a presentation from the newly created M. P. CHURCH, which included an invitation to union with that body, the Conference politely responded that such a matter was the concern of the membership of the Church and not of the General Conference. However, there appears to have been no effort to bring the matter to the attention of the membership. Drury suggests that "the United Brethren were too well satisfied with the prospect before Church at that time to take new alliances into account."

This was the first General Conference to elect both a German and an English secretary.

1833. The General Conference convened May 14 in the Dresbach Church on the line between Pickaway County and Fairfield County, Ohio. Although the body again elected both a German and an English Secretary, the minutes for the 1833 session are extremely inadequate; and it is necessary to reconstruct the action of the Conference from other sources as A. W. Drury has done.

Henry Kumler was reelected bishop and two new bishops were named: Samuel Hiestand, a native of Virginia but now a member of the Ohio Miami Conference, and WILLIAM BROWN, a native of Cumberland County, Pa.

Revisions in the *Discipline* provided for the election of one or more Bishops instead of two, reduced the General Conference representation of each annual conference to two delegates for the entire conference instead of two

for each district of the conference, declared that the General Conference "shall have no power to change the CONFESSION OF FAITH or to change the rules of the Discipline," and stipulated that presiding elders be elected for one year instead of four.

The General Conference provided for establishing the Printing Establishment according to a notice published in the first issue of *The Religious Telescope*, Dec. 31, 1834. However, it appears that the authorization to establish a religious paper was turned over for implementation to the Scioto Conference, which in 1834 elected three trustees "to manage the concerns of the printing press at Circleville, Pickaway County, Ohio": George Dresbach, Jonathan Dresbach, and John Russel. John Kunse (Coons) was named treasurer; and subsequently, William R. Rhinehart was hired as editor of *The Religious Telescope*. Rhinehart had attempted a religious publication, *The Union Messenger*, in Hagerstown, Md.; but like the Miami Conference's *Zion's Advocate*, launched in 1829, it had failed.

Two new annual conferences were authorized: the Sandusky Conference in Ohio and the Wabash Conference in Indiana.

1837. The General Conference, consisting of sixteen delegates from eight annual conferences, convened at Germantown, Ohio, May 9. Bishop Samuel Hiestand delivered the opening sermon. Along with Bishop Henry Kumler, Sr., he was re-elected to another term. JACOB ERB, a native of Manheim, Pa., was named to succeed Bishop Brown, whose absence from the General Conference was indicative of his disinclination toward the office he had held for four years.

The Conference adopted a constitution for the Printing Establishment and re-elected the following persons associated with that enterprise: Trustees, George Dresbach, Jonathan Dresbach, and John Russel; and Editor of *The Religious Telescope*, WILLIAM R. RHINEHART. WILLIAM HANBY was named Book Agent and Treasurer.

Acting in the shadow of the revision in the *Discipline* made in 1833 to the effect that "... nothing shall be done by the said conference which would in anywise affect or change the Articles of Faith, neither the spirit nor meaning of the rules or *Discipline* as they now stand," the 1837 Conference adopted a "constitution" which began with a carefully worded preamble: "We, as members of the United Brethren in Christ. . ." The purpose of the Constitution was stated in the following words: ". . . in order to retain a perfect union, accomplish the ends of justice and equity, insure ecclesiastical as well as domestic tranquility, provide for the common interest of the Church, promote the general welfare of society, and to secure the blessings of the gospel to ourselves, our posterity, and our fellow-men in general. . ."

As Drury observes, "Beyond the securing of definiteness, fixed character, and harmony of practice, the Constitution presented little that was specially significant. Pro rata representation of the annual conferences in the General Conference, however, was definitely provided for. . ." The formula for that representation was one delegate for each 500 members, with any district of less than 500 members entitled to the one delegate.

The promoters of the Constitution, which was unanimously adopted after minor amendments, were William Hanby and William Rhinehart.

1841. The General Conference, convening May 10, at Dresbach's Church, on the line between Pickaway

and Fairfield Counties, Ohio, addressed itself again to the matter of a constitution, but with little reference to the 1837 Constitution.

During the interim since the 1837 Conference, the matter had been freely discussed and lines had been formed by those who supported the move for a constitution, and those who felt that what was good enough in the past was good enough for the future. Led by Henry G. Spayth, J. McGaw, and J. J. GLOSSBRENNER, seven delegates voted against the drawing up of a constitution while fifteen delegates carried the motion. Following the vote, a nine-man committee was appointed to draw up a new constitution. Two significant aspects of the committee's membership were that neither William Rhinehart nor William Hanby, both of whom were closely associated with the 1837 venture, was a member of the group, and that several of the original opponents of the constitution were now responsible for formulating it. J. J. Glossbrenner explained his membership in these words: "If there was to be a constitution, I wanted to help to make it as good as possible."

When the committee had completed its job, the 1837 Constitution had been modified in language and articles. Among the new items were a prohibition against membership in secret societies, and a prohibition against slavery. Dropped from the old document was the *pro rata* principle because of the objection some sections of the Church had against counting their members. Changed was the provision of 1837 that a unanimous rule would be required to repeal the resolutions; the new formula called for a "request of two-thirds of the whole society" before a change in the constitution could be made. However, it was not clear as to how this majority was to be determined.

In other actions, the 1841 Conference re-elected Bishop Henry Kumler, Sr., and Bishop Jacob Erb (Bishop Hiestand had died in the second year of his term). Named to their first term as bishop were HENRY KUMLER, Jr., and JOHN COONS. WILLIAM HANBY, who had taken over as Editor of *The Religious Telescope* after William Rhinehart was forced to resign in 1839, was elected to his first full term in the office. George and Jonathan Dresbach were re-elected Trustees of the Printing Establishment, with William Leist replacing John Russel. The Conference also forbade the discussion of slavery in *The Religious Telescope* at the request of the Sandusky Conference and the Scioto Conference, because some people felt that both state and national governments would interfere with circulation if pro-abolition agitation continued, while others feared loss of funds through subscriber reaction. However, in 1845, the prohibition was lifted. The Conference also extended the prohibition against distilling and selling alcoholic beverages, which had been put upon ministers, to include laymen also. It seated the delegation from Allegheny Conference (which had been formed from the Pennsylvania Conference in 1838) even though the 1837 General Conference had not authorized a new conference; and also stipulated that the annual salary of a married preacher be set at \$200 instead of \$160 and that of a bachelor preacher be set at \$100 instead of \$80.

1845. The ninth General Conference met at Circleville, Ohio, May 10, 1845, under the leadership of Bishops Henry Kumler, Sr., Henry Kumler, Jr., and John Coons.

For the first time since 1815, an entirely new Board of Bishops was elected: JOHN RUSSEL, a native of Maryland,

J. J. GLOSSBRENNER, a native of Virginia, and WILLIAM HANBY, Editor of *The Religious Telescope*.

For the first time in the history of the Church, the Conference took a step in the direction of establishing institutions of learning with the adoption of the following by a 19-5 vote: "Resolved, that proper measures be adopted to establish an institution of learning. Resolved, that it be recommended to the attention of the annual conferences, avoiding, however, irredeemable debts." Though debate on the issue of education was to continue for some time, authority had been granted to annual conferences to proceed in founding a college; and by the end of 1846, the Scioto Conference was well on the way to founding OTTERBEIN UNIVERSITY at Westerville, Ohio.

In an even closer vote than that recorded for education, this General Conference voted 11-9 to remove restrictions against discussing the slavery question in *The Religious Telescope*. The Conference also ordered that the publication be issued weekly, and that the German paper, *The Busy Martha*, be discontinued. Action on all three issues—education, lifting the ban against slavery discussion, and giving more prominence to the English language paper—indicated that the younger and more liberal element was slowly gaining ground.

One subject upon which there was less evidence of any liberality was that of granting women the right of ministry. A report stating, "We do not think the gospel authorizes the introduction of females into the ministry in the sense in which she requests it." However, as Drury points out, some annual conferences were moving in the direction of licensing women to preach.

The growth of the denomination continued. The 1845 Conference appointed a committee to study the situation and create new conference boundaries where it seemed necessary to promote and accommodate growth. The following changes were authorized: The division of the Pennsylvania Conference into the East Pennsylvania and West Pennsylvania Conferences with the Susquehanna River as the dividing line; the formation of the St. Joseph Conference (Northern Indiana and Southern Michigan); the Illinois Conference and the Iowa Conference (the latter two formed from territories evangelized by the Wabash Conference); and authorization was granted for the formation of the White River Conference in an east-west belt across central Indiana.

In other action, the 1845 Conference (1) voted by a narrow 12-11 margin to establish a course of study for candidates to the ministry; (2) continued the prohibition against the manufacture and sale of alcoholic beverages while rejecting (14-7, with 5 abstentions) a ban on the use of the same; (3) rejected a resolution that ". . . every member of our Society shall contribute freely, quarterly, twenty-five cents or more as the Lord prospers him" (vote: 23-4, thanks to a coalition of those who felt the amount too great and those who felt it too small); and (4) refused the General Conference the right to modify verbally the CONFESION OF FAITH.

In addition to the bishops, the following other officers were elected: David Ewards, Editor of the *Religious Telescope*, and N. Altman, Agent of the Publishing House.

1849. Bishops Russel, Hanby, and Glossbrenner presided over the tenth General Conference which met at Germantown, Ohio, May 14, 1849. Of the three, only Glossbrenner was re-elected. Jacob Erb, who had served for two previous quadrenniums, was elected after an absence of four years. DAVID EDWARDS, a native of North

Wales and Editor of the *Religious Telescope* since 1845, was named to his first term.

This Conference took action on secret societies that was to start a struggle that would continue through 1889. The rule adopted by a 33-2 vote for inclusion in the *Discipline* read as follows:

"Free masonry, in every sense of the word, shall be totally prohibited, and there shall be no connection with secret combinations; (a secret combination is one whose initiatory ceremony or bond of union is a secret); and any member found connected with such society shall be affectionately admonished by the preacher in charge, twice or thrice, and, if such member does not desist in a reasonable time, he shall be notified to appear before the tribunal to which he is amenable; and, if he still refuses to desist, he shall be expelled from the Church."

Among the items defeated by vote were: expunging the Constitution; moving the "Telescope office" to Cincinnati; and several motions to supplement or amend the Confession of Faith.

When David Edwards refused re-election as Editor of the *Religious Telescope*, Bishop Hanby, who had served from 1839 to 1845, was elected. David Strickler was elected Editor of *The Busy Martha*, the German paper which had been revived and named the *German Telescope* in October 1846, and Nehemiah Altman was re-elected Publishing Agent.

In other action the Baltimore Otterbein Church was admitted to the denomination under its own name and charter; prohibition against the use as well as manufacturing of "ardent spirits" was established; and several annual conferences were examined but passed on the following issues: in regard to distilling, West Pennsylvania; in regard to secret societies, Ohio Miami; in regard to slavery, Virginia; and in regard to receiving an expelled minister, St. Joseph.

1853. Miltonville, Ohio, a small hamlet near the family homestead of HENRY KUMLER, Sr., was the scene of the eleven Conference, which convened May 9, 1853, with Bishops J. J. Glossbrenner, Jacob Erb, and David Edwards in attendance. Bishop Glossbrenner's informal presentation of matters that should come before the body became the pattern for the formal bishop's message that was to be introduced in 1857. Bishops Glossbrenner and Edwards were re-elected, while Lewis DAVIS, a native of Virginia and a member of the Scioto Conference (Ohio), was elected to replace Bishop Erb.

Missionary activity, doctrinal matters, the moving of the office of the *Religious Telescope*, and the formation of eight new annual conferences engaged the attention of the delegates. Following the basic ideas of the constitution adopted by the 1841 General Conference, when it organized "The Parent Missionary Society of the United Brethren in Christ," the 1853 Conference took steps to provide a more efficient organization for missionary work at home and abroad. The basic difference between 1841 and 1853 constitutions was that in the latter machinery was established so that annual conferences, circuits, and classes could form societies for raising funds in support of missionary activity. The General Conference elected the following officers to its new missionary organization: J. J. Glossbrenner, President; D. Edwards, L. Davis, and H. Kumler, Jr., Vice-Presidents; J. C. Bright, Secretary; John Kemp, Jr., Treasurer; and Kemp, D. B. Crouse, D. Shuck, John Dodds, William Longstreet, and T. N. Sowers, Managers.

At the time all of this organization was taking place T. J. CONNER and J. Kenoyer were leading a party of four other ministers across the plains toward missionary activity in Oregon. They had been commissioned by the previous missionary board. In January, 1855, the African Mission in Sierra Leone, West Africa, was begun with the sailing of W. J. SHUEY, D. K. FLICKINGER, and D. C. KUMLER, M.D.

Two doctrinal matters, infant baptism and depravity, were debated. Infant baptism was acknowledged as valid and anyone rebaptizing a person who had been baptized as a child was subject to a trial. The doctrine of depravity came up for debate when a resolution was presented for use in questioning candidates for the ministry: "Do you believe in natural hereditary total depravity as held by the Church?" The question was modified, toned down, and passed by a slim margin, but stayed on the books in this form only until the 1857 Conference, when it was brought up for discussion again.

A matter of polity which had been ignored in 1849 despite a petition—lay representation to conference—was brought up and turned aside at this Conference on grounds that it was inexpedient and unscriptural.

The eight new conferences authorized were Rock River, Erie, Maumee (later called Auglaize), Michigan, Des Moines, Oregon, German (a new beginning in Ohio), and Missouri. Drury says that "The formation of some of these new conferences was more an expression of faith than of achievement."

After considerable discussion, the office of the *Religious Telescope* was moved from Circleville to Dayton, Ohio. Known as the Publishing House, the enterprise was headed by a board of trustees chosen from five annual conferences in Ohio and Indiana. JOHN LAWRENCE was named Editor of the *Religious Telescope*; Henry Staub Editor of the German paper; David Edwards, Editor of *Unity Magazine* and *Children's Friend*; and S. Vonnieda, Publishing Agent.

1857. The twelfth General Conference met in Cincinnati, Ohio, May 12, with Bishops Glossbrenner, Edwards, and Davis presiding. The bishops presented the first formal address reviewing the state of the Church and presenting matters for consideration by the Conference. All three men were re-elected and Henry Kumler, Jr., was named German bishop. However, he resigned on grounds that the work was discriminated against in that there was no financial support for a German bishop. J. Russel, a bishop from 1845 to 1849, was named to succeed him.

The two doctrinal matters that had occupied the attention of the 1853 Conference were brought up again. The debate on infant baptism was settled by changing a simple prepositional phrase, "in this respect," to "in these respects." The matter of "total depravity" created a great deal more friction since the sides were quite equally drawn between the advocates of total depravity and the advocates of partial depravity. However, the matter was resolved with the creation of a new question for ministerial candidates—"Do you believe that man, abstract of the grace of our Lord Jesus Christ, is fallen from original righteousness and is destitute of holiness but is inclined to evil and only evil and that continually; and that except a man be born again he cannot see the kingdom of God?" When only one dissenting vote was cast on the question, W. J. Shuey led the Conference in singing The Doxology.

The following new annual conferences were authorized: Canada, Nebraska, Kansas, Minnesota, Kentucky, Wisconsin, and Parkersburg (formed by a division of the Virginia Conference).

The matter of secret societies was introduced by J. B. Ressler, but his resolution to change the existing law was defeated. The matter of lay delegates, although it was favorably discussed, was also defeated.

Elections for posts other than Bishop resulted in the following: John Lawrence, Editor of the *Religious Telescope*; Alexander Owen, Editor of *Unity Magazine*; J. Degmeier, Editor of the German paper; D. K. Flickinger, Missionary Treasurer; and S. Vonnieda, Publishing Agent.

1861. Westerville, Ohio, home of OTTERBEIN COLLEGE (then called University), first college founded by the Church of the United Brethren in Christ, was the scene of the thirteenth General Conference which convened May 13, 1861, with Bishops Glossbrenner, Edwards, Davis, and Russel presiding.

Of the four, only Bishops Glossbrenner and Edwards were re-elected. Henry Kumler, Jr., who had been elected German bishop in 1857 but resigned before serving because he had felt that the German work was being discriminated against, was again elected to the post. This time he accepted. JACOB MARKWOOD, a native of Charleston, West Virginia, and DANIEL SHUCK, a native of Harrison County, Indiana, were elected bishop for the first time. The increase in the number of bishops was necessary because of the organization of the Pacific Coast Area. Bishop Shuck was specifically elected for this post after JONATHAN WEAVER had been named but resigned immediately.

Indicative of the growth of the Church were the announcement in the Bishops' Message that membership had increased by 33,055 during the preceding quadrennium and the attention that was once again given to establishing new annual conferences. The division of the Wabash Conference into Upper Wabash and Lower Wabash, which had taken place prior to General Conference, was approved. New conferences named were Western Reserve (to be formed from the Erie Conference), North Michigan, Indiana German, Fox River, West Des Moines, North Iowa, and California. Since missionary work had been done in Massachusetts, General Conference authorized the organization of a Massachusetts Conference, which was done in 1862.

No new legislation or doctrinal matters came before the body; and the recurring old problems—lay delegation, pro rata representation, and secret societies—caused little flurry. The Conference took the position that the Church was not really demanding the first two, so the subjects were tabled. Dealing with those who joined secret societies was made more stringent with the amendment to the existing legislation that violators "be dealt with as in the case of other immorality." The strong favorable vote is, however, misleading, because the matter was beginning to stir emotions in the annual conferences.

Although the question of slave holding among church members in Virginia and Maryland came to the attention of the 1857 General Conference, the 1861 Conference does not reflect the growing national crisis over slavery and states rights that was soon to explode in open warfare. When the Civil War came, Bishop Glossbrenner was confined to Virginia for the duration, while Bishop Mark-

wood was prevented from visiting family and friends in Virginia.

The following were elected to offices of the general Church: John Lawrence, Editor of the *Religious Telescope*; S. Vonnieda, Editor of the German paper; T. N. Sowers, Publishing Agent; D. K. Flickinger, Missionary Secretary; and J. Kemp, Missionary Treasurer.

1865. The General Conference of the Church of the United Brethren in Christ convened May 11, at Western (seat of Western College, founded in 1857), Linn County, Iowa. Bishops Glossbrenner, Edwards, Kumler, and Markwood presided. Although Western itself was a strong center of the denomination, a number of the delegates had to walk eight miles from Cedar Rapids to reach it because of lack of transportation facilities.

Tension permeated the General Conference because of the Civil War, which was drawing to a close. All sections of the Church, but especially Maryland and Virginia, had been affected by the conflict; and Bishop Markwood had been refused permission to return to his home state, Virginia, because of his sharp attacks against treason and rebellion. However, when news reached the Conference that Jefferson Davis and his staff had been captured, the delegates rose to sing, "Praise God from whom all blessings flow."

One significant new emphasis during the 1865 Conference was that of Christian education as it was realized in the Sunday school. Such schools had been in existence in individual annual conferences for some time; but it was not until this session that the Sabbath School Association of the United Brethren Church was launched with its own constitution and General Secretary, Isaac Crouse of the Sandusky Conference.

The 1865 Conference reorganized the German work and passed the territory of the Indiana German Mission to the Ohio German Conference. In other boundary matters, the body actually formed the Cascade Mission Conference as authorized in 1861, and authorized the division of the Illinois Conference to allow for the formation of the Central Illinois Conference.

Bishops Glossbrenner, Edwards, Markwood, and Shuck (Pacific Conference) were reelected, with Jonathan Weaver (who had refused election in 1861) succeeding Bishop Kumler. Other elected officials were W. J. Shuey and T. N. Sowers, Agents of the Printing Establishment; D. Berger, Editor of the *Religious Telescope*; S. Vonnieda, Editor of the German paper and *Children's Friend*; D. K. Flickinger, Missionary Secretary; and William McKee, Missionary Treasurer.

1869. For the first time since 1817, the General Conference convened east of Ohio, meeting in Lebanon, Pa., May 20, 1869. Although Bishop Markwood was in ill health, all of the Bishops—Glossbrenner, Edwards, Weaver, Shuck, and Markwood—were present.

Just as the 1845 Conference had laid the foundation for the formation of OTTIERBEIN COLLEGE (University), so the 1869 Conference laid the foundation for the formation of Union Biblical Seminary (UNITED THEOLOGICAL SEMINARY, Dayton, Ohio), by establishing a Board of Education with specific instructions to establish a seminary. The institution became a reality in 1871.

However important to the welfare of the church the founding of a seminary may have been, the subject to attract the most attention at the 1869 Conference was the old question of secret societies. After three days' debate, the body voted 71-26 to adopt a law requiring more

stringent enforcement of the anti-society law in respect to all secret societies.

Also receiving considerable attention was the status of the African Mission. The Board of Missions, pressed by serious financial and personnel problems, had asked General Conference for guidance. After weighing the evidence, the Conference not only voted the continuation of the African work but recommended consideration of a mission in Germany.

Of significance to the work in Pennsylvania was the formation of the East German Conference, which drained considerable strength from the East Pennsylvania Conference for a number of years until the German body was dissolved in 1901. The 1869 Conference also provided for the formation of the Tennessee Conference and the Osage Conference, the latter comprised of territory in parts of Kansas and Missouri.

In other action, the 1869 Conference (1) relaxed its prohibition against choirs and instrumental music; (2) defeated (55-32) a motion for lay representation at General Conference on grounds that there was no widespread demand for it; (3) provided a church erection society as an adjunct to the missionary society; (4) dropped the statement in *The Discipline* of a fixed salary for itinerant preachers in favor of negotiations between the itinerant and the quarterly conference; and (5) stipulated that a proportion of the money collected by annual conferences be paid to the parent missionary society.

JOHN DICKSON, a native of Chambersburg, Pa., was named bishop to succeed Bishop Markwood. The post of bishop for the Pacific Conference was dropped and the following bishops were reelected: J. J. Glossbrenner, D. Edwards, and J. Weaver. Other officials elected were W. J. Shuey, Publishing Agent; Milton Wright and Daniel Berger, Editors of the *Religious Telescope* (Berger was later appointed Assistant Editor); D. K. Flickinger, Missionary Secretary; and William McKee, Missionary Treasurer. The Publishing House board was instructed to appoint the Editor of the German paper.

1873. The General Conference convened May 15 in St. Paul's Universalist Church, Dayton, Ohio, because the new building of First United Brethren Church was not yet completed. Bishops Jacob J. Glossbrenner, David Edwards, Jonathan Weaver, and John Dickson—all of whom were in attendance—were re-elected for the next quadrennium.

The Bishops' report showed (1) a gain in membership of 17,347 and the formation of four new mission conferences—Dakota, Southern Illinois, Osage, and Colorado; (2) progress in the African Mission but difficulty in the German mission in Bavaria; and (3) the founding of Union Biblical Seminary in 1871 in accordance with the action of the 1869 General Conference.

Three perennial questions took center stage: (1) how to deal with violations of the prohibition against secret societies; (2) the giving of delegate status to laymen; and (3) the matter of pro-rata representation. The secrecy law was reaffirmed by a vote of 82-22, but the margin in favor of a specific method for dealing with violators received a smaller majority (70-30).

After the Conference had voted 91-12 in favor of submitting to the membership of the churches a proposal for lay representation to General Conference, a debate arose over the proposal that "each annual Conference shall be entitled to three elders, also one layman for every one thousand and less than two thousand, provided that

each Conference shall have one lay delegate." The matter in question went beyond granting lay representation into the area of pro-rata representation. A number of amendments liberalizing lay representation were defeated before the original proposal was adopted. However, another technicality remained to sidetrack the issue for at least another quadrennium. That technicality was how to interpret the instructions for amending the Constitution: "There shall be no alteration of the foregoing constitution unless by request of two-thirds of the whole society."

The Conference decided that the Church of the United Brethren in Christ should observe its Centennial in 1874 since it was in 1774 that PHILIP WILLIAM OTTERBEIN became pastor of an independent congregation in Baltimore. In connection with Centennial services, there was to be an effort to raise a Centennial Fund for the benefit of Union Biblical Seminary and the Missionary and Church Extension Societies.

In other elections, the following were reelected; W. J. Shuey, Publishing Agent; MILTON WRIGHT, Editor of the *Religious Telescope*; D. K. Flickinger, Missionary Secretary; Isaac Crouse, Secretary of the Sabbath School Association. Elected for the first time were W. O. Tobey, Assistant Editor of the *Religious Telescope*; William Mittendorf, Editor of the German paper; and J. W. Hott, Missionary Treasurer.

1877. Because of the death of Bishop Edwards, June 6, 1876, only three bishops were in attendance at the 1877 General Conference which convened May 10 in the chapel of Westfield College, Westfield, Ill. Once again, the bishops noted an increase in membership (19,233) during the preceding quadrennium.

Bishops John J. Glossbrenner, Jonathan Weaver, and John Dickson were re-elected; Milton Wright and NICHOLAS CASTLE were elected for the first time, bringing the number of bishops to five.

Mrs. D. L. Rike read a paper on the organization of the Woman's Missionary Association in Dayton, Ohio, in October of 1875. This general church body was the outgrowth of individual organizations at the annual conference level which dated back to 1872 (The Ohio German Conference had formed "The Sisters' Missionary Society" in May, 1869, but this group confined its activities to the local area).

The northern part of the Michigan Conference was split away and organized as the Saginaw Conference.

The three problems which had plagued the 1873 Conference again dominated the agenda. The issue of strict enforcement of the law against membership in secret societies was debated with considerable resentment and bitterness. The vote stood 71 to 31 in favor of retaining the prohibition; but even though the matter would come up again in future years, this was the last time that the matter would receive such a favorable vote. Once again the Conference managed to resist democratization as it was proposed in the two remaining questions before the house. Pro-rata representation in General Conference was defeated 54-45. A committee recommended that when a majority of the Bishops was satisfied that there was sufficient demand for lay representation in General Conference, the bishops could draw up a plan through which members of the Church might "express their requests by voting." However, because of its vagueness, the recommendation never came to a vote. One minor inroad was made in the area of lay representation when it was agreed that an annual conference could admit laymen whenever

two-thirds of the members of the body favored the move.

In other elections, J. W. HOTT was named Editor of the *Religious Telescope* to succeed Bishop Wright and W. O. Tobey was retained as Assistant Editor; J. K. Billheimer was named Missionary Treasurer, succeeding J. W. Hott; Robert Cowden was elected Secretary of the Sabbath School Association, a post he was to hold until 1913; and Daniel Berger was elected Editor of Sabbath School Literature, which in 1872 had begun to make use of uniform lessons. Re-elected to office were W. J. Shuey, Publishing Agent, D. K. Flickinger, Missionary Secretary, and William Mittendorf, Editor of the German papers.

1881. With all bishops—Glossbrenner, Weaver, Dickson, Wright, and Castle—in attendance, the General Conference convened May 12 in Lisbon, Iowa. Although the increase was not as pronounced as in previous quadrenniums, the bishops reported a gain of 14,486 members since 1877.

A number of changes in annual conferences were authorized or acknowledged: (1) the East Pennsylvania Conference was attached to the Pennsylvania Conference; (2) the Osage Conference was divided into the Osage, South Missouri, and Arkansas Valley Conferences; and (3) conference was given to the formation of three new conferences since the 1877 session—West Kansas, West Nebraska, and Central Ohio.

Battle weary delegates managed to table the secrecy question after three separate attempts to increase the rigidity of the law, but the mood of both the radicals and the liberals foreshadowed more action on this matter in future years. The question of lay representation in General Conference never came up at all; but pro-rata representation won a mild victory when it was agreed that annual conferences having less than three thousand members were entitled to two delegates, those having between three thousand and six thousand five hundred members were entitled to three delegates, and those having more than 6,500 members were entitled to four delegates.

Four of the bishops were re-elected: John J. Glossbrenner, Jonathan Weaver, John Dickson, and Nicholas Castle. Ezekiel Boring Kephart, an Iowa legislator and a minister with progressive views, was elected to succeed Bishop Milton Wright, who had alienated some of the radicals and who also lacked the support of the liberals.

All other officers of the denomination were reelected; W. J. Shuey, Publishing Agent; J. W. Hott, Editor of the *Religious Telescope*; Daniel Berger, Editor of Sunday School Literature; D. K. Flickinger, Missionary Secretary; J. K. Billheimer, Missionary Treasurer; and Robert Cowden, Secretary of the Sabbath School Association. Marion R. Drury was later named Assistant Editor of the *Religious Telescope*, succeeding W. O. Tobey.

1885. Bishop Ezekiel B. Kephart prepared and read the Bishops' address for the General Conference which convened May 14 in Fostoria, Ohio. A gain in membership of 10,861 was noted and the bishops called for a decision on the method of amending the Constitution, recommending that amendments be submitted to the membership for vote, with a two-thirds majority of those voting being required for ratification.

In response to the bishops, a committee of thirteen members of the Conference reported a plan to establish a 27-man Church Commission to prepare amended forms of the Constitution and Confession of Faith for vote by the membership. The Conference approved the commis-

sion plan by a vote of 78-42. A modified rule prohibiting membership in secret societies was approved by a vote of 76-38.

Plans to establish an eastern book and publishing house in Harrisburg, Pa., were approved; but when the project proved to be unprofitable, it was dropped in a few years.

A number of boundary changes were noted and authorized. Since the East Pennsylvania Conference and the Pennsylvania Conference had not completely merged as authorized in 1881, the 1885 Conference permitted them to resume their original status as separate conferences. A Maryland Conference was conditionally authorized and three conference mergers were definitely authorized: (1) Fox River with the Wisconsin Conference, (2) Elkhorn Conference with the Dakota Conference, and (3) East Des Moines with the Iowa Conference.

Bishop John J. Glossbrenner retired after 40 years of service in the office and was named Bishop Emeritus. Bishops Jonathan Weaver, Ezekiel B. Kephart, John Dickson and Nicholas Castle were reelected. Milton Wright after a quadrennium out of office, was named Bishop of the Pacific Coast; and Daniel K. Flickinger, whose name had never been associated with the United Brethren Missionary enterprise, was named Missionary Bishop.

In all other elections, the following were returned to office: J. W. Hott, Editor of the *Religious Telescope*; W. J. Shuey, Publishing Agent; Daniel Berger, Editor of Sunday School Literature; and Robert Cowden, Secretary of the Sabbath School Association. Elected to their positions for the first time were Ezekiel Light, Editor of German Literature; Z. Warner, Missionary Secretary; William McKee, Missionary Treasurer; and D. R. Miller, General Manager of Union Biblical Seminary.

1889. Meeting at York, Pa., beginning May 9, the General Conference was the most significant Conference since the earliest sessions that brought the denomination into being. Two major reasons for this were the action taken on the work of the Church Commission and the split from the Church of a group of dissenters led by Bishop Milton Wright.

The Church Commission appointed by the 1885 General Conference had begun work within the year and produced a Confession of Faith in which there was a more comprehensive statement of accepted beliefs without any substantial change in doctrine from the existing statements. The Constitution was made more manageable and contained a more liberal view on secret societies; provided a clear method for making amendments; and supported lay representation in the governing bodies of the Church.

Both documents were widely published and discussed in preparation for a vote that was to be taken throughout the church late in 1888. Despite some opposition, including a signed petition that was seriously questioned by a committee headed by DANIEL SHUCK, the vote taken in November 1888, favored the adoption of the revisions: the Confession of Faith carried by a vote of 51,070—3,310; the amended Constitution carried by a vote of 50,685—3,659; and the sections on lay representation and secret societies, which were voted on separately, 48,825—5,634 and 46,994—7,289, respectively.

When the 1889 General Conference opened, the bishops took cognizance of the work of the Commission and the result of the voting. With Bishop Wright dissenting—he had not attended the meetings of the Church Commission—the bishops called for ratification of the work of

the Commission and the vote of the denomination as a whole. A committee took the matter under advisement and brought back a report declaring the action up to this point regular and asking for ratification. On May 13, the Conference voted 110-20 in favor of the committee's report. When the results of the voting were known and the bishops read a proclamation placing the Church under the new documents, Bishop Wright and his followers left the session and marched to another hall in the city of York to form a new denomination which was to be known as the Church of the United Brethren in Christ (Old Constitution). Meanwhile, General Conference passed a resolution identifying the leaders of the walkout and declared them irregularly withdrawn from the Church.

The resolution of the matter of revision had long lasting results: (1) The Confession of Faith and the Constitution (the latter with some amendments) continued until the formation of The Evangelical United Brethren Church in 1946; and (2) the denomination formed by Bishop Wright, though small, continues to this day.

Following the adoption of the revised Confession and Constitution, the Conference felt freer than any of its immediate predecessors to take progressive action on a number of issues. A basis for lay representation in General Conference (a minimum of 3 per annual Conference and a maximum of 6) was adopted and the standing rule making lay representation in annual Conference sessions optional was changed to make it compulsory. Authority to license and ordain women in the ministry of the Church was assumed; and a scholarly quarterly, the *United Brethren Quarterly*, was undertaken. Finally, although the increase in membership during the preceding quadrennium was the largest ever recorded to this time (39,250), the move toward the consolidation of some conferences continued with the authorization of a merger of the Iowa and East Des Moines Conferences.

Bishops Jonathan Weaver, Ezekiel Kephart, Nicholas Castle, and John Dickson were reelected. The office of Missionary Bishop was dropped and J. W. HOTT was named to succeed Bishop Wright on the Pacific Coast. Other officers reelected were W. J. Shuey, Publishing Agent; Daniel Berger, Editor of Sunday School Literature; William McKee, Missionary Treasurer; D. R. Miller, Business Manager of Union Biblical Seminary; and Robert Cowden, Secretary of the Sabbath School Association. Elected to office for the first time were ISAAH L. KEPHART, Editor of the *Religious Telescope*; M. R. DRURY, Assistant Editor of the *Religious Telescope*; J. W. ETTER, Editor of the *Quarterly Review*; W. MITTENDORF, Editor of German Periodicals; B. F. BOOTH, Missionary Secretary; and JOHN HILL, Secretary of Church Erection.

1893. Dayton, Ohio, was the scene of the General Conference, the largest gathering of its kind to that time. It convened May 11. Bishops Jonathan Weaver, Ezekiel Kephart, Nicholas Castle, John Dickson, and J. W. Hott were all present, along with 124 ministerial delegates and 52 lay delegates, two of whom were women. With the reduction of the number of bishops to four and the retirement of Bishops Weaver and Dickson, only three of the five presiding bishops were reelected; Kephart, Castle, and Hott. G. A. FUNKHOUSER was elected as the fourth bishop, but declined. In his place, the General Conference named JOB SMITH MILLS, a member of the Iowa Conference.

This General Conference noted an advance in the youth work of the denomination when a memorial from a group

of youth reported the organizing of the Young People's Christian Union in June, 1890. The memorial said that the organization had attained a membership of 20,000 since its formation. The Conference also observed that, according to instructions from the 1889 General Conference, the Church of the United Brethren in Christ had been regularly incorporated in the state of Ohio in 1890. However, one of the aftermaths of the 1889 General Conference was less promising. Because of the withdrawal of dissenters under Bishop Milton Wright (approximately 10,677), the Church reported an overall loss of 2800 during the quadrennium in spite of significant gains in some annual conferences.

The Southwest Kansas Conference was formed from the Arkansas Valley Conference and the Maryland Conference was granted permission to unite with the Pennsylvania Conference. In a surprise move, the General Conference removed the three-year limit on pastors who had been in existence for a number of years. In recognition of faithful service, Bishop Weaver was named Bishop Emeritus, Bishop Dickson was honored with a resolution of esteem, and three deceased leaders—African Missionary, J. Gomer; Secretary of the Board of Missions, B. F. Booth; and a pastor and publisher of church music, ISAIAH BALTZELL—were honored by appropriate addresses before the Conference.

Officers reelected for the next quadrennium were Robert Cowden, Secretary of the Sabbath School Association; I. L. Kephart, Editor of the *Religious Telescope*; M. R. Drury, Associate Editor of the *Religious Telescope*; W. J. Shuey, Publishing Agent; William McKee, Missionary Treasurer; D. R. Miller, Business Manager of Union Biblical Seminary. Others elected for the first time were J. W. Etter, Editor of Sunday School Literature; H. A. Thompson, Assistant Editor of Sunday School Literature; Ezekiel Light, Editor of German Literature; W. M. Bell, Missionary Secretary; and H. F. Shupe, Editor of the *Watchword*, a new young people's publication.

1897. The General Conference met at Toledo, Iowa beginning May 13. Bishop Emeritus Jonathan Weaver called the session to order; he was assisted by Bishops Ezekiel Kephart, Nicholas Castle, James W. Hott, and Job S. Mills. An increase of about 36,000 members during the quadrennium resulted in a conference delegation of 145 ministers and 62 laymen, an overall increase of 31 delegates since 1893.

One of the most serious concerns of the Conference was the litigation following the "walkout" of 1889 and now approaching a climax. The affair began with a demand by the "radicals" under Bishop Wright for possession of the Printing Establishment. The "liberals" responded by taking the matter to the Common Pleas Court of Montgomery County, Ohio, where each side presented an illustrious body of witnesses from both within and without their respective groups. The witnesses for the "liberals" included such figures as Dr. Philip Schaff of Union Theological Seminary, New York City; Dr. JAMES STRONG of Drew Theological Seminary, and Bishop J. M. WALDEN of the Methodist Episcopal Church. When the plaintiffs, the "liberals" won the case, the "radicals" appealed to the Circuit Court, where the opinion of the lower court was upheld.

Meanwhile a number of suits arose in other states over local church property. The Printing Establishment lent its support and advice to the local churches. The local churches won their cases in the supreme courts of Cali-

fornia, Illinois, Indiana, Missouri, Oregon, and Pennsylvania, and in the court of appeals of the Dominion of Canada. In Michigan, the supreme court ruled against the liberals, but a later decision by the federal court favored the liberals. The immediate concern of the 1897 Conference was the case before the Federal Court in Cincinnati, Ohio. Shortly after General Conference, on May 24, Judge William Howard Taft ruled in favor of the liberals, identifying them as the legal Church of the United Brethren in Christ; but the radicals immediately took the case to the Court of Appeals, where they again lost in a trial concluded in 1899.

The cost of litigation, \$35,510.06, was borne by the Printing Establishment, with local churches raising funds to pay their own expenses. However, in almost every instance, court costs themselves were levelled against the radicals, who were now known as the United Brethren in Christ (Old Constitution).

Litigation helped the Church of the United Brethren in Christ to look upon its Constitution with greater faith in its legality, especially after the opinion of the Circuit Court was delivered in 1899. Indirectly, it may also have added impetus to the movement to celebrate the Centennial of the denomination in 1900. The 1897 Conference acknowledged that the 1874 observance had been premature and called for a new program that was to extend from September 25, 1900 to the meeting of General Conference in May 1901. The site of that Conference was set in Frederick, Maryland, near the home of Peter Kemp, where the first Conference was held September 25, 1800.

During the Conference, several mergers of annual conferences were arranged: Arkansas Valley and Southwest Kansas, Michigan and Northern Michigan, Missouri and Southern Missouri.

All of the bishops—Nicholas Castle, Ezekiel Kephart, Job S. Mills, and James W. Hott—were reelected. Other reelections to office were I. L. Kephart, Editor of the *Religious Telescope*; William McKee, Missionary Treasurer; W. M. Bell, Missionary Secretary; H. F. Shupe, Editor of the *Watchword*; and Robert Cowden, who was also named Associate Editor of Sunday School Literature, Secretary of the Sunday School Association. Elected to other offices were W. R. Funk, Publishing Agent; W. J. Shuey, Business Manager of Union Biblical Seminary; A. P. Funkhouser, Associate Editor of the *Religious Telescope*; Edmund S. Lorenz, Editor of German Papers; and H. A. Thompson, Editor of Sunday School Literature.

1901. The General Conference convened May 9, at Frederick, Md., with Bishops Nicholas Castle, James W. Hott, Ezekiel Kephart, and Job S. Mills in attendance. Former Bishop John Dickson was granted an advisory relationship to the Conference, but two former bishops—David Shuck and Jonathan Weaver—had passed away during the preceding quadrennium. The delegation to General Conference consisted of 140 ministers, including one woman, and sixty-two lay delegates, including two women.

Bishop Mills read the bishops' address, which is described by A. W. Drury as "the most comprehensive that had thus far been presented to a General Conference." In the address, the bishops took note of the African uprising that had led to the death of seven missionaries and a sizeable number of native members. They also spoke highly of the advances in science, technology, and education during the century just completed; deplored three serious attacks on the church—(1) the "materialistic hypothesis

of evolution, united to an agnostic view of the universe," (2) "a destructive form of 'higher criticism' [that] waged a fierce war upon the Word of God," and (3) a "habit of Mind" derived from the "materialistic theory of life" and the "enormous growth in riches"; and expressed faith that the "Christian leaven" which had led to the freeing of slaves, the extension of political liberty and equality before the law, and the growth of "the spirit of altruism" would continue to be effective.

The structure of future General Conference sessions was drastically changed by the passage (126 to 42) of an act making the number of lay delegates equal to the number of ministerial delegates.

In other actions, the boundaries of a number of annual conferences were changed. First, all boundaries crossing state lines in Indiana, Ohio, and Michigan were adjusted accordingly. Second, the Auglaize, Central Ohio, and Northern Ohio Conferences were discontinued, leaving Ohio with four conferences. Third, the Rock River and Central Illinois Conferences were united as the Northern Illinois Conference; the East Pennsylvania and Eastern Conferences as the East Pennsylvania Conference; and the Pennsylvania and Maryland Conferences as the Pennsylvania Conference. Other, but less sweeping changes were also made.

All of the bishops were reelected; but the death of Bishop J. W. Hott within the year following his reelection, necessitated a mail ballot for naming his successor. GEORGE MARTIN MATHEWS, Associate Editor of the *Religious Telescope*, was selected by the delegates and appointed to the position on the Board of Bishops. Other re-elections at the 1901 Conference were W. R. Funk, Publishing Agent; I. L. Kephart, Editor of the *Religious Telescope*; G. M. Mathews, who had been appointed during the 1897-1901 quadrennium to succeed A. P. Funkhouser, Associate Editor of the *Religious Telescope*; H. F. Shupe, Editor of the *Watchword*; Robert Cowden, Secretary of the Sunday School Association; and W. M. Bell, Missionary Secretary. Elected to other offices were H. H. Fout, Editor of Sunday School Literature; C. M. Brooke, Business Manager of Union Biblical Seminary; William McKee, Church Treasurer; and W. M. Weekley, Church Election Secretary.

The 1901 General Conference took cognizance of the fact that in 1800 the first Annual Conference Session of the denomination met at the nearby PETER KEMP home. The event was celebrated with an extensive program of Centennial exercises, the addresses of which were published later that year under the title *A Century of United Brethren Achievement* by the U. B. Publishing House.

1905. The General Conference convened May 11, 1905 at Topeka Kansas. Approval of a "syllabus" projecting cooperation, if not union, with the Methodist Protestant Church and the Congregational Church highlighted the session. Meeting in the chamber of the State House of Representatives, this was the first General Conference to convene west of the Missouri River. Another first was the fact that elected delegates numbered 135 laymen and 135 clergymen (equal lay-clerical delegations) even though the lay delegate from Japan was not in attendance.

Bishops Nicholas Castle, Ezekiel B. Kephart, Job S. Mills, and George M. Mathews attended, with Bishops Castle and Kephart announcing their intention to retire. Both were granted emeritus relationship. Before their replacements were elected, the Conference agreed to add a fifth bishop because of the need for an overseer in the

Pacific Coast and because of proposals to broaden the church's work in the South. Three new bishops were elected to join Bishops Mills and Mathews: W. M. Weekley, a native of West Virginia, the Secretary of the Church Election Board since 1895, and a leading proponent of the merger plan under consideration; William M. Bell, a native of Indiana and Secretary of the Foreign Missionary Society; and Bishop T. C. Carter, a former member of the M. E. Church, who in 1894 had led a walkout of pastors and laymen from that group.

The "syllabus" which resulted from action initiated by the 1901 General Conference and which had been adopted by the participating denominations in Washington, D. C., in May 1903, was approved with only 5 dissenting votes in spite of some strong debate. By prior agreement, the three groups convened in Dayton, Ohio, February 7, 1906, with the United Brethren sending 50 delegates. Because of a resolution presented by The Methodist Protestant Church, the gathering declared that its "first and chief business is to provide for the organic union of these three bodies." Undergirding the declaration was a statement of doctrine which included an article on social action (the first such article for a United Brethren Church), a name for the body when it was formed (United Church), and a system of polity. The speed with which the merger movement moved in 1906 is matched only by the speed with which it fell apart when the General Council met again in Chicago, Illinois, May 19, 1907.

The General Conference of the United Brethren in Christ of 1905 authorized the union of the Illinois and Northern Illinois Conference, recognized the Georgia and Kentucky Conferences, and approved the request of the churches in Ontario to enter into a union with the Congregationalists in Canada.

In addition to the bishops, the conference named the following other officers: Editor of the *Religious Telescope*, I. L. KEPHART; Associate Editor, J. M. PHILLIPPI; Editor of the *Watchword*, H. F. Shupe; Editor of Sunday School Literature, H. H. FOUT; Associate Editor, W. O. Fries; Editor of the *United Brethren Review*, H. A. Thompson; Foreign Missionary Secretary, S. S. HOUGH; Home Missionary Secretary, C. Whitney; General Church Treasurer, L. O. Miller; Church Election Secretary, H. S. Gabel; Secretary of the Sunday-school Association, R. Cowden; and Business Manager of Union Biblical Seminary, C. M. Brooke.

1909. The General Conference met May 13, at Canton, Ohio. Although attempts at forming the United Church had collapsed in Chicago in 1907, the 1909 Conference kept the issue alive through discussion and through action supporting the proposal to form the Federation of Churches in America.

Bishops Job S. Mills, George M. Mathews, William M. Bell, T. C. Carter, and W. M. Weekley were present and presided over the session. All were reelected for another quadrennium. Among the 117 lay delegates (as over against 118 ministerial delegates), it was significant that the number of women delegates once again exceeded twenty, even though it did not reach the twenty-five of the previous General Conference. A sad note was injected into the sessions by the large number of ministerial deaths during the preceding quadrennium: Bishop E. B. Kephart, I. L. Kephart, William McKee, C. J. Burkert, D. W. Sprinkle, G. Fritz, J. L. Grimm, and G. H. Hinton.

The Conference distinguished itself by providing for the denomination's first full-time Secretary of Christian

Stewardship, a post filled by J. S. Kendall. All existing officers were re-elected with but three exceptions: J. M. Phillippi was named Editor of the *Religious Telescope* replacing the deceased I. L. Kephart, while he himself was replaced as Associate Editor by C. I. B. Brane, and J. E. Fout was named Business Manager of Union Biblical Seminary in place of C. M. Brooke.

The work of the Women's Missionary Association was given new stature by the adoption of its proposal that it be granted representation on both the Board of Foreign Missions and the Board of Home Missions. In work affecting annual conferences, the union of the Ontario Conference with the Congregationalists in Canada was acknowledged, the North Texas Conference was formed, and these boundary changes were made; Iowa and Des Moines Conferences were united, Northeast and Northwest Kansas Conferences were united, and the Upper Wabash Conference was discontinued with its territory redistributed among adjacent conferences.

1913. The Conference convened May 8, at Decatur, Ill. Like a hardy perennial, the subject of church union again dominated the Conference. The death of Bishop Job S. Mills four months before the close of the previous quadrennium left only four full-time bishops and Bishop Emeritus Nicholas Castle in attendance. During the session, Bishop T. C. Carter joined Bishop Castle as Bishop Emeritus, Bishops George M. Mathews, W. M. Weekley, and William M. Bell were reelected, and three new bishops were named: HENRY H. FOUT, a native of West Virginia, a prolific writer and Editor of Sunday-school Literature since 1901; CYRUS J. KEPHART, another prolific writer, and pastor of First U. B. Church, Dayton, Ohio; and A. T. HOWARD, a native of Michigan and a missionary who was appointed to the "foreign district" of the Church.

The church union proposal entertained during this Conference and which seemed to have a chance of reaching culmination again involved the Methodist Protestant Church. Had it succeeded and had its constitution and declaration of faith been adopted, it would have been known as The United Protestant Church. The action was halted during the succeeding quadrennium after three-fourths of the annual conferences had voted to submit the proposal to the general membership of the denomination when it became apparent that the "grass roots" constituency did not share the enthusiasm of the General Conference for union.

The Conference was distressed by reports that the flood which had ravaged Dayton, Ohio, just prior to the General Conference had caused an estimated loss to the Printing Establishment in excess of \$100,000. Prospects of recovering the loss appeared dim in light of the fact that donations from the Church came to only a little more than \$7,000.

Although the outcome of the union proposal was not yet evident, the Conference took action improving the operation of some of its agencies and interests. As has already been noted, a bishop to supervise work in foreign fields was authorized and elected. In addition, full-time secretaries were authorized for the Board of Education and for young people's work. W. E. Schell was subsequently elected to the former post and O. T. DEEVER to the latter. Finally, orphanages and benevolent homes were tied more closely to the general church.

In the area of annual conference work, three major consolidations were authorized: Lower Wabash and Northern

Illinois into a state-wide Illinois Conference; East Nebraska Conference; and two or more individual Kansas conferences into a state-wide Kansas Conference. All consolidations were completed by the end of 1914.

In addition to the new Secretary of the Board of Education and the Secretary of Young People's work, the following new officers were elected for the quadrennium: Editor, J. W. Owen; Secretary of the Sabbath-school Association, C. W. Brewbaker; Secretary Emeritus, Robert Cowden; and Church Erection Secretary, A. C. Siddall. All other general offices were filled by the reelection of the incumbents.

1917. General Conference convened in Wichita, Kan., May 10. It took another step in the direction of improving the operating efficiency of the general church by establishing a Board of Administration to function in the intervals between General Conferences. With a full-time General Secretary in its service, the Board was charged with the responsibility for promoting the financial plans of the Church and was authorized to coordinate the work of the various departments and agencies and to implement established goals for the quadrennium.

Bishops George M. Mathews, William M. Bell, W. M. Weekley, H. H. Fout, C. J. Kephart, and A. T. Howard were present for the session. All were reelected with the exception of W. M. Weekley, who retired. He was replaced by WILLIAM H. WASHINGTON, Superintendent of the Pennsylvania Conference. In other elections, J. S. Kendall, formerly Secretary of Stewardship, became the first General Secretary and P. M. Camp was named Home Missionary Secretary. All other general officers were reelected.

The Georgia-Florida Conference was dissolved and a new Florida Conference was recognized.

1921. General Conference convened in Indianapolis, Ind., and once again took significant steps toward improving its operation. It created a Department of Evangelism, administered by a newly created Secretary of Evangelism, J. E. Shannon; adopted the report on "Goals and Program for the next Quadrennium" and placed it into the hands of the Board of Administration for implementation, and launched a pension program for the ministers of the denomination. Also, the functions of the Board of Administration were more clearly drawn and one board was established to administer the work of Home Missions and Church Extension.

All of the bishops were in attendance with the exception of George M. Mathews, who had died early in 1921. He was replaced during the Conference by Bishop A. R. CLIPPINGER, a native of Pennsylvania and Superintendent of the Miami Conference. With the exception of A. T. Howard, whose foreign mission post was abandoned and the duties added to the portfolio of other bishops, all other bishops were reelected. They were William M. Bell, H. H. Fout, C. J. Kephart, and William H. Washington.

Two significant addresses—one by William Jennings Bryan, who called for an attack on Darwinism, and one by Robert E. Speer of the FEDERAL COUNCIL OF CHURCHES—inspired the delegates, and an address by Bishop O. G. Alwood of the United Brethren in Christ (Old Constitution) raised hopes among a few delegates that the two bodies might again be united. On the latter, no action was taken, but in response to Bryan's address, a strong resolution calling for support of the basic elements of Christianity was adopted.

In boundary changes, East and West Tennessee Con-

ferences were united into one Tennessee Conference, holdings of the Kentucky Conference were distributed among the Tennessee and Indiana Conferences, Minnesota was made a mission conference and Louisiana Conference a mission district, and territory in Arkansas was added to the Oklahoma Conference.

In addition to Bishop Clippinger and the Secretary of Evangelism, J. E. Shannon, other new officers were elected: Associate Editor of *Religious Telescope*, W. E. Snyder, replacing the deceased C. I. B. Brane; Secretary of the Board of Administration, S. S. Hough; and Secretary of the Foreign Mission Board, S. G. ZIEGLER.

1925. General Conference met in Buffalo, N. Y., May 14-25, with the following bishops in attendance: William M. Weekley (Emeritus), William M. Bell, Henry H. Fout, Cyrus J. Kephart, William H. Washinger, and Arthur R. Clippinger. Bishops Bell, Fout, Washinger, and Clippinger were re-elected as active bishops for the next quadrennium. ARTHUR B. STATTON, an Iowa by birth and Superintendent of the Pennsylvania Conference, was elected as the fifth bishop on the fourth ballot. He replaced Bishop Kephart, who had asked to be relieved of his duties and was named Bishop Emeritus.

The 1925 Conference appeared to have difficulty acting on the revisions to the *Discipline* the 1921 Conference had ordered through a committee headed by R. R. Butterwick. When the revisions had been enacted, some of the long-standing policies of the denomination had been liberalized: The admonitions against singing and tithing were dropped, the exhortation to "unconformity to the world" was watered down until it was hardly recognizable, and the rule against prohibiting electioneering at the annual conference was dropped.

The 1925 Conference also merged the Home Missionary Society and the Church Erection Society into a single unit with a new constitution and a single secretary. Annual Conferences were instructed to pattern their organization after that established at the general church level. Agreement in the area of Christian education was more difficult to reach when the Committee on Consolidation of Departments presented that phase of its report. After considerable debate, pro-Christian Endeavor forces who saw the development of a Board of Christian Education as a threat to youth work were successful in blocking a favorable vote on the issue. However, the margin of rejection was narrower than it had been in 1921.

Financial reports in general were encouraging in 1925. In the period from 1918 to 1924, benevolent receipts had increased from \$363,763 to \$630,123, with receipts for the seven colleges showing the greatest increase from \$22,148 to \$73,041. From 1921 to 1924 the value of churches and parsonages had increased from \$20,551,495 to \$26,266,139. The total value of all church property (churches, parsonages, schools, homes, printing establishment, and endowment and loan funds) had increased from \$27,575,714 to \$36,733,927. There was only one serious storm cloud on the horizon. The printing establishment had secured from the 1921 General Conference permission to erect a seven-story "department store building" in Dayton. During the interim, the plans were changed and a fourteen-story building, capped with a tower, was erected because it appeared certain that there would be a tenant for the store facilities. However, shortly after the building was completed in 1924, the firm, which had signed a thirty-year lease, went bankrupt. As it turned out, the Publishing Agent and the General Con-

ference were far more optimistic about clearing the \$1,399,589 indebtedness than they had a right to be for this matter was the beginning of more than a decade of controversy over the publishing concern's financial dealings.

In addition to the bishops, other general church officers were named as follows: Relections—W. R. Funk, Publishing Agent; W. O. Fries, Editor of Sunday School Literature; J. W. Owen, Associate Editor; J. M. Phillippi, Editor of *Religious Telescope*; W. E. Snyder, Associate Editor; H. F. Shupe, Editor of *The Watchword*; S. S. Hough, Secretary of the Board of Administration; Samuel G. Ziegler, Secretary of the Board of Foreign Missions; W. E. Schell, Secretary of the Board of Education; C. W. Brewbaker, Secretary of the Sunday School Board; and O. T. Deever, Secretary of Young People's Christian Endeavor Society. Newly elected officers—P. M. Camp (formerly Secretary of the Home Mission Board), Secretary of the newly created Board of Home Mission and Church Erection; E. E. Ullrich, General Church Treasurer; and A. C. Siddall, Manager of Bonebrake Seminary. There was no election of a Secretary of Evangelism and bishops were asked to oversee evangelistic activity through the Board of Evangelism.

1929. The General Conference met at Lancaster, Pa., May 14-24, with Bishop William M. Bell, Senior Bishop, presiding. Other bishops in attendance were Arthur R. Clippinger, Henry H. Fout, Arthur B. Statton, and Cyrus J. Kephart (Bishop Emeritus). Bishop Washinger had died in May 1928, and Bishop Emeritus Weekley had died in 1926. Bishops Clippinger, Fout, and Statton were reelected; Bishop Bell was given Emeritus status; and two new bishops were elected: GRANT D. BATDORF, pastor of the host church for the General Conference who until the moment of his election had been slated to become president of Bonebrake Seminary in Dayton; and IRL D. WARNER, pastor of First Church, Akron, Ohio.

This Conference demonstrated a strong interest in increasing the quality of the ministry. The Board of Education reported that 569 pastors were high school graduates, 300 were college graduates, and 149 were college and seminary graduates. Another 954 pastors had completed "common school." This report set in motion the planning that resulted in significant legislation four years later. Equally significant was the report of the Committee on Recruiting and Training of Ministers (appointed in 1925), which "strongly recommended that all young men looking forward to the ministry and missionary work be urged to complete high school work in their local communities where it will be least expensive and then push on and complete a full college course." The administration of Bonebrake Seminary was reorganized and the annual conferences were instructed to supply the seminary with the names and addresses of all their Quarterly Conference ministers.

On Saturday afternoon, May 18, the delegates travelled a few miles south of Lancaster to the site of the Boehm Chapel, where a memorial to MARTIN BOEHM was unveiled. Bishop H. H. Fout delivered the memorial address.

To prevent the breakdown of the foreign mission program, the Conference voted to conduct a campaign to raise \$75,000 to honor the seventy-fifth anniversary of the beginning of United Brethren Missions in SIERRA LEONE, West Africa; but the subsequent depression thwarted the campaign. However, missionary activity did

receive a boost in the form of closer cooperation between United Brethren, Methodists, and Presbyterians in Santo Domingo.

The Conference established a Department of Christian Education to promote the work formerly delegated to the Departments of Education, Sunday School and Brotherhood Work, and Christian Endeavor. O. T. Deever was named the first executive secretary of the Board.

Although the movement never reached the culmination that had been anticipated, the Conference gave enthusiastic support to the proposal to unite the Reformed Church in the United States, The Evangelical Synod of North America, and the Church of the United Brethren in Christ. Only the first two of these denominations entered a union in 1934.

In addition to the persons whose election has already been noted, the following General Officers were named for the 1929-33 quadrennium: W. R. Funk, Publishing Agent; W. E. Snyder, Editor of *The Religious Telescope*; J. Balmer Showers, Associate Editor and Associate Publishing Agent; E. E. Harris, Editor of *The Watchword*; J. W. Owen, Editor of Sunday School Literature; J. A. Lyter, Associate Editor; S. S. Hough, General Secretary of the Board of Administration; Samuel G. Ziegler, General Secretary of the Foreign Missionary Society; P. M. Camp, General Secretary of Home Mission and Church Erection (when P. M. Camp died during the quadrennium, he was replaced by R. S. Showers); and E. E. Ullrich, General Church Treasurer.

1933. The Conference met in Akron, Ohio, May 9-17, with Bishop Henry H. Fout presiding. Other bishops in attendance were Arthur R. Clippingier, Arthur B. Statton, Grant D. Batdorf, Ira D. Warner, and William M. Bell (Bishop Emeritus). Bishop Emeritus Cyrus J. Kephart had died during the preceding quadrennium. All bishops were reelected for the 1933-1937 quadrennium.

Other officers reelected were W. E. Snyder, Editor of *Religious Telescope*; E. E. Harris, Editor of *The Watchword*; J. W. Owen, Editor of Sunday School Literature; J. D. Lyter, Associate Editor of Sunday School Literature; S. S. Hough, General Secretary of the Board of Administration; O. T. Deever, General Secretary of the Board of Christian Education; Samuel G. Ziegler, General Secretary of the Foreign Missionary Society; R. S. Showers, General Secretary of Home Mission and Church Extension; and E. E. Ullrich, General Church Treasurer. J. Balmer Showers, who had served as Associate Editor of *Religious Telescope* and Associate Publishing Agent, was named to succeed W. R. Funk as Publishing Agent.

This election had significance because spokesmen for the financial institutions named Showers as the only churchman in whom they had confidence to liquidate the debt of the publishing interests and prevent bankruptcy.

The 1933 Conference made it mandatory that within eight years all applicants for annual conference license had to be graduates "from a standard college, except in extraordinary cases, such cases to be referred to the annual conference for final decision." Some critics saw this action as an attempt to dictate "to God Almighty whom he shall call into the ministry," but the objection was met with the response that "a call to the ministry is a call to preparation. If a person is not able to properly prepare himself, . . . he is not fit to answer God's call." The Reading Course programs for ministerial candidates was revised through bibliographical changes and the dropping of memory work and course work in German.

The consequences of the national depression of 1929 were very much in evidence during the Conference. The Church Erection Department reported that no new church structures had been undertaken in two years. The Home Missions and Church Erection Society reported it was five months "in arrears in the payment of our missionaries," and the situation was to worsen within the ensuing quadrennium. However, even though the Woman's Missionary Association was also suffering financial problems, the work of foreign missions seemed to be able to weather the financial crisis.

The attitude of Americans toward Japanese and the rise of Communism in China caused more concern than did finances. In fact, the 1933 Conference took the position that in spite of the realities of the depression, too many pastors and churches were using it as an excuse for not meeting obligations to the denomination. Annual conferences were given authority to bring before a special committee any pastor and lay delegate of a local congregation that had neither met its benevolence budget nor taken in any new members during a twelve-month period.

The area of Christian Education was strengthened by enlarging the size and scope of the conference and local boards of Christian education, establishing three age-level councils within the local church, and providing for general conventions of Christian education and summer camp programs. The Conference took action to provide greater support for higher education within the denomination.

1937. General Conference met in Chambersburg, Pa., May 11-19, with the following bishops in attendance: Henry H. Fout, Grant D. Batdorf, Arthur R. Clippingier, Arthur B. Statton, and Ira D. Warner. Bishop Emeritus William M. Bell had died during the quadrennium. All five incumbents were reelected by the Conference. Bishop Statton read the "Quadrennial Address of the Board of Bishops."

The Church Union Committee appointed in 1933 reported progress in its plans to seek a merger with THE EVANGELICAL CHURCH. It reported that the most serious problem encountered was the fact that the United Brethren in Christ did not have a pension program for ministers and their widows comparable to that of The Evangelical Church. This revelation may have prompted the Conference not to postpone a ministerial pension fund campaign as has been done on a number of occasions in the past. The Conference also acted to make it compulsory for all ministers ordained and entering the itinerancy after January 1, 1941, to become members of The Ministerial Pension and Annuity Plan.

The discussion of ministerial standards brought on by action taken at the 1933 General Conference continued through the 1937 Conference even though it was observed that "fewer young ministers were pursuing the Study Course as outlined in the Discipline." Ministers were exhorted, but not required, to attend Bonebrake Seminary. Nevertheless, it was clearly pointed out that beginning with 1941 an applicant for conference license had to be a college graduate. Also, the list of reading materials in the Study Course was revised, over some objection by a delegate who observed that "raising ministerial standards" made it necessary "to raise salaries" since no young man would spend even the money required for Study Course books, if he were to be as poorly paid as some ministers were paid.

When the Conference gave formal approval to the

proceedings for reorganizing the printing establishment as THE OTTERBEIN PRESS, it demonstrated its faith in the dedication and accomplishment of J. BALMER SHOWERS, the man the denomination had called from an editorial post in 1931 to meet the financial crisis of the printing establishment. Under the National Administration Program established by Congress in 1934, Showers, who had been named Publishing Agent in 1933, secured court approval in 1935 for the Plan of Reorganization which in turn the 1937 Conference supported.

In addition to the bishops, whose reelection was noted above, the following general officers were also re-elected: J. Balmer Showers, Publishing Agent; W. E. Snyder, Editor of the *Religious Telescope*; E. E. Harris, Editor of *The Watchword*; J. W. Owen, Editor of Sunday School Literature; John A. Lyter, Associate Editor; O. T. Deever, General Secretary, Board of Christian Education; Samuel G. Ziegler, General Secretary, Foreign Missionary Society; Victor O. Weidler, who had been named to succeed R. S. Showers, who died during the preceding quadrennium, General Secretary, Home Mission and Church Election Society; and E. E. Ullrich, General Church Treasurer. D. T. GREGORY was named to succeed the retiring S. S. HOUGH as General Secretary of the Board of Administration.

1941. The Conference met in South Bend, Ind., May 13-21. The bishops in attendance were Henry H. Fout, Grant D. Batdorf, Arthur R. Clippinger, Ira D. Warner, and Victor O. Weidler. Bishop Weidler had been elected during the quadrennium to fill a vacancy caused by the death of Arthur B. Statton. During the sessions of this Conference, Bishop Fout retired and was named Bishop Emeritus. Succeeding him was FRED L. DENNIS, a native of Indiana who was serving First Church, Dayton, Ohio, at the time of his election.

The war in Europe and the precarious situation of the United States received considerable attention during the Conference. Impetus was given to this concern about world affairs by Bishop Clippinger's devotional address of Saturday, May 17; a telegram from the America First Committee urging the Conference to memorialize President Roosevelt "by resolution, requesting that he uphold his promises to the American people to keep us out of the wars of others"; and numerous resolutions and recommendations from the Committee on Social Justice and International Relations. Even the recommendation to join the WORLD COUNCIL OF CHURCHES was premised on the need for American churches to encourage "our brethren dispersed in lands where worship is not allowed, and who need the ministry and comfort of our own hearts and hands." Among the specific resolutions were these: (1) The Conference urged the President, Secretary of War and Secretary of Navy "to take the same precaution now as in 1917 for protection of our young men in service from being exploited by the liquor traffic and commercialized vice"; (2) The Conference recommended that local churches take special offerings to alleviate "the suffering of hunger and want of those people in both the neutral and belligerent areas of the world"; (3) The Conference urged local churches "where any conscientious objector holds membership" to help provide for his sustenance. (It must be noted that the same resolution took the position that "we as a church will not urge our men to arms, nor will we urge them to take the position of the conscientious objector.") One of the oddities surrounding the discussion of this issue was the fact after the Conference au-

thorized the Committee on Social Justice and International Relations to prepare a special ballot dealing with the attitudes to be taken by the United States with regard to the war in Europe, the Conference refused to permit the distribution of the questionnaire. The questions which never came to a vote were in essence: Should America convoy material into the war zone? Can America's best interests be served by deploying armed forces abroad?

Favorable reaction to the addresses of Bishop George E. Epp of The Evangelical Church, H. R. Heining, President of The Evangelical Theological Seminary, and Bishop H. H. Fout of the United Brethren in Christ indicated that the possibility of merger between the Evangelical and United Brethren Churches was immanent. The Conference expressed its approval of the work of its Commission on Church Union but made it clear that ratification of the proposed union would be postponed until the 1945 General Conference. It was also noted that General Conference approval would have to be followed in the United Brethren Church by a favorable vote at both the annual conferences and local church levels.

In addition to the bishops, other general church officers were elected as follows: Reelections—J. Balmer Showers, Publishing Agent; W. E. Snyder, Editor of *Religious Telescope*; E. E. Harris, Editor of *The Watchword*; D. T. Gregory, General Secretary, Board of Administration; O. T. Deever, General Secretary, Board of Christian Education; Samuel G. Ziegler, General Secretary, Foreign Missionary Society; U. P. Hovermale, who had replaced Victor O. Weidler during the quadrennium when the latter became bishop, General Secretary, Home Mission and Church Election Society; S. S. Hough, General Secretary Emeritus; and Wesley O. Clark, who had succeeded E. E. Ullrich during the quadrennium following the latter's death, General Church Treasurer. Newly elected officers—J. GORDON HOWARD, Editor of Sunday School Literature, replacing J. W. Owen, who became Editor Emeritus; and O. O. Arnold, Associate Editor.

1945. General Conference, meeting in Westerville, Ohio, May 15-22, approved and sent on to the annual conferences and local churches for ratification the Basis of Union with The Evangelical Church by a vote of 227-2. Five active bishops and Bishop Emeritus, Henry H. Fout, attended the session. The five were Grant D. Batdorf, Arthur R. Clippinger, Fred L. Dennis, Ira D. Warner, and Victor O. Weidler. Four of the five were re-elected; and J. Balmer Showers, Publishing Agent, was named to succeed Bishop Batdorf.

In addition to the bishops the following were also reelected to general church offices: David T. Gregory, Secretary, Board of Administration; O. T. Deever, Secretary, Board of Christian Education; Samuel G. Ziegler, Secretary, Board of Foreign Missions; U. P. Hovermale, Secretary, Board of Home Missions and Church Extension; Stanley B. Williams, Associate Secretary; W. E. Snyder, Editor of the *Religious Telescope*; E. E. Harris, Editor of *The Watchword*; and Wesley O. Clark, General Church Treasurer. John H. Ness, Sr. was named to succeed J. Balmer Showers as Publishing Agent, but the next day he resigned and L. L. Huffman was elected. O. O. Arnold succeeded J. Gordon Howard, newly elected President of Otterbein College, as Editor of Sunday School Literature. Paul R. Koontz was elected Associate Editor.

The Conference greeted with considerable enthusiasm the reports that three important agencies of the Church had liquidated their indebtedness during the preceding

quadrennium: The Publishing House, Bonebrake Seminary, and the Otterbein Home. On the second night of the Conference, the delegates viewed a pageant dealing with the history of Otterbein College, then moving toward its centennial. Otterbein is the oldest college of the United Brethren in Christ.

The Conference gave considerable attention to evangelism in its broadest sense and stressed the need for closer attention to "bringing souls to a saving faith in Jesus Christ." The address of Jesse M. Bader, Evangelism Secretary of the Federal Council of Churches, was so forceful that it led the official Conference stenographer to make a public confession and seek admission into the United Brethren Church. The correspondent for *The Religious Telescope* reported that "It was a high point in the Conference and for a time business was forgotten as the congregation burst into spontaneous singing and spiritual emotion."

1946. A special session of the General Conference preliminary to the merger conference with The Evangelical Church, convened in the First United Brethren Church, Johnstown, Pa., Wednesday, November 13, with Senior Bishop Arthur R. Clippinger, presiding. The five active bishops and two bishops emeriti were in attendance—Arthur R. Clippinger, J. Balmer Showers, Ira D. Warner, Fred L. Dennis, and Victor O. Weidler, active bishops, and Henry H. Fout and Grant D. Batdorf.

Many of the reports of the boards and agencies contained brief historical statements in addition to summaries of recent activities. In the cases of Otterbein College and Bonebrake Seminary, the historical statements were natural outgrowths of their own activities since Otterbein was closing its first century of service, and Bonebrake Seminary had just observed its seventy-fifth anniversary. In all cases, the historical statements were used as a backdrop against which optimism for the future in a merged church was voiced. The session on Friday night, November 15, closed the Thirty-Fourth General Conference of the Church of the United Brethren in Christ by emphasizing the need for evangelism and stewardship. At the conclusion of three addresses on these subjects, the Conference passed a resolution to the effect that all legal and ecclesiastical matters were in order for union with The Evangelical Church the next morning.

GENERAL CONFERENCES

OF THE EVANGELICAL ASSOCIATION, 1816-1922

1816. The Conference which convened at the home of MARTIN DREISBACH in Buffalo Valley, Union Co., Pa., October 14, was engaged in a search for identity as an organization. The name "So-Called Albright's People" was no more satisfactory than the name "The Newly-Formed Methodist Conference," adopted at the annual conference of 1807, had been. JACOB ALBRIGHT himself had died in 1808 and there were some deviations from established designation in local situations. Consequently, one of the items of business at the conference was adopting the name "The Evangelical Association" (*Diese Vereinigte Evangelische Gemeinschaft*, according to the original Conference Book).

Coupled with this search for a name was a search for broader association with other German people of similar religious enthusiasm and experience. Because of contacts between JOHN DREISBACH, who had emerged as a strong leader after the death of Albright, and Bishop CHRISTIAN

NEWCOMER of the Church of the United Brethren in Christ, the prospects of union between the two groups received serious consideration. However, the committee of six persons appointed to meet with a similar group of United Brethren was under instruction to meet in "social conference," a situation which was no more fruitful than a similar meeting had been in 1813. Interestingly enough, when the revised and enlarged *Discipline* was presented for approval by John Dreisbach and HENRY NIEBEL, the Conference voted that 1500 copies of the document should be printed if the contemplated merger with the United Brethren did not materialize; but there appears to have been no such qualification in the authorization to print 1500 copies of a new hymnal, "The Spiritual Lyre" (*Das Geistliche Saitenspiel*), also compiled by Dreisbach and Niebel.

In other action, the Conference named Solomon Miller as general book agent and Henry Niebel as his assistant for the operation of the newly established printing house at nearby New Berlin. The annual cash salary of itinerant ministers was established at \$60 plus travel expenses.

No bishop was elected at this conference nor at any other conference prior to 1839, when it was deemed necessary to establish the post for better supervision of the pastors.

1820. The General Conference met jointly with the Annual Conference at New Berlin, Pa., June 5-9. All eligible voters of the Annual Conference were certified to vote at the General Conference. John Dreisbach was named President of the Conference and General Book Agent for the denomination.

Business attended to pertained to the book publishing and printing. The Association had 1,992 members, thirty-two itinerant elders, and fifty local preachers. Annual salary of preachers, married or single, was \$36.30, exclusive of travel expenses.

1826. The session met jointly with the Annual Conference at New Berlin, Pa., June 5, with JOHN SEYBERT as President.

A second Annual Conference was authorized covering the State of Ohio and named the Western Conference. The original Annual Conference in Pennsylvania was named the Eastern Conference. At the outset, the Western Conference was more of a geographical convenience than an independently functioning judicatory. It was dependent upon the Eastern Conference for both funds and preachers; and until 1839, it was responsible to the Eastern Conference for its actions. Until 1835, it met at least three weeks prior to the Eastern Conference in order that its minutes might be sent to the parent body for approval.

The 1826 Conference showed considerable interest in both the conduct and doctrine of its preachers. It ordered annual examination of each preacher, a project which apparently never fully developed. The Conference also reiterated previous urgings that "wherever practicable, a parsonage be built or bought, by voluntary contributions" for the pastor and his family at every charge.

1827. The Conference met at Orwigsburg, Pa., June 4. This may have been merely another Annual Conference session, even though the minutes refer to the event as a General Conference. Jacob Barber was elected President, but there appears to have been little business affecting both the Eastern and Western Conferences.

The Eastern Conference recorded 2,044 members and the Western Conference, 523.

1830. Conference met November 1, in Centre County,

Pa., JOSEPH LONG serving as President. All elders of the two annual conferences were entitled to attend, but only eight elected delegates were permitted to vote.

The chief business was the revision of the *Discipline*. The twenty-one Articles of Faith adopted in 1816 were reduced to nineteen by the omission of articles dealing with "Of the Marriage of Preachers" and "Of the Oath of a Christian." Minor changes were made in other Articles. According to Joseph Long, "The General Rules and Instructions of this Association were changed and considerably abbreviated," but the minutes lists none of them. The Conference ordered the *Discipline* published in English as well as in German.

The Conference ruled, however, that no preacher should be received into the Association unless he had some proficiency in German. Leaders of the denomination feared that work among the Germans would suffer unless this policy were adopted. Conversely, the work among the English-speaking people suffered because of this resolution. The resolution was finally repealed in 1843.

1835. General Conference met at Orwigsburg, Pa., on May 25, with HENRY NIEBEL serving as President. Since no rule to elect delegates to General Conference had yet been agreed upon, every elder in the Eastern and Western Conferences was eligible to vote.

This General Conference transacted more business than had been done at any previous session. It somewhat modified the boundaries of the Eastern and Western Conferences and established three districts in the east and two in the west. It passed a resolution authorizing the publication of a monthly periodical, *Der Christliche Botschafter*, as soon as 700 subscribers had been procured. Publication began in January 1836.

Noting that in 1832 the Association had founded a Sunday school in Lebanon, Pa., and that a number of local congregations had done likewise since that time, the Conference instructed every preacher to organize German Sunday schools whenever possible on his circuit. It founded the Charitable Society to look after the affairs of retired itinerants and the widows and children of deceased itinerants; and it attempted a new formula for paying the salaries of preachers, but soon found that this reduced the salaries of married men with up to two children and increased the salaries of single men.

The Conference ordered the Eastern and Western Conferences to meet regularly in March, called upon each circuit and station to keep a proper record of quarterly conference sessions, and instituted local preacher conferences on each circuit.

1836. A special session met in Somerset County, Pa., November 14, with Henry Niebel serving as President. The major concern was the attempt to re-establish the publishing house and book bindery. After considerable debate over the possibility of repeating a previous failure, the Conference agreed upon establishing a publishing house at New Berlin, Pennsylvania. William W. Orwig was elected Editor of *Der Christliche Botschafter* and General Book Agent and was instructed to collect funds for the new enterprise within the bounds of the Eastern Conference. An order was placed immediately for 4,000 copies of the *Geistliche Viole*, a hymnbook first published in 1818, and for 2,000 copies of J. C. Reinsner's German school book to be used in the newly established Sunday schools.

The Eastern and Western Conferences were declared independent of one another except in the support of their

preachers, and the Eastern Conference lost to the General Conference the privilege of calling the latter body into session.

The Conference also established a disciplinary procedure for transferring members who had moved from the area served by one circuit to an area served by another circuit. Individuals were also granted considerable latitude in Baptism. The method of Baptism was optional and persons who had been previously baptized were free to be baptized again if they so desired.

1839. The Conference which met March 25, near Millheim, in Centre County, Pa., Thomas Buck, Chairman, was the most significant Conference of the denomination up until that time.

First, there was manifest need for a bishop, a spiritual leader it had not had since the death of JACOB ALBRIGHT in 1808, even though the *Discipline* carried numerous references to such an office. To fill the position, it named John Seybert, a forty-seven-year-old man with average preaching ability but with sincere devotion and humility and with outstanding executive talents.

Second, the Conference fixed the Articles of Faith in permanent form: "The Articles of Faith contain all the unchangeable foundational doctrines of Holy Scripture, consequently it is perfectly and logically just they should be constitutionally unchangeable among us."

Third, the Conference limited its own power by adopting a constitution which required a two-thirds majority of all members of every annual conference before any constitutional changes could be made. The General Conference reserved for itself only the changing of disciplinary regulations over temporal economy.

Fourth, the Conference divided the two existing annual conferences into three: East Pennsylvania, West Pennsylvania, and Ohio. Although the Bishop was not granted power to transfer preachers across annual conference lines, individual preachers were granted the privilege of making such changes on their own.

Fifth, the Conference established a system for selecting elders to serve as delegates to General Conference. The ratio was one delegate for every four ministers in each annual conference.

Sixth, the Conference demonstrated its support for the Missionary Society founded in the Eastern Conference in 1838 by including in the *Discipline* a section on the "Support of Missions."

Seventh, the Conference took a definite stand on two social issues: it opposed the manufacture of spirituous liquors by any member of the Association for any use other than medicinal, and condemned the trading and ownership of slaves by any member.

1843. The Conference met October 23-November 4 in Greensburg, Ohio, the first Conference assembled according to the rules of delegation adopted in 1839. Bishop John Seybert presided and was re-elected to serve another quadrennium. The Conference decided that a second bishop was needed, and named Joseph Long to serve with Bishop Seybert.

Whereas the 1830 General Conference had demonstrated concern for ministering to the Germans, the 1843 Conference acknowledged a growing need for adequate ministry among the English-speaking people. It resolved to labor more diligently among the English-speaking people, announced that an English conference could be organized as soon as ten or more preachers asked for it, ordered the enlargement of the English hymnal, and de-

cided to publish an English newspaper as soon as practicable.

Ministerial welfare again received considerable attention. Each annual conference was urged to take responsibility for paying its own preachers without seeking help from another conference. Annual salaries were fixed at \$100 for single preachers and \$200 for married preachers, with allowances of \$25 for each child under fourteen. In addition, every preacher was to receive expense money. The salary of bishops was set at the same level, and the care of retired itinerants and the widows and orphans of itinerants was expedited by dividing in equal share among the annual conferences the interest from the investments of the Charitable Society, and the profits from the printing establishment.

Because of the distrust of many of the laity, there was less unanimity among the delegates, who were all itinerants, on the educational qualifications of the clergy. Nevertheless, this Conference went on record believing that an educated, divinely called minister can generally accomplish more for the Lord than an uneducated, divinely called minister. To follow up this declaration, the Conference called for the development of a course of study for ministers and ministerial candidates. The Conference also ordered the reprinting of a number of books and hymnals for general use and called for a revitalization of a lagging interest in producing a history of the denomination.

The Conference created a fourth annual conference, the Illinois Conference, by removing from the Ohio Conference all work located within the boundaries of Indiana and Illinois.

Two fraternal delegates from the M. E. Church were received by the Conference.

1847. The Conference met at New Berlin, Pa., September 29, with Bishops John Seybert and Joseph Long in attendance. Both were re-elected. However, before Bishop Seybert could be reelected, the Conference had to set aside two standing rules: that a bishop should be chosen only from the ranks of the presiding elders, and that a bishop could not serve more than two terms.

Much time was spent at this Conference trying to resolve a dispute between the Editor of *Der Christliche Botschafter*, Adam Ettinger, and the General Publishing Agent, J. C. Reisner. Both were removed from office and ordered to be reconciled with one another.

The Conference made the first significant steps toward establishing an educational institution under the auspices of the Evangelical Association when it resolved to establish "a seminary for general sciences" and sent the matter to the membership of the church for approval. However, the membership turned down the proposal. Meanwhile, individual preachers were urged to make more diligent efforts to establish Sunday schools.

The problem of working among English-speaking people continued to vex the Evangelical Association. This Conference authorized establishing an English paper, *The Evangelical Messenger*, as soon as there were 800 subscribers. Publication began Jan. 8, 1848. However, forming an English conference was put almost out of reach when it was voted that twenty preachers would have to ask for such a conference.

A fifth annual conference was established by taking away from the East Pennsylvania Conference all territory lying in Canada and New York (exclusive of New York

City). The new judicatory was called the New York Conference.

Secret societies came up for discussion at this General Conference since some annual conferences had banned their members from such organizations; but action by General Conference was postponed at this time.

1851. Conference met September 17, at Flat Rock, Ohio, with Bishops John Seybert and Joseph Long in attendance. Both were reelected.

The growth of the Association dominated most of the deliberations of the Conference. Two new annual conferences—the Pittsburgh and Indiana Conferences—were formed. An effort was made to grant the bishops power to transfer preachers across conference lines in order to meet the challenge of expansion, but the motion failed to win a two-thirds majority. Permission was given to preachers and congregations to introduce a system of six months' probation in the reception of members wherever such a course should be considered beneficial.

The matter of moving the printing establishment to a more advantageous location was discussed at length. By a slim margin of five votes, the Conference finally acted to move the establishment from New Berlin, Pa., to Cleveland, Ohio.

Significant for the later history of the Association was the appointment of John Nicolai as first missionary to Germany.

1855 Conference met September 19 in Lebanon, Pa., with Bishops John Seybert and Joseph Long in attendance. Both were re-elected for the next quadrennium.

This General Conference took note of the growth of the Association and tailored its actions to this growth. With 247 itinerant preachers, it no longer seemed feasible to elect one delegate to the Conference for every four preachers, so the ratio was changed to one for every seven. The work begun by the Illinois Conference in Wisconsin had prospered to the point where a separate Wisconsin Conference could be established; and Illinois responded in 1856 by sending a missionary to Minnesota.

In order that the Association might reach people more effectively and feed those who were already in its care, the Conference established a children's paper, *Der Christliche Kinderfreund*, organized a tract society, and ordered a printing of the *History of the Evangelical Association* in both German and English.

When Charles C. Koch presented a request that the Evangelical Association plan to unite with the Wesleyan Methodist Church and the Church of the United Brethren in Christ, the matter was politely received, but no official action was taken because there was some question of the legality of the method used in bringing the matter before Conference, and because the general sentiment of the delegates was that there was ample room for cooperation without organic union.

1859. The General Conference met in Naperville, Ill., October 5-18, under conditions that might have torn the group apart had it not been for wise leadership. Two years earlier, Solomon Neitz, a presiding elder in the East Pennsylvania Conference, had published a pamphlet that ran counter to the Articles of Faith of the Association—*Christian Sanctification in Accordance with the Apostolic Doctrine*. At the time, his own annual conference refused to take action against him; and he continued to promulgate his ideas in *Der Christliche Botschafter*.

At the instigation of W. W. Orwig, charges were preferred against Neitz by the General Conference and de-

bate on the matter consumed almost a day and a half. Finally, with delegates from the East Pennsylvania abstaining, the Conference voted to sustain the charges and make them a matter of record but did not take any punitive action toward Neitz. In fact, Neitz was entrusted with the responsibility to revise and enlarge a *Historical Catechism* and was named to the newly established Board of Publication.

Bishops John Seybert and Joseph Long were re-elected; but because of the failing health of Seybert (he died Jan. 4, 1860), a third bishop, W. W. Orwig, was elected. Bishops Long and Orwig were also named to serve with the editors of the various publications in drawing up a course of study for preachers.

As in 1855, signs of expansion were in evidence in 1859. To facilitate missions and publication, the Conference organized a Board of Missions and a Board of Publication. To give closer supervision to Sunday school work, the Conference combined the work of the tract society with it in the Sunday School and Tract Movement.

A new Conference, the Iowa Conference, was organized and divided into three districts coinciding with the geographical areas covered by the new Conference; they were the Iowa, Kansas, and Minnesota Districts. Meanwhile, the Conference granted the West Pennsylvania Conference permission to change its name to the Central Pennsylvania Conference.

Almost unnoticed in the excitement of the charges brought against Solomon Neitz, Adam Ettinger, who had left the Church in the 1847 dispute over publications, was re-admitted into the fellowship.

1863. Conference met October 1-20, in Buffalo, N. Y., with Bishops Joseph Long and William W. Orwig in attendance. Bishop Long was re-elected on the first ballot, but Bishop Orwig withdrew from the race when he failed to win election on the third ballot. Finally, on the fourth ballot, a new bishop was named: John J. Esher, a vigorous young delegate from Illinois who had earlier risen to his feet to cry out against the pessimism he noted in the first episcopal address delivered before Conference. Solomon Neitz, who had been called to order in 1859 because of his holiness views, gained a substantial number of votes for bishop.

New annual conferences continued to spin off from established annual conferences even though the actual growth in membership was not great. A new Conference in Germany was authorized, and three North American bodies were organized: the Canada, Kansas, and Michigan Conferences.

The Civil War made its influence felt during this General Conference; but not because there were known slaveholders among the membership, for the *Discipline* had forbidden slavery. Instead, the impact was financial, moral, and social. Since slavery had already been declared immoral, war itself was now debated on these grounds; furthermore, there was great concern over how America would care for the vast numbers of freed slaves to be thrown upon society. As a result of these discussions, the editors of church publications were admonished to regard Holy Scripture and the *Discipline*, to guard and advocate the interests of the Church, and grant a hearing to both sides on controversial subjects. Also, the Board of Missions was directed to find ways to evangelize the newly emancipated slaves.

Missionary zeal was running high in the Association at this time. Earlier in the year, the New York Conference

had received funds from enthusiastic supporters in the name of President Lincoln and Queen Victoria, both of whom were made honorary members of the Missionary Society. Another missionary, John Walz, was sent to Germany; and three, instead of two, missionaries were sent to the West Coast.

According to Raymond Albright (*A History of the Evangelical Church*), the Association was suffering a leadership crisis at this time: (1) the older men were rapidly passing from the scene or becoming less effective; and (2) the number of general church officers was growing at such a rate that some of the best new leadership was absorbed here; but when it came to General Conference, these men had no voice because they were not elected delegates.

1867. The Conference met October 10-28, in Pittsburgh, Pa., under a cloud of theological debate. Solomon Neitz had again stirred up the controversy over entire Sanctification with a sermon in the public press. He had been joined by others, including the Editor of *The Evangelical Messenger*, and their clamor could not be ignored by the Conference. After Neitz had had an opportunity to explain what he meant in his sermon, the Conference acquitted him. However, it immediately appointed a committee to prepare an authoritative statement on the doctrine of holiness.

The committee brought in a five-pointed statement that was unanimously adopted by the Conference: (1) Christ is the only, all-sufficient source and pattern of sanctification and Christian perfection; (2) entire sanctification has its foundation in regeneration; (3) Christian perfection results in perfect love and in the Christian's having the mind that was in Jesus Christ; (4) sanctification and Christian perfection can be attained in this life and can be retained through faithfulness; and (5) the state of sanctification is reached through entire consecration and self-offering, either gradually or instantaneously. The adoption of this report seemed to bring peace on the issue, although it did come up again in 1887.

In response to the leadership crisis noted in 1863, the 1867 Conference made the following *ex officio* members of General Conference: the book agent, the elected editors, the corresponding secretary of the Missionary Society, and the bishops, when they are not presiding. After defeating a motion to elect three bishops, the Conference re-elected Bishops Joseph Long and John J. Esher, both of whom were in attendance at the session.

In other action, the 1867 Conference (1) took over from the Ohio Conference the operation of the orphanage it had founded at Tiffin, Ohio; (2) established the General Conference as a court of appeals for any minister who felt that he had been unjustly censured or expelled; (3) constituted the General Conference as the supreme law court of the Association; and (4) went on record opposing the use of tobacco.

The Conference received with enthusiasm the visit and address of WILLIAM NAST of the M. E. Church. In response, the Conference agreed that while it did not appear practical for the Association to enter into organic union with the Methodist Episcopal Church, every effort should be made to serve the Lord cooperatively.

1871. Conference met at Naperville, Ill., October 12-27, only a few days after the disastrous Chicago fire, a situation which prompted the Association to investigate the possibilities of establishing its own mutual fire insurance company.

Since Bishop Joseph Long had died June 23, 1869, Bishop John J. Esher was the only bishop present. He was reelected and Reuben Yeakel, Editor of *The Evangelical Messenger*, was named to serve with him.

The doctrinal debates had all but subsided by 1871. This was due in large measure to the fact that the official publications of the denomination were now in the hands of editors who supported the denominational position on holiness. While these editors gave little space to opposition views, the 1871 Conference took an interesting step and repealed a statute that had prohibited ministers from publishing books without first submitting them to a review committee.

In other action, the Conference (1) refused to go on record as an anti-secret society church but urged its preachers to keep "aloo from oathbound secret societies"; (2) again turned aside requests to bring about organic union between the Evangelical Association and the Methodist Episcopal Church; and (3) permitted preachers to serve three years instead of two on the same field of service.

1875. General Conference met October 14 to November 4, in Philadelphia, Pa., with Bishops John J. Esher and Reuben Yeakel in attendance. Although there was concern that the Association was not growing as rapidly as it had grown during the quadrennium prior to 1871, the Conference felt it necessary to elect four bishops. Bishops Esher and Yeakel were reelected, and the Conference also named Rudolph Dubs, Editor of *Der Christliche Botschafter*, and Thomas Bowman, a presiding elder in the East Pennsylvania Conference.

The matter of bi-lingual ministry dominated a good portion of this session; and after two days of discussion, it was agreed that it would be appropriate to organize German conferences in order that work among such people would not suffer. Three specific conferences were established to minister to German-speaking people: The Atlantic Conference, the Erie Conference, and the Iowa Conference (English-speaking congregations in the latter area were to be reorganized as the Des Moines Conference). A Pacific Conference was organized for churches on the West Coast, a Southern Illinois Conference for churches in parts of Ohio, Indiana, Illinois, and Kentucky, and in Europe, a Switzerland Conference.

In terms of expansion, the most significant action taken by this Conference was approving the plan of the Board of Missions to send missionaries to Japan. This move into the Orient led the delegates to rise and sing the Doxology in both German and English.

As an act of participating in the national centennial of 1876, the Conference voted to raise \$100,000 for the educational institutions of the Association: Union Seminary (forerunner of ALBRIGHT COLLEGE), Northwestern College (forerunner of NORTH CENTRAL COLLEGE), and Union Biblical Institute (forerunner of THE EVANGELICAL THEOLOGICAL SEMINARY at Naperville, Illinois).

1879. The Conference met October 2-20, in Chicago Ill., with Bishops John J. Esher, Reuben Yeakel, Rudolph Dubs, and Thomas Bowman in attendance. When the number of bishops was reduced to three, Bishops Esher, Dubs, and Bowman were reelected.

With concern for both the growing number of congregations and those who ministered to them, the bishops called for a more highly trained ministry and cautioned both the clergy and the laity to do all in their power to retain worship services in both English and German. The

Conference of 1879 also showed its concern for the growing number of young people by ordering a new catechism that would be printed in both English and German and one that could be used in connection with the Sunday school program of the local church.

Although the matter had come up previously, the 1879 General Conference decided to find a more appropriate name than Evangelical Association of North America; but when it took the proposed name, "The Evangelical Church of North America," to the annual conferences for approval, it was rejected. In other action affecting administration and organization, the Conference (1) rejected a proposal to station bishops by areas, (2) withdrew the *ex officio* relationship to General Conference which elected general church officers had enjoyed, and (3) tightened its system of granting exhorters' licenses.

The Conference authorized the formation of the Nebraska and Platte River Conferences; and in recognition of the growing responsibility of the publishing house, named two publishing agents.

1883. Conference met at Allentown, Pa., October 4-25, with Bishops John J. Esher, Rudolph Dubs, and Thomas Bowman in attendance. The sudden and brief illness of Bishop Dubs early in the session caused considerable concern; but in a few days he was able to assume his role. All three bishops were reelected for the next quadrennium.

The growing strength and influence of the publishing interest, which had been acknowledged in the election of a second publishing agent in 1879, led the 1883 Conference to devise a plan for the distribution of the profits of the enterprise among the annual conferences: one half to be distributed equally among the conferences, and the other half to be distributed on the basis of business turned in by the individual conferences.

Throughout this session, there was high concern for the Christian family, especially the children. Any member of the Association who married an unconverted person was placed on probation for six months. Parents were admonished to look after the spiritual welfare of their children; and the program for training Sunday school teachers which had received attention in 1879 was given new support in 1883 with the subsequent publication of extensive literature for use in the work.

The 1883 Conference went on record for the preservation of Sunday as a holy day and urged laborers to see that their employers grant them one day's rest in seven. To fortify their argument, members of the Conference called on people to travel to and from camp meetings on Saturday and Monday and forbade the sale of anything on camp meeting grounds on Sunday itself. In other actions dealing with social issues, the Conference (1) condemned the loose marriage and divorce laws of some states, (2) called for the abolition of the liquor traffic, and (3) denounced gambling, including speculation on the stock market.

The Conference acknowledged the organization of Schuylkill Seminary, Reading, Pennsylvania, the fifth educational institution under annual conference sponsorship in North America and Europe; and in other actions, the Conference (1) granted a charter to the Woman's Missionary Society, (2) ordered the division of the Minnesota Conference into the Minnesota and Dakota Conferences, and the division of the Pacific Conference into the Oregon and California Conferences, and (3) postponed indefinite-

ly the "Ecumenical Affair" with the Methodist Episcopal Church.

1887. Conference met September 1-27 in Buffalo, N. Y., with Bishops John J. Esher, Rudolph Dubs, and Thomas Bowman in attendance. Apprehension concerning the condition of the church, which was expressed in the Episcopal Address, prefaced the stormiest General Conference and quadrennium the Evangelical Association had ever experienced.

The call for an examination of the moral character of the delegates unleashed the first wave of dissent. Charges were hurled at Bishop Esher, H. B. HARTZLER (editor of *The Evangelical-Messenger*) and several others. Subsequently, the name of Bishop Esher was cleared, and along with Bishops Dubs and Bowman, he was reelected for the next quadrennium. However, the charges against Hartzler ("unchristian conduct, official misconduct and grievous official offense as Minister and as Editor in our Church") were upheld and he was removed from office.

Another controversy arose over the seating of a fourth delegate from Minnesota Conference; and when the issue came to a vote both those who favored and those who opposed the seating asked that their votes be made a matter of record in the minutes. Behind these controversies were keen personal rivalries among the leaders, especially between Bishops Esher and Dubs; resistance to attempt limiting the episcopal form of government, and probably the constant irritation over the doctrine of Christian Perfection.

Despite the continuing controversy, the Conference found time to transact some business. It authorized the formation of the Texas Conference, reiterated its prohibition against ministers marrying divorced persons, urged that annual conferences take a more active role in providing catechetical instruction in the local churches, extended its "blue laws" to urge church members not to read Sunday editions of newspapers and not to own or hold part interest in an enterprise that does business on Sunday, and called upon annual conferences to keep more efficient records.

1891. The Conference meeting in Indianapolis, Ind., October 1-21, was crucial. Its authority had been challenged by the minority group which had planned its own conference in Philadelphia (see 1891 General Conference of The United Evangelical Church).

Bishops John J. Esher and Thomas Bowman, who were cleared during the conference of charges brought against them in Chicago in 1890, presided over the session. Bishop Rudolph Dubs, who had also been charged by the Chicago committee, had defected from the Association to form the minority group in Philadelphia. The General Conference suspended him and arranged for his replacement. Four episcopal leaders were elected for the next quadrennium. Bishops Esher and Bowman were reelected, and the new bishops were SYLVANUS C. BREYFOGEL, a presiding elder of the East Pennsylvania Conference, and WILLIAM HORN, Editor of *Der Christliche Botschafter* and Secretary of the General Conference.

The Conference acted against the dissidents, and what had begun as honest debate on theology and polity had now deteriorated into personal conflict. The Conference refused to compromise with the minority and opposed the use of an "outside board of arbiters" to resolve the conflict. It declared that by their actions in going to Philadelphia, the minority had "disentitled themselves of any of the privileges of membership" in the Evangelical As-

sociation, and insisted that no preacher who had allied himself with the minority group could function as a preacher of the Association "without being received anew after reformation and accepted in due form by some lawfully constituted annual conference of the Church."

The Conference, though still constituted only of ministers (ninety-eight of them), could no longer ignore the agitation for lay representation—one point at issue in the debate with the minority; the laymen also had been trying hard to bring peace between the warring factions. Consequently, the Conference appointed a nine-man commission (five ministers and four laymen) to prepare a plan and report on the subject.

1895. General Conference met in Elgin, Ill., October 3-18, with Bishops John J. Esher, Thomas Bowman, Sylvanus C. Breyfogel, and William Horn in attendance. All four were reelected.

A report on the state of the church stated that, "The period of conflict has practically come to a close. The government and authority of the Church has been severely tested and fully recognized by the civil courts; . . . the effort to destroy the Church and confound her councils has signally failed."

A few cases of litigation over church property still remained unsettled; but for all intents and purposes the Association was in a position to reorganize itself following the division. The bishops played a major role in the conservation of the Church at this time; and their Episcopal Message reaffirmed their "earnest desire that the relations of this office [bishopric] to the General Conference might remain the same in the future as in the past, and that the General Conference of our Church in its duties toward this highly important office may be always found true to its charge. For in this office the entire Church is officially represented; . . . there be no place in the Evangelical Association for prelatical airs and assumptions in this office. Only by a pure character, a holy walk and conversation, coupled with exemplary faithfulness in the administration of his duties in the meekness of our Lord and the wisdom which is of God, can a bishop in our Church secure to himself the highest esteem in which this office is held in the Evangelical Association. For as the Church in its entirety is represented in this office, and are our bishops the overseers of the Church in particular as well as in general, then truly a sacred dignity adheres in this office."

It is to be noted also that the Association never did adopt the two-term limitation which The United Evangelical Church had adopted in 1894. The Conference also refused to limit the presiding elders to two successive terms.

Lay representation gained ground in 1895 with the presentation of a proposal allowing the election of one lay delegate in each annual conference for the first 4,500 members and a second delegate in those conferences with a membership of 9,000 or more. No annual conference was allowed more than two lay delegates. However, the absence of a lay delegation in 1899 indicates that the proposal did not become law at this time.

1899. The Conference met in St. Paul, Minn., October 5-23, with Bishops Esher, Bowman, Breyfogel, and Horn in attendance. All four bishops were reelected on the first ballot.

The ill effects of the schism of the early part of the decade were being overcome throughout the Church. Although the number of churches and parsonages had de-

clined during the 1895-99 quadrennium, increases were reported in the following areas: 49 new itinerant elders, 116 new local elders, 7,518 new members, 111 new Sunday schools, and 22,549 new Sunday school members, 242 new Young Peoples Alliance chapters with 8,798 new members, and an increase in missionary contributions of \$55,552. In spite of these modest gains, the Episcopal Message expressed deep concern over those areas most seriously hit by disturbances of 1891.

The bishops called for (1) a Centennial Jubilee of the Evangelical Association in 1900; (2) care in placing men in pulpits and in entrusting leadership for religious meetings; (3) the administration of discipline according to the will of the Lord and the Discipline of the Association; and (4) a firm attitude against "intrusion into the Church of all worldly entertainments and gatherings; . . . attendance at places of worldly amusement; . . . every form of extravagance either in dress or in luxurious living . . . every form of desecration of the Lord's Day and . . . the crime of intemperance and every evil connected with it."

The Conference noted that the Germany Conference had grown from humble beginnings in 1865 to a conference of more than eighty ministers in 1899. Also, the report of a recent visitor to CHINA was so optimistic that the Conference authorized a study to determine whether or not missionary activity might be undertaken there. It also authorized a study of the possibility of organizing a society for deaconesses.

Children of the Church received considerable attention: (1) a special pronouncement in the relation of children to the Church was prepared and approved for publication in the *Discipline*, and (2) authorization was granted for the publication of a *Junior Catechism* for children aged eight to twelve. The matter of lay representation at General Conference was opened again in 1899, when another committee of five ministers and four laymen was appointed to study the issue and report in 1903.

1903. Conference met in Berlin, Ontario, Canada, October 1-21, with Bishops Bowman, Breyfogel, and Horn in attendance. Bishop Esher had passed away April 16, 1901. Bishops Bowman, Breyfogel, and Horn were reelected, but Bishop Esher was not replaced.

This Conference finally adopted and sent to the annual conferences for approval a proposal establishing lay representation at General Conference. The following formula was established: annual conferences of fewer than 7,000 members, one delegate; annual conferences with a membership of 7,000 to 15,000, two delegates; and annual conferences with more than 15,000 members, three delegates.

Other actions: (1) plans were made to establish a Deaconess Society and permission was granted to annual conferences to form their own auxiliary societies; (2) a mission field was established in Hunan Province, China; (3) Bishop Breyfogel was instructed to compile for publication a book on Evangelical Church law; (4) stricter rules were adopted for the supervision of local church members and for the more accurate revision of church rolls.

The Episcopal Message noted that there was no dissension among general church officers and "no disquieting elements" in the annual conferences. "Consequently," they continued, "the literature published by the Church has

contained less controversial matter than at any period in her history."

The Young People's Alliance received high praise for its unifying force among the young people, for in the 1903-1907 quadrennium this group played a significant role in starting the movement toward the reunion of the Evangelical Association and the United Evangelical Church.

1907. The General Conference met in Milwaukee, Wis., October 3-22; and for the first time laymen were represented in the Conference. Bishops Thomas Bowman, Sylvanus Breyfogel, and William Horn were in attendance and were reelected for the next quadrennium. Samuel P. Spreng, Editor of the *Evangelical Messenger*, was named the fourth bishop.

The Conference liberalized and extended the principle of lay representation. It adopted a new formula which allowed one delegate for every 3,000 members, but no fewer than one delegate per annual conference. Lay representation was extended to annual conference sessions on the basis of four laymen for each Presiding Elder's district.

This Conference received an extensive report on the efforts to organize a National Federation of the Churches of Christ in America and went on record favoring continued participation in such a movement. It was to be this participation in the Church Federation program along with the activities of the Young People's Alliance that would bring the Evangelical Association and The United Evangelical Church closer to reunion, for both groups shared this nascent ecumenical concern. It was earlier in 1907 (April 8) that young people from both denominations meeting in Chicago framed a resolution calling for closer relationships between the groups that had reached the parting of the ways in the 1890's. A Commission on Church Union and Federation was appointed to consider further the prospects of reunion.

Along with a growing interest in ecumenicity, the Conference showed a deep concern for evangelism and the state of public morals. The former concern led to the formation of a Commission on Evangelism. The latter concern led the Conference to take the position that ignorance and intemperance go hand in hand and urged that temperance work be combined with education in an effort, among other things, to reduce labor problems. To reinforce this position, the Conference also decreed that from this point on, only unfermented wines should be used in the celebration of the Lord's Supper.

The Conference followed up its action of 1903 relative to the formation of a Deaconess Society by adopting a constitution for the organization. In matters relating to the ministry of the Church, the Conference decreed that ministers themselves should give catechetical instruction in their churches, and voted to extend the tenure of a minister at one parish and the tenure of a presiding elder in one district to five years.

1911. The Conference met in Cleveland, Ohio, October 5-23, with Bishops Thomas Bowman, Sylvanus C. Breyfogel, William Horn, and Samuel P. Spreng in attendance. All four were reelected for the next quadrennium.

The Conference heard from its Commission on Church Union that negotiations with The United Evangelical Church were progressing favorably and appointed a new Commission "with enlarged powers and with instructions to continue negotiations with the Commissioners of The United Evangelical Church." However, the Conference referred back to the Commission for further study the

request of the Canada Conference for union with the Methodist Church in Canada. The Conference instructed its Board of Bishops to appoint fraternal delegates to The United Evangelical Church, the Church of the United Brethren in Christ, and the Methodist Episcopal Church.

The responsibilities of the Commission on Evangelism, which had been formed in 1907, were broadened to include a Bureau of Literature and a Bureau of Social Service. Interest in public morals also ran high during this General Conference, with the body going on record (1) favoring "civic righteousness" on the part of elected officials as well as the general population, (2) commending "Anthony Comstock, and others, toward the suppression of impure literature and the White Slave Trade," and (3) registering disapproval over the fact that the Secretary of Agriculture under President Taft, James A. Wilson, had accepted an invitation to act as Honorary President of the Brewer's International Congress.

The 1911 General Conference also took a significant step in the direction of caring for its ministers after retirement by establishing a Superannuation Fund with an extensive constitution, a general secretary, and a strong Board of Administration consisting of both laymen and ministers. However, two quadrenniums were to pass—one for educating the Church to the need and one for fund raising—before the Fund would become legally incorporated and fully operative.

1915. The General Conference met in Los Angeles, Calif., October 7-25, with Bishops Thomas Bowman, Sylvanus C. Breyfogel, William Horn, and Samuel P. Spreng in attendance. Bishops Bowman and Horn retired and had the distinction of being the first superannuated bishops of the denomination. They were replaced by GOTTLIEB HEINMILLER, Editor of *Der Christliche Botschafter*, and LAWRENCE H. SEAGER, President of Northwestern College.

While on the one hand observing the centennial of peace between the United States and Canada, the Conference lamented the outbreak of war in Europe, noted that the denomination was represented in four of the warring nations, and commended "every just effort on the part of our [national] administration for the settlement of all questions at issue, without an appeal to arms."

With the enthusiastic support of the Bishops, the plan for reunion with The United Evangelical Church proceeded. At the same time, the Conference voted to continue its relationship with the FEDERAL COUNCIL OF CHURCHES, instructed its Commission on Evangelism to cooperate with the Commission on Evangelism of the Federal Council, authorized its Bishops to appoint delegates to the Conference on Faith and Order called by the Protestant Episcopal Church, and assumed a more favorable attitude than the one noted in 1911 toward the request of the Canada Conference to join in a united church movement in Canada.

The Conference extended the tenure of a minister at one parish to seven years, established a budget system of financing all the major activities of the denomination, and created a commission to study annual conferences to determine where new work might be established.

Bishop Bowman reported that he had already received \$286.65 to erect a memorial to Jacob Albright near the Memorial Chapel and his grave in Kleinfeltersville, Pennsylvania. The Conference instructed Bishop Bowman to continue his fund raising efforts on behalf of this project.

1919. Conference met in Cedar Falls, Iowa, October 2-17, with Bishops Sylvanus C. Breyfogel, Gottlieb Hein-

Miller, Lawrence H. Seager, and Samuel P. Spreng in attendance, along with Superannuated Bishop Thomas Bowman. The other superannuated bishop, William Horn, had died in 1917. All four active bishops were reelected for the next quadrennium.

The 1919 Conference had little difficulty accepting the carefully planned basis of union with The United Evangelical Church which had been worked out by the joint Commissions of the bodies seeking to be reunited. A favorable climate had been created as early as 1916, when the two denominations gathered together to celebrate the centennial of the first Evangelical conference, the establishing of missions in New York and Canada, the erection of the first Evangelical church building, and the organization of the Evangelical printing business. Following the adoption of the basis for union, the Conference voted to hold a special General Conference session in 1922 to coincide with the regular General Conference session of The United Evangelical Church.

In other action, the Conference (1) discontinued the Evangelical Correspondence College it had founded in 1895, (2) launched the Forward Movement for the strengthening and enlarging of the Church, (3) established a "Committee of Fifteen" to review the condition of the Church in post-war Germany and to render financial and spiritual assistance as needed, and (4) ordered the incorporation of the Superannuation Fund, the charter of which had been adopted in 1915, "in such state as they may deem wisest and for the best interests of the Fund."

With the end of World War I, the Bishops called for stronger evangelistic efforts, but also noted that "the spiritual life of the Church grows as she goes forth in ministering service. She treads the path of the ransomed with firmer, nobler tread when she carries upon her shoulders the burden of the world's woe."

1922. The General Conference was a special session called to order in Detroit, Mich., October 5, for the purpose of working out the final details of the anticipated merger with The United Evangelical Church. Called to order by Bishop S. C. Breyfogel, the Conference voted unanimously to adopt the report of the joint commissions on Church Federation and Union. Other Bishops in attendance were S. P. Spreng, G. Heinmiller, L. H. Seager, and Thomas Bowman (superannuated).

Bishop Breyfogel read the Episcopal Message on the morning of the second day of the Conference. It was a long document consuming almost the entire session. It was interrupted twice, once for the singing of "All Hail the Power of Jesus' Name," and another time (following a section on the proposed organic union with The United Evangelical Church) for a period of silent prayer.

The Conference remained in session through October 13 and adopted the enabling act for the union of the Evangelical Association and The United Evangelical Church during the closing moments of the evening session on the eighth day of the meeting.

GENERAL CONFERENCES OF THE EVANGELICAL CHURCH, 1922-1946

1922. The General Conference, convening in Detroit, Mich., October 14, marked the end of division among Evangelicals which had begun in the late 1800's. The members of the 1922 General Conference of The United Evangelical Church had traveled from Barrington, Ill.

(their eighth session), for a merger session with the Evangelical Association. Bishop S. C. Breyfogel of the Evangelical Association presided over the merger session. Other bishops were: from the Evangelical Association, S. P. Spreng, C. Heimmler, L. H. Seager, and Thomas Bowman (superannuated); and from The United Evangelical Church, William F. Heil and M. T. Maze. Bishops Breyfogel, Seager, Heimmler, Spreng, and Maze were elected to serve in the merged church. J. F. DUNLAP was named to succeed Bishop Heil.

The Conference reaffirmed an extensive resolution adopted earlier by the merging groups to forget past animosities and to make the union "complete in numbers and highly effective as an instrument of salvation among men." Matters of polity and creed had been so carefully worked out by the joint Commission on merger that few changes had to be made between 1922 and 1946.

The Evangelical Church agreed to maintain two publishing houses, one at Cleveland, Ohio, headed by Publisher C. Houser, and one at Harrisburg, Pa., headed by Roy H. Stetler.

The Evangelical of the United Evangelical Church and *The Evangelical Messenger* of the Evangelical Association were merged into *The Evangelical-Messenger*, with E. G. Frye serving as Editor and A. E. Hagen as Associate Editor. Other officers elected were T. C. Meckel, Editor of *Der Christliche Botschafter*; W. C. Hallwachs, Editor of *The Evangelical Endeavor*; W. E. Peffley, Editor of Sunday School Literature; G. L. Schaller, Associate Editor; Christian Staebler, Editor of *Das Evangelische Magazin* and German Sunday School Literature; George E. Epp and B. H. Niebel, Executive Secretaries of the Missionary Society; B. R. Wiener, Field Secretary of the Missionary Society; H. F. Schlegel, Executive Secretary of the Church Extension Society; and E. W. Praetorius, General Secretary of the Evangelical Leagues of Christian Endeavor and Sunday Schools.

In his *A History of the Evangelical Church*, Raymond W. Albright reports that the new denomination had 259,417 members on its Church rolls, 419,245 Sunday school members, and 1,856 full-time ministers, with an additional 575 "in a local or part-time relationship."

A minority group of The United Evangelical Church, centered largely in eastern and central Pennsylvania, refused to enter The Evangelical Church. Instead this group, which included a few congregations in Ohio and Illinois, formed The Evangelical Congregational Church with approximately 20,000 members.

1926. General Conference met in Williamsport, Pa., October 7-21, with Senior Bishop Breyfogel presiding at the opening session. Other bishops in attendance were Samuel P. Spreng, Lawrence H. Seager, Matthew T. Maze, and John F. Dunlap. Bishop Gottlieb Heinmler, who had been assigned to oversee the Church in Europe, had died early in the quadrennium. Bishop Emeritus Thomas Bowman had also passed away. Bishops Breyfogel, Spreng, Seager, Maze, and Dunlap were reelected with two new bishops: John S. Stamm, a member of the Illinois Conference and professor of systematic theology at the Evangelical Theological Seminary, Naperville; and Samuel J. Umbreit, formerly superintendent of the mission work in Japan who had been overseeing the European work since the death of Bishop Heimmler. The Conference consisted of 144 ministerial and 129 lay delegates.

The Episcopal Message expressed concern that the Church assume responsibility "to cultivate . . . an inter-

national conscience which will demand the settlement of international disputes by peaceful means." They looked askance at the "lowering of moral standards" in the areas of amusement, observance of the Lord's Day, and family life, and expressed confidence that "the Eighteenth Amendment will triumph." They also called for "the application of the principles of Jesus in industrial relations . . ."

Although *The Evangelical-Messenger* during the past quadrennium had given considerable space to the theological controversies that followed on the heels of the advancement of science during this period, the General Conference of 1926 appears to have been little affected by the problem. The spiritual concerns had been forcefully enunciated by the bishops and the temporal concerns surrounding the strengthening of the united church occupied considerable time that might have been taken up in theological debate. Furthermore, confidence in the Articles of Faith of The Evangelical Church adopted in 1922 ran so high that these statements continued unchanged through 1946.

The 1926 General Conference passed legislation bringing all the religious education work of the local church under the supervision of the General Conference and the local boards of Christian Education in an effort to correlate more closely the activities of the young people of the church.

In addition to the bishops, the following General Church Officers were named: by reelection—C. Houser and Roy H. Stetler, Publishers; E. G. Frye and A. E. Hagen, Editor and Associate Editor, respectively, of *The Evangelical-Messenger*; T. C. Meckel, Editor of *Evangelical Endeavor*; W. E. Peffley and G. L. Schaller, Editor and Associate Editor, respectively, of *English Sunday School Literature*; H. F. Schlegel, Executive Secretary-Treasurer of the Board of Church Extension; George E. Epp, Executive Secretary-Treasurer of the Board of Missions; and E. W. Praetorius, General Secretary of the Board of Religious Education; by election for the first time—J. E. Klein, Editor of German Sunday School literature; and *Das Evangelische Magazin*; C. H. Stauffacher, Field Secretary of the Missionary Society; B. R. Weiner, Secretary of Evangelism.

1930. The General Conference met in Milwaukee, Wis., October 9-22, with Senior Bishop Sylvanus C. Breyfogel presiding over the opening session. Other bishops in attendance were Samuel P. Spreng, Lawrence H. Seager, Matthew T. Maze, John F. Dunlap, John S. Stamm, and Samuel J. Umbreit. There were 135 ministerial and 118 lay delegates.

Bishops Seager, Maze, Dunlap, Stamm, and Umbreit were reelected. Bishops Breyfogel and Spreng were granted Emeritus relationships and George E. Epp, Executive Secretary-Treasurer of the Board of Missions, was elected to his first term as bishop. For the first time, the episcopal area system was adopted in the interest of closer personal supervision of the annual conferences.

The Conference noted several achievements during the preceding quadrennium: (1) the relocation of the Western Publishing House to better quarters in Cleveland; (2) the merging of Schuylkill College, Myerstown, Pennsylvania, into "Greater Albright College at Reading," and the erection of the Bishop Breyfogel Memorial School of Theology Building in Reading; and (3) "the erection" of the Albright Memorial Church in Washington, D. C. However, all was not optimism. The effects of the economic Depression were felt throughout the denomination. The

Missionary Society reported a deficit of \$77,000 and had few prospects for improving its financial condition. Conference superintendents found it necessary to unite smaller congregations into circuits in order that pastors might have a better income. The bishops lamented the tragedy of unemployment and growing antagonism between capital and labor. They urged the Church to mediate such disputes whenever possible, but also called upon it to (1) "emphasize anew in preaching and teaching the value of human personality" and "work with more intense zeal and concentrated purpose to establish the law of love in the hearts of the people, the rich as well as the poor, the poor as well as the rich." In spite of protest, the office of Secretary of Evangelism, which had been vacant since the death of B. R. Weiner, in 1927, was eliminated for economic reasons; and the responsibility for evangelism was laid on the shoulders of the bishops, whose number had been reduced from six to five.

The Conference demonstrated its ability to look to the future. The bishops (1) called for "an aggressive and constructive campaign for Christian stewardship," (2) expressed sympathy with the "modern trend toward the greater unification of our so greatly divided Protestantism," and spoke highly of the contribution of "modern facilities for travel, transportation and communication [which] have truly made the human race one" to the crusade for a better world. The Conference created a Board of Public Morals and Temperance; but the Board of Religious Education, with which it was to be affiliated, never implemented the legislative action of the Conference. General Conference also gave its approval for the organization of The Albright Brotherhood and placed the body under the supervision of the Board of Christian Education.

In addition to the bishops, whose election was noted above, the following General Church Officers were also named by the Conference: by reelection—Roy H. Stetler, Publisher; E. G. Frye, Editor of *The Evangelical-Messenger*; T. C. Meckel, Editor of *Der Christliche Botschafter*; Raymond M. Veh, who had been appointed to fill the unexpired term of the late W. C. Hallwachs, Editor of the *Evangelical Crusader*; W. E. Peffley and G. L. Schaller, Editor and Associate Editor, respectively, of Sunday School Literature; C. H. Stauffacher, Field Secretary of the Missionary Society; E. W. Praetorius, Secretary of Religious Education; by election for the first time—W. B. Cox, Executive Secretary-Treasurer of the Board of Church Extension; C. Hauser and Edwin Heina, General Treasurers; W. L. Bollman, Executive Secretary-Treasurer of the Board of Missions; and C. A. Mock, Associate Editor of *The Evangelical-Messenger*.

1934. General Conference met in Akron, Ohio, October 4-15, with Senior Bishop Lawrence H. Seager presiding at the opening session. Other bishops in attendance were Matthew T. Maze, John F. Dunlap, John S. Stamm, Samuel J. Umbreit, George E. Epp, Sylvanus C. Breyfogel (Emeritus) and Samuel P. Spreng (Emeritus). One hundred twenty-four ministers and 117 laymen constituted the delegation.

Only Bishops Stamm and Epp were reelected since Bishops Seager and Maze were granted Emeritus relationship, Bishop Dunlap retired and the European episcopate was dissolved. For economic reasons, the Board of Bishops was reduced to four and only two new bishops were elected: ELMER W. PRAETORIUS, Secretary of Religious

Education, and CHARLES H. STAUFFACHER, Field Secretary of the Missionary Society.

Other officers named were: by re-election—Roy H. Stetler, Publisher; E. G. Frye, Editor of *The Evangelical-Messenger*; Raymond M. Veh, Editor of *The Evangelical Crusader*; W. E. Peffley and G. L. Schaller, Editor and Associate Editor, respectively, of Sunday School Literature; W. L. Bollman, Executive Secretary-Treasurer of the Board of Missions; and by election for the first time—S. J. Umbreit, Editor of *Der Christliche Botschafter*; J. A. Heck, General Secretary of Christian Education; Carl Heimiller, Executive Secretary-Treasurer of the Board of Church Extension and Field Secretary of the Board of Missions.

The Church's involvement in social action concerns culminated during this Conference in the organization of a Board of Christian Social Action headed by the Bishop of the Eastern Episcopal Area. The bishops reported that the continuing interest in ecumenical affairs had led the Commission on Church Federation and Union to begin discussions with the Church of the United Brethren in Christ on the subject of organic union. The Commission presented a report of its activities to the Conference, which approved the same and recommended the continuation of the negotiations which the Commission had begun both with the Church of the United Brethren in Christ and with the United Church of Canada.

The Conference removed the seven-year time limit on pastorates; rejected the proposal that a rubric on "inactive members" be included in the statistical report blanks; ordered the closing of the Publishing House in Cleveland with the property to be sold as soon as possible; discontinued the European episcopate and established Harrisburg, Pennsylvania, Naperville, Illinois, St. Paul, Minnesota, and Kansas City, Missouri, as the centers of the Eastern, Central, Northwestern, and Southwestern episcopal areas; adopted a formal constitution for the Commission on Finance, which had been operating without such a document since 1915; and brought all of its educational activities from the local church to the colleges and seminaries under a newly formed Board of Christian Education.

Though the Conference manifested an interest in improving the preparation of its ministers, the body rejected a suggestion that college graduation be made a requirement for entering the ministry. It did, however, increase the number of required years of seminary training from two to three.

Both the unstable political situation in the world and the financial crisis at home continued to plague missionary activity. The Committee on Missions reported that because its deficit had risen to \$164,255 it had to reduce the salaries of missionaries by 50% and that until things improved it would be impossible to replace retiring or withdrawn missionaries. The Conference combined the offices of Field Secretary of the Board of Missions and Executive Secretary-Treasurer of the Board of Church Extension. Such events as the Japanese invasion of Shanghai and Hitler's rise to power in Germany caused widespread concern and the bishops called for favorable action on the "Peace Program of the Churches" outlined by the Federal Council of Churches.

1938. General Conference met in Johnstown, Pa., October 6-14, with Senior Bishop John S. Stamm presiding. Other bishops in attendance were George E. Epp, Elmer W. Praetorius, Charles H. Stauffacher, Matthew T. Maze

(Emeritus) and Samuel P. Spreng (Emeritus). Bishops Emeriti Sylvanus C. Breyfogel and Lawrence H. Seager had died during the quadrennium. One hundred twenty-seven ministers and 122 laymen constituted the delegation. The four active bishops—Stamm, Epp, Praetorius, and Stauffacher—were subsequently reelected for the next quadrennium.

The Commission on Church Federation and Union held out hope for ultimate union with the Church of the United Brethren in Christ despite the fact that it had encountered some knotty problems. The bishops also reported favorably on a movement to establish a WORLD COUNCIL OF CHURCHES. The Evangelical Church subsequently became the first American denomination to join this worldwide ecumenical body when it was finally established.

In other action, the Conference adopted the constitution for an Administrative Council to govern the affairs of the Church between General Conference sessions. To accomplish this, the Commission on Finance was dissolved. The Conference also established a Board of Christian Social Action, removed the 8-year limitation on Superintendents serving a given district, and granted permission to the European Church to organize an independent *Reichs Konferenz*.

Despite the fact that the work of the Deaconess Society in Europe was increasing it was voted that interest in the Deaconess Society in America had decreased to the point where it became necessary to discontinue it. The Conference agreed to this. The Conference sessions were however conducted with a sense of urgency for renewed Christian witness and service because of the tenuous world situation. The bishops had established this tone with their fervent Episcopal Message.

The Conference commissioned: (1) a new junior study book to meet the growing demand for catechetical instruction materials; (2) a manual of rituals for "permissive use"; and (3) a history of the Church. In the latter they were endorsing action already taken by The Historical Society of the Evangelical Church.

In addition to the bishops, the following General Church Officers were named: by reelection—Roy H. Stetler, Publisher; Edwin G. Frye, Editor of *The Evangelical-Messenger*; S. J. Umbreit, Editor of *Der Christliche Botschafter*; Raymond M. Veh, Editor of *The Evangelical Crusader*; W. E. Peffley and G. L. Schaller, Editor and Associate Editor, respectively, of Sunday School Literature; William L. Bollman, Executive Secretary-Treasurer of the Missionary Society; Carl Heimiller, Executive Secretary-Treasurer of the Board of Church Extension; and J. Arthur Heck, General Secretary and Executive Secretary-Treasurer of the General Board of Christian Education; and by election for the first time—Arthur H. Doescher, Secretary and Executive Secretary-Treasurer of the Board of Trustees of the Superannuation Fund.

1942. General Conference met in Naperville, Ill., October 7-16, with Bishop John S. Stamm presiding. Other bishops in attendance were George E. Epp, Elmer W. Praetorius, Charles H. Stauffacher, and Samuel P. Spreng (Emeritus). Bishop Emeritus Matthew T. Maze had passed away during the quadrennium.

The highlight of this Conference was the approval and adoption of the Plan and Basis of Union and the proposed *Discipline* for The Evangelical United Brethren Church presented by the Joint Commission on Church Federation and Union of The Evangelical Church and the Church of the United Brethren in Christ. The vote was

226-6. The document was referred to the annual conferences for approval in time for the 1946 General Conference.

The Bureau of Architecture, reactivated in 1937 and which had become affiliated with the Federal Council of Churches Interdenominational Bureau of Church Architecture, was reorganized as the Board of Church Extension "to cultivate reverence for the House of God and appreciation of good church architecture." Although there were explicit warnings that ritual must not replace preaching, the Conference adopted a manual of rituals which contained significant alterations in the ritualistic practices up to this time.

The Conference adopted constitutions for Councils of Administration in the annual conferences and local churches similar to the one adopted in 1938 for the general church. The Conference voted to extend the responsibilities of the Secretary of Christian Education by assigning to him the additional office of Secretary of Evangelism. The Board of Christian Social Action responded to the social and economic unrest and urged the Conference to make significant statements condemning racial discrimination, and affirming the right of capital and labor to organize, closer governmental supervision over the economic order to prevent exploitation, a larger share in the economic life and a number of related matters. Also, although the denomination as a whole had withheld its blessing of United States involvement in World War II, the Conference supported the efforts of the Board of Christian Social Action to minister both to the men in uniform and the conscientious objectors among its membership.

The four active bishops were reelected as were the following General Church Officers: Roy H. Stetler, Publisher in the United States; C. Dick and F. Cloor, Publishers in Germany and Switzerland, respectively; E. G. Frye, Editor of *The Evangelical-Messenger*; Raymond M. Veh, Editor of *The Evangelical Crusader*; H. Pfäfflin, Editor of *Der Evangelischer Botschafter* in Germany and E. Jost, Editor of *Der Evangelischer Botschafter* in Switzerland; W. E. Peffley, Editor of Evangelical Sunday School Literature; G. L. Schaller, Associate Editor; and Carl Heimiller, Executive Secretary-Treasurer of the Board of Church Extension.

The following officials were elected for their first term in office: Carl Heimiller, Executive Secretary-Treasurer of the Board of Missions; A. F. Weaver, Recording Secretary and Executive Secretary-Treasurer of the General Administrative Council; and Reuben H. Mueller, General Secretary and Secretary-Treasurer of the Board of Christian Education.

1946. General Conference met in the Beulah Evangelical Church, Johnstown, Pa., November 11-15, with Senior Bishop John S. Stamm presiding. Other bishops in attendance were George E. Epp, Elmer W. Praetorius, and Charles H. Stauffacher. Bishop Emeritus Samuel P. Spreng had died during the quadrennium. One hundred twenty delegates—eighty-six ministerial and eighty-four lay—answered the roll call.

Since twenty-one of twenty-four conferences had given unanimous approval to the Plan and Basis of Union with the Church of the United Brethren in Christ, this was the last meeting of this body prior to the consummation of that union. In their Episcopal Message, the bishops called attention to the fact that they had issued a Code of Ethics for ministers of The Evangelical Church, a state-

ment concerning the relationship of the denomination to the FEDERAL COUNCIL OF THE CHURCHES OF CHRIST in America, and a pamphlet on the Quarterly Conference and the Administrative Council of the Local Church. They urged the adoption and continued use of these documents in The Evangelical United Brethren Church upon its formation.

The Conference acted favorably upon a number of boundary changes and recommended their approval by The Evangelical United Brethren Church: Northwest Canada Conference was given full conference status in place of the missionary status it had previously held; the Montana Conference of The Evangelical Church was granted permission to merge with the Montana Conference of the Church of the United Brethren in Christ; and the Oregon-Washington Conference of The Evangelical Church was granted permission to merge with the Oregon Conference of the Church of the United Brethren in Christ.

In harmony with the Plan of Union of The Evangelical United Brethren Church, bishops and church officials were elected by The Evangelical General Conference as its proportion of the leadership. All of the bishops were reelected for the next quadrennium and the following General Church officers were named: Roy H. Stetler, Publisher; J. W. Kreckler, Editor of *The Evangelical-Messenger*, replacing E. G. Frye; Raymond M. Veh, Editor of the *Evangelical Crusader*; G. L. Schaller, Editor of Sunday School Literature replacing W. E. Peffley, retired; Carl Heimiller, Executive Secretary-Treasurer of the Missionary Society; Reuben H. Mueller, Executive Secretary of Christian Education (it was agreed that the Executive Secretary of Christian Education shall also be the Executive Secretary of Evangelism); A. F. Weaver, Executive Secretary-Treasurer of the Administrative Council; A. H. Doescher, Executive Secretary-Treasurer of the Pension Fund; M. N. Berger, Executive Secretary-Treasurer of the Board of Church Extension.

The Conference adjourned to reconvene jointly with the members of the Special Session of the General Conference of the Church of the United Brethren in Christ in First United Brethren Church, November 16, for the formation of The Evangelical United Brethren Church.

GENERAL CONFERENCES OF THE

UNITED EVANGELICAL CHURCH, 1891-1922

1891. General Conference met in Philadelphia, Pa., Oct. 1-16, under the leadership of dissidents from the East, was not yet a full-fledged general conference even though it behaved as one. It was a rump session consisting of a minority group which had not accepted the decision of the 1887 General Conference of the Evangelical Association to meet in Indianapolis (cf. "1887 General Conference of the Evangelical Association"). Forty-four ministerial delegates were in attendance at the session which billed itself as the "Twentieth General Conference of the Evangelical Association" and which included in its printed proceedings the proceedings of the First General Lay Convention of the Evangelical Association.

A delegate to the lay convention presented "an earnest, able and touching address in which he referred to the fact that . . . the laity considered themselves the 'peacemakers in the Evangelical Association.'" Another communication from laymen submitted a proposition for ad-

justing the differences between the disputing parties then meeting in separate sessions.

Meanwhile, the Conference took action making peace virtually impossible. The body reversed the decision of a trial conference held in Chicago in 1890 to suspend Bishop Rudolph Dubs but at the same time the General Conference upheld the trial conference's decision to suspend Bishops John J. Esher and Thomas Bowman, both of whom continued as bishops for the group meeting in Indianapolis.

The General Conference named Wesley M. Stanford and Henry B. Hartzler to succeed Bishops Esher and Bowman and continued to function through the 1891-94 quadrennium as a Church within a church.

1894. The Conference convened in Naperville, Ill., November 29-December 3, in what was officially the first general conference session. Since 1891, the group had functioned as a separate body within the Evangelical Association; but when reconciliation attempts on the part of laymen failed and court decisions went against the minority group in Ohio, Iowa, and Pennsylvania, it became apparent that a new organization had to be formed.

The East Pennsylvania Conference was the first annual conference body to organize itself as The United Evangelical Church in Reading, Pennsylvania, October 10, 1894. Other conference bodies or splinter groups from then followed suit: Central Pennsylvania, October 16; Pittsburgh, October 24; Ohio, November 5; and Oregon, November 7.

Thirty-five ministerial and thirty-one lay delegates (the first lay delegates in a General Conference of the denomination) came to Naperville to effect the organization of The United Evangelical Church with a membership of 61,120 and a ministry of 415 regular itinerants. Bishop Rudolph Dubs called the session to order and was assisted by the two men elected by the minority group in 1891—Bishops Wesley M. Stanford and Christian S. Haman. However, when the official organization was effected, only two bishops were named for the next quadrennium: Dubs and Stanford. A *Discipline* was adopted and ordered printed, boards and agencies were created, and plans were made for the publication of a catechism and of German and English hymnbooks. The Conference agreed to purchase the Evangelical Publishing Company from a group of private investors of the dissident group in the Evangelical Association who had organized it originally and to center its publication activities in Harrisburg, Pennsylvania.

1898. General Conference convened in Johnstown, Pa., October 6-18, with Bishops Rudolph Dubs and Wesley M. Stanford in attendance and presiding. Both were reelected for the next quadrennium. Forty-one ministerial and thirty-six lay delegates were in attendance. The number of participating annual conferences was increased from six to eight and the Rev. S. L. Wiest was named the first publisher.

The reports of the first quadrennium for The United Evangelical Church indicate an irregular growth pattern. The number of regular itinerant ministers had increased from 415 to 426, but the number of members appears to have decreased by about 2,000. At the same time, both the Sunday School and the Christian Endeavor Society had grown substantially since 1894. Although the Church had no theological schools, it was responsible for two colleges and a preparatory school: ALBRIGHT COLLEGE, Central Pennsylvania College in New Berlin, and the

preparatory school Lafayette Seminary at Lafayette, Oregon.

The General Conference spoke out quite firmly on social issues, praising the end of the war in Spain, condemning socialism but calling for the alleviation of those adverse conditions in society which make the rise of socialism possible, urging moral reform that would bring an end to the liquor traffic and divorce, and opposing the growing "passion for pleasure" in America.

1902. Conference met in Williamsport, Pa., October 9-21, with Bishop Rudolph Dubs and Bishop Wesley M. Stanford in attendance. However, since The United Evangelical Church had departed from the Evangelical Association and placed a two-term limit on its bishops, neither of the two leaders was reelected. They were succeeded by Bishop Henry B. Hartzler, who had been Editor of *The Evangelical*, and Bishop William F. Heil, who had been corresponding secretary of the Missionary Society.

The Episcopal Message presented a happy retrospect of the first eight years of the new denomination; resounding praise because from its inception in 1894, the group had (1) involved its laymen in the General Conference and (2) included in its articles of faith a statement on "entire sanctification" which recognized the desire on the part of members to attain the highest possible experience of the divine life; and a listing of questions of moral reform to which the Conference should give its attention.

The General Conference authorized the incorporation of the Board of Church Extension, elected its first Editor of Sunday School and Christian Endeavor League literature, and made numerous, but not extensive, changes in its *Discipline*.

1906. General Conference met in Cedar Rapids, Iowa, October 4-15, with Bishops Hartzler and Heil in attendance. Both were reelected for the ensuing quadrennium. There were fifty-one ministerial and forty-two lay delegates.

The "Preface" to the Proceedings of this session reports that "the Fourth General Conference of The United Evangelical Church marks an interesting and splendid epoch in the history of the Church. Advancement and enlargement seem to be watchwords." It then goes on to outline the many favorable operations then being carried on.

The Conference graciously received A. W. DRURY of the Church of the United Brethren in Christ, who not only outlined similarities between the groups but also spoke enthusiastically about the prospects of bringing the United Evangelicals into the conferences on union being conducted by the Congregational, Methodist Protestant, and United Brethren Churches. The Conference also named a committee to represent the denomination at the discussions on Church Federation which led to the first meeting of the Federal Council of Churches in Louisville, Ky., in December 1908.

1910. Conference met in Canton, Ohio, October 6-15. Bishops Hartzler and Heil presided over the delegation of forty-six laymen and forty-six ministers. Having reached the end of their second terms, they were replaced by Bishops William H. Fouke and Uriah F. Swengel. Bishop Fouke had been Editor of the Keystone League of Christian Endeavor *Journal* and a member of several boards and Bishop Swengel had been Secretary of the General Conference and Editor of the Conference *Journal*.

The Church was experiencing growth. There were now

73,551 members of 997 congregations, 509 ministers, and 100,690 Sunday School members.

At this Conference, Daniel A. Poling, who was later to become Editor of *The Christian Herald* and an interdenominational leader, was elected to his first denominational office, General Secretary of Sunday School and the Keystone League of Christian Endeavor.

Interest in Church Federation continued high and both the Church of the United Brethren in Christ and The Methodist Episcopal Church had representatives on hand to cultivate cooperative situations which might lead to union. However, the most significant trend in this area was an undercurrent of support for reunion with the Evangelical Association. In their Episcopal Message, the bishops noted that the Evangelical Association had also passed at their 1907 General Conference resolutions favoring possible reunion.

1914. The General Conference met in Barrington, Ill., October 1-10, at the conclusion of the first convention of the Keystone League of Christian Endeavor in Chicago. Both Bishop Swengel and Bishop Fouke, who presided over the sessions, were re-elected for the next quadrennium.

Youth work and Christian education work in general had made noted advances during the quadrennium despite the fact that Daniel Poling had resigned his post as General Secretary of Sunday School and the Keystone League of Christian Endeavor in 1912 to become General Secretary of the Ohio State Christian Endeavor Society. Although there was no unanimous support for the materials, the Graded Lessons had been introduced shortly before General Conference as possible alternatives to the Uniform Lessons which had already been in use. Also, efforts were made to improve teaching in the local Sunday school through teacher training classes.

Once again, Church Federation and union dominated the Conference. Reunion with the Evangelical Association appeared closer than ever as G. Heinmiller, the fraternal delegate from the Evangelical Association, was enthusiastically received when he brought his message, and gave a glowing report of the progress of deliberations between the two groups. The Church of the United Brethren in Christ and The Methodist Episcopal Church were again represented at General Conference by fraternal delegates.

1918. Conference met in a truncated session in York, Pa., October 3-5, because the influenza epidemic was sweeping the country. Bishops Uriah F. Swengel and William H. Fouke presided over the meetings which were conducted behind closed doors under quarantine conditions that included an all-night session. Bishop Rudolph Dubs, who had been elected near the close of the 1914 General Conference to help relieve Bishops Swengel and Fouke of a heavy load of work anticipated for the 1914-1918 quadrennium, had passed away on March 31, 1915.

Bishops Swengel and Fouke were retired under the two-term ruling and were succeeded by Bishops William F. Heil, a former bishop who had been serving on the Commission on Church Federation and Church Union, and Mathew T. Maze.

Reunion with the Evangelical Association moved into its final stages at this Conference when the report of the Commission on Church Union was unanimously adopted and authorization was granted to have it published in *The Evangelical*. The Conference established a War Service Commission to assure the continuing influence of the Church on those going into military service. Although it

was never to become a major concern, the deaconess work of the denomination came up for discussion since local churches were planning to use deaconesses as assistant pastors and since provision had to be made for both the training and care of these servants of the Church.

1922. The General Conference, the eighth since the group had split away from the Evangelical Association in 1894, convened in Salem United Evangelical Church, Barrington, Ill., October 5-9, for the purpose of giving final approval to the plans for reunion with the "mother church." Bishops William F. Heil and M. T. Maze were in attendance and shared the responsibilities of presiding over the daily sessions.

Considerable discussion accompanied the voting; and when the call came for the adoption of the resolution approving the Basis of Union, fifteen delegates refused to vote and presented a protest for inclusion in the minutes in the name of the East Pennsylvania Conference. However, the group of protestors made the trip from Barrington, Illinois, to Detroit, Michigan, on October 10. There, on October 11, another statement was presented for the record by E. S. Woodring, "Chairman of the East Pennsylvania Conference Delegation, for and in behalf of that Delegation, except Rev. A. J. Brunner, Ministerial Delegation." The delegation defended its refusal to participate in merger proceedings because some of its differences and complaints in relation to the merger had not been satisfied. The upshot of this protest was the subsequent formation of a splinter group in Pennsylvania, Ohio, and Illinois, which took the name The Evangelical Congregational Church. After drawn out litigation in the courts of Pennsylvania, the Evangelical Congregational Church secured the campus of Albright College in Myerstown, Pennsylvania, when the institution moved to Reading in 1928, and made it the center of denominational activity.

In spite of the opposition, the Enabling Act was adopted on the basis of 75 favorable votes. This, coupled with the fact that the annual conferences had earlier voted 614-58 in favor of merger, paved the way for the formation of The Evangelical Church, October 14.

GENERAL CONFERENCES OF THE EVANGELICAL UNITED BRETHREN CHURCH, 1946-1966

1946. This General Conference, the first after the merger but the thirty-sixth in the sequence of the history of the former two denominations, convened November 16 in the First United Brethren Church, Johnstown, Pennsylvania, with Bishop A. R. CLIPPINGER of the United Brethren Church presiding and reading the Declaration of Union. Bishop JOHN S. STAMM responded for the Evangelical Church and delivered the message for the first communion service of the new denomination.

In addition to Bishops Clippinger and Stamm, the following bishops participated in the General Conference: for the former United Brethren Church—IRA D. WARNER, V. O. WEIDLER, Fred L. Dennis, J. Balmer SHOWERS, and Grant D. BATDORF and H. H. FOUT, Bishops Emeriti; for the former Evangelical Church—George E. EPP, E. W. PRAETORIUS, and C. H. STAUFFACHER. All of the bishops were retained by the new denomination.

In addition to the bishops, the following General Church Officers were elected: L. L. HUFFMAN and Roy H. STETLER, Publishing Agents; Joe Willard Kreckler, Editor of the *Telescope-Messenger*, and Everett E. Harris, Associate Editor; Raymond M. Veh, Editor of *Builders*;

Orrie O. Arnold, Editor of Sunday School Literature, and G. L. Schaller, Associate Editor; D. T. Gregory, Executive Secretary of the Council of Administration, and A. F. Weaver, Associate Secretary; Carl Heimiller, Executive Secretary of the Department of World Missions, and Samuel G. Ziegler, Associate Secretary; U. P. Hovermale, Executive Secretary of the Department of Church Extension, and M. N. Berger, Associate Secretary.

Wesley O. Clark, Treasurer, Board of Missions; Miss Janet Gilbert, Executive Secretary of the Women's Society of World Service, and Miss Marion L. Baker, Associate Secretary; REUBEN H. MUELLER, Executive Secretary of the Board of Christian Education and Associate Secretary of the Commission on Evangelism; O. T. Deever, Executive Secretary of the Commission on Evangelism and Associate Secretary of the Board of Christian Education; Arthur H. Doescher, Executive Secretary-Treasurer of the Board of Pensions and George A. Heiss, Associate Secretary; and A. F. Weaver, General Church Treasurer. All elections were based on a previously agreed upon plan for proportionate representation.

In addition to *Builders* and *The Telescope-Messenger*, the following items of literature were authorized: two Sunday school teachers' magazines—*Bible Teacher* and *Children's Worker*; four reading papers—*Children's Stories*, *Boys and Girls*, *Friends*, and *The Christian Home*; and eleven pupils' lesson helps, seven based on the Uniform Lessons and 4 based on the Cycle Graded Series.

The merging of the Evangelical and United Brethren Churches created an organization consisting of 52 annual conferences in North America, seven annual conferences in other lands, and 8 missions not having annual conference status. Operating under the general control and supervision of the General Conference were nine colleges, three seminaries, and 10 benevolent institutions. The *Discipline* authorized by the General Conference contained a six-part "Historical Statement," a section on "Constitutional Law," a section on "Temporal Economy," and a section on "Rituals and Formulas." The latter contained two rituals for the baptism of adults, and a ritual for the dedication of infants. The section on "Constitutional Law" retained "The Confession of Faith of the Church of the United Brethren in Christ" and "The Articles of Faith, and the Doctrines of Regeneration, Sanctification and Christian Perfection of the Evangelical Church."

1950. General Conference met in Dayton, Ohio, November 10-20, with Bishop Arthur R. Clippinger presiding at the opening session and delivering a devotional message entitled, "The Christian's Message for Today," and Bishop John S. Stamm reading the Episcopal Message. Other bishops in attendance were George E. Epp, Fred L. Dennis, J. Balmer Showers, Ira D. Warner, E. W. Praetorius, C. H. Stauffacher, and Grant D. Batdorf, Emeritus. Of these, Bishops Clippinger and Stamm joined the emeritus ranks, and Bishops Dennis, Epp, Praetorius, Showers, Stauffacher, and Warner were reelected. To round out the agreed upon board of seven bishops, DAVID T. GREGORY, formerly Executive Secretary of the Council of Administration, was elected.

In other elections, the following were returned to office: L. L. Huffman and Roy H. Stetler, Publishers; Joe Willard Kreckler, Editor of *The Telescope-Messenger*; Raymond M. Veh, Editor of *Builders*; Carl Heimiller, Executive Secretary of World Missions; U. P. Hovermale, Executive Secretary of Home Missions and Church Extension; Wes-

ley O. Clark, Treasurer of the Board of Missions; O. T. Deever, Secretary of Evangelism and Associate Secretary of Christian Education; A. H. Doescher, Executive Secretary-Treasurer of the Board of Pensions; and O. O. Arnold, Editor of Sunday School Literature. Newly elected officers were HERMANN W. KAEBNICK, General Church Treasurer and Associate Secretary of the Council of Administration; Lyle L. Baughman, Executive Secretary of the Council of Administration.

The Conference approved bases of union which involved 29 annual conferences: Allegheny and Pittsburgh to become the Western Pennsylvania Conference; two California Conferences to become one; Colorado and Colorado-New Mexico to become the Rocky Mountain Conference; North Dakota and South Dakota to become the Dakota Conference; Indiana (Ev.), Indiana (UB), St. Joseph, and White River to become Indiana North and Indiana South Conferences; multiple conference situations to be remedied by the formation of one conference in each of the following states—Iowa, Michigan, Minnesota, Montana, Nebraska, and Wisconsin; and the Ohio (Ev.), East Ohio, Miami, Sandusky, and Southeast Ohio to become Ohio East, Ohio Miami, Ohio Sandusky, and Ohio Southeast. The accomplishing of these mergers left the E. U. B. Church with 39 annual conferences in North America, four in Europe, and one in West Africa. These conferences were located in seven episcopal areas with resident bishops in North America and one overseas episcopal area to be supervised by the Board of Bishops without a resident bishop.

In the interest of economy and implementing the uniting of the two former churches, the Conference agreed that the ratio system of electing officers be dropped beginning with the 1954 General Conference, and that positions filled by General Conference elected associate officers be eliminated as vacancies occur through retirement, death, or other disability.

1954. General Conference met in the Civic Auditorium, Milwaukee, Wis., November 10-18. Bishop George E. Epp presided at the opening session and Bishop Ira D. Warner read the Episcopal Message, the tone of which was both ecumenical and evangelistic. The ecumenical references centered on the fact that 10 years after merger the uniting of annual conferences was moving ahead with satisfying results and an observation that the NATIONAL COUNCIL OF CHURCHES had become "a strong voice of Protestantism in America." The evangelistic note was less optimistic but more urgent since statistics for 1953 indicated that it had taken 22 members to win one person to Christ and 16 members to win one person to church membership.

The seven active bishops and 431 voting delegates were in attendance. In addition to Bishops Epp and Warner, the episcopal leaders were Fred L. Dennis, David T. Gregory, J. Balmer Showers, C. H. Stauffacher, and E. W. Praetorius. Two bishops emeriti were also present: Arthur R. Clippinger and John S. Stamm. While four of the bishops were re-elected, three joined the ranks of the emeriti: Praetorius, Showers, and Stauffacher. Elected to replace them were LYLE L. BAUGHMAN, formerly Secretary of the Council of Administration; HAROLD R. HEININGER, formerly president of The Evangelical Theological Seminary at Naperville, Illinois; and REUBEN H. MUELLER, formerly Executive Secretary of Christian Education.

In other elections, the following were returned to office: L. L. Huffman and Roy H. Stetler, Publishers; Joe Willard

Krecker, Editor of *The Telescope-Messenger*; Raymond M. Veh, Editor of *Builders*; O. O. Arnold, Editor of Sunday School Publications; Carl Heinmiller, Executive Secretary of World Missions; and U. P. Hovermale, Executive Secretary of Home Missions and Church Extension; Wesley O. Clark, Treasurer, Board of Missions; and Arthur H. Doescher, Executive Secretary-Treasurer, Board of Pensions. Elected to general church offices for the first time were E. Craig Brandenburg, Executive Secretary of Christian Education; Ralph M. Holdeman, Executive Secretary of Evangelism; Hermann W. Kaebnick, Executive Secretary of the Council of Administration; and Cawley H. Stine, General Treasurer of the Missions and Benevolence Funds.

The Conference authorized the uniting of York College, York, Nebraska, and Westmar College, Le Mars, Iowa; and modified the plan for allocating territory to seminaries so that the following annual conferences would be "common territory" for both United Theological Seminary (which had been formed at Dayton, Ohio, during the past quadrennium by the uniting of Bonebrake Theological Seminary and the Evangelical School of Theology) and Evangelical Theological Seminary: Kansas (Ev), Kansas (UB), Oklahoma, Rocky Mountain, Texas, and Missouri. Also in the area of education, the Conference responded to a memorial from the Dakota Conference concerning the spiritual standards of the colleges of the denomination by (1) reaffirming its faith in the boards of trustees managing the educational institutions, (2) expressing appreciation for the leadership of the people on these boards, and (3) reaffirming paragraph 1062 of the *Discipline* concerning the operation of institutions of higher education in the E. U. B. Church.

The Conference approved the recommendation of the Committee on Ways and Means establishing a special financial campaign of \$5,150,000 for the following quadrennium. Of the total, \$4,150,000 was to be raised for the colleges and seminaries and the balance for home missions and church extension.

Plans for the merging of individual annual conferences continued; but except for the ratification of the mergers approved in 1950, few new major boundary changes were authorized. The following plans for merger were approved: Kansas (Ev) and Kansas (UB) to become the Kansas Conference; Oklahoma and Texas to become one conference; New England, Atlantic, and East Pennsylvania to become one conference; New York and Erie to become one conference (Erie Conference turned down the union); and Oregon (UB) and Oregon-Washington (Ev) to become one conference.

1958. The General Conference met in the Scottish Rite Masonic Cathedral, Harrisburg, Pa., October 9-17. Bishop Ira D. Warner convened the opening session; and Bishop George E. Epp read the quadrennial episcopal message during the evening of the first day. The official voting membership of the Conference was 427.

The bishops in attendance were Ira B. Warner, George E. Epp, J. GORDON HOWARD, Reuben H. Mueller, Harold R. Heininger, Lyle L. Baughman, and J. Balmer Showers (Emeritus). Of the group, Bishops Heininger, Mueller, Baughman, and Howard were reelected, while Bishops Epp and Warner were named Emeriti Bishops. New bishops elected were Hermann W. Kaebnick, formerly Executive Secretary of the General Council of Administration; PAUL M. HERRICK, formerly pastor of First Church, Dayton, Ohio; and W. MAYNARD SPARKS, for-

merly Chaplain and Instructor in Religion, Lebanon Valley College. Following the death of Bishop Baughman during the subsequent quadrennium, PAUL W. MILHOUSE, newly elected executive secretary of the General Council of Administration, was elected by mail ballot to succeed him.

The Conference approved a financial campaign of \$5,150,000 for missions and church extension during the 1959-1963 quadrennium. Of the total, \$2,000,000 was to be retained by the annual conferences. Action was taken permitting the employment of a Secretary of Stewardship by the General Council of Administration. In other action the Montana Conference was raised from the status of mission conference to annual conference; the Committee on Church Federation and Union was instructed to "further study and explore the possible advantages and the potential problems involved in organic union with THE METHODIST CHURCH and to report thereon from time to time through the church press and in such a manner as it may deem advisable . . . to continue exploratory conversations with the Commission on Church Union of The Methodist Church for the purpose of developing possible bases of consideration for union"; the construction of a general headquarters office building in Dayton, Ohio was authorized; and a declaration was adopted calling for racial integration and the appointment of ministers of other races where advisable for more effective service to multiracial congregations.

A highlight of the Conference was the observance of the 12th anniversary of the merging of The Evangelical Church and the Church of the United Brethren in Christ. Included in the observance were numerous tours to significant historical areas for both former denominations and a pageant, *The Crown of Wild Olives*, presented by students and staff members of ALBRIGHT and LEBANON VALLEY COLLEGES. Originally planned for only one performance, it was repeated to a second capacity house after only a brief rest for the members of the cast.

A sad note of the Conference was sounded in the Episcopal Address when attention was called to the fact that three Emeriti Bishops and three active Bishops had passed away during the quadrennium. The Emeriti Bishops were John S. Stamm, Charles H. Stauffacher and Arthur R. Clippinger. (Bishops Stamm and Clippinger had played leading roles in the merger of the Church of the United Brethren in Christ and The Evangelical Church in 1946.) The active Bishops were David T. Gregory, PAUL E. V. SHANNON, who had been elected by mail ballot less than two months before his death to succeed Bishop Gregory, and Fred L. Dennis.

1962. The Conference met in the Civic Auditorium, Grand Rapids, Mich., October 23-November 1. Bishop Reuben H. Mueller read the Episcopal Message which he had prepared on behalf of the Board of Bishops, all members of which were in attendance: Harold R. Heinger, Paul M. Herrick, J. Gordon Howard, Hermann W. Kaebnick, Paul W. Milhouse, Mueller, and W. Maynard Sparks. The seven were reelected and reassigned to the areas they had been serving during the last quadrennium.

CHARLES C. PARLIN, a leading layman of The Methodist Church, addressed the conference on the third day and paved the way for later discussion and action leading toward the merger of The Methodist Church and The Evangelical United Brethren Church. On October 29, by a vote of 310-94, authorization was granted to the Com-

mission on Union to proceed with its work on a basis of union.

The conference unanimously approved a consolidation of "The Confession of Faith of The Church of the United Brethren in Christ" and "The Articles of Faith, and The Doctrines of Regeneration, Sanctification and Christian Perfection of The Evangelical Church" into a single statement of 16 articles known as "THE CONFESSION OF FAITH of The Evangelical United Brethren Church." This action was subsequently endorsed by the annual conferences. In other action, the Conference approved a new constitution for the Board of Publication and provided for a new publication, *Church and Home*, which was to replace *The Telescope-Messenger* and *Our Home* beginning in January, 1964. J. WILLARD KRECKER was elected Executive Editor of the new magazine and L. L. Huffman was elected Publisher with jurisdiction over both The OTTERBEIN PRESS and The EVANGELICAL PRESS. A revised constitution for the Board of Pensions was also approved. After considerable debate on both subjects, approval was given for the revision of the Disciplinary Statement on divorce and remarriage to allow a "more realistic and more redemptive ministry," but a statement in opposition to capital punishment was defeated.

The Conference honored six persons upon their retirement from general church offices: Robert S. Smethers, publisher of The Evangelical Press; John H. Ness, Sr., Executive Secretary of the Board of Pensions; Miss Edith A. Loose, Editor of Children's Graded Publications; Miss Alta Becker, Editor of Children's Uniform Publications; Benjamin C. Cain, Secretary of the Department of Town and Country Church; and Carl Heinmiller, Executive Secretary of the Department of World Missions.

The Conference was privileged to hear addresses from a number of prominent laymen and clergymen from the Worldwide Christian Movement. In addition to Charles C. Parlin, the group included Leslie E. Cooke, Director of the Division of Inter-Church Aid, Refugee and World Service of the World Council of Churches; J. Irwin Miller, President of the National Council of Churches; Brooks Hays, Special Assistant to President John F. Kennedy; Richard E. Kelfa-Caulker, First Ambassador from Sierra Leone to the United States and a son of E. U. B. missionary activity in his country; George A. Buttrick, Minister of Madison Avenue Presbyterian Church in New York City; and Elmer G. Homrighausen, Professor of Christian Education at Princeton Theological Seminary.

1966. General Conference, meeting in Chicago, Ill., November 8-17, voted 325 to 88 to approve the Plan and Basis of Union with The Methodist Church and sent it on to the annual conferences for final ratification. The stage was set for this action in the Episcopal Address, which was read at the opening session by Bishop J. GORDON HOWARD. Bishop REUBEN H. MUELLER presided. Other bishops in attendance were Bishop Emeritus GEORGE E. EPP and active Bishops Harold R. Heinger, Paul M. Herrick, Hermann W. Kaebnick, Paul W. Milhouse, and W. Maynard Sparks. All seven bishops were reelected to office.

Prior to the vote on union, the Conference was divided into 20 discussion groups in order that more people might be involved in debate before the hour of decision arrived. A number of critical items were brought out of these groups for debate on the conference floor after which they were referred to an inter-conference negotiation. With these items pending, the vote was taken to approve the

Constitution and Enabling Legislation to send these documents on to the annual conferences for final ratification. After both The Methodist Church and The Evangelical United Brethren Church had conducted their respective votes, Evangelical United Brethren joined the Methodists in the latter's meeting place (in the same hotel) for a Thanksgiving service.

With both the formalities of voting and the celebration of Thanksgiving behind them, the Evangelical United Brethren General Conference returned to its own quarters for further sessions addressed to matters pertinent to the continuation of the Church until such a time as union would be consummated.

Among the items of business accomplished were these: (1) The Canada Conference, which is located in Ontario, was granted permission to merge with the United Church of Canada; (2) *Church and Home* magazine was changed from a semi-monthly publication to a monthly publication; (3) A plan for the reorganization of the Board of Missions under a single chief executive officer was adopted and JOHN F. SCHAEFFER was elected General Secretary; (4) DONALD THEUER was named to succeed L. L. Huffman as Publisher and CURTIS A. CHAMBERS to succeed Joe Willard Kreyer as editor of *Church and Home*; (5) All other general officers were returned to office and most board memberships were continued because of the prospects of union in 1968; (6) Support for continued participation in the Consultation in Church Union and confidence in continued participation in the work of the NATIONAL COUNCIL OF CHURCHES were voiced; (7) Concern for the Vietnam War was expressed, local churches were encouraged to study the National Council of Churches statement in United States policy toward Communist China, and concern was expressed over the need for "strengthening moral values and discipline of American men in Vietnam"; and (8) The denomination's traditional statement on temperance was upheld.

1968. The Conference which convened in Dallas, Texas, April 22, prior to the merging conference, was really a continuation of the 41st (1966) General Conference. All seven bishops were in attendance. Bishop Harold R. Heininger retired from office and was replaced by PAUL A. WASHBURN, who had been serving as Executive Secretary of the Commission on Church Union of The Evangelical United Brethren Church since 1964.

The Conference approved the recommendation of the General Council of Administration denying withdrawal petitions to annual conferences opposed to union with The Methodist Church. Original petitioners were from the Montana and Pacific Northwest Conferences and 13 local congregations in the Erie Conference.

Five retiring general church staff members were honored during the afternoon session: Bishop Heininger, Charles C. Bartsch, Regional Secretary for the Board of Missions, Paul Price of the Board of Education, Cawley Stine, General Church Treasurer, and Raymond M. Veh, editor of *Builders*.

On Tuesday, April 23, The Evangelical United Brethren Church became a part of The United Methodist Church.

GENERAL MINUTES. The general statistics of The United Methodist Church are published annually in one volume under the name of *General Minutes of the Annual Conferences of The United Methodist Church in the United States and Overseas*. This volume is edited by the Di-

rector of the Department of Statistics of the COUNCIL ON WORLD SERVICE AND FINANCE and published by the METHODIST PUBLISHING HOUSE. It contains in addition to twenty-six items of statistics, the place, date and presiding bishop, and the answers to the disciplinary questions pertaining to changes in the status of the ministerial members of the conferences, and their appointments to the several charges of the conferences.

The *General Minutes* have been published since 1785 when the volume was designated, "Minutes Taken at the Several Annual Conferences of the Methodist Episcopal Church." They were originally published in pamphlet form. However, in 1794, JOHN DICKINS, the first BOOK AGENT in the United States, "issued a volume embracing all the minutes from the commencement of Methodism in America, a period of about twenty-one or twenty-two years"—1840 edition of the Minutes of the Annual Conferences.

The Publishing House continued to edit and publish the minutes until 1952 when the editing was transferred to the Council on World Service and Finance.

More recent years have seen the inclusion of items such as—specialized lists, the names and fields of missionaries, chaplains, deacons, transfers, class of the year, discontinued, and the death roll. Judicial Decisions rendered during the quadrennium and statistics for each individual church are also usually carried.

ROY A. STURM

GENERAL RULES. As early as December 1738, JOHN WESLEY drew up rules for his band societies, and during the following years it became clear that if he were to exercise a strict but fair discipline over the conduct of his followers in general they must understand what was expected of them before they became members of the Methodist societies. This was reinforced by a searching enquiry into the conduct of Methodists in different parts of the country during 1742 and 1743, the climax coming at Newcastle, where he felt obliged to expel fifty out of eight hundred for unbecoming behaviour. He immediately drew up a set of rules, publishing them there in Newcastle, dated Feb. 23, 1743. He prefixed a brief history of Methodism and its organization, and entitled the pamphlet, *The Nature, Design, and General Rules of the United Societies*.

At least thirty editions of this work appeared during Wesley's lifetime, and many more afterwards. In Britain the document continued to be published as a separate pamphlet, but early in the nineteenth century its title was changed to *Rules of the Society of the People called Methodists*. The Rules were also incorporated in the Class Books printed for the use of CLASS LEADERS. With METHODIST UNION in 1932 they were quietly dropped from the official discipline of the new church, although the principles behind them were enforced by a brief statement on membership.

The *General Rules* were officially adopted by the newly-formed M. E. Church of America in 1785, and in 1787 THOMAS COKE and FRANCIS ASBURY prepared a revised edition, which has continued to appear in the *Discipline*. In America the rules were rarely printed separately, but throughout nearly two centuries have continued to retain their position in the official *Disciplines* of Methodism. They are no longer enforced, however, and modern *Disciplines* omit the former regulation that the "Gen-

eral Rules" should be read to each congregation at least once each quarter. The General Rules, however, are published as constitutional matter in the *Discipline* of The United Methodist Church and the GENERAL CONFERENCE of that church is forbidden by Restrictive Rule No. 5 to "revoke or change the General Rules of our United Societies."

Wesley himself made minor changes in subsequent editions of the General Rules, and the American *Discipline* of 1789 added an important prohibition: "The buying or selling the bodies and souls of men, women or children, with an intention to enslave them." Other modifications have appeared from time to time. The general tenor of Wesley's rules has remained the same, however. They made no attempt to furnish a general code of conduct, but presupposed the acceptance of the moral code summarized in the Ten Commandments, along with a religious code based upon the ordinances of the Holy Scriptures and of the Christian church. Nor were they "rules" in the usual sense, but rather illustrative examples of the three principles which those who wished to retain their membership in the Societies were expected to follow: "doing no harm," "doing good," and "attending upon all the ordinances of God." These examples were not intended to be exhaustive, but demonstrated how Methodists were expected to solve specific problems of conduct which might easily be overlooked or misunderstood.

Here is the text of the first edition of this document as penned by Wesley:

RULES, &C. OF THE UNITED SOCIETIES

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

2. This was the rise of the United Society, first at London, and then in other places. Such a Society is no other than "a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation."

3. That it may the more easily be discerned whether they are indeed working out their own salvation, each Society is divided into smaller companies called Classes, according to their respective places of abode. There are about twelve persons in every Class, one of whom is styled the Leader. It is his business: (1) To see each person in his class once a week at the least, in order to receive what they are willing to give toward the relief of the poor, to enquire how their souls prosper, to advise, reprove, comfort, or exhort, as occasion may require; (2) To meet the Minister and the Stewards of the Society once a week, in order to pay in to the Stewards what they

have received of their several Classes in the week preceding, to show their account of what each person has contributed, and to inform the Minister of any that are sick, or of any that walk disorderly and will not be reprov'd.

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

First, by doing no harm, by avoiding evil in every kind, especially that which is most generally practised. Such is the taking the name of God in vain; the profaning the day of the Lord, either by doing ordinary work thereon, or by buying or selling; drunkenness, *buying or selling spirituous liquors, or drinking them*—unless in cases of extreme necessity; *fighting, quarreling, brawling, going to law, returning evil for evil, or railing for railing, the using many words in buying or selling; the buying or selling uncustomed goods; the giving or taking things on usury; uncharitable or unprofitable conversation; doing to others as we would not they should do unto us; doing what we know is not for the glory of God, as the putting on of gold or costly apparel, the taking such diversions as cannot be used in the name of the Lord Jesus, the singing those songs, or reading those books, which do not tend to the knowledge or love of God; softness, and needless self-indulgence; laying up treasures upon earth.*

5. It is expected of all who continue in these Societies that they should continue to evidence their desire of salvation:

Secondly, by doing good, by being in every kind merciful after their power; as they have opportunity doing good of every possible sort, and as far as is possible to all men: to their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison; to their souls, by instructing, *reproving*, or exhorting all we have any intercourse with—trampling under foot that enthusiastic doctrine of devils, that "we are not to do good unless our heart be free to it;" by doing good especially to them that are of the household of faith, or groaning so to be, employing them preferably to others, buying one of another, helping each other in business—and that so much the more because the world will love its own, and them only; by all possible *diligence and frugality*, that the gospel be not blamed; by running with patience the race that is set before them, "denying themselves, and taking up their cross daily," submitting to bear the reproach of Christ, to be as the filth and offscouring of the world, and looking that men should "say all manner of evil of them falsely, for their Lord's sake."

6. It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of salvation:

Thirdly, by attending upon all the ordinances of God. Such are the public worship of God, the ministry of the word, either read or expounded, the Supper of the Lord, private prayer, searching the Scriptures, and fasting, or abstinence.

7. These are the General Rules of our Societies, all which we are taught of God to observe, even in his written word—the only rule, and the sufficient rule, both of our

faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any one of them, let it be made known unto him who watches over that soul as one that must give account. I will admonish him of the error of his ways. I will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

John Wesley.

Feb. 23, 1742-3.

Henry Carter, *The Methodist: a study in discipleship*, London: Kelly, 1914.

Davis and Rupp (eds.), *A History of the Methodist Church in Great Britain*, 1965, Vol. 1, chapter VI, "The People called Methodists: 'Our Discipline,'" by John Lawson.

FRANK BAKER

GENESEE CONFERENCE. (See WESTERN NEW YORK CONFERENCE.)

GENUFLECTION. Traditionally this is an act of reverence made by touching the knee or knees to the ground (Lat. *genu*, knee; *flectere*, to bend). It differs from kneeling in being more a temporary or instant act of bending the knee, as kneeling is usually for a longer period. A simple genuflection, the Roman Catholic dictionary holds, is made with the right knee and to be used "in venerating the Sacrament when it is enclosed in the Tabernacle, and in certain ceremonies, the Cross." A double genuflection, according to the same authority, is made with both knees simultaneously, and is to be made before the blessed Sacrament when that is exposed. Catholics also hold that genuflection is a mark of homage given to the Pope, to a Cardinal, and to a Bishop in his own diocese.

In the Protestant Episcopal Church there is a bending of the knee and quite often a simple bending of both knees, as in the old-fashioned English curtsy, by reverent persons who genuflect at the mention of the name of Jesus, or when they pass in front of their high altar.

In Methodism nothing like this type of genuflection has ever been practiced, unless the call for kneeling at the Sacramental Table may be termed genuflection. Even this is not mandated in Methodist *Disciplines*, and from an early date a rubric in the American Communion Service stated that those who have "scruples against kneeling" at Communion table may take it standing or sitting.

Kneeling in prayer has, however, been the traditional Methodist way of worshiping, and the simple bowing of the congregation in prayer, as is now allowed by recently written rubrics in the American Orders of Worship, was looked upon with disfavor by certain older Methodists. Kneeling rails within the pews are not found today in Methodist churches and the custom of kneeling in church worship is not insisted upon. However, in private devotions, the devout feel it right to kneel when at all possible.

The Book of Worship for Church and Home. Nashville: The Methodist Publishing House, 1964.

The New Catholic Dictionary. Conde B. Pallen and John J. Wynne, editors. N. Y.: Van Rees Press, 1929. N. B. H.

GENEVA, Switzerland, is first mentioned by Julius Caesar, who recorded his visit to this spot 2,000 years ago and remarked on its natural beauty. In 1124 the Bishop of Geneva, a vassal of the Germanic emperor, was acknowledged as the temporal prince. During the Renais-

sance, the citizens of Geneva began to take a prominent part in the official affairs. The doctrines of the Reformation were preached in Geneva by Guillaume Farel and others from 1532, and, by 1536, Catholic rites had been abolished and the Reformed religion accepted as the established faith. The same year saw the arrival of JOHN CALVIN. Through his work, Geneva acquired an important influence over the spiritual life of Europe.

Henry Dunant (1828-1910), a Geneva citizen and an ardent member of the Y.M.C.A., advocated the cause of suffering humanity and thus became the founder of the Red Cross movement. His agitation led to the Geneva Convention (1864), and Geneva has served since then as the international headquarters for the International Committee of the Red Cross and the International League of Red Cross Societies.

In 1920 Geneva was chosen as the permanent site of the League of Nations. In 1939 the League Assembly adjourned for the last time, but with the end of the Second World War, the United Nations established its European headquarters in the League of Nations Palace. Many of the humanitarian, cultural, and administrative agencies of the United Nations have also established their headquarters in Geneva.

For a long time many Christian international committees have had their offices in Geneva: the Y.M.C.A., the Y.W.C.A., the WORLD STUDENTS' CHRISTIAN FEDERATION, and others. Therefore, it is not surprising that Geneva was chosen as the site of the WORLD COUNCIL OF CHURCHES and most of its agencies.

The influence of Methodism in Geneva religious life goes back to the early years of the nineteenth century, when Methodist laymen from England and Scotland, as Richard Wilcox and the brothers James and Robert Haldane, came there and held religious meetings. No French-speaking Methodist church was organized, but in connection with the whole movement, the Evangelical Free Church was founded. It still exists. Because of these free churches the Methodist Church holds no French services in the French-speaking Swiss cantons.

Since 1876 pastors of the Lausanne Methodist Church went regularly to Geneva to minister to the German-speaking and German people in the city. In 1880 a Quarterly Meeting was organized, and Johann Spoerri was appointed as the first pastor of the church. By 1879 it was possible to begin services in Nyon, the birthplace of JOHN WILLIAM FLETCHER. The work in Geneva grew gradually, and services were held in different places of the town's vicinity. Special attention was given to the work among those young people who had come from the German-speaking section of SWITZERLAND and from GERMANY to learn the French language. A girls' hostel was opened and a special service for these young people organized. Today the Geneva Methodist Church is a strong German-speaking church in this international, officially French-speaking city.

In 1957 the second session of the CENTRAL AND SOUTHERN EUROPE CENTRAL CONFERENCE (Geneva Area) of The Methodist Church was held. Its first business session took place in the John William Fletcher Memorial Hall of the Bethel Methodist Church.

HERMANN SCHAAD

GEORGE, AUGUSTUS P. (1848-1917), American minister, was born at Sodas, N. Y., Feb. 14, 1848, the son of

Rev. and Mrs. A. C. George. Though he felt the call to the ministry at an early age, he did not become a preacher until 1875 when he was licensed at Pueblo, Colo. He spent two years at DREW SEMINARY before coming to KANSAS in 1881 where he joined the SOUTH KANSAS CONFERENCE. In 1884 he transferred to the SOUTHWEST KANSAS CONFERENCE. In 1886 he was appointed PRESIDING ELDER of the newly organized Garden City District where he was to meet, guide and help the new settlers not only in spiritual matters but also in the proving up of their claims. Here he established new churches, organized Sunday schools—preempting the land for God and Methodism. He has been depicted as one travelling from church to church in a spring wagon, spending the nights by the roadside, preaching to cowboys at a round-up camp, etc.

He served as pastor, presiding elder, Sunday school missionary and as Field Secretary of the Missouri State Sunday School Association. To the young people he was "Big George." He was exactly the type of man to carry on pioneer work. He died at St. Louis, Mo., Dec. 16, 1917.

Herbert, Barton and Ward, *Southwest Kansas Conference*. 1932.

Journal of the Southwest Kansas Conference. 1918.

WILLIAM F. RAMSDALE



ENOCH GEORGE

GEORGE, ENOCH (1767?-1828), American bishop, was born in Lancaster County, Va., and was taken in boyhood to NORTH CAROLINA. Reared as an Episcopalian, he became a Methodist under the ministry of DEVEREAUX JARRETT and JOHN EARLY and was sent by Bishop ASBURY to assist in the formation of a circuit on the Broad and Catawba Rivers in North Carolina.

He was admitted on trial in 1790 and sent to the Pamlico circuit in North Carolina. He then served in order, Caswell, Guilford and Broad River Circuits; was a PRESIDING ELDER in SOUTH CAROLINA; Charleston and Edisto Circuits; and was presiding elder in the Holston area. In 1798 he went to the North because of his health but returned to the South in 1799 to serve as circuit preacher and presiding elder in and near BALTIMORE.

He was elected bishop in 1816, to reinforce the labors of MCKENDREE, the only bishop in the Church after the death of Asbury two months earlier. During the twelve

years of his episcopacy he served the NEW YORK, NEW ENGLAND, GENESSEE, CANADA, PHILADELPHIA, MAINE, PITTSBURGH and OHIO CONFERENCES. He was later assigned a tour of the Southern Conferences, but after a visit to the HOLSTON CONFERENCE, he became ill in Staunton, Va., where he died on Aug. 23, 1828.

F. D. Leete, *Methodist Bishops*. 1948.

Minutes of Conferences, 1829.

M. Simpson, *Cyclopaedia*. 1878.

W. B. Sprague, *Annals of the Pulpit*. 1861.

ELMER T. CLARK

GEORGETOWN, SOUTH CAROLINA, U.S.A. Duncan Memorial Church is the oldest congregation in SOUTH CAROLINA, and has an almost unequaled record of ministerial recruitment and service to the church. The church began during the winter of 1784-85, right after the CHRISTMAS CONFERENCE, when Bishop ASBURY, newly ordained, started with WOOLMAN HICKSON for "missionary work in the Southern States." JESSE LEE and HENRY WILLIS joined them, and entering South Carolina and stopping for preaching and worship at Cheraw, proceeded via Long Bluff courthouse, across Lynch's River, Black Mingo Creek, and Black River into Georgetown. They arrived there on Feb. 23, 1785 and Asbury preached. William Wayne was converted at this time—the first Methodist convert in South Carolina.

The next morning, Asbury left for CHARLESTON but returned in about two weeks, and the Georgetown Methodist Church was then formed. William Hickson was ordained a local preacher, and Woolman Hickson was left in Georgetown to serve the new church. Georgetown thus claims to have had the first Methodist church in South Carolina.

Early years showed slow progress. In 1791 there were about twenty members, white and colored, and in 1809, Joseph Travis found "three males and a few females among the whites, but a goodly number of pious colored people." By 1813 there were about 100 white, and that many Negro members. The present church reports close to 1,000.

In 1817 the Methodist Church in Georgetown was set up as a corporation—"a body politic and corporate in deed and in law, by the name and style of The Methodist Episcopal Church of Georgetown."



DUNCAN MEMORIAL, GEORGETOWN, SOUTH CAROLINA

The congregation now worships in their third church building. There is no exact certainty as to when the first building was erected, but the second building was constructed before 1840 on land bequeathed by William Wayne. This is on the site where the chapel stands today. The graves of Mr. and Mrs. Wayne were placed beneath the steps leading to the porch. The present sanctuary was named previous to 1901 as Duncan M. E. Church, South. The pastor at that time was W. M. Duncan.

Another Methodist church organized in Georgetown in 1899 by L. C. Loyal, known as West End Church, was merged with Duncan Church in 1933.

With the growth of the city, a need for a new Methodist church across the Sampit River was evident, and in 1954, 107 members of Duncan Church transferred their membership to the new church, named Wayne Church, in honor of William Wayne. In 1964 the Herbert Memorial Church was organized in the Kensington Community of Georgetown, with eighty-five members from Duncan becoming charter members of the new church. This was named for C. C. Herbert, a beloved former pastor of Duncan Memorial, and member of the well-known Herbert family of South Carolina Methodism.

Among those who have served Duncan Memorial as ministers were—WILLIAM CAPERS, the first native South Carolinian to be made a bishop; JOHN W. TARBOUX, elected the first bishop of the Methodist Church of BRAZIL. Ten ministers, two of whom became bishops, and twelve ministers' wives, as well as four directors of religious education, have been trained for Christian service as members of Duncan Memorial. Bishop PAUL HARDIN, on Feb. 28, 1965, helped this Church celebrate its 180th Anniversary. Emily C. Stacey, with her *175 Years of Methodism in Georgetown, S. C. from 1785 to 1960*, has been the able historian of the life of this historic church, and of its congregation.

South Carolina Methodist Advocate. Feb. 25, 1965.

GEORGETOWN, TEXAS, U.S.A., First Church. The Georgetown Mission was formed in 1849 as a part of the TEXAS CONFERENCE, Springfield District, with eighteen appointments in two counties, J. W. Lloyd as traveling preacher and J. W. Whipple, presiding elder. In 1872 SOUTHWESTERN UNIVERSITY came to Georgetown, largely through the efforts of William Monk, James Ferguson, and Captain J. C. S. Morrow, members of the location committee. Three years later, in 1875, the Georgetown circuit was cut to twelve appointments, all in Williamson County.

The step from mission to local church came in 1874, with organization on the second floor of the University building, which stood on the site of the present Georgetown High School building. There were thirty-five charter members. In 1879 Georgetown was made a half-station with Round Rock. James Campbell, first graduate of Southwestern University, was appointed pastor and lived in Round Rock the first year. The next year Georgetown was made a station and Campbell moved there. It was then decided to build a combination church and chapel. Plans were drawn for a two-story building and construction was begun on the southwest corner of the present high school property. By the time the first floor had been completed the funds were exhausted, and for the next ten years that first floor served as church and chapel for Southwestern University. Each member of the church

furnished his own wooden bench. The organ was brought from Chapel Hill, and Mrs. E. E. Chrietzberg was the organist. Ladies of the church improved the worshipful atmosphere by pasting pastel paper over the windows. It was in this chapel-church that such men as John M. and J. Sam BARCUS, FRANK ONDERDONK, John R. Nelson, Bishop H. A. BOAZ, Emmitt Hightower, and W. B. McKeown entered the ministry.

In 1892 plans were drawn and work begun on the present building. It was completed and dedicated four years later, in 1896. From this church came a number of Methodist ministers, including the brothers, A. FRANK and ANGIE SMITH, both of whom were later elected to the episcopacy. In 1917 the Mood home just west of the church was purchased for "Sunday School and Epworth League." This home served the purpose until the present education building was completed in 1933.

It was in 1950, under the pastorate of James William Morgan, that plans for redecoration and remodeling of the sanctuary were drawn, and the work was completed in 1954, along with many other improvements. In 1964, during the pastorate of Lively Brown, a remodeling program of the education building was completed. The membership has hovered around 750 for half a century.

Felix B. Secrist, *First Church, Georgetown, Texas* (pamphlet). 1954. WALLACE E. CHAFFELL

GEORGETOWN, WASHINGTON, D. C. (See WASHINGTON, D. C., **Georgetown**.)

GEORGIA (estimated 1970 population 4,492,038), one of the original thirteen colonies, has an area of 58,876 square miles and is the largest state east of the Mississippi. Located in the southeast, the state borders the Atlantic for 100 miles. Its 660-square-mile Okefenokee Swamp, one of the largest in the nation, is an important wildlife refuge. Georgia ranks high in lumber production, provides half the world's turpentine, and is by far the nation's largest producer of peanuts. The state's manufacturing has increased about nine times since 1940. Leading manufacturing industries are textiles, transportation equipment, food and paper products, apparel, and chemicals. The state has forty-nine institutions of higher learning. Called the "Empire State of the South," Georgia was named for George II, who granted the land to General JAMES OGLETHORPE in 1732. Oglethorpe made the first settlement in the territory in 1733, and in 1735 brought over CHARLES WESLEY as his personal secretary and JOHN WESLEY as chaplain to the colony.

While in Georgia the Wesleys labored chiefly in SAVANNAH and Frederica, encountering numerous difficulties, both personal and ecclesiastical. During their stay in Georgia they met and were influenced by the Moravians. Charles Wesley returned to England in 1736 and his brother followed in 1737. Considering his Georgia mission a failure, John Wesley wrote, "All the time I was at Savannah I was thus beating the air. Being ignorant of the righteousness of Christ. . . ." (*Journal*, May, 1738). It is generally agreed that Wesley underestimated the effectiveness of his Georgia ministry. GEORGE WHITEFIELD followed the Wesleys to America, and in 1740 he founded the BETHESDA ORPHANAGE, visiting it and collecting money for it for the next thirty years.

The work of the M. E. Church began in Georgia in 1785 when the appointments for the year read, "Georgia: Bev-

erly Allen." The conference at which Allen was appointed was conducted by Bishops COKE and ASBURY at the home of Major GREEN HILL near Louisville, N. C., April 20-23, 1785. The conference included preachers from VIRGINIA, NORTH and SOUTH CAROLINA. Coke wrote of it, "In this Division we have had an increase of nine hundred and ninety-one this year; and have stretched our Borders into Georgia. Beverly Allen has all Georgia to range in." Beverly Allen and his brother William are said to have settled earlier at "Pearl Mill," Wilkes County, Georgia. The present Bethlehem Church in Elbert County (then part of Wilkes) claims to be the oldest Methodist congregation in the state, dating from this period. Allen probably did not work in Georgia after 1785, and eventually he was expelled from the connection.

In 1786 the VIRGINIA CONFERENCE met at Salisbury, N. C. and assigned Thomas Humphries and John Major to Georgia, which was merged with the work in South Carolina as one district, James Foster, presiding elder. In 1787 the Virginia Conference was divided to form the SOUTH CAROLINA CONFERENCE, the latter including South Carolina and Georgia. The new conference met in Charleston, March 22, 1787 with Bishops Coke and Asbury in charge. At the conference Coke noted, "Great has been the work of God . . . [in] . . . Georgia. . . ." Georgia was made a single district with Richard Ivy as presiding elder. In 1788 the South Carolina Conference was divided to form the Georgia Conference, an arrangement which continued until 1794 when Georgia was again made a part of the South Carolina Conference. Bishop Asbury held the first conference in Georgia, April 9, 1788, ". . . at the forks of Broad River, where six members and four probationers attended." Probably those present were Ivy, Humphries, Moses Parks, HOPE HULL, James Connor, Bennett Maxey, Isaac Smith, Matthew Harris, Reuben Ellis, and John Mason. Hull, "Father of Georgia Methodism," came to the state at that time.

The 1789 session of the Georgia Conference met at Thomas Grant's near Washington, Ga. Coke wrote, "On the 9th of March we began our Conference in Georgia. We have 2,011 in Society in the state of Georgia: the increase in the last year has been 784."

In 1830 the South Carolina Conference was again divided to form the Georgia Conference, the latter to include FLORIDA as well as Georgia. The new conference began with five districts, some 47 charges including missions, 75 preachers, and 20,585 members. Four of the charges were stations: Augusta, SAVANNAH, MACON, and Columbus. Athens, Sparta, and Washington, though not stations, were important in the work in the early years. ATLANTA had not yet become a population center.

In the numerous references to Georgia in Asbury's *Journal* one finds the names of leading laymen such as Judge William Tait, General David Meriwether, and Daniel and Thomas Grant. Prominent Methodists who preached or taught in Georgia in the earlier decades were LORENZO DOW, JESSE LEE, STITH MEAD, and STEPHEN OLIN. LOVICK PIERCE, father of Bishop GEORGE F. PIERCE, was an outstanding preacher and leader. John Andrew of St. John's Parish (now Liberty County) was the first native Georgian to be ordained (1790). He was the father of Bishop JAMES O. ANDREW.

In 1845 the Georgia Conference adhered South, and the M. E. Church had no organized work in Georgia for the next twenty-two years. During this period the Southern Church served both white and Negro members, fre-

quently in the same local congregation. At its first session in 1830, the Georgia Conference established a slave mission on Little River. By 1834 the conference had nine Plantation Missions, and in 1861 it appropriated \$11,838 for 39 such missions which were served by 41 missionaries. When the Civil War began the Georgia Conference had 11,125 Negro members in the Plantation Missions, not to mention some 11,000 more in the white and Negro churches of the conference.

In 1866 the Georgia Conference was divided to form the NORTH and SOUTH GEORGIA CONFERENCES, both of which have continued to the present. The two conferences reported a total of 57,837 white members in 1867, and 273,500 members in 1939.

The M. E. Church reentered Georgia and organized the Georgia Conference on Oct. 10, 1867, to include both white and Negro work. Nine years later the conference had 12,177 members and 95 traveling preachers, at which time it was divided along racial lines to form the Savannah Conference, the latter to include the Negro work and leave the Georgia body as a white conference. Work among the white people of Georgia proved difficult for the Northern Church. The Georgia Conference had 2,471 members in 1877 and only 4,718 when unification came 62 years later. In 1896 the Savannah Conference was divided to form the Atlanta Conference, the territory of the latter being the north half of the state. In 1939 these two conferences continued in the Central Jurisdiction of The Methodist Church and were merged in 1952 to form the GEORGIA CONFERENCE of that Jurisdiction.

The M. P. Church organized its Georgia Conference on July 22, 1830 with twenty preachers and eight laymen. Eppes Tucker was elected president. In 1850 the conference had about the same number of preachers and some 2,000 church members. At its peak strength the M. P. Church had about 4,000 members in the state. The Georgia Conference (MP) came to unification in 1939 with 30 charges, 30 ministers, 2,419 members, and property valued at \$69,385. In 1892 the M. P. Church organized North and South Georgia Mission Conferences to minister to Negroes. The two bodies were merged in 1904 to form the Georgia Mission Conference. The Mission Conference, which included the Negro work in Florida, continued until unification in 1939.

Three Negro Methodist denominations have work in Georgia. The C.M.E. Church has three conferences, Georgia, South Georgia, and Southwest Georgia, and a total of approximately 35,000 members. In 1956 the A.M.E. Church had eight conferences in Georgia: American Georgia, Atlanta Georgia, Augusta Georgia, Georgia, Macon Georgia, North Georgia, South Georgia, and Southwest Georgia. Its total membership in the state is about 69,000. The A.M.E. Zion Church has a Georgia and a South Georgia Conference with a total of some 3,500 members in the state.

Nine members of Georgia conferences have been elected bishops: James O. Andrew (1832), George F. Pierce (1854), JOSEPH S. KEY (1886), ATTICUS C. HAYGOOD (1890), WARREN A. CANDLER (1898), WILLIAM N. AINSWORTH (1918), JAMES E. DICKEY (1922), WILLIAM T. WATKINS (1938), and WILLIAM R. CANNON (1968). Bishops ARTHUR J. MOORE and MARVIN A. FRANKLIN began their ministry in Georgia but were serving in ALABAMA when elevated to the episcopacy. LUCIUS H. HOLSEY, a slave who was converted at Athens, Ga., about 1857, later became a bishop in the C.M.E. Church

and was influential in the founding of PAINE COLLEGE at Augusta. Other Georgia Methodists widely known for their service as churchmen are: IGNATIUS FEW in education, YOUNG J. ALLEN and LAURA HAYGOOD in foreign missions, SAM JONES in evangelism, ASA G. CANDLER in business and philanthropy, HENRY W. GRADY in journalism, MARY HARRIS ARMOR in temperance, and Mrs. M. E. Tilly in social concerns.

Fifty-eight colleges, institutes, and high schools were started by Georgia Methodists. They served longer or shorter periods, and all but a few passed from the scene. Today The Methodist Church has in Georgia one university, two theological schools, four colleges, four junior colleges, one secondary school, and a number of Wesley Foundations. The list includes EMORY UNIVERSITY, CANDLER SCHOOL OF THEOLOGY and GAMMON THEOLOGICAL SEMINARY; CLARK, LA GRANGE, Paine, and WESLEYAN COLLEGES; Andrew, Oxford College of Emory University, Reinhardt, and Young Harris (junior) Colleges; and Vashiti (secondary) School. Paine College is also related to the C.M.E. Church, and Gammon is a part of the Interdenominational Theological Center in Atlanta.

The *Southern Christian Advocate*, established in 1837, served both South Carolina and Georgia Methodism until 1878. At that time Georgia Methodism launched the *Wesleyan Christian Advocate* as its own paper with Atticus G. Haygood, then president of Emory College, as editor. The publication experienced financial difficulties at times, but has survived. In 1965 it reported some 49,000 subscribers.

Georgia Methodism supports a number of service institutions, including Methodist Children's Homes at Decatur and Macon, the Ethel Harpst Home at Cedartown, the Warren Candler Hospital at Savannah, the Crawford W. Long Memorial Hospital which is a part of Emory University, the Magnolia Manor at Americus, and the Towers, the Wesley Woods Retirement Community at Atlanta, community centers, and inner city and rural work in various sections of the state.

In 1970 the three conferences of The United Methodist Church in Georgia reported 24 districts, 941 charges, 1,193 ministers, 392,280 members, property valued at \$213,534,308, and \$27,000,439 raised for all purposes during the year.

F. Asbury, *Journal and Letters*. 1958.
 T. Coke, *Journals* (Extracts). 1793.
 E. J. Hammond, *ME Church in Georgia*. 1935.
General Minutes, ME, MES, TMC, UMC.
Minutes of the Georgia Conferences.
 A. M. Pierce, *Georgia*. 1956.
 G. G. Smith, *Georgia*. 1913.

W. THOMAS SMITH

GEORGIA CONFERENCE (CJ) descended from the Georgia Mission Conference (ME) which was organized at Atlanta, Oct. 10, 1867, Bishop DAVIS W. CLARK presiding. The Georgia Mission Conference (Georgia Conference beginning in 1868) was formed as the M. E. Church reentered Georgia following the Civil War. (See GEORGIA.) For the first nine years the Georgia Conference included both white and Negro ministers and churches.

On Nov. 1, 1876, during the session of the Georgia Conference at Augusta, the Negro work was set off as the Savannah Conference, Bishop LEVI SCOTT presiding. Nearly twenty years later, on Jan. 22, 1896, when the Savannah Conference convened in Atlanta, it was divided to form the Atlanta Conference, Bishop WILLARD F. MALLALIEU

presiding. This meant that the M. E. Church then had one white and two Negro conferences in Georgia.

At unification in 1939 the white conference was merged, while the two Negro bodies continued as conferences in the Central Jurisdiction. Then on July 13, 1952, the Atlanta and Savannah Conferences met in a special joint session at Waycross and merged to form the Georgia Conference (CJ), Bishop J. W. E. BOWEN presiding. The next session of the Georgia Conference (CJ) was held at SAVANNAH, May 27-31, 1953 with Bishop Bowen presiding.

The Savannah Conference began in 1876 with five districts, 76 charges, and 9,728 members. In 1895 it reported 122 charges and 19,092 members. When the Atlanta Conference was formed in 1896, it took about 12,000 members, leaving some 7,000 to the Savannah Conference. Both conferences grew in membership until 1920. In that year the Atlanta Conference reported 18,678 members and the Savannah Conference 9,389. Within five years both conferences had declined some twenty percent in membership, and they continued at about that level until 1939 when the Atlanta Conference reported 14,386 members and the Savannah Conference 6,094. By 1952, when the two conferences merged to form the Georgia Conference, the membership of the Atlanta Conference had dropped to 10,686, while that of the Savannah Conference had risen to 6,422. In the year following the merger there was a small net gain in membership, and thereafter the growth was more rapid. The Georgia Conference showed a net gain of about thirty-three percent in membership in 1968 as compared with 1953.

The M. E. Church founded CLARK COLLEGE at Atlanta in 1869. Bishop Clark, for whom the school was named, emphasized theology because he desired an educated ministry for the Negroes. The theological department at Clark became the nucleus of GAMMON THEOLOGICAL SEMINARY, which was chartered in 1880 and named for Elijah H. Gammon of ILLINOIS, who made an initial gift of \$180,000 to the institution. Through the years the M. E. Church and all of its conferences in Georgia gave support to Clark and Gammon. It is claimed that one-half the ministers occupying the pulpits in the Central Jurisdiction received their training at Gammon. With an endowment of nearly \$2,000,000, a plant valued at more than \$2,000,000, and nearly 1,000 students, Clark has become a strong Methodist college. Gammon, now one of the fourteen theological schools of the church, is a part of the Interdenominational Center in Atlanta. The seminary has an endowment of more than \$1,000,000 and a plant valued at nearly \$2,000,000.

In 1968 the Georgia Conference (CJ) had five districts, 57 charges, 85 ministers, 30,444 members, and property valued at \$5,390,605. On the abolition of the Central Jurisdiction in 1968, the conference became a part of the Atlanta Area of the South Central Jurisdiction pending merger with the overlying conferences of that Jurisdiction.

General Minutes, ME, TMC.
Minutes of the Georgia Conference and its predecessors.
 A. M. Pierce, *Georgia*. 1956. ALBEA GOBBOLD

GERDINE, JOSEPH LUMPKIN (1870-1950), American layman who gave his life to missionary work in KOREA, was born in Pickens County, Ala., July 13, 1870. He studied at the University of Georgia, and began law practice in MACON, Ga. Devoted to the church, he became a

leading layman, and in 1898 was elected state president of the EPWORTH LEAGUE of Georgia.

In spite of being urged to continue in law, his call to the ministry was such that he joined the SOUTH GEORGIA CONFERENCE in 1901, and the next year accepted a call to missionary work in Korea.

He was engaged in evangelistic work in Wonsan, 1902-05; Songdo, 1906-08; and Seoul, 1908-26. While in Wonsan he helped start the Korean revival movement. After 1926, he taught in the Methodist Seminary in Seoul. During furloughs he studied at the Biblical Seminary in New York, and at EMORY and VANDERBILT UNIVERSITIES.

His training as a lawyer was used to good effect during the infamous Conspiracy Case of 1912. About 125 Koreans, including 98 Christians, were falsely charged with plotting to kill Governor Terauchi. Lawyer Gerdine toured JAPAN and Peking seeking the advice and cooperation of news correspondents. Through his efforts the trial gained wide publicity and revealed the fact that the case was based entirely on forced confessions. As a result of this revelation the government acquitted all but four and these were later exonerated.

J. L. Gerdine retired in December 1937, due to ill-health in the family, and took up residence in ATLANTA, Ga. He died March 13, 1950, in Crescent City, Fla. and was buried in Atlanta.

CHARLES A. SAUER

GERMAN CAMP MEETINGS, U.S.A. The CAMP MEETING played an important role in the religious life of the German-speaking people during the nineteenth century. It was a logical outgrowth of the religious services held in people's homes or in barns, as one can readily see in the case of the "Great Meeting" at the Isaac Long Barn in 1767, when the crowd overflowed into the orchard. However, it is not the service at the Isaac Long Barn that marks the beginning of camp meetings among the German settlers, but a meeting conducted by JACOB ALBRIGHT in May, 1810, on the farm of Michael Maize, near New Berlin, Pa. The followers of OTTERBEIN and BOEHM conducted their first camp meeting at Rocky Springs, Franklin County, Pa.

As in the case of the English-speaking people attending the camp meetings conducted by Methodist, Baptist, and the German-speaking people travelled miles to hear Presbyterian evangelists beginning in the late 1790's, Evangelical and United Brethren preachers and to share in the spiritual excitement of the meetings themselves. By 1816, the camp meeting had become so well established that the Evangelical Association noted in its *Discipline* that one of the duties of an elder was to "set the date for and conduct camp meetings according to his judgment."

The rapid increase in the number of camp meetings and camp meeting sites was both a boon and a bane. It was a boon in that it gave people an opportunity to hear spirited preaching without travelling great distances. Furthermore, it served as a means of growth for both the EVANGELICAL ASSOCIATION and UNITED BRETHREN CHURCH because of the large number of converts. Finally, the camp meeting frequently afforded people a fellowship not available elsewhere, a fact alluded to by writers like Schuyler Enck in his history of the Mt. Gretna Camp-meeting Association when he wrote of setting up camp,

renewing acquaintances, and the aroma of food cooking over open fire.

On the negative side of the picture, it must be noted that the high enthusiasm of the meetings attracted the curious as well as those who were seriously searching for soul satisfaction. Sometimes rowdiness broke out, as was the case at Womelsdorf, Pa., in 1825. Sometimes family quarrels arose because of a feeling that converts were deserting the true faith. In 1829, one such occurrence at a camp meeting in Somerset County, Pa., almost ended in tragedy as an enraged wife rode down the aisle on a colt to beat her kneeling husband over the head with a stone. Foiled by one of the worshippers, she next pulled out a butcher knife but was soon disarmed. Stapleton reported that several years later, the woman herself was converted at a camp meeting held on the same grounds. It is no surprise that camp meetings were branded by one established denomination as "deviations from Lutheran ways" (Abdel Wentz, *A Basic History of Lutheranism in America*); but not all criticism was this negative. George Boone, a cousin of Daniel Boone and a member of the Society of Friends, criticized the "tumultuous and noisy part of the worship" and the material of John Erb's sermon but used the same letter to assure Daniel Bertolet that he wished the Evangelical "Society" well in its effort "in putting down vice and immorality" (Albright, *A History of the Evangelical Church*).

Since World War II, the camp meeting program has been either radically changed or completely replaced by a church camping program which is oriented toward education. Some groups like the United Christian Church, an offshoot of the United Brethren Church, still give a prominent place to the "old-fashioned" camp meeting. Some conferences of The United Methodist Church continue camp meetings along with their diversified church camping programs. In Pennsylvania some of these camp meetings are given an occasional flavor of the past through preaching and singing in the Pennsylvania German dialect.

R. W. Albright, *Evangelical Church*. 1942.

A. W. Drury, *History of the U.B.* 1924.

A. Stapleton, *Flashlights*. 1908.

W. W. Sweet, *The Story of Religion in America*. 1946.

BRUCE C. SOUDERS

GERMAN DEMOCRATIC REPUBLIC, CENTRAL CONFERENCE IN THE (Zentral Konferenz in der Deutschen Demokratischen), was organized in 1970 of what had been the Annual Conference in the G.D.R. This then became a largely independent body as a Central Conference of equal status with all other Central Conferences. It covers the whole of East GERMANY and consists of the former Central Germany Annual Conference, the East District of the Northeast Germany Annual Conference (these two formerly Methodist), and the larger part of the East Germany Annual Conference (then Evangelical Association)—united in 1968. The three East Germany Districts are the (East) Berlin, the Dresden, and the Leipzig.

The former Central Germany Annual Conference was the first annual conference overseas which accepted full responsibility for its own self-support, when it was created in 1926. The new conference now reports a membership of 143 ministers and 20,000 members.

The newly organized Central Conference in the G.D.R. elected as its first bishop ARMIN HAERTEL, who was duly installed by Bishop FRANZ W. SCHAEFER of Zurich, republic

senting the United Methodist Church. The formation of this Central Conference was authorized by the 1970 General Conference in St. Louis.

C. ERNST SOMMER

GERMAN METHODIST CHURCH IN AMERICA. Many German people were among the successive waves of immigrants who came from different parts of Europe to make their homes in the American land of promise more than a hundred years ago. They poured into the upper Ohio Valley by way of PITTSBURGH, and spread out into the middle west. Others settled in Wheeling, Marietta, Portsmouth and on to CINCINNATI where the German Methodist Church originated.

Leaders of the OHIO CONFERENCE, of the M. E. Church, recognizing the language and cultural barriers faced in these German settlements, were convinced that here in their midst was a field for the newly organized Missionary Society which was under the leadership of Secretary NATHAN BANGS. ABEL STEVENS in his *History of American Methodism* described it as "one of the most remarkable events in the history of modern missions, the beginning of German Methodist Missions."

In the 1832 session of the Ohio Conference, first steps were taken when ADAM MILLER was named as missionary to the Germans about Cincinnati. He was handicapped by his limited knowledge of the German language and search continued for a qualified German-speaking leader.

Such a leader had providentially been in the making in the person of WILLIAM NAST, the founder of German Methodism, as this started in and about Cincinnati and rapidly spread to German settlements in every direction. It not only provided vital spiritual appeal to the newcomers, but eventually, under the leadership of L. S. JACOBY, was planted in the German "Fatherland." These German colonies were fertile fields for Methodist missions, and there rapidly developed churches, circuits, districts and conferences. For approximately 130 years this German Mission fulfilled its purpose as a separate entity. Even before 1939 when Methodist Unification officially took place, the German branch of the church was well along in the processes of uniting.

The history of certain of the German-speaking American annual conferences will be told in this *Encyclopedia* under their respective names. They all in time were absorbed into the regular annual conferences within whose territory they had been carrying on their work. They have made a great contribution to American Methodism. Their CHARLES CITY COLLEGE, CENTRAL WESLEYAN COLLEGE, MOUNT PLEASANT GERMAN COLLEGE, and Wallace College (now a part of BALDWIN-WALLACE) were institutions of great worth.

OTTIS RYMER SNODGRASS

GERMAN MISSION CONFERENCE (MES) was organized at Houston, Texas, Dec. 16, 1874 with Bishop JOHN C. KEENER presiding. This was the same year in which the M. E. Church organized its SOUTHERN GERMAN CONFERENCE in Texas. From the beginning the German Mission Conference included all of the German work of the Southern Church in both TEXAS and LOUISIANA. The conference began with three districts—New Orleans, Houston, and New Braunfels—19 preachers, and 110 members.

The outstanding leader of the German Mission Con-

ference was FREDERICK VORDENDAUMEN, a native of Germany and a convert from Lutheranism. His predominance in the conference continued until his death in 1899. J. B. A. Ahrens and John A. Pauly were also leaders in the conference.

The Germans generally were opposed to slavery, and though the M. E. Church, South began work among them in Texas and Louisiana in the 1840's and had little or no competition from the M. E. Church in that ministry until after the Civil War, still in the long run the German work of the Southern Church did not thrive as well as that of the Northern Church. The Southern German Conference (ME) began with 438 members against 110 for the German Mission Conference (MES). In 1900 the statistics were 2,536 against 1,366, and in their last years before merger the one had 4,445 members and the other 1,897.

The first World War, the limitation on immigration, and the assimilation of second generation Germans in this country, lessened the need and the appeal of German language churches. In 1918 the name of the German Mission Conference was changed to SOUTHWEST TEXAS CONFERENCE, and the following year it was dissolved and the German preachers and churches were absorbed in the overlying English-speaking conferences of the M. E. Church, South. In that year the conference reported one district, 17 pastorates, 1,818 members, and property valued at \$88,133.

General Minutes, MES.

H. M. DuBose, *History, 1916.*

M. Simpson, *Cyclopaedia, 1878.*

N. B. H.

GERMAN ORPHAN ASYLUMS, Warrenton, Missouri, and Berea, Ohio, U.S.A. (See ST. LOUIS, MISSOURI, Methodist Children's Home of Missouri, and BEREA, OHIO, Methodist Children's Home.)

GERMAN-WALLACE COLLEGE, Berea, Ohio. (See BALDWIN-WALLACE COLLEGE.)

GERMANTOWN, Philadelphia, Pa., U.S.A. **First Church** is one of the outstanding churches of Methodism in the NORTHEASTERN JURISDICTION. The first Methodist sermon in Germantown was probably preached by GEORGE WHITEFIELD, Nov. 27, 1739. In his *Journal* he writes, "According to appointment, I preached at German Town, seven miles from Philadelphia, from a balcony, to about six thousand people. God strengthened me to speak nearly two hours, with such demonstration of the Spirit, that great numbers continued weeping for a considerable time." JOSEPH PILMORE preached in Germantown Dec. 1, 1771, and on May 31, 1773, FRANCIS ASBURY preached in the Dutch Reformed Church on Market Square now occupied by the Market Square Presbyterian Church. EZEKIEL COOPER, who later became the second BOOK EDITOR of the M. E. Church, preached in the Academy Building on School House Lane in May of 1796, and on June 24 of the same year he organized a class of about eleven members. It was from this class that First Church finally grew.

The Academy in which Cooper preached was later closed to the Methodists, and they began to meet in each other's homes. In 1803 HENRY BOEHM, who had also preached occasionally in Germantown, began a fund for a meeting house and a lot was purchased on Haines Street, then known as Bickius Lane. Later it was called

"Methodist Lane" or "Meeting House Lane." The first church building was erected there in 1804 and was enlarged and rebuilt both in 1824 and again in 1858.

The church was originally called the Haines Street M.E. Church, and it was for a time on the Bristol Circuit which then had nineteen preaching places. In 1831 the Bristol Circuit was divided and the Germantown Circuit with fourteen preaching places came into existence. In March of 1834 the church was incorporated under the name The M.E. Church in Germantown, and in 1851 it was made a single station. Through the years the church aided greatly in the expansion of Methodism, becoming the mother church of most of the present-day Methodist churches in and around Germantown.

In 1898 the present Gothic structure was erected on the corner of Germantown and High Streets. In 1931 under the leadership of J. S. Ladd Thomas, pastor of the church, the Turner Memorial Chapel and the Church House were erected at a cost of \$375,000, providing at once one of the most beautiful chapels and most practical church school buildings in PHILADELPHIA.

The ministers of First Church, Germantown have included some of the leading orators of Methodism, and the church is justly famous for beauty of its Turner Chapel, its aggressive urban program, its long list of outstanding preachers and ministers, and its missionary outreach.

Francis H. Tees, *Pioneering in Penn's Woods*. Philadelphia: Philadelphia Conference Tract Society of the M.E. Church, 1937.

Robert Thomas, *A Century of Methodism in Germantown*. Press of the Germantown Independent, 1895.

FREDERICK E. MASER

GERMANY developed from the East part of the empire of Charlemagne, divided among his grandsons in A.D. 843; FRANCE, in the West, and Germany afterward helped themselves to parts of the realm in between, Germany further expanding toward the East. Much of the latter territory was lost in the two world wars. Since 1945 the country has been divided into East Germany (about 17,000,000 inhabitants, of whom 2,000,000 are Roman Catholics) and West Germany (about 61,000,000 inhabitants, with Roman Catholics and Protestants nearly equally divided).

The Franks had accepted Christianity around A.D. 500. Later, the Irish monks gained considerable influence in France and Germany. But it was an Anglo-Saxon, Boniface, who reorganized the church and connected it safely with Rome. This was at the time a good and helpful thing. It created a situation, however, which afterward led to centuries of struggle between the popes and the emperors. Then came the Reformation, and Luther brought about a movement which continued against many difficulties, until around 1800 the beginning of what one sometimes calls, none too aptly, the post-Christian era, challenged all churches to reconsider their positions. There are those who hold we are still in that process.

The Reformation relied on the princes of the various German territories to safeguard the Lutheran churches in their regions. In 1555 this principle was accepted by both the Protestants and the Roman Catholics, the slogan being *cuius regio eius religio* (in free translation, "the religion of a country is that of its duke or king"), the ruler's personal decision in religious matters to decide the religion of his subjects. Thus the background of religious life in Germany was the state church, and only

Lutherans were accepted as a possible alternative to Roman Catholicism. It took the Thirty Years' War and the peace treaty of 1648 before the *Reformierte Kirche* (the Presbyterians of Germany) were considered eligible as well. The development ended there for something like two hundred years, and there came the age of rationalism and deism. The French Revolution marked the finish of one and the beginning of another era, as did the Industrial Revolution. The Napoleonic Wars brought to an end the so-called "Holy Roman Empire of German Nationality" (1806). Germany then became more or less a geographical term and a loose federation of countries, until it was again united in 1871.

Not only did Hegel's philosophy, characterized as pantheistic by our forefathers, influence poets and thinkers, politics and sociology; it also gave a new impetus to a critical review of the Bible and of church history, and historicism began to prevail. The German intelligentsia was to a large extent lost to the church, as was the newly developing class of industrial workers. Hegel felt that this age was "the century of the masses." Secularism got into its stride, and the state and nationalism were gloried.

But this was only one side. The age of ideology and modern idolatry became also the "center of missions." A revival swept Great Britain and the continent; it made for a fellowship of believers, bridging all national, denominational, and confessional barriers, and there was a deep striving for personal salvation. The Methodist Church was part of this movement, but it was a church at the same time—a free church, a nonstate church, a church of members who were admitted on profession of faith only, which implied a personal and free decision for Christ. Since the so-called left wing of the Reformation era, this had been unheard of in Germany. The complex nature of the period was enhanced by the fact that during this very same time there was a resurgence of confession-alism, rooted, of course, in rigid state-church thinking.

The Wesleyan Movement and an Independent Church. CHRISTOPH GOTTLIB MUELLER had emigrated to England during the Napoleonic Wars (1806) because he did not want to fight in the army of his country, Württemberg, which was allied to France, and particularly not against fellow Germans. In LONDON he got into touch with Methodism, was converted, and served as an exhorter. Revisiting his home country in 1813, he gave his testimony at a Moravian meeting in his father's home, and the people were deeply impressed. They wrote to London, asking for a Methodist missionary. Not until 1831 did the Wesleyan METHODIST MISSIONARY SOCIETY decide to send Mueller, who was a layman. With his British wife and family he came and took up work in his home town of Winnenden, eighteen kilometers from STUTTGART. He intended to work within the state church of his country, and regarded it as his task to lead people to a clear conversion and a life of sanctification. Soon there arose conflicts, not only with the state authorities and the church but also with the pietists living in those parts. As was the case with early Methodism in England, this was a society movement within a church. As in England then, state-church life revived in consequence of Methodist work. Church attendance and attendance at Holy Communion increased where people were becoming converted.

Mueller and his fellow workers earned their living in various jobs and contributed their missionary efforts as laymen. A year after Mueller's death (1859), the British Wesleyan Methodist Church sent the first ordained min-

ister as general superintendent of what they termed "lay activities in rural regions." Starting with 1861, Waiblingen (twelve kilometers from Stuttgart) became the center of the work. After a certain discipline had been introduced, there came a new revival, and the membership was doubled within three years. In 1867 Wesleyan Methodism in Germany took its first step by going into a city of the Württemberg territory, i.e., Stuttgart. In 1872 a law was passed establishing religious liberty and making it possible for societies to develop into independent churches. Some of the marks of churchhood were services during state-church hours, celebrating Holy Communion (begun in 1873) and baptisms, and then the first ordination of a German Wesleyan minister (1875). A ministerial training college, working illegally as a make-shift affair before this, was established on Oct. 15, 1873.

Beginnings of the Methodist Episcopal Church. The 1848 revolution brought about repercussions on the whole continent, and many German countries introduced both political and religious legislation which aimed at liberty. This made it easier to work in the field of evangelism with the foundation of a nonstate, non-Catholic, non-Lutheran, or Presbyterian church in mind. LUDWIG S. JACOBY chose the city-state of BREMEN as his stepping stone, and this proved a wise choice; for here there was not only liberal legislation but also the will to conform to it. Jacoby was one of many emigrants to America who had become Methodists there, and who in letters to Germany had spoken about their personal religious experience. Germans in their native land asked for Methodist missionaries, and in December 1849, Jacoby preached his first sermon in Bremen. Following Easter a local church was officially founded, and on May 21, 1850, the first QUARTERLY CONFERENCE was held. As Jacoby was an ordained minister, Holy Communion and baptism soon became part of the established pattern. The periodical *Evangelist* was published; Sunday school work was taken up immediately. Whereas here the mission board had started with a planned enterprise and careful strategy, another returned immigrant from the United States, ERHARD WUNDERLICH, a layman, began to have devotions and public meetings in his big farmhouse (September 1850) in Saxony (Sachsen-Weimar). This led to a revival. Persecution at the hands of the authorities and antagonistic people finally forced him to return to America, but his brother, FRIEDRICH, the grandfather of BISHOP FRIEDRICH WUNDERLICH, continued the work. In 1865 he was ordained, left the state church, and held the first Methodist communion service in Saxony. From here Methodism expanded over the then kingdom of Saxony, HAMBURG and FRANKFURT (1851), Oldenburg, and then SWITZERLAND (1856) are milestones on the road of extension.

Jacoby was not satisfied with the advance of Wesleyan Methodism. He wanted to move faster. Thus Episcopal Methodism invaded Württemberg (Heilbronn, 1851; Ludwigsburg, near Stuttgart, 1857). From here there followed a rapid expansion in the years 1857-76. Certainly the advance of these episcopal pioneers was favored by the fact that Episcopal Methodism owned something that Mueller had in vain longed for: a theological seminary, PREDIGERSEMINAR, founded in Bremen in 1858 and moved to Frankfurt in 1868.

During the 1860's and then the 1880's, work in BERLIN progressed well. Other steps of development led to Pomerania, the Bavarian Palatinate (Pirmasens), and the

Kingdom of Bavaria. This era ended with the division of the advancing work into a Germany Conference and a Swiss Conference (1886). Together they had in that year 11,134 members, 3,033 members on trial, and 22,509 Sunday school scholars. The German work was again subdivided in 1893 into the North Germany and the South Germany Conferences (the former with the Berlin, Bremen, Oldenburg, and Leipzig Districts; the latter with the Frankfurt, Karlsruhe and Stuttgart Districts). The statistics of these two conferences (together) were as follows: 82 ministers, 8,646 members, and 2,925 members on trial. In the 1890's, Episcopal Methodism was successful in gaining access to the East German regions, particularly Stettin, Danzig, Koenigsberg, Breslau; since the second World War all of them, as the West German government terms it, have been Polish or Soviet administration.

An interesting appreciation of Methodism at the end of the nineteenth century was given inadvertently by a Lutheran professor, Theodor Christlieb, when he published an article in 1881, asking how the state church must be changed to "make the evangelism of Methodism more and more superfluous and thus in future keep its expansion within modest limits." He saw in Methodism "reformed activity, simple and practical sermons that were close to life," and pastoral care. "Methodism has," he wrote, "amongst all churches, the most personal cure of souls through its classes." Methodism was and is a minority church—but some of Christlieb's observations are more easily achieved in such a church than in large institutions.

Something should be said regarding the sociology of Methodism at this time. In the south Methodism was and is largely a rural church among farmers and peasants; this also applies to a number of other regions. In Saxony industrial workers made up a considerable portion of membership. In the cities and towns all over the country it mostly served the lower middle class. After the two world wars it has become more and more middle class. But this is a trend of the total population as well. The old-fashioned type of proletariat has gone out of existence in Germany.

Formation of the Five Annual Conferences. In 1896 the two Methodist Churches in Germany merged. Obviously this had an enlivening effect, and there came, from 1900 onward, a "time of steady development in depth, in breadth, and height," as JOHN L. NUELSEN said. The same authority said of the work before the first World War: "The trend was more in the direction of teaching and education; that is why such a large number of Bible and other study courses for layworkers were held. It was a time of consolidation. During the war some unpleasantness was caused by some people describing Methodism to be 'of foreign extraction'." During those years the indebtedness of Methodism to Germany was emphasized—something that John L. Nuelsen continued to do afterward. And, indeed, the first American missionaries had stated that they came to Germany to repay what their new country, the United States, owed to the Reformation, to the pietists, and in particular to the MORAVIANS.

After the first World War the Weimar constitution of the first German republic granted a larger measure of religious liberty to Methodism than it had ever experienced in Germany before. These paragraphs are included in the present constitution of the Federal Republic (West

Germany) and therefore are still valid. The constitution of the German Democratic Republic (East Germany) also guarantees the free practice of religious life.

By the 1920's the state churches in Germany had been largely disestablished and were now, to a certain extent, on the same footing as the hitherto "sectarian" free churches. Thus a measure of official recognition by the state was granted to the free churches—particularly the status of recognized corporations. This brought economic advantages (church-owned property for church use was no longer taxed), but it also helped to do away in time with many prejudices, held up to that time by state and church, by theologians and the laity. Therefore the *Landeskirchen* (the territorial churches) proved far friendlier after the revolution than they had ever been before. Now they objected less to the doctrines of Methodism (conversion, assurance, sanctification) and their methods of work than they had done before, but they deplored the fact that Methodism had brought separation into German Protestantism. This can scarcely be changed, because Methodism in Germany is, apart from the Roman Catholic Church, the only truly supranational church—and this is one of its vital contributions. Methodism became more popular, not to say respectable, in the eyes of the public. This was to a large extent due to John L. Nuelsen, a princely bishop, who, both as a theologian and a church leader, as the organizer of a great relief drive and a man of ecumenical importance, had caught the eyes and the hearts of many Germans. It was something of note for German Methodism when in 1922 Adolf Deissmann came to the chapel of the seminary in Frankfurt and conferred upon Bishop Nuelsen the honorary D.D. degree of Berlin University. But there was something else in the Methodism of those years as well. In the years 1919-24 the membership grew by thirty-four percent. A year after (in 1926) the annual conferences had been divided into the Central Germany, the Northeast Germany, and the Northwest Germany Annual Conferences on one hand, and the South Germany and the Southwest Germany Annual Conferences on the other. The statistics of the total German work were then 230 ministers and 40,841 members.

From 1930 to the Present. The economic depression and afterward the time of the Nazi state offered extremely difficult and dangerous problems. The Methodist Church in Germany grew to be independent of American financial grants, which was good; but Methodism in Germany was, for the time being, very poor. As a free church, as were the Baptists and the Evangelical Association, it asked no financial aid from the state. The Methodist Church had never supported party politics, one way or the other. However, the one thing that the new regime did not like from the very beginning was international connectional bonds. Attempts to make of German Methodism a national Methodist institution were warded off, but in 1936 the area of the GERMANY CENTRAL CONFERENCE was separated from the former Central European Central Conference; this was effected in a correct legal way, and the new Central Conference did not become autonomous. The flexibility of Methodism got the better of the Nazis. Moreover, the German Methodist Church did not have any "German Christians." It stood as a solid block for the full gospel, for the Old Testament as well as the New, and for the Methodist heritage. In innumerable encounters, pastors and lay people proved faithful to their Master.

The first German to be elected bishop was F. H. OTTO MELLE (1936-46). He, as well as his successor, J. W. E. SOMMER (1946-52), were able not only to preserve the existing church through manifold and diverse perils but also strengthen it. Of course the war inflicted severe injury and damage. Not only was the recruitment of the fifty to sixty-year-old men during the Nazi regime below requirement, but of these men many were killed in action. Retired ministers preached and administered in three or four circuits as the younger men served with the armed forces; laywomen and older laymen carried on the work as well.

More easily to be assessed is the loss of property. Of the 398 church buildings, forty-five were completely destroyed, thirty-nine severely damaged, another fifty-seven it was later found could be repaired after the war. Evacuation, carried through for a variety of reasons, dispersed the members of the local churches to such an extent that one could not know whether these congregations would ever worship together again. But the age of miracles has not passed. These local churches gathered again, and in 1945-50 the Methodist Church in Germany grew and expanded. A total increase of seventeen percent during this time witnesses to that fact. Bishop Wunderlich once said that, standing in front of the rubble left of a church building, he thought it would take thirty years for the necessary reconstruction. In actual fact the work was achieved within twelve years.

The INDIANA area, under Bishop RICHARD C. RAINES, gave not only physical assistance but spiritual as well to the German Central Conference during the quadrennium of 1948-52 and after. And there were other American friends.

After the currency reform of 1948 the German Methodist Church was destitute. Salaries had to be implemented by help from brothers and sisters abroad. Now not only is the church self-supporting, but it has become a giving church. The partition of Germany has not impeded actual church activities. The two conferences in the East, the Central Germany Annual Conference (with 41.6 percent of all German Methodists) and the Northeast German Annual Conference, which was badly hit by loss of territory (something like thirty or forty percent), have carried on their work with faithfulness and spiritual vigor.

In 1953 Bishop Friedrich Wunderlich came to be in charge of the area. Like his predecessor he was able to serve the two parts of Germany, traveling back and forth. He was permitted to do so by pointing out that he was not a mere West German (national) bishop but a bishop of a world church. Also, after the second World War the ecumenical fellowship has deepened. Never before in the history of Germany has the Methodist Church been held in so high esteem as is the case now. Bishop Sommer, together with Pastor Niemoeller, founded the "Cooperative Fellowship of Christian Churches in Germany," whose vice-president Bishop Sommer was then, as Bishop Wunderlich later became. In particular the helpful social work of the Methodist Church made possible and almost necessitated cooperation with the national churches, and Bishop Wunderlich represented both the Methodist Church and the other free churches on all significant boards and commissions.

Apart from sixteen hospitals and about the same number of holiday and youth centers, a number of nursing schools (including one in East Germany) and old-age homes, an orphanage and connected with it a school, and the

relief offices of the Central or various annual conferences, there has been built a village for refugees and various settlements in cities and towns. However, the Methodist Church in Germany is still a minority church. The statistics show around 65,000 members and a constituency of about 105,000. More than 300 active pastors and about 1,200 lay preachers serve in something like 1,100 churches and preaching places. The total of Sunday school children (ages 4-13) amounts to 18,000. The vitality of free church life in general and of lay activity in particular are important contributions of the Methodist Church in Germany, and it also imparts leadership beyond its numbers in the fields, not only of social concern, but also of evangelism, small group work, fellowship church, and radio approach (Radio Luxemburg, *Evangeliumssender Wetzlar*).

United Methodist Church. To the Methodist Church in Germany the merger with the *EVANGELISCHE GEMEINSCHAFT* (Evangelical Association, not called E.U.B. because in Germany the United Brethren in Christ joined the Methodist Church in 1905) is a matter of great importance. The union is important for both churches in strengthening their witness in Germany, and being ecumenically and economically helpful. Cooperation in a joint committee and on conference and local church level was far advanced, when union actually came.

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C. ERNST SOMMER

Annual Conferences. The GERMANY CENTRAL CONFERENCE of 1968, according to the Plan of Union, consisted of eight annual conferences—Central Germany (M), Eastern Germany (E), Northeastern Germany (M), Northwest Germany (M), South Germany (M), South Germany (E), Southwest Germany (M), and West Germany (E). These eight annual conferences united into five annual conferences, as follows: In 1968, Central Germany, Eastern Berlin District of Northeastern Germany, and Eastern Germany (E) united to form the Annual Conference within the German Democratic Republic (GDR) with 84 ministers and 15,348 members. The West Berlin Districts of Eastern Germany (E) and Northeastern Germany united to form the West Berlin Annual Conference with 26 ministers and 2,181 members. The Northwest Germany and West Germany formed the Northwest Germany Annual Conference with 107 ministers and 17,326 members.

In 1969 the Southwest Germany and western part of South Germany (E) formed the Southwest Germany Annual Conference with 79 ministers and 7,630 members. South Germany (M) and the rest of South Germany (E) formed the South Germany Annual Conference with 218 ministers and 31,837 members.

WALTHER ZEUNER

Deaconess Work. Theodor Fliedner, a Lutheran pastor, founded the first and largest deaconess institution, called *Mutterhausdiakonie*, in Germany, the first "motherhouse" in Kaiserswerth (1836) became the model for all subsequent deaconess institutions of the state and free



HOSPIZ TEUCHELWALD, FREUDENSTADT, GERMANY

churches, including Switzerland. The deaconesses constitute a community of faith, living and serving. They do not receive a salary but simply pocket money. The motherhouse takes care of their physical and spiritual needs in the best way until the end of their days. A modernized uniform links the deaconesses and also identifies them as such in public.

The student, after entering the motherhouse from the age of eighteen, studies for three years until she can pass the major state examination in nursing. Provided that she is sure of her vocation after several years of trial, she will be consecrated and is then a full member of the motherhouse. To be able to devote herself exclusively to her task, she renounces marriage. However, no monastic vows are required so that there may be exceptions from the rule. If she is no longer capable of working, she can spend the rest of her life in the motherhouse.

There are four motherhouses in Germany: Bethanien Frankfurt (founded in 1874); Bethanien Hamburg (1878); Bethesda Wuppertal (1886); Martha-Maria NÜRNBERG (1889). They all owe their origin to the revivals held about that time, following the evangelism of the Methodist Church in Germany, and in particular to the initiative of individual pastors.

The number of all the deaconesses in these houses is about 1,300, including the retired deaconesses. With the deaconesses are also other Christian nurses, called *Verbandschwestern* (associated nurses), who perform the same acts of kindness, though they receive salary. They number about 250. Besides these groups there are free nurses and also a large number of civil co-workers.

In West Germany the Deaconess Work has fourteen hospitals with 2,150 beds for patients; in Frankfurt (2), Heidelberg, Wiesbaden, Hamburg (2), Berlin (2), Wuppertal-Eldersfeld, Nürnberg, München-Solln, Stuttgart (2), and Ulm; in East Germany are three hospitals: in Karl-Marx-Stadt, Leipzig and Plauen, with 170 beds altogether. All the hospitals are well equipped and enjoy a deserved prestige, both in their own communities and wherever their work is known. Many patients are thankful not only for diligent nursing but also for spiritual help.

The hospitals support a number of first-class training schools, some with a vocational training of three years and some of one year. There are also some preparatory schools for household and for social and nursing professions. All the motherhouses have their own homes for nurses and old people, and also holiday centers. The deaconesses are sent from the motherhouse to hospitals, to local churches, to communal social works, or to foreign missions.

The Deaconess Work is an essential branch of church

work. However, organized diaconia does not exclude services on one's own initiative, because the organization cannot do the work alone.

HANS MISTELE

Evangelical-Methodist Men. This department was launched in 1964 by the German Central Conference in Leipzig. Since the union with the men's work of the Evangelical Association, there are in existence 130 local circles of Evangelical-Methodist Men, counting a membership of 2,455. Their objectives are in accordance with the *Discipline* of the United Methodist Church. A special emphasis is placed on promoting personal evangelism and seeking Christ's way of life daily, bearing witness in this way in business dealings and in social contacts, and also engaging in definite Christian service. The department developed during the last years a number of evangelistic teams. Some of their members are laymen and some are pastors. They conduct special missions to win people for Christ and his church.

PAUL ORLAMUNDER

Missions (Missionswekd der Methodistenkirche in Deutschland). A merger of the German Women's Division and the Missionary Society was effected in 1965, and two general secretaries were elected: Paul Huber and LUISE SCHOLZ. Also a working committee was created. After two grave setbacks in both worlds was the German Methodist Church has again sent or is supporting twelve men and women in the various fields of Asia, Africa, and Latin America. Important further projects are the training of Korean orphans to become nurses, a "bread for the world" program, and assistance to African students in Germany.

CARL ERNST SOMMER

New Churches in Germany. During the past two decades new churches of the Evangelisch-Methodistische Kirche in Germany were built where 1) churches had been destroyed or severely damaged through war events; 2) in communities with old churches of the nineteenth century, the buildings having become out of date or where through an insufficient number of rooms the churches could no longer serve present-day demands; and 3) in new residential areas, particularly on the outskirts of larger cities where new parishes developed.

During the first 100 years of Methodism in Germany, churches in the country had been simple meeting rooms, or in a few cities with the accent on worship and evangelization. The new building concept after the second World War, however, is characterized as follows: 1) in connection with rooms designed for worship, in an increasing measure rooms are added and especially furnished to serve a more differentiated community work (youth and adult groups, choir, church music, games, etc.). Multi-purpose rooms are necessary for economical reasons. 2) In several places social establishments as kindergartens, homes for working people, old people's homes, apartments for old people, etc., were built in connection with the church. 3) Several churches have departed from the previous customary arrangement of pews in favor of a new order—an open polygon or semicircle with chairs, which in a higher grade achieves a sense of a community orientated toward the pulpit and communion table. These rooms demand different shapes and are of different construction.

Since about 1950 a large number of new churches have

been built. The number of these is given here according to annual conferences: West Berlin (9); German Democratic Republic (12); Northwest Germany (21); South Germany (38); Southwest Germany (16).

THEOPHIL SEEMUELLER

Publishing Interests. Christliches Verlagshaus Stuttgart has been, since the merging of the Deutsche Evangelisch-Methodistische Kirche (German United Methodist Church) in 1968, the only publishing house of that church. Each of the two churches in Germany had its own publishing house and they could both look back on a great tradition. The publishing house of the Methodist Church was the Anker-Verlag with its beginnings dating back to 1850. That year saw the first number of the Sunday paper, *Der Evangelist*. The house was actually founded with its own press in Bremen in 1860. The publishing house of the EVANGELISCHE GEMEINSCHAFT in Deutschland was founded in Stuttgart in 1872 and had its own press. The church magazine, *Evangelischer Botschafter*, was started in 1864.

Both houses developed successfully and soon had a good name in the German evangelical circles. Complications and losses were admittedly experienced due to World War I, but were overcome during the 1920's. Serious difficulties were not experienced again until the Hitler regime, when stateside measures were aimed at a restriction of all activity within Christian publishing houses. In 1941 publication of all Christian periodicals was prohibited. Then the Anker-Verlag in Bremen was completely destroyed by bombing in 1944, while the Christliches Verlagshaus in Stuttgart suffered a seventy percent damage. The Methodist Church started to rebuild its publishing house after the war, and finally established it in Frankfurt/Main. The Christliches Verlagshaus was rebuilt in Stuttgart at its former site. When Theophil Wendt, the managing director of the Anker-Verlag, died unexpectedly in 1967, the fusion of the two publishing houses in the wake of the union of the two churches was decided upon and the merged house settled in Stuttgart, keeping the name of Christliches Verlagshaus.

The publishers bring out some twenty books per annum, both in fiction and non-fiction, with the latter predominating in such fields as theology, history, biography, ethics, etc. Also there is produced literature for Sunday school and youth work; a Christian block-calendar, *Tägliches Brot*, with a circulation of 65,000 copies, and a book-calendar, *Die Jahreszeiten*, with 30,000 copies.

The following periodicals are being published: The Sunday magazine, *Wort und Weg* (20,000 copies per week); the pamphlet, *fur heute* (50,000 copies per week); the Sunday school paper, *Der Kinderfreund* (20,000 copies weekly); the young people's magazine, *Miteinander* (3,000 copies per month); the junior league paper, *Die Fackel* (2,500 copies per month); a Bible reader's guide, *Wort und Wandel* (7,000 copies quarterly); a magazine for Sunday school workers, *Dienst am Kinde* (2,000 copies per month); a magazine for church workers, *Der Mitarbeiter* (2,000 copies per month). The printing shop works for other publishers of books and periodicals also. The German edition of the well-known devotional guide, *The Upper Room*, is being printed there. The mail-order book shop sends out publications of its own publishing house and of other publishers to 250 local districts within the Evangelisch-Methodistische Kirche in Germany, as

well as to numerous individual customers. There are also two book shops (in Stuttgart and Karlsruhe).

HEINZ SCHAEFER

Women's Work. Within the process of church union in 1968, the women's work of the two churches, formerly "Gemeindefraudienst" and "Methodistischer Fraudienst," were united under the new name, "Fraudienst der Evangelisch-Methodistischen Kirche." The order of this organization, adopted the same year, is giving the women their own responsibility with regard to program, projects and finances. Membership is open to all women of the United Methodist Church, but there are especially active groups in every congregation. The organization is built up according to the church structure: in the local church a leader and a treasurer; in the annual conference a conference secretary, district secretary, and a treasurer; on the Central Conference level a president, vice-president, and treasurer.

Projects in world mission include paying salaries and insurance for women missionaries (four in 1969); sharing in general projects of the Board of Missions of the United Methodist Church in Germany; supporting special projects in INDIA, KOREA, CEYLON, AFRICA, BRAZIL—these include scholarships, salaries, schools, church work, and help in emergency cases. In the church at home strong emphasis is placed on all varieties of congregational tasks. These include paying for the training and partly for the salary of women assistant pastors (Gemeindehelferinnen), of whom some are already ordained elders; contributing to the salary of a woman secretary of Christian education (children's work), and scholarships for training of deaconesses.

The Fraudienst has kept a membership in the World Federation of Methodist Women for about twenty years.

The aim of women's work is to meet the needs and interests of women of today's world; to strengthen the church in her concerns and responsibilities, such as spiritual life, missionary outreach, Christian social witness and service, and ecumenical cooperation.

MARIA WUNDERLICH

GERMANY CENTRAL CONFERENCE is one of the strong central conferences of the United Methodist Church. It is composed of the Northwest Germany, South Germany, and Southwest Germany Annual Conferences. FRANKFURT is the episcopal seat of this Central Conference, and the Frankfurt Area, as it is known in episcopal administration, has been the residence for successive bishops since 1946. Work of the Central Conference was entirely self-supporting when the Second World War broke out. At the end of the war about sixty-five percent of all church buildings, hospitals and homes were destroyed or greatly damaged. Generous aid was given by The Methodist Church in U.S.A. to the support of pastors and refugees, and to the reconstruction of church buildings. Fifteen years later Germany Central Conference, through its annual conferences, became self-sustaining. All destroyed churches were rebuilt and many more new churches and homes were erected.

The division of Germany between the East and the West has, of course, created many crucial problems. It has not, however, broken the bonds of fellowship and unity between Methodists. The bishop has been able to travel across the demarcation line and to preside at an-

ual conferences, and also at the unification conference at Dresden in 1968.

The union of the Evangelical Church in Germany with the Methodist Church greatly enlarged and strengthened Germany Central Conference. In the German Democratic Republic (Eastern Germany) a separate CENTRAL CONFERENCE (GDR) has been established with 140 ordained ministers and about 35,000 Methodists, which is entirely self-supporting. There are three annual conferences in the Federal Republic (Western Germany) with 375 ordained ministers and about 65,000 members. Germany Central Conference has nineteen hospitals with about 1,770 deaconesses and nurses, two theological seminaries, and numerous homes for the aged, for young people, for recreation and social work.

Presiding over the Frankfurt Area within recent years have been Bishops F. H. OTTO MELLE (1936-46), J. W. ERNST SOMMER (1946-52), FRIEDRICH WUNDERLICH (1953-68) now retired, and C. ERNST SOMMER (1968-). (See also GERMANY.)

FRIEDRICH WUNDERLICH

GERRY, NEW YORK, U.S.A. **Gerry Homes** (FREE METHODIST) were established by the Genesee Conference for needy and dependent children and ministers and their wives, missionaries and deserving lay persons. Land and buildings were donated by WALTER A. SELLEW (later bishop) in 1888. Recent buildings include the infirmary, duplex units, and central heating plant. There is a 150-acre dairy farm. The children's home was closed in 1965. Gerry Homes can accommodate fifty adults and its assets amount to \$500,000.

BYRON S. LAMSON

GERSHOM, GOVINDA RAJU (1868- ?), was born in Ranipet, North Arcot District, INDIA, on June 8, 1868. His parents were Mudaliar and Lakshammal. He received his education in the Kolar Mission School, the Kolar Government High School, and the Mission Theological School. He served as a supply pastor in Kolar for two years, 1891-92, and after joining the SOUTH INDIA CONFERENCE served the Kolar Church and evangelistic work for fourteen years. After five years as district superintendent in Madras and Belgaum, he was pastor of the Telugu Church and Circuit in HYDERABAD. His last years were spent in Kolar again, and he retired there in 1928.

The foundations of the work in Kolar were laid by Louisa Anstey, who gathered starving children during the great famine of 1876-77 and toiled for her charges for more than thirteen years. Gershom was one of the young men saved by "Mother Anstey." He wrote:

In this is God's purpose proven and His power manifested in bringing six of us out of distress of famine to the highest privilege of being his ambassadors and co-workers with Christ Jesus. How glorious and marvellous are His thoughts for His children. Of others who grew up in the Orphanage several are exhorters and local preachers who are doing excellent service for the Master.

He retired from active service in 1928, and for many of his later years lived with his son, Edwin Gershom, who is a member of the South India Conference.

Bombay Guardian, April 10, 1880.

Minutes of the South India Conference.

JOHN N. HOLLISTER



METHODIST HEADQUARTERS, ACCRA, GHANA

GHANA (formerly the Gold Coast) is a country of central West Africa, located on the Gulf of Guinea. Its boundaries are: south, Gulf of Guinea; west, Ivory Coast and Upper Volta; north, Upper Volta; east, Togo. The area is 92,100 square miles and the population (1969 estimate) is 8,600,000. The capital is Accra which has a good airport, and a modern harbor at Tema, eighteen miles to the east. Ghana comprises the former British colony of the Gold Coast, and the western part of the former German colony of Togo.

The history of Ghana like that of all West African coastlands, is obscure until the appearance of European traders and navigators beginning in mid-1400's. A Portuguese first noted what was to be called "Gold Coast" in 1471. British and others had arrived by 1560, and Britain finally secured dominance over this stretch of coast. Trading posts were consolidated, and inland contacts established. Two powerful tribes were notable. The Fante were more peaceful and a missionary approach to them proved comparatively easy. The Ashanti were more warlike, given to slave-running. The Ashanti Wars in the early 1800's demonstrated fierce brutality (by 1902 the status of the Gold Coast as a British colony was clear). The Gold Coast became a British colony in 1874. The Ashanti area was annexed in 1901, and in the same year the Northern Territories became a British Protectorate.

In 1957, Ghana became a member of the United Nations and the British Commonwealth of Nations, with Dr. Kwame Nkrumah as Prime Minister. In 1960, following a referendum, a republican constitution was adopted with Nkrumah as president. Nkrumah and his party were overthrown by a military coup in February, 1966, and for more than three years, the country was governed by a National Liberation Council, composed of officers of the armed services and the police. The country returned to civilian rule in October 1969, with a government led by Dr. Kofi A. Busia.

Methodism was introduced on New Year's Day, 1835, when JOSEPH DUNWELL arrived in Cape Coast. He had been sent by the Wesleyan METHODIST MISSIONARY SOCIETY in response to a plea from William de Craft, a young Fante who had organized groups of young men for Bible study, first in Cape Coast, then in Dixcove. Dunwell died in June, 1835. From 1835-37, the Missionary Society sent out five missionaries who all died. In January, 1838, the Rev. and Mrs. THOMAS BIRCH FREEMAN reached the Coast. Freeman was destined to lay foundations for Methodism both among the Fante and Ashanti and across wide areas to the east. Others followed, the work spreading to TOGO, DAHOMEY and the area later to be called NIGERIA. New points of contact were made in the Gold Coast, as in Nigeria, by manumitted slaves from SIERRA

LEONE who had settled there. Some of these were Methodists. The church grew in members and influence, and developed a trained and gifted ministry. Schools, both elementary and secondary, were established, and provision was made for teacher training. In 1961, British Methodism in Ghana became an autonomous Conference, its first president being Francis C. F. Grant. Membership was 70,000, with a constituency approaching 200,000. The church is engaged in medical work, through its hospital at Wenchi and in mobile clinics based on Lawra. There is an agriculturalist working in the Northern Ghana Mission—a mission largely staffed by the church in South Ghana.

The training of the ministry is carried out in cooperation with Presbyterian and Anglican churches of Ghana, at Trinity College, Legon near Accra. There are two lay training centers.

The Conference consists of five districts and a mission. The present president (1969/70) is T. WALLACE KOOMSON. By 1968, membership had risen to 80,590, with a constituency of almost 225,000. Over 1,600 churches and preaching places and more than 1,000 schools marked the progress of the work.

In 1896, the A.M.E. Zion Church opened work in the Gold Coast, led by the late Bishop John Bryan Smith. Two annual conferences were formed—East Ghana and West Ghana—with a membership of over 5,000. Work was also begun by the A.M.E. Church in the late 1930's, through the pioneering efforts of Mrs. Europa J. Randall, a missionary of that Church sent from Sierra Leone. A number of preaching places and schools developed. Methodism soon became the largest Protestant unit in Ghana.

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ARTHUR BRUCE MOSS

GHLIN, Belgium. The Methodist Church (French) was organized in an old barn following a revival under a gospel tent. The church was built in 1933 by H. H. Stanley and has become the head of a Methodist circuit around Mons. The parsonage was built in 1966. Pastors have been M. Geva, 1924-25; H. H. Stanley, 1926-27; E. Smet, 1928-35; H. van Oest, 1936-37; M. Geva, 1938-54; M. Mahieu, 1955-60; and A. Lheureux since 1961.

WILLIAM C. THONGER

GIBBLE, PHARES BRUBAKER (1888-1967), American E. U. B. preacher, author and historian of his conference.

The son of Abraham Shelly and Annie Longenecker Gible, P. B. Gible was born in Rapho Township, Lancaster Co., Pa., June 3, 1888. After attending the public schools of the township in which he was born, he studied at Elizabethtown College in preparation for a brief career as a public school teacher. After four years of teaching in the Rapho Township schools, he studied at the Lebanon Valley Academy, Annville, Pa., for two years before transferring to **LEBANON VALLEY COLLEGE**, where he earned the A.B. degree in 1915. He received his B.D. degree at Bonebrake Theological Seminary (now **UNITED THEOLOGICAL SEMINARY**), DAYTON, Ohio, in 1918 and took additional work in Semitic Languages and the History of the Ancient East at Johns Hopkins University, BALTIMORE, Md. In 1929, Lebanon Valley College conferred on him the D.D. degree.

He began his active pastorate the year he received his Quarterly Conference license; and with the exception of the years 1915-18 and 1918-23, he gave all of his pastoral service to the East Pennsylvania Conference until his retirement in 1957. From 1915 to 1918, he served churches in OHIO while attending seminary and from 1918 to 1923, he was pastor of **OLD OTTERBEIN CHURCH**, Baltimore, Md. He was a delegate to the **GENERAL CONFERENCE** for six consecutive sessions. At the time of his retirement in 1957, the **EASTERN CONFERENCE** named him **Historian Emeritus**, an honor which carried with it an annual stipend that continued until his death in 1967.

On June 15, 1910, Gible married Pearl Beatrice Sherk; and to this union were born three sons and two daughters.

Gible died April 7, 1967, and was buried at Gravel Hill Cemetery, Palmyra, Pa.

BRUCE C. SOUDERS



C. A. GIBBS

GIBBS, CAREY ABRAHAM (1892-), an American bishop of the A.M.E. Church, was born in Madison, Fla. on March 20, 1892. He was educated at **EDWARD WATERS COLLEGE** (Florida), where he received the A.B. degree (1912), and **Payne Theological Seminary** (Ohio), which granted to him the B.D. degree (1923). He has received the D.D. and LL.D. degrees (honorary) from

Edward Waters College. He was admitted to the North Ohio Annual Conference in 1921 and ordained deacon and elder. He served pastorates in OHIO and FLORIDA and was a presiding elder and president of **Edward Waters College**. He was elected to the episcopacy in 1948 from the pastorate of **Mount Zion Church** in Ocala, Fla. He presently resides at **COLUMBIA, S. C.**, and supervises work of the **Seventh Episcopal Area District** comprising six annual conferences in the state of **SOUTH CAROLINA**.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

GIBRALTAR. According to military records the Methodist society in Gibraltar was founded early in the year 1769. A garrison order by General Lord Cornwallis dated June 9 of that year reads, "Whereas divers soldiers and inhabitants assembled themselves every evening to prayer, it is the Governor's positive order that no person whatsoever presume to molest them nor go into their meeting to behave indecently there."

The leaders of the young church were soldier preachers stationed in the garrison. Their meetings, characterized by Methodist fervor and devotion, soon attracted not only soldiers but also civilians, many of them seeking admission to the society. The civilian members brought much needed stability into the early society, whose military members were continually being moved to other garrisons as political necessity demanded. Despite Cornwallis' order, the church met with considerable opposition from the military and inhabitants of the garrison. In 1803, however, after Cornwallis had gone, the authorities began to move against the society. In this year Mr. Burn, the schoolmaster, was threatened with expulsion from the town if he continued to preach at the meetings. In June two noncommissioned officers of the Queen's Regiment were court-martialed for attending a Methodist meeting contrary to regimental orders, and each received 200 lashes. For several months a civilian member of the congregation stood at the door of the meeting room to prevent any soldier entering and being punished. In 1804 General Fox was appointed to command the garrison, and subsequently granted permission for troops to attend Methodist meetings.

The year 1804 also saw the appointment of James McMullen as minister of the church. McMullen arrived to find yellow fever raging in the garrison, and within three weeks he had died. His wife also died a few days later. A child of the marriage, who was sent back to England by the authorities, became the mother of **JAMES H. RIGG**, the Methodist historian.

It was not until 1808 that another minister was appointed—**WILLIAM GRIFFITH**, under whose leadership in 1809 a church was built with a small house next door for the minister. These premises, though now not under Methodist control, remain to this day in **Prince Edward's Road**.

In 1832 **WILLIAM RULE** was stationed at Gibraltar. The fight for religious freedom in the British army will always be associated with William Rule. In July 1839, General Lord Hill, commander-in-chief of the army, issued a general order giving to each soldier "full liberty to attend the worship of Almighty God according to the forms prescribed by his own religion." Three months later Rule was informed that two of his members were under arrest on account of their being Methodists. That evening nothing could be done, but next morning Rule was outside

the barrack gate waiting for the reveille to sound. He took a statement from a corporal who had been reduced to the ranks because of his leadership of a group of Methodist men, and sent a copy to the governor, together with a letter accusing the colonel of the regiment of persecution. The governor declined to intervene, whereupon Rule appealed to the commander-in-chief. The result was that an order was published that Wesleyans must be marched to their own church on Sunday mornings. Rule also organized a day school on Methodist premises.

In 1830 the lease on the property was renewed and in 1837 the house was rebuilt. In 1849 adjoining property was secured and in 1874 the land was granted in perpetuity. In 1878, school premises were built by H. H. Richmond. After some years the school house became a



METHODIST CHURCH, MAIN STREET, GIBRALTAR

recreational club for soldiers and sailors and in 1898 it developed into the "Welcome Home and Institute," where servicemen might find recreation without reference to religious denomination. In 1909 the church building was enlarged and renovated. The pastoral and social work of the church has continued in the present century, being particularly effective during the period of the two world wars. Of special mention is the work of F. Brown, who during a ministry of over twenty years exercised a great influence upon the civilian population as well as many servicemen. During the Second World War the fellowship at the church and manse was of such quality that many of its members continue to meet as "the Gibraltar Club" in the United Kingdom.

In 1951 the ammunition ship "Bedenham" exploded in the harbor and considerable damage was caused to the church buildings. The decision was then taken to vacate the premises in Prince Edward's Road and to concentrate the work in the premises in Main Street. It is at 297 Main Street that the Methodist witness continues today. The premises consist of a restaurant, kitchen and managers' flat, and church, Sunday school and youth rooms and minister's flat.

As in the past the church exercises pastoral care over Methodist and free church servicemen and their families stationed in Gibraltar and also local residents. Friendly relations have been established with the local Roman Catholic and Anglican communities. The resident minister is officiating chaplain to Methodist and free church service personnel of all nations.

S. D. Bailey, *Padre Brown of Gibraltar*. London: Epworth, 1955.

W. H. Rule, *A Mission to Gibraltar and Spain*. London: Mason, 1844.

_____, *Recollections of My Life*. London: Woolmer, 1886.
Some Account of the Opposition Made to the Religious Instruction of the Soldiers at Gibraltar. London: Butterworth, 1805.

S. Watkins, *Soldiers and Preachers Too*. London: Sharpe, n.d.
 KEITH R. JEFFERIES

GIBSON, EDMUND (1669-1748), bishop of London and canonist, was born at Bampton, Westmorland, in December 1669. He ordained CHARLES WESLEY to the priesthood in 1735. In 1738 he questioned JOHN and Charles WESLEY about their teaching regarding JUSTIFICATION, ASSURANCE, and the rebaptism of Dissenters, and gave a cautious judgment that the religious societies could not be called conventicles. The course of events modified his good opinion of Methodism. In a pastoral letter to his diocese in August 1739, Gibson sharply criticized both GEORGE WHITEFIELD and John Wesley. Whitefield replied in kind. In 1747 Gibson returned to the attack in a visitation charge. John Wesley answered in detail in *A Letter to Dr. Gibson, etc.*, June 11, 1747. Bishop Gibson died at Bath, Sept. 6, 1748.

N. Sykes, *Edmund Gibson*. London, 1926. THOMAS SHAW

GIBSON, TOBIAS (1771-1804), American pioneer preacher and the first to bring Methodism to the lower MISSISSIPPI country, was born on Nov. 10, 1771, in what was then Liberty County, S. C., now Georgetown County. He was the son of Jordan and Mary Middleton Gibson. When he was about twenty years of age, he became a member of the SOUTH CAROLINA CONFERENCE and served pastorates in that state and in portions of NORTH CAROLINA. When Bishop ASBURY held the South Carolina Conference at CHARLESTON in January 1799, he appointed Gibson to the Anson and Little Peeedee Circuit, with the understanding that he was to remain there until Spring, after which he was to go to NATCHEZ in the Mississippi Territory as a missionary.

Asbury would doubtless have appointed someone to the Mississippi Territory before this but for the fact that the Spanish had been holding this region and would not tolerate any Protestant missionaries at all until the boundary line that is now between LOUISIANA and southern Mississippi was finally fixed sometime before the turn of the century.

In the Spring Gibson made his way overland by a wild circuitous route, traveling on horseback over the vast mountains to the Cumberland River in NASHVILLE, a distance of about 600 miles. At that place he sold his horse, bought a canoe, and paddled down the Cumberland into the Ohio, down the Ohio into the Mississippi, and finally changed to a flatboat and drifted down the river to Natchez. Late in 1799 he organized the first Methodist congregation in Mississippi at WASHINGTON, a village six miles east of Natchez which for a time became the territorial capitol of the region. The first congregation consisted of eight persons—Randel and Harriett McKinley Gibson, William and Rachel Smith Foster, Edna Gibson Bullen, Caleb Worley, and two colored slaves.

According to Henry G. Hawkins, Tobias Gibson was "above mediocrity in intellectual power and had a fair education for that day. He had pecuniary resources sufficient to give him a comfortable support." He was a man of rather frail physique but had gladly consented to go to this untried field, supported as he was supposed to be by

his salary of \$64 a year. Those who heard him preach remembered especially his singing, and John G. Jones calls him "a sweet singer in Israel."

Gibson organized a number of churches in the Mississippi territory, including one at Kingston in 1800. At the end of the first year he reported sixty members in the Territory. He did not attend the WESTERN CONFERENCE, of which he was then a member, until October 1802, at STROTHERS MEETINGHOUSE, Cottontown, Tenn. A year later he attended the session at Mt. Gerizim Church in KENTUCKY. At these conferences he asked for additional help to man the churches in Mississippi.

For one year Gibson was made a supernumerary by the Western Conference, with Moses Floyd in charge of the work. A year or two later Gibson's health gave way and he died on April 5, 1804, and was buried in a family cemetery a few miles southeast of VICKSBURG.

The officials of Crawford Street Church, Vicksburg, obtained the necessary permission from the city fathers and from the county board of health, and on Friday, June 28, 1935, the Revs. H. C. Hawkins, N. B. Harmon, Sr., M. M. Black, and T. J. O'Neil, together with A. J. Martin, monument builder, and Bernard Fisher, undertaker, went to the lonely grave in the pasture south of Vicksburg, disinterred the dust, placed it in a hermetically sealed box, and conveyed the box to a concrete vault in a spot beside Crawford Street Church.

Martin took the original shaft to his marble yard, where he polished it, bringing out in bright and legible form the inscription cut on one face of the shaft at the time it was set up, and which reads: "Sacred to the memory of Rev. Tobias Gibson, who settled in Mississippi in 1799; was emphatically the father of Methodism in this country, being the first minister who organized a church in this then territory. . . ."

Tobias Gibson never married, it is said, because a love affair which existed between him and a young woman in Mississippi had to be terminated because of his failing health. Claiborne, in his *History of Mississippi*, says, "If ever any man received a divine call to do good, to persuade men to reform, Tobias Gibson was the man." Gibson Memorial Church, Vicksburg, presently with 700 members, was named for him.

J. B. Cain, *Mississippi Conference*. 1939.

Henry Gabriel Hawkins, *Methodism in Natchez*. Jackson, Miss.: Hawkins Foundation, 1937.

J. C. Jones, *Mississippi*. 1887, 1908.

M. Simpson, *Cyclopaedia*. 1878.

J. B. CAIN

GIBSON, WILLIAM (1832-1894), British Wesleyan Methodist, was connected with the French work. He entered the Wesleyan ministry in 1852, and was stationed in Paris, 1862-72, and 1878-94. He lived in Paris during the Franco-Prussian War and published *Paris During the Commune* (1871). He died Aug. 27, 1894.

JOHN KENT

GILBERT, BENJAMIN FARISS (1871-1933), American missionary to CUBA, was born to Gabriel Goodman and Elizabeth S. Gilbert in Estill Springs, Tenn., March 28, 1871. Graduated from VANDERBILT UNIVERSITY, he went to Cuba in 1902 where his first appointment was in La Gloria, Camaguey Province, at an English speaking colony of over 2,000 persons.

His next appointment was in Puerto Principe (later called Camaguey), where in 1903 he opened Colegio Ingles with one pupil on Republica 40; this school became COLEGIO PINSON.

Maria Olivia Molina became his bride in 1905 and to their union were born four children. In 1914 he was transferred to the Colegio Central school at Virtudes 10, Havana, and six years later became director of training for ministerial candidates as a part of CANDLER COLLEGE. During this time he served for several years as pastor of Leland Memorial Church, Marianao, and one year as editor of *El Evangelista Cubano*.

With failing health he retired in 1932, and died a year later.

GARFIELD EVANS

GILBERT, FRANCIS. (See GILBERT, NATHANIEL.)

GILBERT, JOHN WESLEY (1865-1923), American C.M.E. minister and professor at PAINE COLLEGE, was born on Jan. 9, 1865, in Hephzibah, Ga.

His beginnings and his ending are shrouded in mystery. His parents were humble Negro farm hands, Gabriel and Sarah Gilbert. Very little is known about his early years except that he would go anywhere anyone would offer a Negro boy the opportunity of learning. He died of a disease some of the ablest physicians in America could describe only as "like sleeping sickness." In between these vague terminals, however, is a life so vivid, and journeys of such distance and depth that adventure is added to scholarship, and distinction to devotion. Two Methodisms honor him and many students call him blessed.

Gilbert is most widely remembered for his missionary venture in the CONGO. With Bishop WALTER RUSSELL LAMBUTH he left Lubo, Africa, before Christmas 1911, with sixty carriers to walk a thousand miles into the country of the Atetela tribes to find a "right place" to establish a Methodist mission. They found it in the village of WEMBO NYAMA on Feb. 1, 1912. It is not known exactly why Gilbert was not among the missionary party which returned in 1913 to establish a work which prospered greatly. Dr. Ina Corinne Brown's judgment: "Perhaps the white church was not quite Christian enough to treat Negroes as brothers as Bishop Lambuth had done." The writer's own judgment is that the Belgian owners of the Congo had no intention of turning loose in their Africa a Negro of Gilbert's stature and attainments, and for obvious reasons. It is abundantly clear that both Gilbert and Lambuth anticipated his return in a joint venture of two branches of Methodism, that of the M. E. Church, South, and the C.M.E. CHURCH, as one of an interracial missionary team. Today the Gilbert-Lambuth Memorial Chapel at Paine College memorializes the joint venture and abiding value of the mission of these two men.

Gilbert is best known as a teacher and scholar. It is all but tragic that his papers were treated so carelessly that little of his writing is preserved. His letter to Mrs. GEORGE WILLIAMS WALKER upon the death of Dr. Walker is a literary gem in its feeling and precise expression. It suggests his powers. The portion quoted here served primarily to describe event and relationship.

Dear Dr. Walker, who picked me up off the streets of Augusta nearly twenty years ago to try to let the influence of Christ

... have His course in my life, was as much a father to me as he was a husband to you.

... me, the first of my race whom (he) met as a student, the first one to matriculate at Paine (College), the first one of my race whom he helped prepare for wide usefulness in the Master's vineyard, the one who was ever in the closest and holiest confidence with him in trying to carry on the work in Christ's name for the uplift of the lowly—to embody his faith and spirit.

Gilbert had both a gift and a deep desire for learning. Walker, the true founder of Paine College, tutored him for admission to Brown University where he received the B.A. and M.A. degrees, and so distinguished himself that he was granted full scholarship to study in the American School of Classics in Athens, Greece. He was the first Negro elected to the faculty at Paine, precipitating something of a social crisis (magnificently resolved by trustee WARREN A. CANDLER). His scholarship gave him membership in the Philological Association of America, and in the Archaeological Institute among others which, with Brown University, published his writings. He was a linguist of pure distinction, at home with Greek, Hebrew and Latin, so gifted in French that Belgian officials supposed he had been born in France, and so quick to sense nuances and tones that he began on the trail to translate into anglicized Atetela the Greek versions of the Roman and Corinthian New Testament letters.

Bishop Lambuth described him: "He is diligent, painstaking, and consecrated. He has breadth, culture, and piety. . . . For sincerity of purpose, high character and noble ideals, he has few equals and no superior."

John Wesley Gilbert was a Christian gentleman, professor, scholar, linguist, preacher, lecturer, churchman, missionary, writer, editor, and in that order. He was one of the finest products of and contributors to Methodist higher education.

E. C. Calhoun, *Congo Quest*. 1961.

Joseph C. Colclough, *The Spirit of John Wesley Gilbert*. Nashville: Cokesbury, 1925.

Periodicals of the M. E. Church, South and the C.M.E. Church, 1884-1939.

CLAYTON CALHOUN

GILBERT, NATHANIEL (172?-1774), West Indian Methodist, was the son of Nathaniel Gilbert, a wealthy planter. He was born in ANTIGUA during the 1720's. Sent to England to study law, he was called to the bar at Gray's Inn in 1746, practiced in Antigua, was made a member of the House of Assembly in 1747, and became its speaker. After reading Wesley's *Appeals*, he visited England in 1757 with his wife, children, and some household slaves, to meet WESLEY. He heard Wesley preach in a private house at Wandsworth, and Wesley baptized two of the slaves. His brother Francis became an itinerant preacher under Wesley in 1758, and Nathaniel returned to Antigua in 1759. He immediately began "house meetings," to which his slaves came with his family, and soon afterward started preaching to the slaves on his own plantation. These unofficial services were the real, if tentative, beginnings of Methodism's colonial missionary work. When Gilbert died, on April 20, 1774, there were two hundred members in the society, almost all slaves, and the work was continued by Mary Leadbetter, the children's nurse, who had married Francis Gilbert, and by two slave

women, Sophia Cambell and Mary Alley, until the arrival of JOHN BAXTER.

Frank Baker, "Origins of West Indian Methodism," *London Quarterly Review*, January 1960.

CYRIL J. DAVEY

GILLESPIE, JOHN JONES (1813- ?), American M.P. layman from PITTSBURGH, Pa., was born in Milton, Northumberland Co., Pa. on Nov. 13, 1813. He was prominently identified with the interests of his church as representative to numerous annual and general conferences, president of the Board of Publications for many years, a church and college trustee, and one of five representatives of the M. P. CHURCH at the assembly of Methodists from Europe, America and Australia that met for two weeks in London in September 1881.

He became a successful businessman and established a substantial trade in Pittsburgh, besides holding honorary connections with a number of banks and public institutions. At the GENERAL CONFERENCE of 1875 he was appointed to serve as one of nine commissioners from the Methodist Church (the name of the church then composed of the northern and western conferences of the M. P. Church which had split in 1858 over the slavery issue), to meet with nine commissioners from the M. P. Church to devise plans for a reunion of the conferences. This union was created at a historic uniting Conference of 1877. John Jones Gillespie immensely helped the BOOK CONCERN of the Board of Publications through his generosity and business foresight.

A. H. Bassett, *Concise History*. 1877.

M. Simpson, *Cyclopaedia*. 1882.

RALPH HARDEE RIVES

GILLIES, JOHN (1712-1796), Church of Scotland minister at Glasgow University Kirk, was born near Brechin in 1712. He was friend and correspondent of GEORGE WHITEFIELD, whose biography, *Memoirs of Whitefield*, he published in 1772. Although a Calvinist, Gillies opened his pulpit to JOHN WESLEY in 1753, and thus began a life-long friendship. He gave general guidance to the Methodist society in Glasgow. In 1772 Wesley attended a sacramental service at Gillies' church. Both Wesley and Gillies were criticized when they introduced hymn singing in the kirk in 1753. Gillies' best known book was *Historical Collections relating to remarkable periods of the success of the Gospel* (2 vols., Glasgow, 1754), a study in revivals. He died March 29, 1796.

THOMAS SHAW

GILRUTH, JAMES (1793-1873), American minister, was born in WEST VIRGINIA, Jan. 29, 1793, the son of Scottish immigrants. Brought up on the OHIO frontier, he served in the War of 1812, joined the OHIO CONFERENCE on trial in 1819, and was appointed junior preacher on the Duck Creek Circuit. For years he served on frontier circuits. He was known for his physical strength and his ability to keep order at CAMP MEETINGS. He never missed an appointment for fourteen years.

Gilruth served a notable term as PRESIDING ELDER of the frontier Detroit District, 1832-36. The district membership increased twenty-eight percent in one year. Following the example of JOHN WESLEY, he faithfully kept a journal, which reveals his zeal, labors, hardships, and

constant endeavor to read and educate himself. As presiding elder he led in the movement to establish a Methodist seminary in Michigan (later ALBION COLLEGE) and was instrumental in obtaining the charter on March 23, 1835.

He was outspoken in his anti-slavery sentiments at this period, when this stand was unpopular in the old northwest. He opposed rented pews. He became obsessed with the idea of a Christian socialist community and located in 1836 to establish his community; however, he became disillusioned and returned the following year to the ministry in the Ohio Conference.

In 1850 he moved to IOWA, and served several appointments in the UPPER IOWA CONFERENCE until his retirement in 1861. He died near Davenport, Iowa, June 2, 1873. He was survived by his wife and seven children; a son, James H. Gilruth, served in the Upper Iowa Conference for some years, and two of his daughters married ministers.

Ronald A. Brunger, "James Gilruth: An Early Presiding Elder," *Michigan Christian Advocate*, May 9, 1963.

M. B. Macmillan, *Michigan*, 1967.

E. H. Pilcher, *Michigan*, 1878.

Minutes of the Upper Iowa Annual Conference, 1873.

RONALD A. BRUNGER

GITTO, WILLIAM (1829-1916), New Zealand minister, was born in Durham, England. Coming to New Zealand as a young boy, he was brought up under the influence of the early missionaries in the Hokianga area, and he soon became a master of Maori thought, custom, and language. The first thirty-five years of his ministry were spent in the service of the Maori people of the Kaipara River. He even continued to supervise work among them when additional duties caused him to reside in AUCKLAND.

Ablly assisted by his wife, second daughter of JOHN HOBBS, William Gitto served the Maori people with exemplary devotion, and became a great force for righteousness among them. On leaving the Kaipara district, he served for several years in the Waikato and King Country. At the request of the Conference he reopened the Waipa Mission while residing at Te Awamutu.

In 1894, he was appointed general superintendent of Maori Missions in the Auckland Province, a position he held until 1913, when failing health compelled retirement. He died in Auckland on May 26, 1916.

W. Morley, *New Zealand*, 1900.

WESLEY A. CHAMBERS

GLENDALE, CALIFORNIA, U.S.A., was settled in 1886 and incorporated in 1906. S. B. Woolpert, a member of the Southern California Conference (ME), was appointed to Glendale in the fall of 1889. The next year he reported forty members, a church valued at \$1,000, and a parsonage worth the same amount. Glendale appeared in the appointments through 1898, and in that year it had 102 members. From 1899 to 1905 inclusive there is no reference to Glendale in the conference minutes. Then in 1906 the record shows that the Glendale church, later called First Church, had 161 members and a building valued at \$9,000. In 1913 when First Church had 375 members, a second congregation was started. A third church was established in 1919, a fourth in 1929, and a fifth in 1939. The denomination came to unification in 1939 with about 3,700 members in Glendale.

The PACIFIC CONFERENCE of the M. E. Church, South

appointed D. M. Barr to Glendale in 1922. The next year he reported a congregation of ninety-nine members. The church came to unification with 289 members.

In 1969 The United Methodist Church had five churches in Glendale with 5,093 members and property valued at \$3,302,051. They reported a total of \$304,115 raised for all purposes during the year.

FIRST Church, the largest Methodist church in CALIFORNIA, dates its beginning in 1903, although the record shows that there was a Methodist congregation in Glendale for about ten years prior to 1900. On Oct. 11, 1903, some thirty Methodists gathered in the Glendale Odd-fellows Hall and agreed to organize First Methodist Church and erect a building. A church valued at \$9,000 was dedicated in 1906. Charles R. Norton served as the first pastor. A new sanctuary valued at \$50,000 was dedicated in 1917. In 1929 a five-story education building costing \$265,000 was completed. Its tall tower bears a lighted cross which at night can be seen throughout the city. A new 1,300-seat sanctuary in the shape of a cross was completed in 1961 at a cost of \$1,300,000. The massive pulpit shaped like a ship plowing into the future, suggests the centrality of preaching. The buildings and adjoining facilities occupy a full city block. The church has four ministers and a paid staff of twenty-six persons.

One pastor of First Church, EVERETT W. PALMER (1951-60), was elected bishop (1960).

In 1969 First Church reported 3,223 members, property valued at \$2,003,135 and \$209,636 raised for all purposes.

General Minutes, ME, TMC, UMC.
Directory of First Church, 1966.

JESSE A. EARL
ALBEA GODBOLD

GLENDINNING, WILLIAM (dates uncertain), an American pioneer preacher who became bitterly opposed to Bishop ASBURY and joined in the anti-episcopal moves of JAMES O'KELLY. The minutes show that William Glendinning was admitted to the ministry in 1776 and traveled until 1786, when his name is listed among those who "desist from traveling." An editorial note in *The Journal and Letters of Francis Asbury*, Vol. III, p. 105, says, "William Glendinning was a very odd person. He had preached in the traveling connection for about ten years but had to give up because of mental aberrations." When he did try to come back, Asbury wrote him a letter, which seems to have been written from the VIRGINIA CONFERENCE meeting at Lanes Chapel, Sussex County, Va., on Dec. 23, 1791. Asbury wrote, "I write in the presence of, and by the consent of Conference, to inform you that we do not look on you as being in connection with or under any direction from us. We cannot therefore make appointments for you, in our societies, or advise our people to hear you, knowing you are not under any legate authority but your own; and should you obtain countenance and authority from another denomination, it will not be ours" (pp. 105-6).

About the same time Asbury wrote to EDWARD DROM-COOLE, ". . . As to Glendinning, I believe Satan is in him and will never come out. I expect he would come too and act like himself, go where he pleased, and be subject to no authority."

Glendinning's insubordination, if it was that, or mental aberration, or whatever it might have been, put him in line with the opposition of James O'Kelly to Asbury's powerful superintendency, and he belongs with those who

objected to the highly centralized organization of the early Methodist Episcopal Church.

N. B. H.

GLEN ELLYN, ILLINOIS, U.S.A. First Church. Winslow Churchill, a Methodist layman, settled at what is now Glen Ellyn in 1834. It was then known as Babcock's Grove, and it was called by six other names before it became Glen Ellyn. In 1837 Churchill held the first religious service and organized the first Sunday school in the community. Also, he led in building the first meetinghouse in 1839. Jude Gary, who apparently was a supply preacher, served as the first pastor. Gary was the uncle of Elbert H. Gary, the steel magnate. When the railroad came in 1849-50, the depot was built some distance down the hill, and gradually the business houses and homes gravitated in that direction, leaving the Methodist meetinghouse somewhat isolated. The Methodists became disorganized, and the Baptists took over the meetinghouse. On Dec. 9, 1866 the Methodists organized a Sunday school, but they had no building.

The influence of the evangelists Dwight L. Moody and Ira D. SANKEY was felt in Glen Ellyn, and on Sept. 16, 1891 the First Methodist Church was organized with nine members at the home of Samuel Grannis. William E. Catlin, a lay preacher, served as the first pastor. The congregation worshiped in eight different places in as many years, and in 1899 it moved back into the meetinghouse built in 1839. The membership grew slowly, never rising above twenty-five in the first ten years. During that time the church was served by supply preachers. Finally in 1903 J. C. Anderson, a member of the conference, was appointed as the first full time pastor. In 1911 the membership passed the 100 mark for the first time. Thereafter progress was steady. In 1913 a brick church valued at \$18,000 was built. An education unit costing about \$155,000 was erected in 1929. The church then had some 675 members. Thirty years later when the membership numbered nearly 1,500, the present sanctuary costing around \$800,000 was constructed. In 1970 First Church reported 1,844 members, property valued at \$1,232,500, and \$129,245 raised for all purposes.

W. L. Fergus, *Golden Jubilee History of First Methodist Church* (pamphlet), 1941.

General Minutes, ME, TMC, UMC.

JESSE A. EARL
ALBEA GODBOLD

GLENN, EDGAR MASSILON (1858-1946), American minister, was born in Glennville, Barbour Co., Ala., Jan. 4, 1858. At the age of thirteen he was converted and joined the Methodist Church. In December 1879, he was admitted on trial by the ALABAMA CONFERENCE, meeting in Tuskegee with Bishop ROBERT PAINE, presiding. In 1881, in Selma, he was ordained DEACON by Bishop GEORGE F. PIERCE, and admitted into full connection in the Alabama Conference. In 1883, he was ordained ELDER in Eufaula. He married Mamie Imogene Arrington of Forkland, Ala. on Dec. 3, 1884, and they had four children.

At the conference of 1886 he was located at his own request, but in 1888 he was readmitted by the NORTH ALABAMA CONFERENCE, in which he served for many years. He was elected president of Birmingham College, serving 1898-1902. While president of the college, he finished the work for his degree and had the unique ex-

perience of signing his own diploma. He served as president of ATHENS COLLEGE 1903-04. In 1909-12 he was presiding elder of the Decatur District. In the difficult days of establishing, building, and uniting the Methodist colleges in Alabama, Glenn's wisdom, wit, and good judgment were invaluable to Methodism in that state. His years of retirement were spent in his home near Warrior, Ala., where he died Nov. 29, 1946.

G. F. COOPER



LAYONA GLENN

GLENN, LAYONA (1866-1972), American missionary to BRAZIL, was born near Conyers, Ga., on March 8, 1866. Her grandfather, Joshua N. Glenn, was the first Methodist missionary in St. Augustine, Fla., after Spanish occupancy ended. Her elementary education was received in the home. Anxious to be a missionary, she enrolled at the newly opened Scarritt Bible and Training School, then in Kansas City, Mo., and though not the first to enroll, she was the only one of seven to graduate in 1894 from its Bible department.

Recommended by the Woman's Board of Foreign Missions and commissioned by Mrs. W. D. Wightman (for bishops would not commission women in those days), Miss Glenn sailed for Brazil in August 1894, going with MARTHA WATTS, who was the first woman missionary sent to Brazil by that Board.

Miss Glenn served in Brazil in a variety of capacities—as teacher and principal of several Methodist schools; as social worker and principal of the day and night schools connected with Instituto Central do Povo, RIO DE JANEIRO; as member of the committee that worked out an agreement between the M. E. Church and the M. E. Church, South on the demarcation of their boundaries in South America; as founder and organizer in 1916 of the first conference organization of Methodist women in Brazil; and as founder and first director of the Instituto ANNA GONZAGA for children in Inhoaiba, near Rio de Janeiro.

She was for years principal of the Colegio Americano Fluminense in Rio de Janeiro, which school became a precursor of the present COLEGIO BENNETT, nationally known and respected.

After twenty-five years in Brazil, Miss Glenn went to the United States to care for her aged parents. She returned to Brazil in 1923, continuing in active service

until 1934. During this period were two outstanding achievements. First, as principal of the day school at the Peoples' Institute in Rio, where conditions had become chaotic, she was successful in restoring order and discipline.

Her second major achievement was founding the Instituto Anna Gonzaga. For years Miss Glenn had dreamed of an institution that would be both a home and an industrial training center for orphaned and abandoned children. She accomplished this by winning the interest and financial support of a wealthy Brazilian lady, Anna Gonzaga, who gave the church about 1,200 acres of valuable land in what was then the Federal District. Today this institution has become Brazilian Methodism's largest and best-known home for children.

In 1934, Miss Glenn was officially retired. She returned to her home in Conyers, Ga., to an active life of speaking in the community, teaching at church mission schools, and writing weekly columns for three county newspapers in Georgia. In 1957, at the age of ninety, she was recommended to President Kubitschek of Brazil to receive the coveted award, the Order of the Southern Cross. In 1964, SCARRITT COLLEGE celebrated its seventieth anniversary, and Miss Glenn was invited as its honored guest.

At the age of ninety-nine she took up residence at Wesley Woods Towers in ATLANTA, Ga. Following her 100th birthday, Miss Glenn was honored both in the United States and in Brazil. Accompanied by her seventy-eight-year-old brother, Mark Twain Glenn, and by Scott Houston, superintendent of Wesley Woods, she flew to Washington, where she was received by President Lyndon B. Johnson, interviewed for national radio and television broadcasts, and given a formal reception by the Brazilian ambassador. She then flew by jet to Brazil, where she was greeted enthusiastically by Methodists everywhere, received by President Castelo-Branc, recognized officially by congress in Brasilia, and received at the Porto Alegre airport, Rio Grande do Sul, by a state military band—the first time the band had ever played for the reception of a woman. Through her visit, Brazilian Methodism had the greatest publicity in its hundred years.

In 1969 Fleming H. Revell Company published a 40,000-word autobiography of Miss Glenn, *I Remember, I Remember*, in the writing of which she was assisted by Charlotte Hale Smith of the Atlanta *Journal-Constitution*. Miss Glenn assigned royalties from the sale of this life story to the Wesley Homes Trust Fund, for the expressed purpose of helping persons who might not otherwise be able to benefit from the facilities of the Wesley Homes. She died in Atlanta on March 20, 1972.

Expositor Cristao, April 15, 1966.

Voz Missionaria, Third Quarter, 1966.

EULA K. LONG

GLENORCHY, WILLIELMA LADY (1741-1786), was a Scottish patroness of Calvinistic Methodism. Influenced by the family of ROWLAND HILL, she became deeply religious and opened a number of proprietary chapels. At one of these, in Dundee, services were conducted by Episcopalians, Presbyterians, and Methodists. After WESLEY's first visit to this chapel, in 1770, she sought his help in the appointment of a master for her charity school. Although the man appointed, on Wesley's advice, was a Calvinist, Lady Glenorchy presently closed her pulpit to Wesley's Arminian preachers. She finally bequeathed the management of her chapels in England and Scotland to

the Arminian, Lady Maxwell, a further instance of her inconsistency.

Dictionary of National Biography.

T. S. Jones, *Life of the Viscountess Glenorchy*. Edinburgh, 1822.

D. P. Thomson, *Lady Glenorchy*. 1967.

THOMAS SHAW

GLENS FALLS, NEW YORK, U.S.A. A city in upstate eastern NEW YORK, incorporated as a village in 1839. Situated on the Hudson River and Adirondack Northway (interstate) connecting New York City and MONTREAL, Canada, this tree-shaded city with a 1970 population of 16,955 people, is the main commercial and distribution center between Albany and Plattsburgh. The early settlement predates the Revolution, and as it was but a few miles from the upper end of Lake George, it became a strategic bastion during the struggle of the French and Indian War as well as the later war for independence.

The city occupies the northern side of the Hudson River as it bends eastward and then south. The rapids at this point include the rocky cavern known as Cooper's Cave, made famous in Fenimore Cooper's *Leatherstocking Tales*.

Paper making, research in the same, industrial colors and chemicals, the Glens Falls Insurance Company, and numerous smaller industries constitute the city's economy today.

The Methodist Church there "was formed in 1824 under the leadership of John Lovejoy in the dwelling known as the General Pitt place situated between the canal and the river in the rear of the old stone store." The exact location of this site would be difficult to determine today. "In 1829 their first church edifice was erected. It was a small stone building on Church Street facing Berry Street. During these early days the preaching was done by itinerant ministers." One of these was Russell M. Little, later to become a state senator and president of the Glens Falls Insurance Company. In 1847-48 a large new building was erected on the northwest corner of Warren and Church Streets. This brick building "was destroyed by fire in 1864 and was re-built the next year on the same site. In 1869 the members, feeling a responsibility for the folk 'across the river' established a mission and erected a brick chapel in South Glens Falls. This church became the South Glens Falls Methodist Church. In 1873 the work of the church had prospered so that it was necessary to put on an addition to the Warren Street building . . . at a cost of \$21,000. On the first Sunday in the new building the entire debt for the remodeling was wiped out with a special subscription that produced a surplus! In 1904 the 1,100 members decided to re-locate in order to obtain more adequate facilities. The Warren Street property was sold to the Roman Catholics and the present structure was erected (54 Bay Street). At that time the congregation adopted the name 'Christ Church Methodist Episcopal.' The word 'Episcopal' was dropped in 1939 when the three great branches of Methodism in America united to form 'The Methodist Church.' The cornerstone for the structure was laid in 1905 and the building first used in October of 1906 with Bishop EDWARD G. ANDREWS dedicating the new sanctuary in 1907. In 1953 . . . the church numbering about 1900 members . . . made plans for renovation and expansion. On the 50th anniversary of the laying of the corner-stone for the main sanctuary, Bishop FREDERICK B. NEWELL officiated at the corner-stone laying

ceremonies for the new building . . . which was ready for use in September of 1955."

The church membership in 1970 was reported at 1,664, with a staff consisting of the senior pastor, associate pastor, director of Christian education, director of music, three office secretaries and two sextons.

In 1965 there was a need for a new Methodist congregation recognized by the leadership of the TROY ANNUAL CONFERENCE and individuals resident in the Town of Queensbury, a rapidly developing suburb at the north end of the city. Subsequently the Annual Conference purchased a site on Aviation Road adjacent to the Adirondack Northway, consisting of seven acres of land for the location of the newly formed Queensbury Community Methodist Church. The first Sunday worship of the congregation was held in the JeRay Restaurant on Route 9 on Sept. 19, 1965, with seventy-five persons in attendance. The church was officially constituted at a Quarterly Conference at that site on Dec. 19, 1965 with eighty-nine charter members, District Superintendent Milton M. Lavery, presiding.

Ground-breaking ceremonies for the new church building were held on Sunday, Dec. 17, 1967. Construction on the first all-purpose unit began the next day and the first service in the new church was held Easter Sunday, April 14, 1968. The new church was consecrated by Bishop LLOYD C. WICKE on Sunday, May 19, 1968.

William H. Brown, ed., *History of Warren County*. Board of Supervisors, Warren County, 1963.

A. W. Holden, *History of Town of Queensbury*. N.p., 1874. *History of Christ Church, Methodist*. N.d.

MILTON M. LAVERY

GLIDE, LIZZIE H. (1852-1941), outstanding American Christian philanthropist, was born near Haughton, La., on Oct. 1, 1852. She was the daughter of a medical doctor, Thornton A. Snyder, and the third in a family of ten children.

In 1868 she graduated from Greenwood Seminary, Lebanon, Tenn., where she excelled in mathematics. In 1869 the Snyder family became established in SACRAMENTO, and united with the M. E. Church, South. It was within this Christian fellowship that Lizzie Snyder met Joseph Glide, an English immigrant. They were married Dec. 7, 1871, and there was born into the family five children.

Joseph Glide was a successful breeder of livestock, and became one of the most wealthy stockmen in CALIFORNIA. The family resided in a beautiful mansion in Sacramento and occupied an honored place in the life of the community.

Through the influence of her parents, Lizzie was converted at an early age. She had been an active member of the Methodist Church for twenty years when she came into an epochal spiritual experience of complete consecration, which she interpreted as sanctification. Within a short time she was instrumental in establishing a mission in Sacramento. When Mr. Glide died in 1906, she became manager of his large fortune, and through wise business transactions was able to build several Christian institutions. The Mary Elizabeth Inn, SAN FRANCISCO, furnished a haven to hundreds of working young women in the city. Epworth Hall near the campus of the University of California was erected as a Christian home for university girls. Glide Hall on the campus of ASBURY COL-

LEGE, Wilmore, Ky., was built. The Glide Memorial Church was the result of her dream of many years for an evangelistic center in the heart of downtown San Francisco. A radio station in LOS ANGELES was purchased for Trinity Methodist Church, of which R. P. SHULER was the pastor. In addition, numerous churches throughout California and many mission fields abroad benefited from her generous gifts.

Mrs. Glide established the Glide Foundation which owns Californian Hotel and owns and operates the Glide Apartment Hotel, both of San Francisco. The Foundation carries on extensive religious activities in evangelism and Christian education in San Francisco and throughout the bounds of the CALIFORNIA-NEVADA CONFERENCE of The United Methodist Church.

One of her important benefactions was the assistance of Christian young men and women through college and seminary. Many of these are now ministers and missionaries in several countries.

Mrs. Glide died in her 89th year, and is buried in the family plot in the East Lawn Cemetery, Sacramento.

J. C. McPheeters, *Lizzie H. Glide*. 1936. J. C. MCPHEETERS

GLIDE FOUNDATION, Methodist-related foundation, incorporated in CALIFORNIA, U.S.A., was established by Mrs. LIZZIE GLIDE in 1929. The trust requires that there be an evangelistic center at the corner of Taylor and Ellis Streets in SAN FRANCISCO, for the training of Christian workers, and service to residents in the city's depressed area. It is best known for its Glide Urban Center and related Glide Memorial Methodist Church. The Foundation also controls the Epworth and Wesley trusts for work with students at the University of California. Assets of the fund in 1968 were \$3,295,316.

Lewis E. Durham, *Glide Foundation from 1962 through 1967*. San Francisco: Glide Urban Center Publications, n.d.

DONALD KUHN

GLOSSARY OF METHODIST TERMS. There appeared in the Book of *Discipline* of The Methodist Church, first in 1948 and then in subsequent editions, a brief listing and definition of common terms in use among Methodists under the heading "Definitions of Terms." The name of this section in 1960 was changed to Glossary, and the material it embraces was usually put at the end of the Appendix section of the *Discipline* just before the index. It was not continued in the 1968 *Discipline* of The United Methodist Church.

An explanatory note introducing this material stated: "This glossary, like the Index, is not part of the law of the church, but rather a guide to that law, arranged in alphabetical order for the convenience of readers. So far as possible the definitions are based on the Constitution and legislation and use the Disciplinary language. Where there is no specific legislation, they are based on historical usage and accepted practice. For terms not defined here, see the Index, where paragraphs containing definitions or definitive information are indicated by boldface type." (*Discipline*, 1960.)

Most of the items in this Glossary are described and explained in a more complete way under their own names in this *Encyclopedia*. The Glossary proved useful, and while it disclaimed being actual law, yet since its material stood unchallenged in this official publication of

The Methodist Church for a score of years, its correctness, as well as its formal interpretative status in the Church, was usually taken as approximating Methodist law. The definitions were not at all complete, but sufficient for practical use, and probably may be cited as references with no great fear of serious contradiction.

Disciplines, TMC, 1944-1964.

N. B. H.

GLOSSBRENNER, JACOB JOHN (1812-1887), American bishop of the Church of the United Brethren in Christ, was born July 24, 1812, in Hagerstown, Md., to Peter and Christiana (Shane, Schon) Glossbrenner. Since his parents were members of the Lutheran Church, both his early religious training and formal education took place under the auspices of that denomination. After a two-year apprenticeship as a silversmith and watchmaker, he took up his trade with a devout Methodist layman, John Reynolds, who took a keen interest in his spiritual welfare. However, it was under the ministry of William R. Rhinehart, a young minister of the Church of the United Brethren in Christ, that he was converted at the age of seventeen.

He began his career as a youth leader, but was soon granted an exhorter's license. By the time he was nineteen, he was licensed to preach. He performed his duties so conscientiously that a group of older Christians bought him a horse, saddle, bridle, and saddlebags so that he could become an itinerant preacher. He was ordained by the VIRGINIA CONFERENCE in 1833; and one year later he was named presiding elder.

When the GENERAL CONFERENCE of 1845, in an unprecedented move, elected a completely new slate of bishops, Jacob John Glossbrenner was among those chosen. He served in the office until 1885.

Bishop Glossbrenner was a forceful preacher, an astute administrator, and a powerful leader in the controversies of the day. He opposed slavery and secret societies and argued for a stronger position on the doctrine of depravity. He was an advocate of a prescribed course of study for young ministers and of a meaningful missionary program; and played a major role in the adoption of these functions by the General Conference of 1853, in which he reached the highwater mark of his career.

His most difficult years were those of the American Civil War, when he was restricted in his movement to the southern area of VIRGINIA. At the outbreak of the war, he had decided that in spite of his anti-slavery sentiments he would remain with his flock. During this period and other crucial years of the Church of the United Brethren in Christ, no one gave more devoted leadership than he. He died Jan. 7, 1887, less than two years after his retirement as bishop. He was buried at Churchville, Va.

A. W. Drury, *Glossbrenner*. 1889.

Koontz and Roush, *The Bishops*. 1950. BRUCE C. SOUDERS

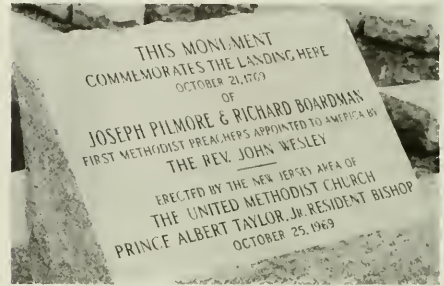
GLOUCESTER POINT, NEW JERSEY, U.S.A., is on the Delaware River in Gloucester City, Camden Co., N. J. It was the landing place on Oct. 21, 1769, of JOSEPH PILMORE and RICHARD BOARDMAN, the first Methodist preachers JOHN WESLEY and the Conference in England sent to America. Their appointment was "America."

Bishop ASBURY preached at Gloucester Point on at least five occasions.

Gloucester Point was named in 1677 by the early En-

glish settlers. Betsy Ross, America's Revolutionary War heroine, was married here in "Hugg's Tavern," built about 1720 by Joseph Hugg. At one time during the Revolution, Lord Cornwallis and some of his British officers occupied Hugg's Tavern.

Today, the remains of the British ship "Augusta" can be seen in the waters just off the Point. This sixty-four gun frigate was sunk on Oct. 23, 1777.



MARKER AT GLOUCESTER POINT

In 1869, Methodists of Gloucester held a Centennial Celebration commemorating Pilmore and Boardman's arrival at the Point. Then on Oct. 25, 1969, Methodists of the New Jersey area, in conjunction with the annual meeting of the Northeastern Jurisdictional Commission on Archives and History, held a two-day celebration commemorating the Bicentennial of Pilmore and Boardman's arrival. Highlight of the celebration was the erection of a monument at Gloucester Point from funds raised by the laymen of the New Jersey area. The monument reads:

THIS MONUMENT
COMMEMORATES THE LANDING HERE
October 21, 1769
of
JOSEPH PILMORE & RICHARD BOARDMAN
FIRST METHODIST PREACHERS APPOINTED TO AMERICA BY
THE REV. JOHN WESLEY
ERECTED BY THE NEW JERSEY AREA OF
THE UNITED METHODIST CHURCH
PRINCE ALBERT TAYLOR, JR., RESIDENT BISHOP
October 25, 1969
ROBERT B. STEELMAN

GOBBEL, LUTHER LAFAYETTE (1895-), American educator and long time college president, was born on Aug. 26, 1895, in Rowan County, N. C., the son of John Henry and Sarah Ellen (Simerson) Gobbel. His wife was Marcia Rachel Russell, whom he married on April 4, 1929, and they had two children. He was educated at Trinity College (now DUKE), receiving the A.B. degree in 1918, the A.M. in 1927; and at Yale University, the Ph.D. in 1934. For a time he went into business, but became assistant to the treasurer of Trinity College, 1915-18. Then he became associate editor of the *Lexington Dispatch* (North Carolina) and managing editor of a NORTH CAROLINA paper. For a time he was a reporter on the *GREENSBORO Daily News*. In the first World War, he served as a member of the United States Army. He was

elected as a lay delegate to the GENERAL CONFERENCE of 1938 (MES); of 1940 and '44 (TMC), of the Uniting Conference in 1939, the JURISDICTIONAL CONFERENCES of 1940 and '44. He served upon the Commission on Ritual and Orders of Worship (TMC), 1940-48; on the FEDERAL COUNCIL OF CHURCHES of Christ in America, 1944-48; was vice-president of the Educational Council of the College Section of the MECS, 1937-38—its president, 1938-39. Dr. Gobbel was president of GREENSBORO COLLEGE in Greensboro, N. C., 1935-52; then of LAMBUTH COLLEGE, Jackson, Tenn., 1952-62. After retirement he was called to become interim president of ATHENS COLLEGE, Athens, Ala. in 1969. He has written *Church-State Relationships in Education in North Carolina Since 1776*, 1938.

C. T. Howell, *Prominent Personalities*. 1945.
The Methodist Christian Advocate. Albertville, Ala., Sept. 2, 1969. N. B. H.

GOBIN, HILLARY ASBURY (1842-1923), American preacher and educator, the son of Calvin and Jane E. (Gray) Gobin, was born March 25, 1842, in Terre Haute, Ind. He was an industrious student at Indiana Asbury University, a member of Phi Beta Kappa, graduating in 1870. He was admitted into the NORTHWEST INDIANA CONFERENCE in 1869. As a pastor he served two large churches. In 1880 he became a professor at Indiana Asbury. He was president of BAKER UNIVERSITY, Baldwin, Kan., three years. He was dean of DEPAUW'S School of Theology from 1890 to 1896, and served as president of this university from 1896 to 1903. He was vice-president and one of its outstanding professors from 1903 to 1923. He was elected to four GENERAL CONFERENCES. He was affectionately known as "the Grand Old Man of DePauw." GREENCASTLE'S Gobin Memorial Church bears his name. He married Florence A. Orrill, Nov. 3, 1871. She died Dec. 16, 1891. In 1896 he married Clara L. Beale. She and a daughter survived him. He died March 18, 1923.

J. J. Detzler, *Northwest Indiana Conference*. 1953.
Journal of the Northwest Indiana Conference, 1923.
John Lewis Smith, *Indiana Methodism*. Valparaiso, the author, 1892. W. D. ARCHIBALD

GODBEY, ALLEN HOWARD (1864-1948), American educator and minister, was born in Pettis County, Mo., Nov. 21, 1864. He graduated from Morrisville (Missouri) College in 1883, and was a fellow in Semitics at the University of Chicago, 1902-05, winning the Ph.D. degree in that field from that institution in 1905. He was married to Emma L. Moreland, June 16, 1892. Godbey was admitted to the SOUTHWEST MISSOURI CONFERENCE, M. E. Church, South in 1895, and served as a pastor for the next four years. Later he was transferred to the ST. LOUIS CONFERENCE and served eight years as a pastor in St. Louis. However, he was best known for his proficiency in Semitics and his work as an educator. He taught mathematics, Latin, and Greek at Morrisville College, and Latin and English literature at St. Charles (Missouri) College. He served as principal of the academy at CENTRAL COLLEGE, 1899-02, and as president of Morrisville College, 1906-09. When the DUKE DIVINITY SCHOOL was established in 1926, Godbey filled the chair of professor of Old Testament until his retirement in 1932. He was a member of the American Oriental Society, the Society of Biblical

Literature, and a number of other learned societies which promote biblical and archeological research. He was the author of: *Code of Hammurabi* (with R. F. Harper), *The Lost Tribes, A Myth, New Light on the Old Testament*, and several other books. Notwithstanding his brilliance, Godbey was somewhat eccentric; at times he had difficulty in working with associates and superiors. During the 1948 GENERAL CONFERENCE in BOSTON, which Godbey attended, he was hit by a truck while crossing the street and died a few hours later.

ALBEA GODBOLD

GODBEY, JOHN EMORY (1839-1932), American Methodist preacher, teacher, editor and author, was born Aug. 11, 1839 in Casey County, Ky. He was educated in private schools. His college training was interrupted by the Civil War when St. Charles College, St. Charles, Mo., was seized by Union troops. Emory College in GEORGIA conferred upon him the D.D. degree in 1885. Godbey married Mary S. Holloway, Nov. 2, 1865, who died in 1910. He married Martha Virginia Dunnivant in 1911.

While stationed in Washington, Mo., Godbey opened a private high school (1867), his first educational venture. After two years as PRESIDING ELDER, he was appointed to First M. E. Church, South, in ST. LOUIS; and, afterward to Cook Avenue Church, for the building and relocation of which he raised \$75,000.

He was instrumental in establishing *The Southwestern Methodist* (1882) in St. Louis and was elected editor. He served in this post until it was combined with *The St. Louis Christian Advocate* in 1890. He was appointed to the presiding eldership of the Kansas City District and served until 1894, when he was elected editor of *The Arkansas Methodist*, LITTLE ROCK, where he served until 1905. He was sometime professor of philosophy in HENDRIX COLLEGE, Conway, Ark., while editing *The Arkansas Methodist*. He represented the SOUTHWEST MISSOURI CONFERENCE (1894), the LITTLE ROCK CONFERENCE (1902 and 1906), and the ST. LOUIS CONFERENCE (1910 and 1914), in the GENERAL CONFERENCE (MES). He returned to the St. Louis Conference in 1910, which he had first joined in 1859, and was stationed in Kirkwood.

Prior to his retirement in 1919, Godbey had written and published: *The Methodist Church Member's Manual; Light In Darkness, Or Missions and Missionary Heroes; Foundations Of Faith*, a text book often used in some colleges and in leadership training schools. He was better known for his *Lights and Shadows Of Seventy Years* (1912), an autobiography which told much about others, but not very much about himself; and for *Pioneers Of Methodism In Missouri* (1930). He died Feb. 29, 1932.

Minutes of the St. Louis Conference, 1932.

FRANK C. TUCKER

GODBOLD, ALBEA (1895-), American minister, church official, and historian, was born July 25, 1895, in Summit, Miss., the son of Gabriel C. and Ella (Felder) Godbold. He was a student at George Washington University (District of Columbia), 1914-17 and 1919-20, and at the University of Grenoble (France) in 1919. He received the B.A. degree from SOUTHERN METHODIST UNIVERSITY, 1921; the B.D. in 1923; an M.A. from Yale in 1926, and the Ph.D. from DUKE in 1939. CENTRAL METHODIST COLLEGE in MISSOURI awarded him the D.D. degree in 1961.

He married Anna Lucile Ayers on Feb. 2, 1924, and their children are Adah Lucile (Mrs. Harvey W. Phelps), Channing W., Edmund O., and Margaret E. (Mrs. Conway B. Briscoe, Jr.). For a time Dr. Godbold served with the Department of the Interior in Washington and then with the Department of Labor in the same city from 1916-17 and 1919-20. He served as pastor of the Humphrey Street Congregational Church, New Haven, Conn., 1924-26, but joined the WESTERN NORTH CAROLINA CONFERENCE of the M. E. Church, South in 1926. He was pastor of Brevard Street Church, CHARLOTTE, N. C., 1926-28; College Place Church, GREENSBORO, N. C., 1928-31; Chapel Hill, N. C., 1931-34; First Church, Conway, Ark., 1934-36; First Church, El Dorado, Ark., 1936-41; St. John's Church, MEMPHIS, Tenn., 1941-42; and St. John's Church, St. Louis, Mo., 1942-58. He was the superintendent of the St. Louis District, ST. LOUIS CONFERENCE, 1958-61, and of the St. Louis North District, MISSOURI EAST CONFERENCE, 1961-63. In 1963 he became the executive secretary of the Association of Methodist Historical Societies and editor of *Methodist History* (magazine), based at LAKE JUNALUSKA, N. C.

Dr. Godbold drafted the plan for the church-wide commemoration of the BICENTENNIAL OF AMERICAN METHODISM in 1966, directed the celebration, and served as editor of *Forever Beginning 1766-1966*, the volume of historical papers presented during the three-day observance at BALTIMORE, Md.

He was a member of the General Board of Education of The Methodist Church, 1956-64; a delegate to the South Central JURISDICTIONAL CONFERENCE, 1952, '56, '60; to the GENERAL CONFERENCE, 1956 and '60. In 1952 he was elected president of the South Central Jurisdictional Historical Association, in which position he served until 1960. He was an official visitor to the WORLD COUNCIL OF CHURCHES in 1954; a delegate to the WORLD METHODIST CONFERENCE, 1966; a member of the Division of Christian Education of the NATIONAL COUNCIL OF CHURCHES, 1958-64; a trustee of Southern Methodist University, 1946-68; ST. PAUL SCHOOL OF THEOLOGY, Kansas City, Mo., 1957-63; and of MCKENDREE COLLEGE, Lebanon, Ill., 1959-67. He served in the U. S. Army in 1917-19, in the American Expeditionary Forces in France. He is the author of *The Church College in the Old South*, 1944, and has served as chairman of the Editorial Board in supervising the work on the *Encyclopedia of World Methodism*. He retired in 1968, and spent the next three and one-half years in full-time editorial work on the *Encyclopedia of World Methodism*.

Who's Who in The Methodist Church. 1966. N. B. H.

GODDARD, ALVIN CHESLEY (1882-1958), American preacher and Peace Commission worker, the son of Mr. and Mrs. Frank Goddard, was born Oct. 24, 1882 at Rockford, Tenn. He attended Wesleyan College Institute at Athens, Tenn., and the UNIVERSITY OF CHATTANOOGA. He studied at BOSTON UNIVERSITY SCHOOL OF THEOLOGY and Harvard University, and was ordained Oct. 8, 1904, in the HOLSTON CONFERENCE (ME) in east TENNESSEE. He married Clara C. Dougherty in CHATTANOOGA, Nov. 24, 1909. He became Executive Secretary of the Chattanooga Area in 1913, and Executive Secretary of the MAINE CONFERENCE in 1927.

Goddard served as secretary of WORLD PEACE COMMISSION of the M. E. Church from 1928-32, working in

cooperation with the State Department in Washington. He also served on the Commission on International Justice and Goodwill of the FEDERAL COUNCIL OF CHURCHES; he was a member of the committee on militarism in education; and active in Fellowship of Reconciliation. He aided in the formulation of the United Nations charter by serving on the fact-finding and research committee of the State Department from 1943-45. During his term as Peace Commission secretary, he wrote *Toward World Comradeship*. A popular speaker, Goddard addressed audiences at seventy-eight colleges in forty-three states. His articles on human problems and international relations were published in many nationally known magazines. He was a member of the faculty of Haverford College of International Relations, and lectured frequently for the United Nations. In 1947 he was honored by SYRACUSE UNIVERSITY by being initiated into the honorary membership of Theta Chi Beta, honorary Biblical fraternity. Goddard died on Oct. 10, 1958.

Clark and Stafford, *Who's Who in Methodism*. 1952.
Watertown Daily Times, Oct. 13, 1958.

CHARLES E. THOMPSON

GODDARD, OSCAR ELMO (1867-1950), American missionary, presiding elder, and executive secretary of the Board of Foreign Missions for the M. E. Church, South, was born on Sept. 1, 1867, in Sebastian County, Ark., the son of Columbus Evans and Narcissus (Smedley) Goddard. He was educated at Hendrix College, receiving the B.D. in 1893 and the D.D. in 1910. On June 3, 1893, he married Leila Robins, and they had four children. He served for a time pastorates in Magnolia, Ark., and then went to CHINA, where he was vice-president of the Anglo-Chinese School in Shanghai. He came back and served in Monticello, Ark., and also at Fort Smith. He became presiding elder of the Harrison District in 1901-02. He served two other charges in ARKANSAS and then was presiding elder on the Muskogee District. After a time he transferred to the TEXAS CONFERENCE and served First Church, GALVESTON, his pastorate beginning in 1913. He was elected Home Missionary secretary of the General Board of Missions of the M. E. Church, South, in 1918, and served in that capacity until 1930, when he became secretary of the Foreign Mission Division of the Board. His travels over the mission field, especially in Africa, were quite productive. From 1937 to 1940, he was pastor of Dodson Avenue Church, Fort Smith, Ark. Upon his retirement, the name of this church was changed to Goddard Memorial, which is today a strong and active church. Goddard retired in 1940 to live in Conway, Ark. He died on April 28, 1950. He gave leadership to his Church in the whole field of missions in the period between the two World Wars.

North Arkansas Conference *Journal*. 1950.
C. F. Price, *Who's Who in American Methodism*. 1916.

N. B. H.

GODHRA is the easternmost district headquarters and institutional center in the Gujarat Annual Conference in INDIA, and likewise for the government of the State of Gujarat. In 1895, when Methodist evangelists first came there, Godhra's population was reported as 30,000. A large majority was accounted Hindus, although half or more of their number knew little or nothing about philosophical Hinduism and could more aptly be counted as

Animists. Perhaps ten percent were Moslems and a few were Parsees, or Zoroastrians.

In 1898-1900 famine was severe in Gujarat. Fortunately the missionaries looked with understanding eyes upon the hungry bewildered throngs and helped greatly. The Rev. and Mrs. Robert Ward were the station missionaries. Moving stories are told of their exploits in saving thousands from death by starvation or by cholera that struck many of the half-starved. They saved thousands but lost their own son as a victim of cholera.

The government established a poorhouse and fed thousands. When the famine ended many had no homes to which they could return. The government decided to close the poorhouse and compel all men and boys to hunt for work somewhere. They asked the church to take care of the women and girls. Between four and five hundred found a home in the mission. Temporary quarters were hastily constructed, and a girls' school was started. Gifts were sent by many individuals and groups, and *The Christian Herald* collected and forwarded generous amounts to provide permanent quarters.

The WOMAN'S FOREIGN MISSIONARY SOCIETY accepted responsibility for the school and sent as their first representative Anna Agnes Abbott, an experienced missionary from Muttra. They also contributed funds for a bungalow and other staff quarters. While the famine lasted, no one for whose physical needs the church was providing was baptized. Worship services were regularly held, and attendance was encouraged. However, when the famine had ended many people asked to be recognized as believers and be baptized. In 1903 Bishop JAMES M. THORNTON baptized 1,700 adults and children in one week. In 1908 Miss Abbott, utterly exhausted and ill, went on furlough. She had to be carried aboard the ship.

Mr. and Mrs. W. D. Bancroft had taken over from Mr. and Mrs. Ward. In addition to those from the famine camp, who came from different castes but could not at the famine's end lay claim to any caste status, converts were soon received in some number from three communities. These were the Sweepers, among whom the first group movement in Gujarat had begun; the far more numerous Dhed caste; and the aboriginal Bhil tribe. While descendants of these elements now predominate the Church in Godhara City and district, there have been occasional converts from higher Hindu castes and from the Moslems.

A boys' primary school was established years later, and under the direction of Mrs. Lucy M. Parker, known affectionately to hundreds as "Aunt Lucy," made notable contributions to Christian education in Gujarat. A teachers' training school was opened by Margaret Crouse in 1910. In 1912, Minnie Newton was appointed as principal of the normal school, and there began a notable career as a mission educator. Gujarat-speaking trained Christian teachers were not available, but Miss Newton secured and held the complete loyalty of three highly qualified Hindu masters. This normal school trained many excellent teachers for service in village schools and enabled the Gujarat Conference to organize and maintain for decades more than 200 village primary schools. These lady teachers did not limit themselves to teaching a few children, boys and girls, during appointed school hours, but often conducted separate classes for the mothers and sometimes for adolescent boys. Religious instruction received much attention, and the church gained immeasurably from the work of

these trained women. Other churches and missions sent girls to Godhra to be trained.

Laura F. Austin conducted from Godhra a far-reaching program for producing literature for the church in Gujarat, including materials to aid in evangelism. She also provided valuable aids to teaching illiterates to read and, what is even more essential, material to help new literates to retain literacy. She was also one of a dozen or more lady missionaries who served effectively as evangelists working closely with both city and village congregations.

B. T. Badley, *Southern Asia*. 1931.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

GODWIN, ANGIE (1876-1948), American deaconess, evangelist, and social worker, the daughter of John M. and Minerva (Cochran) Godwin, was born May 19, 1876 at Farmersburg, Ind. She attended and was graduated from the Chicago Training School as a deaconess. For about fourteen years she was an evangelist and led many to Christ in many communities in INDIANA. She was the founder of the Indiana Methodist Children's Home. It began in 1914 in GREENCASTLE, Ind. In 1915 the Indiana Conference gave her its endorsement and for seven years she solicited funds and cared for the needs of the Home. By 1923 the INDIANA and NORTHWEST INDIANA CONFERENCES became responsible for its management and it was moved to Lebanon. She then organized and operated the Victory Boys' Club in Greencastle. In later years she was a licensed accepted supply pastor. She retired in 1946 and lived in Greencastle, where she died Sept. 2, 1948.

B. D. Beck, *A History of the Indiana Methodist Children's Home*. N.p., n.d.

Minutes of the Northwest Indiana Conference, 1949.

W. D. ARCHIBALD

GOETHE, CHARLES MATTHIAS (1875-1966), American layman of the M. E. Church, South, was a scientist, educator, and philanthropist. He was born in Sacramento, Calif., and was married to Mary Glide. As each of them had inherited property, they decided at marriage that all earnings thereafter should be devoted to the betterment of mankind. For forty years they traveled the continents, taking pictures, making notes on flora and fauna, and especially on the living conditions of men. These formed the basis of his numerous books and pamphlets.

While a man of wide interests, his work centered largely on eugenics, education, and conservation. The U. S. National Park Service named Goethe "Honorary Chief Naturalist of the National Park Service" for being the inspirer of the nature guide service in the National Parks. He initiated and supported that service until its proved worth led to its support by the Congress. He gave, with matching contributions from the state, land that became the nucleus of three Redwood State Parks. The Goethe Grove is the center of the Jedediah Smith Redwood State Park of 10,000 acres. This is sometimes regarded as the second finest stand of virgin redwood.

Cooperative movements in mission fields and in his home city and state were one of his interests. The Northern California-Nevada Council of Churches places the names of Mr. and Mrs. Goethe at the head of their officary as "The Founders," since they promoted the Council and financed it until it was firmly established.

Goethe's books cover a wide range of observation in the natural sciences—biology, botany, eugenics, and ornithology. He made many gifts to establish natural history museums in high schools. He served for many years as board chairman of the Sacramento State College. His extensive real estate holdings were given to educational and religious institutions at his death.

Edmund G. Brown, Governor of the State of California at the time of Goethe's death, said that, "The results of his efforts are evident throughout the length and breadth of the land."

LEON L. LOOFBOURW

GOFF, CHARLES RAY (1889-), American minister, was born in Dallas, Iowa, May 7, 1889, son of Samuel J. and Mary Ellen (James) Goff. He was married to Ruth Maddy, Oct. 11, 1911, and they had three children. He was graduated from NORTHWESTERN UNIVERSITY, B.S., 1923; with the B.D. degree from GARRETT BIBLICAL INSTITUTE in 1926, and was by Garrett awarded the D.D. degree in 1934.

His pastorates were all in ILLINOIS, and from 1935 to 1942 he was instructor in religion in Rockford College. From 1942 to 1961 he was pastor of the Methodist congregation of the famed CHICAGO Temple, a sky-high church edifice in the Chicago Loop area.

He was preacher of the National Methodist Men's Hour Radio Network. He was a member of five GENERAL CONFERENCES. He has served as trustee of Garrett Biblical Institute and of Rockford College.

He is the author of *A Better Hope*, 1951; *Anyone for Calvary*, 1958; *Invitation to Commune*, 1959; *Chapel in the Sky*, 1960; *Shelters and Sanctuaries*, 1961. He retired in 1961.

Who's Who in The Methodist Church, 1966.

J. MARVIN RAST

is Elizabeth Smith, whom he married on May 24, 1937.

Golden received his A.B. from CLARK COLLEGE, Atlanta, Ga. in 1936; his B.D. in 1937 and the D.D. in 1958 from GAMMON THEOLOGICAL SEMINARY; also an S.T.M. in 1938 from BOSTON UNIVERSITY. He did graduate study in the field of pastoral psychology at Boston University in 1946-47. He was ordained deacon in the M. E. Church in 1936, and an elder in 1938.

Charles Golden served as summer assistant pastor, St. Paul Church, BIRMINGHAM, Ala. 1935-36; student assistant, Warren Church, ATLANTA, Ga. 1936; supply pastor Cookeville Circuit, Cookeville, Tenn. 1937; pastor, Haven Church, Clarksdale, Miss., 1938; pastor, Wesley Church, LITTLE ROCK, Ark., 1938-42; professor, Department of Religion and Philosophy, PHILANDER SMITH COLLEGE, 1938-41; chaplain, United States Army, 1942-46; director of field service, Department of Negro Work, Methodist Board of Missions, 1947-52; associate secretary, Division of National Missions, Methodist Board of Missions, 1952-56; a director in Division of National Missions of the Methodist Board of Missions, 1956-60.

On July 17, 1960, he was elected bishop by the Central JURISDICTIONAL CONFERENCE, and assigned to the Nashville-Birmingham Area. He remained until 1968 as resident bishop of The Methodist Church. In 1968, in the newly organized United Methodist Church, he was transferred to the Western Jurisdiction and there assigned to the SAN FRANCISCO AREA.

Bishop Golden was a member of The Board of Missions, 1960-64; of the Methodist Commission on Inter-Jurisdictional Relations, 1960-64; Secretary, Methodist Rural Fellowship, 1952-60; staff consultant from the Methodist Division of National Missions to the NATIONAL COUNCIL OF CHURCHES, 1952-60; also a member of the General Conference Commission to Study the Jurisdictional System, 1956-60; an official representative of the Division of World Missions of the Methodist Board of Missions to the INDIA Centennial, Lucknow, India, 1956; and a delegate to the 1956 and 1960 GENERAL CONFERENCE of the Church.

He has written articles and booklets and has traveled extensively in Europe, North Africa, Asia, HAITI, DOMINICAN REPUBLIC, PUERTO RICO, The Virgin Islands and CANADA.

Who's Who in America, Vol. 34.

Who's Who in the Methodist Church, 1966.

N. B. H.

GOLDEN CROSS SOCIETY is an agency of The United Methodist Church under the direction of The Board of HEALTH AND WELFARE MINISTRIES of that church. It collects moneys and affords other material assistance in providing for the sick, older persons and youth.

The idea of a Golden Cross Society was conceived in 1931 by Bishop CHARLES C. SELECMAN, who at that time was minister at First Methodist Church in DALLAS. The purpose of the program was to serve as an organized means of financing charity work in the Methodist Hospital of Dallas.

Money raised through the first Golden Cross Society was used to treat the indigent sick at Methodist Hospital. Serving on the Golden Cross Society founding committee were Layton W. Bailey, W. C. Everett, Dan Morgan, M. J. Norrell, Rev. J. A. Old and Gus W. Thomasson.

From this small group of Christian leaders, the plan was directed to the GENERAL CONFERENCE of the M. E.



CHARLES F. GOLDEN

GOLDEN, CHARLES FRANKLIN (1912-), American bishop, was born at Holly Springs, Miss., Aug. 24, 1912, the son of J. W. and Mary P. (Tyson) Golden. His wife

Church, South, where it was adopted as an official part of the work of the church. Bishop Selecman presented the idea when General Conference of that church was held at Hot Springs, Ark. in 1922.

The Golden Cross program became a reality and today it is one of the major ways to finance charitable work in Methodist hospitals all over the United States.

The original means of raising money for the Golden Cross Society was through payment of a stipulated enrollment fee by churches. Each member contributing \$1.00 or more became a member of the Golden Cross Society.

First Church and Oak Lawn Church, Dallas, have the distinction of being the first two chapters of the Golden Cross Society.

The Golden Cross Society became a part of the Methodist organization and operated on a national basis under the Board of Hospitals and Homes of The Methodist Church. There is a Golden Cross Sunday, on a date now set by the Annual Conference Board of Health and Welfare Ministries. Methodists contribute in special offerings, and the funds received are handled through disciplinary Golden Cross regulations.

Many good works are accomplished and many persons are given hospital care, who otherwise could not afford it, through the Golden Cross Society. The Golden Cross program is a warm living thing, incalculable in its service to humanity.

Standing as a symbol of Christ's ministry of healing, and signifying the birthplace of the Golden Cross Society, is a seventeen-foot high golden cross which beams from atop Methodist Hospital of Dallas. It was presented to the Hospital in 1959 by the Woman's Auxiliary.

As the cross turns and reflects in the sun and shines through the night, it "beams a welcome to the sick in need," a promise to all, whoever they may be—for want and suffering know no race, color, faith or creed.

In 1963 the original society was changed at The Methodist Hospital in Dallas when the Golden Cross Foundation was established. A board of trustees was named to administer the Foundation, which was a commingling of trusts and foundations which existed prior to that date. In the general church there is now a Golden Cross Fund to be promoted within the annual conference for that conference's ministry.

The Golden Cross program now encompasses not only care for needy patients, but other development programs for the benefit of the hospital and its patients: building programs, replacement and addition of new scientific equipment, research, medical education, scholarships for student nurses and students in other paramedical programs, and other fund-raising needs.

N. B. Harmon, *Organization*, 1948.
Discipline, UMC, 1968.

GOLDIE, DAVID (1842-1926), New Zealand layman, was born in Tasmania, and in 1836 arrived in New Zealand, where he joined the PRIMITIVE METHODIST CHURCH, of which he became a stalwart. He was received as a local preacher in 1869 and served in that capacity for over forty years. He was a timber merchant, but found much time for public service. For fourteen years he was a member of the city council. He served both as mayor of the city and as a member of parliament. Only a few of the many offices he filled can be mentioned: chairman of the fire board, chairman of the employers' association, trustee

for the foundation for the blind, member of the hospital board, Sunday school superintendent for over fifty years. His great versatility and success were matched only by his humility.

J. Olphert, *Primitive Methodism in Auckland, 1849-1913*. Wesley Historical Society, New Zealand, 1960.

ARCHER O. HARRIS

GOLDIE, HELENA (? -1948), was the wife of JOHN F. GOLDIE, pioneer New Zealand Methodist missionary of the Solomon Islands. Formerly Miss Teague, of Mt. Morgan, Queensland, AUSTRALIA, she was an accomplished musician and linguist. She joined her husband in the primitive Solomons as soon as a home could be built in the jungle. She founded the first home for orphans and neglected children. She translated many hymns and taught the people to sing. She assisted her husband in reducing the Roviana language to writing and in subsequent translation work. She trained the women in child welfare and hygiene. A gifted speaker, she stimulated much interest in Christian missions when on furlough in Australia and New Zealand.

The Open Door magazine, March, 1949.

ARTHUR H. SCRIVIN



JOHN F. GOLDIE

GOLDIE, JOHN FRANCIS (1870-1954), NEW ZEALAND minister, was born in Hobart, Tasmania, where he was known as "the boy preacher." He entered the Methodist ministry in Queensland, Australia, in 1897. He was a pioneer missionary to the Western Solomons in 1902, continued as chairman of that district for forty-nine years, and was president of the New Zealand Conference in 1929.

In a brief half-century, the most bloodthirsty savages of the Southwest Pacific were evangelized by Goldie and his colleagues. Educational, medical, child welfare, technical, and industrial services were established throughout the district. He founded a theological institution and a native ministry. Six of the languages spoken were reduced to writing and much translation work done (see HELENA GOLDIE). The story of the mission is vividly told by Clarence T. J. Luxton in *The Isles of Solomon* (Meth-

odist Foreign Missionary Society of New Zealand, 1955).

Goldie retired in Australia, where he died in Melbourne, on June 29, 1954.

Minutes of the New Zealand Methodist Conference, 1954.
ARTHUR H. SCHIVIN

GOMER, JOSEPH (1834-1892), American United Brethren missionary, was born at ANN ARBOR, Mich., one of eight children, July 20, 1834. He attended school irregularly, for black children were often insulted even in northern schools.

In 1859, Joseph Gomer was converted in CHICAGO, where he had gone at the age of sixteen years to be employed in a home furnishing establishment. He served two years in the Civil War as a cook for Union officers. After the War, on a steamer from NEW ORLEANS to CINCINNATI, he met a widow lady (Mary W.) from Chillicothe, Ohio. Before the travel ended he had proposed marriage and was accepted. They were married upon arriving in DAYTON, Ohio (1865). In that city they became members of the Third United Brethren Church where Gomer served as Sunday school superintendent, CLASS LEADER, STEWARD and trustee. He was an upholsterer by profession and became department foreman in a large mercantile store of the city.

In 1870, the Gomers volunteered for missionary service in Africa. They arrived in Freetown, SIERRA LEONE, Jan. 11, 1871. The climate in that country had proved to be too much for white missionaries, and the African natives found it difficult to relate to white persons. Only as a last resort did the United Brethren missionary board turn to the Gomers. After twenty-two years, most of which time he served as superintendent, a well-established mission was founded.

On a visit to America, Joseph Gomer was ordained Aug. 20, 1876, by the Miami Conference and received as a member. Death came to him Sept. 5, 1892, from apoplexy, and he was buried in Sierra Leone. Mary W. Gomer remained two more years before returning to the United States, where she died Dec. 1, 1896.

JOHN H. NESS, JR.



JOSEPH GOMEZ

GOMEZ, JOSEPH (1889-), American bishop of the A.M.E. CHURCH, was born in TRINIDAD, WEST INDIES on

Nov. 29, 1889. He was educated at New York and Wilberforce Universities, receiving the A.B. degree from the latter institution. He later earned the M.A. degree from the Eden Graduate School of Religion in Missouri. He was ordained DEACON in 1914 and ELDER in 1918, was pastor of churches in BERMUDA, CANADA, MICHIGAN, and MISSOURI, and taught at Payne Theological Seminary until 1948, when he was elected to the episcopacy from the St. James Church in CLEVELAND, Ohio. He was a delegate to the Third Assembly of the WORLD COUNCIL OF CHURCHES at New Delhi, INDIA in 1961 and the Eleventh WORLD METHODIST COUNCIL which met in LONDON, England in 1966. He presently resides at Cleveland, Ohio and supervises the Canadian, Michigan, Chicago, Illinois and Indiana Annual Conferences which comprise the Fourth Episcopal Area District.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

GOMOH, Bihar, India, is a town and railway junction in Mambhoom District, and headquarters of a Methodist ecclesiastical district. The government headquarters of the district are in Dhanbad. Christian missionary work in Gomoh was begun in the winter of 1912-13 by Mr. and Mrs. Reichard of the United Holiness Movement, also known, as several other groups have been, as the Church of God. Ida Klingeberger joined them in 1916. After the death of Reichard in 1919, Mrs. Reichard returned to the United States and Miss Klingeberger joined the Methodist Church and became a missionary of the WOMAN'S FOREIGN MISSIONARY SOCIETY. When the Reichards came to Gomoh, a Jamaican Negro was living there in a small house which he owned on a site that was highly desirable as a mission location. He became ill, and Mr. and Mrs. Reichard took care of him. Despite all they could do, he died. He left the property to them in gratitude. Mrs. Reichard asked the Methodists to take it over and absorb the mission. There were only a few paid workers and several orphan children. James Lyon, a retired missionary and a fervent evangelist, volunteered to serve at Gomoh. God richly blessed his ministry, and hundreds of converts were received.

Recent industrial developments, aided by the Damodar Valley Corporation's multipurpose hydro-electric projects, have provided employment for hundreds of Indian Christians. New Methodist congregations have been organized and church buildings erected. Services are held in Hindi and in English.

A coeducational school, started shortly after the Methodists entered the area, has been lifted to the high school level and named the "Bishop Rockey High School," in honor of Bishop CLEMENT DANIEL ROCKEY, who supervised the work at Gomoh from his election in 1941 until his retirement in 1956. As a Methodist, Miss Klingeberger worked with great dedication and effectiveness for more than forty years, first in Gomoh and then in the Delhi and Madhya Pradesh Conferences. Before retiring she revisited Gomoh and wrote, "When I see the marvelous growth that has taken place in the Church here and throughout the District my heart is filled with gratitude and praise to God."

Minutes of the Bengal Conference, from 1921.

J. WASKOM PICKETT

GONÇALVES, ARTUR DE CAMPOS (1901-1956), Brazilian LOCAL PREACHER, was born in Avare, state of

SÃO PAULO, on April 6, 1901, of poor but devout Protestant parents. He received his primary and preparatory education at the INSTITUTO EDUCACIONAL PIRACIBANO, and his teacher's diploma from the Piracicaba Normal School.

Gonçalves taught first at INSTITUTO GRANBERRY in JUIZ DE FORA, state of Minas Gerais, where he took a course in geographical engineering. He also taught at the Rodrigues Alves Institute in Guaratingueta, São Paulo, and at the Caetano do Campos Institute in the city of São Paulo. He became inspector of secondary and normal education and educational technician for the state of São Paulo. He wrote three books on logic and geography.

Gonçalves served the Methodist Church in many capacities—as LOCAL PREACHER, LAY LEADER, STEWARD, delegate to annual and GENERAL CONFERENCES, and member of boards and commissions. He married Iracema de Neto, also a teacher, and they had two children, Artur and Noemi. Firm in the faith, he died on June 21, 1956 in Santos, São Paulo.

ANTONIO DE CAMPOS GONÇALVES

GONZAGA, ANNA (1861-1932), Brazilian laywoman, was donor of the estate on which now stands the INSTITUTO ANNA GONZAGA, children's home of the Methodist Church of BRAZIL, First Regional Conference. Dona Anna was born Nov. 22, 1861, on a farm near Campo Grande, then in the Federal District. Her father was Major Luiz Gonzaga, wealthy owner of farmland and orange groves. Of his union with Anna de Soledade, three children were born—two sons and Anna, called Annita. The mother died when Annita was eighteen months old, and faithful slaves cared for the children.

Annita became her father's close companion, riding horseback with him over the farm. Later he placed her in a boarding school in RIO DE JANEIRO, run by two sisters who, although Roman Catholic, were not fanatical. The major opened the doors of his home to all, but would not be coaxed or coerced into any formal religion.

Among his visitors was a Senhor Jose de Araujo, brother of a Methodist preacher. Not a declared Protestant, he owned a beautifully bound copy of the New Testament and Psalms which had been given him, probably by his brother. When he showed it to Annita, she liked it so much that he gave it to her. She put it among her treasured possessions, not knowing its spiritual value. Years later, when she heard singing at an evangelical service in a home across the street, she became interested, secured a hymnal, and began practicing the songs at her piano.

Before his death in 1901, Major Gonzaga named Anna, then forty, executrix and administrator of his estate. Her brother Luiz died before final settlement, but Anna turned over the inheritance to his son. Left alone now, she rented out the farm and moved to a small house in town.

Spiritually restless for years, she began attending a nearby Protestant Episcopal church. She was converted at the age of fifty-one under William Brown, later bishop, and was confirmed in the Episcopal church. Happy in her faith, she resolved to try to evangelize the community around her farm. At her own expense, she rented and furnished a house where Sunday school and worship services could be held, taught in the Sunday school, and, when the pastor was absent, led in the worship. For a time, however, Anna stopped attending church due to some misunderstanding. Fourteen years later she began

going to the Vila Isabel Methodist Church, of which she became a faithful member until death. She remained humble and democratic in spirit, despite her wealth. Convinced that God had a special purpose for her life, once again she took up the evangelization of her community, building in 1927 a house that would serve as a chapel and residence for the pastor, a local preacher, Manuel Batista Leite. Later she met LAYONA GLENN, and her life purpose was formed—the establishment of the Instituto Anna Gonzaga. Her life became radiant, and she was looking forward eagerly to the formal inauguration of the home on May 1, 1932, when she suffered a fatal accident and died on April 1 of that year.

With a few exceptions, Anna Gonzaga deeded all her possessions to the Methodist Church of Brazil. She had always refused to have a photograph made to hang in the home, saying, "The home is to be my picture." The true picture of this remarkable woman is in the lives and hearts of little children saved by her gift.

Layona Glenn, *Dona Anna da Conceição Gonzaga*. São Paulo: Imprensa Metodista, 1949. EULA K. LONG

GONZÁLEZ, JUSTO LUIS (1937-), minister, educator and former dean of the Evangelical Seminary of PUERTO RICO, was born in Havana, CUBA, on Aug. 9, 1937, the son of Justo and Luisa (García) González. He was educated at the Instituto de Marianao in Havana, and did postgraduate work at the University of Havana in 1954-57. He received the S.T.B. degree from Union Theological Seminary at Matanzas, Cuba, in 1957; the S.T.M. from Yale, 1958; and the M.A. from that institution in 1960; and the Ph.D. in 1961. He did further postgraduate work at the University of Strassburg, and in the University of Basel, 1958-59. He married Erlantina Ramos on Aug. 22, 1959, and they have a daughter, Juana Luisa. He was received on trial in the Cuba Conference of The Methodist Church in 1957, and came into full connection as an ELDER in the Puerto Rico Provisional Conference in 1963. He served as professor of historical theology at the Evangelical Seminary of Puerto Rico, 1961, and was elected dean of this institution in 1967. In 1969 he became associate professor of World Christianity at Candler School of Theology. He is a member of the World Council of Churches, and of the Christian Literature Fund Committee. He has written *Historia del Pensamiento Cristiano*, Vol. 1 and 2, *Revolución y Encarnación*, and several other books, including *The Development of Christianity in the Latin Caribbean* (1969).

Who's Who in the Methodist Church, 1966. N. B. H.

GONZÁLEZ CARRASCO, JUSTO B. (1902-), Cuban lay preacher, teacher, and author, was born a Catholic, but was converted to Protestantism in a Quaker mission. When this work was discontinued, he joined the Methodist Church. He studied at CANDLER COLLEGE, where he was deeply influenced by the director, H. B. Bardwell. Later, he became a teacher at the same school. In the 1930's, he took part in the conspiracy which culminated in the fall of dictator Gerardo Machado. After retirement, he undertook a literacy program which was born out of memorial funds for Bishop JOHN BRANSCOMB, and which eventually developed into what is now *Alfalit*. In 1961 he was forced to leave Cuba and went to Alajuela, COSTA RICA, where he and his wife, Luisa Garcia, estab-

lished the headquarters of *Alfalit*. His published works include two novels: *Cubagua* and *Así en la Tierra como en el Cielo*.

Floyd Shacklock, *Men of Two Revolutions: The Story of Justo González*. New York: Friendship Press, 1969.

JUSTO L. GONZÁLEZ

GONZÁLEZ Y SARDINAS, IGNACIO (1879-1956), a Cuban pastor, was born in Guanajay, Pinar del Rio Province, Dec. 12, 1879. He married Angela Sardina and had three children, Manuel Ignacio, Amalia and Flora. The two daughters married Methodist preachers.

Under the preaching of Cesar Ramon Moreno, he was converted. After being licensed to preach he was transferred to TAMPA, Fla., in 1906, but in 1914 he was transferred back to CUBA where for forty-two years he served eight of the most important charges in Cuba. When it was decided to appoint nationals as district superintendents, he was placed in charge of the Oriental District.

His ministry was notable for his evangelistic fervor and his personal interest in everyone.

Retiring largely because of poor health, he spent his last years in Cardenas in the home of his daughter.

GARFIELD EVANS

GOOD HOPE, WEST VIRGINIA, U.S.A. *New Bethel Church* in Harrison County, W. Va., is in Good Hope community on Route 19. The church was organized in 1784, and first met in the home of Moses Ellsworth or Isaac Washburn.

Joseph Chevront, a soldier in the Revolution and a Frenchman trained for the priesthood, was converted in 1779 and in 1791 purchased 200 acres of land in Good Hope. A pioneer school teacher, local preacher and itinerant, he at length located in 1803 and lived in the community for almost forty years afterward.

On Feb. 14, 1802, John and Mary Ellsworth donated an acre of land to the Methodist Church. A log church, erected in 1802 and called the Ellsworth Meeting House, was on the Clarksburg Circuit which then had twenty-eight appointments. In 1806 the congregation paid \$7.02 one quarter, the largest amount paid.

The second church was erected about 1848. W. M. Shultz led in the construction of the third church, which was dedicated in 1905 by W. B. King, who had been pastor in 1896. This building burned in 1942.

Among the more than 155 senior and junior pastors who have served New Bethel, many were outstanding: JOHN SMITH (1786) attended the Christmas Conference in 1784, and Wesley Smith, father of Bishop CHARLES W. SMITH, was pastor in 1854.

In 1793 President Washington thanked three Good Hope pastors for their services during the "alarming Whiskey Insurrection." These were William McLenahan, 1790; VALENTINE COOK, 1793, and THORNTON FLEMING, 1808. Two New Bethel pastors, A. B. Rohrbough (1886) and H. J. Boatman (1883-85) were among the founders of WEST VIRGINIA WESLEYAN COLLEGE. Both were trustees.

The present Gothic stone church was built during William Casto's pastorate, 1942-51. Marshall C. Law, Glenn Rapping and C. W. Post did work on the building.

New Bethel, in a community of 500, was dedicated by Bishop LLOYD C. WICKE on Aug. 8, 1948. After winning

second and third place, New Bethel Church was given "The Middle Atlantic Church of the Year" award on July 17, 1958.

Journal of the West Virginia Conference.

JESSE A. EARL

GOODE, WILLIAM H. (1807-1879), American lawyer, educator, minister, and long time presiding elder, was born in Warren County, Ohio, on June 19, 1807. On the death of his father in 1824, he went to Madison, Ind., to live with his brother. He taught school and was admitted to the bar. He married Sarah B. Pearson on April 30, 1829, at Port William, Ky., where he had been president of the seminary. To them were born ten children, three sons and seven daughters. Mrs. Goode died in 1859, and after her death he married Mathilda Hubbard.

Going into the ministry, Goode was received on trial in the INDIANA CONFERENCE in 1836. He was a presiding elder for twenty-seven of his forty years in the ministry, serving the South Bend, Greencastle, Indianapolis, Muncie, and Andersonville districts in the Indiana Conference; Nebraska, Nebraska City, Omaha districts in the NEBRASKA CONFERENCE; Loudon and Council Bluffs districts in the Western Iowa Conference; Kansas-Nebraska Mission and the Cherry Creek Mission in the Kansas-Nebraska Conference. He was principal of the New Albany Seminary, Indiana; Fort Coffee Academy and Indian Mission, Arkansas; and agent for Literary Institutions, Indiana. He was also pastor of several churches during his career: Jeffersonville, Richmond, in Indiana; and Oreapolis, Nebraska.

While in the Arkansas Conference in 1842, he formed the INDIAN MISSION CONFERENCE. Returning to INDIANA, he transferred to the new NORTH INDIANA CONFERENCE. He was elected to the LOUISVILLE CONVENTION of 1845 but declined to take his seat as he was opposed to slavery and the imminent division of the M. E. Church. He was afterward elected to the GENERAL CONFERENCES of 1848, 1852, 1864, 1868, and 1872 from Indiana. He is credited with being the first missionary to COLORADO and organized the first four churches there. He died in Indiana in 1879.

I. H. Beardsley, *Echoes from Peak and Plain*, 1898.

W. H. Goode, *Outposts of Zion*, 1863. LOWELL B. SWAN
HAROLD M. THRASHER

GOODELL, CHARLES LEROY (1854-1937), American pastor and evangelist, was born at Dudley, Mass., July 31, 1854, the son of Warren and Clarinda (Healy) Goodell. He won the A.B. degree at BOSTON UNIVERSITY (1877), and the A.M. (honorary) at New York University (1900). WESLEYAN UNIVERSITY awarded him the D.D. degree in 1906. He married Mary F. Blair, June 3, 1896, and they had five sons and one daughter. Admitted to the PROVIDENCE (New England Southern after 1881) CONFERENCE in 1879, he served the following charges in the several conferences covering the region from New York to BOSTON: Acushnet, Mass., 1879-80; three in PROVIDENCE, R. I.—Broadway, 1880-83, Chestnut Street, 1883-86, and Trinity, 1886-89; two in Boston—Winthrop Street, 1889-94, and First Church, 1894-97; and three in greater New York—Hanson Place, BROOKLYN, 1897-1904, Calvary, NEW YORK CITY, 1904-13, and St. Paul's, New York City, 1913-18. He was in charge of religious work at Camp Meade in 1918, and in the same year he became executive secretary of the Commission on Evangelism in the FED-



C. L. GOODELL

ERAL COUNCIL OF CHURCHES and served in that capacity sixteen years. From 1928 to 1936 he conducted a radio ministry called "Sabbath Reveries," and in one summer 40,000 copies of his radio sermons were sent out in response to personal requests.

Goodell was a trustee of AMERICAN UNIVERSITY and DREW THEOLOGICAL SEMINARY. As a delegate to the 1908 GENERAL CONFERENCE, he received 392 votes for bishop on the fourth ballot and 388 on the fifth when it required about 510 to elect. It is claimed that J. M. BUCKLEY, vastly influential editor, did not favor Goodell, and moved adjournment of the conference at a strategic time. At the subsequent session there was a marked decrease in the number of votes for Goodell.

During his nearly forty years in the pastorate, not a month passed that Goodell did not receive someone into the membership of the church, nor did a year pass without his holding a series of evangelistic services in January. When appointed to Calvary Church, New York, he was told that it was not possible to have a revival there. He replied that there would be a revival in the church or a funeral in the parsonage, and there was a great revival. When he arrived Calvary Church had 80 probationers and 1,392 members. At the end of the first year there were 332 probationers and 1,721 members. When he moved after nine years, the church had 2,609 active and 418 non-resident members. Effective in the pulpit, Goodell was in demand as a speaker on evangelism. Few if any were more eloquent than he on that subject in his day. He had a warm and genial nature which won him many friends and accounted in large measure for his success. Among the seventeen books he published were: *The Price of Winning Souls*, *Pastoral and Personal Evangelism*, *Heralds of a Passion*, *Motives and Methods of Modern Evangelism*, *The Drill Master of Methodism*, *Pathways to the Best*, and *Twilight Reveries*. He died in New York, April 26, 1937.

General Minutes, ME.

General Conference Journal, 1908.

C. F. Price, *Who's Who in American Methodism*. 1916.
Who Was Who in America, 1897-1942.

JESSE A. EARL
 ALBEA GOBBOLD

GOODFELLOW, WILLIAM (1820-1898), American missionary who gave permanent, stable organization to the Methodist Church in ARGENTINA and was a partner with Domingo Sarmiento in the establishment of the country's educational system, was born in OHIO.

Goodfellow became a minister of the OHIO ANNUAL CONFERENCE and taught successively at MCKENDREE COLLEGE, ILLINOIS WESLEYAN UNIVERSITY, and GARRETT BIBLICAL INSTITUTE. He joined the ROCK RIVER CONFERENCE and was sent from there by Bishop Ames to the Buenos Aires Mission in 1857. He found a struggling work, based upon a controversial school and an English-language church. Protestant preaching in Spanish was prohibited by a decree issued by the tyrant, Rosas, who had been overthrown in 1853, but many of whose laws remained in force.

Permission was obtained from the national government for Methodist preaching in Spanish; and it was a protégé of Goodfellow's, JOHN F. THOMSON, who preached the first Spanish sermon from Goodfellow's pulpit. Goodfellow was instrumental in the conversion of Thomson and A. M. HUDSON, and with their aid extended the church into other cities and directed its work toward the Spanish-speaking Argentine people. His work as pastor at BUENOS AIRES and mission superintendent from 1857-69, gave permanent organization to Methodism in Argentina.

Goodfellow became a friend and counselor of Domingo F. Sarmiento, the great educational pioneer of South America. By the time of the missionary's departure for the United States, Sarmiento was president of Argentina, and he asked Goodfellow to contract for forty "normal-school" teachers in the United States to come to Argentina to organize schools and train teachers for the fight against illiteracy. This was accomplished with the help of the widow of another famous educator, Horace Mann. Mrs. Mann was able to increase the teacher recruits to sixty-five. This was the beginning of the normal-school system of Argentina.

Goodfellow's wife, Mary, was a daughter of JOHN DEMPSTER, another pioneer of Methodist missions to South America.

W. C. Barclay, *History of Methodist Missions*. 1957.

HUBERT R. HUDSON

GOODLOE, ROBERT WESLEY (1888-1966), American professor, scholar, and author, was born in Burleson, Texas, on Feb. 23, 1888. He received the A.B. degree from Polytechnic College, Fort Worth, Texas, in 1912; M.A. from SOUTHERN METHODIST UNIVERSITY in 1916; B.D. from Yale University in 1918; and Ph.D. from the University of Chicago in 1929. He was a chaplain in World War I. After a short service as public school teacher and pastor in west OKLAHOMA, he joined the faculty of the School of Theology at Southern Methodist University (1921), where he taught until his retirement in 1956. He was a delegate at various times to general and jurisdictional conferences, and a member of the Commission on the Course of Study, the Committee on Revision of the Ritual, and the Commission on Union just before 1939. He served for a time as a member of the FEDERAL COUNCIL OF CHURCHES, dean of the Texas Pastors School, and director of Correspondence Courses for Ministerial Study at Southern Methodist University. He was the author of *Principles of Church Government*, *The Sacraments in Methodism*, and added the two final chap-

ters to the 1949 edition of *The Story of Methodism* (written in 1936 by Halford E. Luccock and Paul Hutchinson). Twice he served as interim pastor at Highland Park Church, Dallas. Following his retirement he taught for three years at Union Theological Seminary in MANILA, the Philippines; at WESLEY THEOLOGICAL SEMINARY, Washington; at HENDRIX COLLEGE, Conway Arkansas; and at CENTENARY COLLEGE, Shreveport, Louisiana.

Journal, Central Texas Conference. 1967.

WALTER N. VERNON

GOODNOW, ISAAC T. (1814-1894), American pioneer layman and sponsor of higher education in KANSAS, was born at North Whitingham, Vt., on Jan. 17, 1814.

In 1854, he left his professorship at Providence Seminary at East Greenwich, R. I. under the influence of a lecturer on the subject, "The Struggle for Freedom in The Territory of Kansas," and he immediately began to organize a colony and set out for that territory. Included in the colony was his brother-in-law, JOSEPH DENISON, who later became minister of First Methodist Church, MANHATTAN, KAN., and one of the presidents of Kansas State University.

Goodnow was advised to select a townsite at the junction of the Blue and the Kansas Rivers which he did. He was instrumental in raising money for the first church building in Manhattan, the establishment of Bluemont Central College, which became Kansas State Agricultural College in 1963, and is now Kansas State University. One of the large dormitories on the campus at Kansas State is named for Goodnow. He is buried with his wife in Sunset Cemetery in Manhattan.

KENNETH R. HEMPHILL

GOODRICH, FREDERIC SAMUEL (1865-1948), American college professor and Bible scholar, was born Sept. 8, 1865, in Waterbury, Conn. He attended the Wesleyan Academy, Wilbraham, Mass., and Wesleyan University, Middletown, Conn., receiving a bachelor's degree in 1890 from the latter institution. After study at the University of Berlin, Germany, and the American School of Archaeology, Athens, Greece, he studied at the University of Michigan, where he received an M.A. degree in 1897. He was granted a D.D. degree by Defiance (Ohio) College in 1909.

Goodrich joined the faculty of ALBION College in 1892 and continued his active association with that institution until 1935. He was successively professor of Greek, professor of the English Bible and acting professor of Greek, acting president of the college, professor of the English Bible again, and after retirement, college chaplain. He visited the Holy Land in 1890, 1913, and 1930, gathering much material for many lectures. Goodrich Chapel on the Albion College campus was named for him. It was dedicated Sept. 21, 1958.

Goodrich and Mary Maltby Harrison were married Jan. 3, 1893, in Waterbury, Conn. They had one son and one daughter.

ROBERT GILDART

GOODRICH, ROBERT EUGENE, JR. (1909-), American minister and radio preacher, was born at Cleburne, Texas, June 9, 1909, son of Robert Eugene and Moya (Wilson) Goodrich.

He was a student in CENTENARY COLLEGE, 1928-30, and was awarded the D.D. degree by that institution in 1950. He was graduated with the A.B. degree from BIRMINGHAM-SOUTHERN COLLEGE in 1932, and with the M.A. degree from PERKINS SCHOOL OF THEOLOGY, SOUTHERN METHODIST UNIVERSITY, in 1935.

His pastorates have all been in TEXAS: Wesley, Port Arthur, 1936-37; Galena Park, 1938-39; Riverside, HOUSTON, 1939-44; Trinity, EL PASO, 1944-46; and pastor of First Church, DALLAS, since 1946.

Since 1946 he has been chairman of the TELEVISION, RADIO, and FILM COMMISSION, of the South Central Jurisdiction, and was chairman of the Jurisdiction Council, 1960-64. He has served as trustee of the Methodist Home, Waco; SOUTHWESTERN UNIVERSITY; Methodist Hospital, Dallas; and of the Golden Cross Foundation, Dallas.

He is the author of *What's It All About*, 1956; *Reach for the Sky*, 1960; *Lift Up Your Heart*, 1962; *On the Other Side of Sorrow*, 1964. He has been preacher in the Methodist Series, Protestant Radio Hour.

He was married to Thelma Quillian on June 5, 1939, and they have four children.

Who's Who in the Methodist Church, 1966.

J. MARVIN RAST

GOODSELL, DANIEL AYRES (1840-1909), bishop, was born in Newburg, N. Y., Nov. 5, 1840, the son of Buel and Adaline (Ferris) Goodsell. His father was an itinerant in the NEW YORK EAST CONFERENCE. He was educated at Clinton Academy and New York University, graduating from the latter in 1859. He held the S.T.D., D.D., and LL.D. degrees from WESLEYAN, New York, and DICKINSON, respectively. He married Sarah F. Loweree, June 5, 1860, and they had two daughters and a son. He was admitted to the New York East Conference in 1859, and his pastorates, all of which were in that conference, were: Clintonville, 1859; Grand Street, BROOKLYN, 1860; Riverhead, 1861-62; Glen Cove and Buckram, 1863-65; Greenpoint and Tabernacle, Brooklyn, 1866-68; First Church, Norwalk, 1869-71; Meriden, 1872-74; Washington Street, Brooklyn, 1875-77; New York Avenue, 1878-80; and three in New Haven, Conn.—Wesley Chapel and Chapel Street, 1881, Trinity, 1882-83, and First Church, 1884-86.

Goodsell served as literary editor of the *New York Christian Advocate*, 1880-88, and was elected editor of *Zion's Herald* in 1887, but before he could get well settled in the job he was made secretary of the Board of Education of the M. E. Church. He was a delegate to four GENERAL CONFERENCES, 1876-88. At the latter he was elected bishop. His episcopal residences were on the Pacific Coast, in the Southwest, in the South, and in New York. He presided over conferences in many states. As a bishop he tried hard not to be arbitrary. When F. D. LEETE, later bishop, was needed in a city church but desired to serve in a mill town, Goodsell appointed him to the latter. Goodsell was broadminded, emphasizing the unity of all Christianity. In 1907 he condemned his church's rules against dancing, theater-going, and card playing. In 1905 he headed the 11-member group from his own church which with a similar number from the M. E. Church, South prepared the first joint Methodist hymnal. Goodsell's tolerance and breadth of mind made him valuable as an ecclesiastical ambassador. Much of his time in the episcopacy was spent on official visits to CHINA, JAPAN, KOREA, ITALY, BULGARIA, SWITZERLAND,

GERMANY, Scandinavia, and nearly every part of the United States. Felicitous in the use of English, he was an able speaker and a graceful writer. He wrote many magazine articles, and published three books: *Nature and Character at Granite Bay* (1901); *The Things Which Remain* (1904); and *Peter the Hermit* (1906). He died in New York, Dec. 5, 1909, and was buried in Meriden, Conn.

Dictionary of American Biography, Vol. 7.
General Minutes, ME.
General Conference Journal, 1912.
 E. H. Hughes, *I Was Made a Minister*. 1943.
Who Was Who in America, 1897-1942.

JESSE A. EARL
 ALBEA GOBOLD

J. B. Cornelius Foundation, Inc., 1948-64; past president of the Western North Carolina Conference Board of Missions; member of the Board of Trustees, Children's Home, Winston-Salem; and member of Board of Managers, Methodist Home, Charlotte. Presently he is a trustee of BREVARD COLLEGE, BIRMINGHAM-SOUTHERN COLLEGE, Duke University and ATHENS COLLEGE. He is a 32° Mason.

Who's Who in America, Vol. 34.
Who's Who in The Methodist Church, 1966. N. B. H.

GOODWILL INDUSTRIES. In 1902 a young Methodist minister, EDGAR JAMES HELMS, pastor of Morgan Memorial Chapel in the South End of Boston, Mass., became concerned about the welfare of the handicapped and unfortunate people who lived in his community and parish. For them he conceived a plan of helpfulness and service described by the slogan, "Not charity, but a chance," which has now grown into a world-wide network of vocational evaluation, training and employment programs for handicapped people. This program, known as Goodwill Industries, is the largest private network of sheltered workshops in the world. It serves all types of handicapped and disabled people.

The plan of operation was simple. Unwanted clothing and household articles were collected from the homes of the community and other sources. Handicapped men and women were given opportunity to learn trades, acquire skills and receive income through repairing these articles. Resale of the repaired items provided wages and financed the operations.

The enterprise was incorporated in Massachusetts as the Morgan Memorial Cooperative Industries and Stores, Inc., in 1905. In 1910 a National Cooperative Relief Association, Inc. was organized to encourage the establishment of similar church related programs in other cities. One in BROOKLYN, N. Y., established in 1915, originated the name "Goodwill Industries" which has since become universal. The slogan quoted above was coined by the CLEVELAND, Ohio, Goodwill Industries.

By 1918 seven Goodwill Industries had been organized. Between 1919 and 1924 the Board of Missions and Church Extension of the M. E. Church assisted in the development of twenty-four more as a part of its Centenary Program. In 1918 a Bureau of Goodwill Industries was established in the Department of City Work of the Board of Missions and Church Extension. In 1940 this Bureau was elevated to a Department of the Section of Home Missions of the Division of National Missions of the Board of Missions of The Methodist Church and has continued so to operate. Eleven other Goodwill Industries were established in this early period prior to unification by the Board of Missions of the M. E. Church, South.

The national Goodwill Industries organization developed into the National Association of Goodwill Industries in 1933. The name was changed to Goodwill Industries of America, Inc. in 1946 and has so continued. The national organization is managed by a lay Board of Directors, thirty in number, elected by the member local Goodwill Industries. They employ an executive officer to direct the day to day activities of the national program.

The organization of local Goodwill Industries since 1940 has been through a combination of national and local financing, with individual donors, trust funds, churches, civic groups and existing Goodwill Industries



W. KENNETH GOODSON

GOODSON, WALTER KENNETH (1912-), American bishop, was born in SALISBURY, N. C., on Sept. 15, 1912, son of Daniel Washington and Sarah (Peeler) Goodson. He received the A.B. degree from Catawba College (Salisbury, N. C.) in 1934, and was a student at DUKE UNIVERSITY, 1934-37. He received the D.D. in 1960 from Duke University, a D.D. from HIGH POINT COLLEGE in 1951, the L.H.D. from St. Bernard College (Cullman, Ala.), and the LL.D. from University of Alabama in 1968. On July 12, 1937, he married Martha Ann Ogburn and they have three children.

Walter K. Goodson was admitted on trial into the Western North Carolina Conference in 1935; full connection, 1939; ordained DEACON, 1937 and ELDER, 1939. His pastorates have included Oak Ridge, 1935-37; Associate, West Market, GREENSBORO, 1938-41; Muir's Chapel, Greensboro, 1941-44; Wadesboro, 1944-48; First Church, HIGH POINT, 1948-53; district superintendent, Winston-Salem District, 1953-56; First Church, CHARLOTTE, 1956-61; and Centenary, WINSTON-SALEM, 1961-64. He was elected bishop in 1964 and is the presiding bishop of the Birmingham Area.

Bishop Goodson was a delegate to the WORLD METHODIST CONFERENCE of 1951 and 1956; a member of the Mission Team to England of General Board of Evangelism, 1962; study team to France and Berlin, 1962; preacher to Air Force Personnel in Europe, 1968; past president,

as sponsors. Currently, about \$50,000 is required to establish and equip a local Goodwill Industries program and finance its first two years of operation. Thereafter, the program develops in accordance with local needs and resources and usually requires about a ten percent financial subsidy.

By the close of 1960 the number of Goodwill Industries operating in the United States had reached one hundred and twenty-six independent units. Five new units were organized in 1962. Each Goodwill Industries is a local, autonomous unit, receiving its charter from the state in which it operates, and is controlled and managed by a Board of Directors elected from representative citizen groups of the community. Goodwill Industries of America, Inc. operates as a member organization representative of the interests of all local Goodwill Industries.

In addition to the Goodwill Industries in the United States there are twenty-three Goodwill Industries or closely related adaptations of the Goodwill Industries program operating in eight foreign lands with almost one-half of them being located in Canada. Other countries are Mexico, Peru, Uruguay, Trinidad-Port of Spain (West Indies), Korea, Netherland Antilles, and Australia. This group of Goodwill Industries, at home and abroad, constitute the largest network of vocationally oriented training and workshop programs for handicapped people in the world.

Dr. Helms, thirty years ago, described Goodwill Industries as "a business-plus" and as "a social service-plus." His description still applies. A Goodwill Industries is a unique combination of a non-profit, social service agency operating on a business like basis.

In a recently published annual report, Goodwill announced that it expects the physically handicapped to continue constituting the majority of its clients, but is going to shift its emphasis somewhat to include the socially and economically handicapped, as well as those suffering physical limitations. It recently reported facilities in two hundred cities in the United States and abroad and annually assists 85,000 handicapped and disadvantaged persons.

The national office of Goodwill Industries of America, Inc. is located at 1913 "N" Street, N.W., Washington, D. C.

Annual Report, Goodwill Industries of America, Inc.
 Edgar James Helms, *Pioneering in Modern City Missions.*
 Boston: Morgan Memorial Printing Dept., 1927.

PERCY J. TREVETHAN

GORMAN, SAMUEL (1851-1943), a Methodist layman, retired to Nelson, NEW ZEALAND, after a successful business career as an explosives expert in various parts of the world. Deeply interested in overseas missions, he worked and gave generously for the reestablishment and maintenance of a full medical missionary service in the Western Solomons, following the depression of the 1930's. He made it possible for New Zealand Methodism to send a highly qualified doctor back to the Solomons and to restore the nursing staff to full strength. This was also helpful in the training of native medical workers.

New Zealand Methodist Overseas Mission Records.

ARTHUR H. SCRIVEN

GOTHENBURG (GÖTEBORG), second largest city of SWEDEN with 420,000 inhabitants (1965), has always

been the country's western gateway. English and American ways have stamped community life. Immigrants from England and the Netherlands have played a prominent part in the development and history of Gothenburg.

Seamen and sailors converted on the **BETHEL SHIP**, "John Wesley," in **NEW YORK** harbor were the first to bring the Methodist message to their homelands in Scandinavia. Very early some of them preached in and around Gothenburg. So did J. P. Larsson, in 1854 nominated by the Methodist Society of the M. E. Church as missionary to Scandinavia. Victor Witting preached in Gothenburg in 1866 and hired a little room. On Jan. 13, 1868, Emanuel Methodist Episcopal Church was organized, the second in Sweden. In 1881 the Emanuel Church building was constructed. It is still one of the leading Methodist churches in Gothenburg.



ST. JACOB CHURCH

In 1872 **MAGNUS FREDRIK AHGREN** was sent to Majorna, the section of Gothenburg where another congregation was organized in 1883, its building being dedicated in 1891. In 1888 a third congregation was organized, later called St. Jacob (St. James). Emanuel and St. Jacob have been and still are among the strongest Swedish churches. The latter for many years rented the Y.M.C.A. hall for Sunday morning services. In 1928 a modern church building was dedicated. Several other churches have been built in different parts of the growing city, St. Matthew in the west, as well as Tabor and St. Peter. Mölndal is now a separate town. Three of those small churches, Efraim (Wesley), Tabor, and St. Peter have united with the old Emanuel Church and together organized the new Trinity Church, preparing to build a great modern church in the neighborhood of the place for the oldest preaching place in Gothenburg—Pustervik.

A Central Mission existed for some years (from 1914) as an organ for social work of all the churches. In 1937 an old people's home, Hanneberg, started its work.

The Bethany Deaconess Institution was started in Gothenburg in 1899, and for many years upheld a hospital for mental diseases and a convalescent home, until 1963,

when it was closed. The great costs cannot nowadays be met by private institutions.

In 1873 a printing office and publishing house called Wesleyana was started in Gothenburg, but it was moved to Stockholm in 1878.

Gothenburg was also first in organizing the youth fellowship called EPWORTH LEAGUE (1892), and already in 1894 a layman, John Börjesson, a manager, started the first Junior Epworth League in Sweden. This was the pattern for such organizations all over Sweden among all denominations.

In 1924 the Union Scandinavian Theological School was settled in Överås, Gothenburg. Young men from all the Scandinavian countries are attached to the different churches and play an important part in the activities of Methodism in Gothenburg and its neighborhood.

About a seventh of the total Methodist membership in Sweden (1,165 members in full connection out of 8,271) are living in Gothenburg and its neighborhood.

Axel Lager, "Methodism in Gothenburg" (manuscript).
Vår Julbok (*Our Christmas Book*). 1924, 1931. AXEL LAGER
 MANSFIELD HURTIĆ

GOUCHER, JOHN FRANKLIN (1845-1922), American minister, college president, and generous benefactor to higher education and foreign missions, was born on June 7, 1845 at Waynesboro, Pa. He was the son of John and Eleanor (Townsend) Goucher. He attended DICKINSON COLLEGE in nearby Carlisle where he received the A.B. degree in 1868; the A.M. in 1872; the D.D. in 1885; the LL.D. in 1899. He declined offers to enter business in PITTSBURGH, where he lived in his youth, and entered the Methodist ministry, becoming a member of the BALTIMORE CONFERENCE of the M. E. Church in 1869. He married Mary C. Fisher on Dec. 29, 1877. During the twenty-one years of his pastorate he took the lead in building fifteen churches which included Harlem Park, Strawbridge, and First Church of BALTIMORE.

Goucher and his wife's family were largely responsible for donating and raising the funds necessary to charter a Methodist woman's college in 1885 to celebrate the CENTENNIAL of the organization of the Methodist Church in America. However, the college was not opened until 1888 when it was named the Woman's College of Baltimore City. Goucher became its second president in 1890 and continued in that office until 1908 when he retired as president emeritus. In 1910 the name of the college was changed to GOUCHER COLLEGE.

Goucher was delegate to the GENERAL CONFERENCES of '88, '92, '96, 1900, '04, '08, '12. In 1894 he was a fraternal delegate to the General Conference of the M. E. Church, South. He was the author of *Young People and the World's Evangelization*, *Sunday School and Missions*, *Christianity and the United States*, *Principles of Stewardship*, *Growth in the Missionary Concept*.

At the 1892 General Conference, he was the author of the so-called "Goucher Substitute," in the debate over how the constitution of the M. E. Church could be identified. His motion was in substance that "the section of the Discipline of 1808 together with such modifications as have been adopted since that time in accordance with the provisions for amendment in that section," was the constitution. The Conference adopted this as its position on the matter.

Goucher and his wife were greatly interested in foreign

missions and gave upwards of \$250,000 to educational projects in the Far East, mostly in CHINA, JAPAN, and KOREA. They supported 120 vernacular primary schools in INDIA. He visited officially, for his Church's Mission Boards, their projects in MEXICO as well as in Java and other Asian lands. He received decorations from Japanese and Chinese governments. He continued to live in retirement in the suburban town of Pikesville, the former home of the very wealthy Fisher family, his wife's people. There he died on July 19, 1922.

Dictionary of American Biography.
 C. F. Price, *Who's Who in American Methodism*. 1916.
Who Was Who in America, Vol. 1. GUY E. SNAVELY

GOUCHER COLLEGE, Baltimore, Md., was founded in 1885 as Woman's College of Baltimore by the BALTIMORE CONFERENCE of the M. E. Church. In 1910 the name was changed to Goucher College in honor of JOHN F. GOUCHER, a benefactor of the school and distinguished Methodist layman. In 1920 the college's charter was amended to make it a self-perpetuating institution, but it did require that nine trustees be Methodists, three each from the Baltimore, CENTRAL PENNSYLVANIA, and PHILADELPHIA CONFERENCES. In 1960 the charter was again amended, calling for nine of its trustees to be members of The Methodist Church without respect to annual conferences.

JOHN O. CROSS

GOUGH, HARRY DORSEY (? -1808), was the owner of Perry Hall, a large colonial estate near the intersection of Harford Road and Big Gunpowder River about twelve miles northeast of BALTIMORE. The impressive mansion had spreading wings, a kitchen, and "quarters" for slaves or servants. An English preacher from Nova Scotia said it was the most spacious and elegant building he had seen in America. In time the mansion was partly destroyed by fire, but what is probably a part of the central edifice, along with a small stone building with a cupola which was probably a part of the slave quarters, still stands.

Historically both Gough and his mansion are important because he entertained ASBURY, COKE, and other Methodist preachers in the house for a week prior to the CHRISTMAS CONFERENCE in 1784. Undoubtedly Asbury and Coke discussed Wesley's plans and instructions for the American Methodists during their days together at Perry Hall. Coke wrote on December 17, "We set off for our valuable friend's, Mr. Gough. His new mansion-house, which he has lately built, is the most elegant in this State . . . He intends to go to Europe next spring to buy furniture for his house. Here I have a noble room to myself, where Mr. Asbury and I may, in the course of a week, mature everything for the Conference."

The Gough family became Methodists about 1775 under the ministry of Asbury. Gough's wife, a sister of Charles Ridgeley who was governor of Maryland from 1815 to 1818, was the first to be converted, whereupon her husband forbade her to attend Methodist services again. Sometime later Gough was one of a gay company at Perry Hall which decided to go to a Methodist meeting in a spirit of revelry. The outcome was different from what Gough expected; he was so affected by Asbury's sermon that he could no longer enjoy his accustomed pleasures. Then while riding over his estate, he heard a Negro from a neighboring plantation leading his own slaves in a

religious service and expressing thanks for the blessings they had in their depressed lot. Deeply moved, Gough prayed for divine mercy and was converted. Then both he and his wife joined the Methodists, and thereafter Perry Hall was both an asylum for itinerants and a preaching place. THOMAS RANKIN visited Perry Hall the next year and wrote, "I spent a most agreeable evening with them." He said that when he conducted prayer the servants came in, forming "a little congregation." Gough built a chapel near his mansion, and it was claimed that when the bell rang for morning and evening devotions, visitors as well as the family and the servants repaired to the chapel for the service which often consisted of a chapter from the Bible, a hymn, and a prayer led by the mistress of the mansion.

In time Gough became estranged from the church, but was reclaimed and joined the Light Street Church, Baltimore, in 1801. Asbury visited Gough in May, 1808, found him near death, and later preached his funeral. At that time Asbury wrote in his journal concerning Gough, "That he did depart from God is well known, but it is equally certain that he was visibly restored. As I was the means of his first turning to God, so was I also of his return and restoration." He went on to praise the man's kindness, hospitality, and charities.

In October 1934, Methodist preachers dressed in the garb of Asbury's day, launched the celebration of the SEQUICENTENNIAL OF AMERICAN METHODISM by riding horseback from Perry Hall to Baltimore.

F. Asbury, *Journal*, 1958.

Baltimore and the General Conference of 1908. Baltimore: City Missionary and Church Extension Society, M. E. Church, 1908. ALBEA GOBOLD

GOW, FRANCIS HERMAN (1896-), American bishop of the A.M.E. Church, was born in Cape Town, SOUTH AFRICA, on Sept. 29, 1896. He was educated at WILBERFORCE UNIVERSITY, from which he received the A.B. degree. He also attended schools in Cape Town, South Africa; Tuskegee Institute, ALABAMA; Miami University, OHIO; and Lane Theological Seminary, Tennessee. He is the recipient of the D.D. degree from MORRIS BROWN COLLEGE and Wilberforce University, and the LL.D. degree from ALLEN UNIVERSITY. Following his ordination as DEACON and ELDER, he served American pastorates in Ohio and WEST VIRGINIA and South African A.M.E. pastorates at Cape Town and Evaton, Transvaal. Following several years as a presiding elder in South Africa, he was elected to the episcopacy in 1956. He was assigned to Cape Town, South Africa, where he supervises the work of the Fifteenth Episcopal Area District comprising four annual conferences in West Africa.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

GOWDY, JOHN (1869-1963), American missionary and bishop, was born in Glasgow, Scotland, Dec. 7, 1869, the son of Joseph and Margaret (Graham) Gowdy. He came to the United States as a youth, and was educated at TILTON Seminary (1893) in New Hampshire, WESLEYAN UNIVERSITY (A.B., 1897), and DREW THEOLOGICAL SEMINARY (B.D., 1902). He held the honorary D.D. from BAKER and Wesleyan Universities and the honorary M.A. from Columbia University. He married Elizabeth Thompson, July 1, 1902. After teaching two years at Tilton



JOHN GOWDY

Seminary, 1897-99, and completing his seminary course, Gowdy was admitted to the NEW HAMPSHIRE CONFERENCE in April 1902, and was immediately transferred to the Foochow Conference in CHINA. He taught in the Anglo-Chinese College, Foochow, 1902-04, and again, 1928-30. He was president of that institution, 1904-23, and president of Fukien Christian University in the same city, 1923-27. He served as a member of the executive committee of the National Christian Council in China.

On Feb. 27, 1930, Gowdy was elected bishop by the Eastern Asia Central Conference of the M. E. Church. He served for ten years, reaching the mandatory age for retirement in 1940. After his elevation to the episcopacy, he served as a trustee of both Anglo-Chinese College and Fukien Christian University. Bishop Gowdy was ever a "sweet spirited" Christian man. In retirement he lived in Winter Park, Fla. and died there, Sept. 9, 1963. His wife of sixty-one years survived until 1965.

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Who's Who in America, Vol. 17.

World Outlook, November, 1963.

JESSE A. EARL
ALBEA GOBOLD

GRACE. The eighteenth century Wesleyan movement has been appropriately called a "Revival of the Reformation." It recaptured the joyous confidence of classical Christianity in God's sovereign initiative in his relations with man. In it JOHN WESLEY and his followers were freed from anxious preoccupation with works designed to gain God's favor, and were liberated into a life of truly Christian good works. They testified to the Good News of God's offer of pardoned sin and renewed life. The Wesleyan Revival is distinguished by its insistence on the reality and fullness of the gospel of grace.

For Wesley, as for Paul, Augustine, and the Reformers, there is no doctrine of grace side by side with other doctrines. The doctrine of the grace of God in Jesus Christ is identical with the whole of the gospel of salvation. In its operation grace is not impersonal nor objectively mediated only by sacramental hierarchies. It is God in action, giving nothing apart from himself. It is grounded in God's love manifest in the person and work of Christ.

Wesley nowhere gives a rounded statement on the atonement of Christ, perhaps because it is everywhere presupposed in his theology. Usually it is agreed that he held the substitutionary theology of the atonement regularly professed in evangelical circles in his day. Because of sin, his own and that of Adam, man deserves the punishment of death. God's justice must be satisfied. Since satisfaction cannot be made by man, God provides for salvation by sending his son to suffer the punishment due man's sin. Wesley refers repeatedly to what Christ "has done and suffered for us." The atonement is the sole "meritorious," "procuring," or "efficient" cause of salvation. All merit is in Christ, none in man.

In a famous sermon on "Free Grace" Wesley contends for the universality of God's grace in Christ. Grace is "free in all" and "free for all." Grace for *all* is Wesley's answer to Calvinism. The work of Christ is not limited to a select few. God's invitation in Christ is in fact extended to all men. Wesley argues at length against Calvinist limitations on the atonement and speaks out boldly for free universal grace. Throughout its history, Methodism has given this accent consistent support.

The grace of God in *all* sums up Wesley's belief in the universal gift of preventent grace. To all men, wherever or whenever they are born, God bestows preliminary grace. Common to all, preventent grace does not accomplish salvation in sinful man. It does, however, provide for the possibility of his salvation which is effected by further gifts of grace received through faith. On the basis of this prior grace, man is given a responsible part in salvation even while it remains wholly of God. (See FREE WILL.)

Wesley uses the phrase "the entire work of God" to express his conviction that exclusively and inclusively salvation is the work of God's grace. First, it is the exclusive work of grace apart from human effort. It is the *sole* work of God. In his insistence on the sovereign initiative and exclusive agency of grace in salvation, Wesley reiterates the central theme of the Reformation.

He also stresses the inclusive character of grace. It embraces the *whole* work of God. Wesley's characteristic concern for the fullness of grace underlines the prominence he gives to preventent grace and to Christian perfection: to grace reaching back into man's life prior to salvation, and forward to bring his life to full salvation. Steadfastly he refused to limit the effectiveness of grace.

In salvation grace works both as pardon and as power. Grace as *pardon* is effective in JUSTIFICATION. It is the disposition of God to pardon and reconcile man in spite of his sin and guilt, to accept him as just, and to subject him no longer to wrath and punishment. Man's pardon is won through the work of Christ. It is received by faith.

"True and living faith in the merits of Jesus Christ" is itself a gift of grace conveyed by the Holy Spirit. Faith restores man's spiritual senses enabling him to see the things of God and to be convinced by their evidence. It is also "a sure trust and confidence in God" that relies on the merits of Christ. In faith, the work of Christ becomes direct and personal. Through such faith man is justified, his sins are pardoned, and he is restored to God's favor.

Grace as *power* is effective in sanctification. The pardoned sinner is a sinner still. But the faith by which he is justified also begins his sanctification. He is not simply declared righteous, but begins to be righteous, renewed in the image of God. Sanctification (regeneration, or the NEW BIRTH), entire sanctification, and CHRISTIAN PERFEC-

TION are all the fruit of grace through faith. They are the product of God's love, and depend fully on Christ's atonement for their appearance, continuation and fulfillment.

In the new birth the power of sin is broken. Though sin continues, it does not reign. Its presence requires "evangelical repentance" and receptivity to further gifts of grace. Entire sanctification or Christian perfection is not, however, the end product of progressive sanctification. Nor is it produced by man's striving. It results from a further act of faith, freely given. In no stage is sanctification a static possession. It is maintained moment by moment in a personal relationship between God and man.

At the end of his life, man is rewarded according to the works of faith. "God hath joined together from the beginning, pardon, holiness, and heaven." Throughout the order of salvation, God's grace is the effective agent.

In summary, Wesley's theology of "free grace" has the following characteristics. Grace is a gift—grounded in God's free act in Christ. Grace is free for all—the atonement contains a universal invitation. Grace is free in all—preventent goodness leads and strengthens every man. Grace is free in salvation—independently of any merit or work, man is saved by grace through faith. Finally, grace is free to accomplish full salvation—consummated in entire sanctification and Christian perfection.

1790-1840. Second generation Methodists endorsed Wesley's doctrine of grace. They faced somewhat different demands, however, in response to which they emphasized different facets of the doctrine.

RICHARD WATSON, an Englishman, had the greatest influence in British and American Methodism through the middle half of the nineteenth century. He made the atonement of Christ the central doctrine of Wesleyan theology. His chief concern is to refute its denial by the Socinians (Unitarians), and its limitation by the Calvinists. In general, he upholds a theory of substitution in which the atonement has objective bearing on God's justice and the authority of his divine law. He followed Wesley closely in his discussion of the general benefits of the atonement. Though preventent grace does not appear as frequently in his theology, often he ascribes to it a more positive role than did Wesley. In his discussion of salvation proper, Watson is faithful to his heritage. He insists that man cannot repent apart from God's grace, and that justification and sanctification depend on grace received through faith. He tends, however, to interpret the element of "assent or persuasion" in faith in more rationalistic terms.

In America the early preachers, such as FRANCIS ASBURY and FREEBORN GARRETTSON, proclaimed a theology of salvation. They found the revival tradition a congenial force, supporting and being supported by it. As a result of their primary evangelical commitment, they resisted scholastic argument, the substitution of romantic feeling for evangelical conversion, and the temptation to become worldly. But they tended also to exaggerate the subjective experience of grace and its emotional accompaniments.

In its controversy with Calvinism, Methodism was tempted to modify its emphasis. NATHAN BANGS and WILBUR FISK led Methodism's defense which they based on the gracious restoration of freedom. Growing concern for a philosophical doctrine of freedom and responsibility accelerated a change in the setting in this discussion. From the realm of redemption it began to move to the realm of creation. (See FREE WILL, CALVINISTIC CONTROVERSY.) This change implied modifications in the doctrines of atonement, justification, and sanctification. De-

spite these implicit transitions, however, the Wesleyan doctrine of grace was still largely intact at the close of this period.

1840-1890. The changes in the doctrines of grace in nineteenth century American Methodism are nowhere more clearly and systematically expressed than in JOHN MILEY'S (1813-1895) theology. RAYMOND and Ralston endorsed the governmental theory of the atonement. WIEDON and Wakefield displayed Methodist innovations regarding man's moral agency. Most discussions of justification and sanctification had basic similarities. Miley integrated and elaborated all these developments.

Miley laid the foundation for the later development of his systematic theology in *The Atonement of Christ* (1879). In this volume he contends for a governmental theory of the atonement. God's concern for moral government, not his absolute justice or honor, requires the punishment of those who violate it. But governmental atonement weakened the demands of the divine holiness and justice as they had been maintained by Wesley and Watson.

For Miley, justification is addressed to the guilt arising from man's own sins. Its bearing on the guilt of original sin is explicitly denied. Forgiveness in Christ, required only by governmental justice and applied only to actual sin, became more mechanical and less exacting than it had been in Wesley.

The understanding of faith also is revised. It requires "a mental apprehension" whose truth must have a "ground in evidence." It is indissolubly linked to repentance, a "requirement of our own agency." It is not a "gift of God." Rather it is "a free personal act."

Regeneration also depends on man's free personal agency. Man must first choose it in order for God to bring it into being. Wesley's stress on sanctification, as a moment-by-moment relation produced and sustained by faith, does not appear. Entire sanctification is interpreted as a progressive realization of regeneration, not a fulfillment dependent on a decisive act of faith.

Miley's commitment to man's free personal agency (that is, the exact correspondence between accountability and guilt) shaped his doctrines of sin, atonement, and salvation. It led him to restrict the role of prevenient grace and to make imposing claims for the freedom of rational man. It resulted in a reluctant but decided departure from the original Wesleyan doctrine of grace.

In this period several others contributed to the systematization of theology and to the elaboration of the doctrine of grace. Miner Raymond in his statement of Methodist Arminianism proposed to reinterpret Wesley's theology in the categories of free personal agency. His revisions were similar to but more restrained than those of Miley. WILLIAM F. WARREN produced only an introduction to theology. It was a creative statement, however, arguing for the retention and restatement of evangelical doctrines in terms compatible with the new world view. T. O. SUMMERS was loyal to Wesley, Watson, and Pope, yet open to newer developments. He was reluctant to dismiss original guilt, yet followed Whedon on the will. He endorsed substitutionary elements, yet also asserted a governmental theory of the atonement.

Somewhat more slowly, in Britain some modifications in Wesley's doctrine took place. Toward the close of the century, the theology of WILLIAM BURT POPE recaptured the Wesleyan spirit and refocused attention on crucial emphases in the doctrine of grace (Vol. I, 321-25, 339-

42, II, 92-6, 115-69, 216-51, 263-97). His work represents learned and influential resistance in British Methodism to "liberal" theology. (Also worthy of mention in this connection is the work of J. SCOTT LIDGETT, one of the most revered leaders of this and the following period, which upholds the governmental theology.)

Conservative opponents of these revisions (E. M. MARVIN, D. STEELE, J. TIGERT) offered resistance in General Conference, in articles in *The Methodist Quarterly Review*, and in various books. Despite their efforts, through the nineteenth century a steady change took place in the understanding of grace.

1890-1935. The impact of philosophy of religion (Hegel, Schleiermacher, Ritschl) in the last part of the nineteenth century supported drastic changes in American doctrines of grace and fulfilled tendencies evident in the previous period. BORDEN PARKER BOWNE (1847-1910) was the most influential Methodist philosopher of religion. Though he gave only summary treatment to the doctrines of salvation, several of his followers sought to integrate his personal idealism and Christian doctrine.

Some of the theological implications of Bowne's philosophy were drawn by HENRY C. SHELDON and OLIN CURTIS. ALBERT C. KNUDSON provided its most complete and thorough-going treatment.

Knudson set aside all "abstract" and "impersonal" theories of the atonement out of preference for the moral theory. It recognizes that the obstacle to reconciliation always lies in man, not God. It stresses the revelational nature of Christ's person and work, not the objective bearing of Christ's death on God. It requires no divine drama for the removal of man's guilt. It is addressed to a man whose response is not hampered by bondage or depravity.

The metaphysical freedom that man possesses derives from creation. It is not a capacity lost by sin that has been restored through Christ's work of redemption. Man's freedom is decisive in the attainment of Christian life.

CONVERSION has both a divine and a human side. The human side is represented by repentance and faith, the divine by JUSTIFICATION and regeneration. Repentance is faith viewing the past in sorrow and contrition. In its forward aspect, faith is wholehearted devotion to God. Faith is not a unique gift of God, but a "profoundly inward and ethical act or experience" of the free man.

The terms which designate the divine side of conversion (justification, regeneration, and sanctification) are simply metaphors pointing to various phases of Christian experience. If they are transformed into doctrines, confusion and disappointment result. Grace is not a divine intervention or an unusual or alien factor in human life. It works through the "orderly processes of the human mind" to "moralize and spiritualize" man's existence. Knudson regards Christian perfection or sanctification as a "theological provincialism." It has some meaning if it implies a "completely integrated moral life."

Knudson's theology is representative of American Methodist liberalism of the first third of the twentieth century. Less boldly, HARRIS FRANKLIN RALL (1870-1964) and EDWIN LEWIS (1881-1959) elaborated the same general themes. This liberal theology reduced the doctrines of redemption essentially to human acts of repentance and faith. It denied that salvation is the rescue of an otherwise helpless man. It affirmed his freedom to improve his condition with divine assistance. It stressed God's disclosure of his love in Christ which invites man's

wholehearted response and assists his moral and spiritual transformation. Salvation is a cooperative process involving man's freedom and God's grace.

JOHN A. FAULKNER, HAROLD PAUL SLOAN, and others led a vigorous but unsuccessful attack on these theological revisions. They termed them "modernism." The liberal reconstruction of theology, however, proceeded apace through the first third of the twentieth century.

1935— European crisis theology and rising tides of neoorthodoxy in America began to influence Methodism in the writings of Edwin Lewis (1934) after his radical theological conversion, and G. C. CELL (1935), an interpreter of Wesley's theology. They pointed again to man's bondage in sin and underscored the necessity for God's sovereign initiative in salvation.

Following these statements, a number of unpublished doctoral studies of Wesleyan and Methodist theology began to appear. The most scholarly and influential work to come out of British Methodism in this connection is that of VINCENT TAYLOR, who has powerfully restated in modern terms the principle of representative sacrifice, traditionally expressed in the Anselmic satisfaction-theology. This has been affirmed as essentially a New Testament doctrine, and has done much to preserve the idea of the Cross as an objective divine work of grace. Books by British and American scholars on various Wesleyan doctrines also informed Methodism about its theological heritage. Directly or by implication they reminded modern Methodism that it had modified or surrendered many of its traditional emphases. Courses on Wesley and the history of Methodist theology offered in Methodist seminaries did the same. The wider theological renaissance of the time led by Barth, Brunner, Tillich, Bultmann, the Niebuhrs, and Bonhoeffer also prompted Methodists to re-examine their historic doctrine of grace. Involvement in ecumenical discussions further moved them to consider it in relation to current doctrines of grace and that in classical Christian tradition.

Characteristic Changes. From Wesley's time, through the first third of the twentieth century, his doctrine of grace underwent steady revision. Each of its several aspects assumed a different character as Methodism sought to maintain relevance in a changing world. The development of teaching in liberal circles in America may be outlined as follows.

1. *Atonement.* Wesley's substitutionary theory posited an infinite distance and contradiction between God and man, apart from God's costly act in Christ. The governmental theory gained ascendancy in the nineteenth century. It assumed far less antagonism between God's holiness and man's sin. Christ's work promotes the general moral welfare of mankind. It is not intrinsic to man's release from bondage and guilt. Finally, atonement was understood by some as moral influence. This presupposed no chasm between God and man. In it man is free to respond to the ennobling example set forth in Christ.

2. *Faith.* Faith, in Wesley's theology, is wrought by God's grace. It cannot be produced by man's independent action. It includes elements of trust and assent. The element of assent later was interpreted in rational terms as conviction based on demonstrable evidence. Its exercise more and more was placed within man's native power. At length, it was affirmed by some to be an essential act of free human agency.

3. *Human Freedom.* As maintained by Wesley, the restrictions on freedom by original guilt and original

depravity were successively surrendered. Concurrently there was less insistence on preventent grace as the source of man's free and responsible participation in salvation. Freedom became a natural capacity given in creation. It ceased to be a gift given by grace to sinful man through Christ's redemptive work. The context of the discussion of freedom shifted from that of evangelical renewal to that of the philosophical analysis of human responsibility. Salvation no longer was taken to be a work of God's grace from beginning to end. It became the cooperative effort of man's freedom and God's grace.

4. *Justification.* Justification by grace through faith was stoutly asserted by Wesley who found in grace the sole power of salvation. Repentance is preliminary to justification, though not indispensable to it or even possible apart from grace. With the later denial of God's wrath, the guilt of original sin, and the bondage of universal depravity, simple forgiveness tended to replace justification. As free acts, not God's gifts, faith and repentance placed the possibility of salvation squarely in man's hands.

5. *Sanctification.* In a distinctive way, Wesley insisted on the fullness of the operation of grace in sanctification or Christian perfection. He viewed them as products of faith subsequent to justification, not as moral achievements. They are not static possessions but depend continually on grace. In time, sanctification was interpreted as moral and spiritual growth and its concerns were turned outward in the Social Gospel movement. The original Wesleyan doctrine was largely relinquished to "holiness" and "second blessing" sects.

The above five propositions represent the movement of thought as it has taken place in "liberal" Methodist circles. Other schools of thought, however, particularly those centered in British Methodism, have remained much closer to the substance of Wesley's thought.

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ROBERT E. CHILES

GRADED PRESS was the publisher's imprint used first about 1912 on some of the Graded Courses of Lessons issued by the METHODIST BOOK CONCERN for the M. E. Church. These courses were prepared interdenominationally, and published jointly by the M. E. Church, M. E. Church, South, and Congregational-Christian Churches (later merged into the United Church of Christ). Gradually the imprint was extended to all closely graded lessons issued by these denominations. It was used on these resources in The Methodist Church until closely graded courses were discontinued in the period of 1959-63. However, there was no actual press with this name.

In 1963, however, Graded Press was adopted as the name for the entire operation of the church school curriculum publishing department of The METHODIST PUBLISHING HOUSE, Nashville, Tenn. This Press publishes all official United Methodist church school curriculum

with the Division of Curriculum Resources of the General resources for use in the United States. It works closely with the Division of Curriculum Resources of the GENERAL BOARD OF EDUCATION, which provides the editorial supervision for these resources. The resources include a wide variety of magazines, books, flipcharts, records, filmstrips, maps, charts, teaching pictures, packets, kits, and books. These resources for 1969 reached between six and seven million persons.

WALTER N. VERNON

GRADY, HENRY WOODFIN (1850-1889), American orator, journalist, and post-Civil War publicist of the deep South, was born in Athens, Ga., May 24, 1850, the son of William S. and Anne E. (Gartrell) Grady. His father rose from captain to colonel in the Civil War and was killed at Petersburg. Henry graduated from the University of Georgia in 1868 and studied law at the University of Virginia. In 1871 he married Julia King, with whom he had joined the Methodist Church in 1865.

Journalism was Grady's real interest and soon after leaving law school he was at work in that field. In 1879, he borrowed \$20,000 and bought a fourth interest in the *Atlanta Constitution*. With an unerring sense for news, a zeal for ordered progress, and the capacity to plead convincingly for causes which were in advance of popular sanction, he quickly became influential. He built the *Constitution* into a great force in Georgia and beyond and gave it a prestige which has endured.

An orator as well as a writer, Grady was in constant demand North and South for addresses. His famous oration on "The New South," delivered with passion, frankness, and magnanimity in New York in December 1886, was incessantly declaimed for many years by aspiring young orators throughout the land. It was said that he shattered the post-bellum despair in the South.

Grady was subjected to some criticism, but generally his sincerity was unquestioned. A pious man, he came forward on one occasion to recommit his life when the pastor of First Methodist Church, Atlanta, of which he was a member, made an altar call. He was a teetotaler and an early prohibitionist.

Grady left a deep impress on Georgia, and after his untimely death, Atlanta erected an imposing monument in his memory near the *Constitution* building in the heart of the business district. He died Dec. 23, 1889, of pneumonia contracted while on a trip to Boston to deliver an address on the race problem. The country mourned the loss of the promising young leader.

Dictionary of American Biography, Vol. 7. N. B. H.

GRAFTON, WEST VIRGINIA, U.S.A. **Andrews Church** is distinguished as the edifice in which the annual observance of Mother's Day began. H. C. Howard, the pastor, preached the first Mother's Day sermon in Andrews Church, May 10, 1908.

ANNA M. JARVIS, who had taught Sunday school in the Andrews Church, while living in PHILADELPHIA, conceived the idea of such an annual nationwide observance. Encouraged by John Wanamaker, the Philadelphia merchant, she publicized her plan. Governor William E. Glasscock of WEST VIRGINIA issued the first Mother Day's proclamation, April 26, 1910, and in May, 1914, the United States Congress designated the second Sunday in May as Mother's Day. The 1952 GENERAL CONFERENCE adopted

a resolution recognizing Andrews Church as the "Mother Church of Mother's Day" and recommended that "it become a shrine symbolizing appreciation of the love and devotion of mothers."

Methodist services began in private homes in Grafton during 1852, and the next year a church building was erected. Andrews Church, named for Bishop E. G. ANDREWS, was dedicated by him, March 16, 1873. A second church, West Main Street, was established in 1875, and a third, St. Paul's, in 1902. The three congregations merged in 1962 to form the Church of the Good Shepherd, and a new church edifice was erected.

The old Andrews Church building was sold to Kiwanis International, and the organization maintains it as a historic shrine.

In 1970, the Church of the Good Shepherd in Grafton reported 642 members, property valued at \$332,085, and \$39,014 raised for all purposes during the year.

Miller, *History of Andrews M. E. Church*.
Plummer, *A History of West Virginia Wesleyan College, 1890-1965*.
JESSE A. EARL

GRAHAM, CHARLES (1750-1824), Irish minister, was a local preacher for twenty years in his home district at Sligo until the 1790 Conference called him to the itinerancy. Because he was a fluent speaker in the Irish language, he was sent to County Kerry, then almost entirely Irish-speaking, where at the time of his appointment there was not yet a single Methodist family. His work as the "Apostle of Kerry" led to 200 members being received by the Methodist Society in the first year. His fluency in Irish led to another special appointment in 1799, as one of the three general missionaries set apart to travel all over IRELAND. The other two were GIDEON OUSELEY and JAMES MCQUIGG. American Methodism owes much to the success of these "Black Cap" or "Calvary" preachers, for many of their innumerable converts, particularly those from Roman Catholicism, found it better to emigrate to the land of greater freedom and opportunity across the Atlantic Ocean.

C. H. Crookshank, *Methodism in Ireland*. 1885-88.
R. H. Gallagher, *Pioneer Preachers*. 1965.
F. Jeffery, *Irish Methodism*. 1964. FREDERICK JEFFERY

GRAHAM, WILLIAM CREIGHTON (1887-1955), Canadian minister and educator, was born at St. Mary's, Ontario. He was educated at Harbord Collegiate Institute, Toronto, and VICTORIA COLLEGE, from which he graduated in 1912 with the B.A. in Oriental Languages. Subsequently he attended Harvard and the University of Chicago and was promoted to the rank of full professor in the American School of Oriental Research, Jerusalem. He participated in the archaeological investigations which resulted in the discovery of blast furnaces used for smelting King Solomon's copper at the Gulf of Aqaba, and of clay tablets inscribed in a language akin to Babylonian. Graham was successful in deciphering this language.

In 1938, Graham was appointed principal of United College, Winnipeg. His term of office spanned a difficult period in the college's history. Salaries were low, and the trend was away from the humanities toward practical subjects. Yet he firmly upheld his belief that a liberal education should be provided by church colleges and

that such colleges should rank with the greatest secular institutions.

In 1946 a flood of returned servicemen seriously overtaxed the college's facilities and necessitated the holding of classes in warehouses, basements, and other temporary buildings. Graham inaugurated a building fund and appealed to the public for support. He secured the active cooperation of staff and students in a personal canvass of city and province. With the completion of the first new building, Bryce Hall, in 1951 he was to see the beginning of a phenomenal period of expansion. The student body had grown from 590 in 1938 to 1,100 in 1955. Graham resigned the principalship because of failing health only a few weeks before his death, July 31, 1955. He was buried at Newmarket, Ontario.

He was the recipient of several honorary degrees and was elected in 1947 as a fellow of the Royal Society of Canada. He was the author of *The Prophets and Israel's Culture* (with H. E. May); *Culture and Conscience*; and *The Meaning of the Cross*.

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C. Stanley, *William Creighton Graham*. N.P., n.d.

F. W. ARMSTRONG



JOHN C. GRANBERRY

GRANBERRY, JOHN COWPER (1829-1907), a bishop, was born at Norfolk, Va., Dec. 5, 1829, the son of Richard A. and Ann (Leslie) Granberry. He was graduated at RANDOLPH-MACON COLLEGE in 1848, and that school awarded him the D.D. degree in 1870. He married Jennie Massie in 1858; she died in 1859. In 1862 he married Ella Winston, and they had three children. One son, named for his father, served as an itinerant in the WESTERN VIRGINIA CONFERENCE.

Converted at fifteen, licensed to preach at eighteen, Granberry joined the VIRGINIA CONFERENCE in 1848. He was ordained DEACON in 1851 and ELDER in 1853. His appointments, all in the Virginia Conference, were: Eastville, junior preacher, 1848; Farmville, 1849; Third Street, Lynchburg, 1850-51; left without appointment in 1852 due to ill health; Loudon, junior preacher, 1853; Randolph-Macon and Boydton, 1854-55; Charlottesville, 1856; King William, supernumerary, 1857; WASHINGTON, D.C., 1858; Chaplain, University of Virginia, 1859-60; Chaplain, 11th Regiment, Virginia Volunteers, Confederate States' Army, 1861-62; Missionary to Army Corps in Northern Virginia, 1863; Superintendent of Missionaries in Army of Northern Virginia, 1864; Market Street, Petersburg, 1865-67; Centenary, RICHMOND, 1868-71; Broad Street, Richmond, 1872-74; and Professor, VANDERBILT UNIVERSITY, 1875-81. He was elected bishop in 1882.

Granberry was a reserve delegate to the 1866 and 1878 GENERAL CONFERENCES (MES) and a delegate to those held in 1870, '74, and '82. Also, he was a delegate to the 1881 and 1901 ECUMENICAL CONFERENCES. He was a trustee of Vanderbilt University, 1882-1907. It seems clear that after his service as a chaplain in the Civil War, in which he was severely wounded and lost an eye, he was held in high esteem by his brethren in the Virginia Conference. The theological students at Vanderbilt affectionately called him "Old Granny." As a bishop he was missionary minded. He organized the BRAZIL CONFERENCE (MES), and he published several sermons and pamphlets in Portuguese. A number of his sermons and addresses were printed, and he brought out several books, including: *Bible Dictionary* (1885) and *Experience the Crowning Evidence of the Christian Religion* (1900). He retired in 1902 and spent his remaining years at Ashland, Va., the



PAUL L. A. GRANADOSIN

GRANADOSIN, PAUL LOCKE A. (1925-), a bishop of the United Methodist Church in the Philippines, born on Aug. 2, 1925, in Los Angeles, Calif. He graduated at the Philippine Christian College, MANILA, and at GARRETT THEOLOGICAL SEMINARY and NORTHWESTERN UNIVERSITY (M.A. 1968). He obtained the B.Th. degree from Union Theological Seminary of the Philippines in 1952. He married Socorro Mella, who is a graduate from Union Theological Seminary of the Philippines with a B.R.E. degree with a major in music. They have six children.

Paul Locke A. Granadosin began his career in the ministry as an associate pastor of Central Church, Manila, in 1949. He has served the San Francisco del Monte Church in Quezon City; the Malabon North Church in Malabon, Rizal; Grace Church in Calocan City; and Knox Memorial Church in Manila. He was appointed superintendent of the Manila District in 1963.

The PHILIPPINE CENTRAL CONFERENCE on Nov. 29, 1968, elected him a bishop and he was assigned to superintend the Baguio Episcopal Area, which presently consists of the Northern, Northwest and Middle Conferences.

BYRON W. CLARK

location of his alma mater, Randolph-Macon College. He died, April 1, 1907, and was buried in historic Hollywood cemetery in Richmond.

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National Cyclopaedia of American Biography.

Who Was Who in America, 1897-1942.

JESSE A. EARL
ALBEA GODBOLD

GRANBERY INSTITUTE. (See **INSTITUTO GRANBERY.**)

GRAND CENTRAL ASSOCIATION was an association of British Wesleyan Methodist reformers set up in Manchester in November 1834 to organize opposition to JABEZ BUNTING and support for SAMUEL WARREN in the controversy over the plan to set up a Wesleyan theological college. The association's chief aim was to increase the laity's share of power in the Wesleyan Methodist constitution. (See also **WESLEYAN DELEGATE MEETINGS**, **WESLEYAN METHODIST ASSOCIATION**, **ROBERT ECKETT.**)

JOHN KENT

GRAND ISLAND, NEBRASKA, U.S.A. On April 4, 1861, Bishop THOMAS A. MORRIS held NEBRASKA'S first annual conference at Nebraska City. He appointed fourteen preachers to various parts of the state, among them Thomas B. Lemon who was appointed as a missionary along the Platte River. Lemon rode back and forth from Fort Kearney to Columbus, often stopping to preach at the home of Judge Beal who lived where the California Trail crossed Wood River. Preaching was also held at the home of William Eldridge.

After the railroad was built, Lemon often held services in the town, and in 1869 First Church was organized with David Marquette appointed as minister. His work stretched along Wood River from Gibbon Siding to Silver Creek west of Grand Island—a distance of sixty miles. First Church was made possible by a gift of four lots from the Union Pacific Railroad. Two of these were sold, and from the proceeds a church was built at Second and Pine on the alley back of the Wolbach store. This was in 1874. The cost was \$2,200. The first parsonage was built in 1879, largely by the efforts of the **LADIES AID SOCIETY**. From 1874 until 1890 the church grew to a membership of 700, with church school attendance over 400.

Under the leadership of C. W. Savidge services and church school were held in the opera house. This pastor handed out church hand bills to each store and tavern on Saturday afternoon. The church grew so large, and the trains ran so often keeping people from crossing the tracks at church time, that Trinity Church was organized and located north of the tracks at Sixth and Sycamore. This church soon had a church school of three hundred and built a church costing \$12,000 in 1889-90.

Meanwhile First Church moved west to Cedar and Second Street and built a beautiful new church noted for its magnificent windows. The nineties were rough times but diligent pastors and courageous people kept the churches solvent, First Church finally paying its last indebtedness in 1899. The next big advance of First Church came under the leadership of S. D. Bartle, who came to the church in 1908 and remained for a number of years. A pipe organ was given by the Bentley family for this church and during Bartle's pastorate a Methodist Brother-

hood was organized and a Knights of Methodism for the boys and girls.

In 1914 Trinity Church, running out of room, went to 1100 East Eighth Street across the Burlington Railroad tracks and started a church school under the leadership of Trinity people. This church has remained a mission church and center under the direction of the Trinity people, serving now a large, shifting population in that locality.

After World War I Trinity and First Church united in order to build one large congregation, but after six months this effort was discontinued and the two churches remained separate.

Then the Trinity people, under the leadership of Paul Hillman, decided to move six blocks west. A new church was erected in 1927-28, costing \$90,000. Due to the depression, the two churches, First and Trinity, decided again in 1936 to become one congregation. First Church sold its building and location and moved over to Trinity. The beautiful windows were stored in a barn and later worked into the new sanctuary built in 1956-57. This new church had a combined membership of some 900 members but only half of the First Church people moved to the new church, giving it a solid membership of 750.

After the union of the two churches in 1936, the new church struggled to get a real union of the two memberships into one working congregation. During World War II, Grand Island was flooded with war workers and men from the nearby air base. The church grew to a membership of some 1,700 members under the leadership of William A. Hubbard. After the war, the Methodist churches in Grand Island began a period of rapid growth. A new church was started at West Lawn in 1954 which became a part of the Methodist Parish in 1965 until its union with the E.U.B. church as a new United Methodist Church in 1968.

In 1954 the Methodist Church renamed itself Trinity Methodist. It expanded the work at the East Side Chapel, building a new building and expanding the size of the original chapel in 1954. There are approximately 300 members of the church there, now yoked in membership with Trinity and served by the Trinity pastors. Meanwhile Trinity added a new building in 1950 which was quickly paid for and then because of rapid growth, built a new sanctuary seating 1,100 in 1956-57. By that time the church had grown to 5,500 members and still grows steadily. It had 6,423 members in 1970.

To meet the changing times three services are held each Sunday morning and in 1968 a worship service on Monday evening was started to meet the needs of those who work on Sundays. Trinity operates two church schools and other groups for all ages during the week. It has produced six ministers—Ray Gilham, Robert Linder, Warren Baker (deceased), Tom Tout, Michael Cummings and Roger Eshilman, and one missionary, Dr. Roberta Rice in KOREA.

Free Press, Grand Island, Nebraska, March 1, 1912.

Grand Island Independent, June 6, 1952; June 8, 1959.

Records of Grand Island Methodist Parish. JAMES S. CHUBB

GRAND RAPIDS, MICHIGAN, U.S.A., was incorporated in 1838 and became a city in 1850. Methodism began in Grand Rapids in 1835; it was a point on the Grand River Mission Circuit, Ann Arbor District, OHIO CONFERENCE (the Michigan Conference was organized in 1836).

Osband Monnett was appointed to the circuit in 1835 and Frederick Seaborn in 1836. Neither preacher left anything of lasting importance at Grand Rapids. Seaborn left the work early in the year and was expelled from the conference in 1837. Mrs. Mehitabel Stone, who was moving to Grand Rapids in 1837, told her brother-in-law, HENRY COLCLAZER, presiding elder of the Ann Arbor District, that if he would send a good preacher there she would give him room and board. Colclazer sent Orin Mitchell who organized a society of five members in the Stone home, and at conference in 1838 he reported sixty-eight members. The number grew to 151 in 1840. A church building was erected in 1842, and Grand Rapids became a station in 1844. In 1845 there were 120 members. In 1869, when there were 342 members, a new building valued at \$40,000 was erected.

In 1855 a second church was organized in Grand Rapids. It continued seventeen years before erecting a building. A German language church was formed in 1872, and a Wesleyan Methodist church was organized in 1874. By 1876 there were four M. E. churches in Grand Rapids: Division Street, 461 members; Second Street, 160; City Mission, 117; and German, 89. By 1900 the denomination had eight churches in the city. As the city grew and the population shifted, some new churches were organized, some were relocated, and some were renamed. In 1910 Feakins Memorial became Burton Heights Church. In 1910 Division Street Church bought a lot for a larger building nearer the center of town and has since been known as First Church. In 1916 Clark and Trinity Churches in eastern Grand Rapids completed a merger as Trinity Church. At unification in 1939 there were eleven M. E. churches in Grand Rapids with 6,103 members.

By 1900 the Aldrich Memorial Deaconess Home and Training School of the MICHIGAN CONFERENCE was established in Grand Rapids. In 1907 the M. J. Clark Memorial Home completed its first year with ten residents. The Clarks gave their country home with twenty acres of land on the edge of Grand Rapids for the use of retired ministers, their wives and widows, and "such other worthy persons" as the trustees might accept. Several residence wings and nursing facilities were added as time passed. Since 1960 a large home for the aged with a capacity for 340 people and nursing facilities for 120 has been built.

In 1970 The United Methodist Church had fifteen churches in Grand Rapids. Three of these with a total of 1,025 members were formerly E. U. B. churches. The fifteen churches reported a total of 7,037 members, property valued at \$7,050,551, and \$760,433 raised for all purposes during the year.

General Minutes, MEC and MC.

M. B. Macmillan, *Michigan*, 1967.

E. H. Pilcher, *Michigan*, 1878.

M. Simpson, *Cyclopaedia*, 1878.

JESSE A. EARL
MARGARET B. MACMILLAN

GRANDSTRAND, PAULINE (1878-1950), was the first American missionary appointed to work among the aboriginal Santals of INDIA. She was born in Scandia, Minn., June 8, 1878, of Swedish-born parents who were lifelong Methodists. As a girl interested in a career in needlework and clothes designing, she met Bishop JOYCE, who advised her to enter the Chicago Training School for Deaconesses and Missionaries. She responded joyfully.

After completing her course, she served as a deaconess in a South Chicago School and at Lake Bluff Orphanage.

When a call came to her from India, she was eager to accept. The WOMAN'S FOREIGN MISSIONARY SOCIETY approved but had no funds for her travel or salary. Her father offered to pay all her expenses for a first five-year term. When she reached India in 1905 she was appointed to open work among Santals, some of whom had indicated an interest in the Christian faith. During twenty-nine years, she saw the development of a Methodist Church among the Santals organized into a district of the BENGAL CONFERENCE and served by village educational primary schools, boarding schools for boys and girls, and a training school for Christian workers.

Methodists in Scandinavian countries and those of Scandinavian origin in the U.S.A. became deeply interested in the Santals and have given invaluable help to the church working among them. There are now in the Bengal Conference more than 2,800 Methodists of Santal origin.

Miss Grandstrand retired in 1934 and died Jan. 19, 1950.

J. WASKOM PICKETT



ABRAM GRANT

GRANT, ABRAM (1848-1911), American bishop of the A.M.E. Church, was born a slave in Lake City, Fla., on Aug. 25, 1848. He was educated at Cookman Institute in FLORIDA and became an inspector of customs in that state. He was ordained DEACON in 1873 and ELDER in 1876. He held pastorates in TEXAS and was a presiding elder there. He served as vice-president of PAUL QUINN COLLEGE, and was elected bishop in 1888. He was only thirty-nine when elected bishop—next to the youngest man ever elected to the episcopacy of his church up to that time. Because of his evangelistic fervor he was popular everywhere. He sought to have permanent episcopal residences established for the bishops, and succeeded in doing so for PHILADELPHIA, KANSAS CITY, and INDIANAPOLIS. He presided over the SIERRA LEONE Annual Conference in 1899 in west Africa and organized the Central Alabama Conference of his church at Demopolis, Ala., Nov. 23, 1892.

R. R. Wright, *Bishops* (AME), 1963. GRANT S. SHOCKLEY

GRANT, ALSIE RAYMOND (1897-1967), American bishop, was born on Aug. 24, 1897, at Oshkosh, Wis., the son of Alsie Rollen and Katharine (Miller) Grant. He

was educated at CORNELL COLLEGE, Mount Vernon, Iowa, receiving the A.B. degree in 1919, and the D.D. in 1932; from BOSTON UNIVERSITY SCHOOL OF THEOLOGY, the S.T.B. in 1926, and the D.D. in 1955; L.H.D. from ALASKA METHODIST UNIVERSITY, 1965, and College of Idaho, 1965. He married Doris Malin on June 22, 1921, and they had one daughter, Jean Marilyn (Mrs. Kimball Salmon).

In 1921, A. Raymond Grant was admitted on trial in the UPPER IOWA CONFERENCE and was ordained ELDER in 1926. His pastorates included: Mason City, Iowa, 1919-21; general secretary, Y.M.C.A., Mason City, Iowa, 1921-23; Nashua, Iowa, 1926-28; First Church, Vinton, Iowa, 1928-31; Simpson Church, MINNEAPOLIS, Minn., 1931-33; First Church, DULUTH, Minn., 1933-37; and First Church, SACRAMENTO, Calif., 1937-52. He was elected bishop in 1952 and assigned to the PORTLAND Area which included the OREGON, the IDAHO and the ALASKA MISSION CONFERENCES. This Area he served faithfully and efficiently until his death in 1967. At the time of the earthquake disaster in ALASKA, Bishop Grant was particularly effective in awakening the entire church to the need for help.

Bishop Grant was a visiting professor in homiletics at Pacific School of Religion, 1942-45. He was president of the General Board of Christian Social Concerns of The Methodist Church and president of the Sacramento Council of Churches, 1941-43; a member of the Commission on Interdenominational Relations, 1944-48; and president of the Oregon Council of Churches, 1962-63.

Before his election as bishop, he served as delegate to the GENERAL CONFERENCES of The Methodist Church, 1944, '48, and '52; of the Western JURISDICTIONAL CONFERENCES of 1944, '48 and '52; and was a delegate to the WORLD COUNCIL OF CHURCHES, Amsterdam, 1948; delegate to the Oxford Conference, 1951. He was a trustee of WILLAMETTE UNIVERSITY, Salem, Ore.; of Willamette View Manor, Portland, Ore.; UNIVERSITY OF PUGET SOUND; and president of the Board of Trustees of Alaska Methodist University. His health became impaired during the 1964-68 quadrennium and after a lengthy period of illness he died on Aug. 15, 1967.

Who's Who in The Methodist Church, 1966. N. B. H.

GRANT, FRANCIS CHAPMAN FERGUSON (1894-), educator, linguist, and president of the Conference of the Methodist Church in GHANA, was born on Aug. 5, 1894, at Cape Coast, Ghana. He attended a Methodist secondary school at Cape Coast and eventually prepared to offer for the ministry of the Methodist Church. He was trained at Richmond College, 1913-15.

He served at Wesley Church, Cape Coast; on the staff of Wesley College, 1923-35. In 1927 he joined the Colonial Office representatives and went deeply into a study of the Ghana language, especially the Fante. He was Journal Secretary of the annual Synod of his Church, 1920-25; minister and manager of schools at Obusasi, 1935-42; transferred to Saltpond as pastor and circuit superintendent, 1942-43, and from 1943-49 was on the teaching staff of Mfantispim and chaplain. He married his first wife in March, 1923, and two children were born of this marriage. Mrs. Grant died in 1926, and in 1933 he married Victoria Grant, and they have three daughters.

His further services included pastoral work and the superintendency at Cape Coast, Saltpond, Sekondi, and

then he was elected chairman and general superintendent and elected president-designate for the Conference for the autonomous Church which was inaugurated in 1961. At that time he became president of the Conference of the Methodist Church of Ghana and served for five years.

A trained linguist, he worked upon a new translation of the Holy Bible into Fante in 1966, and is presently working upon a translation of the New Testament. The government of Ghana gave him the Grand Medal for Distinguished Service in 1969 at the Inauguration of the Second Republic. A hymnist also, F. C. F. Grant has edited original hymns in the Fante language and translated several hymns in the Fante Hymn Book for the Synod of the Church. Some years ago he compiled an order of service for the blessing of civil marriages in the church, and this was authorized for use in the Church in Ghana. He presently resides at Standfast in Accra, Ghana.

N. B. H.

GRANT, ROBERT ALEXANDER (1878-1939), American bishop of the A.M.E. Church, was born in Tallahassee, Fla. He received a B.S. from Florida A. and M. College ca. 1908, and a B.D. from GAMMON THEOLOGICAL SEMINARY in 1911. He was honored with the degrees of D.D. and LL.D. He was admitted into the Florida Annual Conference in 1911 and ordained an elder in 1912. He held pastorates in Florida and was a presiding elder there. He was noted as a church financier. He was elected bishop in 1928 from the pastorate of Grant Memorial Church in JACKSONVILLE, Florida. He died in 1939 from injuries suffered in an automobile wreck.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

GRANT, ULYSSES SIMPSON (1822-1885), the eighth President of the United States of America and an attendant of the M. E. Church, was born to Jesse and Hannah Simpson Grant on April 27, 1822 in Point Pleasant, Ohio and named Hiram Ulysses Grant. In 1839 Ulysses, the oldest of six children, left his boyhood home in Georgetown, Ohio to attend the United States Military Academy. When his West Point appointment accidentally listed him as Ulysses Simpson Grant, he accepted the change. After graduation in 1843, he served in the war with Mexico and was advanced to the rank of brevet captain in 1847.

Returning from the war, he married Julia Boggs Dent of St. Louis, Mo., on Aug. 22, 1848. Their first of four children was born two years later. In 1854 Grant resigned from the army. Until 1861, when he reentered the army, he worked at various occupations with limited success.

As commander of the Union armies in the West, his victory over the Confederate forces at Vicksburg on July 4, 1863 gave the North a new hero. Rewarded with an advancement to the rank of lieutenant-general, Grant was given command of the Army of the Potomac. On April 9, 1865 at Appomattox Court House, Virginia, he accepted the surrender of the Confederate commander, Robert E. Lee.

In 1868 Grant was nominated by the Republican Party for the office of President and on November 3 was elected over his Democrat opponent, Horatio Seymour. He was reelected in 1872. Although he personally continued to hold the affection of the masses, his Administration was discredited by a number of scandals and a depression

in 1873. In 1880 he was unsuccessful in an unprecedented bid for a third nomination. In the closing years of his life he met with financial misfortunes which he offset only by the sale of his *Memoirs* completed shortly before his death.

While President, Grant regularly attended the Metropolitan M. E. Church in WASHINGTON, D.C. His pastor, JOHN PHILIP NEWMAN, later became a bishop of the church. On April 2, 1885, three months before his death, Grant was baptized and received into membership by Bishop Newman. Political opponents often charged that Grant drank excessively, but there is little supporting evidence. It has been suggested that he suffered from migraine headaches and that this was responsible for the drinking rumors.

Ulysses S. Grant died on July 25, 1885 at Mount McGregor, N. Y., of throat cancer. Following the funeral conducted by Bishop Newman, he was buried in New York City. A large tomb has since been erected on the site.

Hesseltine, *Ulysses S. Grant, Politician.*

Joseph Nathan Kane, *Facts About the Presidents.* Bronx, N.Y.: The H. W. Wilson Co., 1968.

Ross, *The General's Wife.*

McMaster, *The Life, Memoirs, and Death of General Grant.*
H. ALDEN WELCH

GRANVILLE, MARY. (See MRS. DELANY.)



GRAVE MARKER

GRAVE MARKER FOR MINISTERS. The official marker for the graves of Methodist ministers, as shown in the accompanying illustration, was designed, and is fabricated and sold, by the General Commission on Archives and History, Lake Junaluska, North Carolina.

The need for such a grave marker was felt for many years. Over a period of time some annual conferences and individuals drafted designs for markers, and in some instances manufactured and used them, but none of them was officially adopted by the larger church.

For some years the Association of Methodist Historical Societies, predecessor of the General Commission on Archives and History, was aware of the demand for an official grave marker and sought to meet it. The Executive Committee of the Association appointed several subcommittees in succession to consider the matter and bring

in recommendations. In each instance their suggested designs failed of approval. Then a subcommittee was instructed to draft appropriate guidelines for a marker, and in time the Executive Committee agreed that an emblem for the graves of Methodist ministers "should be simple and dignified in design; . . . should possess a timeless quality appropriate for the past, the present, and the future; . . . should be distinctively Methodist, while at the same time related to the historic Christian tradition; and should be suitable for a minister . . . within the framework of . . . a world church."

The design finally adopted seems to conform fairly well to the guidelines. Obviously a circuit rider on a horse is the historic symbol of early American Methodism, and it evokes appropriate sentiments today. The horse and rider face west, as did early American Methodism, and they are superimposed on a globe, suggesting Wesley's words, "The world is my parish." "Methodist Minister" and "United" at the top and bottom of the emblem suggest the contemporary United Methodist Church and the possibility of Methodism becoming part of a larger church in the ecumenical era.

The grave marker, five inches in diameter, is fabricated of bronze, and is so made that it can be embedded in a tombstone, placed upright on a shaft in the ground, or rest flush with the level of the ground.

The design was adopted at a joint meeting of the Executive Committee of the Association of Methodist Historical Societies and the Historical Society of the Evangelical United Brethren Church, Dayton, Ohio, in March, 1968. Jurisdictional and annual conference historical organizations were advised of the official approval of the design, and manufacture and sale of the marker began.

Minutes of the Association of Methodist Historical Societies (typewritten). Lake Junaluska, N. C. ALBEA GODBOLD

GRAVES, RICHARD (1715-1804), Anglican satirist of Wesleyanism, was born at Mickleton, Gloucestershire, on May 4, 1715. He went to Pembroke College, Oxford, 1732-6, and was ordained in 1741. In 1749 he became rector of Claverton, near Bath, in Somerset, and remained there until his death. He published a book of epigrams in 1765, but his novel, *The Spiritual Quixote* (1773), was his first serious work. He also published *Columella* (1779), *Eugenius* (1785), *Plexippus* (1790), together with various books of poetry and a *Memoir of William Shenstone* (1788). *The Spiritual Quixote* remains his memorial, a genial satire of the eighteenth century Wesleyans, which ran to four editions by 1792, and has been reprinted in the twentieth century.

Its origin was in 1757, when a journeyman shoemaker entered Claverton and drew off most of Graves' congregation to services in a large old house; the itinerant had failed to obtain a preaching-license, however, and so Graves was able to drive him away. The book, however, does not suggest personal malice. His case against the Wesleyans was that they were righteous overmuch, that they neglected more important duties in order to pray and preach, that the doctrine of justification by faith easily became a mode of spiritual self-indulgence, that their religious meetings stirred up undesirable mass emotion, and that they fostered superstition (JOHN WESLEY's use of the lot for deciding questions was one instance).

In form, the book recounts the summer ramble of

Geoffry Wildgoose through the Midlands and WALES, accompanied by a village cobbler, Jerry Tugwell, preaching Methodist doctrine. Wildgoose is not a portrait of any Methodist leader, but was based in part on the author's brother, Charles Graves, who became a Methodist himself. He may have drawn on William Warburton's *Doctrine of Grace* (1750), for the theological substance of his criticism. His style and approach owe much to Fielding and something to Sterne. The moral of the book is that the Methodists are mistaken in their rejection of the world as sinful; the plain tradition of English country life (no doubt over-valued through the eyes of a comfortable eighteenth century parson who had the best of it), is a means of grace intended by God; as for religion, "if the clergy would not do their duty . . . as the canons of the Church required, there would be no necessity for these extraordinary proceedings." This was the most civilized attack on eighteenth century Methodism published, and a valuable witness to contemporary feelings about it.

Charles Jarvis Hill, *The Literary Career of Richard Graves*. Northampton, Mass., 1935.

JOHN KENT

GRAY, ALSON (1798?-1880), American LOCAL PREACHER and evangelist, who after 1828 withdrew from the M. E. Church and joined the reformers who had established the M. P. CHURCH in NORTH CAROLINA. In a history of the NORTH CAROLINA CONFERENCE of the M. P. Church given by JESSE ELI PRICHARD in 1927, Gray was cited as foremost among "many intellectual giants" who played an important part in the organization of M. P. churches in the state. During his long ministry, Gray served the Guilford, Orange, Granville, Randolph, Yadkin and Haw River Circuits and organized a number of churches including the Fair Grove Church, Haw River Circuit, Rockingham County; Mount Pleasant Church, Liberty Circuit, Cleveland County; Concord Church, Saxapahaw Circuit, Alamance County; Pleasant Grove Church, Davidson Circuit, Davidson County; and Dalton Chapel, Dalton, N. C.

He was president of the North Carolina Conference in 1836, 1837, 1843, 1844, 1846. In 1840 he was appointed to serve as conference missionary with instructions "to travel as suited his convenience and be supported by his own collections." He served as conference evangelist in 1874-75 and 1878-79. He was a trustee of the ill-fated JAMESTOWN FEMALE COLLEGE and served as its agent in 1858-59. He was a delegate to the GENERAL CONFERENCES of 1854 and 1858. On the division of the North Carolina Conference in November 1878, Gray was elected to serve as president pro-tem of the Western North Carolina Conference. (This conference reunited with the North Carolina Conference in 1880.)

Gray died on Sept. 25, 1880.

J. Elwood Carroll, *History of the North Carolina Conference of The Methodist Protestant Church*. Greensboro: McCulloh and Swain, 1939.

Journal of the North Carolina Conference, MP. Our Church Record, June 23 and Sept. 29, 1898.

RALPH HARDEE RIVES

GRAY, EDWARD JAMES (1832-1905'), American preacher and educator was born of Scotch Irish ancestry and genuine Methodist parentage, on a farm in Centre County, Pa., July 27, 1832. He died in the Johns Hopkins Hospital, BALTIMORE, Md., Jan. 20, 1905.

He was educated at Williamsport Dickinson Seminary, where he was graduated with honors in 1858. The following year he entered the EAST BALTIMORE Annual CONFERENCE, not without misgivings, and began his ministerial career.

He served a succession of pastorates in his Annual Conference with distinction. In 1874 he was elected to the presidency of Williamsport Dickinson Seminary, a position he held for thirty-one years. He was an outstanding educator and the years of his leadership are among the most illustrious in the institution's history. Gray was an eloquent preacher. He was in demand throughout his career as a preacher to preachers, and was highly respected for his scholarly brilliance in the pulpit.

From DICKINSON COLLEGE he received a M.A. degree in 1876, and the honorary D.D. degree in 1882. He was a member of the ECUMENICAL METHODIST CONFERENCE in 1891, and of the same conference in 1901. He was elected to five GENERAL CONFERENCES between 1888-1904. He had a certain charm of manhood about him. It drew men to him and they knew him as a distinguished leader.

Journal of the Central Pennsylvania Conference, 1905.

D. FREDERICK WERTZ

GRAY, JOSEPH M. M. (1877-1957'), American pastor, author and chancellor of AMERICAN UNIVERSITY, was born on Aug. 31, 1877, at Montgomery, Pa., the son of Joseph and Mary Ann Miller Gray. He was educated at DICKINSON COLLEGE (A.B., 1876); and at DREW SEMINARY (B.D., 1901). BAKER UNIVERSITY gave him a D.D. in 1915, and SYRACUSE UNIVERSITY the Litt.D. in 1925. On Oct. 14, 1903, he married Elizabeth Lily McCurdy and to them were born two sons and a daughter.

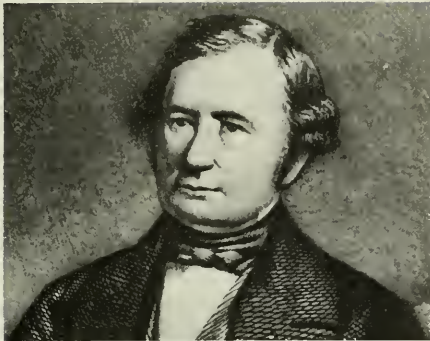
Gray held a number of strong appointments over the M. E. Church, first in the BALTIMORE CONFERENCE where he served Rogers Memorial, Wesley Chapel, Havre de Grace and East Baltimore; and then Hamline in WASHINGTON, D. C. He then went to the Grand Avenue Church in KANSAS CITY, Mo., then to Elm Park at SCRANTON, Pa. and to the Central Church at DETROIT, Mich. From thence he became chancellor of American University in Washington, D. C., which position he maintained until his retirement.

Gray was a member of the Joint Hymnal Commission of the M. E. Churches, 1930-4. He was author of *The Old Faith in the New Day*; *The Contemporary Christ*; *An Adventure in Orthodoxy*; *Sufficient Ministers*; *Concerning the Faith*; *Prophets of the Soul*; and *The Post War Strategy of Religion*—the last written during the second World War. He was a member of the GENERAL CONFERENCE of his Church in 1920, '24, '28, and '32—at which last he was put in strong nomination for the episcopacy. Also he was a member of the General Conference of 1936, of the UNITING CONFERENCE in 1939, and of the North Central JURISDICTIONAL CONFERENCES of 1940 and '44. Gray was positive and strong-minded and always expressed his convictions with great force. He died in his home in Pelham Manor, N. Y. on Jan. 9, 1957.

Evening Star, Washington, D. C., Jan. 10, 1957.

C. T. Howell, *Prominent Personalities*. 1945. N. B. H.

GREEN, ALEXANDER LITTLE PAGE (1807-1874), eminent minister in both the M. E. Church and the M. E. Church,



A. L. P. GREEN

South, was born on June 24, 1807 in Sevier County, Tenn. In his childhood he came with his parents to reside in Jackson County, northern ALABAMA. Here he joined the M. E. Church when he was nine years of age. In 1824 he was licensed to preach by the TENNESSEE CONFERENCE, which at that time included northern Alabama. As a circuit rider he moved frequently, as was customary in those days, preaching in a number of small towns in the area of the cities of Athens, Huntsville, and Decatur before becoming presiding elder for a period of thirty-four years. He was elected a delegate to the GENERAL CONFERENCE at the age of twenty-five. This important position he filled at every General Conference but one during the rest of his life.

Representing north Alabama churches in the Tennessee Conference, A. L. P. Green was a delegate to the General Conference of the M. E. Church of 1844. On the withdrawal of the Southern delegations at the conclusion of that General Conference, Green became a leader in the formation of the M. E. Church, South. He played an important role in the lawsuit that resulted in the division of the sizable funds of the METHODIST BOOK CONCERN. Green was one of the original trustees chosen to operate ATHENS COLLEGE, which was incorporated on Jan. 9, 1843 by the General Assembly of the State of Alabama as the Female Institute of the Tennessee Conference of the M. E. Church. The last two years of his life he spent largely in contributing time and money toward the establishment of VANDERBILT UNIVERSITY. His death occurred on July 15, 1874.

M. E. Lazenby, *Alabama and West Florida*. 1960.

M. Simpson, *Cyclopaedia*. 1878. GUY E. SNAVELY

GREEN, ALFRED ELI (1850-1914), Canadian missionary, was born in Tiffeld, England, on July 16, 1850. As a young man he came to Victoria, on Vancouver Island, where he met "Father" McKay at the old Pandora Street Church. He was received on trial in 1877, and into full connection in 1881. While attending a prayer meeting Green was struck with the impassioned appeal of THOMAS CROSBY for a missionary who would go to the Indians on the remote Nass River. Green volunteered, and in 1877 he set out for his new field. A year later he married Elizabeth Jane Gilbert of Nanaimo, who accompanied him to the Nass, where they stayed for twelve years in conditions of great privation.

From the Nass he was sent to Fort Simpson for one year before leaving Indian work for less strenuous responsibilities. He served on several pastoral charges in British Columbia, and was for three years chairman of the Vancouver district. In 1908 ill health forced him to retire from pastoral work.

Alfred Green was intensely evangelistic and an ardent worker for temperance and for moral reform. For four years he was "Grand Chief Templar of the Independent Order of Good Templars in British Columbia." If he had been a merchant he would have prospered greatly. Unknown to his brethren, he was a success in business, owning several canneries and mining claims. He died Jan. 28, 1914.

C. H. Cornish, *Cyclopedia of Methodism in Canada*. 1881.
E. Robson, *British Columbia*. 1905. H. W. MCKERVILL

GREEN, ANSON (1801-1879), Canadian minister, was born in Middleburgh, N. Y., Sept. 27, 1801. He was educated in the local schools and, being unable to attend college, pursued in addition an independent course of study. Although his mother was a Baptist, many of his friends and relatives were Methodists. He was converted in 1819 at a Methodist meeting. Four years later he emigrated to Upper Canada and became a teacher near Kingston.

As a literate, faithful Christian with some preaching experience in the United States, Green was naturally singled out as a potential itinerant. At the first session of the Canada Conference, held at Hallowell in August 1824, Green was licensed to preach under the presiding elder and appointed to Smith's Creek circuit near the present town of Port Hope. Received on trial in 1825, he was ordained DEACON at the Conference of 1827. Already he was becoming a prominent figure, for, at the Conference of 1828, he preached the first sermon after the Conference formally achieved independence. Despite the pleas to return addressed to him by his American brethren, Green had by this date become attached to Canada. He would remain in the Canadian Methodist connection for the rest of his life.

In 1832, WILLIAM CASE, the acting general superintendent, appointed Green presiding elder of the Augusta district in eastern Upper Canada. The bitter climate and miserable roads of that region in combination with Green's determination to perform his duties resulted in permanent damage to his health. Nevertheless, after the union of 1833, he continued as a district chairman. During these years, too, he was an active member of the Upper Canada Academy Board; in consequence he became an active promoter of Methodist educational institutions.

In 1842, and again in 1863, Green was president of the Canada Conference. The 1844 Conference appointed him BOOK STEWARD, a post which for a time he combined with the office of district chairman. He continued as Book Steward until 1834, and from 1860 to 1864. He was a representative to the English Conference in 1854 and 1856 and was a delegate at the first General Conference of the Methodist Church of Canada, in 1874.

The posts which Anson Green held in the Canadian Conference do not truly indicate the significant role which he played in its work. Although he was detached from regular circuit work at an early stage, he was an indefatigable and effective preacher—one who combined

dignity and warmth in his words and his deportment. Increasingly, too, he was called upon to manage the legislative and financial affairs of his church. In this capacity he was involved in delicate political negotiations and in frequent contacts with the English and American conferences. The D.D. degree which was conferred on him in 1853, was indeed an inadequate reward for his distinguished services. With his death in Toronto, Feb. 19, 1879 one of the last great links with American Methodism and with the early years of Canadian Methodism was severed.

J. Carroll, *Case and His Cotemporaries*. 1867-77.

A. Green, *Life and Times*. 1877.

G. S. FRENCH

GREEN, FRANCIS HARVEY (1861-1951), American educator, was born May 19, 1861, at Booth's Corner, Del. Co., Pa. He married Gertrude Heritage of Bryn Mawr, Pa., in 1911. They had no children. He was educated at West Chester (Pa.) State Normal School; Amherst College (Mass.); DICKINSON COLLEGE; and Harvard University. He received the Litt.D. degree from Temple University; and the LL.D. from Juniata College. He was professor of English at Juniata College, 1884-1888, and was head of the Department of English at West Chester Normal for thirty-two years. He then became the headmaster of Pennington Prep School in New Jersey, 1921, where he served for twenty-two years. He was called back to serve another year in his 85th year.

Green was a gifted and noted speaker, in great demand, averaging more than five speaking engagements a week for more than forty years. He was a famous after-dinner speaker, using "The Nature and Worth of Wit and Humor" several thousand times. He lectured on literature, education, religion and moral subjects. His works as an author included *Notes on Rhetoric and Desirable Degrees*. His best works as a compiler were *Quotations from Great Authors*; *What They Say Day by Day*; *What Others Say Each Passing Day*. His verse and prose were widely used in periodicals and magazines. Many of his poems were set to music by Adam Geibel and Grant Colfax Tullar. His life was dedicated to building and shaping strong stalwart Christian character. The famous columnist, Mark Sullivan, said of Green, "Such a man should be put into a mold and a thousand replicas made, and one should be given to every school and college in the world."

Green continued to be active until his death, having spoken to the largest Protestant congregation in PHILADELPHIA the last Sunday of his life. He was attending a special assembly at the Pennington School when stricken with a fatal heart attack, Jan. 23, 1951, before being presented to the students. He was taken back to Booth's Corner for burial.

Who's Who in America, Vol. 23.

Who Was Who in America, 1960.

G. NELSON MOORE

GREEN, RICHARD (1829-1907), British minister, was born at BIRMINGHAM on June 16, 1829. He entered the Wesleyan Methodist ministry in 1853. He established a great reputation as a student of Methodist history, and was one of the small group of pioneers who worked to put the study of the past of British Methodism on a new, much more scholarly footing. It was he, then a tutor at Didsbury College, who in June 1893 sent out the circular which led to the formation of the **WESLEY HISTORICAL**

SOCIETY; he became the first president of the society, from 1894 to 1907. In 1861 he went to ITALY, becoming a pioneer missionary there. He developed especially the work in Naples. His health in 1863 forced him to return to England.

Among Green's earlier publications was the **FERNLEY LECTURE** for 1890, *The Mission of Methodism*. In the last years of his life he produced many books, including the still vitally important work, *Anti-Methodist Publications Issued During the Eighteenth Century* (1902). A not dissimilar kind of compilation was *The Works of John and Charles Wesley: A Bibliography* (1896; 2nd ed., enl., 1906). Biographical studies were *John Wesley, Evangelist* (1905); *Thomas Walsh* (1906); and *The Conversion of John Wesley* (1908).

Green had a vast library of Wesleyan literature, and it was his urging which led to the editing of a new, standard edition of **JOHN WESLEY'S Journal**, the nineteenth-century versions of which were full of inaccuracies. He died on Sept. 19, 1907.

Minutes of Wesleyan Methodist Conference, 1908.

JOHN NEWTON

GREEN BAY, WISCONSIN, U.S.A., a fur trading post as early as 1665, was settled about 1745 and was incorporated as a city in 1854. Methodism was first planted in WISCONSIN at Green Bay. In 1832, **JOHN CLARK**, a preacher who had come from England, was sent to the Fox River Mission which embraced Green Bay. This mission is first mentioned in the appointments of the **ILLINOIS CONFERENCE** in 1835, and William Royal was the preacher in charge that year. A church building was erected in 1836, and twenty years later it was replaced by another. There was a German church in Green Bay as early as 1864, and a Norwegian congregation by 1876. In the latter year, First Church had twenty-eight members, the German church fifty-eight, and the Norwegian church twenty-five.

First Church erected its fourth building in 1902 when it had 149 members. The structure was destroyed by fire in 1926, and a Gothic edifice costing \$240,000 was built in 1929. At that time there were about 440 members. An education building was erected in 1958. In 1970 First Church reported 1,543 members.

The Fort Howard community adjoined, and in 1895 became a part of Green Bay. In the early years the Methodists at Fort Howard were included in the Green Bay Church. Then in April 1869, the Fort Howard church was organized with thirty members, and that fall W. J. Olmsted was appointed as the first pastor. A church building was erected in 1871. In 1890 the church was relocated at North Chestnut and Hubbard Streets and was called First Church. Five years later when Green Bay annexed Fort Howard, the name of the church was changed to St. Paul's. At that time it had 212 members, while First Church in Green Bay had 126. St. Paul's continued to grow and in 1953 it put up a new edifice at Division and Wilson Streets costing some \$350,000. At that time it had 885 members. In 1970 it reported 1,187 members.

Bethany Church in southwest Green Bay was started in 1950, was organized in 1952 with fifty-eight charter members. A building was erected in 1954, and a new one was consecrated in 1967. In 1970 Bethany Church had 618 members.

The former German language church in Green Bay, now called Zion, had 141 members in 1970. The former

E.U.B. Church had one church in Green Bay. It reported 171 members in 1970.

In 1970 the five United Methodist churches in Green Bay reported a total of 3,660 members, property valued at \$2,223,055, and \$234,303 raised for all purposes.

General Minutes, ME, TMC, UMC.
M. Simpson, *Cyclopaedia*. 1878.

RUTH BLANSHAN
JESSE A. EARL

GREEN MOUNTAIN COLLEGE, Poultney, Vermont, was chartered by the Vermont legislature in 1834 as the Troy Conference Academy of the Methodist Church. From 1863 to 1874 it was known as Ripley Female Seminary and was Vermont's first institution of higher learning for women to grant an academic degree. It reverted to its original name in 1874 and operated as an academy until 1931, when it was reorganized as a coeducational junior college. In 1943 it became a two-year college for women. The governing board has thirty-three members, twenty-one elected by the TROY CONFERENCE, nine self-perpetuating; three elected by alumnae.

JOHN O. GROSS

GREENCASTLE, INDIANA, U.S.A. with a population of 10,000, is the Putnam County seat. In 1837 the Indiana Asbury (now DePAUW) UNIVERSITY was founded here by the INDIANA CONFERENCE. The major industries located in or near Greencastle are the American Zinc Products Division of Ball Brothers, Lone Star Cement Corporation, International Business Machines Corporation and the P. R. Mallory & Co.

A Virginian, William Cravens, an "insatiable enemy of slavery and drunkenness," ministered to a Methodist Society in Greencastle as early as 1822. At irregular intervals he preached, also, in a log church built in 1826. Ten years later the church became a station, with its own minister, the eloquent James L. Thompson. An imposing brick church, Roberts Chapel, was built in 1847. It was named for INDIANA'S first resident bishop, ROBERT R. ROBERTS, who is buried on the DePauw University campus. Largely responsible for the erection of this building were David Southard and Peter Albaugh. Because a flood washed away the last available sawmill in Greencastle, they rode horseback to CINCINNATI, round-trip 300 miles, and purchased machinery required to produce lumber from nearby forest trees.

A second Methodist congregation built Simpson Chapel in 1850. Its name honored MATTHEW SIMPSON, first president of Indiana Asbury University, and later a bishop. This congregation merged with that of Roberts Chapel in 1872. Yet another Methodist congregation built Locust Street Church in 1876.

Roberts Chapel in time became crowded and in 1879 the cornerstone of the College Avenue church was laid. John E. Porter was minister of College Avenue church and H. C. Clippenger was pastor of the Locust Street church when the congregations merged in 1924. C. Howard Taylor was the minister to carry out the terms of the merger which included building a new church. The new building, erected in 1929, with financial aid from DePauw University, was named Gobin Memorial Methodist Church in honor of HILLARY A. GOBIN, a Methodist minister and former president of the university, as well as a faithful member of the congregation.

Robert W. Gingery was the minister when the educational unit, CHARTERHOUSE, was built in 1961. The name was selected because Charterhouse in London was the school JOHN WESLEY attended as a youth. The Methodist Student Foundation building was completed in 1965.

Active members of Gobin numbered 875 in 1970. The church doors are open to individuals of all races.

There have been two Negro Methodist congregations in Greencastle. The Bethel A.M.E. church was organized in 1872; the church stands at the corner of Crown and Apple Streets, where it has been improved from time to time.

Cyril L. Johnson, ed., *A Journey Through Putnam County History*. Putnam County Sesquicentennial Committee, 1966.

J. E. Porter, "A History of Greencastle Methodism," MS. 1959.
ELEANORE CAMMACK



S. L. GREENE

GREENE, SHERMAN LAWRENCE (1886-1967), American bishop of the A.M.E. Church, was born in Vicksburg, Miss., on June 15, 1886. He was educated at Alcorn College (Mississippi), SHORTER COLLEGE (Arkansas) and Campbell College (Mississippi), receiving the A.B. degree from the two latter institutions. He received the B.D. degree from WILBERFORCE UNIVERSITY. Honorary degrees awarded him include: ALLEN UNIVERSITY, A.M. and Wilberforce University, D.D. and LL.D. He was ordained DEACON in 1908 and ELDER in 1910; held pastorates in ARKANSAS and LOUISIANA; was presiding elder in Louisiana and Arkansas; president of Lampton College (Louisiana) and Shorter College; member of the General Conference for more than fifty years; a delegate to seven WORLD METHODIST CONFERENCES and a participant in ecumenical affairs since 1938. Greene was elected to the episcopacy in 1928 from the presiding eldership. He served as bishop for thirty-three years, was in all the important boards and councils of his church, and said of himself that he "was probably the most widely travelled Bishop in the history of the church and had had more honors heaped on him than any other." He resided in Atlanta, Ga., was assigned to write the history and polity of African Methodism. He died in Atlanta, July 25, 1967.

Atlanta Journal, July 26, 1967.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

GREENSBORO, NORTH CAROLINA, U.S.A., named for General Nathanael Greene who was in command of American forces at the battle of Guilford Courthouse in 1781, was founded in 1808. Since the Guilford Circuit was formed in 1783, Methodism was in the region long before the town was established. However, there is no evidence that Methodism gained a permanent foothold in Greensboro until twenty-two years after its founding. A deed for land for a Methodist church, made out to BISHOP ASBURY and his successors, was recorded March 5, 1791 in Guilford County, but today nothing is known about such a church. The deed for the Pleasant Garden Church, the oldest Methodist church in Guilford County, is dated 1792. So far as is known, the oldest Methodist congregation in Greensboro is the West Market Street Church. It was organized in 1830 under PETER DOUB, and its first building was completed in 1831. Through the years West Market has sponsored six other churches in the city: Centenary (1887), College Place (1900), Carraway Memorial (1907), Bethel (1919), Park Place (1920), and Christ Church (1956). West Market is one of the largest Methodist churches in the Carolinas and Virginia; it reported 3,428 members in 1970.

In 1869 the M. E. Church reentered NORTH CAROLINA and formed the North Carolina Conference. Greensboro Station (Negro) appears in the appointments in December 1870, with 100 members. By 1900 the North Carolina Conference had four churches in Greensboro with nearly 1,000 members. At unification in 1939, the conference had five churches in the city with 1,356 members. St. Matthews Church was the largest (553 members). In 1968 when the North Carolina-Virginia Conference merged with the overlying conferences of the Southeastern Jurisdiction, it had five churches in Greensboro with 1,325 members.

The M. P. Church, largely a rural denomination, was slow to essay organizing a church in Greensboro. In 1886 the Board of Church Extension, North Carolina Conference (MP), agreed to consider Greensboro as a mission point, and appointed a committee of seven men to look after M. P. interests there. After three years the committee reported having subscribed between \$3,000 and \$4,000 toward the project, and in May 1891, J. R. Ball organized Grace Church. W. F. Ohrum, who was to graduate from WESTMINSTER THEOLOGICAL SEMINARY in the spring of 1892, became the first pastor. In 1900 Grace Church had 116 members. By 1930 it reported over 400 members and a building that cost \$100,000. It was then regarded as one of the strongest churches in the denomination. In 1970 Grace Church reported 1,096 members and property valued at \$859,000. In 1919 St. Paul and West End M. P. churches were established with 162 and 93 members, respectively. In 1925 Calvary Church was organized with 130 members. In 1931 the M. P. churches in Greensboro had a total of about 1,100 members.

Methodist institutions in Greensboro include GREENSBORO and BENNETT COLLEGES and the *North Carolina Christian Advocate*. Greensboro College, founded in 1838, is the second oldest college for women in the United States. Bennett College was established by the M. E. Church in 1873.

In 1970 The United Methodist Church had 25 churches in Greensboro which reported a total of 15,589 members, property valued at \$10,347,227, and \$1,709,525 raised for all purposes.

G. W. Bumgarner, *Methodism in Greensboro and Guilford County, N. C.* (mimeographed), 1967.

J. Elwood Carroll, *History of the N. C. Annual Conference (MPC)*. Greensboro: McCulloch & Swain, 1939.

General Minutes, ME, MES, TMC, UMC.

Minutes of the North Carolina Conference, MP.

JESSE A. EARL
ALBEA GODBOLD

Grace Church was one of the strongest and most influential congregations in the M. P. connection prior to 1939. It was one of the first city churches organized by the NORTH CAROLINA CONFERENCE (MP). In 1886 the conference Board of Church Extension voted to make Greensboro a mission point, and appointed a committee to raise money. Some \$3,000 to \$4,000 was secured in cash and pledges, and in May 1891, Grace Church was organized with twenty-two charter members. W. F. Ohrum, scheduled to graduate from Westminster Theological Seminary in 1892, was the first pastor. In succeeding years, a number of strong preachers, including T. J. Ogburn, S. K. Spahr and C. W. BATES, served the church. Prior to unification, Grace Church helped to establish St. Paul and Calvary Churches. In May, 1926, the Grace congregation occupied a new building costing \$100,000. In 1956 the church erected an education building that cost \$160,000. On March 30, 1900, the North Carolina branch of the M. P. WOMAN'S FOREIGN MISSIONARY SOCIETY was organized in Grace Church with Mrs. J. F. McCulloch as president. Then in 1908, Mrs. McCulloch organized in Grace Church the first North Carolina local church society of the WOMAN'S HOME MISSIONARY SOCIETY. The Grace Church organization sponsored a medical missionary in CHINA for several years. The North Carolina Conference (MP) met in Grace Church seven times between 1895 and 1934, and the uniting session of the conference convened there October 18-20, 1939, with J. E. Pritchard as president. At that time Grace Church had 336 members.

In 1970 Grace Church reported 1,096 members, property valued at \$859,000, and \$115,356 raised for all purposes.

J. Elwood Carroll, *History of the N. C. Annual Conference (MPC)*. Greensboro: McCulloch and Swain, 1939.
General Minutes, 1969.

Grace Church Seventy-Fifth Anniversary Program, May 1, 1966.

Minutes of the North Carolina Conference, MP.

Our Church Record, June 23, 1898. RALPH HARDEE RIVES

Moriah Church, originally located four miles outside the city, was one of about eight in North Carolina almost 100 percent of whose congregations withdrew from the M. E. Church to join the M. P. Church when it was formed. Moriah Church was organized Nov. 22, 1813, when "fifty rods of land" was deeded to the Moriah Society of the M. E. Church by Robert Gilbreath, a Methodist preacher. Prior to that date eleven persons from three families had worshiped in an old log schoolhouse on the property. In 1829 copies of *The Mutual Rights* were distributed in the neighborhood. As a result the members of Moriah Church met and chose a committee to draft resolutions disapproving of the autocratic government in the M. E. Church and to take the necessary steps to affiliate with the Associated Methodist Church (Methodist Protestant Church after 1830). Of the thirty-six members in Moriah Church at the time, thirty-four withdrew to go to the M. P. Church. Moriah Church thus became the

first M. P. congregation in central and western North Carolina, and as such it was the mother of several M. P. churches in the area. The church was on several circuits as follows: Guilford, 1829-42; Randolph, 1842-63; Greensboro, 1863-92; Tabernacle, 1892-1926; and Moriah, 1926-39. In 1853 the original church building was moved onto an adjoining tract, and the original site was then used as a cemetery. The North Carolina Conference (MP) met at Moriah Church in 1856 and 1876. For many years a CAMP MEETING was held at Moriah Church the fourth week in August. When Grace Church, Greensboro, was organized in 1891, about twenty Moriah members transferred there. A new church building was erected in 1914. At unification in 1939, Moriah Church had about 150 members. In 1949 an education building was constructed, using some of the hand-hewn timbers from the original church. In 1954 the third sanctuary was erected, and in 1966 another education building was projected. In 1970 Moriah Church reported 413 members, property valued at \$321,400, and \$45,084 raised for all purposes.

J. Elwood Carroll, *History of the N. C. Annual Conference (MPC)*. Greensboro: McCulloch & Swain, 1939.

Our Church Record, June 23, 1898.

Sesquicentennial of Moriah Methodist Church, 1813-1963.

RALPH HARDEE RIVES

West Market Street Church was organized in 1830 under the leadership of PETER DOUB who was serving the Guilford Circuit that year. The church was listed in the conference minutes as Greensboro Station until 1887 when a second church was formed in the city. The cornerstone for West Market Street's first building was laid May 14, 1830. It was the first meetinghouse of any denomination in the city. The first separate session of the NORTH CAROLINA CONFERENCE, after it was set off from the VIRGINIA CONFERENCE by action of the 1836 General Conference, was held in January 1838, in the Greensboro church, and, as it happened, the first session of the WESTERN NORTH CAROLINA CONFERENCE was held at West Market Street in November, 1890.

In 1835, the first time the statistics for West Market Street Church were listed separately from the Guilford Circuit, there were ninety white and thirty-eight colored members. In 1866 there were 202 white and no colored members. The membership grew to more than 500 by 1887, when West Market sponsored the organization of Centenary Church. Over the next third of a century, the mother church assisted with the formation of four more churches in Greensboro—College Place (1900), Carraway Memorial (1907), Bethel (1919), and Park Place (1920). Then in 1956 came Christ Church, which has grown rapidly. West Market's membership passed the 1,000 mark in 1911, 2,000 in 1938, and 3,000 in 1953. It reached a peak of 3,815 in 1967, and then began receding, as downtown churches in many cities have done in recent years.

Peter Doub, pastor at West Market in 1837, was a leader in the founding of GREENSBORO COLLEGE whose campus is still within walking distance of the church. For many years the pastors of West Market served as chaplain of the college.

West Market's present sanctuary, erected in 1893, includes stained glass windows purchased after they were seen on display that year at the Chicago World's Fair. The building was refurbished in 1958. Two modern education buildings have been constructed, one in 1952 and

the other in 1963. The church has emphasized religious education, four of its staff of twenty-six devoting full time to the work. In recent years the church has regularly paid an apportionment of some \$20,000 per year for higher education. Also, strong support has been given to missions. The membership of the church includes some Chinese, Japanese, Cubans, and Negroes.

In 1970 West Market Street Church reported 3,428 members, property valued at \$3,578,157, and \$397,356 raised for all purposes.

E. T. Clark, *Western North Carolina*. 1966.

General Minutes, ME, MES, TMC, UMC.

WILSON O. WELDON

GREENSBORO COLLEGE, Greensboro, North Carolina, was chartered in 1838 as Greensboro Female College, and the name was changed to Greensboro College in 1921. In 1954 it became a coeducational institution. This change has brought many advancements in the character of student activities and the instructional program as well as growth in physical facilities and expanded opportunities for all students. Degrees granted are the B.A., B.S., B.M. (Music) and B.M.E. (Music Education). The governing board has thirty-two members, twenty-four elected by the board and confirmed by the NORTH CAROLINA and WESTERN NORTH CAROLINA CONFERENCES, eight by the alumni association.

JOHN O. GROSS

GREENSBURG, PENNSYLVANIA, U.S.A. Bishop FRANCIS ASBURY wrote in his *Journal* on Sept. 18, 1789: "We passed Greensburg, stopping at Hanover Davis', a man who has trouble and conviction; his three sons were killed by the Indians, his wife and two children taken prisoners and detained from him eighteen months."

Like so many of America's early Methodist congregations, the First Church of Greensburg was a re-enactment of the scriptural expression, "the church in thy house." Greensburg Methodism began officially in the house of Samuel Bushfield and his wife Catherine. The Bushfields came from IRELAND to the United States in 1792. They settled in Greensburg in 1799 and immediately turned to procuring regular Methodist preaching for the town. The church in their house continued until 1830.

Following a "protracted meeting" conducted by Charles Cook in 1832, there was much agitation for a "meeting house." This concern was productive, for in 1833 the first church building for Greensburg Methodists became a reality. Thrilling growth was in the making for in 1851 a new and much larger church was built in the heart of the thriving community at the corner of Second and Main Streets. The art glass windows installed in this structure were considered by some to be inappropriate for Methodism. The dissenters were certain they were right when a hail storm broke several of them. Major improvements and additions were made to this structure in 1886.

The present structure in its basic form was built in the period 1905-1907 from local sandstone, only to have its interior destroyed by fire in 1933. This challenged the congregation to dedicated service of far-reaching scope, because two years later from the rubble there took form one of the area's finest examples of English Gothic architecture. In 1962 a renovation program of more than a half-million dollars created an educational plant where a church school of more than 1,000 members receives Christian instruction.

Should James Smith, the circuit rider who came to Greensburg to the home of Samuel Bushfield in 1799, revisit the scene of his preaching he would find a congregation of 2,142 served by a staff of eight persons and one listed among the top fifty Methodist churches in World Service benevolent giving. The congregation born in the Bushfield home has become "A Friendly, Family Church in the Heart of the City" and one of the largest in the WESTERN PENNSYLVANIA CONFERENCE.

KENNETH P. RUTTER

GREENVILLE, MISSISSIPPI, U.S.A. The first Methodist Church of Greenville was organized in 1837. As early as 1830 a preacher from ARKANSAS preached in the vicinity of Greenville, then known as Bachelor's Bend on the Mississippi River. The Delta at that time was still an immense canebreak with the exception of settlements along the river front. Methodist services were held in private homes until a church which had a puncheon floor and benches was built in 1839 on a site later to be known as old Greenville. About 1845 the log cabin church was replaced with a sturdy frame structure. Church membership rapidly increased and by 1851 the Methodists began to insist on Sunday rather than weekday preaching. Services each Sunday were made possible by two preachers who served the Upper Deer Creek Circuit and preached on alternate Sundays in Greenville.

During the Civil War, old Greenville was shelled by Union gunboats and much of the town was destroyed, including the small frame Methodist Church. In 1865 the town was established on its present site and that same year the Methodists erected a frame church. Another church building was erected in 1869 which was bought with nearly all of its material intact in Cincinnati, Ohio. It was shipped to Greenville by boat ready for erection and was fitted together immediately upon arrival. Because of caving banks of the Mississippi River, the church location was changed in 1880 to its present site. That building served as a house of worship until 1903, at which time another was built. The present church building was con-

structed on the same site in 1949. In 1970 First Church reported a membership of 1,552.

C. R. Miller, *North Mississippi*. 1966. GENE RAMSEY MILLER

GREENVILLE, SOUTH CAROLINA, U.S.A. Buncombe Street Church. With the gift of a plot of ground by Vardry McBee of Lincolnton, N. C., in the year 1832, Methodism came to the little village of Greenville, earlier known as Pleasantville because of its delightful climate and altitude of 1,000 feet.

On this lot, across the street from the old Christ Episcopal Church (built in 1824 on another lot given for the purpose by Vardry McBee), the first house of worship for the "Greenville Methodist Church," as it was then known, was constructed. The church began operations with a membership of six, consisting of five women and one man. Some ten years later reports show a membership of eighty-one. In the year 1836 a Sunday school was organized—one which has kept pace with progress of the church.

With the passing of the years, increase in membership rendered the original building inadequate and in 1870 a new and larger lot was acquired on Buncombe Street (so called because it was the highway leading to Buncombe County, N. C. and the City of ASHEVILLE). This location was two blocks from the main street and the center of the town. At this time the name became the Buncombe Street Methodist Church. On this lot an imposing structure of Greek architecture was erected, with a portico supported by massive Ionic columns.

In the year 1951, to meet the requirements of the congregation, an addition, doubling the seating capacity of the church, was constructed, preserving and carrying out the same architectural design. The new sanctuary has a seating capacity of 900. A recent appraisal of the property places the value in excess of \$1,237,000.

Through the intervening years Buncombe Street Church has made a record of progress and achievement, yet retaining to a very large degree the more intimate and friendly relations between members that its earlier and smaller congregations enjoyed. The church in its activities has kept pace with the spectacular growth of the city



BUNCOMBE STREET CHURCH, GREENVILLE, SOUTH CAROLINA

in its change from a predominantly agricultural way of life to that of a highly industrialized urban center.

With the shifting of employees and change of management that go along with the requirements of modern business, a part of the membership moves each year, but new members come in so that the total membership remains practically unchanged. In 1970 it reported 2,046 members.

In fulfilling the responsibility of a great downtown church, Buncombe Street now conducts a school for retarded children of the community, a kindergarten, a child care center with registered nurses, and provides, in a recently acquired building, a place of meeting for retired men and women and those of advanced years.

The church supports two missionaries in Korea, two in Brazil and one missionary in the Congo is supported by the W.S.C.S. It has also undertaken the chief support of two missions in neglected sections of the city.

A. M. Moseley, *The Methodist Story*. Greenville, S. C.: Keys Printing Co., 1965. JOHN B. RICKETS

GREENVILLE COLLEGE, Greenville, Illinois. In 1892 ministerial and lay leaders of the Central Illinois Conference of the FREE METHODIST CHURCH purchased Almira College, founded in 1855, and changed the name to Greenville College. Their purpose was to provide higher education for young men and women under Christian influences.

During its seventy-five year history the college has had six presidents: WILSON T. HOGUE, 1892-1904; Augustin L. Whitcomb, 1904-08; Eldon G. Burritt, 1908-27; LESLIE R. MARSTON, 1927-36; H. Johnson Long, 1936-62; and the incumbent, GLENN A. RICHARDSON.

Because beliefs and conduct are inseparable, Greenville College, standing in the tradition of the evangelical Christian college, seeks to maintain standards among its faculty and students which fully implement the basic tenets of the Christian faith.

The college, a four-year liberal arts school, has been regionally accredited by the North Central Association since 1947 and is professionally accredited by the National Council for Accreditation of Teacher Education. Its enrollment is about 900.

BYRON S. LAMSON

GREENWALT, HOWARD (1912-), American minister and son of Bida and Rebecca (Baker) Greenwalt, was born April 30, 1912 in Roodhouse, Ill. He received the following degrees: Illinois College, A.B., 1935; D.D., 1968; B.D., GARRETT BIBLICAL INSTITUTE, 1940; D.D., ILLINOIS WESLEYAN UNIVERSITY, 1964. He was married to Helen Henard, June 21, 1936.

Mr. Greenwalt was received on trial by the ILLINOIS CONFERENCE, 1938; transferred in 1940 to the CALIFORNIA CONFERENCE, where he was ordained DEACON, 1941, and ELDER, 1942. Serving pastorates in the conference for thirteen years, he was DISTRICT SUPERINTENDENT from 1953-65. He became associate secretary, Commission on Promotion and Cultivation, 1956-66; General Secretary, Commission on Promotion and Cultivation, 1966-68. In The United Methodist Church, he has been since 1968 the Associate General Secretary, Division of Interpretation, PROGRAM COUNCIL.

He has written *Look-a-Graf* (1954) and *Ideas and*

Helps for the District Superintendent (1957), and has served on the board of directors, KENDALL COLLEGE.

Who's Who in America, 1970.

Who's Who in The Methodist Church, 1966.

JOHN H. NESS, JR.

GREET, KENNETH GERALD (1918-), British minister, was born in BRISTOL, England, on Nov. 17, 1918. After acceptance for the Methodist ministry, he was trained at Handsworth Theological College, BIRMINGHAM, 1945-47. For the following seven years he served as minister of the Tonypanyd Central Hall in South WALES, where he came in close contact with social distress. In 1954 he was appointed one of the secretaries of the CHRISTIAN CITIZENSHIP DEPARTMENT, retaining that position until his appointment as Secretary of the Methodist Conference in 1971, succeeding Dr. ERIC W. BAKER. Greet is the author of several books in the area of social concerns, and in 1956 was appointed Chairman of the Advisory Group on Sex, Marriage and the Family, under the auspices of the BRITISH COUNCIL OF CHURCHES.

FRANK BAKER

GREGG, JOHN ANDREW (1877-1953), American bishop of the A.M.E. Church, was born in Eureka, Kan., on Feb. 18, 1877. He received the A.B. degree from the University of Kansas in 1902 and was honored with the D.D. and LL.D. degrees. He was admitted into the Kansas Annual Conference in 1902, ordained DEACON in 1903, and ELDER in 1906. He held pastorates in KANSAS, MISSISSIPPI, MISSOURI, and SOUTH AFRICA. He was a presiding elder in South Africa and president of EDWARD WATERS COLLEGE and WILBERFORCE UNIVERSITY. He was elected bishop in 1924 from the presidency of Wilberforce University. He served in South Africa and in the midwestern U.S.A. He delivered the keynote address at the World Christian Education Convention in Berlin, Germany, in 1930. He was elected first Negro president of Howard University (Washington, D. C.), but did not choose to serve. During the Second World War in 1943 he visited all war fronts under the appointment of President Franklin D. Roosevelt as the representative of the fraternal Council of Negro Churches, bearing messages of good will to men in the armed services.

R. R. Wright, *Bishops* (AME). 1963. GRANT S. SHOCKLEY

GREGORY, BENJAMIN (1820-1900), British minister, was born at Stokesley, North Yorkshire, on Nov. 29, 1820. The son of a Wesleyan minister, he was accepted for the Wesleyan ministry in 1840. He was appointed CONNEXIONAL EDITOR together with Benjamin Frankland from 1868, and was sole editor from 1876 to 1893. He was the first editor to pay his contributors. He was chosen as president of the Wesleyan Conference in 1879. As editor of the *Methodist Magazine* from 1876, he waged unceasing warfare on biblical criticism; discontent with his rigidity partly caused his retirement in 1893. Among his writings were: *Memoir of Emma Tatham* (1858); the FERNLEY LECTURE for 1873, *The Holy Catholic Church*; the *Handbook of Scriptural Church Principles and Wesleyan Methodist Polity* (1888). He published in 1880 the *Sermons, Addresses and Pastoral Letters* given during his presidential year. His lasting memorial, however, will be *Side*



BENJAMIN GREGORY

Lights on the Conflicts of Methodism (1898), the most important source book for Wesleyan Methodist history between 1828 and 1850.

J. R. Gregory, *Benjamin Gregory*, 1903.

JOHN KENT



D. T. GREGORY

GREGORY, DAVID THOMAS (1889-1956), American E.U.B. bishop, was born July 16, 1889, in Berkeley County, W. Va., to Joseph T. and Sarah (Fulk) Gregory. He attended Martinsburg Normal School and received a state certificate to teach. He entered **LEBANON VALLEY COLLEGE** (1915) graduating (1917) with A.B. He then attended Bonebrake (now UNITED) **THEOLOGICAL SEMINARY** (1917-20) and received the B.D. He was awarded the honorary D.D. degree from Lebanon Valley College (1924).

Gregory joined the **VIRGINIA CONFERENCE, UNITED**

BRETHREN IN CHRIST, and was licensed to preach (1915) and ordained (1920). He first served as pastor at Jones Spring, W. Va. and Shenandoah Charge, Va., and then as pastor of Bethany Church, Lebanon, Pa. (1915-17). He was elected editor, *Religious Telescope* (1920); and assistant executive secretary of the General Board of Administration (1921). He became president of **SHENANDOAH COLLEGE**, Dayton, Va. (1922), and during his presidency it became an accredited junior college (1922-26). He was pastor of Euclid Avenue Church, DAYTON, OHIO (1926) serving ten years; during the latter part of this term (1932-36), he was also Superintendent of the Miami Conference.

He was elected by General Conference in 1939 as executive secretary, Board of Administration. In this position he gave leadership to the movement to unite with **THE EVANGELICAL CHURCH**. The 1950 **GENERAL CONFERENCE** elected him bishop, at a time when he was not in the session but at work in his office downtown. Teased about his apparent indifference, he laughed, "Somehow I find it hard to think of myself as a Bishop!" At this Conference the number of bishops were reduced, and Bishop Gregory was assigned to the newly created East Central Area with residence in Pittsburgh, Pa.

Bishop and Mrs. Gregory (née Margaret Broy) were tragically killed in an automobile accident Dec. 27, 1956 near Cambridge, Ohio. Funeral services were held in Dayton, Ohio, Dec. 31, 1956, and in Martinsburg, W. Va., Jan. 2, 1957, with burial in the Martinsburg Cemetery.

At the time of death Bishop Gregory held these other positions: president of the general Council of Administration; chairman of the Department of Home Missions and Church Extension; vice-president of the general Board of Missions; and president of the board of Flat Rock Children's Home.

David Franklin Glover, *Pictorial History of the Virginia Conference*. Staunton, Va.: McClure Printing Co., 1965.
The Telescope-Messenger, Jan. 19, 1957. H. FRED EDGE

GREGORY, JAMES F. (1899-1964), **FREE METHODIST CHURCH** editor and an ordained elder of the East Ontario Conference, was educated at **GREENVILLE COLLEGE** (A.B.), **McMaster University** (B.A.), **University of Toronto** (M.A.), and **Emmanuel College, Toronto** (B.D.). He was pastor and superintendent in the East Ontario Conference and principal of Lorne Park College, Ontario, for eight years. Later he became president of Spring Arbor Junior College, where he served six years. He was director of teacher training, professor of education and philosophy and dean of students, **ROBERTS WESLEYAN COLLEGE**, for five years. He was elected editor of *The Free Methodist* in 1955 and continued in that office until his death. He was a radiant Christian, an effective writer, a winsome preacher of Christ's gospel. Young people felt the charm of Jesus through his ministry. He died at Winona Lake, Ind.

BYRON S. LAMSON

GREY INSTITUTE TRUST (New Zealand) administers funds arising from an area of land set aside in the town of New Plymouth under local trustees for the advancement of the Maori people in matters of education.

About 1840, an area of a hundred acres was purchased for the purposes of a mission station at Ngamotu, some distance from the center of New Plymouth. A residence

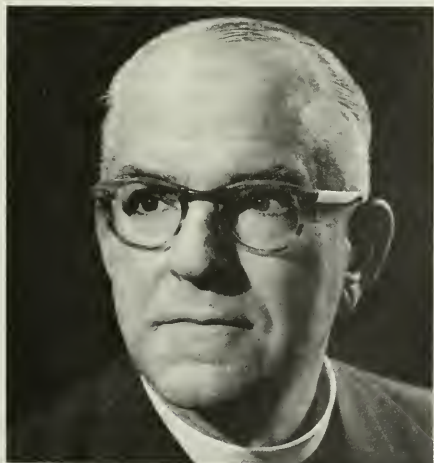
was erected on this property in which the missionaries lived, and there was a school attached. The land was originally used for agricultural purposes. The name given to the place, Grey Institution, was in honor of George Grey, the governor, who was greatly interested in such projects. For many years the property was administered by the Auckland Missions Property Trust, but subsequently a local trust board was formed.

With the development of the district, a portion of the area was set aside for building allotments and was known as Whiteley Township, because of the association of JOHN WHITELEY with the district. In the late 1800's a portion of the land was taken for railway requirements, and the original area was reduced to eighty acres. Now the area is completely subdivided, on a leasehold basis, into building allotments which are occupied as private homes and small businesses to serve local residents. All income goes to the HOME AND MAORI MISSION DEPARTMENT of the church for its work among the Maoris, especially the Rangiatea Hostel for Maori Girls. As a teaching institution the work was carried on with moderate success until the Taranaki Wars of the early 1860's, when the school was closed.

Early in the twentieth century, some old families of the district held the mistaken impression that there had been an unfulfilled trust in connection with the property. They took the view that the original crown grant of a hundred acres was made in trust directly for the purpose of educating children of the Maoris. The free expressions of these sentiments caused the government to lodge a caveat against the title of the trustees and to make a thorough investigation. After an exhaustive inquiry, the government was satisfied that the title was indefeasible.

W. Morley, *New Zealand*. 1900.

R. LAURIE COOPER



CECIL F. GRIBBLE

GRIBBLE, CECIL (1903-), Australian minister and church executive, was born on June 12, 1903 at Ballarat, Victoria, Australia. He was educated at the Ballarat High School and the Ballarat College.

After completion of his apprenticeship as a pharma-

ceutical chemist, he became a candidate for the ministry from Lydiard Street Church, Ballarat and entered QUEEN'S COLLEGE in 1924, spending five years there and graduating with an honors M.A. degree in history and political science.

During this period Cecil Gribble married Isabel Overend, daughter of H. A. Overend, a minister of the Victorian Conference and its President in 1926. It was at this time that he won the Ballarat Eisteddfod.

He served in circuits of the Victorian and Tasmanian Conference at Cobram, Shepparton, Hobart and Launceston, extending his ministry with a tour of inland mission areas in Central Australia.

In 1936 he became the Clerical Secretary for Home and Overseas Missions in Tasmania and, offering for overseas missionary service in 1939, was appointed as Principal of Tupou College in TONGA. Here he was able to use his musical knowledge with the Tongan choir.

From 1939 to 1946 he worked in Tonga, not only at Tupou College but also as Director of Education for the Government of Tonga from 1943 to 1946. At this time Prince Tungi, who has recently become king, was Minister for Education. Gribble returned from Tonga in 1946 and was appointed Assistant General Secretary of the Department of Overseas Missions under A. R. Gardner, and also Principal of George Brown College.

In 1949 he became General Secretary for Overseas Missions, and his term of office has been a period when great changes have taken place in the structure and pattern of missionary work.

In this connection he attended the World Conference of the International Missionary Council in Africa in 1958; participated in a goodwill tour of Russia in 1959; attended the Assembly of the WORLD COUNCIL OF CHURCHES in New Delhi in 1960-61 and in Uppsala in 1968. In 1961-62 he participated in Pacific consultations to plan ecumenical action under the aegis of the World Council of Churches.

He was appointed Secretary General of the Australian General Conference in Adelaide in 1963. He subsequently became President General in PERTH in 1966, serving in that post for three years and giving imaginative leadership to the entire Australian church.

AUSTRALIAN EDITORIAL COMMITTEE

GRIFFITH, ALFRED (1783-1871), American minister, was born in MARYLAND, March 16, 1783, and was converted in 1801. He joined the BALTIMORE CONFERENCE in 1806, and during a fifty-year effective relationship was conference secretary nine years, presiding elder twelve years, and occupied 116 conference committee assignments as a respected statesman. He served in nine GENERAL CONFERENCES (1816-1860) and led his delegation to the last one. As pastor of important stations, his sermons were "heavy artillery," though lacking the grace of elocution. His fellow pastor, JAMES E. ARMSTRONG, wrote that Griffith seldom debated in conference but that no one, even the bishop, ever forgot when he did, due to the thunder of his tone and the loftiness of his themes. In 1856 he was among those appointed to sketch the early history of American Methodism. One of his resulting manuscripts survives in Lovely Lane Musuem. After a long decline, he passed away April 15, 1871.

J. E. Armstrong, *Old Baltimore Conference*. 1907.

EDWIN SCHELL

GRIFFITH, GEORGE WILLIAM (1869-1936), American pastor, editor, and bishop, was born in Oneida, Ill. Converted in the teens, he joined the M. E. Church, but later he joined the FREE METHODISTS in Shenandoah, Iowa. He was received into the West Iowa Conference (FM) in 1888, where he served as pastor. He was pastor and district elder in the California and Southern California Conferences, 1895-1908; Central Illinois Conference, pastor 1908-10; district elder or pastor 1915-19; president, Westington Springs Academy, 1910-15; editor, Sunday School Literature, 1919-23; editor, *The Free Methodist*, 1923-27; bishop, 1927-36. He was president of the General Missionary Board, and an apostle of stewardship and missions. He was loyal to the great causes, a strong preacher, prolific writer, and withal a humble man. He was the author of *The Divine Program* and editor of *Arnold's S. S. Commentary*, 1919-23. Many of his writings were collected in two memorial volumes: *Living Embers* and *Daily Glow*, edited by his wife, Mrs. Lillian B. Griffith. He died Feb. 13, 1936.

BYRON S. LAMSON



WILLIAM GRIFFITH

GRIFFITH, WILLIAM (1806-1883), British Methodist, was born in London on Nov. 4, 1806, the son of a Wesleyan Methodist minister of the same name. He entered the Wesleyan ministry in 1828, and had been in it twenty-one years when with JAMES EVERETT and SAMUEL DUNN he was arraigned before the 1849 Conference for his activities in connection with various periodicals advocating reform, notably the *Wesleyan Times*. As he refused to answer incriminating questions, he with the others was expelled. The "Three Expelled" held Reform meetings up and down the country until Griffith in 1855 became minister of a Wesleyan Reform chapel in DERBY, where he remained to the end of his life. He was elected president of the UNITED METHODIST FREE CHURCHES Assembly in 1877, but declined to serve. He disliked the use of the term "reverend," was an ardent opponent of a state church and a Republican—his effigy was burned in Derby marketplace. At the 1881 ECUMENICAL METHODIST CONFERENCE he was greeted affectionately by some of those responsible for his expulsion in 1849. He died in London on July 12, 1883.

R. Chew, *William Griffith*. 1885. OLIVER A. BECKERLEGE

GRIFFITHS, WALTER GERALDSON (1897-), and **MABELLE ELWOOD** (1896-), were missionaries of the M. E. Church in Southern Asia, 1920-39, and of The Methodist Church in Southern Asia since 1939. Griffiths earned degrees as follows: University of California (B.S., 1920), DREW UNIVERSITY (B.D., 1931; Ph.D., 1939), and New York University (M.A., 1931). He married Mabelle Elwood of Los Angeles, Calif., in CALCUTTA Dec. 30, 1921. His first appointment was to the Lee Memorial Mission. In 1923, he joined the faculty of the India Methodist Theological College which shortly became the LEONARD THEOLOGICAL COLLEGE, Jabalpur. He was acting principal in 1936-37. In 1940, he became superintendent of the Lee Memorial Mission and continued in that position until his retirement in 1965.

Griffiths always held additional responsibilities, including terms as superintendent of Calcutta Bengali District, Calcutta Hindustani District, and Pakaur District, all in the BENGAL ANNUAL CONFERENCE. He was a fellow of, and held various offices in the Royal Asiatic Society, was an examiner of anthropology for the Universities of Calcutta and Ranchi, president of many organizations including the Calcutta Book and Tract Society, the Evangelical Literature Society, and the Bengal Literature Board. His writings include *The Kol Tribe of Central India* (Part I, 1947 and Part II 1949 of *Introducing India*, published by the Royal Asiatic Society); various articles on anthropology, and a book of poems entitled *Sunlight and Starlight* (Calcutta: Baptist Mission Press, 1963).

Mrs. Griffiths was associate superintendent of Lee Memorial Mission for twenty-four years and at various times was principal of the Lee Memorial Schools, treasurer of the Bengal Women's Educational League, District evangelist and on the board of governors of the Women's Christian College, Calcutta. Thousands remember her as the gracious hostess of the Lee Memorial Guest House.

J. WASKOM PICKETT

GRIMSHAW, WILLIAM (1708-1763), was one of the best-known Anglican clerical supporters of JOHN WESLEY. He was born of poor parents at Brindle, Lancashire, in September 1708. Trained, not very seriously, at Christ's College, Cambridge, 1726-31, he was ordained priest at Chester on Sept. 10, 1732. He spent the rest of his life in the more remote parts of northern England, and especially at Haworth, in Yorkshire, the countryside which later served Emily Brontë as a background for *Wuthering Heights*. Essentially a seventeenth-century character, he was finally convicted of sin in 1739 by reading Thomas Brook's *Precious Remedies against the Devices of Satan* (1652), and converted by John Owen's *Doctrine of Justification by Faith* (1677). He was drawn to John Wesley, whom he first met at Haworth in 1747, by a common passion for evangelism; but although they were closely associated, Grimshaw was more of an Anglican revivalist than a Wesleyan Methodist. He strongly opposed those of Wesley's preachers who in 1760 wanted to break with the Church of England, and his theology was more Calvinist than Arminian. He died near Haworth, April 7, 1763.

F. Baker, *William Grimshaw*. 1963.

JOHN KENT

GRINDROD, EDMUND (1786-1842), British Methodist, was born near Rochdale, Lancashire, in 1786. He entered

the Wesleyan Methodist ministry in 1806. Grindrod had the misfortune to be superintendent of the LEEDS East Circuit in 1827-28, the time of the Leeds Organ Case. His defense of the traditional authority of the Wesleyan Conference and ministry was convinced but incautious; he never entirely recovered from the strain of this controversy. He was chosen president of the Wesleyan Conference in 1837; just before his death he published a *Compendium of the Laws and Regulations of Wesleyan Methodism*, the first and most famous of a long series of official summaries of Wesleyan law and polity. He died May 1, 1842.

B. Gregory, *Side Lights*. 1898.

JOHN KENT



EDMUND GRINDROD

GROSE, GEORGE RICHMOND (1869-1953), American bishop, was born in Nicholas County, W. Va., July 14, 1869, the son of Andrew Dixon and Mary Harrah Grose. He was educated at OHIO WESLEYAN UNIVERSITY (A.B., 1894; A.M., 1896; D.D., 1908).

He married Lucy Dickerson, of Cadiz, Ohio, June 28, 1894. The next year he went to BOSTON UNIVERSITY SCHOOL OF THEOLOGY, where he was graduated S.T.B. in 1896, and was ordained a member of the NEW ENGLAND CONFERENCE. Among his early appointments were: Cherry Valley Church, Leicester, Mass., 1894-97; First Church, Jamaica Plain, Boston, 1897-1900; First Church, Newton, Mass., 1900-05; First Church, Lynn, Mass., 1905-08; Grace Church, Baltimore, Md., 1908-12.

He went to the presidency of DEPAUW UNIVERSITY in 1912. His administration was progressive, wholesome, and constructive. The institution grew consistently under his care. Soon after he assumed the duties of the presidency, he was appointed a member of the State Board of Education, Indiana.

While he was working on his biography of Bishop JAMES W. BASHFORD, he went to CHINA to study the Bishop's work in the Orient. After election as bishop in the M. E. Church in 1924, his background studies in China Methodism proved useful, for he was assigned to Peking, and he directed missions in China for five years. He resigned as bishop in 1932.

His writings included: *The Outlook For Religion*, 1913; *Religion and the Mind*, 1915; *Life of James W. Bashford*, 1922; *The New Soul in China*, 1927; *Edward Rector—A Story of the Middle West*, 1928; *The Man From Missouri—Mr. J. E. MacMurray*, 1943. He wrote various

pamphlets and articles, and following his resignation from the episcopacy was religion editor of the *Pasadena* (California) *Star-News* for over twenty years.

He died May 6, 1953 and was buried at Greencastle, Ind.

F. D. Leete, *Methodist Bishops*. 1948.

New York Times, May 7, 1953, p. 31.

M. P. Shawkey, "Bishop George R. Grose," *The West Virginia Review*, Charleston, W. Va., Vol. 11, No. 1, October 1924, p. 12. *Who Was Who in America*, 1951-1960.

LAWRENCE F. SHERWOOD

GROSS, JOHN OWEN (1894-1971), American minister and educator, was born at Folsom, Ky., on July 9, 1894, the son of William and Anna (Chrisman) Gross. ASBURY COLLEGE gave him the A.B. degree in 1918, the D.D. in 1930. He did postgraduate work at the Lane Seminary in Cincinnati, Ohio, 1918-19, and the University of Cincinnati and the University of Kentucky in 1929. He studied theology at BOSTON UNIVERSITY, receiving the S.T.B. in 1921, and the S.T.D. in 1949. He was the recipient of numerous honorary degrees, including MCKENDREE COLLEGE, EMORY UNIVERSITY, HENDRIX COLLEGE, SYRACUSE UNIVERSITY, RUST COLLEGE, LYCOMING COLLEGE, and MOUNT UNION COLLEGE. His wife was Harriet Lucretia Bletzer, whom he married on June 30, 1920, and their children were George Albert, John Birney, and Harriet Lucille (Mrs. Edwin Eugene Smith, Jr.). Gross joined the KENTUCKY CONFERENCE on trial in 1916, and continued his membership in that Conference throughout life. The conference elected him its president at the 1959 session due to the illness of Bishop Watkins.

His pastoral assignments included Barbourville, Ky., 1921-25; superintendent, Barbourville District, 1925-29, at which time he became president of UNION COLLEGE in Barbourville, serving there until 1938, and then in SIMPSON COLLEGE, Indianola, Iowa, from 1938-41. He became the secretary of the Department of Educational Institutions in the Board of Education of The Methodist Church in Nashville, Tenn., just after church union, or in 1940. He became the general secretary of the Division of Higher Education of that Board in 1948, serving as such until 1965, when he retired.

Gross was the general secretary of the UNIVERSITY SENATE of The Methodist Church, 1948-65; a member of the ECUMENICAL METHODIST CONFERENCES of 1931, '47, '51, '56, '61, and '66, and of the GENERAL CONFERENCES of 1932 and '52; of the JURISDICTIONAL CONFERENCES of the Southeastern Jurisdiction, 1940, '52, and '60. He was a member of the executive committee of the World Methodist Council, 1961-66. In demand as a lecturer, he delivered the Alexander Gustavus Brown lectures at RANDOLPH-MACON COLLEGE, 1951, and the Willson lectures at McMurry College, 1957. He served administratively many institutions, being a member ex-officio of the Board of BENNETT COLLEGE; a former trustee of DILLARD UNIVERSITY; Rust College; HUSTON-TILLOTSON COLLEGE; AMERICAN UNIVERSITY; MEHARRY COLLEGE; CLARK UNIVERSITY; BETHUNE-COOKMAN COLLEGE; SCARRITT COLLEGE; and WEST VIRGINIA WESLEYAN COLLEGE. He received the ST. GEORGE'S award for distinguished service to The Methodist Church in 1961. Gross wrote *History of Cokesbury College*, 1947; *You and Your College*, 1945; *Education for Life*, 1948; *Methodist Beginnings of Higher Education*, 1959; *The Beginnings of*

American Methodism, 1961. He acted as general editor for the educational institutions of The Methodist Church in the *Encyclopedia of World Methodism*.

Gross had great influence over the whole church. *Time* credited him with spearheading a "renaissance" in Methodist higher education "which among other things resulted in \$80,000,000 being raised for denominationally-related colleges and schools within four years."

He continued to live in Nashville following his retirement. His wife died in 1965, and he himself died there on Feb. 4, 1971, after a lengthy illness. He was survived by a daughter and two sons.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966. N. B. H.

GROVE, KATHRYN MOWREY (Mrs. D. Dwight). (See JUDICIAL COUNCIL.)

GROVE, PENNSYLVANIA, U.S.A. Grove Church. Originally named Goshen, then Valley Meeting, and finally Grove, this church in "origin and continued existence" is the oldest Methodist Society in Chester County. It is located at Grove, a community in West Whiteland Township, four miles northwest of West Chester.

The first Methodist sermons in Chester County were preached by GEORGE WHITEFIELD at Nottingham and at Fagg's Manor Presbyterian Church in 1740. He recorded in his *Journal* that he preached to 12,000 persons at Nottingham and to about the same number at Fagg's Manor. It is thought that JOSEPH PILMORE preached in Uwchlan Township in 1772. Isaac Rollins preached in Chester County, and FRANCIS ASBURY recorded in his *Journal* having preached eleven different times at the church when it was named Goshen and later Valley Meeting.

The first Methodist Society was organized at Goshen in 1773. George Hoffman, Daniel Meredith and George Smith were three of the earliest members of the Society, Hoffman being the first Methodist in Chester County. The Society held meetings in a log school house for eight or nine years until a stone church was built in 1783. The chapel was "30 x 40 feet with three doors—North, South, and West front—an end gallery on the West, and a tub pulpit on the East." A great many of the better known early Methodist leaders preached here including Francis Asbury, WILLIAM WATTERS, BENJAMIN ABBOTT, Daniel Ruff, HENRY BOEHM and others. In 1844 a new structure replaced the old stone church, and was in turn replaced in 1888 by the present structure. In 1873, at the 100th anniversary of the church, Henry Boehm, who was then ninety-nine years of age, returned to preach the anniversary sermon.

Historic Old Grove, as the church is called today, became the mother church of a Methodist Society at Laurel in West Bradford Township, which in turn became what is now the Hibernia Church. Grove was also the mother of what is now the powerful and important United Methodist Church at West Chester, a church which likewise assisted with the beginnings of many other churches in Chester County. In recent years, historic Old Grove has considerably expanded its buildings and program to meet the needs of a growing community. An educational unit has been erected and the sanctuary completely redeco-

rated. An aggressive program is bringing a new challenge on this historic site to a modern community.

Howard N. Reeves, Jr., *Methodism: In and Around West Chester*. 1946. FREDERICK E. MASER

GRUBER, JACOB (1778-1850), American pioneer preacher of German parentage, was born in Lancaster County, Pa., in February, 1778. At the age of fifteen he was converted, and joined the M. E. Church. But for this act he was driven from home by his parents, who were German Lutherans, though later on there was a reconciliation, and he was permitted to return home. Yet he was so zealous for the spiritual welfare of his neighbors that he was compelled, when about twenty-one years of age, to leave home for a second time. He started on foot towards Lancaster, not knowing exactly what to do, and on his way he met a Methodist preacher, who informed him of a vacancy on a circuit, and who urged him to commence preaching at once. He immediately spent all his means in purchasing a horse and started for the circuit which had been described to him. The next year he was received on trial by the PHILADELPHIA CONFERENCE, and his appointments after that extended from NEW JERSEY through PENNSYLVANIA to WESTERN VIRGINIA, and from "the lakes to the shores of the Chesapeake Bay."

Jacob Gruber was an eccentric, colorful type, both in manner and style, and his peculiar ways and sayings were often quoted by those who lived long after him. He was a circuit preacher for thirty-two years, then served as presiding elder for eleven years, and though opposed to station work, yet filled acceptably for seven years stations in PHILADELPHIA, BALTIMORE and WASHINGTON, D. C.

"A Pennsylvania German, original, quaint and witty," he was called by J. E. ARMSTRONG, the historian of the old BALTIMORE CONFERENCE. He was elected a delegate to the GENERAL CONFERENCE of 1812 in the Baltimore delegation.

He was strongly anti-slavery, and was once arrested in MARYLAND and tried for inciting insurrection, because he preached against slavery as a national sin. He was acquitted, but the Baltimore Conference "resolved that Brother Gruber be advised by the president of the Conference to be more cautious in the future and forbear as much as possible from the use of epithets and allusions calculated unnecessarily to irritate, without informing the people." (Armstrong's *Old Baltimore Conference*, p. 185). It was alleged by some that his methods in opposing slavery were calculated more to defeat than to promote the end he had in view. At the Baltimore Conference of 1831, a motion was passed opposing the transferring of Jacob Gruber to that Conference, but afterwards in 1835 this motion was expunged. (Such motion had no legal effect as the bishops always had the right of transferring ministers in and out of Conferences.)

HENRY BOEHM, who was once the colleague of Gruber, said of him, "A more honest man never lived; a bolder soldier of the cross never wielded the sword of the Spirit. As a preacher he was original and eccentric; his powers of irony, sarcasm, and ridicule were tremendous."

By rigid economy and careful investment, Jacob Gruber acquired some means which at his death, having no children, he bequeathed to the church, leaving to the CHARTERED FUND, \$1,400; to DICKINSON COLLEGE, scholarships amounting to \$500; to the church in Lewistown, \$500; and

to the Missionary Society, at the death of his wife, \$3,120. He died in Lewistown, Pa., on May 25, 1850.

J. E. Armstrong, *Old Baltimore Conference*. 1907.
M. Simpson, *Cyclopaedia*. 1878.

N. B. H.



BENJAMIN GUANSING

GUANSING, BENJAMIN I. (1908-1968), Philippine minister, seminary president, and Methodist bishop, was born at Melabon, Rizal, PHILIPPINE ISLANDS, on Feb. 24, 1908. He was the son of Catalino and Albina (Ignacio) Guansing. He received the Ph.B. degree at Union Theological Seminary in the Philippines in 1932, the B.D. in 1934, and the same degree in 1941 from Union Theological Seminary, New York City. He was given the M.A. degree by Columbia University in 1947. In 1958 Union Theological Seminary in Tokyo honored him with a D.D. He married Emilia Ramos on July 4, 1934, and their children are Alejandro, Edna (Mrs. Melanio Cabaltica) and Emilita. He served as minister of the Methodist Church in the Philippines, beginning in 1928, until he became a professor in the Union Theological Seminary there in 1945. He was elected president of the Seminary in 1951, was the secretary of the Philippines Conference of The Methodist Church from 1932 to 1940, becoming also the chairman of its Board of Ministerial Training in 1945. He edited the *Philippine Christian Advance* from 1948 to 1950; the *Philippine Christian Yearbook* from 1962-63. In 1967 he was elected bishop by the PHILIPPINE CENTRAL CONFERENCE of The Methodist Church. Bishop Guansing was assigned to the Manila Area composed of the Philippines and Middle Philippines Conferences, both having about 61,576 members. He was one of the two bishops of The United Methodist Church in the Philippines. He attended the UNITING CONFERENCE in Dallas in April-May, 1968. After engaging in various international church meetings in the United States, he returned to Manila on May 25, where he suffered a fatal heart attack a few days later on June 3. He had served scarcely a year in the episcopacy, but in that time had ably represented his church both in his native land and the United States.

Who's Who in The Methodist Church. 1966.

N. B. H.

GUARD, THOMAS (1831-1882), Irish, South African, and American Methodist minister, was born in County Galway, IRELAND, on June 3, 1831. He preached nine years in Ireland and another nine in SOUTH AFRICA before visiting America in 1871. His great pulpit ability led to a pastorate at Mount Vernon Place Church in BALTIMORE, 1872-75, followed by five years in the CALIFORNIA CONFERENCE. In 1880 he returned to Mount Vernon Place where he died suddenly on Oct. 15, 1882.

No pulpit orator ever commanded greater respect in BALTIMORE. Excelling in feats of memory, grasp of Methodist theology and supremely apt in lifting his congregations Godward, his name remains a byword of outstanding preaching. It was said that President ULYSSES S. GRANT went over from Washington a few times to hear Guard. OSCAR T. OLSON, pastor of Mount Vernon Place Church, 1921-32, observed once that he knew he had done well when any of the old members said, "You preached like Tom Guard today."

Will J. Guard, comp., *Lectures and Addresses by Rev. Thomas Guard*, D.D. New York, 1883. EDWIN SCHELL

GUARDIAN REPRESENTATIVES, Br. (See UNITED METHODIST CHURCH, Br.)

GUATEMALA is the most populous and the second largest country of Central America. It is a charter member of the United Nations. The area is 42,000 square miles and the population is 3,800,000. The capital is Guatemala City, connected by railroad with Puerto Barrios, the major port.

There are important archeological sites of the pre-Mayan and Mayan cultures. Spain subjugated the region and held control until 1821. A brief period of Mexican authority obtained, until the five Central American Republics gained independence.

Methodist activity in Guatemala consists of a small mission of the PRIMITIVE METHODIST CHURCH among indigenous Indian tribes; there is a membership of 1,000 and a community of about 2,000. The British Wesleyan Mission made slight penetration through the extreme southern corner of British Honduras, following groups of Negro and Creole members who crossed the border in search of employment.

Encyclopaedia Britannica.

World Methodist Council *Handbook*, 1966.

ARTHUR BRUCE MOSS

GUERRA OLIVARES, ELEAZAR (1898-1970), bishop of the Methodist Church of Mexico, was born in Reynosa, Tamaulipas, on March 21, 1898, of Methodist parents. He was educated in church schools in Mexico, at Wesleyan Institute, SAN ANTONIO, Texas, and in SOUTHERN METHODIST UNIVERSITY, Dallas. GARRETT BIBLICAL INSTITUTE awarded him the D.D. degree in 1940. Ordained a minister of the M. E. Church, South, he served as pastor of churches on both sides of the border: Eagle Pass, Texas; Terreon and Saltillo, Mexico; Dallas and San Antonio, Texas. In 1938, after the organization of the independent Methodist Church of Mexico, and while he was serving as presiding elder of the Oriental district of the Border Annual Conference, and pastor in Saltillo, Guerra was elected as the third bishop of his Church. He was re-elected to the episcopal post in 1942, 1946, and 1950. From 1954 to 1958, he was secretary of evangelism



ELEAZAR GUERRA

in the Mexican Church. In the latter year he was again elected bishop of the Church, serving until 1962. The Church saw growth in numbers and influence under his administration. It was his honor and privilege to lead in the celebration of the seventy-fifth year of the Church in Mexico. He died Sept. 14, 1970.

W. W. REID

GUERRA Y DIEGUEZ, PROSPERO (1876-1956), a Cuban pastor who served for a time as a Spanish soldier in CUBA and fought against the Americans at the battle of San Juan hill. He was converted under one of the first American missionaries in Santiago de Cuba and became a Methodist preacher. He was born Feb. 29, 1876, in Viana, Orense, Spain, the son of Josefa and Felipe Guerra. His education was in the public schools of Spain, and he had to go to work at the early age of eight years in order to help his parents. His first work in the church in 1905 was selling Bibles, walking on foot in good and bad weather; busy with this special work he impressed all with his complete consecration.

To his marriage with Asuncion Nicolas, 1897, there were born eight girls and two boys. With this large family life was not always easy, but the home was always orderly and the children cooperated in helping make his ministry fruitful.

In 1910 he was admitted into the Cuba Conference and during his lifetime served nineteen different pastoral charges. Having been a carpenter in his youth, he built with his own hands several chapels and parsonages. It was said by one of his district superintendents that at every Quarterly Conference he always reported every financial obligation "paid in full," and never left any debts when his appointment would be changed, and never complained.

After his death certain churches, proud of their association with him, began to memorialize him by naming classes after him. Two of the leading pastors in Cuba were products of his ministry. After his passing to his reward in 1956, as the result of an eye operation, the un-

usual tributes paid to his memory gave evidence of the high esteem in which he was held by his brethren.

El Evangelista Cubano, Dec. 15, 1939.

El Anuario Cubano de la Iglesia Metodista.

GARFIELD EVANS

GUJARAT CONFERENCE covers the state of Gujarat in INDIA. Methodist work in the conference was begun in 1870 among the English-speaking people of Baroda by local preachers who were encouraged and inspired by Bishop WILLIAM TAYLOR. The first Methodist missionary was appointed to Baroda in 1888, and this city has the largest Methodist station in the conference. The city itself, with a population of 211,000, is an educational and cultural center. Its district—the Baroda District—is the largest in the conference.

The Gujarat Annual Conference became a separate unit in 1921, formerly having been a part of the BOMBAY CONFERENCE. It is divided into five districts, and at last reporting had 35,329 names on the church rolls, including baptized children.

The Ahmedabad District is centered about Ahmedabad, an industrial center with a population of 1,316,723. There are two self-supporting Methodist congregations there and the district reports a membership of 3,494. The Gujarat United School of Theology is an interdenominationally sponsored school which moved from Baroda to Ahmedabad in 1954. The Division of World Missions of The Methodist Church, in cooperation with the United Church of Northern India and the Church of the Brethren, presently supports it. It is the outgrowth of two schools, one a Methodist institution, the Florence B. Nichols School of Theology, and another which united with it in 1942.

The Umreth District of the conference has the oldest rural work of the Methodist Church in this conference. There are eleven circuits staffed by fifteen ordained and thirty unordained ministers and about 8,488 members.

The Nadiad-Kapadwanj District is named for Nadiad, a city of about 63,000 inhabitants southeast of Ahmedabad, a place which has a large temple which draws thousands for its occasional *melas*. The Methodist Church there has a membership of 1,172, and there is a Methodist hospital of 150 beds in Nadiad. It was once called the Thoburn Memorial Hospital.

The Godhra District, with about 8,889 names on the rolls, is the other district of the conference. It is named for Godhra, a city of 40,000 inhabitants where an evangelistic center was opened by the Methodist Church in 1895, and where there are now two self-supporting churches.

Several other Protestant agencies including the Wesleyan Church and the Church of England work in a comity agreement in this big part of western India within the Gujarat Conference.

Discipline, UMC, 1968. P. 1901.

Project Handbook Overseas Missions. 1969.

J. WASKOM PICKETT

GULF CONFERENCE. (See LOUISIANA, SOUTHERN CONFERENCE, and TABLE OF METHODIST CONFERENCES.)

GULFPORT, MISSISSIPPI, U.S.A. **First Church**, which was known as the Twenty-fifth Avenue Church for the first seventeen years, was organized in 1896 with a charter

membership of five, one of whom was S. A. Tomlinson, to whom we are indebted for much of the church's historical data. Tomlinson was the first Sunday school superintendent and also the first chairman of the official board. The other charter members were: George Odom, Mrs. T. E. McCrary, Mrs. J. P. Butler, and Mrs. R. L. McNair.

N. B. Harmon (father of Bishop NOLAN B. HARMON), pastor of the churches in Long Beach and Bay St. Louis, Miss., saw the need for a Methodist church in the community of Gulfport (population 200 in October, 1896) and with the help of the presiding elder, W. W. Simmons, and several dedicated Christian laymen, selected a lot on 25th Avenue and 14th Street as the site for this new church. Captain Jones, the founder of Gulfport, offered the lot free to the Methodists as he did lots to other churches. A week before the church was actually organized, on Dec. 13, 1896, a union Sunday school was organized by S. A. Tomlinson, a nineteen-year-old express messenger on the Gulf and Ship Island Railroad. This Sunday school was the only one in Gulfport for several years and was attended by members of all denominations. Tomlinson served as superintendent as long as the Sunday school existed.

The first pastor, T. W. Brown, held services in Gulfport's only school building (one room). Brown was followed by J. H. Holland and J. P. Drake. Drake was the pastor when the first frame church building was started in 1899 and completed in 1900. J. S. Parker, W. D. Dominick (pastor when the church was made a station), George H. Galloway, J. W. Morse, Felix R. Hill and M. L. Burton served in this church. In 1912, while M. L. Burton was pastor, the frame church building was badly damaged by fire, and services were held in the upstairs of the City Hall until the present brick church was built the following year. This was on the corner of 24th Avenue and 15th Street about two blocks away from the original site. This building cost approximately \$75,000, and its dome is considered most impressive. The church was dedicated by Bishop AINSWORTH during the pastorate of W. J. Ferguson. The 23rd Avenue and 15th Street lots for the present educational building were bought in 1963, and this building was erected under the leadership of John M. McCay. It was consecrated by Bishop PENDERGRASS in the fall of 1965.

A succession of able ministers of the MISSISSIPPI CONFERENCE have served this church including, in addition to those mentioned: N. B. Harmon, 1915; William H. LaPrade, 1916-17; Hicks M. Ellis, 1918-19; W. L. Linfield, 1920-23; W. J. Ferguson, 1924-27; Victor G. Clifford, 1928; P. D. Hardin, 1929; A. M. Broadfoot, 1930-31; J. L. NEILL, 1932-33; P. M. Carraway, 1934-36; Carroll Varner—W. C. Newman, 1937; V. R. Landrum, 1938-41; C. C. Clark, 1942-45; H. M. BULLOCK, 1946-49; C. H. Gunn, 1949-60; J. M. Jones, 1960-63, and J. M. McCay since 1963.

The great hurricane of the late summer of 1969—said to have been the worst the nation has ever suffered—badly damaged the church, as it did other churches and parsonages on the Gulf Coast. The district parsonage located at Gulfport was almost completely destroyed, with Seth Granberry, the district superintendent, losing everything he had in the house. A wedding was held in First Church, Gulfport, two days after the storm, the papers reporting that the bridal party stepped over broken glass in the aisle and were married under the broken roof.

The church rebuilt however and continues to progress. It reported 1,554 members in 1970.

NANNETTE TOMLINSON CARR

GUM, WALTER CLARK (1897-1969), American bishop, was born at Monterey, Va., on July 4, 1897, the son of William Early and Salie Maude (Taylor) Gum. He was educated at RANDOLPH-MACON COLLEGE and EMORY UNIVERSITY. He received an honorary D.D. degree from Randolph-Macon College in 1940, the LL.D. degree from KENTUCKY WESLEYAN COLLEGE in 1961, and the L.H.D. from UNION COLLEGE in 1964. On Oct. 31, 1919, he married Mary Lucille Hendricks, and they had one daughter.

Walter Gum was admitted to the VIRGINIA CONFERENCE, M. E. Church, South in 1918, and was ordained to the ministry in 1919. He held the following Virginia pastorates: South Sussex, 1919-21; Irvington, 1921-23; Chatham, 1923-25; South Boston, 1925-30; First Church, NORFOLK, 1930-33; Monumental Church, PORTSMOUTH, 1933-36; Ghent Church, Norfolk, 1936-39; Barton Heights Church, RICHMOND, 1939-40; district superintendent, Norfolk District, 1940-45; Centenary Church, Richmond, 1945-50; district superintendent, Richmond District, 1950-56; Park Place Church, Norfolk, 1956-60.

He was a member of the COORDINATING COUNCIL of The Methodist Church, 1952-60, and chairman of its Committee on Review from 1956 until 1960. He was chairman of the Committee on Missions of the South-eastern Jurisdiction, and of the Board of Missions of the Virginia Conference. He was a delegate to the last five GENERAL and JURISDICTIONAL CONFERENCES before being elected bishop. He was a trustee of ALASKA METHODIST UNIVERSITY, Randolph-Macon Academy, being elected president of the Board of Trustees of Randolph-Macon College in 1965. He was a trustee of the Virginia Methodist Home for the Aged and the Superannuate Home for Ministers.

He was elected bishop on July 15, 1960, at the South-eastern Jurisdictional Conference at LAKE JUNALUSKA, N. C., and was assigned to the LOUISVILLE, Ky., Area. Bishop Gum for four years, 1960-64, administered the work of The Methodist Church in the KENTUCKY and LOUISVILLE Annual CONFERENCES, comprising 1,035 churches with a total membership of some 175,000.

He was vice chairman of the National Division of the Board of Missions, vice chairman of the Commission on Chaplains, and held retreats for Chaplains in Europe in 1964. His episcopal travel included a journey to East Asia in 1962 and to South America in 1967.

At the 1964 Jurisdictional Conference, he was assigned to the Richmond Area. At the end of the quadrennium in 1968 he retired and died on May 31, 1969.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

N. B. H.

GUNN, WILLIAM (1797-1853), American minister, was born March 13, 1797 in Caswell County, N. C. He removed in early life to TENNESSEE, and later to KENTUCKY, where he entered the itinerancy in 1819. His utterly devoted Christian life, evidenced in early rising, regular reading, and secret prayer, enabled him, under God's blessing, to be wondrously faithful and useful through the privations and toils of a ministry of thirty-four years, half

that time as a presiding elder. His preaching was expository, marked by long studies into the meaning of the Scriptures. He was mighty in prayer and exhortation.

One of the chief charms of his life was his rich, strong yet mellow, musical voice. "He sang exceeding well, for he made music a study, and perseveringly cultivated the fine voice God had given him." His songs and prayers thrilled and delighted all church meetings he attended. Someone said, "the singing was as the music of heaven."

In 1830, while visiting his father-in-law, William Adams, whose daughter Frances he married in 1826, Gunn was struck by lightning! "His clothes burnt to shreds, his boots rent, and his flesh fearfully lacerated." Yet God's providence gave him recovery to live and work for some twenty-three years after, greatly beloved by all his people and associates.

It was he who gave license to preach the gospel to A. H. REDFORD, Kentucky Methodism's famed historian, who said "we think we never knew a better man."

He died Sept. 3, 1853, at Lexington, Ky.

McClintock and Strong, *Biblical, Theological and Ecclesiastical Cyclopedia*. New York: Harper & Bros., 1891.

A. H. Redford, *Kentucky*. 1868-70. ELBERT B. STONE

GUNPOWDER MEETING HOUSE, Harford County, Maryland, U.S.A., was "lately erected" when its one-acre lot was deeded by Joseph Presbury, March 13, 1773, to Methodist trustees. At Presbury's house, still standing in the vicinity, ASBURY preached Dec. 3, 1772, and on Dec. 22, he held a QUARTERLY CONFERENCE while on his first tour of MARYLAND. The residence and preaching house were prominent gathering places in early Maryland Methodism. The site was used into the twentieth century, although the white congregation moved to Edgewood, leaving the church to Negro Methodists. During World War I the U. S. Government took the property roundabout and both church and house are now within Edgewood Arsenal. The surviving one-story brick church, resembling a 1731 BALTIMORE Anglican edifice, may be the 1773 building. Although disused since hand grenade storage ceased after World War II, federal authorities desire its preservation for historic reasons. Meanwhile, in 1968 the reunited Edgewood and Magnolia Churches reassumed the original Presbury name for their new building on Edgewood Road.

J. Lednum, *Rise of Methodism*. 1859. EDWIN SCHELL

GURNEY, SAMUEL (1860-1924), pioneer medical missionary of the M. E. Church in Southern RHODESIA, Africa, was born in Long Branch, N. J., and educated at Drew Theological Seminary. Gurney spent the years 1890 to 1902 as an ordained minister in the NEW YORK EAST CONFERENCE, serving churches on Long Island and in CONNECTICUT. While in Connecticut he studied medicine at Yale University, with the intent of going into missionary service. In 1902, having the M.D. degree from Yale, he was commissioned a medical missionary and assigned to Old Umtali, Southern Rhodesia. As the first medical man in that region, his was an uphill fight for recognition. But he won his way into the hearts of the people by his personal ministry to their needs. Once "medical work" was accepted in Old Umtali, Gurney moved further into the hinterland, paving the way for later medical men, nurses, teachers, and evangelists. By this process, he

pushed missionary work out from Old Umtali and into such now-thriving stations as Mrewa, Mtoka, and Nyadiri. During half his twenty years in Africa, he suffered from a broken back—broken when thrown by a frightened mule: but, despite continual pain, he kept at his work. He died in Salisbury, Rhodesia.

W. W. REID

GUYANA, formerly known as British Guiana, is situated on the northeast coast of South America, with an area of 83,000 square miles and a population of 692,000 (1968 estimate). Just over half the population is of East Indian descent; almost one-third are Negroes; there are large groups of people of mixed descent, many Amerindians, and smaller groups of Portuguese and Chinese. A majority of the population describes itself as Christian, but there are also large groups of Hindus and Muslims, all Indian. The constitution guaranteed freedom of worship, and Hinduism, Islam and Christianity have equal status. The country is bounded by the Atlantic Ocean, SURINAM (Dutch Guiana), BRAZIL and VENEZUELA. The capital is Georgetown, at the mouth of the Demerara River.

The history of Guyana during the colonial period is marked by competition between the Dutch, who founded their first settlement in 1593 and ruled from 1667 to 1796, and from 1802 to 1831; and the British who founded their first settlement in 1604, and ruled with interruptions until 1966, when the country became independent within the British Commonwealth. It became a republic in 1970.

Guyana is one of the few countries in the Caribbean in which followers of non-Christian religions form a substantial part of the population. It is also one of the few Caribbean countries in which race relations have been tense. Race, religion and politics are closely intertwined. The People's Progressive Party, under its East Indian leader Cheddi B. Jagan, held office from 1957 to 1964, and was then replaced by the People's National Congress, under its Negro leader, L. Forbes Burnham, in coalition with the small, multiracial United Force Party.

As in many other areas, Methodism in Guyana is older than Methodist missionary work. Two Methodist laymen from Nevis, William Claxton and William Powell, arrived in Guyana in 1801. A Moravian mission had been established in 1738, but it was not until 1815 that the first Wesleyan Methodist missionary, Thomas Talboys, arrived. Up to that time, there had been persistent opposition, especially to preaching by Negroes, but the membership of the church increased from 70 to 700 in the first year of Talboy's ministry. In the next sixteen years, large churches were built, especially in Georgetown and Kingston. Primary school work began in 1838, and enrolment doubled between 1853 and 1864.

The growth of Methodism during the nineteenth century took place despite the obstacles of tropical disease (two missionaries died of yellow fever in 1821); political disturbances (two hundred Negroes were killed in a slave rising in Georgetown in 1823); frequent changes of ministerial staff (there were four different chairmen between 1862 and 1874); personal differences between missionaries, and a high cost of living, the effects of which were heightened by the extravagance of one chairman in the late 1870's. There was an abortive attempt in 1857-61 to found a teacher training college. Work among the East Indian population was begun in 1852, but despite the long

ministry (1860-1895) of a Tamil-speaking Ceylonese named Henry V. P. Bronkhurst, the vast majority of the East Indian community remained attached to Hinduism.

A Methodist secondary school was maintained in Georgetown from 1892 to 1930. From 1885 to 1904, Guyana Methodism formed part of the autonomous West Indian Conference. In 1938, the first branch of the Methodist Women's League was opened in Guyana, and a deaconess visited the country in the same year. A Women's Work Council was formed in 1953, and in the following year, the first permanent deaconess appointment was made.

Methodism is one of many denominations in Guyana, the largest being the Anglican Church with a constituency of about 400,000 and the Roman Catholic Church with about 100,000. Cooperation between churches goes back at least to 1924, when the free churches opened a joint Christian Literature Depot. A Christian Social Council, including Roman Catholics, was formed in 1945, and in 1954 Methodists joined with Congregationalists and Moravians in founding the Mackenzie United Mission, in which Presbyterians also cooperated at a later date. (Mackenzie is a growing bauxite mining area.) The Guyana Council of Churches was formed in 1968.

In 1967, Guyana became a founder district of the METHODIST CHURCH in the CARIBBEAN and the AMERICAS, under its Guyanese chairman, C. F. H. Alleyne. The church has agricultural and evangelistic work among the Capoeay Amerindians. In 1967, it had 53 places of worship with 5,452 full members and a constituency of 9,067. In 1968 it had 16 primary schools with 9,181 pupils. The A. M. E. Church and the A. M. E. Zion Church are also at work in Guyana.

Kindling of the Flame, British Guiana District, 1960.

PAUL ELLINGWORTH

GUZMAN, ANIBAL (1928-), Bolivian pastor and administrator, was born in La Paz and graduated from Union Theological Seminary (FACULTAD EVANGELICA DE TEOLOGIA) in BUENOS AIRES in 1954. He also studied at the School of Humanities, MONTEVIDEO, URUGUAY, and at DREW UNIVERSITY, U.S.A. He married Gladys Lauger, a secretary and bookkeeper from Uruguay, and they have three children. He began work in BOLIVIA under the Methodist Church in 1955, was pastor of several churches, then was superintendent of the Southern District of the Bolivia Annual Conference, and now is superintendent of the Northern District. He is also pastor of La Reforma Church in LA PAZ and executive secretary of the literature and literacy committee.

NATALIE BARBER

GWENNAP PIT. (See CORNWALL.)

GWIN, JAMES A. (1762-1841), American patriot, soldier in the American Revolution, and a minister of distinction

and pronounced ability, was born in Monroe County, Va., in 1762, the son of Mordecai Throckmorton Gwin and his wife, Elizabeth, whose ancient ancestry is traced through Colonel Hugh Gwin, Gloucester County, VIRGINIA, back to "one David, a ruler of the Highlands of Wales, and Sir Rowland Gwynn, a supporter of William of Orange."

James Gwin's family removed from Virginia to Orange County, N. C., and from that county "he and five of his brothers fought in the American Revolution."

In the years of 1790 and 1791 James Gwin entered into the territory of TENNESSEE, going through the wilderness to the Cumberland Settlements, with twenty families. Later he settled in Sumner County, and about NASHVILLE. He acquired large holdings of land in Tennessee and other areas, and became very wealthy. He gave a large tract of land to his close friend, Bishop WILLIAM MCKENDREE, for whom he later named a son. He had meanwhile become a Methodist preacher and was rated as an able evangelist in the pulpit. He became closely associated with the work of the first Methodist bishops—ASBURY and William McKendree—and was greatly admired by both.

He was also a life-long friend of Andrew Jackson, and served as chaplain under Jackson at the Battle of New Orleans.

He was the father of Colonel Samuel Gwin, appointed register of the land office at Mt. Salus, Miss., and father of the illustrious William McKendree Gwin—lawyer, doctor, senator and statesman of Tennessee, MISSISSIPPI and CALIFORNIA.

After 1833 James Gwin moved into the state of Mississippi, always continuing in the Methodist ministry, up to the time of death. He became pastor of the Crawford Street Methodist Church, Vicksburg, in 1841, and died August of that year. He is buried in the family lot, Vicksburg, beside his wife, Mary McAdams Gwin.

J. B. McFerrin, *Tennessee*. 1869-1873.

MRS. N. VICK ROBBINS

GWYNNE, MARMADUKE, was the father-in-law of Charles Wesley. He kept a large establishment at Garth in Wales; it included his nine children, a chaplain, from ten to fifteen guests, and twenty servants. John and Charles Wesley stayed there a number of times between 1743 and 1749. As a magistrate Gwynne was able to use his influence to protect the Methodists, including HOWELL HARRIS, from persecution. In 1749 the family moved to Ludlow, Shropshire. Gwynne was a sincere Christian, and attended the second CONFERENCE, which was held at Bristol in August 1745.

F. C. Gill, *Charles Wesley*. 1964.

T. Jackson, *Charles Wesley*. 1841.

N. P. GOLDHAWK

H

HACKETTSTOWN, NEW JERSEY, U.S.A. The diary of EZEKIEL COOPER reveals that a Methodist class existed and preaching services were held in the home of Samuel Pew at Hackettstown as early as June 1786.

On Aug. 9, 1796, Bishop FRANCIS ASBURY laid the cornerstone of Asbury Chapel in NEW JERSEY and journeyed through Schooley's Mountain, which he mentions as properly a remnant of the Blue Ridge. "I thought it good not to be idle, as I went to Hackettstown, and preached on, 'The promise is to you, and to your children,'" he wrote.

Services also were held in the home of a Mrs. Kemple. LORENZO DOW once preached in her house.

However, it was not until 1832 that Methodism was formally organized in Hackettstown. On Dec. 1, 1832, a meeting was held at the home of Jacob Sharp, at which Jacob Hevener presided, and those present resolved to "build a house for the public worship of Almighty God." They further resolved to incorporate under the name of "Trinity Methodist Episcopal Church of Hackettstown," and adopted the seal of the cross as the symbol of their incorporation. This seal was recorded in the County Clerk's office at Belvidere, N. J., on Dec. 18, 1832.

The newly elected trustees purchased ground from Amos Moore on the east side of Main Street. On Jan. 10, 1833, at the home of Jacob Sharp, the trustees agreed to build a new church of wood, 30 x 48 feet, and awarded the contract to Martin Clawson for the sum of \$1,575. Abram Gearhart was the preacher in charge.

In 1858 a new and larger church was erected at a cost of \$6,500. A bell weighing 1,055 pounds was installed. The parsonage was built in 1852-53 under the pastorate of John N. Crane.

In 1867, Centenary Collegiate Institute, later CENTENARY COLLEGE FOR WOMEN, was founded by the M. E. Church. Again it became necessary to erect a new church building. This was completed in 1887, and was dedicated the following year by Bishop CYRUS D. FOSS. An educational building was dedicated in 1900. During the 138 years of Methodism in Hackettstown, the church has been served by fifty-six pastors and in 1970 had a membership of 745.

V. B. Hampton, *Newark Conference*, 1957.

J. H. Nunn, *The Story of Hackettstown*. N.p., n.d.

FRANK T. REED

HADDAWAY, GEORGE WASHINGTON (1865-1947), American minister, was born May 22, 1865, in Oxford, Md. As a boy he united with the M. P. Church in his home town and made an early decision to become a minister.

He received his ministerial training at WESTMINSTER THEOLOGICAL SEMINARY. After his graduation in 1888, he entered the MARYLAND CONFERENCE of the M. P. Church and was assigned as an assistant pastor in East Baltimore. All of Haddaway's ministry was served in MARYLAND,

and for twenty-seven years he was pastor of Starr church in BALTIMORE. So close was he to his work at Starr Church that in 1917 he declined to accept the post of president of the Maryland Annual Conference rather than sever his connection with his church.

He remained as pastor of Starr Church until 1928, when he accepted the post of executive secretary of the M. P. Board of Missions. He guided the Board ably and patiently through the financially dark days of the depression. He held this post until he retired in 1939, the year of Methodist union.

Haddaway was elected as a delegate to eight GENERAL CONFERENCES of the M. P. Church. As a preacher he was a forceful and emotional speaker whose sermons left a deep and lasting impression on those who heard him. As an administrator he displayed great skill in handling finances and in mediating difficult problems.

George Haddaway died in Baltimore, Md., on Aug. 18, 1947, and is buried in Baltimore's Loudon Park Cemetery.

Journal of the Baltimore Conference, 1948.

JAMES H. STRAUGHN

HADDOCK, GEORGE CHANNING (1831-1886), American preacher, reformer and martyr, was born at Watertown, N. Y., Jan. 23, 1831. Converted at age fourteen, he later learned the printer's trade. He was licensed to preach at age twenty-one. Married to Cornelia Herrick in 1852, he worked as a printer in MILWAUKEE, Wis. Here he supplied pulpits in the vicinity and in 1860 joined the WISCONSIN CONFERENCE. He was a successful pastor at Oshkosh, Waukesha, Ripon, Appleton, Fond du Lac, Racine, Milwaukee and Bayview. He was presiding elder of the Fond du Lac District.

He fought against the wild lawlessness which dominated these frontier towns. In 1874, while serving Sheboygan Falls, he was attacked by hoodlums whom he routed, although he suffered a severe wound. In 1882 he transferred to the IOWA CONFERENCE and was stationed at BURLINGTON. In 1883 he went to Fort Dodge in the NORTHWEST IOWA CONFERENCE and in 1885 to First Church, Sioux City, Iowa.

At Sioux City gambling, prostitution and drunkenness prevailed and murder was commonplace. George Haddock denounced all this, formed a Law and Order League and held public meetings wherever possible. As he returned to his home after one such meeting he was assailed by a gang of thugs and shot to death Aug. 3, 1886. He was buried at Racine, Wis.

Although his murderers were never convicted, the impact of their murder was great throughout Iowa and the nation. It aroused the decent and frightened the vicious. The criminal element fled Sioux City. Temperance legislation was adopted by the Iowa legislature. Haddock was victorious although he lost his life. A marker is set into

the pavement on the spot where he died in Sioux City and a plaque is in First Church which he served.

Frank Channing Haddock, *The Life of Rev. George Haddock*. New York: Funk & Wagnalls, 1887.
B. Mitchell, *Northwest Iowa Conference*. 1904.

FRANK G. BEAN

HADDON, ROBERT TAHUPOTIKI (1866-1936). NEW ZEALAND Maori minister, was the son of a Maori chieftainess and a Scottish pioneer. Haddon entered Wesley Three Kings College in 1898, and was received on probation in 1900 and ordained in 1904. Later he was drawn into association with leading Tohungas (priests of traditional Maori religions) and underwent a course of study in Maori mystic lore.

However, he always remained staunch to his Christian faith, and during his ministry did much to dispel the legacy of bitterness aroused by land confiscation after the Maori Wars. He was the first to hold the status of Senior Maori Superintendent, or senior man of the Maori circuit superintendents. Famed as an evangelist and as a temperance reformer, he wielded a gracious influence among both Maoris and Europeans.

New Zealand Methodist Conference Minutes, 1937.

L. R. M. GILMORE

HADDONFIELD, NEW JERSEY, U.S.A. Haddonfield Methodist Church is a historic edifice, colonial in its architecture and origins, in a suburban town settled in 1701. About noon on a June day in 1772, FRANCIS ASBURY arrived in Haddonfield to hold a preaching meeting. As he wrote in his *Journal*, he "addressed a few attentive hearers who seemed somewhat affected by the truths of God." In the months which followed, other great names were added to the list of those who preached in this community, men such as Philip Ebert, Caleb Pedicord, FREEBORN GARRETTSON, BENJAMIN ABBOTT, and EZEKIEL COOPER.

The meetings continued irregularly until 1829, when the first class was organized with thirty-two members. Haddonfield then became a station on the Burlington Circuit, and meetings were held in the Grove Street Schoolhouse. In the summer of 1835, the first building was erected at what is now the Methodist Cemetery on King's Highway East. Haddonfield was made a separate charge in 1843, with George A. Reybold as the first pastor. In 1856, ground was purchased for a new building at the corner of Grove Street and King's Highway East. This building still stands as the hall of the Haddon Fortnightly. A growing congregation found it necessary to build a new church, and land was purchased on the present Warwick Road site for that purpose. A gray stone edifice of Port Deposit granite, with Indiana limestone trimmings, was completed and dedicated on Nov. 3, 1912.

On Oct. 26, 1955, this building was completely destroyed by fire. The following Sunday, Oct. 30, a congregation of a thousand people gathered in the auditorium of the Haddonfield Memorial High School to witness their unity and spirit and determination to perpetuate the history of Methodism in this community.

Shortly thereafter, a decision was made to rebuild on the same site. Under the leadership of the senior minister, Lynn Hough Corson, a beautiful colonial design, prepared by the nationally-known architect Harold Wagoner, was

adopted. The present church buildings, consisting of three educational buildings, a chapel, and the sanctuary, were completed in October 1958. The properties of the church are valued at present at approximately \$2,000,000. The membership of nearly three thousand is the largest of the United Methodist Church in the state of NEW JERSEY.

The church has recently embarked on an imaginative program of Christian service through a professional marriage counseling program and urban out-reach into the adjacent metropolitan area.

CHARLES A. SAYHE

HAERTEL, ARMIN E. (1928-), bishop of the United Methodist Church CENTRAL CONFERENCE OF THE GERMAN DEMOCRATIC REPUBLIC, was born on June 4, 1928, in BERNSBACH, SAXONY. He was educated in the primary and Commercial High School of Plauen, Saxony, graduating there in 1948. Subsequently, he was trained for the ministry in the Methodist Theological Seminary in Frankfurt on Main. He became a probationer in the Methodist Church in 1948 and then, in 1951, after graduation from the seminary, he served as pastor until 1968. In that year he became district superintendent of the Dresden District where he served two years until on June 17, 1970, he was elected a bishop of the United Methodist Church in the German Democratic Republic. At that time East Germany, as it is commonly referred to, became a Central Conference of its own, apart from the former Central Conference which had its headquarters in Western Germany. Bishop Haertel resides in Dresden and from that city presides over the work of his conference. This conference cooperates fully with other Central and Annual Conferences of the United Methodist Church.

N. B. H.

HAGEN, ODD (1905-1970), United Methodist bishop of the NORTHERN EUROPE CENTRAL CONFERENCE, Stockholm Area, was born in Trondheim, NORWAY, on Dec. 16, 1905. He passed his student examinations (Artium) in 1925, graduated at Överås, the UNION SCANDINAVIAN THEOLOGICAL SCHOOL in GOTHENBURG, 1928. He studied at Oslo University and received the M.A. degree in 1938; Lic. Phil. at Gothenburg University in 1942. He has also been awarded the following honorary degrees: D.D., DEPAUW, 1953; LL.D., McMURRAY COLLEGE, Abilene, Texas, 1956; L.C.D., UNIVERSITY OF PUGET SOUND, 1965; and D.D. by OHIO NORTHERN UNIVERSITY.

Ordained deacon in 1930, elder in 1932, he served as pastor in charge Hvittingfoss, Bodö, Kolbotn and Rjukan, Norway, 1927-1935. He went as teacher to Överås, Gothenburg, 1935-47, becoming principal of the same institution, 1947-1953. He was elected bishop by the Northern Europe Central Conference of The Methodist Church in 1953.

Hagen acted as secretary of the Norway Conference, 1935-39, and chairman of its Board of Examinations, 1945-49. He was a delegate to the GENERAL CONFERENCE of The Methodist Church in 1940 and 1948, at the Central Conferences of 1939, 1948, and 1953. He was elected a member of the WORLD METHODIST COUNCIL Executive Committee in 1955, and became president of the World Methodist Council for the 1966-71 term, being elected and inaugurated into this office at the World Methodist Conference in LONDON in August, 1966.

Bishop Hagen was also a member of the Board of the Swedish Bible Society, the Swedish Ecumenical Board, Swedish Free Church Council, Stockholm Theological Institute, Chairman of the Board of Union Scandinavian Theological School, member of the Board of Bethany Deaconess Institution, member of the Board of Trustees Assurance Company Ansvar, and a member of the Board of St. Lukes Institution.

Bishop Hagen wrote several books of philosophy, theology, dogmatics and sermons, among them *Var Kristne Tro*, Oslo, 1953; *Preludes to Methodism in Northern Europe*, Oslo, 1961; *Tankens plats i trons varld*, Stockholm, 1950; *Kyrka och Sakrament*, Stockholm, 1944; *Kyrkans ambete*, 1960; *Tidens Oro och Kyrkans*, 1962; as well as numerous articles in papers and magazines.

During World War II, Bishop Hagen was especially active in the Methodist Relief Work for Norway. He travelled widely in Africa and the United States, lectured at several universities and institutions, and aided Relief Work in Yugoslavia. He was decorated by the Swedish King in 1961 (Nordstjärnan, Chevalier of the North Star); and by King Haakon of Norway in 1947. He became a Swedish subject in 1953. He was decorated again by the King of Sweden (Commander of the North Star, 1966.) He was at the time of his death the honorary chairman of the committee of the World Methodist Council sponsoring the *Encyclopedia of World Methodism*.

Odd Hagen was much beloved by all the other bishops of The United Methodist Church. He was host bishop at the World Methodist Conference which met in Oslo in 1961 and perhaps at his best presiding over and managing the various public programs of the conference in connection with Bishop FRED P. CORSON who was then president. It was largely by Bishop Hagen's influence that the World Conference was held in Oslo, and the King of Norway attended the conference and addressed it at his invitation. As a bishop he was a thoughtful and keenly observant over-pastor, keeping up with all the details of administration which fell upon him as president of the conferences in DENMARK, Norway, and SWEDEN, and also of the FINLAND Provisional, Baltic and Slavic Provisional, and Finland-Swedish Provisional Conferences. He managed at some risk to himself to visit certain of the congregations in the Baltic and Slavic Conference and was especially zealous to see that work in the weaker sections of his area was well cared for. His election as president of the World Methodist Council was by unanimous agreement and his world-wide travels to fulfill the responsibilities of that office made him a familiar figure over the entire Methodist world. He traveled extensively in Africa, Asia, Europe, North and South America on work of the Council and presided at its executive committee meetings in September 1968, at GENEVA, SWITZERLAND. He died suddenly on Jan. 28, 1970, in STOCKHOLM, Sweden, after a brief illness and before his term as president of the World Council had come near its end.

Who's Who in The Methodist Church, 1966.

MANSFIELD HURTIG

HAGERSTOWN, MARYLAND, U.S.A. St. Paul's E. U. B. Church has been closely related to the beginning of the Church of the United Brethren in Christ. The congregation was founded in 1790 by GEORGE ADAM GEETING, considered by some as the third bishop of the denomina-

tion. Nine pastors of St. Paul's later became bishops. Nineteen men who were pastors of the congregation became superintendents in seven different conferences. Other pastors distinguished themselves by becoming editors of church literature, executive secretaries of denominational boards, or college professors.

The first church building was dedicated May 24, 1805. It was patterned after a two-story log house. Five years later a brick building was erected on the site where the present edifice now stands. Bishop ASBURY of the M. E. Church preached in this building Aug. 27, 1812, during his last visit to Hagerstown. For twelve years the building was used alternately between the Methodists and the United Brethren.

On the present site a second building was erected in 1858 and dedicated by Bishop J. J. GLOSSBRENNER, a former pastor of St. Paul's. The church was enlarged and remodeled in 1884 during the pastorate of W. O. FRIES, who later became editor of church school literature for the denomination.

St. Paul's entered into a new era of achievement and development during the pastorate of A. B. STATTON, which began in 1897 and continued for twenty years, the longest pastorate in the history of the denomination up to that time. Foundations were laid which destined the church to become one of the strongest congregations in the former U. B. Church. Under Statton's leadership a new edifice was dedicated by Bishop E. B. KEPHART, Feb. 26, 1899. It was the first church building in the denomination to provide separate classrooms for Christian instruction. At the time of its erection the edifice was considered to be one of the finest in the denomination.

During the pastorate of S. C. ZIEGLER (1917-21), the church continued to flourish in membership and influence in the community and in the field of foreign missions in particular. Ziegler relinquished the pastorate to become the Foreign Missionary Secretary for the denomination.

F. BERRY PLUMMER's fruitful ministry of thirty-five years (1921-56) was the longest in the history of the congregation. During his leadership the church continued to enjoy marked growth in membership and in attendance. His ministry came to a climax in the dedication of a modern education building dedicated June 1, 1952 by Bishop GEORGE E. EPP at a cost of \$300,000.

The congregation, which is referred to as an inner-city church, has a membership of 1,700.

P. E. Holdcraft, *Pennsylvania Conference* (UB). 1938.

F. Berry Plummer, *History of St. Paul's Church, United Brethren in Christ*. Hagerstown: St. Paul's Church, 1925.

W. Norman Reed and Innes Boyer, *One Hundred Seventy-Fifth Anniversary, St. Paul's Evangelical United Brethren Church*. Hagerstown: St. Paul's Church, 1965.

LESTER M. KAUFFMAN

HAGERTY, JOHN (1747-1823), one of the first Methodist preachers of colonial America, was elected and ordained as an elder at the CHRISTMAS CONFERENCE. He was born in Prince George's County, Md., on Feb. 18, 1747, and in 1771 he was converted after a sermon preached by JOHN KING, who thereafter formed a society of which John Hagerty was made a leader. Hagerty commenced exhorting, and after a time "rather reluctantly" consented to preach. In 1779 he entered the traveling connection and was one of the members of the Christmas Conference, his brethren electing him as one of the twelve to be ordained elder. The next year, 1785, Asbury sent

Hagerty to New York, but after occupying prominent positions, he located in 1794 on account of the serious illness of his wife. In preaching in NEW JERSEY in THOMAS MORRELL'S house at Chatham, Hagerty was instrumental in the conversion of Morrell, who later became a noted Methodist preacher.

Hagerty really belonged to the BALTIMORE CONFERENCE, and after he located in 1794 because of his wife's health, he went back to MARYLAND where he continued to preach as opportunity permitted. J. E. Armstrong says of him, "His fine personal appearance, his devotion to Methodism, and his unselfish service in the Church, make his name memorable" (p. 48). Bishop JOSHUA SOULE witnessed his death in BALTIMORE on Sept. 24, 1823, and spoke to him about his approaching end. "Yes," Hagerty replied, "all is straight, the way is clear before me."

J. E. Armstrong, *Old Baltimore Conference*. 1907.
M. Simpson, *Cyclopaedia*. 1878.

N. B. H.



J. W. HÄGGMAN

HÄGGMAN, JONAS WILHELM (1864-1946), a Finnish Methodist minister of Swedish descent, was born at Pedersöre in the north of FINLAND in 1864. He was converted in 1884 by a free-church minister, and then came into contact with B. A. CARLSON in HELSINKI and with other Methodist ministers. At that time Häggman was a chemist living in Pori, but he consented to be Carlson's assistant, both in Helsinki and in other places. In 1892-96 he studied theology at BOSTON UNIVERSITY. In 1897 he returned to Finland and started the Methodist Theological Seminary, at first in Tampere, and from 1907 in Helsinki. He was its leader for thirty-seven years. Also at times he was pastor in charge of the Finnish-speaking church at Helsinki, and district superintendent. He retired from active service in 1934 and died in 1946.

Minutes of the Finland Conference, 1947.
Nya Budbäraren (New Messenger), Aug. 1, 1946.

MANSFIELD HURTIG

HAHN, HARVEY CHARLES (1902-), American E. U. B. minister, was born in Cleveland, Ohio, Aug. 25, 1902. There he attended Fenn College (A.B., 1926), and later studied at Bonebrake (now UNITED) THEOLOGICAL

SEMINARY (B.D., 1932). He was married to Rose Teufel in 1923, and they had one daughter. His wife died April 6, 1968 and he was remarried Dec. 12, 1970 to Mrs. Catherine B. Beavers, Dayton. He was ordained to the Christian ministry in 1930 by the Miami Conference, UNITED BRETHREN IN CHRIST.

Hahn was assigned to the Otterbein Church, DAYTON, OHIO in 1929 and has served it continuously until his retirement in 1969. The church which primarily serves a deprived neighborhood has grown to be one of the outstanding congregations of the area.

He has been a prominent civic leader, being chosen Dayton's Most Outstanding Citizen in 1955. He is on the nationally known Speakers Bureau of the General Motors Corporation. He is Protestant Chaplain for the Department of Public Safety for the City of Dayton and serves on the Boards of the Miami Valley Hospital, United Theological Seminary, Boy Scouts, and the Boys' Club of Dayton.

Dr. Hahn has received the following citations: OTTERBEIN COLLEGE, D.D., 1953; thirty-third degree in Masonry; Silver Beaver Award in Boy Scouts, and the Walter Winchell Award for work with the underprivileged. He continues to reside in Dayton.

ROY W. FISHER

HAIGH, HENRY (1853- 1917), British Methodist, was born at Ossett, near Leeds. After training for the Wesleyan Methodist ministry at Richmond College, he left for INDIA in 1874, serving in the Mysore District for twenty-seven years and becoming an accomplished Kanarese scholar. For five years he was reviser-in-chief of the Kanarese Bible, and also edited a successful weekly Christian newspaper in Kanarese, the *Vrittanta Patrike*. Returned to England, he was for nine years the Chairman of the Newcastle District. In 1910 he was an official representative at the General Conference of the Methodist Church in CANADA, and in 1911 was elected PRESIDENT of the Wesleyan Methodist Conference. As a General Secretary of the Missionary Society, he travelled constantly and widely, and he died in Hankow in 1917. His published writings include his Fernley Lecture on *Some Leading Ideas of Hinduism*.

JOHN NEWTON

HAIME, JOHN (1708-1784), British Methodist, was born at Shaftesbury, Dorset, on Feb. 18, 1708. He was converted while serving in the army and became a preacher to his fellow soldiers in Flanders, establishing Methodist societies. Through a lapse into sin he lost the joy in believing he had once known, but continued to preach. On discharge from the army he became one of JOHN WESLEY'S helpers and was appointed to a CIRCUIT. The story of his spiritual struggles and ultimate return to peace is vividly told in his memoir. He died at Whitechurch on Aug. 18, 1784.

T. Jackson, *Lives of Early Methodist Preachers*. 1837-38.

N. P. GOLDHAWK

HAINES, AARON WATSON (1847-1932), American minister and historian of Iowa Methodism, was born on Jan. 24, 1847, in Mullica Hill, N. J. His family moved to Iowa in 1848 and settled at Round Grove, near Pella, in 1854. After attending country school, Haines became a

rural teacher in Wayne Township, Monroe County in 1866. Drawn into Methodism, he was admitted on trial to the IOWA CONFERENCE of the M. E. Church on Sept. 4, 1869 and assigned a CIRCUIT of six churches near Oskaloosa. From 1870 to 1902 he served sixteen different congregations of the Iowa Conference, chiefly in rural areas. Following his retirement, he moved to ILLINOIS and did supply work until 1920. He died in Rockford, Ill., on Jan. 5, 1932.

Haines devoted considerable attention to writing religious prose and verse for church periodicals particularly the *Northwestern Christian Advocate*, and published *Sacred Memories of a Circuit Rider*. His most important work was *The Makers of Iowa Methodism* (Cincinnati: Jennings and Pye, 1900). This pioneer work on Iowa Methodism is chiefly a series of biographical sketches, organized in chronological groups. It provides important reference material for the study of the church in nineteenth century Iowa and reveals a personal awareness of the labors of frontier ministers.

A. W. Haines, *Makers of Iowa Methodism*. 1900.
Minutes of the Iowa Conference, 1869-1931.

Yearbook of the Iowa-Des Moines Conference, 1932.

LOUIS A. HASELMAYER

HAINES, JOSEPH HARRY (1917-), American minister and son of Herbert Isaac and Maud (Gott) Haines, was born in AUCKLAND, NEW ZEALAND, June 29, 1917. He obtained the A.B. degree from WESTERN MARYLAND COLLEGE, 1948; S.T.B., WESTMINSTER (now Wesley) THEOLOGICAL SEMINARY, 1950; M.Th., Princeton Theological Seminary, 1956; and Th.D., Princeton, 1962. He was married to Loma Ruth Houseley, Aug. 4, 1944. Mr. Haines became a naturalized citizen of the United States in 1949.

He was received on trial by the West China Conference, ordained DEACON and ELDER (1944) by the same body. He served as district superintendent and field treasurer, Chunking District, 1944-47; district superintendent, Central MALAYA District, 1950-60; pastor in Malaya at Ipoh, 1951-55, and Kuala Lumpur, 1956-60. From 1962-65, he was Asian secretary, Division of Inter-Church Aid, Refugee and World Service, WORLD COUNCIL OF CHURCHES; director, Department of the Advance, BOARD OF MISSIONS, 1965-66; and since 1966 executive secretary of METHODIST COMMITTEE FOR OVERSEAS RELIEF (MCOR), now known as United Methodist Committee for Overseas Relief (UMCOR).

Dr. Haines was the author of the study book *Chinese of the Diaspora*, published for the World Council of Churches. In 1954, he rewrote John Bennett's *Christianity and Communism* into basic English and translated it into Chinese.

Who's Who in The Methodist Church, 1966.

JOHN H. NESS, JR.

HAITI is a Republic occupying the western third of Hispaniola, an island of the WEST INDIES, the DOMINICAN REPUBLIC holding the eastern two-thirds. French and a creole patois are the languages in common use. The area is 10,714 square miles and the population 4,674,000 (1968 estimate). The capital is Port-au-Prince.

After the establishment of French authority for the Haitian area, scores of mulatto sons of French officials, merchants and planters were sent to FRANCE for educa-

tion. In due time these became imbued with the principles of the French Revolution, returning home to establish the liberty, equality and brotherhood there proclaimed.

Francois Dominique Toussaint L'Ouverture (1743-1803), one of the ablest leaders the Negro race has produced, laid the foundation of Haiti's independence. He was treacherously arrested and taken to France, where he died in prison, but his spirit lived in the work of others. Henri Christophe made himself King of the northern part of Haiti, but Republican forms followed him. And so Haiti persisted—with the lure of "voodoo," the continuance of illiteracy and poverty and frequent overturn in government.

In 1816, under the urging of a Methodist sailor, Captain Reynolds, the Wesleyan METHODIST MISSIONARY SOCIETY sent John Brown and James Catts as missionaries to Haiti. Under the administration of Petion, they organized a society and advanced the work. However, in the winter of 1818-19, a shift in government took place; Roman Catholics came to enjoy special privilege, and Methodist missionaries were forced to withdraw. (A concordat with the Vatican was signed in 1860.) They left a society of less than forty persons and a congregation of about 100. Among these were two young local preachers, Pressoir and Evariste, and a mulatto class-leader Mme. Bauduy. Her young son, St. Denis, reached England and was trained there by the Missionary Society, his French tongue enabling him to preach in the CHANNEL ISLANDS. When the attitude of the government changed, St. Denis Bauduy returned to Haiti as a Methodist minister, giving continuous service until his death in 1861. He found that the society had nearly trebled in number during his absence, and he continued until John Tindall arrived from England in 1834.

Following Tindall were Mark B. Bird and Thomas R. Picot, who led the Mission for three-quarters of a century. Earthquake and other cataclysms destroyed much mission property. At least twice the major stations were burned in the riots and political turmoil, yet the Church finally received government recognition in 1952. By 1969, the Church had built up a membership of 2,757 and a community of 20,957 with 135 places of worship.

Despite the establishment of a schismatic Independent Wesleyan Church at Port-au-Prince from 1916 to 1929, evangelism continued, and was specially marked in the Petit Goave area and later around Jeremie. In 1939, Haiti Methodism became a section of the Jamaica district. As such, it entered the Conference of the METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS in 1967, but it became a separate district in the following year. In 1948 the first Haitian minister for many years, Marco Dépestre, entered the ministry, and in 1970, H. Ormonde McConnell, an Irish missionary, left Haiti after thirty-seven years, and the first Haitian Chairman of the District, Alain Rocourt, took office.

Adult literacy work in Creole was begun in 1939, by the Methodist Church, and was later encouraged by Dr. Frank Laubach, who visited the island in 1943. In 1949, both literacy and agricultural work were begun in Petit Goave, and were extended to Jeremie in 1955, and to the island of La Gonave in 1965.

In 1960, the Nouveau Collège Bird was opened at Port-au-Prince, with the help of Swiss missionaries. By 1967, it had 1,192 students. In 1967, the church also controlled twenty-two primary schools with 1,421 pupils and one teacher training college with forty-five students.

The Wesleyan Methodist Church (USA) entered Haiti in 1948-49, taking over the property and constituency of the Hephzibah Faith Missionary Association. A. J. Calhoun was the superintendent. The stations were at Port Margot in the north and Petit Coan in the south. This mission had around 800 members with a community of over 2,000.

Free Methodist Church. On request of the Haiti Inland Mission (Independent), its churches, schools and Port-au-Prince headquarters came under Free Methodist sponsorship in 1964. There is a Bible school, girls' school, several elementary schools, and an evening school on the secondary level. Literacy work is being promoted. Several food relief centers are in operation. North American churches are assisting the Haitians in the erection of substantial church buildings that accommodate congregations of several hundred. This new work already reports approximately 1,000 members (1969). There are ten organized churches.

Marco Depestre, *Experimenting Rural Evangelism in Haiti*. Petit Coave, Haiti: La Presse du Sauveur, 1957.

I. F. McLeister, *Wesleyan Methodist Church of America*. 1934. C. Pressoir, *Le protestantisme Haitien*, 2 vols. Port-au-Prince: Societe Biblique, 1945-46.

ARTHUR BRUCE MOSS
H. O. MCCONNELL

HALEY, JOHN WESLEY (1875-1951), was an ordained elder of the FREE METHODIST CHURCH in the South Africa Mission Conference. He married Esther Jane Hamilton, 1905. He was a pioneer evangelist in Saskatchewan prior to service in Africa, where he served as a missionary to MOZAMBIQUE, 1902-09; SOUTH AFRICA, 1917-34; RWANDA-BURUNDI, 1934-50. After a successful missionary career in Southern Africa, he pioneered and opened a new field in Rwanda-Burundi, following the indigenous principles he had been developing in other areas. An unusual revival movement developed that reached all missions of the area, especially the Anglican's C.M.S. work. This is one of the denomination's fastest growing churches. He was a frequent contributor to *Missionary Tidings*, and *The Free Methodist*. He was also the author of *Life in Mozambique and South Africa*, 1926, and *But Thy Right Hand*, 1949.

R. S. Lamson, *Free Methodist Missions*. 1951.
Venturel 1960.

BYRON S. LAMSON

HALIFAX, Nova Scotia. WILLIAM BLACK, the founder of Methodism in Nova Scotia, first preached in Halifax, the provincial capital, in 1782. He soon organized a Society which, in 1785, came under FIEBORN GARRETSON'S direction. The first chapel, erected with the help of Philip Marchinton, a prominent layman, was opened at Easter, 1787.

Marchinton was expelled from the Society in 1791 and took the chapel with him. The people then built Zoar Chapel on Argle Street; it was opened Nov. 25, 1792 by William Jessop, the circuit preacher. The chapel was a rectangular building with galleries on all sides. The choir, accompanied by strings and woodwinds, occupied the front gallery; the communion table was at the back of the church.

Zoar Chapel continued to be used until 1852, when it was replaced by a new church on Grafton Street. This frame structure was burned in 1868. A year later a new brick building was opened, with A. W. Turner as minis-

ter. Through the efforts of some of its members, Coburg Road Mission Church was opened in 1874 to provide Methodist services for another area of the city. This in turn was succeeded in 1886 by the Robie Street Methodist Church, which became a separate circuit in 1890. For several years, T. W. SMITH, the historian of Methodism in the eastern provinces, was the circuit minister.

In 1924, the two churches, Robie and Grafton Street—faced with population movements and financial difficulties—came together as the United Methodist Church. Before a decision could be reached on a new building, the larger Union negotiations intervened. In July 1925, the United Methodist Church joined with the historic St. Andrew's Church (formerly Presbyterian). The new congregation took its place in a new St. Andrew's Church on Robie Street, on Oct. 16, 1927.

Thus, since 1925, the Methodist tradition established in Halifax by Black and Garretson, has mingled with the Presbyterian tradition founded by representatives of the Kirk and the Secessionist churches.

Historical Sketches of St. Andrew's Church, Halifax, N. S.
T. W. Smith, *Eastern British America*. 1877-1890.

C. S. FRENCH

HALIFAX, PENNSYLVANIA, U.S.A. Halifax Methodist Church goes back many years to the first circuit rider named William Ross. In 1801, he and Phillip Shepherd organized the first church class, which held its services at various homes in Halifax. In 1802, under the leadership of JACOB GRUBER, a church was built on land donated by Peter Rise—land that is now the cemetery. The church was known as the "Beehive" church because of its quaint shape. By 1803, the circuit territory begun by Ross included all of Dauphin and Lebanon Counties and parts of Lancaster and Schuylkill Counties.

From 1846 to 1849 plans were made to erect a new church building because the "Beehive" church proved to be inadequate. Under the pastoral care of James E. Meredith, the new church was built. In October 1851, the church was dedicated by JESSE I. PECK. This same building stands to the present day. Late in 1853, a parsonage was built.

In September, 1925, the church celebrated its 124th anniversary. Great strides were made up to this time, for the church membership reached 150 persons—a large congregation for the time. Nine years after the anniversary celebration, the parsonage was renovated, and in the early 1940's the interior of the church was remodeled. It was about this time that the WOMAN'S SOCIETY OF CHRISTIAN SERVICE obtained its charter. The church's sesquicentennial was celebrated in 1951 when Billie Scott Mick was the pastor.

The Halifax Methodist Church has been served by more than 140 ministers from its beginning date.

HALIFAX CIRCULAR was a formal document signed in Halifax on March 30, 1791 (a month after WESLEY'S death), by WILLIAM THOMPSON, JOHN PAWSON, Robert Roberts, John Allen, RICHARD RODDA, SAMUEL BRADBURN, THOMAS TENNANT, THOMAS HANBY, and CHRISTOPHER HOPPER. This rejected any suggestion of a personal successor to Wesley, and advocated the "Conference Plan" of government by committees, with president, secretary, and stewards to be elected for one year only. It also suggested setting up of district committees with presidents

(subject nevertheless to Conference), and the continuation of itinerancy. The 1791 Conference made William Thompson president, and many of the circular's proposals became accepted practice. In particular, in line with its suggestions, districts were first instituted in Methodism.

Wesley Historical Soc. *Proceedings*, xxx, 162-70 (1956).
V. E. VINE

HALIFAX COUNTY, NORTH CAROLINA, U.S.A. This Coastal Plains county has been a center of Methodist activity since the 1770's when Wesleyan evangelists from nearby Virginia began to conduct revival meetings here. It also was the site of strong ecclesiastical reform sentiment in the 1820's, culminating in the organization at WHITAKER'S CHAPEL, near Enfield, on Dec. 19-20, 1828, of the NORTH CAROLINA CONFERENCE of the M. P. Church, the oldest annual conference of that denomination. In 1774, Halifax County became a part of the Brunswick Circuit, the first Methodist circuit established in Virginia. Between 1776 and 1783, DEVEREUX JARRETT, an Anglican minister from Dinwiddie County, Va., came regularly into Halifax County, preaching the doctrine of the "new birth." Along with Jarratt, THOMAS RANKIN came into the county to preach. In July 1776, Rankin recorded: "I rode toward *North-Carolina*. In every place the congregations were large, and received the word with all readiness of mind." On June 24, 1778, he wrote to John Wesley, concerning the revival of 1776-1777: "This revival of religion spread through fourteen counties in *Virginia*: and through *Bute* and *Halifax* counties in *North-Carolina*." On May 19, 1778, Halifax County's Methodist Societies, or churches, became a part of the newly-formed "Roanoke Circuit," a name in use until very recent years. As a result of the enthusiastic crusading Methodist evangelists, at least two Anglican parishes in the county endorsed the Wesleyan faith around 1776; these were Whitaker's Chapel, originally organized around 1740, and EDEN CHURCH, an outgrowth of an Anglican chapel dating from about 1760. (Eden Church was recognized by the North Carolina Conference [TMC] in 1966 as the oldest Methodist church in continuous operation in the Rocky Mount District.)

Other Halifax County congregations dating from this period include: Smith's Church, organized without a formal meetinghouse prior to 1791; Haywood's Chapel, built on land given by John Haywood, Attorney-General of North Carolina from 1791-1794; New Hope, begun as a brush arbor for CAMP-MEETINGS and to which in 1805 Stephan Pepper gave land for the first church structure; Union Church, dating from about 1798; the former Bradford's Church, established in the early 1800's and named in honor of HENRY BRADFORD, a distinguished Methodist (later M. P.) minister, who was a direct descendant of the famous Bradford family of Massachusetts; and Sampson's Meetinghouse. PHILIP BRUCE noted in 1804 that there had been revivals in many parts of the Roanoke Circuit, adding that at a camp-meeting on Oct. 23 of that year at Ebenezer Meetinghouse, "it was supposed we had about forty souls converted to God." JOHN DICKINS was appointed to the Roanoke Circuit in 1779-1781, and while here conceived the idea of establishing in America a school similar to Wesley's KINGSWOOD SCHOOL in England. The plans were endorsed by Bishop FRANCIS ASBURY, whose journal includes numerous references to Methodist homes and churches in Halifax County; and

Gabriel Long and a Mr. Bustion of Halifax County became the first subscribers. The project developed into COKESBURY COLLEGE at Abingdon, Md.

Dickins married and settled in Halifax County near Eden Church in 1780. In 1785 he served the Bertie Circuit which was made up of a part of the old Roanoke Circuit, but he continued to live at his Halifax County home. In 1785, Bishop THOMAS COKE noted that there were 758 white and 321 Negro members in the Methodist churches in the Roanoke Circuit area. In 1821 the Roanoke District Conference of Local Preachers sent to the VIRGINIA ANNUAL CONFERENCE and other similar bodies in the United States a protest against regulations which were made by church officials without equal representation from all clergymen and laymen. Three years later a petition to allow lay representation was also sent to the GENERAL CONFERENCE of the M. E. Church. Early in November 1824, a Union or Reform Society (see ROANOKE UNION SOCIETY), the second such group to be founded in the United States, assembled at Sampson's Meetinghouse. This organization, whose purpose was to agitate for reform, had its second appeal for reform rejected at the General Conference of 1828, and the Society became the nucleus around which developed the North Carolina Annual Conference of the M. P. Church. This conference was composed of twenty-six persons—nine ministers, five local preachers and twelve laymen. The second meeting of the Annual Conference was held at Sampson's Meetinghouse in 1829. The conference met at Whitaker's Chapel again in 1830, 1833, 1842, 1845, and 1849. In 1836 and 1854 it was held at Bradford's Church; in 1862 at Bethesda Church, which had recently been erected under the leadership of WILLIAM HENRY WILLS; in 1879 the conference was held at the Temple Church and in 1859, 1865, 1874 and 1920 at the Enfield M. P. Church. Corinth Church, near Littleton, was established as a M. P. Church in 1829. Bishop DAVID SETH DOGGETT began his distinguished career as a traveling preacher on the Roanoke Circuit of the M. E. Church (after the split of the denomination there were two Roanoke Circuits, one for each branch of Methodism) in 1829, and remained there until 1831.

Robert O. Burton (1811-1891) played a prominent role in the work of the M. E. Church in Halifax County for over half a century. A powerful and impassioned orator, Burton was sent into the county in 1833 with headquarters at Weldon. He became a member of the North Carolina Annual Conference of the M. E. Church when it was organized in 1837. Three other outstanding M. E. ministers in the county during the late nineteenth century were: Thomas G. Lowe, William H. Bobbitt (1826-1890), and James B. Bobbitt (1835-1896). The Weldon Church was organized in 1846 and remained the only church in that town until 1874. Calvary Church near Littleton dates from 1852 and Pierce's Campground Church held religious services as early as 1829. The first building was erected about 1856. Tabor and Bethel Churches, both formerly associated with the M. E. Church, date from this general period. The NORTH CAROLINA ANNUAL CONFERENCE of the M. E. Church met in the town of Halifax in 1843. There were twenty-four Methodist churches in the county in 1850, with some 1,200 members, and thirty-nine Methodist churches with approximately 1,500 members in 1876. Among the former Methodist churches in Halifax County which are no longer in existence were Ringwood, Roseneath, Palmyra, Lee's Chapel. Since 1939 all the

Methodist churches in the county have been affiliated with the Rocky Mount District of the North Carolina Conference.

The North Carolina Department of Archives and History has placed state historical markers at Whitaker's Chapel (1965) Eden Church (1966), and Bethesda Church (for Dr. Wills) (1967). In 1967, an outdoor marker was unveiled at Whitaker's Chapel commemorating the historic conference of December, 1828, and listing the names of its members. There were some 6,000 Methodists in Halifax County in 1967 with First Church, Roanoke Rapids (1,227 members) having the largest congregation.

William Cicero Allen, *History of Halifax County*. Boston, 1918. *Journals of the North Carolina Conference*, MES, MP.

Jesse M. Ormond, *The Country Church in North Carolina*. Durham, 1931.

J. Paris, *History* (MP). 1849. RALPH HARDEE RIVES

HALIFAX MALE ACADEMY, Brinkleyville, N. C., U.S.A., a private boarding school, was in existence during the middle of the nineteenth century and was owned and operated by WILLIAM HENRY WILLS, a distinguished M. P. minister and educator, JESSE H. PAGE, son-in-law of Wills and a Methodist minister, served as principal of Halifax Male Academy as well as ELBA FEMALE SEMINARY. As a result of the influence of Wills and Page, special emphasis was placed on religious training. The two schools were located at "Rocky Hill," the home of Wills at Brinkleyville, and students boarded there and in other homes in the community. Located near the schools was Bethesda M. P. Church, erected in 1853 through the interest and efforts of Wills and others. Halifax Male Academy was the alma mater of Richard Henry Wills and his brother, George Whitaker Wills, who was a character in the book *Rebel Boast*, which dealt with the experiences of several Halifax County men in the Confederate Army. Halifax Male Academy and Elba Female Seminary were highly rated for the quality of their educational program and were patronized by many Methodist families in northeastern NORTH CAROLINA. Both schools received the enthusiastic endorsement of the NORTH CAROLINA ANNUAL CONFERENCE of the M. P. Church, though both have long been discontinued.

J. Elwood Carroll, *History of the North Carolina Conference of The Methodist Protestant Church*. Greensboro: McCulloh and Swain, 1939.

The Rocky Mount (N. C.) *Telegram*, "A History of Methodist Education in North Carolina," by Ralph Hardee Rives, Oct. 23, 1966.

Manly Wade Wellman, *Rebel Boast*. New York, 1956.

RALPH HARDEE RIVES

HALL, DANIEL (1865-1926), Argentine minister and author, was born in BUENOS AIRES of Irish and French ancestors. At the age of thirty he was "converted by the power of God through the influential personality of JOHN F. THOMSON." After a short period of work as a layman in Buenos Aires churches and the Methodist day school, he became a member of the East South America Annual Conference.

His first pastoral charge was Central Church, ROSARIO, 1897-1901. Having developed tuberculosis, he was sent to the health resort city of Cordoba. There, while recovering his health, he overcame many obstacles to found

a Methodist church and was its pastor for ten years. Sent back to Rosario, he erected the present building of Central Church. After one more year in Cordoba (1916), he was appointed to the church in La Plata, capital city of the Province of Buenos Aires. This appointment, 1917-20, was his last.

Beginning with his first stay in Cordoba, Hall was a prolific writer of pamphlets, booklets, magazine articles, and plays. At various times he was editor of the Methodist magazine, *El Estandarte Evangelico*, and was in charge of Methodist Sunday school publications. He was the first to launch a program of Christian literature in the Spanish language in South American Methodism. From 1920 until his death he was head of the Buenos Aires Methodist Publishing House (METHOPRESS) and editor of Methodist publications. Among his books are *Cosas de mi tintero* (From My Inkpot), *Rayos de luz* (Light Beams), and *Llanos y montañas* (Plains and Mountains).

Alberto G. Tallon, *Historia del Metodismo en el Rio de la Plata*. Buenos Aires: Imprenta Metodista, 1966.

ADAM F. SOSA

HALL, EDMUND WILLIAM (1854-1940), New Zealand layman, arrived in Christchurch from Cambridge, England, on Dec. 22, 1867. Accredited as a local preacher in Timaru, 1874, he gave noteworthy service in the church. Returning to Christchurch, he established a successful business while performing Christian service. The site of the present Edgware Road Church, Christchurch, was his gift to the connection. He was elected vice-president of the PRIMITIVE METHODIST CONFERENCE in 1905.

ARCHER O. HARRIS

HALL, ROBERT (1754-1827), British layman, was born in Nottingham on Feb. 25, 1754, and in his youth joined the Methodists. He entertained WESLEY, whose help he solicited toward the building of a chapel at Hockley. He assisted in founding the METHODIST NEW CONNEXION in 1797, edited the first *Life* of ALEXANDER KILHAM, was twice secretary of the New Connexion Conference, served as connexional treasurer, and was a CLASS LEADER for forty years. He died at Sneinton, Nottingham, on Aug. 6, 1827.

Centenary of Methodist New Connexion, 1897.

OLIVER A. BECKERLEGGE

HALL, ROSETTA SHERWOOD (1865-1951), pioneer in medical education for Korean women, was born in Liberty, N. Y., on Sept. 19, 1865. Graduating from a normal school, she taught school, and then entered the Woman's Medical College of Pennsylvania at PHILADELPHIA, where she received her degree in 1889.

The next year she was sent as a medical missionary of the New York Branch of the WOMAN'S FOREIGN MISSIONARY SOCIETY (ME) to KOREA where she became superintendent of the Methodist Woman's Hospital in SEOUL.

In 1892 she married Dr. William James Hall, Methodist medical missionary. Sent to open mission work in Pyenyang, they were the first Protestant missionaries to live in northern Korea. Her husband died in 1894 of typhus. After a brief period in America she was reappointed by the Woman's Society to continue the medical work she had started in Pyenyang.

In a land where women had been secluded, Dr. Hall campaigned for medical treatment of women by women. Barely on the field in 1890, she began teaching one Japanese and four Korean girls. One of these, Dr. Esther Park, later graduated from the Women's Medical College of Baltimore, and returned to Korea, in 1900, the first Korean woman trained in Western medicine. In 1913, with Dr. Mary Cutler, she began another training class, three of whom completed their work in the Government Medical College, in 1918, the first women physicians graduating in Korea. In 1928, Dr. Hall founded the Woman's Medical Institute in Seoul, thus giving Korean women a medical college of their own.

Dr. Hall also pioneered in work for the blind. She adapted the New York point system to the Korean language, and started a school for the blind in Pyenyang, the forerunner of many other schools for the blind in Korea. She retired from work in Korea in November 1933, and passed away in Ocean Grove, N. J., April 5, 1951. Interment was at the graves of her husband and her daughter in the Foreign Cemetery in Seoul, Korea.

Dr. Hall's son, Sherwood, returned to Korea in 1926, and in 1928 pioneered in opening the first Tuberculosis Sanatorium in Korea and in 1932 issued Korea's first Christmas seals.

Fifty Years of Light, 1938.

CHARLES A. SAUER

HALL, WESTLEY. (See **WESLEY, MARTHA.**)

HALL, WILLIAM NELTHORPE (1829-1878), British minister, was the pioneer METHODIST NEW CONNEXION missionary to CHINA. He was born at SHEFFIELD on April 19, 1829, and entered the New Connexion ministry in 1848. He served in several circuits, with indifferent health, but when the Conference of 1859 decided to send a mission to China he volunteered, together with John Innocent. They landed in China on March 23, 1860, and set up the Tientsin Mission. They baptized their first convert and built a chapel in 1862. Hall's first wife died in Tientsin in 1865; ill health compelled him to return to England in 1873; in 1876, however, he went back to Tientsin with his second wife. He died there on May 14, 1878. In 1907 the New Connexion Mission in China had about 4,600 members and eleven missionaries.

James Stacey, *Consecrated Enthusiasm, Memorials of the Rev. W. N. Hall*. London, 1887.

JOHN KENT

HALL'S CIRCUITS AND MINISTERS was an alphabetical list of the Wesleyan Methodist circuits in Great Britain with the names of the ministers stationed in each circuit, covering the years from 1765 onwards. It was prepared by Joseph Hall, a Wesleyan minister who died in 1902. The book must be distinguished from HILL'S ARRANGEMENT, which was an alphabetical list of ministers and the circuits which they had served. When first published in 1873, Hall's work was entitled *The Wesleyan Methodist Itinerancy*. The second edition of 1886 used the more familiar title, incorporating details up to 1885. To the third edition of 1897 was added an appendix covering the years 1886-1896, as well as details about ministers who had served the various departments of the Wesleyan Methodist Church and a table of annual membership returns. The whole work was revised and extended to 1912 by T. Calland Hartley, and in 1925 Hartley published a

supplementary *Hall's Circuits and Ministers* covering the years 1913-1923.

JOHN KENT
FRANK BAKER

HALLS, WILLIAM, JR. (1858-1933), American banker and philanthropist, was born Aug. 4, 1858 in BROOKLYN, N. Y. He was educated in the public schools of Brooklyn and graduated with high honors, having shown unusual ability as a mathematician. He was first employed by the firm of Prince and Whitely, cotton brokers, and then by the Hanover National Bank of New York as assistant cashier, thereby becoming the youngest bank official in New York at that time. He came to be vice-president of the Hanover Bank and settled in Summit, N. J., where he helped organize the Summit Trust Company. He was a devoted churchman and generous toward all its undertakings. Halls gave the administration building to the BROOKLYN METHODIST HOSPITAL, helped to found the Methodist Home for the Aged at Ocean Grove, was the largest donor in the building of the Oakes Memorial Methodist Church in Summit, and made substantial bequests to the Fund for Retired Ministers in both what were then the NEWARK and NEW YORK EAST CONFERENCES. He was generous in his support of missions, being particularly interested in the work of GEORGE A. SIMONS in northern Europe. He established trust funds for both the First Methodist and Oakes Memorial Methodist Churches in Summit. Halls died in PHILADELPHIA on Jan. 26, 1933.

The Herald, Summit, N. J., Jan. 27, 1933.

HENRY L. LAMBDIN

HAM, HOWARD MILLER (1917-), American minister and son of Simeon Burwell and Almada (Miller) Ham, was born Aug. 27, 1917 in Auxvasse, Mo. He received the following degrees: A.B., Sterling College, 1943; Th.M., ILIFF SCHOOL OF THEOLOGY, 1946; Th.D., Iliff, 1947; Ph.D., University of Chicago, 1954. He was married to Mary Esther Underwood, June 26, 1938.

COLORADO CONFERENCE received him on trial, 1943; ordained him DEACON, 1945; and ELDER, 1946. He served pastorates in KANSAS, COLORADO, and ILLINOIS before becoming professor in religious education and psychology at Iliff in 1951. After nine years in this post he was elected professor of religious education at SYRACUSE UNIVERSITY in 1960, continuing until 1966, when he became General Secretary, Division of the Local Church, BOARD OF EDUCATION of The Methodist Church. He has continued in the same office in The United Methodist Church.

Dr. Ham served on area committees of Christian Education in Denver and Syracuse; consultant to General Board of Education; director of research project, weekly religious education in America, NATIONAL COUNCIL OF CHURCHES; trustee, Liverpool, N. Y. Central Schools. Member: Academy of Religion; Religious Education Association of University Professors; and National Council on Family Relations. He is the author of *Current Theological Thinking* and *Our Methodist Church*.

Who's Who in The Methodist Church, 1966.

JOHN H. NESS, JR.

HAMAN, CHRISTIAN S. (1832-1916), American Evangelical presiding elder and bishop, was born at Nazareth,

Pa., March 14, 1832. He was converted in 1846 and licensed to preach in the Evangelical Association in 1854. His pastor was so impressed with his preaching ability that he presented Haman's name to the quarterly conference for a preacher's license without his knowledge, and every member in attendance signed the recommendation.

Haman was elected presiding elder in 1870 and was reelected every four years until he had completed thirty years in this capacity, except for the three years he served as bishop from 1891 to 1894.

Bishop Haman was privileged to preach more than ten thousand sermons before his death on Jan. 14, 1916, at Reading, Pa.

Bishop HARTZLER said of Bishop Haman and his work, "He was a man and a Christian of the old standard type, sound to the core, loyal in every fiber, without pretense, without guile. He loved the Lord; he loved the Church; he honored the holy ministry to which he gave his life. As a man, a Christian, a husband, a father, a friend, a preacher, a pastor, a presiding elder, a church representative, a bishop, Father Haman was 'all of a piece,' without patchwork—the same man all the way through."

R. W. Albright, *Evangelical Church*. 1942.

R. M. Veh, *Evangelical Bishops*. 1939. HOWARD M. MARTY

HAMBLY, W. FRANK (1908-), Australian minister, was the son of the late Abraham Hambly. W. F. Hambly entered the ministry in 1931 and served in Tasmanian and Victorian circuits until he transferred to South AUSTRALIA in 1944. He was minister of the city church, Pirie Street, ADELAIDE, for eight years. He became foundation Master of the Methodist college, Lincoln College, in the University of Adelaide, in 1952, and still (1970) occupies that position. He was president of the South Australian Conference in 1955, secretary-general 1960-63, and president-general 1963-66. Since 1967 he has been deputy Chancellor of the University of Adelaide. In 1963 he received the D.D. degree from Melbourne College of Divinity, for his thesis on the Fourth Gospel.

A. HAROLD WOOD

HAMBURG, Germany. Methodist work in the Free and Hanseatic City of Hamburg (now second largest city in GERMANY) was started by Karl E. Doering, who had come from the United States and was sent from BREMEN by LUDWIG S. JACOBY. For thirty-five years the work was mainly among children, and there was a flourishing Sunday school. In 1886 the first chapel was completed and dedicated. Under the care of Ph. Lutz the first Methodist deaconesses took up social work in Hamburg, nursing private patients. Progressive planning, the emphasis on both proclaiming the gospel and reaching out to do social work, remained a characteristic feature in Methodist circuit work in this city. Gradually five churches came into being, carrying the work into many parts of Hamburg. Methodists consistently became known and famed for their social work, as done by the Methodist deaconess motherhouse Bethanien and by two buildings with workers' flats (capacity of 130). The Second World War destroyed two of the Methodist churches. Soon after the war a building program was planned and carried out, with the result that three new churches were constructed, one of which was flooddamaged and destroyed again in 1962 but rebuilt in 1965.

The two thousand Methodists in Hamburg are organized into four churches and circuits. The Methodist Youth Department for Hamburg and the Northwest Germany Annual Conference is located in Hamburg; here the educational work done among young people is planned, with special attention to youth group-leadership training and social work for young people, including the "International Year for God" scheme via the "London-Hamburg-Link," establishing close cooperation between the British Methodist Youth Department/Methodist Association of Youth Clubs and the Northwest Germany Methodist Youth work.

ERICH BAASS

HAMILTON, DONA (1859-1890), first missionary to go from the NORTH TEXAS CONFERENCE (MES), was the daughter of the Rev. and Mrs. Hugh Hamilton. Her father died a month after her birth. She was educated in public school and in Mrs. S. C. Trueheart's school in NASHVILLE, Tenn. She was inspired to give her life to foreign mission work by Mrs. Ellen Downs Robinson, a former missionary to Indian girls in Indian Territory. She went to CHINA in 1884 as the first missionary of the Woman's Foreign Missionary Society of the North Texas Conference. She died in China in 1890 and was buried in Chin Kiang, China. A window in Scarritt Bible and Training School, Kansas City, was dedicated to her with this inscription: "For my name sake she hath labored and hath not fainted."

MRS. CLAUDE M. SIMPSON

HAMILTON, FRANKLIN ELMER ELLSWORTH (1866-1918), American bishop and brother of Bishop JOHN W. HAMILTON, was born at Pleasant Valley, Ohio, on Aug. 9, 1866. He was educated at Harvard University and BOSTON UNIVERSITY, where he received the Ph.D. in 1900. He studied at BERLIN and Paris. In 1905-06 he made a trip around the world to study missions and comparative religions.

He was professor of Greek and Latin at Chattanooga University, 1887-88. He joined the NEW ENGLAND CONFERENCE in 1891 and served as pastor in Newtonville, Mass., and First Church in BOSTON. In 1908 he became chancellor of THE AMERICAN UNIVERSITY at Washington, and served in that capacity until he was elected bishop in 1916. He was assigned to PITTSBURGH, Pa., but did not serve the quadrennium. He died on May 4, 1918 and was buried in Milton, Mass. He was the author and editor of six publications.

Journals of General Conferences, ME, 1916 and 1920.

F. D. Leete, *Methodist Bishops*. 1948.

Who's Who in America.

ELMER T. CLARK

HAMILTON, HAZEL (? -1956), NEW ZEALAND deaconess, was received as a deaconess probationer in 1918, and appointed to Wanganui, where she remained until 1924. In that year she was transferred to the DUNEDIN Central Mission, where she served the church and the community for sixteen years. She made so many personal contacts with the rich and poor, the sick and aged, the young people of the Bible classes and the youth of the community, that she became one of the best known and loved people in the city. In 1940, Sister Hazel left deaconess

work, and later married J. T. Bryant, of Matangi, near Hamilton.

Official records of the Deaconess Order, ms.

WESLEY A. CHAMBERS

HAMILTON, JAMES (1740-1827), was a Scottish medical doctor who practiced at Dunbar (1762-90), Leeds (1790-97?), and in LONDON, where he held the appointment of physician to the London Dispensary. A member of the Church of Scotland, he nevertheless joined the Methodist society at Dunbar, and gave medical attention to JOHN WESLEY when he was in Scotland in 1772. Hamilton, Wesley, and Joseph Cole are the subjects of the well-known print by John Kay, which shows the three men walking in Edinburgh, in 1790. While in London, Hamilton was a prominent member of the society at City Road, where his memorial may be seen.

G. J. Stevenson, *City Road Chapel*, 1872.

Wesleyan Methodist Magazine, 1827, 433-40, 505-13.

THOMAS SHAW

HAMILTON, JAMES WALLACE (1900-1968), American preacher, was born at Pembroke, Ontario, Canada, May 4, 1900, the son of John W. and Elizabeth (Warren) Hamilton. He came to the United States in 1920 and studied four years at Moody Bible Institute. FLORIDA SOUTHERN COLLEGE awarded him the D.D. degree in 1940. He married Florence Newlan, June 24, 1930, and they had two sons and one daughter. He became a United States citizen in 1940.

After supplying briefly a pulpit in Baileyton, Tenn. and singing in a quartet that assisted with evangelistic services, in 1927 Hamilton was admitted on trial in the FLORIDA CONFERENCE (MES), and was appointed to Trinity Church, St. Petersburg. Actually it was a new situation where he was to organize a congregation. He was ordained DEACON in 1929 and ELDER in 1932. In 1929, Pasadena, another new project, was added to the Trinity charge, and Hamilton organized a congregation there and served both churches until 1931. The Pasadena Church then became a station and he was appointed there each year as long as he lived. When Hamilton organized the Pasadena Church it had thirty-four members; when he died thirty-nine years later it had 3,419. Both the church and its pastors became widely known because of its large "drive-in" congregations during the winter tourist season. On Sunday the 18-acre church parking lot often drew 3,000 cars bearing 5,000 to 11,000 worshippers.

Hamilton was a delegate to the 1960 and 1964 GENERAL CONFERENCES, and he served as a trustee of BETHUNE-COOKMAN COLLEGE and as a member of the board of counsellors of the Florida Presbyterian College. He received the Freedom Foundation award in 1960. He published five books: *Ride the Wild Horses*, 1952; *Horns and Haloes in Hunan Nature*, 1954; *Who Goes There?* 1958; *The Thunder of Bare Feet*, 1964; and *Serendipity*, 1965.

Always an able, forceful, and relevant preacher, Hamilton was nationally known and for years was in great demand as a speaker at colleges, seminaries, youth assemblies, ministers' conferences, and on established radio services. Over the years he was the platform preacher at forty-three annual conferences in the United States. He delivered the English lectures at Andover Newton Semi-

nary and the Quillian lectures at EMORY UNIVERSITY. The late Charles Clayton Morrison rated Hamilton as one of the "six topmost representatives of the American pulpit." Throughout his ministry Hamilton adhered to a disciplined regimen of study and work, giving himself unstintingly to preparation for preaching. His unexpected death on Oct. 7, 1968, was mourned by his parishioners, his annual conference, and the entire church.

General Minutes, MES, and TMC.

Minutes of the Florida Conference, 1969.

Who's Who in The Methodist Church, 1966. JESSE A. EARL
ALBEA GOBOLD

HAMILTON, JOHN WILLIAM (1845-1934), American bishop, was born at Weston, W. Va., March 18, 1845, the son of William C. P. and Henrietta M. (Dean) Hamilton. His father was a member of the PITTSBURGH CONFERENCE, and his younger brother, FRANKLIN E. E. HAMILTON, also became a bishop in the M. E. Church. During the Civil War, John Hamilton served briefly in the Union Army and then was graduated with the A.B. degree from MOUNT UNION COLLEGE, Ohio, in 1865. He won the S.T.B. degree at BOSTON UNIVERSITY in 1871. Several honorary degrees were conferred on him by different colleges and universities. He was twice married, first to Julia E. Battele, Dec. 24, 1873, and after her death in 1883, to her sister, Emma L. Battele, Dec. 18, 1888. There was a son by the first marriage and a daughter by the second.

Licensed to preach in 1865, Hamilton joined the Pittsburgh Conference on trial in 1866 and was appointed to Newport, Ohio, for two years. He was ordained DEACON in 1868 and ELDER in 1870. Transferring to the NEW ENGLAND CONFERENCE in 1868, he served the following churches in MASSACHUSETTS: Maplewood, 1868-70; Somerville, 1870-72 and 1884-88; First Church, BOSTON, 1872-75; People's Church, Boston, 1875-84; and East Boston, 1888-92. It was said that he founded the People's Church without a member, a building, or a salary and then in five years made it the largest Methodist congregation in Boston. From 1892 to 1900, he was corresponding secretary of the FREEDMAN'S AID and Southern Education Society.

Hamilton was a delegate to five GENERAL CONFERENCES, 1884 to 1900. He was noted as a fund raiser, promoter, debater and protagonist for causes in which he believed. He crusaded especially for temperance, women's rights, and the colored race. When there was heated debate in the 1892 General Conference over seating women delegates, Hamilton cleverly moved to amend the second restrictive rule to read, "said delegates must be male members." His amendment was promptly voted down, as he knew it would be, and he then argued that the General Conference in refusing to say delegates must be male was in effect ruling that they might also be female! When vital issues were being debated, there was never any doubt about where he stood.

Hamilton was elected bishop in 1900 and was effective until 1916 when he reached the age for mandatory retirement. As an administrator he had a passion for raising money and building churches. At his death it was said that there were few M. E. churches in towns of 5,000 or more in America to which Hamilton had not directed or for which he had not raised funds. After retirement he served as the "white plumed chancellor" of AMERICAN UNIVERSITY, 1916-22, and raised \$600,000 to save that

institution. After eighty years of age he was chairman of the commission of American Methodists that raised money to restore John Wesley's room at Lincoln College, OXFORD, on the two hundredth anniversary (1926) of his election as a fellow.

With a striking face, flowing hair, booming voice, and erect, soldierly bearing, Hamilton was an impressive figure. He achieved distinction as a preacher, thinker, promoter, administrator, and advocate of worthwhile causes. He died in Boston, July 24, 1934, and was buried there.

Christian Advocate (Pacific Edition), December 27, 1934.

General Conference Journal, 1936.

General Minutes, MEC.

Hamilton Memorial Bulletin, November 4, 1934.

Who Was Who in America, 1897-1942.

JESSE A. EARL
ALBEA GODBOLD

HAMLETT, JAMES ARTHUR (1882-1962), fifteenth bishop of the C.M.E. Church, was born on April 10, 1882, at Henderson, Tenn. He received an A.B. degree from LANE COLLEGE in 1916; B.D. from GARRETT BIBLICAL INSTITUTE in 1922; M.A. from NORTHWESTERN in 1922; and Ph.D. from Northwestern in 1925. He held honorary D.D. degrees from Lane College, GAMMON THEOLOGICAL SEMINARY, and MORRIS BROWN COLLEGE. In 1900, he was ordained a DEACON and in 1906 an ELDER. He held churches in the West Tennessee and Kansas-Missouri Annual Conferences. The General Conference elected him editor of *The Christian Index*, the official publication of the denomination, in 1914. He held this position until he was elected bishop in 1922. Distinction came to him as a preacher, a writer, and the editor of several church papers. He was responsible for the "Young People's Jubilees," and in 1937 was a delegate to the Faith and Order Conference in Edinburgh. He founded Phillips School of Theology at Lane College (now in the Interdenominational Theological Seminary). He died on Feb. 17, 1962.

Clark and Stafford, *Who's Who in Methodism*. 1952.

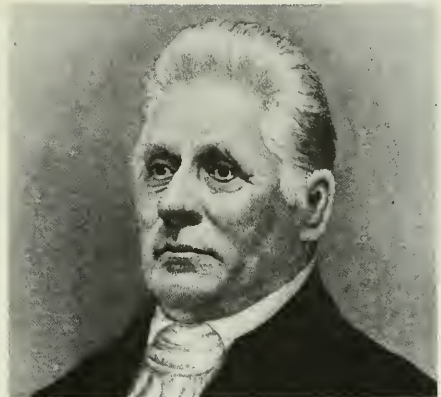
Harris and Patterson, *CME Church*. 1965. RALPH G. GAY

HAMLINE, LEONIDAS LENT (1797-1865), American bishop, was born at Burlington, Conn., on May 10, 1797, of Congregationalist parents. He taught school for a time, and, as a result of a nervous breakdown in 1815, he went to SOUTH CAROLINA for his health. On his return to New England he began the practice of law.

He was converted in 1828 and began to preach at various points in connection with his law practice, but in 1832 he joined the OHIO CONFERENCE. He served Grandville, Athens, Wesley Chapel in Cincinnati, and Columbus, and in 1837 was elected assistant editor of *The Western Christian Advocate*.

He was a delegate to the GENERAL CONFERENCES of 1840 and 1844. At the former he was chairman of a committee to establish a periodical for women and as a result of its report *The Ladies Repository* was established and Leonidas Hamline was made its editor. At the 1844 Conference he had a leading role in the debate on the Bishop ANDREW case, which led to the division of Methodism. His address on the constitutional authority of the General Conference was of great importance in the history of the Church.

In 1844 Hamline was elected a bishop in spite of the fact that physicians had advised against his attending the General Conference because of a heart ailment. He served



L. L. HAMLINE

for eight years, resigning in 1852. His actions raised the question of whether the episcopacy is an office of the Conference or an order that cannot be relinquished. There was a long discussion and the resignation was finally accepted, committing the M. E. Church to the view that the episcopacy is an office. Hamline's resignation was in line with his theory that a bishop was simply an officer of the church not an order for life.

He settled at Mount Pleasant, Iowa. He was married twice and had inherited some wealth from his first wife. He gave \$25,000 to help establish HAMLINE UNIVERSITY, now at St. Paul, Minn., and an equal amount to establish Mount Vernon Institute in Iowa.

Two volumes of Bishop Hamline's works were published after his death and his biography was written by F. G. Hibbard. Hamline died at Mount Pleasant on Feb. 22, 1865. He was buried there but his body was later moved to Rose Hill Cemetery, CHICAGO.

Dictionary of American Biography.

Freeborn Garretton Hibbard, *Biography of Rev. Leonidas L. Hamline*. Cincinnati: Hitchcock & Walden, 1880.

F. D. Leete, *Methodist Bishops*. 1948.

M. Simpson, *Cyclopaedia*. 1878.

ELMER T. CLARK

HAMLINE UNIVERSITY, St. Paul, Minn., U.S.A., was chartered by the Territorial Legislature of MINNESOTA in 1854—Minnesota's oldest and, until 1869, its only college. A pioneer college, it was founded before Minnesota became a state and before there was any public school system. It was one of the first three or four coeducational colleges in the country. The charter provided that the college should be open to all qualified students, irrespective of race, creed, or color.

The college was named for Bishop LEONIDAS L. HAMLINE of the M. E. Church, whose gift of \$25,000 made the institution possible. Located first in Red Wing, in 1880 it was moved to the present campus in St. Paul. It grants the A.B. and B.S. degrees. The governing board is made up of thirty-six members nominated by the board and elected by the MINNESOTA ANNUAL CONFERENCE. The president of the university and the bishop of the area are ex-officio trustees with full voting powers.

JOHN O. CROSS



W. E. HAMMAKER

HAMMAKER, WILBUR EMERY (1876-1968), American bishop, was born at Springfield, Ohio, Feb. 17, 1876. He was the son of Oliver Grover and Rebecca (Hahn) Hammaker. He received the A.B. degree from Wittenberg College in Springfield, Ohio in 1898, and was a student in the Wittenberg Theological School, 1898-99. He received the B.D. degree from DREW THEOLOGICAL SEMINARY in 1901; honorary degrees awarded him were the LL.D. by Lincoln University, 1919; D.D. by MOUNT UNION COLLEGE, 1927; D.D. by Clark University, 1930; LL.D. from Mount Union College in 1939; and LL.D. from the UNIVERSITY OF DENVER in 1943.

On Aug. 15, 1901, he married Willamine Weihrach (deceased May 8, 1967) and to them were born four sons.

Wilbur Hammaker was ordained a minister in the M. E. Church in 1901, and served as pastor at Riverdale Church, DAYTON, OHIO, 1901-04; Broadway Church, Middletown, Ohio, 1904-08; Raper Church, Dayton, Ohio, 1908-15; Trinity Church, Youngstown, Ohio, 1915-36, in which year he was elected bishop by the GENERAL CONFERENCE of the M. E. Church. He was assigned to the Nanking Area of the M. E. Church in CHINA, where he served three years; and in 1939 was assigned to the DENVER Area, to which he was reassigned in 1940, serving there for eight years. He retired in 1948 but continued to serve as an active worker in the Board of Temperance of The Methodist Church. After retirement he took an active part in the work of the Temperance section of the BOARD of CHRISTIAN SOCIAL CONCERNS, and acted as ad-interim editor of *Progress Magazine*, 1955-57. Also, he was ad-interim administrator of the International Reform Federation, 1955-57.

Bishop Hammaker was Chairman of the Curriculum Committee of The Methodist Church for eight years, 1940-48. He was a trustee of Nanking Theological Seminary in China, and of the Hui Wen School for Girls at Nanking at that same time. He was a trustee of the Peking Theological Seminary and of the Peking Academy while he lived in China. In Denver he became a trustee and a member of the Executive Committee of the ILIFF SCHOOL of THEOLOGY at Denver and also a trustee of the University of Denver, 1940-48. Previous to his election as bishop

he was a member of the General Conference of the M. E. Church five times, being elected chairman of his delegation three times. He was a member of the ECUMENICAL METHODIST CONFERENCE of 1931. After retirement, Bishop Hammaker continued to live in Washington where he took an active part in all moves for social betterment, especially in the committees and organizations of his own church which were forwarding these. He died on Aug. 11, 1968. Memorial services were held for him in both Denver and Washington, and graveside services in Springfield, Ohio.

Who's Who in America, 1966-67.

Who's Who in The Methodist Church, 1966.

N. B. H.

HAMMER, AUGUSTUS W. (1856-1930), American minister, was born Dec. 26, 1856, in western VIRGINIA, the oldest of eleven children. His father was an officer in the Union Army. After the war, the family lived in ILLINOIS, KANSAS, and TEXAS. Here "Gus" began a cowboy career and followed it from MEXICO to CANADA for twenty-five years, driving herds of cattle from Texas north. In 1894 he drove a herd into the vicinity of Chinook, Mont. At a revival in Chinook, conducted by W. W. VAN ORSDER, J. A. Martin, and Allan Rodger in February 1895, he was converted. He was licensed to preach on Aug. 3, 1896, studied at Montana Wesleyan University and Taylor University, was admitted to the MONTANA CONFERENCE on trial in 1899, and was ordained elder in 1903. On Aug. 1, 1899, he married Alice Griffin. He built the Dupuyer parsonage and the Shelby church, and served circuits, some extending 350 miles, until 1912. He was superintendent of Epworth Piegan Indian Mission, 1912-21, after which he served the Brady, Collins, Dutton Circuit, 1921-24; Buffalo and Straw, 1924-29, and then Thompson Falls until his death at Montana Deaconess Hospital, Great Falls, Aug. 14, 1930. Burial was at Great Falls. A son and two daughters survived him.

Hammer was for twenty-one years the chairman of the Conference Board of Temperance. Van Orsdel often visited the Hammer home at the Indian Mission, and from the Hammers Stella Brummit obtained much of the material for her book, *Brother Van*.

ROBERTA BAUR WEST

HAMMER, CHARLES (1809-1887), American Evangelical pioneer preacher, was born near Orwigsburg, Schuylkill County, Pa., Dec. 7, 1809. He was converted Aug. 28, 1825, during the great Orwigsburg revival, was received into the itinerancy by the EASTERN CONFERENCE of the Evangelical Association in June 1830, and was assigned to serve with W. W. ORWIG on Lancaster circuit. "These two young men were united in the work like David and Jonathan." He was ordained as deacon June 6, 1831.

In 1832 Hammer was transferred to the Western Conference, stationed on Wooster circuit in OHIO, and ordained elder in 1833. He was appointed secretary of that conference in 1835. Bishop S. P. SPRENG listed Charles Hammer and JOHN SEYBERT as missionaries, "pushing the war to regions beyond." In 1836 Hammer was elected presiding elder in the place of W. W. Orwig and was largely responsible for opening the work in CANADA. In 1839 he was elected as one of the managers of the newly formed Missionary Society of the Evangelical Association. He served as publisher of the denomination two periods,

1839-42; 1854-67. Near the beginning of this second period the book establishment was moved from New Berlin, Pa. to Cleveland, Ohio. He served a second term as presiding elder, 1843-1847.

From 1868 to 1876 Charles Hammer was the Superintendent of the Ebenezer Orphans Home at Flat Rock, Ohio. "Father" Hammer, as he was affectionately called, was a pure-minded, gentle spirit, yet a man in the full sense of the word. He was godly, devout and humble, at the same time cheerful and optimistic.

He was a member of five GENERAL CONFERENCES in succession and served as the assistant secretary of the fourth of these.

Charles Hammer was noted for his power as a revivalist. He died Jan. 2, 1887 in Cleveland, Ohio.

The Evangelical Messenger, Oct. 18, 1887.
S. P. Spreng, *Evangelical Association*. 1913.
R. Yeakel, *Evangelical Association*. 1894.

GEORGE G. GOCKER

HAMMER, MINNIE LEE HANCOCK (1873-1959), American M. P. lay leader of Asheboro, N. C., was active in religious, civic, cultural and political affairs of the community, state and nation. She was born on Dec. 14, 1873, the daughter of J. M. and Jane Page Hancock and the granddaughter of James Page, doorkeeper in the Congress of the Confederate States of America.

Minnie Hancock graduated from Salem College, Winston-Salem, N. C., in 1893, and on Dec. 21 of that year married William Cicero Hammer, who served respectively as Solicitor, U. S. District Attorney, and member of the House of Representatives of the U. S. Mrs. Hammer assisted her husband in his various political activities and took an active part in the management of *The Asheboro Courier*, which they owned and published for more than forty years. For many years she was a member of the North Carolina Press Association and in 1938 was made an honorary life member. Following her husband's death on Sept. 26, 1930, Mrs. Hammer was asked by the Democratic Party to fill his unexpired term in Congress, but she declined because of her family and business interests.

She was for twenty-five years the president of the WOMAN'S MISSIONARY SOCIETY of the NORTH CAROLINA CONFERENCE of the M. P. Church, and when the Foreign and Home Missionary Societies were merged into the United Branch of Missions of the M. P. Church, she was made national president of that group. In 1910 she conceived the idea of the M. P. Children's Home. This was located first in Denton, and then in HIGH POINT, N. C. To hundreds of children in this home she was affectionately known as "Mother Hammer." She took an active part in the establishment of HIGH POINT COLLEGE by the North Carolina Conference of the M. P. Church. She was a charter member of the Asheboro M. P. Church, and for several years prior to her death was a member of the board of trustees of the Methodist Retirement Home of the WESTERN NORTH CAROLINA CONFERENCE in CHARLOTTE.

Her one daughter, Harriette Lee Hammer Walker, died on Sept. 26, 1943, after a successful career as feature writer, editor and author.

Mrs. Hammer, generally regarded as "Asheboro's First Citizen," died on Oct. 30, 1959, and was buried in Asheboro City Cemetery.

The Asheboro Courier, Nov. 2, 1959.

J. Elwood Carroll, *History of the North Carolina Conference of the Methodist Protestant Church*. Greensboro: McCulloh and Swain, 1939.

The High Point (N. C.) *Enterprise*, Nov. 1, 1959.

The Randolph (N. C.) *Guide*, Nov. 4, 1959.

Mabel Williams Russell, *History of the Methodist Protestant Children's Home*. 1910-1935. High Point, 1935.

RALPH HARDEE RIVES

HAMMETT, WILLIAM (? -1803), British pioneer of WEST INDIAN Methodism, was apostolic in spirit and energy. His origins and childhood are untraced. He commenced itinerating at Lisburn, IRELAND, in 1784, and thereafter at Derry. WESLEY ordained him in 1786 for Newfoundland, but storms drove him to ANTIGUA with THOMAS COKE. Hammett was stationed at St. Christophers, 1787-88, raising there a society numbering seven hundred. At Kingston, JAMAICA, Hammett suffered persecution and legal intrigue, his chapel being dubbed a "public nuisance." When Coke visited the island in 1791, he found Hammett in a deplorable physical condition. At the suggestion of his physician, Coke took Hammett to America in order to restore his health.

The two men sailed from Port Royal, Jamaica, for CHARLESTON on Jan. 27, 1791, but as severe storms impeded their progress their ship was finally driven aground at Edisto, twenty-eight miles from Charleston. The two men finally reached Charleston, where Coke and Hammett preached, with Hammett's "effect on the local church and city being electrifying." The Methodist Society at Charleston then clamored that he be appointed their pastor, but ASBURY, who was endeavoring to establish itinerancy as an inflexible Methodist policy, and who did not believe in the people claiming the right to choose their own preacher, refused to appoint Hammett to the Charleston charge.

Neither Hammett nor the Society at Charleston would let the matter rest, as itinerancy was then not well established in the newly organized M. E. Church. Hammett himself, having been ordained by Wesley, and not having any great interest in Asbury or the Methodist Connection in the new world, was anxious to stay at Charleston.

An involved conflict thereupon came about between Asbury and Hammett, eventuating finally in Hammett leaving the regular church in Charleston and erecting Trinity Church, then at Hassell Street and Maiden Lane. He began to write against both Coke and Asbury in a series of pamphlets. Hammett developed his new church connection, which he called Primitive Methodists, and for a time was eminently successful. "In course of the next year, 1792, he drew off a great part of our society in that city," says JESSE LEE.

Hammett's stand, it turned out, was part of the great movement against the centralized power of the newly established American episcopacy which Asbury typified, and this stand found many supporters over the land. The death of Hammett in 1803, however, put an end to the Primitive Methodists of Charleston, who went back into the M. E. Church. Trinity Church remains today as a strong and loyal congregation, whose building is one of the most beautiful in America, in its perfect Greek architecture. The Hammett revolt and ideas which he promulgated and which were supported by other persons who did not like the "Asbury tyranny" was furthered by others who later on formed the M. P. Church.

Hammett was really a person who had difficulty in

maintaining a peaceful relationship even with the preachers who joined in with him. He became a slaveholder after a time, in violation of the principles of the M. E. Church, and LORENZO DOW asserted that Hammett drank heavily. Hammett's son sued Dow for this statement later on, but while Dow was found guilty the whole episode seemed to have proved his point. Hammett was not the first nor was he the last of those brilliant, strong-minded, colorful, attractive, rule-or-ruin types who emerge occasionally, impatient of any discipline but their own, and whose records are found here and there on the pages of universal history.

E. S. Bucke, *History of American Methodism*. 1964. N. B. H.

HAMMOND, INDIANA, U.S.A., in Lake County near CHICAGO, was founded in 1873 by George Hammond, a meat packer. It is claimed that a Methodist preacher named Stephen Jones was sent into Lake County in 1836, but no church was established at that time. A Sunday school and church were organized in 1872 in a red school house, and a preacher named Williams who lived on a farm near Hammond and went to school in EVANSTON conducted services for three years. Then a minister named Baker came from Evanston and was in charge one year. Services were abandoned in 1879 and resumed in 1881 under S. E. Vinal. What became First Church was organized March 25, 1882, and in August 1883, Hammond was listed for the first time in the NORTHWEST INDIANA CONFERENCE appointments (to be supplied). At first services were held in a hall where they were interrupted by the click of billiard balls and laughter from an adjoining room. Then M. M. Toole, Sunday school superintendent but not a member of the church, gave a lot, and a small chapel, the first in the town, was erected under Vinal's leadership. The chapel was quickly outgrown and Toole gave money for a larger sanctuary which was dedicated in 1883.

C. R. Streeter, often called the "dude" of the Northwest Indiana Conference because he visited his people wearing a tall silk hat and carrying a gold headed cane, served the church at Hammond, 1889-93. Later he built a home in Hammond and lived there until his death in 1944. A new church costing about \$25,000 was completed in 1907.

A German Methodist church was organized in Hammond about 1881. Soon after the CHICAGO-NORTHWEST (German) CONFERENCE was merged in 1933, the Hammond church with about 300 members sold its building to the Hungarian Methodists and united with First Church.

Central Park Church, a small congregation, was established in 1888 and discontinued in 1949. Monroe Street Church (now Hyde Park) was organized in 1907. Centenary Church began in 1919. The most recent congregation to be formed, Woodmar in 1952, is now next to First Church in strength. First Church erected a new sanctuary and education building in 1947, and in 1969 the plant was valued at \$1,053,300. The membership of the four churches in 1970 was: First Church, 1,501; Woodmar, 1,139; Hyde Park, 493; and Centenary, 252. The total value of their property was \$2,089,056, and they raised for all purposes during the year \$318,647.

Alice E. Brown, *Through the Years with Old First*. Hammond, 1947.

General Minutes, ME, TMC, UMC.

JESSE A. EARL
ALBEA GODBOLD

HAMPSON, JOHN SR. (17? -1795), British Methodist, was one of JOHN WESLEY'S itinerants. He became a leading opponent of the DEED OF DECLARATION after its publication in 1784, and sent out a printed circular, *An Appeal to the Reverend John and Charles Wesley; to all the Preachers who act in connection with them, and to every Member of their respective Societies in England, Scotland, Ireland, and America*. At the Conference of 1785 Hampson's name appeared on the list of those who had ceased to travel, and he became an Independent minister at Southborough, Kent, although the Conference supplemented his stipend with an annual grant of twelve pounds from the Preachers' Fund.

N. P. GOLDHAWK

HAMPSON, JOHN JR. (1753-1819), a British Methodist itinerant between 1777 and 1784, like his father opposed the DEED OF DECLARATION. The son was subsequently ordained in the Church of England, and at his death on Dec. 7, 1819, he had been rector of Sunderland for twenty-one years. Immediately after JOHN WESLEY'S death (1791), he published his *Memoirs of the Late Rev. John Wesley, A.M.*, in three volumes, the first of such biographies to be written. In view of his previous relationship and his ignorance of Wesley's private papers, it is generally held to be defective. "His book is a sort of quiver, from which the detractors of Mr. Wesley generally select their arrows," says THOMAS JACKSON.

N. P. GOLDHAWK

HAMPTON, VERNON B. (1897-), American layman, educator, and historian, was born at Dover, N. J., son of WILLIAM J. and Amelia B. Hampton. He holds the B.S. (1923), A.M., and Ph.D. (1933) from Columbia University, and Litt.D. from Webster University (1935).

During his teaching career Hampton served as headmaster of the lower school of Irving School for Boys, Tarrytown, N. Y., and as a teacher in the New Jersey and New York school systems. He was a regional research editor for the three-volume *Journal and Letters of Francis Asbury*, 1958; an official observer at the 1956 WORLD METHODIST CONFERENCE; and vice-president of the Northeastern Jurisdictional Historical Society, 1958-64. In the NORTHERN NEW JERSEY (formerly Newark) CONFERENCE he has been at different times chairman of the campaign for Retired Ministers' Fund, president of the historical society, historian, and member of the commission on archives and history. He is the author of: *Staten Island's Claim to Fame*, 1925; *Religious Background of the White House*, 1932; *Francis Asbury on Staten Island*, 1947; *Handbook for Parish Historians*, 1951; *Methodist Heritage and Promise in Staten Island*, 1965; and a number of other books and articles. He is a member of the Butler, N. J. Methodist Church, and resides at 301 Hart Avenue, West New Brighton, Staten Island, N. Y.

Clark and Stafford, *Who's Who in Methodism*. 1952.

ALBEA GODBOLD

HAMPTON, WILLIAM JUDSON (1866-1934), American minister and author, was born at Quakertown, N. J., on April 1, 1866, son of William Wharton Hampton and Susannah Baldwin. In 1892 he was a supply at Vernon and Glenwood in Sussex County, and in the same year he was admitted to the NEWARK CONFERENCE. In Decem-

ber 1892, he married Amelia Boyce of Vernon; Vernon Boyce Hampton, Methodist historian, is one of their six children.

Hampton served forty-two years in the Newark Conference. He was a delegate to the International Epworth League Convention at DENVER, Colo., in 1908 and to other conferences and conventions. He contributed for many years to *The Christian Advocate*, *Zion's Herald*, and publications of other denominations. Among his books were *The Shrine Invisible*, *Dodging the Commandments*, *Our Presidents and Their Mothers*, *Religion of the Presidents*, and *Presidential Shrines*.

Hampton retired in 1932 to Belvidere-on-the-Delaware, but continued preaching and writing. He died at Easton, Pa., on July 31, 1934, and was buried in Belvidere Cemetery.

Vernon B. Hampton, "In the Footsteps of Joseph Hampton and the Pennsylvania Quakers," *Bucks County (Pa.) Historical Society Yearbook*, 1938.

———, *Newark Conference*, 1957.
Journal of the Newark Conference, 1935.

VERNON B. HAMPTON

HANBY, BENJAMIN RUSSELL (1833-1867), American U. B. minister, and song writer was born in Rushville, Ohio, the son of Bishop WILLIAM HANBY. His father's espousal of universal liberty and the "underground railroad" to help runaway slaves influenced young Hanby. It was not great preaching that was to bring fame to Ben Hanby, as much as his talent for writing music.

The dying of a runaway slave in 1842 at the "underground railroad" station in the Hanby home, one who was trying to escape to CANADA where he hoped to earn money to purchase the freedom of his beloved Nellie Gray, led Hanby to write the song, "Darling Nellie Gray." This song had a great influence in promoting anti-slavery sentiment in the north during the Civil War.

Hanby married Mary K. Winter upon his graduation from OTTERBEIN COLLEGE in OHIO, 1858. He served as college agent and then principal of an Ohio academy before accepting his first pastorate. During his ministry at New Paris, Ohio, Hanby's use of musical instruments in church and his liberal theology aroused opposition sufficient to force him from the pastorate. He opened a singing school for children, and because of the lack of funds, he composed his own music. His composition, "Up on the House Top," became a Christmas favorite.

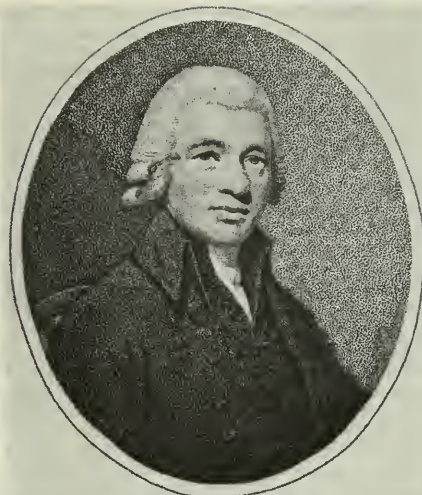
In 1865, Hanby served one of the large musical publishers until his death from tuberculosis two years later. Sixty-eight songs are credited to his skill. His Christmas hymn, "Who Is He in Yonder Stall?" is sung throughout the world. He died at his home in Chicago, Ill., March 16, 1867, and was buried at Westerville, Ohio.

Earl R. Hoover, *Benjamin R. Hanby—The Stephen Foster of Ohio*. Congressional Record Appendix, 89th Congress, First Session.

Otterbein Towers, quarterly of Otterbein College, November 1964, Vol. 37, No. 1.

JOHN W. KIRACOFÉ

HANBY, THOMAS (1733-1796), British Methodist, was born at Bernard Castle, County Durham, on Dec. 16, 1733. He became an itinerant in 1755, and was appointed by Wesley a member of the LEGAL HUNDRED in 1784. He was ordained by JOHN WESLEY in 1785 to minister in Scotland, and continued to administer the Sacrament



THOMAS HANBY

after Wesley's death. He was a signatory of the HALIFAX CIRCULAR, and was elected president of the Conference in 1794. At the time of his death on Dec. 29, 1796, he was the oldest preacher in the connection.

T. Jackson, *Lives of Early Methodist Preachers*, 1837.

N. P. GOLDHAWK

HANBY, WILLIAM (1808-1880), U. B. editor, bishop and abolitionist, was born on a poverty-stricken farm in Washington County, Pa., on April 18, 1808. At seventeen Hanby was apprenticed to a sadistic saddler from whom he ran away in 1828. Making his way to Zanesville and finally to Salem, Ohio, William worked at his saddler's trade and lived in the home of Samuel Miller, an earnest United Brethren who brought him to an experience of thorough conversion, and whose daughter, Ann, became his wife in 1830.

Hanby used his accumulated savings to pay off his indenture, then responded to a call to the ministry. His first charge in Scioto Conference, Church of the United Brethren in Christ, contained twenty-eight appointments and paid a salary of \$35. In 1837 he was elected a delegate to GENERAL CONFERENCE, where he was made Publishing Agent for the denomination. Later he also became editor of the *Religious Telescope*. From 1845 to 1849 he served a term as a bishop, but then returned to his editorship and remained at this post until 1853. He subsequently served in the pastorate until retirement.

As Publishing Agent, Hanby took charge of a printing plant in Circleville, Ohio, only three years old and heavily in debt. Slowly he turned it into a profitable enterprise. Hanby used the *Religious Telescope* to advocate abolitionism, temperance, anti-secret societies, and higher education. Although personally a gentle, quiet man, his home became a station on the "underground railway," a fact which had strong influence on his famous son, BENJAMIN HANBY, the songwriter. William Hanby himself compiled two hymnals for the church and wrote Part II to Spayth's

pioneer *History of the United Brethren In Christ*. One of his chief services was to OTTERBEIN UNIVERSITY, of which he was one of the original trustees and in which he took a deep, personal interest until his death. Bishop Hanby died in Westerville, May 17, 1880.

Koontz and Roush, *The Bishops*. 1950.

H. A. Thompson, *Our Bishops*. 1889.

LYNN W. TURNER

HANCHER, JOHN W. (1856-1942), American educator, was born April 9, 1856, in Noble County, Ohio. Receiving an exhorter's license (1876) and a preaching license (1877), he united with the KANSAS CONFERENCE, M. E. Church, and spent ten years preaching. He went as missionary to SOUTH DAKOTA's Black Hills in 1887. He was president of BLACK HILLS COLLEGE, 1889-97, and was pastor at Grand Avenue Church, KANSAS CITY, Mo., and at First Church, Herkimer, N. Y., 1897-1901.

Becoming president of IOWA WESLEYAN COLLEGE, Mt. Pleasant, Iowa, in 1901, Hancher transferred to the IOWA CONFERENCE. He served as humanities professor, Iowa Wesleyan, 1908-11, and, while joining the Methodist Board of Education secretarial staff (1912), headed a fund-raising organization, 1911-32. Under his leadership, the Methodist Educational Jubilee raised \$35,000,000. He secured about \$70,000,000 as Methodist Centenary Director. This "Counsellor in Philanthropy" was honored with the LL.D., D.D., and Litt.D. degrees, while *Who's Who in America* carried his biographical sketch nearly forty years. He was an Iowa Conference delegate to GENERAL CONFERENCE in 1904, 1916, and 1920, and alternate in 1908. He died March 19, 1942, at PORTLAND, Ore.

J. W. Hancher, *Educational Jubilee*. 1918.

Minutes of the Iowa-Des Moines Conference, 1942.

MARTIN L. GREER

HANDSWORTH COLLEGE, Birmingham, England, was one of the Theological Colleges of the Wesleyan Methodist Church, opened in November 1881, in an estate of over seventeen acres near the birthplace of FRANCIS ASBURY. The tutors and students have had a long association with Birmingham University, and Handsworth men could attend university lectures to prepare for Birmingham degrees. The Methodist Conference of 1968 decided to close the premises and to form the nucleus of the first English ecumenical theological college by uniting Handsworth with The Queen's College, Birmingham, an Anglican theological college.

NORMAN P. GOLDBAWK

HANDY, JAMES ANDERSON (1826-1911), American bishop of the A.M.E. Church, was born in BALTIMORE, Md., on Dec. 26, 1826. His education was self-acquired. He was admitted to the Baltimore Annual Conference of his church in 1862, ordained DEACON in 1864 and ELDER in 1865. He held pastorates in the Baltimore Co. Ct., in WASHINGTON, D. C., VIRGINIA, NORTH CAROLINA, MARYLAND and LOUISIANA and was a presiding elder of the Baltimore District and Potomac Districts. As a general officer, he was financial secretary and elected bishop in 1892 from this office. In addition to being a member of a fraternal delegation to the M. E. Church, South, he was the author of *Scraps of A.M.E. History*.

Bishop Handy, especially during the time of his pastorates in Washington and Baltimore, was quite active in

public affairs that affected his people. In March 1872, he led a group of Baltimore Conference members to the White House to meet President Grant. His name was connected with many charities, chief of which was the Handy Old Folks' Home of Baltimore and the cemetery attached thereto. Churches named for him were in Joplin, Missouri, and Decatur, Alabama.

R. R. Wright, *The Bishops* (AME). 1963.

GRANT S. SHOCKLEY

HANHAM MOUNT, BRISTOL, England, was the first place in Kingswood at which JOHN WESLEY himself preached in the open air; this was on Sunday, April 8, 1739. In a letter he describes himself as preaching in a meadow on the top of a hill, about four miles from Bristol. Hanham Mount was to become his regular preaching place at eleven o'clock on Sunday mornings; as many as 3,000 people sometimes came to hear him. GEORGE WHITEFIELD had preached there in March, 1739, when he stood on a table because the ground was not high enough, and in fact the so-called "mount" is more a sloping piece of land which looks down into the valley of the Avon, ground which in Wesley's day was pastoral and beautiful. In recent years there have been threats to build on the spot, but so far the mount has been preserved as a memorial to the earliest days of John Wesley's evangelistic mission to the nation.

G. Eayts, *Wesley and Kingswood*. 1911.

JOHN KENT

HANNAH, JOHN (1792-1867), British Methodist, was born at LINCOLN, Nov. 3, 1792. He entered the Wesleyan Methodist ministry in 1814. In 1834 he became the first divinity tutor of the newly established Theological Institution in London. In 1842 (and also in 1851) he was elected president of the Wesleyan Conference, and in the same year became divinity tutor in Didsbury College, MANCHESTER, which had just been opened. He remained there for twenty-five years, also frequently acting as chairman of the Manchester and Bolton District. Having been sent to America in 1824 as companion of Richard Reece, the first fraternal delegate from the British Conference to the GENERAL CONFERENCE of the Methodist Episcopal Church, he returned in 1856 as fraternal delegate with F. J. JOBSON as companion. He died suddenly on Dec. 29, 1867.

JOHN KENT

HANNON, JOHN (1845-1921), colorful American preacher and city pastor, was born in Montgomery, Ala., on Nov. 8, 1845. He was taught in the private schools in that city until 1862, when he entered the University of Alabama as a cadet. In the autumn of 1863 he entered the Confederate Army as sergeant-major in the Twenty-fourth Alabama battalion, Hammon's Brigade of Wheeler's cavalry. At the close of the war he became bookkeeper in the banking-house of Micour and Morgan. After two years of commercial life, he entered RANDOLPH-MACON COLLEGE, then under the presidency of JAMES A. DUNCAN. After three years in the same class with the Chancellor, W. W. Smith, Hannon took his A.M. degree, and then joined the VIRGINIA CONFERENCE (MES). He served one year at Culpeper Station, then was sent to BALTIMORE, where he remained four years. He was then

transferred to NEW ORLEANS, where he succeeded WILLIAM E. MUNSEY as pastor of St. Charles Avenue Church. There he was caught in the dreadful yellow fever epidemic of that date and also suffered from malaria. Returning to Virginia, shattered in health, he was appointed to Park Place Church, RICHMOND, serving four years. While in this charge the University of Alabama conferred on him the D.D. degree. From Park Place he went to Memorial Church, Lynchburg.

In 1877 he was transferred to the PACIFIC CONFERENCE, over the protest of many friends, and served his Church four years in SAN FRANCISCO, four years in San Jose, three years in Ukiah, and two years in Alameda, an appointment just across the bay from San Francisco. It was while in San Jose, in 1893, that he brought an active partner into his work by marrying Lucy Haile, at that time studying at Stanford University.

John Hannon was the type of minister whose eccentric words and ways caused stories to gather about him, some almost legendary.

At the 1900 session of the Virginia Conference, he was received back by transfer from the Pacific Conference, and was warmly welcomed by a host of friends, clerical and lay. Bishop DUNCAN appointed him to Union Station Church, Richmond, where he and his wife met with a very enthusiastic reception. He died in Lynchburg, Va., Sept. 2, 1921.

J. J. Lafferty, *Sketches of Virginia Conference*. 1900.

G. S. REAMEY



MARTIN HANSEN

HANSEN, MARTIN (1826-1907), Norwegian Methodist, was born at Fredrikstad on Dec. 29, 1826. Like the founder of the Methodist Church in NORWAY, OLE PETERSEN, he was a seaman. Hansen joined the Methodist revival, and became a member of the Methodist Church in 1857. After a short while he became a CLASS LEADER, admonisher, and a local preacher. In 1863, he was appointed preacher at Halden. In 1870 he was ordained elder by Bishop MATTHEW SIMPSON, this being the first ordination within the Methodist Churches in Scandinavia.

In 1870 he was appointed pastor in OSLO. In addition to his work as pastor, he prepared a catechism and a hymnbook for the Church. He also arranged for the ac-

quisition of a building plot for the first Methodist church in Oslo, the capital of Norway. It was on his initiative that the first Sunday school magazine was published in 1871 and the official paper of the Church in 1872. This is still published under the name, *Kristelig Tidende*. It was on his initiative that the publishing house of the Church was set up in 1867. Also the founding in 1874 of the theological school, and of the first children's home in 1892, is due to his work. He was district superintendent, and in 1880 he was elected delegate to the M. E. GENERAL CONFERENCE in the United States. That was the first time a delegate from Norway had ever been sent.

Later the same year he formally transferred to America and was appointed first to a church in CHICAGO, and subsequently to BROOKLYN. But after an urgent request from the Norwegian Annual Conference, he returned to Norway in 1888 and became the head of the theological school. After that he was appointed district superintendent, until again he went to America and was appointed to SEATTLE, Wash. In 1898 he asked to be allowed to retire after thirty-nine years' service. He died on Sept. 29, 1907.

EILEEN BERNHARDT

HANSON, HARRY ALBERT (1888-), went to INDIA from the United States in 1916 as a missionary of the M. E. Church. His first assignment was at LUCKNOW CHRISTIAN COLLEGE as head of the department of economics. He held the degrees of A.B. (HAMLINE UNIVERSITY), M.A. (SYRACUSE UNIVERSITY), and S.T.B. (BOSTON UNIVERSITY). Later on furlough he was awarded the Ph.D. degree by Boston University and the D.D. degree by Hamline University. He was also a master carpenter.

He was ordained DEACON and ELDER in the NEW ENGLAND CONFERENCE while serving student charges. On June 29, 1916, he married Jean Dorchester, of a prominent New England Methodist family. In September they arrived in LUCKNOW. In addition to teaching economics, he served as warden of a large hostel and as vice-principal of the college. In 1922, he was appointed superintendent of the Sitapur District and drew the plans for and supervised construction of the Gracey Memorial Methodist Church, in Sitapur.

After furlough in America, he became manager of the Lodhipur Vocational School and of the Abbie Rich High School in Shahjahanpur. The high school was named for an uncle of Mrs. Hanson, who had given the money for its construction. In 1932, Hanson represented the NORTH INDIA ANNUAL CONFERENCE in the GENERAL CONFERENCE. His third term was given to the superintendency of the Garhwal District and the managing of Messmore High School in Pauri. In 1944, he was elected principal of the Lucknow Christian College, and after a reorganization of that premier educational institution of Indian Methodism, he was named president. The college consists of a network of schools, with separate principals or superintendents and a president who may be, as Hanson was, also principal of the college, teaching to the degree level in arts and sciences.

During the second World War, the four sons of Dr. and Mrs. Hanson were all officers in the armed forces.

In 1950, the serious illness of the third son made the Hanson's early retirement from India necessary. Hanson then became professor of religion and philosophy and dean of the chapel at OKLAHOMA CITY UNIVERSITY.

When the CENTRAL CONFERENCE OF SOUTHERN ASIA

set up a judicial court, subordinate to the General Conference, Hanson was the only member elected on the first ballot and became its chairman. He was editor of the *Daily Indian Witness* during several Central Conference sessions, and served on the boards of governors of ISABELLA TIOBURN COLLEGE, the LEONARD THEOLOGICAL COLLEGE, the BAREILLY Theological Seminary, the Vellore Christian Medical College, and the Woodstock School.

The Indian Witness, numerous references 1916-1950.

Minutes of the North India Conference, 1916-1950.

J. WASKOM PICKETT

HANSON, JAMES M. (1783-1860), American minister, was born in Hampshire County, Va., and entered the BALTIMORE CONFERENCE in 1809. While he served as Baltimore City Station pastor in 1827, dissension over MUTUAL RIGHTS forced trial and expulsion of eleven local preachers and twenty-two laymen. Subsequently, these became the Maryland nucleus of the M. P. Church. During four troubled BALTIMORE years, however, Hanson gained 1,173 members. He was a general conference (ME) delegate in 1828 and 1832, before assuming a twenty-year supernumerary relation in Washington. He died March 15, 1860 at Reistertown, Md.

J. E. Armstrong, *Old Baltimore Conference*. 1907.

EDWIN SCHELL

HANSON, PERRY O. (1875-1967), missionary, was born in Darlington, Wis., Nov. 24, 1875, and in 1899 graduated from the University of Minnesota, an institution which gave him its Outstanding Achievement Award (1960) for his work in CHINA. His missionary career (1903-1951) was almost all spent in Taian, Shantung, where he was the chief builder of the Shantung Annual Conference. When he finally left China in 1951, after fifteen months detainment by the Communist authorities, he retired to Iola, Kan., where he died on Feb. 22, 1967.

Iola (Kan.) Register, Feb. 23, 1967. FRANCIS P. JONES

HANSON, THOMAS (1733-1804), British Methodist, was born at Horbury, near Wakefield, in Yorkshire. In 1760, in response to a summons from the conference, conveyed to him by THOMAS OLIVERS, and without any initiative from himself, he began work as an itinerant preacher, and traveled for some twenty-two years. Ill health then compelled his retirement to Horbury, where he lived until his death. In 1780, in his brief autobiography, he described himself as "the poor man's preacher; having nothing of politeness in my language, address, or anything else. I am but a brown-bread preacher, that seeks to help all I can to heaven in the best manner I can." (T. Jackson, ed., *Lives of Early Methodist Preachers*.) His conference obituary describes him as "a plain, honest, faithful, zealous man."

Minutes of the Wesleyan Methodist Conference, 1805.

JOHN NEWTON

HARBIN, ELVIN O. (1885-1955), American minister and recreational leader was born April 4, 1885, at Pleasantville, Ind. In his early childhood the family moved to LOUISVILLE, Ky. Here he grew up, attended the public schools, graduated from Male High School and was employed in the Louisville post office. While so employed

he felt the call to the Christian ministry and entered the Presbyterian Seminary as a special student. He continued his employment at the post office at night while he attended classes at the seminary during the day. In 1918 he entered the YMCA war service at MEMPHIS, Tenn. The next year he joined the LOUISVILLE ANNUAL CONFERENCE and went to the Epworth League Board in Nashville, Tenn., as Director of Recreation. He remained in this position with the United Board of Education of The Methodist Church until his retirement three months before his death in 1955.

For more than thirty years he gave himself without reserve to the establishment of Christian recreation as a part of the on going program of the church. He was recognized as one of the leading recreational leaders and writers of America. He wrote for many recreational magazines and was the author of a series of books on recreation which are standards in this field. Included in his publications are *Phunology*, *Fun Encyclopedia*, *The Recreational Leader*, *Paradology*, *Gay Parties*, *Games of Many Nations*, and *Games for Boys and Girls*. His concern for the Christian use of leisure time taught thousands the true place of recreation in religious life.

Journal of the Louisville Conference, 1955.

HARRY R. SHORT

HARD, CLARK P. (1846-1925), was a talented and enthusiastic but somewhat eccentric early Methodist missionary in the SOUTH INDIA and BENGAL CONFERENCES. He was born in NEW YORK State, educated (B.A. and M.A.) in Genesee College (now SYRACUSE UNIVERSITY) and at GARRETT BIBLICAL INSTITUTE. He arrived in Madras in December 1874, and when WILLIAM TAYLOR left Madras for work elsewhere, Hard was appointed presiding elder. It is recorded that his district was 700 miles long and 400 miles wide. He obtained railway passes and traveled almost continuously. His labors were prodigious. He seemed to be without inhibitions, doing whatever seemed to him to promise helpful results. Within a few years he was a legendary figure, calling upon governors and the viceroy of INDIA without appointments. He commanded respect and deeply influenced a vast number of people. The widow of an army major gave six months free work to the church. A leading lawyer, preaching in five languages, gave as much time to the church as to his profession. In 1877, Hard married a daughter of Van Someren of Madras, one of the prominent men of the city who had invited William Taylor to conduct meetings in Madras.

William, a son of Mr. and Mrs. Hard, became a famous magazine writer.

B. T. Badley, *Southern Asia*. 1931.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

HARDIE, ROBERT ALEXANDER (1865-1949), father of the Korean revival, was born in Caledonia, Ontario, CANADA, on June 11, 1865. He attended high school and college in Caledonia. After teaching for two years he entered the medical school of Toronto University, where he graduated in 1890.

During medical college days, he joined the STUDENT VOLUNTEER MOVEMENT, and after graduation he and Mrs. Hardie left for Korea under support of the students of the medical colleges of Toronto. After brief assignments

in SEoul and Pusan, he was sent to Wonsan to open pioneer medical work. In 1898, the Canadian Colleges Mission was unable to adequately support the work, and transferred it to the Mission of the M. E. Church, South. Dr. Hardie joined that denomination. He was assigned briefly to Songdo and then to Seoul, but in 1900 again was sent to Wonsan for evangelistic and medical work, which soon changed to evangelistic and translation work. He was preacher in charge of the Wonsan circuit for eight years and presiding elder of the Wonsan District in 1908-09.

His special revival efforts attracted attention of the missionaries meeting in Wonsan in 1904, and soon he was leading revivals in the churches of Seoul, Songdo, and Pyenyang. These meetings had all the characteristics of those recorded in JOHN WESLEY'S *Journal*—weeping, conviction, confession, restitution—and swept thousands into the church.

In 1909, Hardie was assigned to the Methodist Union Theological Seminary in Seoul where he served as professor of Old Testament Literature until 1935, as president, 1913-22. He also served on both the Executive Committee and Board of Translators of the Korean Bible Society. For years he was editor of the *Theological World*, published by the Methodist Seminary, and later as editor of the *Christian Messenger*, published by the Christian Literature Society.

In 1923, he was assigned to the production of Christian literature in addition to his teaching duties, and served as a member of the editorial board of the Christian Literature Society until his retirement in 1935. He was president of the Society, 1921-27. Under his direction a total of sixty-two titles had been completed and forty-nine published when he retired from the field in May 1935, in his forty-fifth year of service.

He died at Lansing, Mich., June 30, 1949, and was buried in Deepdale Cemetery, Lansing.

Archives of The United Church of Canada, Victoria University, Toronto, MS Biography.
L. G. Paik, Korea. 1929.

CHARLES A. SAUER



PAUL HARDIN

HARDIN, PAUL, JR. (1903-), American bishop, was born at Joanna, S. C., on Nov. 7, 1903, the son of Paul and Harriet (Wannamaker) Hardin. He received the

A.B. degree from WOFFORD COLLEGE in 1924, and the D.D. in 1950; the B.D. from CANDLER SCHOOL OF THEOLOGY in 1927; and the D.D. from BIRMINGHAM-SOUTHERN COLLEGE in 1950. He married Dorothy Elizabeth Reel on Oct. 18, 1927, and they have three children.

Paul Hardin was ordained DEACON in 1929 and ELDER in 1931. His pastorates included (in NORTH CAROLINA): Matthews, 1927-29; Forest Hill, Concord, 1929-33; First Church, Waynesville, 1933-35; First Church, Wadesboro, 1935-39; First Church, Asheboro, 1939-43; Central Church, Shelby, 1943-45; Wesley Memorial, HIGH POINT, 1945-49; and in Alabama, First Church, BIRMINGHAM, 1949-60.

He was elected bishop on July 15, 1960, at the South-eastern JURISDICTIONAL CONFERENCE and has been the resident bishop of the COLUMBIA (SOUTH CAROLINA) Area since that time. From 1961 to 1964 he also had charge of the ALABAMA-WEST FLORIDA CONFERENCE following the death of Bishop HODGE.

Bishop Hardin has been a member of the General BOARD OF EDUCATION; of the General BOARD OF CHRISTIAN SOCIAL CONCERNS; and president of the COUNCIL ON WORLD SERVICE AND FINANCE. He was a delegate to the GENERAL CONFERENCE and Jurisdictional Conference of 1960. He is a member of the executive committee and program chairman of the LAKE JUNALUSKA ASSEMBLY, and a trustee of EMORY UNIVERSITY.

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Who's Who in The Methodist Church, 1966.

N. B. H.

HARDWICK, THOMAS, early London Methodist, about whom very little is known. WILLIAM MYLES claims that he served as an itinerant preacher from 1742-49, but this may be questioned. It seems that he was a "LOCAL" PREACHER, and at the 1746 CONFERENCE was hesitantly listed among Wesley's Assistants, along with other outstanding local preachers such as James Jones and JOSEPH COWNLEY, the latter of whom did in fact become an itinerant that year. The manuscript minutes of the 1746 Conference note the summer stations of the preachers, Hardwick being set down for Yorkshire in June and at BRISTOL (under CHARLES WESLEY) in July. He was also present at the 1747 Conference, when again the list of Assistants reads: "perhaps Thomas Hardwick and James Jones." Although Jones was stationed in Wednesbury (his home area), no station was assigned to Hardwick. Later that year, however, he seems to have accompanied JOHN WESLEY on a preaching tour. To this event Charles Wesley refers in December, in a letter addressed to him as "Mr. Hardwick, Honecutter near the Bridge in Brentford, London." The letter refers also to his "past weaknesses" and "the late storm of temptation," though it does assume his presence at West Street Chapel in London every Sunday. The bridge was at the east end of Brentford, only eight miles or so from West Street, and at this time Brentford had no church of its own, though it was far from friendly to itinerant preachers. Thomas Hardwick seems to have been torn between the call to the full itinerancy and remaining a reasonably devout layman. The matter was probably clinched on Dec. 31, 1748, when Charles Wesley married him to Sally Witham, whose older sister Hannah was the wife of Wesley's London steward, THOMAS BUTTS. It seems highly unlikely that he itinerated after his marriage, though he remained on friendly terms with the Wesleys, especially Charles, for whom he con-

tinued to offer hospitality and to arrange transportation in the London area. In January 1750, his widowed mother went as matron to Wesley's **KINGSWOOD SCHOOL**, and served in the Bristol area until 1753 at least. No trace of Thomas Hardwick's connections with the Wesleys are known later than a letter from Charles Wesley to him in May 1750, again addressed to him at Brentford. It may well be that he left that town, for the society fell to pieces, and John Wesley's frequent preaching visits there ceased for a decade.

W. Myles, *Chronological History*. 1799.

C. Wesley, *Journal*. 1849.

Charles Wesley, MS letters in Methodist Archives, London.

J. Wesley, *Journal*. 1909-16.

Fred Turner, *History and Antiquities of Brentford*. Brentford, 1922. FRANK BAKER

HARFORD, LILLIAN RESLER (1851-1939), American U. B. outstanding leader of women, was born at Mt. Pleasant, Pa., May 15, 1851. Her father, J. Resler, was a minister of rare vision in his day for he had much to do in launching higher education and mission in the Church of United Brethren in Christ.

Lillian's education began in a one-room school, and continued in **OTTERBEIN COLLEGE**, from which she was graduated in 1872. She taught for one year in **LEBANON VALLEY COLLEGE**.

In 1875 she married Professor George Keister of Union Biblical Seminary (now **UNITED THEOLOGICAL SEMINARY**) in **DAYTON, Ohio**. She arrived in Dayton when there was strong agitation demanding that the women of the Church organize for Missions. On Sept. 29, 1875, six women met to consider calling a denominational meeting for this purpose and one of them was the young bride, Mrs. Keister. When the Women's Missionary Association was organized in October 1875, she became the first General Secretary.

Her life of service also included trustee, founder and first editor of the *Woman's Evangel* (*World Evangel*), vice-president, president, and president emeritus of the Woman's Missionary Association.

She was a delegate to the first **WORLD MISSIONARY CONFERENCE** (1888) in **LONDON, England** and the **Ecumenical Missionary Conference** in **NEW YORK CITY** (1900).

In 1893 she married W. P. Harford and moved to **OMAHA, Neb.** She continued her official leadership in the WMA and also served as president of the **YWCA** in Omaha. For two years she served as national president of the **YWCA**.

The girls' boarding school in Moyamba, **SIERRA LEONE, Africa** is named the Harford School for Girls in her honor. Death came April 17, 1939, at the Otterbein Home near Dayton, Ohio, where she was residing, with burial at Westerville, Ohio.

The Evangel, June 1939, p. 167.

Religious Telescope, April 29, 1939.

MRS. S. S. HOUGH

HARGRAVE, RICHARD (1803-1879), American preacher and administrator, the son of William and Sallie (Ellis) Hargrave, was born in Caswell County, N. C., Dec. 5, 1803. His father was an abolitionist and in 1818 moved to **INDIANA**. In 1819 he was converted. In 1823 he joined the M. E. Church and was licensed to preach, preaching

until 1870. He served twenty-one appointments, some of them the most significant, and was presiding elder for eight districts. He held his place in the admiration of **INDIANA** audiences with the best. When the **NORTHWEST INDIANA CONFERENCE** was organized in 1852, Bishop **OSMOND C. BAKER** asked him to preach the sermon for the ordination service. He married Nancy A. Posey, March 10, 1829 and they had eight children.

He died June 23, 1879, at his daughter's home and was buried in Bethel Cemetery near Attica, Ind.

William Posey Hargrave, *Sacred Poems of Richard Hargrave with a Biography of Himself and Biographical Sketches of Some of His Coadjutors*. Cincinnati: Cranston and Stowe, 1890.

F. C. Holliday, *Indiana*. 1873.

John L. Smith, *Indiana Methodism*. Valparaiso: the author, 1892. W. D. ARCHIBALD

HARGREAVES, PETER (1833-1917), Wesleyan missionary in **SOUTH AFRICA**, was born in Burnley, England, on Dec. 11, 1833. On entering the ministry in 1857, he was immediately sent to South Africa, where he married Henrietta Dorothy, a daughter of W. J. Davis, on Feb. 3, 1863. She died in 1909 and he later married her half-sister.

Hargreaves' ministry was remarkable in that he had only two appointments in forty-four years. When he arrived at Clarkebury, Tembuland in 1858 he found the work in a bad way after two years without a missionary. Before his removal in 1880, the membership had increased nine-fold, several out-stations had been established, and the Training Institution had been in operation for four years. Hargreaves was deeply respected by the local chiefs and was frequently consulted by the Tembu paramount chief, Ngangelizwe, who had spent some time in his home as a young man. He consistently used his influence in the interests of peace, and was involved in the negotiations which led to the extension of colonial rule over Tembuland.

After furlough in England, Hargreaves moved to Emfundisweni, Pondoland, where he remained from 1882 to 1901. Pondoland was at this time an independent territory, frequently disturbed by tribal warfare and infested with white concession-hunters. Hargreaves maintained that cooperation with the Cape Colony and the exclusion of speculators was in the best interests of the Mpondo, but his advice often went unheeded and he himself was slanderously attacked. Nevertheless, the paramount chiefs turned to him in times of crisis, and he played a major role in bringing about an agreement with the Cape in 1886 and the peaceful annexation of Pondoland in 1894. During 1895 the paramount chief, Sigcawu, fell into disfavor with the authorities and Hargreaves averted certain bloodshed by persuading him to surrender voluntarily. It was as well for his reputation that the Cape Supreme Court vindicated the Chief and ordered his release.

Methodist work was moribund when Hargreaves arrived in Pondoland and the political situation prevented much development before 1894. After annexation, conditions were more stable and he was able to extend and consolidate the mission. He was chairman of the Clarkebury District (Transkei and East Griqualand) from 1885 to 1905 and travelled widely to supervise work. He served as president of the South African Conference in 1891 and was elected to the **LEGAL HUNDRED** (British Conference) in 1897.

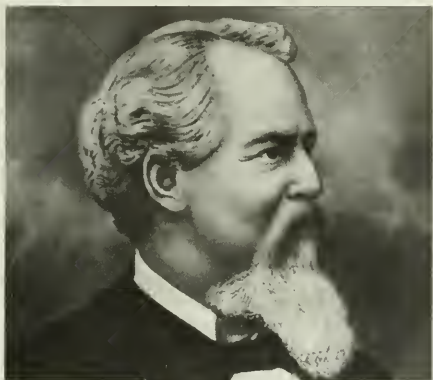
Hargreaves was an outspoken north countryman and did not seek popularity. But his personal bravery, devotion to duty, and sympathetic understanding of the Africans more than offset his faults. He is still revered in the Transkei as a great missionary and a true friend of the African people. He died at Ludeke, Pondoland, on Aug. 19, 1917.

J. W. Macquarrie, *The Reminiscences of Sir Walter Stanford*. The Van Riebeeck Society, No. 39, 1958; No. 43, 1962.

G. Mears, *Methodist Missionaries*. Methodist Missionary Department, 1958.

Minutes of the South African Conference, 1918.

D. G. L. CRAGG



R. K. HARGROVE

HARGROVE, ROBERT KENNON (1829-1905), American bishop, was born in Pickens County, Ala., on Sept. 17, 1829. He was educated at the University of Alabama and Emory College, now EMORY UNIVERSITY, Atlanta, Ga. After teaching mathematics at the University of Alabama, he entered the pastorate. He represented the M. E. Church, South, on the CAPE MAY COMMISSION, which in 1876 declared that the Southern church was not a secession but was a legitimate branch of original American Methodism.

He was elected bishop of the M. E. Church, South, by the GENERAL CONFERENCE in 1882. He became the president of the board of trustees of VANDERBILT UNIVERSITY in 1889 and president of the EPWORTH LEAGUE Board, 1894-98. He was responsible for the organization of the Woman's Parsonage and Home Mission Society in Southern Methodism. He died in NASHVILLE, Tenn., Aug. 4, 1905.

Who Was Who in America.

ELMER T. CLARK

HARKNESS, GEORGIA ELMA (1891-), American theologian, professor, and author, was born in Harkness, N. Y., on April 21, 1891. She received the A.B. degree from Cornell University; M.A., M.R.E., and Ph.D. from BOSTON UNIVERSITY; and has done postgraduate work at Harvard, Yale, and Union Theological Seminary. She has received numerous honorary degrees (Litt.D., D.D. and LL.D.) from a half dozen institutions. She has taught in the fields of religious education, philosophy, and theology, and at such schools as Boston University, Yale, GARRETT

THEOLOGICAL SEMINARY, Pacific School of Religion, and International Christian University (Japan). She was a delegate to the GENERAL CONFERENCE of 1948, '52, '56 (MC) and the UNITING CONFERENCE of 1968. She has served on the Board of WORLD PEACE, 1944-52; and the Board of Social and Economic Concerns, 1952-60. She was a delegate to numerous ecumenical conferences, including WORLD COUNCIL OF CHURCHES meetings at Amsterdam, Netherlands; Lund, Sweden; and EVANSTON, Ill. She received a \$7,500 book manuscript prize from Abingdon-Cokesbury Press in 1947. She is a member of Phi Beta Kappa and the American Philosophical Association. She is the author of some thirty books, including *The Providence of God*, *Understanding the Christian Faith*, *Christian Ethics*, and *Our Christian Hope*.

Georgia Harkness, *Grace Abounding, A Devotional Autobiography*. Nashville: Abingdon Press, 1969.

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WALTER N. VERNON

HARKNESS, KENNETH (1899-), American missionary and educator, was parsonage-born at Webster, S. D., Aug. 16, 1899, his parents being James Stuart and Wilhelmina Eleanor Harkness. World War I, in which he served as a lieutenant, interrupted his studies at DAKOTA WESLEYAN UNIVERSITY where he starred in athletics. Upon graduation in 1920, he and his bride, Marguerite Sherwood, began a ten-year service as missionaries in MOZAMBIQUE, Portuguese East Africa. This was followed by public school work in SOUTH DAKOTA and special work at Teachers College, Columbia University, leading to an M.A. in 1935.

Early in World War II, when Japanese-Americans were put in detention camps, Kenneth Harkness was made director of education of the camp at Tulelake in northern CALIFORNIA. Here he organized and administered pre-school, kindergarten, elementary, and secondary schools with a total enrollment of nearly 5,000. He also directed adult education for parents with a wide curricular offering, the enrollment exceeding 3,000.

His effectiveness at Tulelake led to his transfer in February, 1946 to JAPAN. As Textbook and Curricular Officer, he was responsible for setting up and directing the organization for rewriting all elementary and secondary textbooks used throughout Occupied Japan, with major emphasis upon geography, civics, and history. War destruction of pulp mills and printing presses with the resulting shortages of paper and electricity for printing added to difficulties of producing and distributing books, including higher education texts, which also was under his direction. As a member of the committee for the relocation of prisoners of war in KOREA, he was on temporary duty there from October 1950 to April 1951, when he was stationed in the Ryuku Islands as Education Officer for Civil Administration. Ten years later he was moved to NEPAL as Training Officer for Community Development for U.S. Aid, and served at Katmandu until retirement in 1963. The major project of his Nepalese service was supervision and completion of a training institute with planned enrollment of 400 boarding students to be operated on a self-help program, where most of the food used was raised by trainees.

For his work in Japan during occupation, Harkness received a citation from the Minister of Education. His

published works include two junior high-level supplementary textbooks, co-authored with Lyman M. Fort, on *The Uses and Abuses of Alcohol*, and a teachers' syllabus to go with a text, *Youth Studies Alcohol*. He is a member of the board of trustees of his alma mater, Dakota Wesleyan.

LELAND D. CASE

HARLAN, JAMES (1820-1899), American local preacher, attorney, college president, United States senator and cabinet member, was born on April 26, 1820, in Clark County, Ill. Graduated from Indiana Asbury University (DEPAUW), on Aug. 20, 1845, he married Ann Eliza Peck. Harlan moved to IOWA to become president of the Methodist-sponsored but short-lived Iowa City College. In 1847 and 1848 he ran for the position of State Superintendent of Public Instruction, was admitted to the Iowa Bar and opened a law practice in Iowa City. In April 1853, he became president of the Mount Pleasant Collegiate Institute, sponsored by the IOWA CONFERENCE of the M. E. Church. In two years he built a second building ("Old Main"), raised the instruction to university level, and obtained a revised charter for the school as IOWA WESLEYAN UNIVERSITY. He resigned the presidency in 1855 to become U.S. senator, which position he held until 1865 and again from 1867-73. His senate career found him active in the matter of Public Lands, the Pacific Railroad Bill, the Homestead Bill and the Land Grant Act. He opposed the extension of slavery into KANSAS and NEBRASKA, working against the LeCompton Constitution and later made a major defense of President GRANT in the San Domingo affair.

As a close friend of President Lincoln, Harlan was appointed Secretary of the Interior on March 9, 1865, but did not take office until after Lincoln's death. Close ties were established between the Lincoln and Harlan families through the marriage of Harlan's daughter Mary to Robert Todd Lincoln on Sept. 24, 1868.

Harlan maintained close contact with Iowa Wesleyan College through his residence in Mount Pleasant, acting as a professor of law, and serving continuously as a trustee from 1855-99. He received the title of Chancellor in 1899. Following his senate retirement in 1873, he was active in Iowa Republican Party affairs. He served as Chief Justice of the Second Court of Alabama Claims (1882-1886), and gave time to promote the Soldiers' and Sailors' Monument in DES MOINES. He was in great demand as a speaker for Methodist occasions, was a delegate to the Iowa Annual Conference and to the GENERAL CONFERENCE in 1872 and 1896. Indiana Asbury conferred an honorary LL.D. upon him in 1865.

Harlan died on Oct. 5, 1899. His Mount Pleasant residence, the property of Iowa Wesleyan College, is maintained as an historical museum, the Harlan-Lincoln Home. In 1907 Harlan was selected as one of the two Iowans to be included in the National Statuary Hall in the United States Capitol, and his statue by Nellie V. Walker was placed there.

Dictionary of American Biography. LOUIS A. HASELMAYER

HARLEY, GEORGE WAY (1894-1966), an American medical missionary to LIBERIA, called by some "Methodism's Albert Sweitzer in Africa." He was born in ASHEVILLE, N. C., Aug. 8, 1894, the son of George Gamewell and Lillie (Way) Harley. He was educated at DUKE

UNIVERSITY (A.B., 1916), Yale, (M.D., 1923), D.T.M. and Hygiene at London University, 1925; and a Ph.D. degree at Hartford Seminary Foundation, 1938. Duke gave him an L.H.D. degree in 1957. He and his wife, the former Winifred Frances Jewell, were pioneer missionaries in Liberia. They built their own house, constructed a lumber yard out of which came wood to build a medical mission, and somewhat later built a factory to make furniture and set up also a pottery kiln. During Harlan's years of service he was a map-maker, road builder, surveyor, confidant of "witch doctors," and a research fellow on the faculty of Harvard University in the Department of Anthropology. Mrs. Harley published studies on the ferns in the part of Africa where she lived, as well as assisting her husband in his work.

Bishop STEPHEN TROWEN NAGBE of Liberia said, "Dr. Harley came to us in 1925. I don't know how he penetrated the jungles, but he went 175 miles inland and established his medical mission station. We were superstitious, ignorant and had many diseases. But Dr. Harley had what it takes when a man has Christ in his heart. The hospital he established is now one of the best in Liberia. Dr. Harley's greatness was that he invested his life in the lives of others. We now have eleven medical mission stations in Liberia staffed with people he trained. He was a practical man all of his life."

In *Doctors Courageous*, by Edward Hume, a book surveying the history of medical missions, only three of the 266 physicians presented are given a full chapter: Albert Sweitzer, David Livingstone, and George W. Harley. The WESTERN NORTH CAROLINA CONFERENCE, where Dr. Harley's father served as a pastor, has established a \$100,000 memorial in honor of the medical missionary. The memorial includes an airplane with airfield improvements and transportation costs for three years, equipment for five medical clinics and an initial drug inventory, radio equipment, literacy and evangelism materials, and the \$50,000 George W. Harley Memorial Social Center at Ganta, Liberia.

Harley died Nov. 7, 1966. Mrs. Harley survives her husband and resides in the United States.

Edward Hume, *Doctors Courageous*. New York: Harper, 1950. *Liberia Official Gazette, Extraordinary*. Published by the Department of State, Nov. 16, 1966.

Minutes of the Board of Missions, Western North Carolina Conference.

Who's Who in The Methodist Church, 1966.

JOHN L. BORCHERT

HARMON, JOHN FRANCIS (1858-1943), American college president and church leader, born near Olney, Ill., May 1, 1858. His ancestors were MORAVIANS from GERMANY and Huguenots from FRANCE, who fled religious persecution.

As a lad, John Harmon listened to traveling preachers, and, puzzled by doctrinal controversy, searched the Bible himself. To him Methodism was the clearest interpretation, although in his career he cooperated with all denominations.

He first trained for public school leadership, but he became a preacher and was admitted to the SOUTHERN ILLINOIS CONFERENCE under Bishop MATTHEW SIMPSON in 1882. Later he finished his education at GARRETT THEOLOGICAL SEMINARY, Evanston, Ill., 1888. Back in his home conference he served appointments at Haw-

thorne, Metropolis, Mt. Carmel, Mt. Vernon, and East St. Louis—at that time rated the second wickedest city in the world. His work was predominantly among men, in a day of city-wide corruption and race prejudice. "Nothing is too hard for the Lord!" is said to have been his motto.

In the twin cities of East St. Louis, Ill. and St. Louis, Mo., John Harmon came to be known in the underworld as their "Sky-Pilot." He was frequently phoned after midnight to come to hidden dives. They admired his fearlessness, and although he was offered a bodyguard, after learning the address he always set out alone. St. Louis reporters frequented his meetings, newspapers headlined his utterances, cartoonists twitted his ideas or his style.

In 1882 he had married Mary Catherine Murvin, a schoolteacher. They had six children.

Harmon was president of MCKENDREE COLLEGE, 1908-15; of KANSAS WESLEYAN UNIVERSITY, 1915-18; and was in Church Efficiency Research, 1918-26.

He was a member of five GENERAL CONFERENCES and for twelve years chairman of the Southern Illinois delegates. He was also a member of "Methodist Book Committee," 1904-12. Harmon died in Louisville, Ill., on June 27, 1943 and was buried at Shouse Chapel, Clay County, Ill.

Grace Harmon McGary, *On Business for the King*. Louisville, Ill: the author, 1964.

Who's Who in America.

Who's Who in the Clergy, 1935-36. GRACE HARMON MCGARY

HARMON, NOLAN BAILEY (1892-), American bishop, author, and editor, was born on July 14, 1892, in Meridian, Miss., the son of Nolan Bailey and Juliet (Howe) Harmon. He attended MILLSAPS COLLEGE (Jackson, Miss.), and received the A.B. degree in 1914, and a D.D. there in 1929; and from Princeton University (New Jersey), a M.A., 1920; he holds a number of honorary degrees. He married Rebecca Barry Lamar on June 20, 1923, and they have two sons, Nolan Bailey, III, and George Lamar.

Nolan B. Harmon was ordained in 1918, for the Army Chaplaincy. He was received in the BALTIMORE CONFERENCE of the M. E. Church, South, on trial in 1919; full connection, 1921. He served as pastor in Rockville, Md., 1920-24; Front Royal, Va., 1925-28; editor, *Baltimore Southern Methodist*, 1928-33; pastor, Greene Memorial, ROANOKE, Va., 1933-40; BOOK EDITOR of *The Methodist Church*, New York City, 1940-56. Elected bishop at the Southeastern JURISDICTIONAL CONFERENCE on July 12, 1956, he served the CHARLOTTE (N. C.) Area (including SOUTH CAROLINA), 1956-60; and KENTUCKY, 1960; and NORTH ALABAMA, 1961-64. He retired from the active episcopacy in 1964. Since that time he has been visiting professor, CANDLER SCHOOL OF THEOLOGY, EMORY UNIVERSITY, and the editor of the *Encyclopedia of World Methodism*.

Bishop Harmon was a delegate to the GENERAL CONFERENCE of the M. E. Church, South, 1930, '34, '38; to the UNITING CONFERENCE of 1939; and then to the General Conferences of *The Methodist Church*, 1940, '44, '48, '52, and '56. He was a member of the Joint Commission of the Methodist Hymnal, 1930-34, and thirty years later served again in revising that book to produce the *Methodist Hymnal* of 1964; and has been since 1933 a trustee of Emory University.

He is the author of *The Organization of The Methodist*

Church, 1948; *The Rites and Ritual of Episcopal Methodism*, 1926; *Ministerial Ethics and Etiquette*, 1928; *Understanding the Methodist Church*, 1955; *Is It Right or Wrong?*, 1938; and *The Famous Case of Myra Clark Gaines*, 1946. He was the editor of *Religion in Life*, 1940-56; of the *Book of Discipline of The Methodist Church*, 1940, '44, '48, '52, and '56; and general editor of the *Interpreter's Bible*, 1955.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

HARPER, EARL ENYEART (1895-1967), American minister, educator and musician, was born at Coffey, Mo., on March 28, 1895. He was graduated from NEBRASKA WESLEYAN UNIVERSITY in 1918 with both a B.A. and B.M. degree. His specialty was piano and he contemplated a career in music, but decided against it to enter the BOSTON UNIVERSITY SCHOOL OF THEOLOGY from which he received an S.T.B. in 1921.

He was admitted to the NEBRASKA ANNUAL CONFERENCE of the M. E. Church in 1918, and to full connection in the NEW ENGLAND CONFERENCE in 1921, when he was ordained ELDER. From 1918-27 he served churches in Holbrook, Waltham and Auburndale, Mass., as well as teaching music at BOSTON UNIVERSITY and in the La Salle Junior College, Auburndale. He was elected president of EVANSVILLE COLLEGE, Evansville, Ind., in 1927 and continued in this post until 1936, when for two years he was president of SIMPSON COLLEGE, Indianola, Iowa. At that time he became a member of the IOWA-DES MOINES ANNUAL CONFERENCE.

In 1938 he became director of the School of Fine Arts and of the Iowa Memorial Union at the State University of Iowa, continuing in this post until his retirement in 1963. Here his musical and artistic talents found an outlet in the establishment of Iowa's first Festival of Fine Arts with an expanded program of music, drama and art exhibitions. Notable among his achievements were the Grant Wood exhibition of paintings, drama premiere of *Paul and the Blue Ox*, and the musical premiere of *The Pioneers*.

Earl Harper's musical abilities found a special focus in his continuous work to improve church music, hymnody and ritual. He edited the *Junior-Intermediate Anthem Book* (1924) and *The Abingdon Hymnal* of 1928. In 1924 he became the chairman of the first Commission on Music of the M. E. GENERAL CONFERENCE. He was a member of the Hymnal Commission which produced *The Methodist Hymnal* of 1934. Appointed on the "New Hymns" subcommittee of that body, with the aged but efficient hymnodist WILBUR FISK TILLET, Harper is said to have read 8,000 suggested hymn-texts in order to cull out and present to the full commission some 160 which he and Tillett felt worth careful consideration. Tillett publicly expressed to the commission his admiration for his much younger colleague. Harper again was appointed to serve in revising the 1930-34 hymnal by the Commission of 1960-64—he with Dr. James Houghton and Bishop NOLAN B. HARMON being the only members of the former commission appointed for the 1960-64 revision. Harper composed the tune *Shirleyn* for the hymn, "I Know Not How that Bethlehem's Babe Could in The Godhead Be," for *The Abingdon Hymnal* of 1928, and this supplanted an earlier tune. This hymn by Harry Farrington and Harper's tune appeared in both the 1939 and 1964 editions of *The Methodist Hymnal*. ROBERT G. MCCUTCHAN, in *Our*

Hymnody, states that Harper's "contribution to the present (1930-34) *Methodist Hymnal* was very great."

Earl Harper received an honorary D.D. from Nebraska Wesleyan, 1928; an LL.D. from CENTRAL COLLEGE, Missouri, 1935, and from Boston University, 1936; a Litt.D. from Evansville College, 1940.

Following Harper's retirement, he moved to St. Petersburg, Fla., where he died on March 1, 1967. His body was cremated and a memorial service was held March 3, 1967 in the First Church, Iowa City.

Robert G. McCutchan, *Hymn Tune Names*. Nashville: Abingdon, 1957.

_____, *Our Hymnody*, 1937.

Ministerial Records of the South Iowa Conference Historical Collection.

Who's Who in The Methodist Church, 1966.

LOUIS A. HASELMAYER

HARPER, MARVIN HENRY (1901-), was professor of Church history in LEONARD THEOLOGICAL COLLEGE, Jabalpur, INDIA, and principal of the college, 1945-57. He was born in Atlanta, Ga., on Aug. 18, 1901, and was educated in EMORY UNIVERSITY, B.S., 1922; Yale University, B.D., 1926, and the University of Chicago, Ph.D., 1935. He married Emmie Bounds Ficklen on June 30, 1926, and they arrived in India as missionaries of the M. E. Board of Missions in September, 1927.

His writings include *The History of the Methodist Episcopal Church in India*, *The History of the Expansion of Christianity*, and, jointly with John T. McNeill, *Environmental Factors in Christianity*. During his principalship, and under his guidance, Leonard Theological College attracted students from other churches and became a union institution. He emphasized ecumenism and Indian national leadership. His successor as principal was an Indian.

Harper's contributions to the training of ministers of The Methodist Church in India are monumental. He served in positions of central importance at Leonard for thirty years. After returning to America in 1957, he became professor of missions and the history of religions in the CANDLER SCHOOL OF THEOLOGY, Emory University, where he continues to serve.

J. N. Hollister, *Southern Asia*, 1956.

Who's Who in The Methodist Church, 1966.

J. WASKOM PICKETT

HARPER AND BROTHERS (now Harper and Row), New York City, is one of the largest and most widely known American publishing houses. It was begun in 1817, and as the four Harper brothers who composed the firm were each strong and firm Methodists, Bishop MATTHEW SIMPSON featured their publishing house in his *Cyclopaedia*. The House of Harper was founded by the two elder brothers, **James** and **John Harper**, and was known as J and J Harper until 1833, when the imprint was changed to Harper & Brothers to recognize the partnership of **Joseph Wesley** (1823) and **Fletcher** (1825).

In the beginning the four brothers printed books for other houses, including the Methodist BOOK CONCERN. Thayer's *Religion Recommended to Youth*, imprinted for Soule and Mason, Methodist Publishing Agents, was the second book they issued. They were the first to publish JOHN WESLEY'S *Works* in America. Volumes I-III were imprinted for Neal & Stockton, Philadelphia, and Volumes IV-X carried the Harper imprint alone. By 1830 the Har-

pers had the largest book manufactory in America, and by 1850 their Cliff Street, New York, output of books made them the largest publishers in the world. Three years later a disastrous fire destroyed all their buildings. Despite a million dollar loss, they began again, erecting two fireproof buildings, the first use of structural steel in a commercial establishment. The main buildings faced on Franklin Square, and this was for seventy years one of the best known publishing addresses in America.

The four brothers were third generation Methodists, and their father, Joseph Harper, often entertained visiting leaders of the church in his Newtown, Long Island home. They were members of the JOHN STREET CHURCH until moves uptown (in Wesley's case to Brooklyn Heights) brought other affiliations. When the John Street Church was rebuilt about 1840, James Harper was chairman of the building committee. He served a term as mayor of New York (1844-45), and was the city's first reform mayor. He supervised the firm's manufactory and spoke for the brothers on public occasions. John Harper was business and financial manager, and Wesley Harper was head of the literary department and handled most of the correspondence with authors. Fletcher Harper was responsible for most of the editorial and publishing decisions and successfully launched *Harper's Magazine* (1850), *Harper's Weekly* (1857), and *Harper's Bazaar* (1867).

Of the brothers' many Methodist connections mention should be made of JOHN MCCLINTOCK, who claimed Fletcher Harper not only as his publisher but also his most intimate friend; JACOB SLEEPER, two of whose daughters were in turn married to Joseph Wesley Harper, Wesley's son; JOHN P. DURBIN, whose daughter married Fletcher Harper, Jr.; three generations of the BANGSES, from NATHAN to John Kendrick Bangs, who were friends and authors, and in one case, legal counsel; WESLEYAN COLLEGE, Middletown, Conn., whose first four presidents wrote and edited Harper books; Bishop Matthew Simpson, who preached funeral sermons for at least two of the brothers.

Fletcher Harper outlived his three brothers, and even before his death in 1877, five sons of the brothers were carrying on the expanding publishing business. Their retirements and deaths in the 1890's caused withdrawals of capital for which adequate provision had not been made; such capital drains and business depressions of the decade were contributing factors to the failure of the House in 1899. Its chief debtor was J. P. Morgan, who said that Harpers was an American institution that should be saved, and Morgan placed Colonel George M. Harvey in control of the business. Not until the Morgan indebtedness was paid off in the early 1920's did the House regain a position of leadership in publishing, with nearly all categories of books being gradually introduced. In 1890 and again in 1900 its extensive textbook business had been sold to the American Book Company; to re-enter this field, the firm in 1962 merged with Row, Peterson and Co., a leading textbook firm, and imprint was changed to Harper & Row.

Eugene Exman, *The Brothers Harper*. New York: Harper & Row, 1965.

The Ladies' Repository, November 1853.

McClintock-Harper correspondence, University Library, Emory University.

The National Repository, September 1877.

Allan Nevins, "Harpers Sesquicentennial," *The Saturday Review*, July 8, 1967.

EUGENE EXMAN



COSTEN J. HARRELL

HARRELL, COSTEN JORDAN (1885-), bishop of the Methodist Church, was born at "Holly Grove," Gates Co., N. C., Feb. 12, 1885. His parents were Samuel Isaac and Isa Costen Harrell. He was educated at Trinity College, now DUKE UNIVERSITY, where he received the A.B. in 1906 and the D.D. in 1940. At VANDERBILT UNIVERSITY he received the B.D. degree in 1910 and the M.A. in the same year. RANDOLPH-MACON COLLEGE awarded him the D.D. degree in 1929, BIRMINGHAM-SOUTHERN the Litt.D. in 1945, and AMERICAN UNIVERSITY, LL.D., 1953.

He married Amy Patton Walden of Athens, Ga. on June 6, 1917 and they had one son.

After serving for a time as a student supply pastor at Park Avenue in NASHVILLE, Bishop Harrell joined the NORTH CAROLINA CONFERENCE (MES) in 1910. He was ordained a DEACON in 1911 while serving Epworth Church, RALEIGH, N. C., and ELDER in 1914 while he was serving as pastor of Calvary Church in DURHAM, N. C. Subsequently, he served Trinity Church, Durham, 1916-19; First Church, Wilson, N. C., 1919-20; then he went to First Church, ATLANTA, where he served from 1920-25; then Epworth Church, NORFOLK, Va., 1925-29; Monument Church, RICHMOND, Va., 1929-33; West End Church, Nashville, Tenn., 1933-44. In that year he was elected bishop by the Southeastern JURISDICTIONAL CONFERENCE and assigned to the BIRMINGHAM area. Subsequently he was assigned to the CHARLOTTE area in 1949.

Bishop Harrell enjoys saying that he served as pastor in four state capitals during his ministry.

In his episcopal service he presided over the CUBA, the ALABAMA-WEST FLORIDA, and the NORTH ALABAMA CONFERENCES and then over the WESTERN NORTH CAROLINA and SOUTH CAROLINA CONFERENCES of the Charlotte area. He presided over the NEWARK CONFERENCE of the Northeastern Jurisdiction one year at the invitation of the bishop in charge there.

His special services include an instructorship in Bible literature and comparative religions at Trinity College; a professor in Homiletics at the CANDLER SCHOOL OF THEOLOGY at EMORY UNIVERSITY in the summer of 1923; a professor of Old Testament interpretation in the summer of 1928. He was the fraternal messenger from the M. E.

Church, South to the GENERAL CONFERENCE of the M. P. Church in Columbus, Ohio, in 1932. He served also as a member of the Commission on Budget and the Commission on Course of Study of the M. E. Church, South, and was an alternate to the World Conference on Faith and Order of that church. He was a member of the General Conference in 1938, 1940, 1944 and of the Uniting Conference in 1939. He was secretary of the General Commission on World Service from 1940-1944; and as bishop, became Chairman of the Commission on the Study of the Local Church, 1948-52, which commission presented a report on the reorganization of the local church which was adopted by the General Conference and embodied in the *Book of Discipline*. He was a member of the Board of Pensions and chairman of the Legislative Committee, 1948-1952. In the church-wide move, called the *ADVANCE FOR CHRIST AND HIS CHURCH*, Bishop Harrell was vice-chairman from 1948-56 at which time also he was chairman of the committee on Week of Dedication program. He was elected a member of the Executive Committee of the COUNCIL OF BISHOPS for the year 1952-53. He became a trustee of Emory University in 1931 and was kept as an emeritus trustee after his resignation in retirement.

Bishop Harrell retired in 1956 from the active episcopacy by law of the Church and accepted a position as visiting professor in the Candler School of Theology at Emory University in that same year. He taught courses in Homiletics and in Methodist Polity and Discipline to the young ministers there.

Bishop Harrell has published a number of books, among them *The Bible, It's Origin and Growth*, 1926; *Walking With God*, 1928; *In the School of Prayer*, 1929; *Friends of God*, 1931; *Prophets of Israel*, 1933; *The Radiant Heart*, 1936; *The Methodist Child's Membership Manual*, 1940; *The Way of the Transgressor*, 1941; *The Word of His Grace*, 1943; *The Local Church in Methodism*, 1952; *Christian Affirmations*, 1961; and *The Wonders of His Grace*, 1966. He continues to take an active part in the work of the Jurisdictional Council of the Southeastern Jurisdiction, of the LAKE JUNALUSKA ASSEMBLY of which he is a trustee, and the activities of Emory University.

Who's Who in The Methodist Church, 1966. N. B. H.

HARRELL, JOHN (1805-1876), an American missionary to and leader among the Indians, was born in 1805 in TENNESSEE. Admitted on trial in the TENNESSEE CONFERENCE in 1826, he transferred to the MISSOURI CONFERENCE, and was assigned to the ARKANSAS District for a beginning work among the Indians in 1831. He was a charter member of the ARKANSAS ANNUAL CONFERENCE when it was first organized in 1836. He joined the INDIAN MISSION CONFERENCE in 1850. He served in various capacities; three times he was elected president of the Conference in the absence of a bishop, was several times its secretary, and served for fifteen years as the presiding elder of the Cherokee, Choctaw and Creek districts. For five years he was superintendent of schools, first at Ft. Coffee and New Hope, and then at ASBURY MANUAL LABOR SCHOOL. During the Civil War, he was appointed superintendent of Army Missions. He was elected delegate to GENERAL CONFERENCE (MES), once from the Arkansas Conference, and four times from the Indian Mission. He died in Vinita, Okla., on Dec. 8, 1876.

OSCAR FONTAINE



F. M. HARRINGTON

HARRINGTON, FRANCIS MARION (1865-1908), founder of Methodist work in Bolivia, was born in IOWA and graduated from the law department of the State University of Iowa in 1892. He and his wife, Mary, and a small son went to IQUIQUE, Chile, to work in the Methodist church and Iquique English College in 1895. "It seemed like a great adventure, an adventure with God," Mary wrote later.

Francis contracted tuberculosis in CHILE, and the family returned to the United States in 1904. After he was pronounced cured, the Harringtons set sail back to Iquique in September 1905. There had been conversations in the Board of Missions and with Harrington about the possibility of opening work in Bolivia. After his arrival back in Iquique, it was decided—partly because of this interest and partly in hope that the dry climate would benefit his health—that the Harringtons would go to LA PAZ. They left Iquique for La Paz on April 3, 1906.

Harrington could not begin religious work immediately because of an old law that prescribed the death penalty for anyone practicing a religion other than Roman Catholic. As a trained lawyer, he set out to persuade government officials to change the law and allow religious liberty. He spent months in this effort, injuring his health through hours of waiting in the unheated anterooms of government offices. In the meantime, private services were being held in the Harrington home and a church was being made ready.

Harrington's effort was successful, and the anti-Protestant law was repealed. Soon after, on Aug. 20, 1906, the first Methodist church was organized with about ten members. Services were held in three languages: Harrington preached in English and Spanish and a converted priest in the language of the Aymara Indians.

The first victory obtained, Harrington began to talk with the Bolivian minister of education about the possibility of opening a mission school that would strive toward modern methods of education. After he had presented his plan, the official exclaimed, "If you carry this out, we'll build you a monument." He backed his approval with a government subvention, but it carried the stipulation that no religion was to be taught. The American

Institute in La Paz (now Colegio Evangelico Metodisto)—primary, high school, and commercial sections—held its first classes in 1907.

Its purpose was: "to establish a Bolivian leadership which would eventually lead the way to highest plains of living; mental, physical and spiritual, and help the Bolivian people help themselves to better things. . . . Our dearest hope was that the boys be brought into vital, living touch with Christ." (Mary Harrington's *Adventuring with God*, as told to Vivian W. Perry, 1954.)

Francis Harrington's tuberculosis flared up again, and he died on Feb. 21, 1908. Mary later married J. C. Fremont Harrington, his brother, and returned to work at the Methodist schools in CONCEPCION, Chile.

Mary R. Harrington, *Adventuring With God* (as told to Vivian W. Perry). Privately published by Vivian W. Perry, Stockton, California, 1962.

The Methodist Church in Bolivia. (Historical Society of The Methodist Church in Bolivia, 1962). NATALIE BARBER

HARRINGTON, KARL POMEROY (1861-1953), American classicist, organist, and hymnist, joint editor of *The Methodist Hymnal* of 1905, was born at Somersworth, N. H., on June 13, 1861. He was the son of M. E. Calvin Sears and Eliza Cynthia (Chase) Harrington. He graduated from WESLEYAN UNIVERSITY at Middletown, Conn., with an A.B. in 1882, and A.M. in 1885. On Nov. 25, 1886, he married Jennie Eliza Canfield of Middletown, who with their daughter Mabel (Mrs. George R. Potter) and three grandchildren, survived Harrington. After studying for a time in Rome, he became an organist for Wesleyan University, and later was organist at other institutions including the University of North Carolina, where he taught Latin at the same time. A Latinist of distinction, he was Professor of Latin at the University of North Carolina at Chapel Hill (1891-99), at the University of Maine (1899-1905) and then went back to Wesleyan at Middletown and occupied the chair of Latin there until his retirement. He belonged to the American Philological Association; the Archaeological Institute of America; the New England Classical Association; and wrote a number of books dealing with studies in the classics. He published a number of books and three hymnals, including *Songs of all the Colleges* (Hinds and Noble, 1900).

Harrington served upon the joint Hymnal Commission of the M. E. Churches of 1905 and of 1934. He is best remembered as the author of the Christmas hymn "There's a Song in the Air." Members of the Joint Hymnal Commission of 1930-34 will not forget the occasion on the close of a long hot summer evening in which the Commission had been working in the intense heat of Washington City, when Bishop EDWIN H. HUGHES asked Dr. Harrington to go to the piano and play his Christmas song for the Commission to sing, and then to close the day with the benediction. Harrington died in Middletown, Conn., on Nov. 14, 1953.

Alumni Record of Wesleyan University, 1831-1952.
Wesleyan University Alumnus, Vol. 38, No. 3, February 1954.
C. F. Price, *Who's Who in American Methodism*. 1916.

N. B. H.

HARRINGTON, ROY (1900-), an American businessman and executive of the FREE METHODIST CHURCH.

He attended Oregon high schools. Harrington married La Vita Howell, in 1919. He was owner-manager of Food-store, St. Helens, Ore., for twenty-five years; a real estate broker, for twelve years; a member of the City Council and Police Commissioner, St. Helens, Ore., for ten years; and vice-president of the Real Estate Board, in St. Helens, Ore. He has been a member of the Board of Administration of the Free Methodist Church since 1951. He lives in St. Helens, Ore.

BYRON S. LAMSON

HARRIS, ADAM CLARKE (1823-1889), an American M. P. local preacher and medical doctor, was the fourth son of Rev. and Mrs. Willis R. Harris of Granville County, N. C. He was born on March 5, 1823. His father, his uncle, Fletcher Harris, and two brothers, Samuel J. and S. P. J. Harris, were all ministers affiliated with the NORTH CAROLINA ANNUAL CONFERENCE of the M. P. Church. His father served as president of the Conference in 1832 and 1833. In October, 1846, Adam Clarke Harris married Martha Ann Hunter, daughter of Mr. and Mrs. Thomas C. Hunter of Halifax County, N. C., and soon thereafter began the study of medicine. He graduated from the University of Maryland and settled in Henderson, N. C., to practice his profession. Earlier, at the age of twenty-one, he had entered the ministry. In 1845 he was ordained as a DEACON and was appointed to serve as assistant to Caswell Drake on the Roanoke Circuit. He was reappointed to this work in 1846 and 1847. He served the Granville Circuit from 1848-55, and later served as a supernumerary on the North Granville Circuit. Sometime prior to the Civil War he helped to organize the Mount Carmel Church near Henderson. He assisted in many revivals throughout the North Carolina Conference. Most of his work as a minister was gratuitous. It has been said of Harris that "while ministering to the physical needs of his patients, their spiritual needs were not neglected." He was a regular attendant at annual conferences and served as Secretary of the North Carolina Conference in 1858, 1862, 1865, 1867-71. In 1874 he served as secretary of the M. P. GENERAL CONFERENCE which met in Lynchburg, Va. For several years prior to his death, Harris spent most of his time on the Halifax Circuit, where he held the relation of supernumerary assistant.

J. Elwood Carroll, *History of the North Carolina Conference of the Methodist Protestant Church*. Greensboro: McCulloh and Swain, 1939.

Journal of the North Carolina Conference, MP, 1889.
Our Church Record, June 23 and Sept. 29, 1898.

RALPH HARDEE RIVES

HARRIS, CICERO RICHARDSON (1844-1917), educator, editor and bishop of the A.M.E. ZION CHURCH, U.S.A. He was a native of Fayetteville, N. C., born there Aug. 25, 1844. At his father's death, when he was three years of age, his family moved to Chillicothe, Ohio, where he began his education. In 1854 the family moved to Delaware, Ohio, and three years later to Cleveland. He completed the course of study at the Cleveland Central High School in 1861. However, his life, it is said, was one of rigid study. Returning to Fayetteville, he joined the A.M.E. Zion Church in 1866, where his brother was teaching under a commission of the American Missionary Association. Cicero Richardson was licensed to preach in 1872 and in that same year joined the North Carolina

Conference. (AME Zion) Two years later he was ordained a deacon and the same year, an elder. For several years he taught school, and was one of those instrumental in the founding of Zion Wesley Institute, later LIVINGSTONE COLLEGE, and it was he who was responsible for the school being located in Salisbury, N. C.

In 1880 he was selected the business manager of the *Star Of Zion*, the official publication of his church, and the general steward as well. Earlier, in 1876, he had been designated assistant to the General Secretary of the denomination and assumed this position in 1878. It should be mentioned as well, that Cicero Richardson Harris was the first principal of Zion Wesley Institute when it was moved from its Northern setting to NORTH CAROLINA. He was succeeded in this position by JOSEPH CHARLES PRICE. In 1888 he was elected and consecrated bishop of the Church and served until his death, June, 1917.

J. W. Hood, *One Hundred Years*. 1895. DAVID H. BRADLEY

HARRIS, CORRA MAY WHITE (1869-1935), American authoress and journalist, was born at Farm Hill, Ga., on March 17, 1869. She was educated at home by her parents in the ways of the Old South. On Feb. 8, 1887, she married a Methodist minister, Lundy Howard Harris, who served circuits and small towns in rural north GEORGIA. She was widowed in 1910 and never remarried.

Her first published story appeared in the *Atlanta Constitution*, and in 1899 she began writing for a national magazine, *The Independent*. For several years thereafter she met with success in a series of stories in the *American Magazine*. Mrs. Harris was the author of more than twenty novels and scores of short stories. Among her novels were *A Circuit Rider's Wife*, 1910; *In Search of a Husband*, 1913; *A Circuit Rider's Widow*, 1916; *Happily Married*, 1920; *House of Helen*, 1923; *Happy Pilgrimage*, 1927. *A Circuit Rider's Widow* created wide discussion and was interpreted by some as an attack on the M. E. Church, South, in which her husband had served as an itinerant. *A Circuit Rider's Wife* was the basis for the movie, "I'd Climb the Highest Mountain," which was filmed in 1951. Corra Harris was an exponent of good will and simple virtues, and she expounded her faith in the Magazine Forum of 1928 in a debate with Dora Russell, wife of Bertrand Russell. From 1931 to her death she was a columnist for the *Atlanta Journal*.

Mrs. Harris received a Litt.D. from Oglethorpe University in 1921, and the University of Georgia also gave her a Litt.D. in 1927. She was honored with a L.H.D. from Rollins College in 1927. In 1931 she taught at Rollins College in Winter Park, Fla.

In 1913 she made her permanent residence at Rydal, Ga., where she bought and extended a log cabin built before 1830 by the Indian Chief, Pine Log. She died of a heart attack at Emory University Hospital in Atlanta, Ga., on Feb. 9, 1935.

The New York Times, Feb. 10, Feb. 16, 1935; June 18, 1950; May 10, 1951.

Who Was Who in America.

DONALD J. WEST

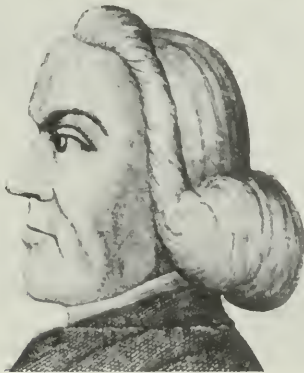
HARRIS, FREDERICK BROWN (1883-1970), American minister and longtime chaplain of the United States Senate, 1942-46, and again in 1949 to 1969. He was born on April 10, 1883, in Worcester, England, the son of George Thomas and Ellen Griffiths Harris. He came to

America when quite young, and graduated from the Pennington, N. J., Seminary in 1905. He received the A.B. from DICKINSON COLLEGE, 1909, the A.M. there in 1912, and the D.D. in 1923. DREW THEOLOGICAL SEMINARY gave him the B.D. degree in 1912, and he was awarded honorary degrees by Lincoln Memorial University (Tennessee), 1937; the University of Tampa, 1952; the LL.D. by the University of Southern California; and by Seoul National University in SEOUL, KOREA, in 1956. He also held a number of other honorary degrees. His wife was Helen Louise Streeter, whom he married on June 4, 1914, and they had two children.

Harris went into the ministry of the M. E. Church in 1912 and was pastor at Greenwood Avenue Church, TRENTON, N. J., 1912-14; St. Luke's M. E. Church, Long Branch, N. J., 1914-18; Grace Church, NEW YORK CITY, 1918-24; at which time he went to Foundry Church, WASHINGTON, D.C., remaining as pastor there until 1955. He was National Chaplain of the Freedoms Foundation, a special ambassador to Korea, 1956, with official missions to TAIWAN and the PHILIPPINES, and was a member of the National Press Association. Through his connections in the United States Senate—elected chaplain first in 1942—he became widely known, not only in Washington, but throughout the nation. He is the author of *The Blossoming Bough*; *The Candle and the Flame*; *Wings of the Morning: The Word Made Flesh*, a volume of essays; *Spires of the Spirit*; and *Footprints on the Sand*, which last is a volume of verse. He long conducted a syndicated column known as "Spires of the Spirit," and also published four volumes of the prayers with which he opened the United States Senate at its sessions. He conducted the funerals of President Herbert Hoover, Senator Robert A. Taft, and General Douglas MacArthur. He continued to reside in Washington after his retirement and died there on Aug. 18, 1970.

New York Times, Aug. 20, 1970.
Who's Who in America, Vol. 34.

N. B. H.



HOWELL HARRIS

HARRIS, HOWELL (1714-1773), Welsh Methodist revivalist, was born at Trevecka, Wales, Jan. 31, 1714. As village schoolmaster at nearby Talgarth he experienced salvation in 1735, and immediately started to evangelize. His first societies were established in 1736, and thus was

laid the foundation of WELSH CALVINISTIC METHODISM. His acceptance of Calvinism was a factor in drawing him to associate with GEORGE WHITEFIELD. But this affiliation did not prevent him from also working with the WESLEYS, and in 1740 we find him acting as assistant at the FOUNDRY. Controversy darkened his later years. He founded a religious community at Trevecka on the pietist model in 1752, and died there July 21, 1773.

A Brief Account of the Life of H. Harris, ed. B. Latrobe and E. Moses. Trevecka, 1791.

G. T. Roberts, *Life of Howell Harris*. London, 1951.

A. SKEVINGTON WOOD



M. LAFAYETTE HARRIS

HARRIS, MARQUIS LAFAYETTE (1907-1966), American bishop, was born at Armstrong, Macon Co., Ala. March 8, 1907, the son of William E. and Estelle M. (Glenn) Harris. He was educated at CLARK UNIVERSITY (B.S., 1928), GAMMON THEOLOGICAL SEMINARY (B.D., 1929), BOSTON UNIVERSITY (S.T.M., 1930), and Ohio State University (Ph.D., 1933). The honorary LL.D., D.D., and L.H.D. degrees were conferred on him by Clark, Gammon, and Southwestern College, respectively. He married Geneva M. Nelson, Sept. 6, 1931, and they had one son.

Harris was an instructor at Clark University, 1927-29, and instructor and coach at CLAFLIN COLLEGE, 1930-31. He was dean at Samuel Huston College, Texas, 1933-36. Admitted on trial in the NEW HAMPSHIRE CONFERENCE sometime in 1929, he was transferred to the LEXINGTON CONFERENCE, Dec. 8 of that year, and the minutes show that he was appointed to Kinsman Avenue Church, Cleveland, Ohio, in April 1930. In April 1931, he was appointed to the Pennsylvania Avenue Church, Columbus, Ohio, where he served two years. He was ordained DEACON in 1928 and ELDER in 1932.

In 1936 at thirty-one years of age, Harris was elected president of PHILANDER SMITH COLLEGE, a small poverty-stricken, Negro Methodist institution at LITTLE ROCK, Ark., and there in the next twenty-four years he did his greatest work. The annual Race Relations Day offerings for the college from the conferences in ARKANSAS, KANSAS, MISSOURI and OKLAHOMA were so small that heads of other schools expressed their sympathy to Harris. Harris

said little, but he began cultivating his territory, attending the annual conference sessions and informing the preachers and laymen of the needs and the promise of their Negro Methodist college. Within a few years Philander Smith College was receiving so much more money than the other schools that their presidents wanted Harris to share its receipts with their institutions. During his presidency Harris was able to buy more acreage for Philander Smith's campus, erect additional buildings, and increase the size of the student body.

Harris was a member of five GENERAL CONFERENCES, 1940-56, and a delegate to the 1951 ECUMENICAL METHODIST CONFERENCE. He served on numerous boards and commissions, among them the General Board of the NATIONAL COUNCIL OF CHURCHES, and his church's Commission on Church Union, General Board of EDUCATION, Quadrennial Commission on Higher Education, and COORDINATING COUNCIL. He was chairman of the boards of trustees of Clark, Claflin, and BETHUNE COOKMAN COLLEGES, and GAMMON SEMINARY. He held membership in the American Philosophical Association and the American Academy of Political and Social Science. A tall, powerful man, as a football player in college he won the coveted "All-American" designation in 1926. In Little Rock he was once named Man of the Year in Race Relations, and in 1957 he received the Phi Beta Sigma Social Action Award. He published several books: *The Voice in the Wilderness*, 1941; *Our Tomorrow's World*, 1945; *To Magnify Thy Power*, 1948; and *Life Can Be Meaningful*, 1951.

Elected bishop in 1960 by the Central Jurisdiction, Harris was assigned to the Atlantic Coast Area with residence in ATLANTA. Bishop NOLAN B. HARMON said that Harris was a "splendid man, particularly gifted as a college president. He understood perfectly all the conditions affecting his people and conferences in the deep South." He died Oct. 7, 1966 in Atlanta and was buried there.

Christian Advocate, Oct. 20, 1966.

Who's Who in America, Volume 34, 1966-67.

Who's Who in The Methodist Church, 1966. JESSE A. EARL

ALBEA GODBOLD

HARRIS, MERRIMAN COLBERT (1846-1921), American missionary leader and missionary bishop in JAPAN, was born in Beallsville, Ohio. After serving in the 12th Ohio Volunteer Cavalry during the War Between the States (1863-65), he joined the PITTSBURGH ANNUAL CONFERENCE of the M. E. Church on trial, and completed the course at ALLEGHANY COLLEGE (1869-73). On the day of his graduation—and his wedding day to Flora Best—he set out for Japan where he and his wife arrived, Dec. 14, 1873. Already in the summer of that year the first missionaries of both the Canadian Methodist Church and the M. E. Church had arrived, to organize a mission and later a mission conference. The Harrises, who completed the circle of the founding group, had already received their appointment to the open-port city of Hakodate in Japan's northern island, Hokkaido, and arrived there Jan. 24, 1874.

Inhospitality of both climate and people caused hardships, but these were overcome by goodwill. Many of the leaders of the New Japan, then youths, came under the Harris influence. The famed Sapporo Band in the new national university at Sapporo received baptism from Mer-



M. C. HARRIS

riman Harris. When on leave in the United States he wrote and spoke widely interpreting Japan to the West.

In 1886 he became superintendent of the Japanese mission of the M. E. Church serving Japanese residents and immigrants in the United States, chiefly in the Western States and on the Pacific Coast. Here he befriended innumerable persons who later became influential in the modern Japan. The GENERAL CONFERENCE of 1904 elected him resident missionary bishop in KOREA and Japan, and he served in Korea actively, and in Japan as an honorary bishop after the formation of the Japan Methodist Church (1907) until his retirement (1916). Bishop Harris' recognition throughout all circles of Japanese life was widespread. He was awarded a succession of Imperial decorations, the last of which was the highest granted any Westerner, the Order of the Sacred Treasure, Second Class. In a period of international tension he exercised a strong mediating influence, as well as breaking down barriers to mutual Christian understanding.

W. C. Barclay, *History of Methodist Missions*. 1949-57.

The Japan Evangelist, May 1921. CHARLES W. IGLEHART

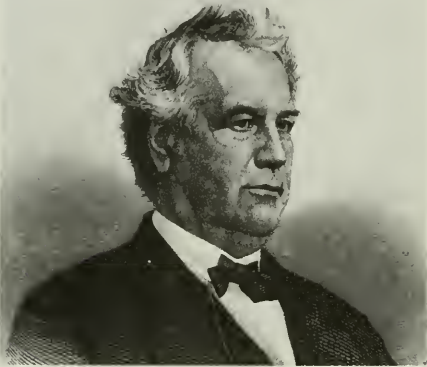
HARRIS, PIERCE (1895-1971), American minister and longtime pastor of city churches in FLORIDA and GEORGIA, was born on Sept. 21, 1895, near Rome, Ga. He was the son of Rev. S. A. and Lollie (Terry) Harris, and was educated at REINHARDT COLLEGE, at EMORY UNIVERSITY, and received the LL.D. degree from the Atlanta School of Law in 1940. He was ordained in 1915, and joining the NORTH GEORGIA CONFERENCE was sent to Chickamauga Charge, 1919-23; Buford, Ga., 1923-27; First Church, Dalton, Ga., 1927-30; St. Lukes Church, Columbus, Ga. 1930-36. He then transferred to the FLORIDA CONFERENCE and became pastor of Riverside Park Church, JACKSONVILLE, 1936-40, after which he was transferred back to First Church in ATLANTA, Ga. There he was destined to remain for twenty-seven years, or until he retired in 1967.

Harris was a member of the Southeastern JURISDICTIONAL CONFERENCE of 1944, '48, '52, and '56. He served on the Board of Directors of Atlanta's Mission; the Board of Trustees of LaGRANGE COLLEGE; of Reinhardt College; and of Young HARRIS COLLEGE—all in Georgia. He

was a columnist for the *Atlanta Journal* for many years, and people all over Georgia looked for the material under his by-line which regularly appeared. This was marked by practical guidance and a worldly-wise Christian viewpoint. He retired in the midst of the Conference year, 1965-66. He died in Atlanta, Ga., January, 1971.

C. T. Howell, *Prominent Personalities*. 1945.

N. B. H.



WILLIAM L. HARRIS

HARRIS, WILLIAM LOGAN (1817-1887), American bishop, was born near Mansfield, Ohio, Nov. 4, 1817, the son of James and Mary (Logan) Harris. His parents were Presbyterians, but after his conversion at seventeen in a camp meeting he became an earnest Methodist and looked toward the ministry. He studied two years at Norwalk Seminary, Norwalk, Ohio, was licensed to preach in 1836, supplied a circuit for a year, and in 1837 was admitted on trial in the MICHIGAN CONFERENCE which at that time included northern OHIO. Evangelistic in spirit, revivals attended his ministry while he was in the pastorate.

In 1844 the NORTH OHIO CONFERENCE appointed Harris to Delaware, and when OHIO WESLEYAN UNIVERSITY opened there the next year, he became a teacher in the school. In 1846 he returned to the pastorate and was sent to Toledo. Two years later, at the request of the conference, he became head of Baldwin Institute (now BALDWIN-WALLACE COLLEGE) at Berea. Demonstrating ability as an educator, in 1851 he was called back to Ohio Wesleyan as head of the academic department. The next year he was appointed professor of chemistry and natural science, and though he had no college degrees, he filled the position acceptably for eight years. Somewhat of a genius at mathematics, he had an inquisitive mind, an unusual memory, and a seemingly inexhaustible capacity for work.

Known as a person of method, thoroughness, and accuracy, Harris served as secretary of his annual conference for many years. Without ever transferring, he was, due to divisions of territory and changes in names, a member of four annual conferences—Michigan, North Ohio, Delaware (Ohio), and Central Ohio—and he served as secretary of the last three. Harris was a delegate to five GENERAL CONFERENCES, 1856-72, and was elected secretary of the body each time. So impressive was his work as secretary that some said the General Conference had

never really had a secretary before Harris. In 1860 the General Conference elected him as one of the secretaries of the Missionary Society and reelected him in 1864 and 1868. Elevated to the episcopacy in 1872, he was immediately elected secretary of the Board of Bishops.

A close student of Methodist history, Harris knew well its constitutional side. During the strenuous debates on the power of the General Conference to exclude slaveholders from church membership, he ably upheld the affirmative. He had a series of articles on the subject in the *Western Christian Advocate*, which came out as a book in 1860, *The Constitutional Powers of the General Conference, with Special Application to the Subject of Slave-Holding*. He worked for the admission of missionary conferences, and had an important part in preparing the way for LAY REPRESENTATION in the General Conference. He was a recognized authority on ecclesiastical and parliamentary law. In collaboration with William J. Henry, Harris produced *Ecclesiastical Law and Rules of Evidence, with Special Reference to the Jurisprudence of the Methodist Episcopal Church* (1879), and he was the author of *The Relation of the Episcopacy to the General Conference* (1888), lectures at DREW SEMINARY, published after his death.

Probably no man in the history of the M. E. Church up to Harris' time ever had a fuller knowledge of its missionary fields, and no one before him ever established so close a personal connection between the mission fields and the home church. As missionary secretary he did a prodigious work, and as a bishop he made extensive tours of the mission fields all over the world, presiding one or more times at all or nearly all of the missionary conferences. He became ill while overseas, returned to NEW YORK, and died there Sept. 2, 1887. He was buried in CHICAGO.

Dictionary of American Biography, Vol. 8.
General Conference Journal, 1888.

F. D. Leete, *Methodist Bishops*. 1948.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL
ALBEA GODBOLD



W. W. HARRIS

HARRIS, WILLIAM WADE (185?- ?), African Methodist preacher and pioneer, was born of pagan parents in

LIBERIA. He went to a Methodist school and became a Christian. After training as a clerk, he took work as a deckhand. He was truly converted at Port Harcourt, age twenty-one, married, and worked as a schoolteacher for the American Episcopal Mission. He then became a leader in the anti-French rebellions in the Ivory Coast. On his third imprisonment at Cap Palmas prison he received a clear call to preach as the result of a vision in his cell. Known as "Prophet Harris," he preached throughout the Ivory Coast and in the Apollonia district of the Gold Coast. Thousands of his hearers burned their fetishes, gave up alcohol, built small mud churches and waited for "the white man with the Book" who would come after him. Harris was arrested on May 4, 1915, and deported as a political agitator to Liberia. He was said to be about sixty. Nothing further was ever heard of him. His converts remained faithful, though French Roman Catholic influence prevented Protestant missioning in the Ivory Coast until 1922, but in 1925 Edmund Horler and W. J. Platt were able to begin reaping the harvest of Prophet Harris's "mass movement." There has never been sufficient staff available to do the work fully.

T. Fenton, *Black Harvest*. London, 1957. CYRIL J. DAVEY

HARRIS MEMORIAL COLLEGE, Manila, Philippines. Miss Winifred Spaulding opened the Deaconess Training School on the first of July, 1903, and had ten students through the first year. The courses in the beginning were very simple since the students had only three or four years of schooling. As more education became possible for young women there was a gradual rise in the requirement for entrance—from fourth and fifth grade to seventh, then first and second year of high school, and finally in 1936 the requirement was completion of high school.

The Kindergarten Department was begun in 1924. This was the first school in the PHILIPPINES to offer Kindergarten Training and the Kindergarten Schools are of a high standard. In 1947 the Bureau of Private Education gave permanent government recognition to this school. For more than thirty years Mrs. Brigida Fernando gave service to this work.

Harris Memorial College has had a change of location three times. It began in an old Spanish building on Nozaleda Street, now General Luna. Then it was located at 906 Rizal Avenue, next to Knox Memorial Church. In 1923 the school transferred to the new buildings on P. Paredes and España. Finally, in 1948 it was decided to reconstruct and occupy the former Hugh Wilson Hall building on United Nations Avenue.

The college is now recognized by the government as offering a B.A. degree with a major in Christian Education. There are about 130 students under training to serve as deaconesses in the United Methodist Church.

N. W. Harris of CHICAGO offered to give \$5,000 in 1906 for a Training School in Manila if the WOMEN'S FOREIGN MISSIONARY SOCIETY would raise a like amount. Miss Marguerite Decker gave leadership to the school for the greater part of its history. Dr. Prudencia Fabro has been the president since 1951.

BYRON W. CLARK

HARRISBURG, PENNSYLVANIA, U.S.A., is the capital of the state of PENNSYLVANIA. It is a city of 65,828 population, situated on the east side of the Susquehanna River,

which at this point is one mile wide. Greater Harrisburg, based on adjoining boroughs and townships within a radius of five miles, has a population of 286,000 with a projected population of 370,000 by 1975 according to the city planning commission. The area is highly industrialized and its great diversification of industry contributes to the security and growth of the community.

The first Methodist society was formed in Harrisburg in 1810. In 1820 the first Methodist church was erected on Second Street, and replaced by another church on Locust Street in 1838. In 1871 the congregation relocated again and built the present Grace Church on State Street just a few doors from the State Capitol building whose beautiful dome is modeled after that of St. Peter's in Rome. Grace Church has been the mother of Methodism in the city and at the same time one of the city's most influential churches.

There are ten other churches in the city of the Methodist Church, as follows: Calvary, Camp Curtin, Christ Church, Epworth, Fifth Street, Mitchell Memorial, Riverside, St. Paul's, Stevens Memorial, and Trinity. Total Methodist membership was 8,137 persons (1965). Twelve E.U.B. congregations in the city had 5,812 members (1968).

There are also two A.M.E. CHURCHES with a combined membership of 561 persons; two A.M.E. ZION CHURCHES with a combined membership of 358 persons; and a FREE METHODIST CHURCH with less than 100 members.

Harrisburg with its Methodist churches was in the PHILADELPHIA CONFERENCE until 1872, when the GENERAL CONFERENCE placed it in the CENTRAL PENNSYLVANIA CONFERENCE which had been organized in 1869.

Harrisburg is also the residence of the bishop of the Harrisburg Area, which was constituted by the North-eastern JURISDICTIONAL CONFERENCE in 1964. To the late Bishop NEWELL S. BOOTH went the honor of being assigned as the first episcopal leader there upon his return to the United States after serving for twenty years as a bishop in the CONGO.

The Area is composed of the Central Pennsylvania Annual Conference which is predominantly a rural conference. Altoona, Harrisburg, Hazleton, Williamsport, and York are the only cities. However, there are a goodly number of towns with a population in excess of 10,000, such as Carlisle, Chambersburg, Waynesboro, Lewistown, State College, Sunbury, Berwick, Bloomsburg, Clearfield, Huntingdon, etc., all of which have strong Methodist churches in the community.

The Harrisburg Area presently has a total of 625 organized churches which minister to 131,128 members. This represents 285 charges, of which 158 are circuits. The Area is bounded by the State lines on the north and south, and on the east roughly by Wellsboro, Hazleton, and Harrisburg; then westward to Altoona, Bedford, McConnellsburg, and Waynesboro. The area covered is approximately 125 by 175 miles.

The Harrisburg Area is located at the heart of the SUSQUEHANNA and EASTERN CONFERENCES of the E. U. B. Church and where they overlap the former separate denominations proved to be of equal strength. As the Annual Conferences involved, proceed with their merger in the United Methodist Church the Harrisburg Area is in the process of becoming one of the strong areas in the East having more than one-quarter million members.

EDGAR A. HENRY

Grace Church is the descendant of the first Methodist society organized there. JACOB GRUBER, pioneer preacher and presiding elder, preached in a house on Chestnut Street as early as 1808. A Methodist society was organized in 1818, and a church building was erected on Second Street in 1820. There were twenty members in 1819. Methodism grew slowly because it was Presbyterian and Lutheran country. However, by 1847 the Methodists were strong enough to build a church on Locust Street which had a larger seating capacity than any other building in the city.

In 1871 the congregation of 429 members relocated on State Street and erected a stone building which cost \$100,000. Since that time it has been known as Grace Church. In 1897 the Pennsylvania state capitol burned and for a time Grace Church became the capitol, perhaps the only time in the nation's history when a Methodist church building has been put to such use.

St. Paul's Church was organized in 1860, and three others were soon started, Ridge Avenue in 1861, Mount Pleasant in 1869, and Fifth Street in 1871. Even so, Grace Church continued to grow. In 1877 it had 550 members, while the others in the order of their founding had 181, 286, 67, and 130 members. Through the years Grace has continued as a strong church in downtown Harrisburg. Of eleven congregations of the former Methodist Church in Harrisburg in 1970, Grace was the third largest in membership. For some time the church has maintained a vigorous six-month program of weekday Christian education which involves 100 to 200 children and some 37 instructors and administrators.

In 1970 Grace Church reported 1,450 members, property valued at \$1,427,953 and \$120,887 raised for all purposes.

JESSE A. EARL
ALBEA GOBOLD

Wesley A.M.E. Zion Church was organized in 1816. The congregation worshipped in a small log structure at Mulberry and Third Streets until 1838 when a brick church was begun at Tanners Avenue and South Street. For some years the basement of this building was used as the public school for Negro children. Up to the time of the Civil War, Wesley Church lent substantial aid to slaves who escaped from their masters in the South and fled North. The church was thus connected with the "Underground Railroad."

A larger brick church was built in 1862. It was remodeled in 1886, and it gave way to another new edifice in 1894. In 1915 the church was relocated at Forster and Ash Streets because the state took over the former site in order to extend and enlarge the capitol building.

In 1870 Wesley Church bought a nine-acre tract east of the city for a cemetery, and since that time it has been the sole owner of Lincoln Cemetery.

In 1865 the church was host to an Equal Rights Convention composed of Negro leaders in the state. The purpose of the meeting was to secure if possible equal rights for all American Negroes. Through the years Wesley Church has been active in the civic and political life of the community.

Three of Wesley Church's pastors have been elected bishops in the A.M.E. ZION CHURCH: E. D. W. Jones, Daniel C. Pope, and James Clair Taylor. Also, the church has had some outstanding laymen. WILLIAM HOWARD DAY served as General Secretary of the A.M.E. Zion

Connection, secretary of the Philadelphia Conference, and president of the Harrisburg School Board. A strong worker for civil rights, he was considered by the *Harrisburg Patriot News* at the time of his death as one of the most prominent men of his race in America. Harriet McClintock Marshall, who was born in Harrisburg, Aug. 14, 1840, helped escaping slaves, feeding, clothing, caring for, and sending them on to another station. Her husband, Elisha Marshall, was an escaped slave. They were married in Wesley Church, June 9, 1864.

In August 1964, the state took Wesley Church's property at Forster and Ash Streets, and the congregation relocated at Fifth and Camp Streets. The present building was completed in April, 1966 at a cost of \$245,000, including land and furnishings. In 1970, Wesley Church reported 217 members.

DAVID H. BRADLEY



A. W. HARRISON

HARRISON, ARCHIBALD WALTER (1882-1946), British Methodist, was born at Swindon, Wiltshire, in 1882. Entering the Wesleyan Methodist ministry in 1902, he was trained at Didsbury College, MANCHESTER, and married Grace Elizabeth ("Elsie"), daughter of JOHN S. SIMON, principal there. From 1921-30 he was vice-principal, and from 1930-40 principal, of WESTMINSTER COLLEGE for training teachers, and during the following five years served as secretary of the Methodist Education Committee. Trained as a historian, his major work was *The Beginnings of Arminianism* (1926), for which London University awarded him the D.D.; he also contributed the volume on *Arminianism* to the Duckworth Studies in Theology (1937). Other works included the FERNLEY-HARTLEY LECTURE on *The Evangelical Revival and Christian Reunion* (1942), and the WESLEY HISTORICAL SOCIETY Lecture for 1945—*The Separation of Methodism from the Church of England*. The best-known work of Mrs. Elsie Harrison (1886-1964) was a biography of JOHN WESLEY, *Son to Susanna* (1937). Harrison died suddenly on Jan. 8, 1946, during the term of his office as president of the Methodist Conference.

FRANK BAKER

HARROD, JOHN JOLLY (1785-1854), "Father of the Methodist Protestant Book Concern," was also, in 1828, the compiler of the first hymn book of the M. P. CHURCH. He was born in Harford County, Md., in 1785 and in 1806 opened a book store in BALTIMORE. He became interested in the reform movement within the M. E. Church during the early 1820's and joined the Baltimore Union Society. He became the publisher of the controversial *Mutual Rights* and in September 1827, he and twenty-one other laymen and eleven local preachers were expelled from the church. When the M. P. Church was organized he became the first agent of its Book Concern and periodical *The Methodist Protestant*, which was an outgrowth of *The Mutual Rights*. He was a member of the General Convention which met in Baltimore in November 1830, to form a Constitution and Discipline for the newly-organized M. P. Church, and he was closely associated with all the problems of establishing the M. P. denomination. He was elected secretary of "A General Home Missionary Society," organized in Baltimore on Aug. 4, 1831, with officers from every section of the church. At the first GENERAL CONFERENCE of the church, which met in Georgetown in May, 1834, he proposed that the denomination be given ten percent of the profits after all expenses had been paid from the Book Concern. He continued as editor of *The Methodist Protestant* until May 30, 1834. John J. Harrod died in Baltimore on Jan. 6, 1854, and was buried in the Greenmount Cemetery there.

A. H. Bassett, *Concise History*. 1877.

T. H. Colhouer, *Sketches of the Founders*. 1880.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.
The Methodist Protestant, May 16, 1928.

RALPH HARDEE RIVES

HART, EDWARD PAYSON (1835-1919), American FREE METHODIST CHURCH leader, was born in a Methodist home in Middlesex, Vt. He was greatly influenced by the preaching of JOHN WESLEY REDFIELD, M.D., a Methodist evangelist. Converted in 1859, he began preaching and was received on trial in the ROCK RIVER CONFERENCE of the M. E. Church. His first appointment was as junior preacher in a church near Rockford, Ill. He married Mattie Bishop in 1860. He first met B. T. ROBERTS, founder of the Free Methodist Church, in 1860 at a CAMP MEETING in St. Charles, Ill. He joined the Illinois Conference of the new church the same year. After two years in ILLINOIS he was requested by Roberts to enter MICHIGAN, as a pioneer evangelist. He was successful in establishing Free Methodism in that state. In 1871 he aided in founding SPRING ARBOR SEMINARY, Michigan.

In 1874 he was elected the second General Superintendent of the denomination. In 1908 he resigned because of failing health. He was an excellent administrator, a wise presiding officer, and a superior preacher. He died at Alameda, Calif., March 20, 1919.

He was the author of *Reminiscences of Early Free Methodism* (1913).

R. R. Blews, *Master Workmen*. 1939.

BYRON S. LAMSON

HART, SIR ROBERT (1835-1911), Irish Methodist layman who became inspector-general of Chinese Customs, 1863-1906. He was born near Portadown in the north of IRELAND. The Hart family was later associated with Priest-hill Methodist Church near Lisburn. After school at Hills-

borough, Taunton (England) and WESLEY COLLEGE, DUBLIN, Robert Hart entered QUEEN'S COLLEGE, Belfast (now Queen's University) at the age of fifteen and one-half. Three years later, in 1853, he went out east as student interpreter to the British Consular Service. In 1863 he began his appointment under the Imperial Chinese Government in the marine customs service. He also founded the Chinese Postal and Lighthouse Services, and had a position of authority equal to that of the Viceroy of INDIA.

FREDERICK JEFFERY

HART, VIRGIL CHRISTOPHER (1840-1904), pioneer CHINA missionary, was born in Lorraine, N. Y., on Jan. 2, 1840, and was educated at NORTHWESTERN UNIVERSITY and GARRETT BIBLICAL INSTITUTE, receiving his B.D. degree in 1865. He had been urged toward missions by reading the life of David Livingstone. After ordination, and marriage to Adeline Gilliland in 1865, he accepted an appointment to China. The Harts arrived in Foochow in May 1866, and were sent to Kiukiang the following year to open new work in that Yangtze River port city. The next thirty-three years were given to the task of establishing the Christian church in the various cities along that great waterway. Missions were started in Chinkiang, Wuhu, Nanking, and Nanchang, work which later developed into the Mid-China and the Kiangsi Annual Conferences of the M. E. Church. In 1887, as Virgil Hart was about to start for America on a much needed furlough, he was recalled by his bishop to head a mission to West China, where he established Methodist work in Chungking and Chengtu.

Due to ill health he resigned in 1889 and retired to a farm in Ontario, but in 1891 the Canadian Methodist Church asked him to return to China and help establish their WEST CHINA MISSION. This he did, heading the mission in Chengtu and Chungking (1892-1900). He retired to Burlington, Ontario, and died there Feb. 24, 1904.

His literary works include *Western China*, a description of Szechuan Province and the chapter on Taoism in J. M. Reid's book, *Doomed Religions*.

W. C. Barclay, *History of Missions*. 1957.

W. N. Lacy, *China*. 1948.

MacGillivray, *A Century of Protestant Missions*. Shanghai, 1907.

FRANCIS P. JONES

HARTFORD, CONNECTICUT, U.S.A., a New England city, capital and largest city (156,000) of the State of CONNECTICUT. It was settled in 1635 on the site of a Dutch Fort, the House of (Good) Hope, by English from Newtown (Cambridge), Mass., led by Thomas Hooker. In 1639 they adopted "the first written constitution known to history that created a government and it marked the beginning of American Democracy."

The first Methodist sermon was preached in Hartford by JESSE LEE, Dec. 9, 1789, during his first New England journey after being appointed to New England by Bishop FRANCIS ASBURY at the Methodist Conference held in JOHN STREET CHURCH, NEW YORK CITY. In 1790 Lee formed the Hartford Circuit, including towns on both sides of the Connecticut River; by 1791 there were twenty-eight members on the Circuit. When the NEW ENGLAND CONFERENCE was formed in 1796, there were 1,201 Methodists in Connecticut.

Hartford became part of the New Haven Circuit and the NEW YORK CONFERENCE and, in 1848, part of the

NEW YORK EAST CONFERENCE. When in 1852 the Conference met in Hartford, there were 165 preachers and 20,718 members. At the 1960 Conference, Hartford's own son, Bishop FREDERICK B. NEWELL, presided at the First Methodist Church, his home church; the Conference had 364 preachers and 118,217 members.

Hartford, now part of the Connecticut Central District under Bishop LLOYD C. WICKE, is "port of entry" and focal center for Methodists in the greater Hartford Area. With the help of lay leadership from Hartford, new churches have been established in Newington (1955) and Bloomfield (1960). All of the surrounding town churches have grown by the addition of members from the Hartford churches. The churches have formed a Greater Hartford Mission Society to work and pray together as Methodists. In 1966 they united in an outdoor Sunday morning service to commemorate the two hundredth anniversary of Methodist beginnings in America.

When in 1964, the New York and New York East Conferences rejoined (having been divided by General Conference in 1848), the Conference numbered 484 ministers and 198,021 members. Five Hartford Churches were reported in the Journal—Christ, First, North, St. Paul's and South Park with a total of 2,213 members and property valued at \$1,600,000.

First Church. The establishment of the First Methodist Church in Hartford dates from 1829 when J. N. Moffitt began preaching in various places until the first building was dedicated May 24, 1821, at the corner of Trumbell and Chapel Streets. A second building was dedicated April 4, 1860 at Asylum and Ann Streets. The present church, dedicated Oct. 22, 1905, located at Farmington Avenue and Whitney Street, has a membership of 544. First Church members had a part in the creation of a number of other Hartford churches.

South Park Church was established in 1869 with the building of a chapel on South Main Street, the founding of a Sunday school with William Boardman as superintendent, and fifty-five members from First Church. The first pastor, H. G. Cheney, served from 1869-72. The sanctuary was dedicated April 1, 1875, and a new educational building added in 1957. At its Centennial, South Park finds itself in an inner city situation with most of its 466 members living in the suburbs. Community programs developing are an "Inn" for counseling narcotic addicts and a day nursery.

Christ Methodist Church was founded by German residents of the city in 1869. For many years it was the Jefferson Street Methodist Church, located in what is now the Hartford Hospital complex. Records show that Mark Twain used to attend the services with his daughter, that she might become acquainted with the German language. Moved to the present location on New Britain Avenue in 1959, with 201 members, the name was changed to Christ Methodist.

North Methodist Church was organized in 1871 as a Methodist Society in a Chapel on Windsor Avenue, now North Main Street. Neighborhood changes led to the present location on Albany Avenue and Woodlawn Street in 1923. Serving the still changing north end of Hartford, North Church has an integrated congregation of 308.

St. Paul's Church growing out of a class at First Methodist was organized as Parkville Church on May 10, 1893. The present brick building was dedicated Dec. 2, 1900; an education building was added in 1960. Many of 497 members reside in surrounding towns.

Three Negro Methodist churches flourish in Hartford. John W. Nance is at present pastor of the C.M.E. CHURCH, organized in 1932. The A.M.E. ZION fills the former North Church building; Alfred E. White is presently pastor. J. Blanton Shields is pastor of the A.M.E. CHURCH. These churches share in the greater Hartford Methodist Society and fellowship.

WILFRED HANSEN

HARTLEY, MARSHALL (1846-1928), British Methodist, was born of ministerial stock, educated at WOODHOUSE GROVE SCHOOL, and entered the Wesleyan Methodist ministry in 1868. He was appointed assistant tutor at RICHMOND THEOLOGICAL COLLEGE, London. In 1888 he became secretary of the Wesleyan METHODIST MISSIONARY SOCIETY and remained in that office for thirty-one years, during which time as administrator of work overseas he visited SOUTH AFRICA, CHINA, and INDIA. For seven years he was in charge of CONNEXIONAL FUNDS. He served as secretary of the Wesleyan Methodist Conference from 1895 to 1902, and in 1903 was elected president. He was also associated with the work for the London Mission and Extension Fund, the Minister's Children's Fund, and the Theological Institution Fund. He retired in 1926.

JOHN T. WILKINSON

HARTLEY, ROBERT (1817-1892), Australian minister of the PRIMITIVE METHODIST CHURCH, came from Lancashire, England to NEW SOUTH WALES in 1859. After four years in SYDNEY he was appointed to Rockhampton, Queensland where he served from 1864-1892. He established his denomination in the city and westwards for 200 miles—among new settlers, in mining villages and at railway construction camps. He was known for his good works, especially to newcomers to the country, and on his death a public monument was erected to his memory; this stands in the main street of Rockhampton today.

AUSTRALIAN EDITORIAL COMMITTEE

HARTLEY, SIR WILLIAM PICKLES (1846-1922), British philanthropist and PRIMITIVE METHODIST layman, a native of Colne, in East Lancashire, was born on Feb. 23, 1846. From lowly business beginnings he became the founder of a famous firm of jam manufacturers at Aintree, near LIVERPOOL, and later in LONDON. Under a vow made in 1877 to devote a proportion of his income to the service of others, he established a scheme of profit sharing as one of the marks of his industrial policy. His benefactions included gifts to the university colleges of Liverpool and MANCHESTER; the Cottage Hospital and the Hartley Homes for the aged in his native town, of which he received the Freedom in 1909.

To Primitive Methodism he gave the first extension of HARTLEY COLLEGE, Manchester, in 1897, followed by a further extension in 1906. Interested deeply in ministerial education, he was the main instrument in securing ARTHUR S. PEAKE as tutor at the college. In 1896 he founded the Hartley Lecture. In 1892 he became vice-president of the Conference, and president in 1909. He served as general treasurer of the Missionary Society and was one of the founders of the CHAPEL AID ASSOCIATION. He received knighthood in 1908. In 1914, in commemoration of

twenty-one years of Peake's tutorship, he enriched the Hartley College Chapel by the gift of three stained-glass windows. These were later destroyed by enemy action in 1941. Hartley was a merchant prince of exemplary character. He died in Southport on Oct. 25, 1922.

Arthur S. Peake, *The Life of Sir William P. Hartley*. London, 1925.

JOHN T. WILKINSON

HARTLEY LECTURE. (See FERNLEY-HARTLEY LECTURE.)

HARTLEY VICTORIA COLLEGE is now the only Methodist theological college in MANCHESTER, after the transfer of DIDSBURY COLLEGE to BRISTOL, but various earlier institutions contributed to its formation. The buildings were originally the Primitive Methodist College. The oldest parts date from 1881, when they were opened on a more permanent basis for the training of PRIMITIVE METHODIST ministers, a task undertaken from 1865-68 at Elmfield College, York, and from 1868-81 at what became known as the Institute at SUNDERLAND. Through the generosity of WILLIAM P. HARTLEY, the Manchester buildings were twice enlarged, the dedication of the completed scheme taking place in 1906. When the college reopened after the First World War, it cooperated with the United Methodist College in Victoria Park, Manchester, joint classes being held for both groups of students, and the tutorial staffs sharing in the teaching. In 1934, after METHODIST UNION, Victoria Park College was closed, and its students, staff, and funds were transferred to Hartley, which thereupon was renamed Hartley Victoria College. The students and staff work in close association with the theological faculty of the University of Manchester.

Victoria Park College itself included two traditions. The UNITED METHODIST FREE CHURCHES began to train ministerial students in Manchester in 1872, and the original building (a block of houses called Crescent Range, which was bought in 1876 and altered for college purposes) was given a new wing in 1879, after which it was called Victoria Park. The METHODIST NEW CONNECTION had a theological college at Ranmoor, Sheffield, beginning 1862-64. When the UNITED METHODIST CHURCH came into being in 1907, it was decided to retain both Victoria Park and Ranmoor for a time, but after the First World War only the former was reopened, the endowments of Ranmoor being transferred to Victoria Park.

NORMAN P. GOLDBAWK

HARTMAN, LEWIS OLIVER (1876-1955), American minister, editor, and bishop, was born on May 3, 1876, in LaGrange, Ind., the son of Samuel Brenton and Mary Elizabeth (Mason) Hartman. He was graduated from OHIO WESLEYAN UNIVERSITY, B.A., 1899, and from BOSTON UNIVERSITY SCHOOL OF THEOLOGY, S.T.B., 1903. His doctorate of philosophy was from BOSTON UNIVERSITY in 1909. He married Helen Marian Nutter on Dec. 21, 1922, and their children were Mason Nutter and Richard Otts.

He was ordained in the ministry of the M. E. Church in 1903, and held pastorates in OHIO until 1910, when he became superintendent of Methodist Sunday school work in Ohio. For the next ten years, he held posts in the Board of Sunday Schools. From 1914 to 1920 he was director of the foreign department of the Board.

In 1920 he began his twenty-four-year career as editor

of *Zion's Herald*. He gained prominence for his provocative editorials which stimulated discussion in many church issues. He championed reforms and often spoke for unpopular causes to give them a thorough hearing. He came to represent the liberal viewpoint within the M. E. Church, and *Zion's Herald* became a respected and influential journal of reform. He enjoyed the respect of his fellow editors of religious publications. In 1941 he was elected for a two-year term as president of the Associated Church Press.

The M. E. Church named him as its representative to the 1921 and 1931 WORLD METHODIST CONFERENCES. He was elected by the NEW ENGLAND CONFERENCE as a delegate to four GENERAL CONFERENCES of the M. E. Church—1924, '28, '32, and '36. He was a delegate to the UNITING CONFERENCE of 1939.

In 1944 he was elected bishop and assigned to the BOSTON Area. He served only four years, but during his service he helped develop a system of Central Conferences which gave Methodists abroad home rule, particularly in selection of bishops.

Following his retirement in 1948, Bishop Hartman became visiting professor of ecumenical Christianity at Boston University School of Theology, resumed his work as a writer, and served as librarian of the New England Methodist Historical Society.

From 1944 to 1947 he served as president of METHODIST FEDERATION FOR SOCIAL ACTION. One of the most influential figures in New England Methodism, Lewis O. Hartman died on June 30, 1955.

C. T. Howell, *Prominent Personalities*. 1945.

Journal of the New England Conference, 1956.

Who's Who in America.

DANIEL L. MARSH

HARTRANFT, JUNE M. (1916-1965), American E.U.B. missionary, was born in Ephrata, Pa., June 19, 1916, to Clarence S. and Alice R. Meck Hartranft. By the age of fourteen she was determined to be a Christian missionary. She graduated from Millersville State Teachers College (Pa.) and obtained several degrees from the University of Pennsylvania. She did some teaching in the local public schools and served as deaconess at First Church, Ephrata, before going to SIERRA LEONE, West Africa, in 1945, as a missionary of the United Brethren in Christ. Since that date she served the Harford School for girls in Moyamba, Sierra Leone, as matron and teacher, and from 1950 as the acting principal and principal. Under her leadership the school grew in numbers and scholastic standing. Many of the alumni today are among the outstanding citizens and Christians of Africa.

One of the highest tributes to her distinguished leadership came on Oct. 20, 1963, when she was given a citation and honorary membership in the British Empire, conferred upon her by the Queen of England at the request of several African leaders. At that time only four Americans had received this honor.

Miss Hartranft returned to the United States in May, 1963, for extensive surgery and treatment and died in Ephrata, Aug. 13, 1965. A fund established in her memory has built a primary school for girls in Moyamba.

Eastern Conference Herald, Sept.-Oct. 1969, Vol. 78, No. 9-10.

Ephrata Review, Ephrata, Pa., Aug. 13, 1965.

The World Evangel, November 1965, pp. 356-57.

ESTHER L. MEGILL

HARTSOUGH, ISABELLA CORNISH (1828-1918), an American pioneer missionary worker in SOUTH DAKOTA and minister's wife, was born in Coventry, N. Y., on Sept. 12, 1828. She married a Methodist minister, LEWIS HARTSOUGH, on July 21, 1852, and proved to be a woman of unusual accomplishments.

Mrs. Hartsough was a distinguished evangelist, a speaker of ability, often assisted in REVIVAL MEETINGS, CAMP MEETINGS, and gave addresses for the Woman's Christian Temperance Union. She was a writer of both prose and poetry, and many of her articles were published in church papers. On the division of the Western Branch of the WOMAN'S FOREIGN MISSIONARY SOCIETY (ME) in 1883, South Dakota was assigned to the MINNEAPOLIS Branch of the M. E. Church, with Mrs. Hartsough as the corresponding secretary. The following year she reported, "Rejoice—we have doubled the number of auxiliaries."

After eighteen years as Conference secretary and Christian leader, she left twenty-eight organized societies, to go with her husband who had been appointed superintendent of the Rocky Mountain Region. This gave Mrs. Hartsough opportunities to work among fallen women and outcasts living in wild mining towns of the midwest. She worked as an appointed agent of the Christian Commission, a forerunner of the later YMCA and the Red Cross Organization. Once with five women and six men, she served on a jury for a criminal case. When they retired, Mrs. Hartsough insisted that the deliberations be opened with prayer. At first the men favored the acquittal of the accused, but the offense and evidence was so clear, that a verdict of manslaughter was brought in. She proved herself able to meet most difficult experiences. She was a fine organizer and administrator, content with doing the work and leaving behind only a brief account of efforts and accomplishments. She died on July 25, 1918, and was buried in the cemetery at Mount Vernon, Iowa.

Annual Reports of the Woman's Foreign Missionary Society. Minutes of the Dakota Conference, 1918. GRACE WHITESIDE

HARTSOUGH, LEWIS (1828-1919), American minister and the father of Methodism in UTAH, was born Aug. 31, 1828, at Ithaca, N. Y., where his early years were spent. He graduated from the then famous Cazenovia Seminary in 1852 and on July 21 of the same year was married to ISABELLA CORNISH. He had already been licensed to preach and had joined the ONEIDA CONFERENCE the year before.

He was ordained DEACON by Bishop SIMPSON in 1853 and ELDER two years later by Bishop AMES. During the next fifteen years, except for a brief interval devoted to the Christian Commission in connection with the Civil War, he served various pastoral charges in the Oneida Conference, the last being South Street, Utica. Then, because of impaired health, he went west. For a time he acted as "Railroad Man" for the AMERICAN BIBLE SOCIETY distributing Bibles in railway stations and trains of the Union Pacific Railroad. Then he was appointed the first superintendent of the Utah Mission and presiding elder of Wyoming District (in 1869), thus having two large territories under his supervision. He moved to SALT LAKE CITY in December of 1869 and thus became the "father of Methodism" in Utah.

In 1871-73, as pastor at Epworth, Iowa, he was in-

strumental in bringing about two great revivals whose influence was long felt in that seminary town.

In 1874 Hartsough transferred to the NORTHWEST IOWA CONFERENCE, which then included the Dakotas. He served two years as presiding elder of the Sioux City District, then four years in charge of the Fort Dodge District. His experience in these pioneer fields and careful study of their needs led him, as a member of the GENERAL CONFERENCE of 1880 (ME), to secure the passage of the law establishing mission conferences, which have proven of great practical value in this country and abroad. The first two organized under this enabling act were the Dakota and the Black Hills Mission Conferences.

The challenge of the frontier again lured him to Dakota Territory where he served for the remaining years of his active ministry. In 1880 he became pastor at Sioux Falls and two years later was appointed to the newly formed Huron District. A six-year term on the Sioux Falls District concluded his active work in the ministry (1889). He continued to reside in SOUTH DAKOTA until 1895, when he and his wife moved to Mt. Vernon, Iowa, where they lived with their only daughter, Mrs. Alice H. Smith, until his death in 1919. Louis Hartsough was a hymn writer of note. The best known among several which became popular is the one beginning:

"I hear thy welcome voice
That calls me Lord to thee. . . ."

E. S. Bucke, *History of American Methodism*. 1964.

H. M. Merkel, *Utah*. 1938.

MATTHEW D. SMITH



JOSEPH C. HARTZELL

HARTZELL, JOSEPH CRANE (1842-1928), missionary bishop to Africa, was born near Moline, Ill., June 1, 1842, the son of Michael B. and Nancy (Worman) Hartzell. On deciding for the ministry, his father, his pastor, and his presiding elder urged him to enter it at once and trust the conference course of study for preparation. He insisted on academic training and pursued it for seven years, working his way. He won the A.B. at ILLINOIS WESLEYAN and the B.D. at GARRETT in the same year, 1868. Later several institutions conferred on him the honorary A.M., D.D., and LL.D. degrees. He married Jennie Culver, Nov. 14, 1869, and they had three sons.

In September 1868, Hartzell was admitted on trial in

the CENTRAL ILLINOIS CONFERENCE and appointed to Pekin and was reappointed a year later. He had hardly begun work in ILLINOIS before Bishop MATTHEW SIMPSON asked him to transfer to NEW ORLEANS. After due deliberation he agreed to go, and in January 1870, was appointed to Ames Chapel, the largest white congregation of the M. E. Church in that southern city. After three years at Ames Chapel his appointments were: New Orleans District, 1873-81; La Teche District, 1881-82; assistant corresponding secretary, FREEDMEN'S AID SOCIETY, 1882-88; and corresponding secretary, Freedmen's Aid and Southern Education Society, 1888-96. In the latter position his headquarters were in CINCINNATI, Ohio. In 1873 Hartzell founded and for nine years was editor of the *Southwestern Christian Advocate*. He then turned the property over to the church without compensation. He contracted yellow fever in the great epidemic of 1878. In view of the difficulties at the time, his work in New Orleans was notable. While he supported the Federal government, the fact that he did not condone the false representation of the Carpenters won friends among those who differed with him on social and political matters. In New Orleans he founded schools and a hospital for Negroes, and for several years he was a member of the city board of education. As a delegate to the GENERAL CONFERENCE for twenty years, 1876-96, he was influential in securing favorable consideration for the work of the denomination in the South. As the executive officer of the Freedmen's Aid and Southern Education Society, he was the administrator of more than \$2,000,000, placed at his disposal by the General Missionary Society and other benevolent organizations. Conferences and institutions of his denomination came into being in the South because of his planning and the inspiration which he supplied. Forty-five institutions of learning, twenty-two for whites and twenty-three for Negroes, including medical colleges, divinity schools, and industrial centers, were administered under his direction.

In 1896 the General Conference elected Hartzell as missionary bishop for Africa to succeed the famed Bishop WILLIAM TAYLOR. For twenty years Hartzell gave himself to that continental field with amazing energy and substantial success. He fixed his episcopal residence at Funchal, Madeira, and in two decades made thirteen tours of Africa, traveling 1,300,000 miles by ship, train, cart, oxback, donkey-back, and hammock. Statesmen whose nations had interests in Africa soon learned that Hartzell was a man to be reckoned with and trusted, for he coupled great knowledge of the continent with statesmanlike vision and the energy to materialize his dreams. He moved with ease among prime ministers and heads of foreign offices and their ministers plenipotentiary. He did not hesitate to present the problems of his church to influential statesmen, and he nearly always won his points along with their cordiality and cooperation. Cecil Rhodes granted 13,000 acres of land equipped with buildings for an agricultural mission in RHODESIA together with an annual grant for a school for the children of the white residents. In 1907 Premier Georges Clemenceau of France personally approved Hartzell's project for a mission under the French flag in North Africa, a venture which became a successful missionary enterprise. Hartzell organized and established missions, conferences, schools, medical work, printing establishments, agricultural enterprises, and mechanical shops in southern and central Africa for Negroes, and in the Madeira Islands for the white people.

Having reached the age limit, Hartzell was retired in 1916. When he took leave of the 1928 General Conference, the body stood to honor him, and representatives of his life work from various parts of the world came to the platform to pay tribute to his work and worth. On his eighty-sixth birthday he was assaulted by robbers in his home at Blue Ash, Ohio, and died there Sept. 6, 1928, from the effects of his injuries. He was buried in CHICAGO.

E. S. Bucke, *History of American Methodism*. 1964.

Dictionary of American Biography.

General Conference Journal, 1932.

F. D. Leete, *Methodist Bishops*. 1948.

JESSE A. EARL
ALBEA GODBOLD

HARTZLER, HENRY BURNS (1840-1920), American Evangelical minister and bishop, was born near Yorkana, York Co., Pa., March 23, 1840. He attended the public schools of his community. Even in early life he gave evidence of becoming a sensitive and devout man. He took his favored books with him to the fields when plowing and would read several paragraphs while the horses rested at the end of a furrow. It was said that as a young minister, he would find shelter in a covered bridge during a thunderstorm and write poetry. During "moving periods," when the parsonage was topsy turvy and the furniture in chaotic state, he would find a perch on a store box and compose a poem on tranquility and the fitness of things. It seems there was no place where he could not adjust himself mentally and socially. He was gifted with the rich qualities of an editor and broke out into beautiful verses somewhat like a fountain. He wrote many enriching hymns, one of which was, "My Beautiful Bible."

The annals of his life include his license by the Central Pennsylvania Conference, Evangelical Association, in 1869, and his service thereafter in several appointments, including Trinity Church, York, 1873-74. He became assistant editor in that year of *The Evangelical Messenger*, serving as such until 1878 when he became editor, in which position he remained until 1886. He then went to Northfield, Mass., having accepted an invitation to teach the Bible in the Mount Hermon and Northfield schools, and thus became associated with the great evangelist, D. L. Moody. With the Church division, he entered the United Evangelical Church and became editor of *The Evangelical*, serving as such from 1894 to 1902, when he was elected bishop. His term as bishop ending in 1910, he again became editor of *The Evangelical*, serving until 1920.

His literary style was dignified, his interpretation of scripture discerning, discriminating and inspiring. His lectures on the Bible emphasized studies of Jesus. Those who knew him best admired him most. He was refined and dignified yet easy to approach. He was a favored preacher, a stirring evangelist, a real teacher, a gifted poet, an able author, an ideal editor, and a great bishop.

He published several books: *Poems*, 1920; *Moody in Chicago*, 1894; and *Studies in the Acts*, 1900. Bishop Henry Burns Hartzler died Sept. 3, 1920, in his home at Lemoyne, Pa.

Shortess and Gramley, *Central Pennsylvania Conference* (EC). 1950.

R. M. Veh, *Evangelical Bishops*. 1939.

ALFRED JOHN THOMAS

HARTZLER, JACOB (1833-1915), American Evangelical clergyman and missionary, was born in Lower Windsor Township, York Co., near Yorkana, Pa., Jan 18, 1833. In the summer of 1850, at a CAMP MEETING near his home, he was converted and united with the Evangelical Association. He was reared in a rural environment and went to the local schools. There were no formal educational advantages. Although thus handicapped, he applied himself to the books he could get and studied assiduously. By such earnest application, he became proficient and was certified to teach a rural one-room school. In his study for the ministry he spent whatever time he could find in the barn, in the field or wherever there was a rest period. He would open his book and read, even if only a few sentences or paragraphs, pondering what he read while he worked. In 1855 he was licensed to preach by the Central Pennsylvania Conference and served the following charges: York Circuit, 1855-56; Middlecreek, 1856-57; Wilkes Barre Mission, 1857-59; Columbia Circuit, 1859-60; Buffalo Circuit, 1860-61; Center Circuit, 1861-62; Agent for Union Seminary, 1862-63; Lewisburg, 1863-64; Agent for Washington, D.C. Mission, 1864-65; Glen Rock, 1867-70; Baltimore (Green Street), 1870-71; editor of *The Evangelical Messenger*, at Cleveland, Ohio, 1871-80.

Jacob Hartzler became superintendent of the Japan Mission in the Orient, 1880-87. In 1881 he and C. F. KRECKER were named members of the Bible Translating Committee which in 1888 presented such a "scholarly, idiomatic, readable, and rhythmic translation" that it remained the only complete version of the Old Testament in the Japanese language for more than half a century. In 1886 Jacob Hartzler was elected president of the Japanese Branch of The Evangelical Alliance, and the next year elected pastor of the Union Church in Tokyo. He remained with his annual conference in the church division and entered The United Evangelical Church, 1894, as a presiding elder. He served as delegate to GENERAL CONFERENCE, 1871, 1875, 1879. Jacob Hartzler was a successful editor, pastor and missionary. He was an astute scholar and delighted in theological discussions. He was superannuated in 1911 and died at York, Pa., 1915.

P. H. Eller, *Evangelical Missions*. 1942.

ALFRED JOHN THOMAS

HARVARD, WILLIAM MARTIN (17?-1857), British Methodist missionary pioneer in Asia, entered the Wesleyan ministry in 1810 and responded to COKE'S appeal for volunteers to join his first mission to CEYLON and INDIA. On Coke's death at sea, in 1814, Harvard became the senior minister of the party and was responsible for arrangements for the mission after their arrival in Ceylon, where he himself was stationed in Colombo. He quickly became proficient in four languages, translated hymns and scriptures, began schools, and set up and managed a printing press for Christian literature. After a breakdown in health he returned to Britain in 1819 and served in English circuits. In 1836 Harvard was sent to CANADA as president of the Upper Canada Conference. In a period of dissension in both church and state he lost popularity through championing the "rights" of the British Conference to exercise control over Canadian Methodism, and after two years he was transferred to be chairman of the pro-British Lower Canada District. When the breach between the Upper Canadian Methodists and the British

Conference was healed in 1847, he returned to England and served as house governor to the new RICHMOND THEOLOGICAL COLLEGE until his death. Able, courteous, scholarly, and greatly respected, he died Dec. 15, 1857, in London.

J. Carroll, *Case and His Cotemporaries*. 1867-77.

C. S. French, *Parsons and Politics*. 1962.

W. M. Harvard, *Ceylon and India*. 1823. CYRIL J. DAVEY

HARWOOD, THOMAS (1829-1916), a pioneer preacher and missionary to NEW MEXICO shortly after that territory had been opened to the United States. He was admitted into the Northwest Wisconsin Conference (ME), in 1865, and after graduating to elder's orders, was at Bishop EDWARD R. AMES instance transferred to the Colorado Conference which at that time embraced New Mexico. JOHN L. DYER, known as the snow shoe itinerant, was then the presiding elder in the Colorado Conference. He had known Harwood back in WISCONSIN, and begged him to comply with Bishop Ames' request and come to New Mexico. "He took my place," wrote Dyer in his autobiography, "and I have reason to thank God that the result has been so good" (Barclay's *History*, p. 238). In 1870, Harwood was formally appointed to New Mexico, and in 1872 the New Mexico Mission was created and from 1872 to 1884 Thomas Harwood was its superintendent. For considerable time he was stationed at La Junta, and he with the assistance of Mrs. Harwood opened a mission institute for the education of the children—especially a girls' school in New Mexico. When that territory was separated in 1872 from the Colorado Conference, Harwood was appointed superintendent of missions in New Mexico and held that position for several years. In 1890 on the release of another mission preacher to take charge of the newly formed Navajo Mission, Thomas Harwood was reinstated as superintendent until the Bishop "could find some one to superintend the work." He seems to have retired in 1907, as he made his final report to the conference on Oct. 23, 1907. His first wife Emily died in 1902 and on July 1, 1911, he was married to Mrs. Mary Emma (Mitchell) Clark who died in 1936.

Harwood was a great believer in mission schools in support of missionary progress and by 1886 six elementary schools had been established for 225 pupils and two academies—the Kit Carson Seminary at Taos and the Socorro Academy at Socorro, each with a Biblical department. Realizing that there was a need for reading and studying materials in Spanish, beginning in 1879 Harwood published a paper, *El Abogado Cristiano*, also Sunday school lessons, and many pages of tracts in the Spanish language.

Thomas Harwood left an indelible mark upon the Methodism of New Mexico and the Harwood School in ALBUQUERQUE is named for him and for his wife. He wrote *History of New Mexico Spanish and English Missions of the Methodist Episcopal Church from 1850 to 1910*. This was published at Albuquerque by his own El Abogado Press, Vol. I in 1908, and Vol. II in 1910. He died in 1916 and was buried in Albuquerque.

W. C. Barclay, *History of Methodist Missions*. 1957.

Thomas Harwood, *History of New Mexico Spanish and English Missions of the Methodist Episcopal Church from 1850 to 1910*. In *Decades*. 2 Vols. New Mexico: El Abogado Press, 1910.

M. Simpson. *Cyclopaedia*. 1878.

N. B. H.

HASKINS, THOMAS (1760-1816), was the youngest American itinerant in attendance at the CHRISTMAS CONFERENCE. He was a friend and correspondent of FRANCIS ASBURY, whose *Journal* he helped edit; one of the framers of the CHARTERED FUND; for many years a trustee and the treasurer of Old St. GEORGE'S M. E. Church in PHILADELPHIA; and one of the organizers of both Union M. E. Church and St. Stephen's M. E. Church in Philadelphia.

Haskins was born in 1760 near Preston, Carolina Co., Md. He was well educated and was studying law in Dover, Del., when in 1780 he was converted through the preaching of FREEBORN GARRETTSON and joined a Methodist Society. Asbury wrote of him on Dec. 8, 1780, "Thomas Haskins is a young man of learning, and has been studying the law: like William Spencer, he has given it up for grace and divinity. Glory be to God! I believe the Lord has called Thomas Haskins for a preacher; he was convinced in Dover some months ago."

Haskins was admitted on trial at the conference of April 1782, and into full connection in 1784. He had some misgivings about the organization of the M. E. Church in that year and wrote in his *Journal* that he feared many "unhappy consequences," believing that the critics would describe the preachers as "hunters after power and disturbers of the peace and good order of the Church and State." He successfully served at BALTIMORE, CHESTER, and Philadelphia, Summit and Talbot.

While on the Chester Circuit he met Martha Potts of French Creek in lower Berks County, Pa. She was the granddaughter of Rebecca Grace, the reputed friend of George Washington and Benjamin Franklin, whom she rejected in marriage because of his religious views. In 1786 Haskins married Martha Potts, and then located in Philadelphia and went into the wholesale grocery business with Colonel Caleb North of Revolutionary fame. The two men were active in the affairs of St. George's Church, Philadelphia, Haskins serving for many years as a trustee and treasurer. He drew up the original charter of the church.

He was one of the framers of the Chartered Fund in 1796, and also drew up the agreement between the PHILADELPHIA CONFERENCE, representing the BOOK CONCERN, and EZEKIEL COOPER; and presented it to the GENERAL CONFERENCE.

In 1797 his wife died and was buried in the church yard behind Old St. George's. Two years later he married Elizabeth Richards.

About 1800 a disagreement among the members of St. George's Church led Haskins and a number of other leaders of the church to establish a Society in the South End known as the Academy on Fourth Street. Later the Society became known as Union M. E. Church. This Church later moved to Diamond Street in Philadelphia and today is located in Brookline, a suburb of the city.

About 1811 Haskins and other prominent members of Union M. E. Church erected a Methodist church in Tenth Street below Market in Philadelphia, calling it St. Stephen's Church. Haskins is reputed to have secured a contribution for the building from Stephen Girard, and if so, Haskins is one of the few men to have secured financial assistance for a church building from the eccentric Philadelphia philanthropist. The church, however, was never successful.

Haskins died in 1816 and was buried in the rear of Union M. E. Church on Fourth Street. His widow survived him by about forty years, and at her death his

remains were removed to the family plot of his second wife in a cemetery in NEW YORK CITY.

F. Asbury, *Journal and Letters*. 1958.

Thomas Haskins, MS Journal (Library of Congress, Washington, D. C.)

J. Lednum, *Rise of Methodism*. 1859.

ELMER T. CLARK

HASSELL, Belgium. The Hasselt Methodist Church (Flemish) began by services in German for refugees at work in coal mines after the Second World War. The Flemish community was organized in 1951. The chapel and parsonage were built in 1954 at 81 Kuringarsteenweg. It is the center of the Methodist circuit in Limbourg. Since 1964 the church has received state subsidies. The pastor has been Cl. Bruggeman since 1951.

WILLIAM G. THONGER

HASTINGS, LADY MARGARET (1700-1768), sister-in-law of the COUNTESS OF HUNTINGDON and the means of leading her to Christ, had herself come under Methodist and MORAVIAN influence. In 1741 she married BENJAMIN INGHAM.

A. SKEVINGTON WOOD

HASTINGS, RALPH GARTEN (1894-), American layman and insurance company executive, was born in Washington, Ind., on Nov. 24, 1894. His parents were Elmer E. and Bertha J. Garten Hastings. He was educated at the University of Indiana A.B., 1916. His wife was Helen L. Nehf, whom he married on June 10, 1922, and they have one daughter. He went into business in Washington, Ind. He served as Sunday school superintendent of the First Church, Washington, Ind., 1924-41, and became a member of the general Commission of WORLD SERVICE AND FINANCE in 1930. He has been a member of the GENERAL CONFERENCES of 1956, '60; a member of the COORDINATING COUNCIL of The Methodist Church; president of the Methodist Home for the Aged, Franklin, Ind.; president of the Parsonage Trustees in the Vincennes District, and has been greatly active in all the affairs of the Church.

Who's Who in The Methodist Church, 1966.

N. B. H.

HASTINGS, NEBRASKA, U.S.A. **First Methodist Church** is the oldest church in continuous existence in Hastings. The present church building is an impressive Gothic type structure. The church was organized in 1872, two years after the founding of the town, in the freight house of the Denver and St. Joseph Railway. Shortly afterward a church building was erected at the corner of what is now Kansas Avenue and Second Street. This building was soon outgrown, and a new and larger church was built on the corner of Burlington Avenue and Third Street. Incidentally, in these later years, both of these earlier locations have become parking lots. A third church was erected in 1915 at the present location, Seventh Street and Hastings Avenue. This structure has been slightly remodeled in later years, and a new addition was made in 1955 and a parking lot added. The main tower of the church houses a set of ten bells, the gift of W. H. Lanning as a memorial to his mother, Mrs. Mary Lanning, who was a member of the Methodist Church all of her life. The church has been served by twenty-eight pastors in 100 years.

HATCH, JOHN WOOD (1864-1959), American preacher and educator, was born in Presque Isle, Maine, on March 2, 1864, was received on trial in the EAST MAINE CONFERENCE in 1895 and into full membership two years later. He served the following charges, all in the East Maine Conference; Kingman (1894-97), Easton (1898-99), Winterport (1900-03), Belfast (1904-06). He was appointed presiding elder in 1907 (changed in 1908 to district superintendent), and he served in this capacity through 1912. In 1913 he became principal of Montpelier Seminary (Methodist preparatory school), Montpelier, Vt., which position he held until his retirement in 1932.

While in VERMONT he belonged to the VERMONT CONFERENCE and retained his membership there until 1941, when that conference joined the TROY CONFERENCE; his membership was transferred to the MAINE CONFERENCE (the East Maine Conference united with the Maine Conference in 1923) in 1944. He was a member of the GENERAL CONFERENCE of 1912, representing the East Maine Conference, and of the General Conference of 1924 representing the Vermont Conference.

Hatch received the B.A. and M.A. degrees from the University of Maine, studied at Harvard Divinity School and BOSTON UNIVERSITY SCHOOL OF THEOLOGY. The honorary D.D. degree was conferred upon him by WILMAMETTE UNIVERSITY, Salem, Ore.

Hatch married Isabelle G. Flye on Oct. 26, 1896. Three children were born to them. Mrs. Hatch died on Oct. 10, 1915. He married Miss Nellie Worth on Oct. 5, 1919, who survived him.

The eighteen years Hatch served as principal of Montpelier Seminary represent his outstanding achievement. He assumed the position at a time when the trustees thought the school might have to close its doors because of financial indebtedness. However, he brought the institution through its most difficult period and made it an outstanding school.

He died Jan. 26, 1959, at St. Petersburg, Fla., and was buried in Orono, Maine.

Journal of the Maine Conference, 1959.

ALFRED G. HEMPFSTEAD

HATCHER, EUGENE CLIFFORD (1902-), an American bishop of the A.M.E. CHURCH, was born on Sept. 2, 1902, in Eufaula, Ala. He was educated at Payne College (Ala.) from which he received the A.B. degree in 1930. Since that time he has received the honorary degrees of D.D. from Payne and WILBERFORCE UNIVERSITY, the LL.D. degree from Shorter-Flipper-Curry College (Ark.), Wilberforce University and MORRIS BROWN College, and the J.U.D. from Nasson College (Maine). He was ordained deacon in 1924 and elder in 1925, held pastorates in FLORIDA, ALABAMA, served as professor of mathematics and chemistry, presiding elder and editor of the *Southern Christian Recorder*, 1940-52.

He was elected to the episcopacy in 1952 from the latter position. He presently resides at JACKSONVILLE, Fla. and supervises the work of the Eleventh Episcopal Area District, comprising eight annual conferences in the state of Florida.

R. R. Wright, *The Bishops* (AME), 1963.

GRANT S. SHOCKLEY

HAUG, GEORG (1902-), German pastor and executive of the South Germany Annual Conference, was born

May 23, 1902, at Nuertingen. In 1922 he became a supply pastor, then a student at the Frankfurt theological seminary (PREDIGERSEMINAR). He served various local churches from 1929-47, including NUREMBERG and Munich. Since 1937 he has been a member of the board of managers of the deaconess motherhouse Martha-Maria. In 1943-45 he was in military service, but after the war was made district superintendent of the Stuttgart District (1947-56). Since 1947 he has been active in the organizing of the Youth Department of the Methodist Church in GERMANY and has also been a member of the Working Association of Evangelical Youth in Germany, acting for three years on its executive board. From 1949-58 he was editor of *Der Kinderfreund* (Children's Paper). Since 1952 he has been on the executive board of the South German Broadcasting Corporation. Other positions held: member of "action committee" for study and solution of employee problems since 1957; organizing Department of Social Work, Methodist Church in South Germany, since 1953, its managing director since 1956; member of the executive board of ecumenical committee of Baden-Württemberg; 1956 delegate to the GENERAL CONFERENCE of The Methodist Church.

LUDWIG WAITZMANN

HAUGHTON, JOHN, British Methodist, was a weaver who became one of JOHN WESLEY's helpers in 1742 and later an ASSISTANT. He ceased to travel in 1760 and became rector of Kilrea, IRELAND, where Wesley stayed with him in 1778.

N. P. GOLDHAWK

HAUS UND HERD, a German language paper published officially by the M. E. Church for German Methodists in America. (See WILLIAM NAST; also METHODIST PUBLISHING HOUSE.)

HAUSER, CARL (1866-1950), American E.U.B. publisher, was born in Aldingen, GERMANY, Feb. 5, 1866, and came to the United States as a youth. He committed his life to Christ at an early age and studied for the ministry. He was licensed by the Illinois Conference, Evangelical Association, in 1891, and served churches at Streator, Hampshire, CHICAGO (Dearborn Street), Freeport (Oak Avenue), and Oak Park.

He entered the publishing office in Cleveland in 1904 as junior publisher and became publisher in 1909 of a debt-ridden Publishing House. In spite of the decline in the use of German language materials, the transfer of the printing of English Sunday school materials to the Harrisburg, Pa. publishing plant, as well as rapidly rising material and labor costs during and following World War I, the debt of a quarter of a million dollars on the publishing house was finally paid.

Edwin G. Frye, formerly editor of the *Evangelical Messenger*, wrote: "He (Rev. Hauser) had gloriously achieved, though not without bearing through the years a heavy burden, not all of which was that laid upon him by the demands of the business and the meeting of financial objectives. Some of it was in the form of criticism and faultfinding for doing things that had to be done to meet the conditions which confronted him. To his credit it must be said that he had the courage and the grit to follow on until the task was done."

Hauser resigned in 1930 and with his wife Bertha spent twenty years in active retirement. He was also treasurer for part of his ministerial years of the Flat Rock Children's Home and of the Episcopal Fund. He died March 28, 1950.

Journal of the Illinois Conference (EV), 1950.
The Telescope-Messenger, June 10, 1950.

DONALD A. THEUER

HAUSER, GOLD CORWIN (Mrs. J P) (1877-), an American missionary, minister's wife, teacher, writer, translator, was born to the Rev. and Mrs. G. J. Corwin of Rapid City, S. D. in 1877. She graduated from DAKOTA WESLEYAN UNIVERSITY with a B.A. degree in 1899 and taught three years in a school in Scotland, S.D. She was a traveling secretary for the Woman's Christian Association in NORTH DAKOTA, SOUTH DAKOTA and NEBRASKA. She became associated with the STUDENT VOLUNTEER MOVEMENT for the Foreign Missions. She married J P HAUSER in 1905 and went to MEXICO to translate texts of graded lessons for church school into Spanish. She found pastors to translate or write children's songs. She also organized the Children's Churches and formed Woman's Missionary Societies and Wesleyan Service Guilds in Central Conference of Mexico.

In 1927, Mrs. Hauser was appointed as an instructor to Union Theological Seminary in Mexico City. Teaching religious education, modern missions and English, she helped train many who have become pastors, bishops, writers and leaders in Mexico and elsewhere. For twenty-five years, Mrs. Hauser was acting editor for an English magazine for use in mission work. She did work for the Board of Missions. On furloughs she studied at divinity schools. The Hausers were in Mexico during the Mexican Revolution and could witness to the effectiveness of what the missionary cause may do for churches in times of a national upheaval.

After she retired in 1949, she and Dr. Hauser returned to Mexico for two periods of six months each to work in Palmore Hospital in Chihuahua. She translated two textbooks for the nurses school, *Dermatology* and *Surgical Nursing*.

Mrs. Hauser enjoyed being a pastor's wife at Hitchcock, S. D. one year and Asbury Methodist Church in Sioux Falls. After formal retirement, she became hostess of Jenkins Methodist Home, as she saw great possibilities for work among elderly people. She and her husband lived in this home as hostess and chaplain until 1968. Dr. Hauser died in May of that year. Mrs. Hauser continues to be in touch with the home.

GRACE WHITESIDE

HAUSER, J P (real name) (1879-1968), American minister, missionary and teacher, was born April 27, 1879 at Fon du Lac, Wis., to John and Louise Marie (Pease) Hauser. They moved to Aberdeen, Dakota Territory in 1883. J P Hauser attended school at DAKOTA WESLEYAN UNIVERSITY at Mitchell, S. D. and received his B.S. and B.A. degrees in 1899. He attended BOSTON UNIVERSITY SCHOOL OF THEOLOGY in Boston, Mass. and graduated S.T.B. in 1902. He took postgraduate work at Divinity School University in Chicago 1921-27; GARRETT SEMINARY and NORTHWESTERN UNIVERSITY at Evanston, Ill. in 1933 and SCARRITT COLLEGE, Nashville, Tenn. in 1944.

He was an accepted missionary from the NEW EN-

GLAND CONFERENCE in 1902 and transferred the same year to MEXICO Annual Conference as an elder of the M. E. Church. Years later in 1925, he transferred to Dakota Conference, his home state. His first appointment for missionary work was pastor of the English Speaking Church of Mexico City. In 1904-05, he was appointed as teacher and treasurer of the Boys School of Puebla.

Hauser and GOLD CORWIN, who had been a classmate at Dakota Wesleyan, were married in 1905. Soon afterwards, he became manager of the Methodist Publishing House in Mexico City. In 1908, he was appointed as district superintendent of the Methodist Church of Miraflores. He was then appointed as district superintendent of the Eastern District from 1911-13. This followed a third appointment as district superintendent to the Central District, 1914-21. While Hauser was on the Puebla District, fire destroyed the Puebla Church and Student Center. He was assigned to supervise the rebuilding of the church.

In 1927, the Hausers again were sent to Mexico City to teach, Hauser as professor of Systematic Theology at Union Seminary, and treasurer of the Mission with power-of-attorney, to care for Methodist properties, because revolutionary conditions had caused great anxiety. The years the Hausers were in Mexico were spent in developing new churches with special emphasis on youth work.

After forty-six years for Hauser, and forty-three for Mrs. Hauser, they retired in 1949 and were appointed for one year to the Methodist Church at Hitchcock, S. D. From there to Sioux Falls, S. D. they went to organize a new congregation and help plan the building of Asbury Church. In 1956, he became chaplain and Mrs. Hauser became hostess of Jenkins Methodist Home for the elderly at Watertown, S. D. They retired in April of 1968 and Dr. Hauser died a month later on May 31, 1968.

Clark and Stafford, *Who's Who in Methodism*. 1952.

GRACE WHITESIDE

HAVEN, ERASTUS OTIS (1820-1881), American bishop and educator, was born on Nov. 1, 1820, at BOSTON, Mass., and was a cousin of Bishop GILBERT HAVEN. He was graduated from WESLEYAN UNIVERSITY in 1842 and taught school at Sudbury, Mass., where he started a private school in 1843. He began to preach there but did not join the NEW YORK CONFERENCE until 1848. He taught at the seminary in Amenia, N. Y., and was principal, 1846-48.

After joining the New York Conference he became pastor of the Twenty-Fourth Street Church, NEW YORK CITY, the Red Hook Mission and Mulberry Street Church. He remained five years in the pastorate.

In 1853 he was professor of Latin at the University of Michigan and the following year became professor of rhetoric and English literature. In 1856 he was made editor of *Zion's Herald* at Boston and remained in that post until 1863. Taking an active part in politics, he was a member of the State Senate of MASSACHUSETTS and of the Board of Overseers of Harvard University. In 1863 he became president of the University of Michigan and also professor of rhetoric and English literature, remaining in that position until 1869, when he became president of NORTHWESTERN UNIVERSITY at Evanston, Ill. In 1872 he was corresponding secretary of the Board of Education of the M. E. Church, and in 1874 he became Chancellor of SYRACUSE UNIVERSITY. As fraternal delegate to the

British Methodist Conference in 1878, he secured the cooperation of the British in forming the ECUMENICAL METHODIST CONFERENCE, which met first in 1881. He was a member of the GENERAL CONFERENCE of 1868, 1872, 1876 and 1880. At the 1880 Conference he was elected a bishop and assigned to SAN FRANCISCO. He survived less than a year, dying at Salem, Ore., on Aug. 2, 1881, while presiding at an annual conference there. He was buried at Salem.

Flood and Hamilton, *Lives of Methodist Bishops*. 1882.

M. Simpson, *Cyclopaedia*. 1878.

C. C. Stratton, ed., *Autobiography of Erastus O. Haven*. New York: Phillips and Hunt, 1883. ELMER T. CLARK



GILBERT HAVEN

HAVEN, GILBERT (1821-1880), American bishop and radical abolitionist, was born at Malden, Mass., on Sept. 19, 1821, a cousin of Bishop ERASTUS OTIS HAVEN. He attended the Wesleyan Academy at Wilbraham, Mass., where he was converted, and was graduated from WESLEYAN UNIVERSITY in 1846. He spent five years as professor of Greek and German in the seminary at Amenia, N. Y., and was the principal of that institution for three years. He joined the NEW ENGLAND ANNUAL CONFERENCE of the M. E. Church in 1851, and spent two years each as pastor in Northampton, Wilbraham, Westfield, Roxbury, and Cambridge.

When President Lincoln issued his first call for troops in the Civil War, Gilbert Haven, known as a strong abolitionist on the slavery issue, volunteered as a CHAPLAIN and was commissioned in the Eighth Massachusetts Regiment in 1861. Later he served as pastor of the Clinton Street Church, Newark, N. J. On his return from Europe in 1865, he was appointed pastor of the North Russell Street Church, which later became the First Methodist Church, BOSTON.

In 1867 he was elected editor of *Zion's Herald*. He was a member of the GENERAL CONFERENCE of 1868 and in 1872 he was elected bishop and assigned to ATLANTA, Ga. His radical abolitionist views and his association with Negroes on the basis of equality made him unpopular with Southern people. He went to MEXICO in 1873 with WILLIAM BUTLER and helped to plant Methodism in that country. He visited LIBERIA in 1876, where he contracted a fever from which he never fully recovered. He died on Jan. 3, 1880 at Malden, Mass., and was buried there.

Bishop Haven was one of the most liberal-minded

leaders in American Methodism. At a time when most liberals took very moderate positions on slavery he advocated not only abolition but social equality and racial amalgamation. In addition he was an early defender of civil rights, prohibition, women's suffrage and equality, and lay representation in the conferences of the church. He had no hesitation in taking these radical views into his southern episcopal assignment.

Among his writings were *The Pilgrim's Wallet* (1866); *National Sermons* (1869); *Father Taylor, The Sailor Preacher*, with Thomas Russell (1872); *Our Next Door Neighbor: A Winter in Mexico* (1875); *Christus Consolator* (1893); and several influential pamphlets.

W. H. Daniels, *Gilbert Haven*. 1880.

Dictionary of American Biography.

Flood and Hamilton, *Lives of Methodist Bishops*. 1882.

William B. Gravely, unpublished dissertation, Duke University.

F. D. Leete, *Methodist Bishops*. 1948.

G. Prentice, *Gilbert Haven*. 1883.

M. Simpson, *Cyclopaedia*. 1878.

ELMER T. CLARK

HAVEN, WILLIAM INGRAHAM (1856-1928), American leader and general secretary of the AMERICAN BIBLE SOCIETY, was born at Westfield, Mass., on Jan. 30, 1856, the son of Rev. (later bishop) GILBERT HAVEN and Mary Ingraham Haven. He was educated at Boston Latin School, Wilbraham Academy, and WESLEYAN UNIVERSITY (B.A., 1877; M.A., 1880; D.D., 1899; LL.D., 1921), student DREW THEOLOGICAL SEMINARY, 1878-79; B.D. BOSTON UNIVERSITY, 1881. He taught at CLAFLIN UNIVERSITY, 1887-88. Haven was ordained DEACON, 1883, ELDER 1885. He was a member of the NEW ENGLAND CONFERENCE of the M. E. Church, 1881-1928. He was pastor of Eggleston Square, Boston, 1881-84; Newton Center, 1884-87; First, Boston, 1887-92; Saratoga Street, 1892-94; St. Mark's, Brookline, 1894-99; Corresponding Secretary (later General), American Bible Society, 1899-1928. He married Minna G. Speare (later president of the N. Y. Branch of the WOMAN'S FOREIGN MISSIONARY SOCIETY) on April 25, 1894. He was a founder of the EPWORTH LEAGUE (vice-president 1889-1909); president, New England Epworth League, 1890; a member of the Board of Foreign Missions, M. E. Church, 1899-1924; ECUMENICAL METHODIST CONFERENCE, 1901, 1911; Edinburgh WORLD MISSIONARY CONFERENCE, 1910; a trustee of Wesleyan University; Boston University, Drew Theological Seminary; a founder of the FEDERAL COUNCIL OF CHURCHES, 1905; a Methodist representative thereafter; a member of the Administrative Committee, 1908-28 (chairman, four years); also its Committee on International Justice and Goodwill; and Chairman, Committee on Relations with the Orient for many years. "In the daily work of the Council through twenty years, few men have given more practical assistance or been more eagerly sought for advice and guidance" (Administrative Committee Resolution). In the American Bible Society, "in the multiplied tasks of a general secretary, his wisdom in planning, his skill in execution, his thoughtful courage in meeting emergencies and opportunities—such as the service of the Society in the great war (WWI)—his many friendships with leaders in all the churches . . . and his unflinching graciousness and good cheer have been of incalculable value to the Society . . . with (his) deep underlying zeal 'that men might read for themselves the redemp-

tive message of the great book'" (Managers' resolution). He died in Summit, N. J., June 5, 1928.

Bible Society Record, May, 1912; May 1929.

Drew University Alumni Catalogue, 1867-1925 ed.

Who Was Who in America, 1897-1942. ERIC M. NORTH

HAVERHILL, MASSACHUSETTS, U.S.A. (population 45,643, U.S. Census 1970) is a manufacturing city of considerable enterprise situated on the Boston and Maine R.R. and on the Merrimack River. It was settled in 1640 and in its early history suffered from Indian depredations. Methodism was introduced into the adjacent country by JESSE LEE, in the summer of 1790, when he organized the Oxford Circuit with which this place became connected. It appears in the conference minutes of the M. E. Church in 1826, listing Ebenezer Ireson and Nathan Howe in charge.

On May 8, 1852, under the ministry of James Pike, First Church was organized and a Sunday school started with four officers and six teachers. In March of 1853 the use of the Town Hall was granted the growing flock. On March 3, 1853, the society was incorporated as The First Methodist Society of Haverhill, Mass. During the pastorate of G. W. H. Clark, 1853-54, a church was built at a cost of \$10,000. This served until 1906, when it was sold to the Pentecostal Society. In 1866 seats in the church were a premium with many members giving up their own to others. After much discussion, ten men of First Church bought land on Winter Street, April 19, 1866, with the second church in view. Further steps toward organization were taken in February, 1870. L. D. Barrows was appointed to the new work in April 1870, and at the home of Dr. Chase a QUARTERLY CONFERENCE was held April 16 and the cornerstone was laid on Sept. 23. The following year Grace Church was completed and duly consecrated Sept. 21, 1871.

Giving attention to the Bradford Area south of the Merrimack, F. K. Stratton, then pastor of Grace Church, organized a class in 1882, which was later led by J. H. Chard, who cherished the desire to make it into a church. C. H. Stackpole, appointed by the NEW ENGLAND CONFERENCE, began work in 1891 and stayed three years. This church continues under the name of The People's Church. A new church building was completed and dedicated by Bishop RANDOLPH S. FOSTER, at the New Year, 1892.

A third church was organized on Sept. 25, 1893, in the Mount Washington Community, with members from both First and Grace, with F. C. Rollins as first pastor. A property on Washington St. was bought, the house used for a parsonage and a chapel was then built on the lot with the expectation that a church would come later. But community changes dictated otherwise, necessitating giving up the separate work in 1907, when Grace, First and Third were brought together.

Grace Church, then the second largest church in the Conference, became responsible for the Methodist work in Haverhill north of the Merrimack River and has continued in a great ministry. Ground was broken for a new church plant at 471 Main Street, the former site of Cale Hospital, on Oct. 1, 1961, and a consecration service was held on Oct. 20, 1963, with the completion of the chapel and the educational building during the pastorate of Norman T. Allers. The Webster Street parsonage, used since 1904, was sold in 1965, when a property at 7

Winona Avenue was purchased for \$17,500. The Grace Church building on Winter Street was torn down and the site sold in 1966. Statistics given in 1970 are membership 499, church school 152, estimated value of church plant, equipment, and land, \$290,221.

Cole and Baketel, *New Hampshire Conference*. 1929.

Journals of the New Hampshire Conference.

M. Simpson, *Cyclopaedia*. 1878.

WILLIAM J. DAVIS

HAVIGHORST, EDWIN STANTON (1865-1952), German-American minister and educator, was born at Springfield, Ill., Nov. 7, 1865. He was graduated from both the MOUNT PLEASANT GERMAN COLLEGE, founded in 1873 by his father, Rudolph Havighorst, and from IOWA WESLEYAN UNIVERSITY in 1887, and from the School of Theology, BOSTON UNIVERSITY in 1890. Iowa Wesleyan University conferred an honorary D.D. upon him in 1899. Although he was English-trained, he devoted his life with fervent loyalty to German-American Methodism until it became absorbed in the American conferences. Admitted to the ST. LOUIS GERMAN ANNUAL CONFERENCE of the M. E. Church, he served pastorates at Moberly, Mo.; Bloomington, Ill. and Burlington, Iowa (1890-97). In 1898 he was elected president of the Mount Pleasant German College, Iowa, and held this office for ten years. He brought the school to a peak of academic achievement, gathered a strong faculty, and edited a college magazine. In 1908 he became president for two years of German Wallace College, Berea, Ohio. Following a six-year pastorate (1910-16) at First German, Kansas City, Mo., he became pastor of the German Methodist Church and principal of the Enterprise Normal Academy, Enterprise, Kan. From 1917-27, he was professor and dean of the German Theological Department, Central Wesleyan College, Warrenton, Mo. Pastorates at Warrenton, La Plata and Weston, Mo. occupied him until 1948, when he retired at the age of eighty-two. He died in Moberly, Mo., on Dec. 11, 1952.

Louis A. Haselmayer, *The History and Alumni List of the Mt. Pleasant German College*. N.d.

Jubiläumsbuch der St. Louis Deutschen Konferenz.

LOUIS A. HASELMAYER

HAVRE, MONTANA, U.S.A., **Van Orsdel Church**. The earliest record book of the church says, "Rev. W. W. VAN ORSDEL, P. E. preached at Havre April 13, 1892. Rev. R. A. Armstrong was with him. Bro. Armstrong had preached at Havre once previous to this." The cornerstone of the first church, a frame building, was laid June 6, 1893 by Brother Van; the opening service was July 16, 1893. Membership then was six persons, it now ranks tenth in the MONTANA CONFERENCE (1970). A brick church was built in 1916 (basement opened Dec. 19, 1915, by Brother Van and Bishop NAPHTALI LUCCOCK; cornerstone laid May 24, 1916; church dedicated May 13, 1917 by Brother Van and T. C. ILIFF). This building burned in 1957, and a new structure, erected on the same site, was dedicated June 20, 1965.

The Havre church has been noted for its witness in music, its valiant fight against social evils of the area, its constant support of Kennedy Deaconess Hospital (at Havre, begun in 1916, dedicated Oct. 24, 1926 after seven years' drought; Miss Donna E. Watts, deaconess, in charge 1926-46); its band of faithful tithers (Dr. Charles Houtz being the first), its Easter Tithing Program

(began in 1924-25, which culminates on Easter each year with a Processional Offering in which the members lay on the altar the title of the previous two months), its work with high school and college youth, and its radio ministry. Longest pastorate was that of John Morange, twelve years.

ROBERTA BAUR WEST

HAWAII, the fiftieth state admitted to the United States, consists of a cluster of islands in the mid-north Pacific Ocean some 1,600 miles from the mainland of North America. The total land area is about 6,400 square miles, and the population in 1970 was 748,575. Blessed with an equable climate, the main economic resources of the islands are sugar, pineapples, and tourism.

Discovered in 1778 by Captain James Cook, Hawaii, first known as the Sandwich Islands, was inhabited by people of Polynesian origin, and they practiced an animistic religion. Monarchy was the form of government, and the ruler was usually a powerful queen. In time Japanese, Chinese, Filipinos, and Caucasians emigrated to the islands, and they soon outnumbered the Hawaiians. In 1893 the queen was deposed, and the next year a republic was formed. At the request of the islanders, the United States annexed Hawaii in 1898, made it a territory in 1900, and admitted it to the union in 1959.

Ten Congregational missionaries from New England entered Hawaii in 1820. They soon reduced the native language to writing and published the New Testament in Hawaiian. In 1827 a Roman Catholic mission was established. Today all the great religions of the world are represented in Hawaii.

Methodist work in Hawaii began in 1854 when William S. Turner, a minister from CALIFORNIA, went to Honolulu for his health. A year later, at the request of Methodists in Hawaii, the CALIFORNIA CONFERENCE (ME) appointed Turner to Honolulu and attached the work to the SAN FRANCISCO District. Turner stayed three years and established a church in Hawaii.

At first the ministry of the denomination was to white people. Then in 1888 Japanese Christians in San Fran-

cisco raised money and sent a Japanese preacher by the name of KANICHI MIYAMA and two other workers to Honolulu to minister to the Japanese who had emigrated to Hawaii to work in the booming sugar plantations. The work thus begun was administered from the Japanese District in the California Conference. In 1905 a Hawaii Mission was organized, which in time came under the National Division of the BOARD of MISSIONS of The Methodist Church. The board gave guidance and financial help.

Methodism's ministry in Hawaii centers on Oahu, the island on which Honolulu is located, though there are some churches on the island of Kauai, Maui, and Hawaii. The church membership generally is about equally divided between Orientals and Caucasians, and the groups are well integrated. In addition, there are specialized ministries to immigrants from Samoa, to Filipinos and Koreans, and to a new wave of Japanese immigrants. There is a large rural ministry to village people on Oahu with eleven churches and preaching places. Suburban developments around Honolulu have created a demand for church extension; three new churches were organized there in the conference year 1966-67.

The denomination has three service centers in Honolulu—GOODWILL INDUSTRIES, Susanna Wesley Community Center, and the Pohai Nani Retirement Home. In 1967 the home had 126 residents, the Goodwill Industries employed forty handicapped persons, and the Community Center maintained a helpful ministry to children.

The 1964 GENERAL CONFERENCE gave the Hawaii Mission the right to become a provisional annual conference or to merge with the SOUTHERN CALIFORNIA-ARIZONA CONFERENCE. It chose the latter course, and in June 1967, became the Hawaii District of that conference. In 1970 the district had twenty-seven pastoral appointments, 6,825 members, and churches, parsonages, and other property valued at \$9,593,010.

The 1968 session of the Western JURISDICTIONAL CONFERENCE was held in Honolulu.

Annual Reports, Division of National Missions, 1940-66.

General Minutes, ME, TMC.

W. V. Middleton, *Methodism in Hawaii and Alaska*. New York: Methodist Board of Missions, 1958. W. W. REID

HAWAII LOA COLLEGE, Honolulu, Hawaii, was granted a charter in 1963, and opened in the fall of 1967. It is a joint enterprise under The United Methodist Church (Division of Higher Education and Division of National Missions), the United Presbyterian Church, the United Church of Christ, and the Episcopal Church.

JOHN O. GROSS

HAWK, EUGENE BLAKE (1881-1963), American preacher and theological dean, was born near Bristol, Tenn., on Sept. 6, 1881. His ancestry stretches back to a family which came from England, settling in MASSACHUSETTS in 1638. Growing up as a devout youth, he had no crucial conversion experience but in due time there arose in his heart "the inner assurance that he was a son of God and that he had a definite call to the ministry."

Formal schooling rewarded his efforts with an A.B. degree from EMORY AND HENRY COLLEGE; a B.D. from VANDERBILT School of Religion; and honorary degrees of D.D. from ASBURY COLLEGE, SOUTHERN METHODIST UNI-



KAILUA CHURCH, HAWAII

versity, and BOSTON UNIVERSITY; and an LL.D. from McMURRY COLLEGE and one from Emory and Henry College.

Licensed to preach in 1906, he was admitted on trial in the NORTHWEST TEXAS CONFERENCE in 1909, and continued in active service for fifty years. With exception of two years, while at Fourth Street Church in LOUISVILLE, Ky., his appointments were all in the CENTRAL TEXAS CONFERENCE. There he was stationed at Blooming Grove, Walnut Springs, Grandview, Temple, Fort Worth Polytechnic and First Church, Fort Worth—this last 1925-31.

In 1933 he was invited to become Dean of the PERKINS SCHOOL OF THEOLOGY at Southern Methodist University, and remained in that capacity until retirement in 1952. At different times, while the Board of Trustees of S.M.U. waited to fill the vacancy of vice-president, or president of the University, Hawk substituted in these capacities.

From 1922 to 1944, he was delegate to seven GENERAL CONFERENCES, the UNITING CONFERENCE, and later to two JURISDICTIONAL CONFERENCES. Other responsible duties laid upon him were: president of the General Board of Church Extension, chairman of the Executive Committee of the United Texas Drys, and president of the Methodist Association of Theological Schools. In early 1963, Dr. J. D. QUILLIAN, JR. invited Hawk to return to the Perkins School and have an office as "advisor to the dean." This he did "closing his rich life as teacher, preacher, dean and consultant to young preachers," as his colleague W. W. Ward put it. He died suddenly in Dallas on Oct. 11, 1963.

C. T. Howell, *Prominent Personalities*, 1945.

Journal of the Central Texas Conference, 1964.

Journal of the Northwest Texas Conference, 1909.

Who's Who in America, 1946-47.

Who's Who in the Clergy, 1935-36. ROBERT W. GOODLOE

HAWK, JOHN CRISMON (1878-1946), American minister and missionary, was born near Blountsville, Tenn., on March 12, 1878, and was educated at EMORY AND HENRY COLLEGE and VANDERBILT UNIVERSITY. He married Miss Jean Buckhanon of Glade Springs, Va., and they had four children, one of whom died in infancy. He went as a missionary to CHINA in 1905, and served in Harbin, Manchuria. He was presiding elder of every district in China and director of evangelism and social and hospital work.

When the Japanese invaded China he remained at his post to care for refugees. When Pearl Harbor was bombed in 1941, Hawk and his wife were interned at Wuhu until 1943, when they returned to the United States. They intended to return to China, but he died on April 5, 1946, in the Lee Memorial Hospital at Marion, Va.

Journal of the Holston Conference, 1946. L. W. PIERCE

HAWKINS, HAROLD LAWES (1897-), Australian minister, was born in MELBOURNE, AUSTRALIA in 1897, was educated at Queen's College, University of Melbourne and ordained in the Methodist Church, St. Louis, U.S.A. in 1917, after which he served with the Methodist Church in Victoria, Australia.

In the Second World War he saw service with the A.I.F. and the American Red Cross. Since 1952 he has been the superintendent of the Leichhardt Methodist Mission in NEW SOUTH WALES. Because of his work for senior citizens he was awarded the Order of the British

Empire. In America he was honored by CENTRAL COLLEGE, Fayette, Mo., with the honorary D.D. degree.

Through his organizing ability, Leichhardt has become a unique center of specialized service and at a cost of over \$2,000,000 has established the following institutions: Leichhardt House, Annesley House, Annesley Hostel and the Harold Hawkins Court which house able-bodied senior citizens; also Werona Convalescent Home and the Aldersgate Geriatric Hospital. A feature of the Mission is the GOODWILL INDUSTRIES which employs many physically handicapped citizens.

AUSTRALIAN EDITORIAL COMMITTEE

HAWKINS, JOHN CLINTON (1903-), American layman and church executive, was born in St. Louis, Mo., on Sept. 25, 1903. He was the son of Charles O. and Alretta (Hardinger) Hawkins. He became interested in Y.M.C.A. work in St. Louis and eventually became the national program chairman of the Y.M.C.A.'s, 1956-57; then president of the National Council of that organization in the United States, 1958-59; also he has served as chairman of the National Board of the Y.M.C.A.'s in the United States since 1960; and was a member of the executive committee of the World Alliance of the Y.M.C.A.'s in GENEVA, Switzerland; of the World Council of the International Y.M.C.A. meeting in Kassel, Germany, in 1957, in Geneva in 1961, and in Gotemba, Japan, in 1965. In business he was the branch manager of a strong business concern in St. Louis, Mo. He married Marguerite L. Hartman on Jan. 2, 1926, and they had three daughters.

Hawkins became a member of the Board of Publication of The Methodist Church and was the lay leader of the ST. LOUIS CONFERENCE of that church, 1948-58. He was a delegate to the GENERAL CONFERENCES of 1948, '52, '56, '60, and '64, and chairman of the lay activities of the South Central Jurisdiction, 1952-56. CENTRAL COLLEGE, Fayette, Mo., awarded him the L.H.D. degree and George Williams College in Chicago, Ill., the LL.D. He has been a member of the United Churchmen of America and was the national president of that organization, 1954-57. He continues to reside in St. Louis.

Who's Who in The Methodist Church, 1966. N. B. H.

HAWORTH, England. (See BRONTËS and GRIMSHAW, WILLIAM.)

HAY, SAMUEL ROSS (1865-1944), American bishop, was born at Decaturville, Tenn., Oct. 15, 1865, the son of William and Martha (England) Hay. His father was a member of the NORTH TEXAS CONFERENCE and his grandfather was a local preacher who came to America from IRELAND. Young Hay was educated at SOUTHWESTERN UNIVERSITY (Texas). Later that school awarded him the D.D. degree, and CENTENARY (Louisiana) and SOUTHERN (FLORIDA) gave him the LL.D. He was twice married, first to Della Binford, June 11, 1889, and to Margaret Culick, Aug. 21, 1900. He had two sons by the first marriage and one daughter by the second. One son, Horace, is a member of the CALIFORNIA-NEVADA CONFERENCE.

Hay was licensed to preach in 1886, and was ordained DEACON in 1889 and ELDER in 1893. He joined the North Texas Conference in 1887 and was under appointment as a traveling preacher for thirty-five years. In that time he served fifteen churches and three districts in five annual



SAM R. HAY

conferences and three states. However, all but two years of his ministry was in Texas. He served three districts—Dallas, Fort Worth, and Houston—two years each. His appointments were: First Church, Paris, junior preacher, 1887; Lamar Avenue, Paris, 1888; Oak Cliff, Dallas, 1889-90; Abilene, 1891; Trinidad, Colorado, 1892; Belton, 1893-94; Vernon, 1895-97; Corsicana, 1898-99; Shearn Memorial, Houston, 1900-03; Houston District, 1904-05; Centenary, St. Louis, Missouri, 1906; First Church, Beaumont, 1907; Fort Worth District, 1908-09; St. Paul's, Houston, 1910-13; First Church, Dallas, 1914-15; Dallas District, 1916-17; Amarillo, 1918; and First Church, Houston, 1919-21. He was elected bishop in 1922.

Hay was a delegate to five GENERAL CONFERENCES, 1906-22, and two ECUMENICAL CONFERENCES, 1911 and 1931. He was a member of the Board of Church Extension, 1910-32, and President of the Board of Missions (MES), 1932-34. The 1930 General Conference sent him to MEXICO to help set up the autonomous Methodist Church in that country. In 1930-34 he served as a member of the Commission which prepared the hymnal for the three branches of American Methodism. It was said that "Sam Hay," as he was familiarly called, was a "Texan, rough-and-ready, who ruled with a strong hand." Withal he had a sense of humor, and stories concerning him and his type of administration are still current in ALABAMA and FLORIDA, over which conferences he presided for the quadrennium immediately preceding his retirement in 1938. He died in Houston, Texas, Feb. 4, 1944.

General Minutes, MECS.

Christian Advocate, Feb. 17, 1944.

South Central Jurisdictional Conference Journal, 1944.

Who's Who in the Clergy.

JESSE A. EARL
ALBEA GODBOLD

HAY BAY, Canada. Construction of the first Methodist church in central CANADA began in May 1792, at Hay Bay near Kingston, Upper Canada. At that time, WILLIAM LOSEE was the circuit preacher, and probably at his instance a group of subscribers was gathered in February 1792. The resulting building was a rectangular frame structure 30 by 36 feet with a gallery. It appears to have been opened in the latter part of 1792.



HAY BAY CHURCH, ADOLPHOUSTOWN, ONTARIO

From 1792 until 1835, this church was in continuous use for Methodist services. Near it was held, in 1805, the first CAMP MEETING in Canada, in which HENRY RYAN, WILLIAM CASE and NATHAN BANGS took prominent parts. In 1835, the old church was reconstructed and enlarged and was used thereafter until 1860. At this point the building became obsolete, and was sold but fortunately was not destroyed.

Despite considerable interest in this historic edifice, it was not regained by the Methodist Church until 1910. In that year, a board of trustees appointed by the General Conference purchased the building and the land adjacent to it, and effected its restoration. Two years later, on Aug. 21, the official reopening service was held; on this occasion, Chancellor Burwash of Victoria University related the history of the church and its loyalist founders.

At Union in 1925, the Hay Bay Church became the property of The United Church of Canada and was placed under trustees responsible to the Bay of Quinte Conference. Under their fostering care, the church has been improved and has become the focus of an annual pilgrimage in August. It remains, as one said in 1892, "a visible embodiment of a hundred years of our history as a distinct people in this land."

G. F. Playter, *Canada*, 1862.

A. G. Reynolds, *The Story of Hay Bay Church, 1792-1962*.

G. S. FRENCH

HAYES, DOREMUS ALMY (1863-1936), American preacher and theological professor, was born May 17, 1863, at Russeluth, Ohio. He graduated at OHIO WESLEYAN UNIVERSITY with Phi Beta Kappa honors, A.B., 1884; M.A., 1886. The BOSTON UNIVERSITY SCHOOL OF THEOLOGY granted him the S.T.B. degree in 1887. He studied abroad at the Universities of Leipzig and Berlin. He received the Ph.D. in 1889, and S.T.D. in 1906 from BOSTON UNIVERSITY.

On July 28, 1887, he married Hester Juvenal, to whom one son, James Juvenal, was born.

Following the completion of his academic and professional training, he served one year as pastor of the M. E. Church at San Leandro, Calif.; then for three years as professor of Greek Language and Literature at the UNIVERSITY OF THE PACIFIC; and three more years as pastor at Napa, Calif. He became professor of Biblical Theology at ILIFF SCHOOL OF THEOLOGY, Denver, Colo., in 1895.

Hayes was elected professor of the English Bible at Garrett Biblical Institute (now GARRETT THEOLOGICAL

SEMINARY) in 1896. As professor of New Testament Interpretation, he taught at Garrett until 1934. For twenty years he acted as librarian.

Inevitably such a creative spirit as Hayes found an outlet in the written word—partly as a means of extending his classroom work but also to express that for which there was too little time in the teaching process. In addition to articles written for professional journals, dictionaries and encyclopedias, Hayes published a total of fifteen books. Some of these are: *Paul and His Epistles*; *John and His Writings*; *The Most Beautiful Book Ever Written* (Luke); *The Resurrection Fact*, and a series on the *Heights of Christian Love—Unity, Living, and Devotion*.

The wide range of his interests may be noted by the societies to which he belonged. Some of these were: Society of Biblical Research, The Religious Education Association, The American Peace Society, The American Institute of Civics, and the Chicago Theological Faculty Union, of which society he served as president for one term.

Hayes was a fascinating teacher, though his methods would cause a present-day teacher or student to smile. His lectures were written out meticulously, and read with preciseness, but with enthusiasm as well. The lecture of one day was reviewed in a quiz at the beginning of class on the following day. The final examination, from which students who had fared well in the quiz periods were excused, called for a rather formal repetition point by point of some of the lectures. Despite its mechanical quality, his students have found that much of what these lectures covered remains across the years. He threaded his way confidently through all the maze created by New Testament scholarship, especially in the heady days of Higher Criticism. He had a reason for the faith that was in him—as critics in the classroom or elsewhere throughout the church found out quickly.

His love for the Greek language knew no bounds. He looked forward to the possibility of continuing classes in Greek in the "heavenly world" with the confessed hope that the Master himself might drop in occasionally.

Charles Reynolds Brown, for many years dean of Yale Divinity School, wrote of Hayes, who was his classmate, calling him "one of the most spiritually minded men I have ever known."

Doremus Almy Hayes died May 20, 1936.

HORACE GREELEY SMITH

HAYES, HELEN ELIZABETH THOMSON, "Sister Nellie," (1874-1950), NEW ZEALAND Methodist deaconess, was born on the Isle of Man, and came to New Zealand about 1900. In 1908 at the Young Women's Bible Class convention in Palmerston North, she was dedicated with Sister Julia Benjamin, late of the Papua Mission field, to pioneer deaconess work among the Maori people. Both were trained as nurses and later opened a training institute for Maori girls at Okaiawa.

The first girl to be trained was Huia Tuatini, a Wang-anui princess, who later entered the deaconess order. Sister Nellie learned the language, etiquette, and customs of the Maori people, and accustomed herself to their foods. Until the Hawera people provided her with a horse and gig, all her traveling was done by bicycle. Overwork caused a breakdown in health and her retirement from Maori work in 1917. Until 1920 she was deaconess to Wesley Church, Hawera, when she resigned from the

deaconess order and subsequently married L. J. Williams of Hawera.

During the 1918 influenza epidemic, Sister Nellie established an emergency hospital in Hawera, where she nursed scores of Maori people under canvas. Largely through her advocacy, a petition was presented to Parliament supported by the Bible classes of all denominations, which resulted in the compulsory registration of births, deaths, and marriages among the Maori people.

Official Records of the Deaconess Order.

WESLEY A. CHAMBERS

HAYES, JULIANA GORDON (1813-1895), American mission leader of the M. E. Church, South, was born at Font Hill, Northumberland Co., Va., May 3, 1813, and married Rev. Thomas C. Hayes on March 9, 1843. Taking an active interest in the affairs of the church, she was appointed president of the General Executive Association of the M. E. Church, South, on May 23, 1878, by the COLLEGE OF BISHOPS. This organization was looked upon with suspicion at that time by the leaders of the Church in the South who had not been accustomed to women taking such a prominent part in the church. Mrs. Hayes managed to lay the foundation of the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church, South, firmly during her tenure. She was sixty-five years old when appointed to undertake this supervisory work and she traveled continually over the South in its interests. Her husband died on Sept. 26, 1858. He was a member of the VIRGINIA CONFERENCE. Mrs. Hayes enjoyed the high regard both of the bishops and other leaders of the M. E. Church, South, and her work was greatly appreciated. She died June 2, 1895, in Baltimore, Md.

Mrs. F. A. Butler, *Mrs. Juliana Hayes, Life, Reminiscences, and Journal*. Nashville: M. E. Church, South, Pub. House, n.d. J. Cannon, *Southern Methodist Missions*. 1926. M. K. Howell, *Women and the Kingdom*. 1928.

ELIZABETH HUGHEY

HAYES, LUCY WARE WEBB (1831-1889), wife of the nineteenth president of the United States of America and a member of the Methodist Church, was born on Aug. 28, 1831 in Chillicothe, Ohio, to James and Maria Webb. Although her parents were members of a Presbyterian Church, she united with the M. E. Church while she was attending Wesleyan Female College, which later became part of OHIO WESLEYAN UNIVERSITY. Following her graduation she married a young lawyer, Rutherford Birchard Hayes, on Dec. 30, 1852. They had seven sons and one daughter, but three of the sons died in infancy.

Rutherford Hayes left his law practice to serve as a major-general in the Civil War. When he was wounded, Lucy brought the family to the encampment where she nursed him and gave help and comfort to others among the wounded. After the war, Rutherford served a term in the U. S. Congress and three terms as governor of Ohio. In 1876, he was elected president of the United States over his opponent, Samuel J. Tilden, in a disputed election which finally went to Hayes by one electoral vote.

When they entered the White House, the Hayeses chose to attend the nearby FOUNDRY M. E. CHURCH. President Hayes attended regularly with Mrs. Hayes but never became a member of any church. A strong believer in the temperance movement, Mrs. Hayes acquired the nickname

"Lemonade Lucy" because of her insistence that only lemonade or other soft drinks be served at White House receptions.

On June 25, 1889, Lucy Webb Hayes died at their estate, Spiegel Grove, in Fremont, Ohio. The funeral service was conducted by Lorenzo Dow McCabe, who thirty-seven years earlier had read the marriage service for Lucy and Rutherford Hayes. She was buried on the grounds of the estate where three years later she was joined by her husband.

Joseph Nathan Kane, *Facts About the Presidents*. Bronx, N. Y.: The H. W. Wilson Co., 1968.
Life Magazine, July 5, 1968.

H. ALDEN WELCH

HAYES, SOUTH DAKOTA, U.S.A. Hayes United Methodist Church is thirty-five miles west of the Missouri River and Pierre, South Dakota's capital, on the old historic trail to Deadwood in the Black Hills, scene of the 1876 gold rush. During the lush ranching era of the '90s and the "naughty noughts," Hayes was a rough cowboy town. In 1909 when homesteaders, sometimes called "honyockers," were setting up tarpaper shacks over the prairies, twelve Methodists met in a schoolhouse to organize under leadership of C. M. Weirauch, himself a homesteader. They purchased a small building the next year and it served until 1922 when they erected a modest but attractive church. The building is not in town but some three miles west. Local folklore has it that women members, who cast the majority vote, thought that location would offer fewer temptations for the abstention of males during services.

Named "The Little Brown Church on the Trail," it recalls the much older "Little Brown Church in the Vale" at Nashua, Iowa, made famous by a rhythmic Sunday school song of that name. As ranching and homesteading have given way to diversified ranch-farm economy, membership has recently stabilized at approximately one hundred. But the church has a wide following throughout the countryside with a reputation as a Gretna Green for parson-school couples.

Lee Case, *Official Guidebook to the Black Hills and the Badlands*. Sturgis: Black Hills and Badlands Assoc., 1949.

Prairie Progress in West Central South Dakota, comp. by Historical Society of Old Stanley County. Sioux Falls: Midwest Beach, 1968.

M. D. Smith, *South Dakota*, 1965.

LELAND D. CASE

HAYGOOD, ATTICUS GREENE (1839-1896), American bishop, educator, and editor, was born Nov. 19, 1839, in Watkinsville, Ga. In 1852 his family moved to ATLANTA where his father, Greene B. Haygood, became a member of the bar and helped found Trinity Church. Atticus Haygood received most of his education from his mother. He entered the sophomore class of Emory College in 1856. He was licensed an exhorter on May 8, 1858, and was licensed to preach four months later. In June 1859, he became junior preacher on the Oxford Circuit, and the same month he married Mary Fletcher Yarbrough. He was graduated from Emory on July 29, 1859, and was admitted on trial by the GEORGIA CONFERENCE.

Except for a short term as CHAPLAIN of the Fifteenth Regiment of Georgia Infantry in 1861, and another brief tour as missionary chaplain with Longstreet's Corps in Tennessee (1863-64), he remained in the pastorate until 1870. The GENERAL CONFERENCE of the M. E. Church,

South in 1870 elected him Sunday school secretary and first editor of Sunday school publications. At NASHVILLE, he pioneered in the preparation of attractive and effective literature. In 1873 he became associate secretary of the BOARD OF MISSIONS, with the editorship of the monthly magazine, *Our Mission*. Mrs. Haygood's health required that the family return to GEORGIA in 1874 and Haygood resigned his editorial duties.

In 1868 he was chosen a trustee of WESLEYAN Female COLLEGE at MACON, Ga., and in 1874 he was made a trustee of Emory. He became the eighth president of Emory in 1876. In 1878, he was back in editorial work with *The Wesleyan Christian Advocate*, which was the official organ of both Georgia Conferences and the FLORIDA CONFERENCE. In 1880 he was named fraternal messenger to the General Conference of the M. E. Church. He was further honored by appointment as delegate to the ECUMENICAL CONFERENCE in London in 1881.

He was elected bishop in 1882, but he declined ordination. He then accepted appointment on a part-time basis as agent for the Slater Fund, which had been set up to aid Negro education in the South. In 1884, he resigned the presidency of Emory and became full-time agent for the Slater Fund. He had been criticized at Emory for introducing such vocational subjects as telegraphy, book-keeping, and manual arts, but his administration saved the college from economic ruin and set its face towards a new era.

In 1889 he accepted the presidency of a projected university for girls at Sheffield, Ala., to be financed by the Sheffield Land Company. The company did not fulfill its promises, and within five months, he was again elected to the episcopacy and assigned to CALIFORNIA, the fourth Georgian to be so honored. He accepted, and resigned his college presidency and the position as agent for the Slater Fund. His principal work as bishop was to strengthen Methodism in California. Haygood died on Jan. 18, 1896, and was buried at Oxford, Ga.

His most significant accomplishments were in education. He pioneered Negro education at a time and place where such work was unpopular. PAINE COLLEGE in Augusta, Ga. is a monument to his work.

In 1881, he published his views on the education of the Negro in a book, *Our Brother In Black*, which, according to H. D. Parish, did more than any other work of the post-bellum era "to bring both sections sanity in thinking concerning the Negro problem." He exerted a significant influence for progressive causes, even though his position was often unpopular. He spoke against the convict lease system, and had some influence in the passage of a six-month school law for Georgia children. He fought for federal aid to public schools, was an ardent prohibitionist, and an outspoken opponent of lynching.

Dictionary of American Biography.

H. W. Mann, *Atticus Greene Haygood*. 1965.

A. M. Pierce, *Georgia*. 1956.

DONALD J. WEST

HAYGOOD, LAURA A. (1845-1900), American missionary to CHINA and sister of Bishop ATTICUS G. HAYGOOD, was born in Watkinsville, Ga., on Oct. 14, 1845, but spent most of her youth in Atlanta, Ga. She entered Wesleyan Female College at Macon, when she was seventeen years old, and finished the course work in only two years. Meanwhile her father had died, and the Haygoods, driven from Atlanta by Sherman's army, were living at

Oxford, Ga. Here at the Palmer Institute from 1862 to 1866, Laura began her teaching career.

In 1866 she opened a private school for girls in Atlanta. This she conducted until 1872, when she became an instructor in the new Girls' High School; in 1877 she became the principal. Along with her teaching, she took an active part in church and home missionary activities. When in 1884 there was a call for a woman of experience and administrative ability to help direct the work for women in Shanghai by the Woman's Board of Missions of the M. E. Church, South, Miss Haygood offered her services. Of massive frame, great energy, and accustomed to directing others, she was well fitted by her training and character for her work.

Even though she was almost forty years old, she began to learn the language. "The Chinese," she wrote in a letter home, "pay great deference to my age and size and spectacles." She was put in charge of the Clopton School for girls which she developed into a normal school to train Chinese girls for teaching. She also organized a system of day schools. Her most memorable achievement, however, was the establishment of the McTyeire Home and School. The home was a place where new missionaries could come and learn the language, and receive training for their work. The school was designed to give Chinese girls a broad education, both in Chinese and Western learning. In May, 1889, she succeeded YOUNG J. ALLEN as agent for the Shanghai district of the Woman's Board. Her health required her to spend two years in the United States (1894-96). Upon her return to China, she became agent for the entire work of the Woman's Board in China. Illness brought her activities practically to a close in the summer of 1899. Refusing to return to the States, she died on April 29, 1900, and was buried in Shanghai. The Laura Haygood Home and School in Soochow was established as a memorial to her.

Dictionary of American Biography.

H. W. Mann, *Atticus Greene Haygood*. 1965.

Who Was Who in America.

DONALD J. WEST

HAZENFIELD, HAROLD H. (1911-), American E.U.B. minister and editor, was born at Brownstown, Ill., Aug. 26, 1911, the son of Arthur M. and Pearl Hazenfield. He received the B.A. degree from NORTH CENTRAL COLLEGE, Naperville, Ill., the B.D. from EVANGELICAL THEOLOGICAL SEMINARY of Naperville, and an honorary D.D. from WESTMAR COLLEGE, Le Mars, Iowa. He was ordained by the Indiana Conference of the Evangelical Church, in 1935, and served pastorates at Wolcottville, Ind.; Carmi, Ill.; and Indianapolis, Ind. (New York Street). He was conference superintendent, Indiana Conference, 1950-51, and served as associate editor of Sunday church school publications, 1951-58; and as executive editor from 1959-68. Dr. Hazenfield is active in the NATIONAL COUNCIL OF CHURCHES, serving as chairman of the Graded Curriculum Committee and a member of the Administrative Committee of the Cooperative Curriculum Project.

In The United Methodist Church, Dr. Hazenfield became editor of Program Materials, Division of Interpretation, PROGRAM COUNCIL, and retained his membership with the North Indiana Conference.

KENNETH KRUEGER

HEAD, NELSON (1811-1902), American minister of the old BALTIMORE CONFERENCE, son of George and Mary Head, was born at Leesburg, Va., Feb. 3, 1811, and educated at Leesburg.

He joined the conference in 1834, and was ordained DEACON by Bishop HEDDING and ELDER by Bishop MORRIS. He transferred to the VIRGINIA CONFERENCE in 1838, but returned to the Baltimore Conference in 1840.

Head became prominent in the Baltimore Conference, 1844 to 1848, by trying to get the Conference to join the southern branch of Methodism. Failing in this he withdrew from the Baltimore Conference and was received into the Virginia Conference which had gone with the Southern Church. He served several churches and one district in the Virginia Conference. After the Baltimore Conference came into the M. E. Church, South, in 1866. Head transferred back to it in 1868, and continued in active service until 1886.

Head's first wife was Margaret Morton, and they had two children. His second wife was Frances Meade, who was a solace to him as his health declined.

He was a trustee of Randolph-Macon College, and a member of the General Conference of 1866.

Head was a grave, but genial man, and a scriptural preacher. Many of his analyses of texts were surprisingly good. He was noted for his scholarship, exactness, punctuality and pastoral oversight of his church members. He could overflow with tenderness and shout the praises of God. He considered the conversion of sinners the chief work of his ministry, showing tender sympathy for the penitent. He preached and lived his religion.

He was a great sufferer during his last weeks but he continually said: "It is all bright—all bright." He died June 15, 1902.

Minutes of the Baltimore Conference, 1903.

REMBERT D. MCNEER

HEALDTOWN INSTITUTION (South Africa), near Fort Beaufort, Cape Province, was founded in 1855 as part of Governor Sir George Grey's plan to civilize the African people by promoting public works, school and hospitals. Government aid was provided for an industrial institution at which instruction was given in such trades as wagon-making, shoemaking, smithing and carpentry. Until 1861 the governor of the Institution was JOHN AYLIFF, who had long been associated with the Fingo people whom it served. His successor, Gottlob Schreiner (father of the novelist Olive Schreiner and the Cape Premier W. P. Schreiner), was not enamoured of the administrative and educational aspects of the work; teachers followed one another in rapid succession; the government grant was withdrawn; and the institution was closed in 1865.

William Impey, who was WILLIAM SHAW'S son-in-law and his successor in the chair of the Grahamstown District, investigated the successful Seminary of the Free Church of Scotland at nearby Lovedale, and then reopened Healdtown in 1867 as a center for theological and teacher training. In following years it became one of the leading African educational centers in South Africa and the pattern for further Methodist ventures. Impey remained in charge until 1878. Among his successors, notable contributions were made by Richard Hornabrook (1890-98; 1903-17), J. M. Watkinson (1917-27); A. A. Wellington (1927-44), and E. W. Grant (1945-50).

The theological school proved a failure and was moved

to Lesseyton in 1880. On the other hand the Teacher Training School was well established by George Baker (1866-75; 1879-83) and built up a fine reputation under W. R. Caley (1897-1932). Girls were admitted in 1898 when the Ayliff Institution at Peddie was discontinued. A high school course (providing academic instruction to matriculation level) was added in 1925, while a practicing school has provided primary education to many day scholars and practical experience for teachers in training. When the schools were taken over by the government in 1956 in terms of the Bantu Education Act of 1953, the Methodist Church retained control of the hostels. The acute problems of transition were ably handled by S. G. Pitts, who had become governor in 1951 and left in 1964 to become minister of the Central Church, Johannesburg. In 1967 the enrollment in the hostels was 761, comprising 356 boys and 405 girls. In addition there were 38 day scholars in the training and high schools and over 600 in the practicing school.

D. G. L. CRAGG

HEALTH AND WELFARE MINISTRIES, BOARD OF (The United Methodist Church). The Uniting Conference of 1968 adopted this as the name for what has been known in The Methodist Church as the Board of Hospitals and Homes. Though this agency was known by this name from 1939 to 1968, helping and healing ministries have been a part of Methodist work even before the establishment of The Methodist Church. Dispensaries, child care services, social work with the widow, the fatherless, and the imprisoned, were among the health and welfare ministries of early Methodism.

This work, which was begun in England, was basic to Methodism's life from the start of the movement in America. While preachers and exhorters proclaimed high moral and spiritual standards in a rough and ready pioneer world, the hand of kindness and compassion was always stretched forth to minister to those whose lives were bent and broken. Because the needs of the children were especially crucial in the early colony of GEORGIA, GEORGE WHITEFIELD established the first Methodist health and welfare agency in America in the BETHESDA "orphans house" there.

From that beginning of Methodist child welfare service in 1741, other agencies have been established as the nation grew—until today there are three-score agencies for children and youth, affiliated with the Board of Health and Welfare Ministries. Fifteen and more similar agencies, formerly related to the Woman's Division of Christian Service, are now affiliated with the National Division of the BOARD OF MISSIONS. The scope of service offered by these agencies is broad and varied. Very few orphan children now live in these agencies, because orphan children are now usually adopted into normal families. Pre-school children are seldom found in these agencies because there is a broad recognition that normal young children should be living in a family setting, rather than in group care. Instead, these Methodist agencies for children and youth give care to children with special needs. Boys and girls whose families have been broken by tragedy and divorce, emotionally disturbed children, hurt and troubled youth of all types and stations now receive special services.

In 1850 an agency was established in NEW YORK CITY which was to be the first of many homes for aged persons

under the auspices of the M. E. Church. The "Methodist Episcopal Church Home in the City of New York" opened its doors that year in a rented house, and twenty-three elderly people entered for care at \$1.00 each per week. Still operating today, this agency was the forerunner of many agencies which were to follow. Today there are approximately 150 homes for the aging affiliated with the Board of Health and Welfare Ministries of The United Methodist Church.

The programs of these agencies have changed through the years as the needs of the persons served changed. Some Methodist agencies today render service primarily to the aged who are chronically ill; others to the indigent aged. Still others provide an atmosphere of a comfortable retirement where persons can find stimulating group life in a church-related home. There is a rapid movement today in these agencies attempting to serve the aged in the community as well as those who live in homes. A given agency with 100 residents may serve another 100 older persons who live independently in the nearby community with services which may meet dietary, medical, recreational and social needs.

The first hospital organized directly under Methodist sponsorship was the METHODIST HOSPITAL OF BROOKLYN, N. Y. Before organization in 1881, the organist of the M. E. Church in Stamford, Conn., was injured and died for lack of immediate and adequate care. The pastor of the church at once began an investigation of hospital resources in various American cities. He was convinced that the time had come when Methodists should enter the field of hospital service, and he published a provocative article in the *Christian Advocate* (New York). Starting with a gift of lots valued at \$40,000 and \$100,000 in cash, with the stipulation that the service shall be open to "Jew, Gentile, Protestant and Catholic, even an infidel on the same terms," after much labor and difficulties, the doors of the hospital opened Dec. 15, 1887. Today there are over eighty Methodist hospitals in America which as temples of healing say to the community, "In the name of Christ and The United Methodist Church, we care for you."

An important parallel movement in American Methodism during the latter half of the nineteenth century was the rise of the DEACONESS MOVEMENT. The involvement of these Methodist women in health and welfare agencies was central to their mission as these ministries unfolded in service to children, to the aged and in nursing and hospital care.

Through these same years there was the development of homes for business women in the cities of the land. Many of these were sponsored by the Methodist churches and rendered great service. However, with the passing of the years, patterns of life have changed, and there is not the great need for such residences today. In this time, when young women come to the cities for employment, they sometimes need structured, protective environment for a period of time. However, this is increasingly rare and the duration of their stay in such settings is usually limited to only that amount of time necessary to secure financial foundations with which to move into more independent apartment living.

With nearly 300 hospitals and homes affiliated with the Board of Health and Welfare ministries of The United Methodist Church, there is provided a constant opportunity to witness with Christian love and concern to the many persons who come to these agencies for care. In one

given year, over 1,750,000 persons received such service. Each one faces a crisis, and each one is especially open to a witness of love and care.

In order to offer a ministry similar to that portrayed in the story of the Good Samaritan, the Church today faces the challenge of offering its love in the context of a highly complicated, scientific setting. The Annual Conferences are presently asking for a closer relationship on the part of the General Board with their helping and healing agencies.

In The United Methodist Church with the union of The Methodist Church and the Evangelical United Brethren Church in 1968, the combined work of the two former Churches in this field was placed under the control of the Board of Health and Welfare Ministries of The United Methodist Church.

The Board is incorporated in the state of ILLINOIS with headquarters at EVANSTON in that state. The management of the board is vested in the Board of Directors and membership upon which is specified by disciplinary provisions, as also the work of the Board through its officers and executive committee. For the complete outline of the work and direction of this Board, the *Discipline* of 1968 may be referred to.

The work of the E.U.B connection will be indicated in the general presentation of that Church's life and work. At present, the pending correlation and combination of the work in this field on the part of the two former connections is not complete and therefore exact statistics may not be given. (For complete listing of hospitals and homes and kindred institutions under the sponsorship of The United Methodist Church, see the Appendix.)

Daily Christian Advocate, Uniting Conference, Dallas, Texas, 1968, pp. 324, 559-63.
Discipline, UMC, 1968.

D. COYD TAGGERT

HEARD, WILLIAM HENRY (1850-1937), an American bishop of the A.M.E. Church, was born a slave in Elbert County, Ga. on June 25, 1850. His early education was self acquired but he attended later the University of South Carolina, CLARK COLLEGE, Atlanta University (Ga.), Reformed Episcopal Seminary (Pa.), and the University of Pennsylvania. The honorary D.D. degree was conferred upon him by ALLEN (South Carolina) and WILBERFORCE (Ohio) Universities and the L.L.D. by Campbell College (Miss.). Ordained deacon in 1881 and elder in 1882, he held pastorates in SOUTH CAROLINA, PENNSYLVANIA, DELAWARE, LIBERIA (Africa), NEW YORK and GEORGIA. He served a term as presiding elder and as a general officer. In 1880 he was elected to the South Carolina State Legislature and in 1895 he was appointed United States Minister Resident and Counsel General to Liberia, Africa. Heard was elected to the episcopacy in 1908 and served the Fourteenth, Eighth, Third and First Episcopal District Areas. He died in 1937.

R. R. Wright, *The Bishops* (AME). 1963.

GRANT S. SHOCKLEY

HEARN, EBENEZER (1794-1862), pioneer American minister and one of the four original presiding elders of the ALABAMA CONFERENCE, was born Sept. 25, 1794, in Montgomery County, N. C. He moved with his parents to Wilson County, Tenn., where he was converted in 1807. In 1813 he enlisted and fought in the Creek and

Indian War under Andrew Jackson. In 1815 he was licensed to preach and in 1816 joined the TENNESSEE CONFERENCE which then served north Alabama. In 1818 he was appointed to the Butthatchie Circuit in the upper valley of the Tombigbee River, and he extended his circuit to Columbus, Miss., being the first preacher ever there. In 1820 he transferred to the MISSISSIPPI CONFERENCE, then serving south Alabama, and was instrumental in forming a circuit of seven hundred miles.

Ebenezer Hearn was a colorful character whose moves as narrated in Lazenby's *History of Methodism in Alabama* are very interesting. He served as presiding elder of the Alabama, Cahaba, and Tombigbee Districts in the Mississippi Conference, and later was the presiding elder of the Mobile, Irwinton (Eufala), Talladega, Gadsden, and Montgomery Districts of the Alabama Conference. He served as agent for Centenary Institute and LA GRANGE COLLEGE, and as a missionary to the slaves. He was a delegate to the GENERAL CONFERENCE of 1832.

Hearn died on Dec. 24, 1862, at Montgomery, Ala., as he was traveling by train from Annual Conference at Auburn. He was buried at Camden.

M. E. Lazenby, *Alabama and West Florida*. 1960.

DONALD J. WEST

HECK, BARBARA RUCKLE (1734-1804), American and Canadian Methodist lay organizer, referred to as the "Mother of Methodism in the New World," was born in 1734 at Ruckle Hill, Ballygarrane, Limerick, IRELAND, in the community settled by refugees from the German Palatinate. She grew up in a Methodist environment and was converted at eighteen. In 1760, she married Paul Heck and set out with a group of Irish Palatines for America, arriving Aug. 11, 1760, in NEW YORK where they settled.

In their new environment these emigrants seemed to lose their zeal for religion. It was Barbara Heck, who, in deep dismay at the spiritual poverty apparent in New York, needed PHILIP EMBURY into forming a Methodist class in 1766. Under his revitalized leadership, and with Barbara Heck's relentless prodding, the first Methodist meetinghouse in America was built on John Street circa 1768, and dedicated on October 30.

In 1770 the Hecks moved with some of their fellow Palatines to the Camden Valley, near Lake Champlain, where again a Methodist class was initiated. During the American Revolutionary War the Heck family suffered much and finally fled to CANADA in 1778, settling in Montreal, where once again they gave active leadership in establishing a Methodist class. In 1785, along with other Loyalists the Heck family took up land in Augusta township, not far from the present city of Brockville, Ontario. There, true to her providential mission, Barbara Heck became the founder of the first Methodist class in Upper Canada. That those foundations were well laid is borne out by the religious history of Augusta township, where devotion, revivals, and stable organization continued for a century.

The Heck house became a center of Methodist activities. Probably in 1799 the Heck family moved to a new site on the St. Lawrence River and began to construct the famous "Heck House," a rubble stone structure which was dismantled in April 1963. It is being restored by the Barbara Heck Foundation as an Ecumenical Christian Center on a site five miles east of Gananoque and about



HECK HOUSE

thirty-five miles west of its original location. The Heck Foundation, centered at Gananoque, is engaged in extensive historical research.

Paul Heck died in 1795 at the age of sixty-five. Barbara died Aug. 17, 1804, at the age of seventy. Both are buried in the Old Blue Church Cemetery on the bank of the St. Lawrence River near their original home.



HECK MARKER, BLUE CHURCH CEMETERY, PRESCOTT, ONTARIO

Barbara Heck possessed physical beauty, mental acuteness, and deep piety. She is reported to have been of thoughtful and serious habits of mind—calm and self-controlled, quiet but resolute. In spite of her assurance of salvation, she had intervals of sadness and severe mental conflict from which she was lifted by reading her Bible and by habitual prayer.

ABEL STEVENS has noted that eighteenth-century Meth-

odism was rich in female characters. Barbara won her high place in his estimation because she had the capacity to arouse lethargic and degraded people of mixed backgrounds to an awareness of religious truth.

F. Asbury, *Journal and Letters*. 1958.

R. M. Bibbins, *How Methodism Came*. 1945.

W. Crook, *Ireland and American Methodism*. 1866.

Records of John Street Church and Trinity Lutheran Church, New York, N. Y.

S. A. Seaman, *New York*. 1892.

J. B. Wakeley, *Lost Chapters*. 1858. ARTHUR BRUCE MOSS

HECKMAN, EDGAR ROHRER (1875-1948), American minister, was born at Ennisville, Pa., Feb. 11, 1875, the son of the Rev. Isaac and Annie Rohrer Heckman. He was educated at Williamsport Dickinson Seminary, and at DICKINSON COLLEGE, Carlisle, Pa. (A.B., 1897; M.A., 1898; and D.D., 1917).

In 1898 he was admitted into the CENTRAL PENNSYLVANIA CONFERENCE of the M. E. Church and served as college instructor, pastor of eight important charges, superintendent of the Altoona and Harrisburg Districts, and from 1936 to 1946 was superintendent of The Methodist Home for the Aged, at Tyrone, Pa.

Seven times he was elected a member of the GENERAL CONFERENCE of his church and was also a member of the UNITING CONFERENCE of 1939. In 1920 and 1924 he was an assistant secretary, and from 1928 through 1944 he was first assistant secretary of the General Conference. He was associate general secretary of The Uniting Conference of 1939. From 1924 to 1948 he gave conspicuous service as a member of the General Board of Pensions and Relief (later the BOARD OF PENSIONS). He was recognized as an authority, at various conference levels, on the pension program of Methodism.

A few hours after giving an address at the session of the Central Pennsylvania Annual Conference on the occasion of the semi-centennial of his membership in that body, he was instantly and tragically killed in an automobile accident which also took the life of his wife.

The Altoona Mirror, Altoona, Pa., May 25, 1948.

C. T. Howell, *Prominent Personalities*. 1945.

Journal of the Central Pennsylvania Conference, 1949.

CHARLES F. BERKHEIMER

HEDDING, ELIJAH (1780-1852), American bishop, was born at White Plains, Dutchess Co., N. Y., on June 7,



ELIJAH HEDDING

1780. When he was eleven years old, his parents moved to Starksborough, Vt., then a frontier settlement. He was converted at eighteen under the preaching of BENJAMIN ABBOTT, and became an exhorter in 1799. He took the place of the noted and eccentric LORENZO DOW on the Essex circuit, and after that served the Plattsburg and Cambridge circuits.

In 1801 he was admitted on trial in the NEW YORK CONFERENCE. He was ordained a DEACON by Bishop WHATCOAT and an ELDER by Bishop ASBURY. He was sent first to the Plattsburg circuit and then to the Cambridge and Bridgewater circuits.

In 1805, due to a change in boundaries, he became a member of the NEW ENGLAND CONFERENCE. His appointments were: Hanover, Barre, Vershire, BOSTON, Nantucket, Lynn, Portland, and the New Hampshire, New London, Portland and Boston Districts.

On Jan. 10, 1810, he married Miss Lucy Blish of Gilsum, N. H. While in Boston in 1823 he helped establish *Zion's Herald*.

He was a member or bishop in all the GENERAL CONFERENCES after 1808. In 1808 his moderating influence helped to carry through the proposal for a delegated General Conference. He was favorable to the proposal to make the presiding eldership an elective office, though his views later changed. He opposed the extreme abolitionist Methodists of New England.

He was elected bishop in 1824 and in the office traveled in most of the states. He published several sermons and addresses in pamphlet form, among them his famed *Discourse on the Administration of the Discipline*, in 1842. He is considered one of the great constitutional lawyers of American Methodism.

He died on April 9, 1852, at Poughkeepsie, N. Y., and was buried there. Hedding College at Abingdon, Ill., was named for him in 1856.

D. W. Clark, *Elijah Hedding*, 1855.

Dictionary of American Biography.

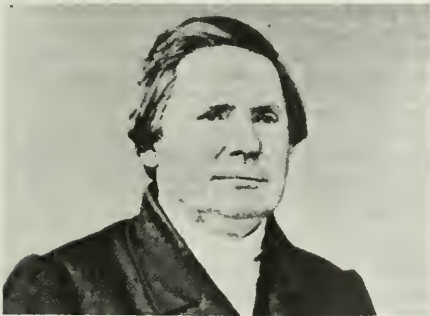
Flood and Hamilton, *Lives of Methodist Bishops*, 1882.

Minutes of the Conferences, 1852.

M. Simpson, *Cyclopaedia*, 1878.

W. B. Sprague, *Annals of the Pulpit*, 1861.

ELMER T. CLARK



O. G. HEDSTROM

HEDSTROM, OLAF GUSTAV (1803-1877), Swedish missionary in SWEDEN and the United States, who was converted in 1829 and entered the Methodist ministry in 1835, when he joined the New York Conference on trial.

He was assigned to the BETHEL SHIP in 1845 and remained there as the Bethel Ship Society's pastor until his death on May 5, 1877.

HEEDE, ELEVINE (1820-1883), Norwegian Methodist, was born at Arendal in 1820. Her father was a watchmaker, and she was an only child. On the occasion of a study trip to FRANCE, she stayed with the family of a Wesleyan minister and was converted to God. Having completed her studies, she became a teacher at the Arendal Girls' School, and occasionally visited Methodist meetings. Among the people she met there was MARTIN HANSEN. He suggested that she move to OSLO and continue her work there, and she responded to Hansen's request.

In 1874 she was appointed teacher of Norwegian and English at the theological school, and at the same time she became editor of the Sunday school magazine. Her most significant work was *Stons Harpe*, a book of chorales, which is still in use. She wrote and partly translated from the English and the German at least two hundred hymns and chorales. Many of her chorales have also become incorporated in the collections of chorales used by other churches.

She died on May 6, 1883.

EILERT BERNHARDT

HEIDT, JOHN WESLEY (1841-1909), American minister and educator, was born at Macon, Ga., on July 12, 1841, the second son of Emanuel and Frances Grayson Heidt. He received his education from private tutors and from Springfield Academy. In September 1856, he entered the sophomore class of Emory College at Oxford, Ga., where he was a classmate of ATTICUS HAYGOOD and YOUNG J. ALLEN. He graduated in 1859 with distinction.

After teaching a year, Heidt entered the Law School of the University of Georgia and graduated in 1861. He then enlisted in the Confederate Army in the Chatham Artillery. Governor Joseph Brown relieved him from military service by appointing him Solicitor General of what was then the Eastern Circuit. On June 23, 1864, he married Miss Eliza Villard. Six children were born to them.

In 1866, Heidt determined to enter the Methodist ministry, and he became a member of the old GEORGIA CONFERENCE. When the Conference was divided that same year into NORTH and SOUTH GEORGIA, he adhered to North Georgia, and thus began a long and varied career of distinguished service to the church. Six times he served as presiding elder. From 1881 to 1885 he was president of LA GRANGE FEMALE COLLEGE at La Grange, Ga. While serving as pastor of Trinity Church in ATLANTA, Ga., in 1881, he was chosen by the Georgia Senate as chaplain. Heidt left La Grange and became Regent of the SOUTHWESTERN UNIVERSITY in Texas. He was honored with a B.L. from the University of Georgia and a D.D. from Trinity College, North Carolina.

Heidt was a member of four GENERAL CONFERENCES of the M. E. Church, South, a delegate to the International Sunday School Conference in Toronto, Canada, in 1881, and a delegate to the ECUMENICAL CONFERENCE in Washington, D.C., in 1891. For many years he was a trustee of La Grange College and WESLEYAN FEMALE COLLEGE, and president of the Board of Trustees of REINHARDT COLLEGE at Waleska, Ga., all of which were Methodist colleges.

Heidt succeeded Atticus Haygood as secretary of the North Georgia Conference and served as such for thirty-three years, longer than any other man. At every General Conference that he attended, he was chosen one of its secretaries. In 1901 and 1902, he was associate editor and business manager of the *Georgia Wesleyan Christian Advocate*.

At the time of his death, Heidt was presiding elder of the Augusta District of the North Georgia Conference. He died in Atlanta, Ga., on Jan. 23, 1909. Few men have served the Church so long and so well in so many different positions.

Georgia Public Servants, 1882.

Journal of the North Georgia Conference, 1909.

H. W. Mann, *Atticus Greene Haygood*. 1965.

A. M. Pierce, *Georgia*. 1956.

C. G. Smith, *Georgia*. 1913.

DONALD J. WEST

HEIL, WILLIAM FRANKLIN (1857-1930), American Evangelical bishop, was born at Berlinville, Pa., on May 1, 1857. Licensed to preach by the East Pennsylvania Conference of the EVANGELICAL ASSOCIATION in 1880, he was elected presiding elder ten years later. His polemical publications during the internal struggle in his denomination aligned him with the faction that created The UNITED EVANGELICAL CHURCH in 1894. Heil served the latter body as bishop (1902-10), presiding elder (1910-18), and bishop once again (1918-22). In the latter period he became a leader in the minority in his denomination which refused reunion with the Evangelical Association and served as bishop (1922-26) of the resultant EVANGELICAL CONGREGATIONAL CHURCH. He died in Allentown, Pa., on Nov. 6, 1930, preceded in death by his wife, Annie Louisa Reed Heil, but survived by their two daughters. His emphasis on practical theology made Heil a champion of the Social Gospel in his denomination.

David Koss, "Bishops of the Evangelical Association, United Evangelical Church, and Evangelical Church" (manuscript). R. W. Albright, *Evangelical Church*. 1942. K. JAMES STEIN

HEINA, EDWIN (1876-1951), American E.U.B. layman and lifelong member of Calvary Church, Cleveland, Ohio, was born on Oct. 14, 1876. He became known as "the fifth bishop in The Evangelical Church" due to the time he invested in general church interests and his trustworthy judgment on so many matters of import. For many years he was a member of the Board of Missions of his church and its executive committee. He served a number of terms on the Boards of Publication and the Pension Fund. He was treasurer of the Forward Movement, handling approximately \$2,500,000 for the Evangelical Association. Thirty-five times he was lay member of the Ohio Annual Conference and eight times a member of the GENERAL CONFERENCE, 1919-46. He was active also in the Laymen's Missionary Movement. In his local church he was financial secretary and treasurer for more than twenty-five years. Later he was president of the Board of Trustees and Chairman of the Stewards.

Heina was born in Cleveland of parentage who came from Czechoslovakia. His formal education consisted of grade school and high school. He never attended college. He advanced in the Perfection Oil Stove Co., Cleveland, to become factory manager in charge of production, eventually treasurer, and finally vice-president of the company. At his death he was a member of the Board of

Directors and of the Executive Committee which met weekly. This firm later became known as the Cleveland Metal Products Company.

He was married to Nellie Bennett who was responsible for his becoming a tither. Out of their largesse they gave thousands of dollars, particularly to the missions work of the church, as well as a \$15,000 pipe organ to Calvary Church, Cleveland. Their two daughters both married ministers.

Heina died March 29, 1951. He is buried in Lakeview Cemetery, Cleveland, Ohio.

RAYMOND M. VEH



HAROLD R. HEININGER

HEININGER, HAROLD RICKEL (1895-), American E. U. B. minister and bishop, was born at Lima, Ohio, Aug. 13, 1895, to Rev. and Mrs. John Wesley Heininger. A grandfather and two uncles as well as his father served in the ministry. Calvary Church, CLEVELAND, Ohio licensed Harold Heininger in August 1919. The Ohio Conference of the EVANGELICAL ASSOCIATION ordained him deacon in 1921, and he received the elder's orders from the same conference in 1923.

Western Reserve University conferred upon him a B.A. degree in 1917. Then he was drafted and served fifteen months during World War I, rising to the rank of First Lieutenant. Following studies at EVANGELICAL THEOLOGICAL SEMINARY, he received the B.D. degree in 1921. After two years at BOSTON UNIVERSITY SCHOOL OF THEOLOGY, he received the S.T.M. degree in 1923. The same year he became Professor of New Testament Exegesis and Interpretation, Evangelical Theological Seminary, continuing his graduate studies at the University of Chicago, from which school he obtained the Ph.D. degree in 1933.

On his birthday, Aug. 13, 1925, he was married to Erma Martin of Webster, N. Y. Following the death of its president, Evangelical Theological Seminary inaugurated Dr. Heininger in 1940 as its administrator. He served as president until The EVANGELICAL UNITED

BRETHREN GENERAL CONFERENCE elected him bishop in 1954 and assigned him to the Northwestern Area, where he served until his retirement in 1969. NORTH CENTRAL COLLEGE conferred an honorary LL.D. in 1955.

Bishop Heininger made three episcopal visits to Europe and one to Southeast Asia. He was delegate in 1937 to the Conference on Life and Work, Oxford, England; to WORLD COUNCIL OF CHURCHES, Amsterdam (1948) and Evanston (1954). He was president of the MINNESOTA Council of Churches for one term and for a period held the same office for the Chicago Theological Faculties Union. With retirement he and his wife returned to Naperville, Ill. to live. The new Academic Center, an assembly hall at the Evangelical Theological Seminary, was named in his honor as Heininger Hall.

Journals of the Ohio Conference, EA, 1921; EC, 1923.

The Naperville Sun, July 24, 1969. JOHN H. NESS, JR.

HEINMILLER, CARL (1892-), American E. U. B. minister and administrator. Except for a few years, Carl Heinmiller's ministry was devoted to the reformulation and expansion of the missionary operations of his denomination. Under his discerning and wise leadership, mission structures, programs and relationships were adopted marking a new and fruitful chapter in denominational history.

Born in a minister's home, Carl Heinmiller turned to the Christian ministry after preparing himself professionally for a career in forest engineering. Following graduation from EVANGELICAL THEOLOGICAL SEMINARY, Naperville, Ill., he served first as pastor, then as conference superintendent in the Oregon-Washington Conference of The Evangelical Church.

From the superintendency he was called by the General Conference in 1934 to be Field Secretary of the denominational Missionary Society. In 1943 he was elected Executive Secretary and treasurer of the Missionary Society. With the union of United Brethren and Evangelicals into the E. U. B. Church in 1946, he was elected executive secretary of the Board of Missions and director of World Missions, and in this position he continued until his resignation and retirement in 1961.

Through his efforts the missionary structure of the denominations was immeasurably strengthened. He was obliged to cope with the multiplying problems of mission administration occasioned by the expansion of communist power in Asia and by World War II in Europe and Japan. At the same time new undertakings were initiated in South America.

In his early retirement he taught in the Inter-American University, San German, PUERTO RICO. His membership is with the PACIFIC NORTHWEST (EUB) CONFERENCE.

PAUL H. ELLER

HEINMILLER, GOTTLIEB (1853-1922), American Evangelical bishop, was born in Albany, N. Y., Oct. 15, 1853. At the age of fifteen he moved with his parents to Iowa, where in his seventeenth year he was converted and felt the call to preach. He attended NORTH CENTRAL COLLEGE in Naperville, Ill. in 1872, and was licensed to preach by the Iowa Conference, Evangelical Association, in 1874.

For reasons of health he went to GERMANY in 1878 where he joined the Germany Conference of his Church.

Serving several pastorates, he became director of the Evangelical Theological Seminary in Reutlingen, serving also as a presiding elder and the editor of the *Evangelische Botschafter*. Representing his conference at the 1891 GENERAL CONFERENCE in Indianapolis, Ind., he was elected editor of the German language paper of his denomination, *DER CHRISTLICHE BOTSCHAFTER*, with residence in Cleveland, Ohio for the next twenty-four years. The General Conference of 1915 elected him bishop, and he held this office until his death at Cleveland, Ohio, 1922, a few days following the formation of The Evangelical Church.

Perhaps he was one of the most internationally minded bishops of his Church due to his service in America and Germany. This gave him a pronounced standing in missionary circles.

He was three times married. The first time on March 29, 1877 to Mary E. Hamm in Illinois. She died within ten months. In Germany, he married Louise Mueller, an Evangelical, in 1880. Following her death in 1909, he married Mrs. Emma Kaechele.

Bishop Heinmiller was a man who had remained aloof from the many petty quarrels in the Church, exemplifying a true Christian understanding.

David Koss, "Bishops of the Evangelical Association, United Evangelical Church, Evangelical Church," typescript thesis, 1959.

R. Veh, *Evangelical Bishops*. 1939. JOHN H. NESS, JR.

HEINZ, HENRY JOHN (1844-1919), manufacturer and philanthropist, was born in Pittsburgh, Pa., Oct. 11, 1844, the son of Henry and Anna M. (Schmidt) Heinz. He was for many years an active layman in the M. E. and M. P. Churches. After his marriage to Sarah Sloan Young in 1869, they joined the M. E. Church, and he served as a steward, trustee, and Sunday school superintendent. Around 1872, Heinz and his wife transferred to the Grace M. P. Church which was near their home. Some twenty years later when Heinz moved to PITTSBURGH's east end, he joined a nearby Presbyterian Church.

Believing "that the Sunday school was the supremely useful instrumentality for the instruction of those whom the church is set to reach and rear," Heinz was active in the Sunday school movement on the local, national, and international levels for sixty-four years. He was president of the Allegheny County Sabbath School Association, twenty-four years; president of the Pennsylvania State Sabbath School Association, twenty-four years; member of the International Sunday School Association, seventeen years (vice-president, 1918-19); and member of the executive committee of the World Sunday School Association, fifteen years (chairman, six years). At the second ECUMENICAL METHODIST CONFERENCE in 1891, Heinz and W. K. Gillespie initiated a laymen's movement which became the Laymen's Bureau for church extension. Heinz was especially interested in Kansas City University, a M. P. institution in KANSAS CITY, Mo. He served as president of the board of trustees, and saw the school through several financial crises. In 1896 when the M. P. GENERAL CONFERENCE met in Kansas City, Heinz hosted the delegates at a banquet. He gave about \$40,000 and advanced a loan of \$65,000 to the university. Interested also in underprivileged children, Heinz and his son Howard launched a program in 1901 which resulted in 1915 in the dedication of a club for boys and girls, called

the Sarah Heinz House, in Pittsburgh. Heinz and C. E. Wilbur visited M. P. work in JAPAN in 1913 and made recommendations to the WOMAN'S FOREIGN MISSIONARY SOCIETY concerning its property in Yokohama. At his death Heinz bequeathed large sums to the Sunday school associations of which he had been a member and to the University of Pittsburgh, asking the latter to establish a chair for training Sunday school teachers. Heinz died May 14, 1919 and was buried in Pittsburgh.

General Conference Journals, MP.

E. D. McCafferty, *Henry J. Heinz*. Pittsburgh, 1923.

RALPH HARDEE RIVES

HEISLER, JOHN S. (1867-1953), an American Evangelical Congregational minister, served as editor of *The United Evangelical*, 1934 to 1942, and also as a conference administrator in the Evangelical Congregational Church. He came from Lewistown (near Tamaqua, Pa.) in the anthracite coal regions, where he was born Dec. 6, 1867, and exhibited a strength of body and character that made him respected and highly regarded by his fellow ministers and laymen. He was licensed to preach in The United Evangelical Church in 1889 and served as a pastor until elected presiding elder in 1927. He served as a leader in the organization of the Evangelical Congregational Church and exemplified a loyalty to principles that would be unusual in many respects. He led in the organization of the Rosedale Campmeeting near Reading, Pa. Death came to him June 27, 1953 at Reading, Pa. and his body was laid to rest in a cemetery in Lehighton, Pa.

ROBERT S. WILSON

HEISTAND, SAMUEL (1781-1838), American U. B. minister and bishop, was born in Page County, Va., on March 3, 1781. His parents were Jacob and Elizabeth Heistand. These people were devout followers of the Moravian faith and three of their sons became ministers of the Gospel.

Samuel professed religion early in life, but was really converted under the preaching and influence of George Benedum, an itinerant, serving in PENNSYLVANIA and Ohio. In 1819, the Miami Conference, United Brethren in Christ, granted Heistand a license to exhort and in 1820, to preach.

In 1808, Samuel Heistand was married to Miss Margaret Raudabaugh and to the couple seven sons and four daughters were born.

Heistand was secretary of the GENERAL CONFERENCE held in 1821. He was also a member of the Conference of 1825, in which he had a voice in such important matters as the mode of baptism to be practiced by the denomination; placing presiding elders on full-time work basis; and discontinuing the ordination of bishops.

In 1824, he became a member of the newly formed Scioto Conference in Ohio and served there as an itinerant until the General Conference held in 1833, when he was elected bishop.

As a bishop, he was efficient and effective, both as a preacher and administrator. He was re-elected to this high office in 1837, but died before the end of his term, on Oct. 9, 1838.

A. W. Drury, *History of the UB*. 1924.
S. S. Hough, *Christian Newcomer*. 1941.
Koontz and Roush, *The Bishops*. 1950.

TALBERT N. BENNETT

HELENA, MONTANA, U.S.A. Inter-Mountain Deaconess Home for Children, located at Helena, MONTANA, is a Christian home for hurt and troubled children unable to live in their own homes, because of death, separation, or divorce, physical or mental illness, alcoholism, or any other reason. The Home is operated under the auspices of the MONTANA CONFERENCE of The United Methodist Church.

First known as Montana Deaconess School, it was founded by W. W. VAN ORSDEL ("Brother Van") and Miss Louise Stork, Deaconess, as a school and home for children under fourteen. It was formally opened Oct. 14, 1909, housed in the former home of Montana Wesleyan University. Miss Stork was the first superintendent; Fletcher Van Orsdel had charge of the furnace and the farm. Miss Stork was followed by Miss Roxanna Beck, Deaconess, 1910-29, and Miss Helen C. Piper, Deaconess, 1929-50. Since then the administrators have been men.

When the earthquake of 1935 completely wrecked the old building and also damaged the Van Orsdel Memorial building, the school was moved into Helena, and in 1937 bought the three damaged buildings of Intermountain Union College, vacated by the quake. Mills Hall, the dormitory, was repaired for occupancy in 1937 and still houses the Home. In September 1954, the children entered Helena public schools and the institution was re-named Inter-Mountain Deaconess Home for Children. Sometimes the children in residence have numbered seventy-five; the usual number is about forty.

George Logan, *History of North Montana Missions*. N.p., n.d.
E. L. Mills, *Plains, Peaks and Pioneers*. 1947.
Minutes of the Montana Conference, 1961.

ROBERTA BAUR WEST

St. Paul's Church. In 1864, four prospectors took one last chance at finding gold in a gulch 150 miles from their Virginia City, Montana mines. They struck it rich, and within weeks the Helena strike was one of the wildest on record.

On March 26, 1865, young E. T. McLaughlin stood on a pile of logs at what is now the northwest corner of Joliet and Cutler Streets and preached the first sermon in the booming mining camp. From those logs the first Methodist church was built and dedicated on July 30.

When a new structure was completed on the corner of Broadway and Ewing four years later, the original building was sold as a dwelling. A century later it came back into the possession of the church and now serves as a coffee house outpost of the present St. Paul's United Methodist Church. Operated by young people, its name recalls the early mining days, the Diggin's.

In 1872 this second structure was destroyed by fire, and this time the congregation, led by W. C. Shippen, built with brick. On Shippen's property the already famous "Hanging Tree," used by the Vigilantes for several executions, was cut down by the pastor to avoid the coming of sightseers. Still people came to the Methodist church, and by 1888 the brick church gave way to a larger building of native stone, modeled after the St. Paul's Methodist Church in CINCINNATI, Ohio, hometown of pastor A. D. Raleigh.

Today's church was built after the earthquake of 1935 wrecked the Broadway stone church. Relocated on its present site of Logan and Lawrence Streets, and completed in 1938 with much work done by the congregation as volunteer labor, St. Paul's Church began a new

program of expansion at the beginning of its second century.

The congregation divided and established a new church called Covenant Methodist, thinking of the new church as an experimental part of the congregation able to try new organization and methods. A neighborhood Sunday school has also been established in a low cost housing area. Plans are being made now to pioneer a new ecumenical approach in the growing valley area on the north edge of Helena.

The pioneering spirit still dominates the Methodists who live around Helena's original gold camp, "Last Chance Gulch."

GEORGE HARPER

HELM, LUCINDA BARBOUR (1839-1897), American home missionary leader and founder of the Woman's Parsonage and Home Mission Society of the M. E. Church, South, was born on Dec. 23, 1839. She was the daughter of John Larue Helm. As the church extension work of the M. E. Church, South, expanded, a need for parsonages (which were considered to be a home mission field), came to be apparent, and Bishop R. K. HARGROVE asked in 1885, "Why could not the good women of the Church be induced to go into the work of building parsonages?" In May of 1886 the GENERAL CONFERENCE itself acted, setting up under the Board of Church Extension the Woman's Department of Church Extension which operated as such for a time. Miss Helm, taking the lead in this field, worked devotedly and used what influence she had to get this department created into a separate connectional organization, which in time came to be called the Woman's Parsonage and Home Mission Society. The publication *Our Homes*, the official organ of the society, came to be quite a connectional organ in southern homes. Miss Helm continued in this work until her death on Nov. 15, 1897. The society, after a few changes, was later put under the general board of the Woman's Missionary Society of the M. E. Church, South.

Arabel Wilbur Alexander, *The Life and Work of Lucinda B. Helm*. Nashville: Barbee & Smith, 1898.
M. K. Howell, *Women and the Kingdom*. 1928.

ELIZABETH HUGHEY

HELMS, EDGAR JAMES (1863-1942), American minister, founder of GOODWILL INDUSTRIES, superintendent of Morgan Memorial Co-Operative Stores and Industries, superintendent of the Bureau of Goodwill Industries-Board of Missions of The Methodist Church, and secretary-emeritus of Goodwill Industries of America, Inc.; was born in Malone, N. Y., Jan. 19, 1863, the son of William and Lerona (Sherwin) Helms. He was graduated from CORNELL COLLEGE in Iowa in 1889 and from BOSTON UNIVERSITY SCHOOL OF THEOLOGY in 1892. He held honorary doctorate degrees from Cornell College and Boston University and was retired from the NEW ENGLAND CONFERENCE in 1942, after having been reappointed continuously since 1895 to the Morgan Memorial Church of All Nations which he established in Boston's sprawling South End.

In addition to being the founder and first superintendent of Goodwill Industries, a nationwide and international employment for handicapped people, Helms was the founder of Hull Street Mission, BOSTON, 1892; superinten-

dent of the Boston City Missionary Society, 1893-95; professor of evangelism, Boston University School of Theology, 1916. He was also the founder and first dean of the National Training School for Goodwill Industries Workers, 1939. He served as a delegate to the GENERAL CONFERENCE and was the author of *Pioneering in Modern City Missions, Purposes and Policies of Goodwill Industries, Prospectus and Manual of Morgan Memorial, and the Goodwill Industries—A Manual*.

Helms was married to Jean Preston of Eagle Grove, Iowa, in 1892, who died in 1899. Helms had two daughters and one son by this marriage, and three daughters and six sons by his marriage to Grace Preston whom he married in 1901. He died on Dec. 23, 1942.

Edgar James Helms, *Pioneering in Modern City Missions*. Boston: Morgan Memorial Printing Dept., 1927.
Journal of the New England Conference, 1943.

P. J. TREVETHAN

HELPER; RULES OF A HELPER. JOHN WESLEY's traveling preachers (as distinct from the preachers who assisted him only in a single place) were first defined in the Conferences of 1744 and 1745, where they are called "Assistants" in the BENNET MINUTES and "Helpers" in the version of the Minutes prepared by HENRY MOORE. The 1812 edition of the 1744 Minutes also uses the term Helper. The Helper of 1744 was described as an "extraordinary Messenger," called by God to stir up the regular clergy to holy emulation and to care for the souls that the clergy neglected. The fundamental point of their office was, "in the absence of the Minister, to feed and guide, to teach and govern the flock"—thus the Bennet Minutes, but Henry Moore omits the vital words "in the absence of the Minister." The minister here referred to was the ordained clergyman who assisted the Methodist societies. In the Minutes for 1749 John Wesley clearly distinguished between Assistants and the remainder of the traveling preachers: the business of the Assistant was first of all "to see that the other Preachers in his Circuit behave well, and want nothing," a definition which made the Assistant the equivalent of the later Circuit Superintendent. These early definitions of the role of the traveling preacher gradually changed as John Wesley found it more and more difficult to prevent the itinerants from becoming in effect "Methodist ministers"; in the 1780's he consented to ordain a limited number of them, an action that represented a breach with his view of their office in 1744-45. The famous "Rules of a Helper," originally drawn up in 1744, were intended as a guide to the general behavior of the itinerants, and not as a description of their place in the Methodist constitution—then still, in any case, in an embryonic stage. The Bennet Minutes give them as follows:

1. Be diligent, never be unemployed for a moment, never be triflingly employed, (never while away time) spend no more time at any place than is strictly necessary.
2. Be serious. Let your motto be, "Holiness unto the Lord." Avoid all lightness as you would avoid hellfire and laughing as you would cursing and swearing.
3. Touch no woman; be loving as you will, but hold your hands off 'em. Custom is nothing to us.
4. Believe evil of no one. If you see it done, well; else take heed how you credit it. Put the best construction on everything. You know the judge is always allowed ["supposed" is here substituted in Wesley's handwriting] to be on the prisoner's side.
5. Speak evil of no one; else your word would eat especially as doth a canker. Keep your thoughts within your own

breast, till you come to the person concerned. 6. Tell everyone what you think wrong with him, and that plainly, and as soon as may be, else it will fester in your heart. Make all haste, therefore, to cast the fire out of your bosom. 7. Do nothing as a gentleman; you have no more to do with this character than with that of a dancing-master. You are the servant of all, therefore. 8. Be ashamed of nothing but sin: not of fetching wood, or of drawing water if the time permit; not of cleaning your own shoes or your neighbour's. 9. Take no money of anyone. If they give you food when you are hungry, of clothes when you need them, it is good. But not silver or gold. Let there be no pretence to say, we grow rich by the Gospel. 10. Contract no debt without my knowledge. 11. Be punctual; do everything exactly at the time; and in general do not mend our rules, but keep them, not for wrath, but for conscience sake. 12. Act in all things not according to your own will, but as a son in the Gospel. As such, it is your part to employ your time in the manner which we direct: partly in visiting the flock from house to house (the sick in particular); partly, in such a course of Reading, Meditation and Prayer, as we advise from time to time. Above all, if you labour with us in the Lord's Vineyard, it is needful that you should do that part of the work we prescribe ["direct" is substituted here in Wesley's handwriting] at those times and places which we judge most for his glory.

The Conference of 1745 added the famous words: "You have nothing to do but save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you most." In what may be called the final version of the Rules, Number 10 was dropped out, and the addition of 1745 became a new Number 11. Number 12 remained as it is given above, but to it were added words which come from the version of the Minutes prepared by Henry Moore:

Observe, it is not your business to preach so many sermons, and to take care of this and that society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance; and with all your power, to build them up in that holiness, without which they cannot see the Lord. And remember, a Methodist preacher is to mind every point, great and small, in the Methodist discipline. Therefore, you will need all the sense you have, and to have your wits about you.

The "Rules of a Helper" have never been forgotten; certain phrases among them may be said to have haunted generation after generation of Methodist traveling preachers; if John Wesley had never written another word, he would have left his mark on the history of the Christian Church.

A. B. Lawson, *John Wesley*. 1963.

JOHN KENT

Helpers (in American Methodism). When the CHRISTMAS CONFERENCE organized the M. E. Church in America in 1784, the *Minutes* outlining the organization said "we will form ourselves into an episcopal church under the direction of superintendents, elders, deacons, and helpers, according to the Forms of Ordination annexed to our liturgy and the form of *Discipline* set forth in these *Minutes*." The helpers mentioned were all members of the Annual Conference in those early years. Helpers were really in the position of junior preachers. In the Wesleyan Minutes in England the duties of a helper were: "In the absence of a minister to feed and guide the flock; in particular, to meet the society and the bands weekly; to visit the sick, to meet the elders weekly." In the United States the term helper was kept for a num-

ber of years, but was finally merged into the word preacher, and the title of assistant was changed to that of preacher-in-charge. The title has not appeared in any *Discipline* for well over a hundred years, and really belonged to the early formative period when the Methodists in America were changing slowly from a society into a church and were not altogether easy about the clerical terms which should be used.

N. B. H.

HELSINKI (Helsingfors), the capital of FINLAND, with about 523,051 inhabitants (1970), was founded in 1550 by Gustavus Vasa, King of SWEDEN. The place was obscure until in 1812 it was made the capital of Finland by the Russian czar Alexander I, instead of Turku (Åbo), the former capital. After a devastating fire, the university, founded in 1640, was moved from Turku to Helsinki in 1827. Especially after the Second World War has Helsinki rapidly grown, but the percentage of the Swedish-speaking population has decreased.

In 1884 B. A. CARLSON was sent to Helsinki and founded the first Methodist church. He rapidly came in contact with many Swedish-speaking people—among the first a master of the university, O. E. Florell, whom he had met in America some years earlier.

In 1897 a simple house was bought, and on the same site in 1906-7 a church building, Emanuel, was constructed, destined to face many troubles. KARL JAKOB HURTIG was pastor of the Swedish-speaking work from 1904 until his retirement in 1943. During his long pastorate in Helsinki, Emanuel Church became remarkable for influential religious and social work. For many years a wonderful spirit of awakening rested over the congregation. The church was crowded at almost every service,



CHRIST CHURCH, HELSINKI

and hundreds were brought to salvation. Another great church, Christ Church, was built in 1927-28; but the world-wide depression in the 1930's brought financial strain, and the old church, Emanuel, had to be sold.

Three chapels were also erected in the neighborhood. In 1912 a children's home was started in the suburb of Kaunijainen (Grankulla), where more than a thousand children have since been brought up. In connection with the new church, a hospital, and an old people's home, and even a columbarium were instituted.



OLD PEOPLE'S HOME, OMAKOTI SAATIO

In 1934-35 the total membership in the Swedish-speaking church reached over 500, but there was always a large group of outside friends eagerly sustaining the many-sided work of the church. The figure in 1965 was 495, including baptized children and other "legal" members not in full connection.

For many years the financial situation was really dangerous, but the congregation by means of the income from its estate every year presently helps other churches and church enterprises throughout the land. The pastor in charge is Sergei Dubrovin, brought up in the same congregation.

In his first year, Carlson tried to reach out to the Finnish-speaking people, who were "the vast majority."



FINNISH METHODIST CHURCH, HELSINKI

He got a helper in Gustaf A. Hidén, also a Swede, who remarkably enough pretty soon learned to master the difficult and quite alien Finnish language. Some young men assisted Carlson in this work, and in 1894 a separate

Finnish-speaking congregation was organized. Matti Lehtonen and Matti Försti were among the first leaders and they experienced great revivals, but both of them died early.

In 1907 JONAS W. HÄGGMAN moved with the Finnish Methodist Theological Seminary to Helsinki; and the following year a valuable site was purchased, where twenty years later the great Central building for the Finnish-speaking Methodists was built. By the action of the mother church in America it was saved from dangerous depression in the thirties. Able and gifted preachers have been in charge of this important church, among them Niilo Tuomenoksa, Toivo Rajalinna, and Toivo Rajamaa. The two first mentioned left the church for other denominations. The latter during the war was pastor of the Vuoksenlaakso Church. The 1965 report showed 233 Finnish-speaking members in Helsinki.

In 1953 the Northern Europe Central Conference was held in Helsinki, Bishops THEODOR ARVIDSON and A. FRANK SMITH presiding. Bishop Arvidson retired at this session. ODD HAGEN, rector of Överås, the UNION SCANDINAVIAN THEOLOGICAL SCHOOL, Gothenburg, was then elected bishop. The election session was held in the Finnish-speaking Central Church and the consecration service in the Swedish-speaking Christ Church.

Toivo Rajamaa, "Helsingin Metodist-iseurakunnan 70-vuotistaipa-leita" (manuscript, 1954). MANSFIELD HURTIG

HEMINGWAY, LAWRENCE HENRY (1884-1954), an American bishop of the A.M.E. Church, was born in Conway, S. C., on June 5, 1884. He received the degrees of A.B., B.D., and D.D. (honorary) from ALLEN UNIVERSITY (South Carolina). He was admitted to the Northeast South Carolina Annual Conference in 1910, ordained a deacon in 1912 and an elder in 1923. He served in the South Carolina Conference as pastor and presiding elder (1931-38); general officer (secretary-treasurer) of Church Extension (1938-48); and was elected bishop in 1948. More than 3,000 were converted under his ministry of approximately twenty-five years. Regarded as an excellent preacher and businessman, he accumulated a small fortune as a candy manufacturer.

Bishop Wright said of him: "Bishop Hemingway appeared to have no 'colored blood'; he came from a community where there was much interracial association. He traveled freely throughout the country in Pullman cars and stayed in first class hotels, where his colleagues of a darker color could not in those days get service. He did much to open hotels in Washington, D.C. to Negroes during an important meeting of the Women's Missionary Society there. In spite of his color, no one ever accused him of disloyalty 'to his race.' Both of his parents were colored. He was about five feet eleven inches and weighed around 200 pounds." Hemingway Temple in Washington, D.C., is named for him. He died in 1954.

R. R. Wright. *The Bishops* (AME), 1963.

GRANT S. SHOCKLEY

HENDERSON, ARTHUR (1863-1935), British statesman, was born at Glasgow in 1863. The family removed in 1873 to Newcastle-on-Tyne, and he grew up at Elswick Road Wesleyan Methodist Church, where his chapel associations encouraged him to read, and he became a local preacher. In 1880 he joined the Friendly Society of Iron

Founders, one of the oldest trade unions in the country. Having entered politics by way of full-time work as a trade union official, he was a Labor M. P. for various northern constituencies from 1903 to 1931. In the wartime Coalition Government, he was president of the Board of Education (1915-16), and a member of Lloyd George's five-man War Cabinet (1916-17). His influence in the formation of the modern Labor Party was considerable. He was secretary of the party from 1911 to 1934, and leader of the Parliamentary Labor Party 1914-18. The war had split the party, and in 1918 Henderson worked successfully to bring together the Pacifist wing, led by MacDonald and Snowden, and the non-Pacifists, headed by himself and J. R. Clynes. He was largely responsible for the new party constitution of February 1918, which transformed the Labor Party from an association of Socialist groups and trade unions into a national party, with local branches and individual members, as well as large-scale union support, and a clearly socialist program. He was Home Secretary in the first Labor Government (1924), and Foreign Secretary in the second (1929-31). When MacDonald alienated the Labor Movement by forming a National Government (with Conservatives and Liberals), the party expelled him, and Henderson became leader (1931). As president of the World Disarmament Conference, from 1932 until his death in 1935, Henderson worked ardently for peace. He enjoyed widespread popularity in the Labor movement, being, in the words of M. Beer, "one of the finest products of British trade unionism and Gladstonian tradition; genial and loyal as a co-worker, a model chairman, tactful, sympathetic, and never at a loss for a shrewd reply to an opponent; a man of peace and reform, and disposed to settle differences by friendly discussion. One could not have wished for a better man at the head of a Labour Government." (*A History of British Socialism*, 434f.)

His political ideals and service were the direct outcome of his religious convictions. His biographer records of him that he could pass naturally, "from preaching on Sunday to Trade Union or political organization on Monday. He took the spirit of his church into unionism, and found many men who did the same."

M. A. Hamilton, *Arthur Henderson, A Biography*. N.D.
JOHN NEWTON

HENDERSON, THEODORE SOMMERS (1868-1929), American bishop, was born in Milburn, N. J., May 14, 1868, the son of William H. and Louisa (Sommers) Henderson. He was educated at Centenary Collegiate Institute (now CENTENARY COLLEGE), HACKETTSTOWN, N. J., WESLEYAN UNIVERSITY (A.B., 1892), and DREW SEMINARY (B.D., 1895). He held the D.D. degree from ALLEGHENY COLLEGE (1909), and the LL.D. from four institutions. He married Dora Mooney, July 31, 1896, and they had one son.

Admitted on trial in the NEW YORK EAST CONFERENCE in 1893, he was ordained ELDER in 1894; he received ordination as DEACON in 1890. His appointments, all in the New York East Conference, were: Rockville Center, Long Island, 1893; Janes Church, BROOKLYN, 1894-95; Flushing, 1896-97; Simpson Church, Brooklyn, 1898-1903; East Side Parish, New York, 1904; Stamford, Conn., 1905; Hanson Place, Brooklyn, 1908-12. In 1906-07 he was General Field Secretary of the General Conference Commission for Aggressive Evangelism.

Henderson was a delegate to the 1912 GENERAL CONFERENCE and was elected bishop by that body. In 1917-18 he was Executive Secretary of the War Council of his denomination. He served as a trustee of OHIO WESLEYAN and OHIO NORTHERN UNIVERSITIES; the Methodist Children's Home, Worthington, Ohio; and the White Cross Hospital in Columbus. His episcopal residence was in CHATTANOOGA four years, and in DETROIT eight. He went to CINCINNATI in 1924 and his residence was there until his death.

He was preeminently an evangelist and worked enthusiastically in that field. As Chairman of the Commission on EVANGELISM, he wrote many articles for the religious press, including a page each week throughout his episcopal career in one of the *Christian Advocates*. He compiled two booklets—*Building an Evangelistic Church* and *The Fellowship of Redemption*—which were widely circulated. He was also an ardent prohibitionist. Those who knew Henderson felt that as a young man he was marked out as a leader. He was a man of apparently untiring industry. Bishop EDWIN H. HUGHES said he was the most strenuously energetic of all the bishops he knew. An excellent administrator, he was regarded as an able bishop. He died Feb. 11, 1929, in Cincinnati, and was buried there.

General Conference Journal, 1932.

General Minutes, MEC.

E. H. Hughes, *I Was Made a Minister*. Nashville: Abingdon, 1943.

National Cyclopedia of American Biography.

Who Was Who in America, 1897-1942.

JESSE A. EARL
ALBEA GODBOLD



EUGENE R. HENDRIX

HENDRIX, EUGENE RUSSELL (1847-1927), college president and American bishop, was born at Fayette, Mo., on May 17, 1847, the son of Adam and Isabel Jane (Murray) Hendrix. The controversy over slavery was raging in Missouri when his parents came there from PENNSYLVANIA and MARYLAND. When he was ready for college, they sent him to WESLEYAN UNIVERSITY in Middletown, Conn. He did advanced work at Union Theological Seminary, New York. Back in Missouri, he was assigned to Leaven-

worth, Kan., as his first conference appointment. The small southern church in Leavenworth was overshadowed by the triumphant northern church in the same town. The young minister was glad to leave after a year, and was assigned to Macon, Mo. After that, he served a four-year pastorate at the Francis Street Church, St. Joseph, Mo. He married Annie E. Scarritt on June 20, 1872, and their children were Evangeline, Mary, Nathan, and Helen.

In the autumn of 1876, he traveled around the world visiting missions with Bishop ENOCH MARVIN. He returned to the pastorate at Glasgow, Mo., 1877-78. The next year, he was elected president of CENTRAL COLLEGE at Fayette, Mo., and there he remained until 1886 when the GENERAL CONFERENCE elected him a bishop. He continued to secure large gifts for Central College.

During thirty-six years in the episcopacy, Bishop Hendrix served in every section of Southern Methodism. For a time he was in charge in MEXICO, the Orient, and in South America. He was chairman of the Board of Curators of Central College and chairman of the Board of Trustees at VANDERBILT UNIVERSITY. He opposed the other bishops of the Church who brought suit in court for a tighter control by the Church over the university.

Interdenominationally, he became widely known and highly regarded. He was the first president of the FEDERAL COUNCIL OF THE CHURCHES of Christ in America in 1908. At the time of the merging of the Federal Council with other bodies to form the NATIONAL COUNCIL OF CHURCHES, the Hendrix family presented through Bishop ARTHUR J. MOORE the gavel which Bishop Hendrix had used at some of its first sessions.

He was tireless in his work for the union of the two Methodisms, North and South, and delivered a great address in 1916 at the General Conference of the M. E. Church at Saratoga Springs, N. Y. Bishop EARL CRANSTON, presiding over that Conference, grasped his hand at the conclusion of his address and said, "We must bring our Churches together."

Bishop Hendrix helped greatly in the early development of Barnes Hospital in ST. LOUIS, MO. At a missionary rally that was part of the LAKE JUNALUSKA ASSEMBLY program, he raised \$151,000 for missions. Among his books were *Around the World, The Master as a Lad in the Temple, Our Elder Brother, Skilled Labor for the Master, The Religion of the Incarnation, The Personality of the Holy Spirit, Christ's Table Talk, and If I Had Not Come.*

Although feeble from age, he continued active in presiding over Conferences. He held the BALTIMORE CONFERENCE of the M. E. Church, South in 1920 at Mt. Vernon Place Church, Washington, D. C. He died on Nov. 11, 1927, and was buried at Mt. Washington Cemetery, Kansas City, Mo.

Ivan Lee Holt, *Eugene Russell Hendrix*, 1950.

C. F. Price, *Who's Who in American Methodism*, 1916.

N. B. H.

HENDRIX COLLEGE, Conway, Ark. was founded as Central Collegiate Institute in 1876 at Altus, Ark. The institution came under Methodist control in 1884 and the name was changed in 1889 in honor of Bishop E. R. HENDRIX of the M. E. Church, South. In 1890, it was moved to Conway. Henderson-Brown College, Arkadelphia, merged with Hendrix in 1929, and Galloway Women's College, Searcy, in 1933. It is the only college under the sponsorship of both conferences, LITTLE ROCK and NORTH

ARKANSAS. In 1961 an alumnus, H. F. Buhler, gave the college \$2,500,000 for endowment. This was the largest gift made by an ARKANSAS resident to higher education.

In May 1966, the college began construction of an underground library designed by Philip Johnson of New York City. Although many libraries have made extensive use of one or more levels below the surface, this is the first such underground library building among the nation's colleges and universities. It accommodates 420 readers and 100,000 volumes.

In June 1966, Hendrix was awarded a challenge grant of \$1,500,000 from the Ford Foundation. This is the largest grant ever made to an institution in Arkansas by a private foundation. Degrees granted are the B.A. and B.M. (Music). The governing board has thirty-six trustees, sixteen elected by the Little Rock and North Arkansas Annual Conferences, five by alumni, twelve at large, and three ex officio.

JOHN O. GROSS



JAMES W. HENLEY

HENLEY, JAMES WALTON (1901-), American bishop, was born on July 14, 1901, in Cleveland, Tenn., the son of Charles Walton and Teresa Dowthett (Johnston) Henley. He is a graduate of EMORY UNIVERSITY with the A.B. degree, 1923, and D.D., 1946, and holds the B.D. from Yale Divinity School, 1926. He did graduate work at the University of Edinburgh, Scotland, and received the LL.D. from BETHUNE-COOKMAN COLLEGE, 1963; D.D. from FLORIDA SOUTHERN COLLEGE, 1967; L.H.D. from LYCOMING COLLEGE, 1968. On Dec. 31, 1931, he was united in marriage to Huldah Jo Chapin—their children are James Walton, Jr. (minister—Holston Conference) and Chapin. Mrs. Henley died in Nashville, Tenn. on Oct. 22, 1968.

James Walton Henley was ordained to the ministry of the M. E. Church, South, in 1926 (HOLSTON CONFERENCE); ordained DEACON, 1928; ELDER, 1930; and consecrated bishop in 1960 following his election by the Southeastern JURISDICTIONAL CONFERENCE in its session at

LAKE JUNALUSKA, N. C. His pastorates include in the Holston Conference: Spring City, Tenn., 1926-27; Crossville, Tenn., 1927-28; Harriman, Tenn., 1928-29; Morristown, Tenn., 1930-31; Knoxville, Tenn., 1932-37; Chattanooga, Tenn., 1937-44; and in the TENNESSEE ANNUAL CONFERENCE; West End Methodist Church, NASHVILLE, 1944-60. He has been bishop of the FLORIDA Area since 1960. He also has visitatorial responsibility for Methodist work in CUBA.

He is a member of the General Board of Education of The United Methodist Church; TELEVISION, RADIO AND FILM COMMISSION, and the PROGRAM COUNCIL of The United Methodist Church. He is a trustee of SCARRITT COLLEGE for Christian Workers; Florida Southern College; Bethune-Cookman College; WESLEYAN COLLEGE, Macon, Ga., and is on the Board of Governors of WESLEY THEOLOGICAL SEMINARY. He has written: *Sermons of Our Lord's Prayer*, 1952; *His Twelve Apostles*, 1958; *Jesus Christ is Lord*, 1961. He resides at 127 Lake Hollingsworth Drive, Lakeland, Fla.

Who's Who in America, Vol. 34.

Who's Who in The Methodist Church, 1966.

N. B. H.

HENRICHSEN, MARGARET KIMBALL (1900-), American woman minister and district superintendent in The United Methodist Church, was born at Plainfield, N. J., on Nov. 23, 1900. She was the daughter of James E. and Louise A. (Lewis) Kimball. She obtained a teacher's certificate from the National College of Education at EVANSTON, Ill., in 1921, and the D.D. degree was given to her by Colby College of Waterville, Me., in 1954. She married Christian Henrichsen on Sept. 3, 1930, and after teaching for a time in Evanston, Ill.; Springfield, Mass.; and being the executive secretary of the CENTRAL ILLINOIS CONFERENCE from Chicago, 1922-25, she was ordained a DEACON in The Methodist Church in 1947, then an ELDER in 1949. When women were granted membership in the Annual Conferences of The Methodist Church by the GENERAL CONFERENCE of 1956, she joined the MAINE CONFERENCE on trial and came into full connection in 1958.

From that time Mrs. Henrichsen served as pastor of the North Sullivan (Maine) Circuit in which she had been serving as a supply since 1944. She is a trustee of the Maine Coast Memorial Hospital at Ellsworth, Maine; of the Standwood Wildlife Foundation at Ellsworth; and the recipient of the Alumni Achievement Award of the National College of Education in 1956. She was cited by the Maine chapter of the American Association of University Women in 1964. In 1953, she published the book *My Seven Steeples*, telling of her work as a minister. In *Religion in Life*—the Spring issue of 1952—under the title "The Woman Minister" she told of her work as pastor of several small crossroads churches in Down-East Maine—a parish comprising four townships. "If a woman has a real and vital experience of Christ in her own life," she stated, "a devotional spirit, and some measure of human common sense coupled with spiritual insight, and if she knows herself to be called of God, she has no other choice." (Note: She meant no choice but to be a minister.)

Mrs. Henrichsen's husband died in 1943 and subsequently she became active in a wide variety of civic affairs. Bishop JAMES K. MATHEWS appointed her superintendent of the Bangor District of the Maine Annual

Conference at its session in May, 1967, and in that post as superintendent she has presently the supervision of about fifty churches.

Margaret Henrichsen, "The Woman Minister," *Religion in Life*. Spring, 1952.

Who's Who in The Methodist Church, 1966.

N. B. H.

HENRY, JOHN (1765-1872), the founder of HENRY'S CHAPEL in Arkansas, U.S.A., and for over a half century a leader in ARKANSAS Methodism, was born in NORTH CAROLINA in 1765. He lived for a while near Columbia, Tenn., then moved into MISSOURI where he lived a few years. He was licensed to preach before 1810, and elected to deacon's orders before he moved to Arkansas with his family about 1815.

LITTLE ROCK was a mere village then, but John Henry stopped for a time and preached there; then travelled on to Hot Springs, where he preached to the few settlers there. After some time he went on southwest into what is now Hempstead County, and settled about five miles northwest of Washington, in what was then known as Mound Prairie. In later life he moved to Center Point, Ark., where he died Sept. 17, 1872. A modest marker stands at the head of his grave in Center Point cemetery. He was an active and indefatigable co-laborer with the noble and sweet-spirited WILLIAM STEPHENSON, who was the apostle of Methodism in Arkansas. "In the estimation of the church and of the world, John Henry stood almost without a peer in the Church of God in Arkansas for the last half of a century."

H. Jewell, *Arkansas*, 1892.

STANLEY T. BAUGH

HENRY, WAIGHTS GIBBS (1879-1960), American minister and JUDICIAL COUNCIL member, was born Jan. 31, 1879 in Pickens County, Ala. He was admitted on trial in the NORTH ALABAMA CONFERENCE 1902, and into full connection 1904. As a minister, he prepared himself most adequately intellectually, earning the A.B., M.A., B.D. and Ph.D. degrees. He took graduate work at the University of Chicago and Harvard University. He completed a course in law at MILLSAPS COLLEGE in Mississippi. He served on the faculty of CANDLER SCHOOL OF THEOLOGY, EMORY UNIVERSITY, Atlanta, Ga., for six years. His fellow ministers elected him to GENERAL CONFERENCE in 1922, 1926, 1930. He served on the Judicial Council of the M. E. Church, South and continued on that of The Methodist Church, 1934-52, and was vice-president his last four years. He was delegate to the ECUMENICAL METHODIST CONFERENCE four times. Henry's scholarly achievements caused him to be recognized in many biographical directories.

His appointments included Tuscaloosa First Church; Galloway Memorial, JACKSON, Miss.; superintendent, Huntsville District, North Alabama Conference; superintendent Atlanta District, ATLANTA, Ga.; Norwood Church, BIRMINGHAM, Ala.; Anniston, Alabama, First Church; district superintendent, Tuscaloosa District, North Alabama Conference.

He took voluntary retirement in 1948, but filled interim assignments as pastor, district superintendent, and teacher at Athens College, Athens, Ala., and in other work until his death on Aug. 25, 1960. He was buried in Elmwood Cemetery, Birmingham, Ala.

GEORGE FREDERICK COOPER

HENRY'S CHAPEL, located about five miles southwest of Washington, ARKANSAS, in Hempstead County, was the first Methodist church and the first Protestant church of any denomination to be built in Arkansas south of the Arkansas River.

This church was organized by JOHN HENRY in the winter of 1816-17, and was built sometime in 1817. It was erected of hewn pine logs, and was about 28 x 30 feet in size. A door in one side faced the pulpit. There was a large fireplace with a chimney at one end. The church continued to serve a large section of the country for more than fifty years. Finally the membership was moved to Ozan, about five miles northwest, where a marker is located with the names of some of the pioneers. The old church was abandoned.

Some of the names of these pioneers have been preserved: Rev. John Henry, Rev. J. Reede, Rev. Solomon Ruggles, James Alexander, Reece Alexander, Rev. Gilbert Clark, and the circuit preachers of that time—WILLIAM STEPHENSON and John Harris. These probably made their headquarters in this community while they traveled the country hundreds of miles in every direction.

In 1917 a small marker was placed on the spot where the old church stood. A larger granite marker was placed at this same spot in September 1961, by the Historical Society of the LITTLE ROCK CONFERENCE. It was dedicated Oct. 10, 1961. The marker reads:

HENRY'S CHAPEL
Built here 1817
This marker placed 1961
By Historical Society
Little Rock Conference
The Methodist Church

H. Jewell, *Arkansas*. 1892.

STANLEY T. BAUGH

HENSON, GEORGE (1872-1952), American preacher and executive of the PHILADELPHIA ANNUAL CONFERENCE and an important General Conference figure, was born at Ruddington, Nottinghamshire, England, Jan. 9, 1872. In 1882 his parents migrated to America where he was educated, later becoming a Methodist minister and joining the Philadelphia Conference. For nineteen years he was pastor of the Gethsemane Methodist Church, which he built up from a small station to a church of commanding importance. For fifteen years he served as a district superintendent, and for twelve years as executive secretary of the (Philadelphia) Methodist Hospital. In 1937 he was elected president of the OCEAN GROVE Camp Meeting Association. When still a young man he was elected to the GENERAL CONFERENCE of 1908, and thereafter he was elected to every General Conference, with the exception of 1912, until 1944. He was widely noted as a parliamentarian and often served as chairman of the Committee of Chairmen of the General Conference. Short of stature, with matted white hair and twinkling blue eyes, he became more familiar to General Conference delegates than most bishops. His keen logical mind and his grasp of parliamentary procedure were important aids in the smooth working of the General Conference itself. He died at Ocean Grove, Aug. 2, 1952.

C. T. Howell, *Prominent Personalities*. 1945.

Minutes of the Philadelphia Conference, 1953.

FREDERICK E. MASER

HEPHZIBAH FAITH MISSIONARY ASSOCIATION was a small holiness sect formed by several independent congregations in Glenwood, Iowa, in 1892. It was typically holiness, though extremely emotion-centered in its preaching of the work of the Holy Spirit. Its ministers were unsalaried.

In 1948, it merged with the WESLEYAN METHODIST CHURCH.

Clark, *Small Sects in America*.

J. GORDON MELTON

HERBEN, STEPHEN JOSEPH (1861-1937), American minister and editor, was born in London, England, on May 11, 1861, and was brought in early life to Jersey City, N. J. Educated at NORTHWESTERN UNIVERSITY and GARRETT BIBLICAL INSTITUTE, he entered the printing and newspaper field. In 1895 he became assistant editor of *The Christian Advocate*, was editor of *The Epworth Herald* from 1904 to 1912, and editor of *The Daily Christian Advocate* for the GENERAL CONFERENCE (ME) of 1916, 1920 and 1924.

In 1899 he joined the ROCK RIVER CONFERENCE but transferred to the NEWARK CONFERENCE in 1912, serving churches in Orange and Westfield through 1918.

He was a captain overseas in the American Red Cross during World War I and at its close became director of the Literature Department of the Interchurch World Movement. From 1921 to 1932 he was director of the Book Publishing Department of The Methodist Book CONCERN. He retired in 1933 and died in Maplewood, N. J. on Feb. 22, 1937 and was buried in Restland Cemetery.

V. B. Hampton, *Newark Conference*. 1957.

Journal of the Newark Conference, 1937.

C. F. Price, *Who's Who in American Methodism*. 1916.

VERNON B. HAMPTON

HERESY is a term which has been applied in a general way to any deviation from the established tenets of the Christian Church. It originally meant a division or schism with no specific references to doctrinal differences. John Wesley insisted that St. Paul "uses the word heresies, as exactly equivalent with the word schisms. 'I hear,' says he, verse 18, 'that there are schisms among you, and I partly believe it;' he then adds, verse 19, 'for there must be heresies' (another word for the same thing) among you, that they which are approved among you may be made manifest. . . ." WESLEY added, "This word, therefore, [heresy] which has been so strangely distorted for many centuries, as if it meant erroneous opinions, opinions contrary to the faith delivered to the saints;—which has been made a pretence for destroying cities, depopulating countries, and shedding seas of innocent blood;—has not the least reference to opinions, whether right or wrong. It simply means, wherever it occurs in Scripture, divisions, or parties, in a religious community." (Wesley in his sermon "On Schism.")

Nevertheless, while Wesley was correct in his interpretation of what the Apostle had written, the word in time did come to mean a deviation from the prescribed orthodox norm of Christian belief. Heresy has not, however, been considered as heinous a sin as infidelity (a failure to believe in the Divinity of Christ); or atheism (the denial of belief in God); or agnosticism (publicly expressed doubt and professed ignorance). It is commonly

held to be a breaking away from the commonly held fundamental, orthodox doctrines of the Christian church. The *New Catholic Dictionary* (Roman Catholic) defines heresy flatly as "deciding for oneself what one shall believe and practice instead of accepting the truth taught by Christ, and his moral teachings; e.g., Arianism, denying the divinity of Christ." (*New Catholic Dictionary*, New York: University Knowledge Foundation, 1929.)

Methodists have sometimes expressed pride in the fact that they "have no heresy trials." In listing actionable offenses the book of *Discipline* does not name heresy as such, but states as one of the offenses for which a bishop or traveling or local preacher may be tried, "the disseminating of doctrines contrary to the ARTICLES OF RELIGION or other established Standards of Doctrine of the church" (*Discipline*, 1964, Paragraph 921.e.). The general charge against such a person, should he be brought to trial, would no doubt be called heresy, somewhat loosely, but the specification of such charge or charges against him would probably avoid the word heresy. It would simply use the disciplinary language and state that the person being accused had "disseminated doctrines contrary to the Articles of Religion." One cannot be brought to trial for holding erroneous or heretical doctrines unless it be clear that he *disseminates* them.

The HINCKLEY G. MITCHELL case in Boston was an exception to the Methodist claim of "no heresy trials." The genius of Methodism has been an emphasis upon Christian activity and zeal, rather than in carefully maintaining formulated doctrinal positions. Doctrines and standards of doctrine, or course, there are, and these are carefully set forth, and it is possible for one to be tried, and if found guilty of disseminating doctrines contrary to these doctrinal standards to be expelled for such offense.

N. B. H.

In **British Methodism** there is provision for a charge to be made against a minister or local preacher of disloyalty to the doctrinal standards of the church. (*Constitutional Practice and Discipline of the Methodist Church*, Spencer and Finch, 1957, pp. 30-1, 114, 189.) On the whole, and fortunately, this constitutional machinery for doctrinal appeal has rarely had to be used, chiefly on account of the circumstance that in matters of doctrinal controversy it has been the prevailing tendency of British Methodists to adopt central and moderate views, and thus to preserve the cohesion of the Church. It would be accepted as an important principle of Methodism that there is in reserve this provision for exercising discipline upon a preacher who is disloyal to the doctrinal standards of Methodism, for a Methodist preacher is not free to teach what he likes, and continue as a preacher. Nevertheless, there is also a salutary recognition that "heresy-hunting" is not a very effective way of defending the truth, if only because in a hostile and critical world it is apt to bring public notice to the "heretic," and excite public sympathy with him.

There is a leading element of self-discipline in the circumstance that every minister is required annually to respond to the question, "Do you believe and preach our doctrines?" and a similar question is asked in the Local Preachers' Meeting (*ibid.*, 183-84, 189). The generally accepted ethos of this procedure is that a preacher who finds in his mind doubt about some article of the Christian faith is on the one hand not called upon to conceal his opinion, but is on the other hand expected, while he con-

tinues as a preacher within the Connexion, to show corporate public respect for the doctrinal standards which his Church is committed to uphold. He cannot claim the right to use the facilities of the Methodist Church to spread a matter of divergent private opinion. Thus he may be accorded some liberty to speak of it in a restrained way in personal conversation or academic writing, so long as he shows to his hearers that the accepted standard of the Church is otherwise. But he is not to disturb the peace of the Church by strident public controversy, particularly in public worship. If he feels so strongly that the main principles of Methodist teaching are in error that he cannot avoid publicly controverting them, he is under a moral obligation to resign.

A recent illustrative case in point is that a minister volunteered the opinion that he did *not* "believe and preach our doctrines," yet claimed that the Church ought to continue him in connexion. After much delay for conciliation he was finally expelled from the ministry, the general feeling being that while it was extremely regrettable that a man should thus be lost to the ministry, it was equally regrettable that a minister should be found so self-opinionated and lacking in connexional loyalty as to expect the doctrinal standards of the Church to be emptied of content in order to accommodate his individual view. This is not to say that the peace and cohesion of the Church are more important than theological truth, but that truth may only be known if those who hold various views study to maintain courteous and disciplined fellowship with one another, and with the general body of the Church, exercising responsibility for the welfare of all simple believers.

JOHN LAWSON

HERETINI, TE TUHI (1857-1933), New Zealand Methodist Maori minister, was born at Whirinaki, Northland. In early manhood he came to be recognized as the religious leader in his district. At the age of thirty-nine he was received into the ministry and worked among the people of his own tribe until his death. A church built at Whirinaki in 1907 owed its existence largely to his efforts and generous gifts.

Minutes of the New Zealand Methodist Conference, 1960.
L. R. M. GILMORE

HERING, JOSHUA WEBSTER (1833-1913), American layman and M. P. General Conference president was born near Johnsville, Md., son of Daniel Saylor and Margaret Orr Hering. At the age of eighteen he came to Westminster, Md., remaining there until his death. His church life began in the Johnsville M. P. Church, later transferring to Westminster. His business career began as a clerk in a merchandizing establishment. On the side he began the reading of medicine under practicing physicians. He later enrolled at the University of Maryland, graduated in 1855 and began his medical career. His many outside activities, however, overshadowed his practice, which he discontinued in 1867 when elected cashier of the Union National Bank, a position he held until his death.

He was one of the founders of WESTERN MARYLAND COLLEGE, serving for over forty years, first as treasurer of the Board of Trustees and later as its chairman.

In 1892 he was elected president of the GENERAL

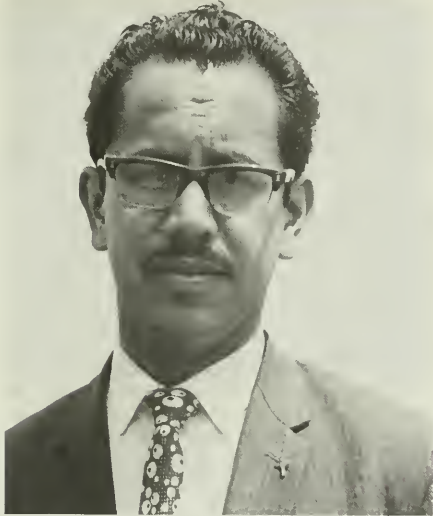
CONFERENCE of the M. P. Church, holding that office eight years. In 1895 and 1897 he was elected state senator; in 1899 he was elected comptroller for MARYLAND, holding that office for three terms. By appointment of the Governor of Maryland he became a member of the Public Service Commission for three years.

In 1855 he was married to Margaret Henrietta Trumbo, who died in 1883. Four children were born to them. In 1888 he married Catharine E. Armacost, who survived him. Hering died on Sept. 23, 1913.

JAMES H. STRAUGHN



PAUL M. HERRICK



ULISES HERNANDEZ

HERNANDEZ, ULISES (1932-), first Methodist missionary to ECUADOR in recent years, was born in MEXICO, the son of a physician, and studied medicine at the National University in Mexico City. He then undertook theological study at Union Seminary, Mexico City, finishing in 1961. He served for one year at La Santisima Trinidad Church in Cante 5, Mexico City, then two years at Leon, Guanajuato. When it was determined that Latin American Methodists should send a missionary to Ecuador, he was selected from the five Mexican ministers who volunteered. He and Mrs. Hernandez arrived in Quito on March 10, 1965. They work with the United Evangelical Church of Ecuador and are supported by Methodist and Waldensian churches all over Latin America.

EDWIN H. MAYNARD

HERRICK, PAUL M. (1898-1972), American E. U. B. bishop, was born in rural Kansas, April 3, 1898. His father was a minister in the KANSAS CONFERENCE and he had two sisters serving as missionaries under the Board of Missions of the denomination.

He held degrees from Kansas City University (A.B., 1922); Bonebrake (now UNITED) THEOLOGICAL SEMINARY (B.D., 1927); Phillips University (M.A., 1935) in Enid,

Okla.; York College (D.D., 1937), York, Neb.; OTTERBEIN COLLEGE (LL.D., 1960), Westerville, Ohio.

Pastorates were served in MISSOURI and OKLAHOMA under the Mission Board of the Church of the United Brethren in Christ. He was pastor of Otterbein Church, TOPEKA, Kan., 1935-41. and First Church, DAYTON, Ohio, 1941-58.

In 1922, he was married to Miss Ruth Porter, from which union three children were born.

Paul M. Herrick was elected bishop in 1958 and served the Central Area with residence in Dayton, Ohio. In The United Methodist Church he was assigned to the VIRGINIA Area, RICHMOND being the headquarters of the area. In 1970 he retired and moved to Dayton, Ohio, where he died Nov. 23, 1972.

FLOYD W. MEVIS

HERRNHUT, "The Lord's Watch," was the model religious community founded by CHRISTIAN DAVID for Moravian refugees in 1722 on COUNT ZINZENDORF's estate of Berthelsdorf in Saxony, Germany. From this settlement developed the "Renewed Church of the United Brethren" or MORAVIANS. JOHN WESLEY visited Herrnhut after his conversion in 1738 (cf. John Wesley's Journal, ii. 3-63).

HENRY RACK

HERSTAL METHODIST CHURCH in Belgium (French) was begun with the establishment of a social center in 1921. The church was built in 1938 at 126 rue Gillaume Delarge, but was destroyed by a V bomb in December, 1944, Mrs. Pierre, the pastor's wife being very seriously wounded and their little boy killed. The church was beautifully rebuilt in 1947 by H. H. STANLEY. Pastors have been F. Cuenod, 1922-26; M. Geva, 1927-28; J. Schyns,



METHODIST CHAPEL, HERSTAL

1929-32; Cuenod, 1933-37; R. Pierre, 1938-44; E. Smet, 1949-58; and A. Wemers since 1959.

WILLIAM C. TRONGER

HERVEY, JAMES (1714-1758), British clergyman, born Feb. 26, 1713 or 1714, was a student at Lincoln College, Oxford, when JOHN WESLEY was a fellow there. Hervey joined the OXFORD METHODISTS or "HOLY CLUB." In 1752 he became the incumbent of Weston Favell. Hervey published books of meditations and reflections. The last of his works, published in 1755, was entitled *Theron and Aspasio* or *A Series of Dialogues and Letters on the Most Important Subjects*. He stated that his purpose in writing was to recommend "to people of elegant manners and polite accomplishments" the theology of JOHN CALVIN. Before publishing, he submitted his work to various friends, including John Wesley, for their criticism. Wesley adversely commented on Hervey's insistence on the doctrine of "The Imputed Righteousness of Christ" as leading inevitably and obviously to ANTINOMIANISM. Hervey took great offense at this and broke off all communication with Wesley. They never met again. Hervey died on Dec. 25, 1758.

L. Tyerman, *Oxford Methodists*. 1873. W. L. DOUGHTY

HESTER, ELIZABETH FULTON (1838-1929), an American missionary, teacher and leader in the work of missions in the OKLAHOMA Indian Territory. She was the daughter of D. T. Fulton, a missionary preacher among the Cherokees in GEORGIA.

Educated in Southern Masonic Female Seminary, Covington, Ga., she came as a teacher in 1857 for the children of Mr. and Mrs. Aaron Harlan at Tishomingo, Indian Territory, where she also served in mission work of the M. E. Church, South. After her marriage to George B. Hester, her home was at Boggy Depot, where her husband was a prominent merchant and trader.

Mrs. Hester organized the first WOMAN'S FOREIGN MISSIONARY SOCIETY in the Territory. She promoted the work of the church and Sunday school with great vigor. She also taught the neighborhood school for several terms during the war between the states. Out of twelve Indian

boys who came under her instruction as a teacher, five afterwards became chiefs of their nations. Her later years (she died in 1929) were devoted to philanthropy and to activities as a leader in the Methodist Church in her home town of Muskogee where she was one of the founders of the day nursery school. Her daughter, Daisy Hester, became the wife of Hon. Robert L. Owens, a citizen of the Cherokee Nation, and first U. S. Senator from the State of Oklahoma.

Journal of the East Oklahoma Conference, 1929.

OSCAR L. FONTAINE

HEWITT, ARTHUR WENTWORTH (1883-), American minister, author and lecturer of New England, was born on June 22, 1883, at Riverton, Vt., the son of Arthur Lee and Florence Elnor (Eddy) Hewitt. He married Nina Aletha Battles on Sept. 18, 1907, and they lived for a great part of their lives in what Dr. Hewitt always refers to as the "Highland Manse" situated near Riverton, Vt.—a house which had been built by his grandfather. Arthur Hewitt was educated at Montpelier Seminary, graduating in 1904; Middlebury College, Middlebury, Vt., gave him a D.D. in 1923; and Norwich University (Northfield, Vt.), a Litt.D. in 1956. He joined the TROY CONFERENCE of the M. E. Church, on trial in 1908; (full connection, 1910; ordained DEACON, 1904; ELDER, 1908). His appointments were Glover, Vt., 1904-08; Plainfield, 1908-33; Moretown, Vt., 1933-36; Northfield and North Falls, Vt., 1936-56; MacKenzie Methodist Church, Riverton, Vt., 1956 until retirement. He was the headmaster of the Montpelier Seminary, also president of Vermont College from 1935-38. and headmaster of the Montpelier Seminary 1935-38. He was a member of the GENERAL CONFERENCE of the M. E. Church—1920, '28, '32, and '36; of the North-eastern JURISDICTIONAL CONFERENCES of 1948 and 1952; and was put upon the UNIVERSITY SENATE of the BOARD OF EDUCATION of his church in 1936. He also served on the General Conference Commission to Study Reorganization of the Church, 1932-36; was the president of the Vermont Council of Religious Education for three years, and in his early life was elected a member of the Legislature of VERMONT, serving 1912-16. He also served upon certain state bodies by gubernatorial and legislature appointment. He is the recipient of the First Alumni Award given by Vermont College in 1946, and received the quadrennial award of honor, Methodist National Town and Country Conference, 1959.

Dr. Hewitt is widely known as an author, publishing *Harp of the North* in 1916; *Bubbles*, 1920; *Song of the Sea*, 1923; *City of Joy*, 1926. His *Steeple Among the Hills*, 1926, and *Highland Shepherds*, 1939, gave him a wide reading all over the country, and during later years he was in constant demand as a lecturer. Subsequently he wrote *God's Back Pasture*, 1941; *The Shepherdess*, 1943; *Jerusalem the Golden*, 1944; *The Bridge*, 1948; and *Mountain Troubadour*, 1962.

Dr. Hewitt's private library which he had amassed in his travels, especially in the old world, contains a number of rare volumes beloved by book collectors. He is especially proficient in Latin, and has written articles interpreting the expressions of the Vulgate for certain church publications. Since retirement he has continued to live in the Highland Manse.

Who's Who in The Methodist Church, 1966. N. B. H.

HICK, SAMMY (1758-1829), British blacksmith, who though he had no formal education exercised a great influence in Yorkshire and the neighboring counties as a LOCAL PREACHER and itinerant evangelist. He was born at Aberford, Yorkshire, England, on Sept. 20, 1758, and was converted through hearing the preaching of RICHARD BURDSALL and JOHN WESLEY. After his conversion, Hick taught himself to read and write, and in 1826 he gave up his work as a blacksmith to devote his whole time to preaching. He died on Nov. 9, 1829.

J. Everett, *Village Blacksmith*. 1879.

C. ERNEST LONG



E. L. HICKMAN

HICKMAN, ERNEST LAWRENCE (1903-), an American bishop of the A.M.E. CHURCH, was born in Fayetteville, Tenn., on June 8, 1903. He was educated at Turner College (Tenn.) which granted him the B.D. degree in 1928. In 1948 he was awarded the D.D. degree by SHORTER COLLEGE (Ark.) and in 1953 the same degree by Payne Theological Seminary (Ohio). In 1956 WILBERFORCE UNIVERSITY granted him the LL.D. degree. He was ordained deacon in 1925 and elder in 1928, held pastorates in TENNESSEE and KENTUCKY, and was presiding elder of the Louisville District in Kentucky. He was elected to the episcopacy in 1956 from the pastorate of Quinn Chapel, LOUISVILLE, KY. He presently resides in ATLANTA, Ga. and supervises the work of the Sixth Episcopal Area District comprising six annual conferences in the state of GEORGIA.

R. R. Wright, *The Bishops* (AME). 1963.

GRANT S. SHOCKLEY

HICKMAN, FRANKLIN SIMPSON (1886-1965), American theologian, university preacher and dean of the Chapel at DUKE UNIVERSITY, was born on Sept. 14, 1886, at Fort Wayne, Ind. He was the son of John Wesley and Emma Jane (Tessier) Hickman. He received the A.B. degree from DEPAUW UNIVERSITY in 1917; S.T.B. from BOSTON UNIVERSITY in 1920; A.M. from NORTHWESTERN UNIVERSITY, 1922; Ph.D. in 1923; and the D.D. from DePauw in 1950. Hickman served for a time as pastor at Fremont, Ind.; Harmony-Staunton; Fillmore, Ind.; Nahant, Mass.; Albion, Ind.; and Epworth Memorial at South Bend, Ind. After this he devoted himself to teach-

ing and for a time was the professor of religious education at HAMLIN UNIVERSITY, St. Paul, Minn. He then became pastor of First Church, MINNEAPOLIS, but in 1927 went to Duke University, DURHAM, N. C. where he became widely known as a teacher and preacher. He became dean of the stately Duke chapel in 1938.

Hickman was a member of the GENERAL CONFERENCE of the M. E. Church, South, 1934, where he exerted enormous influence by his several appearances upon the floor in support of proposals for a better trained ministry. His debate with the strong and dramatic HENRY CLAY MORRISON, then president of ASBURY COLLEGE, proved a colorful and noteworthy event on the floor of the General Conference—Hickman favoring and Morrison opposing a measure that would stipulate high educational requirements for those entering the ministry. The Conference supported Hickman after his compelling words. He was also a member of the UNITING CONFERENCE, 1939, and of the JURISDICTIONAL CONFERENCE of the Southeastern Jurisdiction in that same year. He wrote *Introduction to the Psychology of Religion, Education and Religion, Christian Vocation, The Possible Self, and Signs of Promise*. Hickman in his later years was in demand as a teacher in various pastors schools, and was always a renowned preacher, at his best in dealing with the theological vertices. He died on Nov. 18, 1965.

Clark and Stafford, *Who's Who in Methodism*. 1952.

C. T. Howell, *Prominent Personalities*. 1945.

North Carolina Christian Advocate, Nov. 18, 1965. N. B. H.

HICKMAN, LEON EDWARD (1900-), American lawyer, business executive, and churchman, was born at Sioux City, Iowa, July 27, 1900, the son of Charles A. and Edith W. (Fogg) Hickman. He won the B.A. degree at MORNINGSIDE COLLEGE (Iowa) in 1922, and the LL.B. at Harvard in 1925. He holds honorary degrees from several institutions. He married Mayme Hoyt, Aug. 12, 1926, and they have two sons.

Admitted to the PENNSYLVANIA Bar in 1926, Hickman was a partner in the law firm of Smith, Buchanan, and Ingersoll in PITTSBURGH, 1930-51. He is executive director, chairman of the finance committee, and a member of the executive committee of the Aluminum Company of America. In addition, he serves as a director of another business and as counsellor to a law firm.

Hickman became a church member in 1912, and he has been in the Mount Lebanon Methodist Church, Pittsburgh, since 1928. He was a delegate to the 1960 and 1964 GENERAL CONFERENCES and to the 1952-64 North-eastern JURISDICTIONAL CONFERENCES. In 1964 he was elected a member of the JUDICIAL COUNCIL of The Methodist Church and was made vice-president of the Council in 1968. He is chairman of the board of trustees of Morningside College and a member of the boards of trustees of ST. PAUL SCHOOL OF THEOLOGY, METHODIST; and of WESLEY THEOLOGICAL SEMINARY.

Methodist Story-Spotlight, June, 1968.

Who's Who in America, 1970-71.

Who's Who in The Methodist Church. Nashville: Abingdon, 1966.

JESSE A. EARL
ALBEA GOBOLD

HICKMAN, WILLIAM HOWARD (1845-1928), American preacher and educator, was born at Crab Orchard, Ky.,

Oct. 15, 1845. His parents were John and Sarah (Pitts) Hickman. Left an orphan at three, he was brought to Crawfordsville, Ind., by his brother, James, in 1849. He was in the Union Army from 1861 to 1865. He was strongly called to the ministry in 1867. He graduated from Indiana Asbury University and was admitted into the NORTHWEST INDIANA CONFERENCE in 1873. He served some of the largest churches and also was a presiding elder. He was president of CLARK UNIVERSITY, Atlanta, Ga., and rebuilt the college building and added others. For six years he was chancellor for DEPAUW UNIVERSITY, raising \$400,000. For twelve years he was on the Board of Trustees of the National Chautauqua. He led in building the Hall of Philosophy and Commerce Building. He married Eliza H. Hougham in 1874 and five children blessed their home. She died in 1912. In 1915 he married Alice C. Thompson. He died June 12, 1928, at Pennville, Ind.

J. J. Detzler, *Northwest Indiana Conference*. 1953.
Minutes of the Northwest Indiana Conference, 1928.
 C. F. Price, *Who's Who in American Methodism*. 1916.
 W. D. ARCHIBALD

HICKSVILLE, NEW YORK, U.S.A., Hicksville Church. This church was originally organized in 1900 as a fringe group in a community of German immigrants almost all of whom were Roman Catholics or Lutherans. After the Second World War, as an immense number of new people began to move into this area, the Methodists erected a new church on the side of the village nearest the largest home developments.

Not knowing what proportion of the new population would be Protestant, or even non-Jewish, and knowing by experience that any kind of population around New York City may quickly change with the constant movement of groups of people, the church deliberately built small and rather inexpensively. If the building should not accommodate the congregation, then multiple services of worship would be offered. Instead of investing large amounts of money in probably unnecessary building, money was to be spent liberally for effective professional leadership while, and so long as, necessary. Adequate workers of ability would be able to contact new people quickly, enlist them, and assimilate them.

The church first offered two morning services, then three. And since this community is one of small homes, popular with young parents with babies and small children, the church offered baby care, in a large and adequate room, and Sunday school classes for all ages up to sixteen simultaneously with the three services of worship.

In spite of the fact that many of these young people move away to larger homes as they begin to prosper, the Hicksville Methodist Church grew in ten years, 1950-60, from a membership of 400 to more than 2,000. Its total budget increased twenty-five fold, its missionary giving, forty fold.

The church building, even though relatively inexpensive, is of beautiful Ohio sandstone. It stands on Old Country Road, a wide thoroughfare, at Nelson Avenue, at almost the exact center of Nassau County, in Hicksville, N. Y. Membership in 1970 stands at 1,569.

CRANSTON CLAYTON

HIGGINS, SAMUEL RICHARD (1896-1961), an American bishop of the A.M.E. CHURCH, was born in Laurens, S. C.,

on July 6, 1896. He received the A.B. degree from Howard University in 1925, B.D. from Union Theological Seminary (N.Y.C.) in 1928 and D.D. (honorary) in 1936 from ALLEN UNIVERSITY. He was admitted to the New York Annual Conference in 1927 and ordained an elder in 1928. He held pastorates in SOUTH CAROLINA and was college president of Allen University (1937-56). He was elected bishop in 1956 and died in 1961. He was the initiator of the building of the largest A.M.E. church in GHANA, West Africa, and served his denomination in LIBERIA with distinction.

R. R. Wright, *The Bishops* (AME). 1963.

GRANT S. SHOCKLEY

HIGH POINT, NORTH CAROLINA, U.S.A., a prosperous industrial city of 60,919 which got its name as the highest point on the Goldsboro to Charlotte railroad, was incorporated in 1859. Characterized by a spirit of boundless enterprise, High Point has grown to become a major manufacturing center chiefly of furniture and hosiery.

As early as 1750 members of the Society of Friends were in the region—antdating any other religious group by a full century. Deep River Meeting was established in 1760, remaining to this day a flourishing church located about a mile outside the present city limits of High Point. It was the forerunner of other "meetings" which make the city one of the dominant centers of the Quakers in the United States.

PETER DOUB, a figure of uncommon ability, preached perhaps the first Methodist sermon in the settlement of High Point in 1856, under the trees, we are told, on what became Washington Street. High Point was a conference appointment that year. The first church building was of brick. In 1890 a new and grander building succeeded the first one, and in 1914 on a new site in the heart of the growing city, a splendid edifice was raised to be known by the present name of Wesley Memorial.

Meanwhile other Christians were establishing churches of their choice. Presbyterians followed hard on the heels of the Methodists, organizing in 1859, and the Baptists the same year. All major communions, including Roman and Greek Catholic, in time became firmly established in High Point.

Additional Methodist churches founded as the city grew have resulted in sixteen appointments with 8,933 members (1970) under the WESTERN NORTH CAROLINA CONFERENCE. A M. P. Church was established in 1895 with W. R. Lowdermilk, pastor. This is now First Methodist. The Methodist Protestants founded HIGH POINT COLLEGE in 1924, a coeducational four-year liberal arts institution, enrolling in the current year more than 1,100 students. The WESLEYAN METHODISTS founded their first church, Hayworth Memorial, in 1924, of which there are now seven churches. Negro churches representing the various major communions, are strong in the city.

A spectacular program of church building was undertaken by Wesley Memorial during the pastorate of Walter J. Miller (1952-57). The succeeding pastorate of Chesley C. Herbert, Jr. (1957-63), saw the erection on nineteen and one-half acres of land a complex of Gothic-style buildings, including educational and fellowship provisions, together with an impressive chapel. With the construction of the great sanctuary, the whole represents a cost of

\$3,500,000 and will be one of the noteworthy Methodist church edifices in the country.

J. J. FARRISS, *High Point, North Carolina*. 1896, 1900, 1916.
E. Vera Idol, "A History of Wesley Memorial Church," *The High Point Enterprise*, Oct. 21, 1960.
General Minutes, TMC, UMC.

JAMES GEORGE HUGGIN

First Church, the downtown church of High Point and a strong church of the Western North Carolina Annual Conference, was organized as the First M. P. Church on Oct. 20, 1895, and in 1936 was the site of the last GENERAL CONFERENCE of the M. P. Church. W. R. Lowdermilk was responsible for the establishing of the church, and the first building was erected on the south side of the present church edifice. The original valuation of the church property was \$3000. The church was dedicated on Sept. 4, 1896, by F. T. TAGG of BALTIMORE, Md. The Sunday school, originally organized as a union school with sixty-five members, had 146 members by 1900.

In 1924, during the pastorate of George R. Brown the congregation decided to erect a new church building at an estimated cost of \$200,000. The church was formally opened for worship on April 26, 1925, by Brown, T. H. LEWIS, and A. C. DIXON. Following Methodist union in 1939 the church became the "First Methodist Church" of High Point. When the church was dedicated on Dec. 26, 1944, the membership was 910.

During the ministry of W. KENNETH GOODSON (now

bishop) (1948-53), the need for additional educational space became evident and plans were made to acquire more land and erect a new building. A modern educational building was completed in Feb. 1961, and in the following year renovation of the sanctuary and the old educational building was completed. Among the distinguished pastors who have served the church are: J. S. WILLIAMS (1903-04); C. L. WHITAKER (1904-06); J. D. WILLIAMS (1906-08); A. C. DIXON (1908-17); George R. Brown (1917-26); J. Clay Madison (1934-41); Robert G. Tuttle (1953-58); A. C. Waggoner (1958-62). Membership now is 1,467.

J. Elwood Carroll, *History of the North Carolina Annual Conference of the Methodist Protestant Church*. Greensboro: McCulloh and Swain, 1939.

Journal of the North Carolina Conference, MP.

RALPH HARDEE RIVES
MRS. S. S. COE

Wesley Memorial Church is a modified Gothic structure of crab orchard stone with symbolic limestone carvings and trimmings. The church has 24,000 square feet of floor space, spread in three directions, on nineteen and one-half acres of land on the western edge of High Point.

Methodism began in High Point in 1857, three years before the town received its charter, when PETER DOUB preached once a month, "weather permitting," to a small group, sitting on hand-hewn log benches in a grove, on what is now East Washington Street.



WESLEY MEMORIAL CHURCH, HIGH POINT, NORTH CAROLINA

Sometime in 1856 a small brick room was built on this same spot, and for thirty years all activities of the church were carried on in this room. Thirteen pastors served during these years. In 1860-61 a "class" of seventeen—ten women and seven men—was recorded. By 1888 the membership had grown to 154.

Between 1888 and 1890, during the pastorate of E. H. Davis, a larger church was erected on approximately the same site. From its location it derived its name, "Washington Street Church." For twenty-five years this church, with twelve successive pastors, served the congregation.

By 1914 the membership had grown to 950, and on a larger lot on North Main Street a larger church was built. J. H. Barnhardt was pastor. By vote of the congregation, the name "Wesley Memorial Church" was chosen. Formal worship in the new church began in January 1915, with GILBERT T. ROWE, as pastor.

By 1950 the membership was around 2,100, and plans began for removal to the present site on Chestnut Street. On Sunday, Oct. 23, 1960, the first formal service was held. Bishop NOLAN B. HARMON preached in the morning, and the late G. Ray Jordan, a former pastor, preached at night. Among the other former pastors who preached in the evenings of the ensuing week was Bishop PAUL HARDIN.

The sanctuary was included in the architectural plans, but was not then built, the fellowship hall acting as temporary sanctuary. The building of the sanctuary was completed in 1969.

The chapel and nearby Asbury reception hall are at present the building's major showplaces, as each of the richly-colored stained glass windows in the chapel has six medallions, each portraying a series of scenes from Christian history. The twenty-six windows of the sanctuary are patterned after the manner of the rich jeweled windows of the twelfth and thirteenth centuries. The whole membership of the church has had a hand in this undertaking, and there have been many personal gifts and memorials.

The congregation of 1970 numbered 2,279.

Julius W. Harriss, "An Account of the Building of Wesley Memorial Church." Unpublished, but read at the evening service, March 26, 1916.

Vera Idol, "A History of Wesley Memorial Church, 1856-1960," *High Point Enterprise*, Oct. 23, 1960.

Dred Peacock, "A Brief Sketch of the History of Methodism in High Point." Unpublished, but read at the evening service, March 26, 1916.

VERA IDOL

HIGH POINT COLLEGE, High Point, N. C., traces its beginning to YADKIN COLLEGE, North Carolina, founded by the M. P. Church in 1854. In 1924, when High Point College opened, Yadkin College was closed in order to give the church's total support to the new institution. It is now related to the WESTERN NORTH CAROLINA and NORTH CAROLINA CONFERENCES. The growth of the institution since unification is reflected in the increase of values since 1939, when the physical plant was worth \$886,553, and the endowment \$4,900. In 1970 the physical plant was valued at \$6,710,341, and the endowment at \$2,570,476.

Degrees granted are the B.A., B.S., A.B.T. (Teaching). The governing board of thirty members is a self-perpetuating board with ten laymen and five ministers of The United Methodist Church, the resident bishop of the

Western North Carolina Conference, and the balance at large.

JOHN O. CROSS

HIGHTOWER, TED (1906-), American minister, city pastor and member of successive GENERAL CONFERENCES of The Methodist Church, was born in Troy, Ala., Nov. 5, 1906. He holds the A.B. and D.D. (honorary) degrees from BIRMINGHAM-SOUTHERN COLLEGE. He married Ivan Jo Williams in 1928, and they had two children. Admitted to the NORTH ALABAMA CONFERENCE on trial in 1927, he continued there until 1940, and then transferred to the MEMPHIS CONFERENCE where he served Trinity Church, MEMPHIS, 1940-44, and Broadway Church, Paducah, Ky., 1944-49. Transferring to the LOUISVILLE CONFERENCE, his pastorates there have been: St. Paul Church, LOUISVILLE, 1949-66, and State Street Church, Bowling Green, 1966—. Hightower was a member of the 1960, '64, '66, '68 and '70 General Conferences, leading his conference delegation in 1960. He was a member of each JURISDICTIONAL CONFERENCE from 1948 to 1968, except 1952. A member of the General Board of CHRISTIAN SOCIAL CONCERNS since 1960, he has served on its executive committee, and as chairman for one quadrennium of its committee on the United Nations. He has been president of the Southeastern Jurisdictional Board of Temperance, and a member of the advisory Council of the Commission on Inter-Jurisdictional Relations. Author of *The Gospel According to Jesus*, 1957, and *The Windows of St. Paul*, 1964.

Who's Who in The Methodist Church, 1966. N. B. H.

HILDT, JOHN MELCHIOR (1775-1862), early American United Brethren clergyman, was born in POLAND, Sept. 21, 1775. Enlisted in the war then raging, he joined General Kosciusko of American Revolutionary War fame in the defense of Warsaw. Ten thousand Polish patriots fought valiantly for eight hours against fifty thousand Russians. When General Kosciusko was wounded and taken prisoner, Hildt jumped from the ramparts, and swam the Vistula River at night. Later he emigrated to the United States, landing in BALTIMORE, Md., Feb. 26, 1800, after a stormy voyage of twenty-two weeks. Being a well educated and attractive person he soon won a good standing in the cultural and business circles of Baltimore.

On Good Friday, 1800, he heard PHILIP WILLIAM OTTERBEIN preach, was converted, and joined Otterbein's church the following Easter. He married Mary Weller, 1802, a prominent Baltimore lady. Of their nine children, two sons entered the ministry: one in the United Brethren in Christ, the other in the M. E. Church. His wife died in 1825; later he married Mary Wolgamuth, who also preceded him in death, Mary 27, 1857.

Hildt received a local preacher's license shortly before Otterbein's death; joined the PENNSYLVANIA CONFERENCE, Church of the United Brethren in Christ, in 1817; served as itinerant minister, presiding elder, and secretary of the GENERAL CONFERENCE. He moved to Dover, Ohio, where he joined the Muskingum Conference.

In 1829, he traveled by horseback from OHIO to Hagerstown, Md., to confer with Bishop CHRISTIAN NEWCOMER about the translation of the Bishop's journal from German into English. This *Journal*, published in 1834,

covered the period, 1795-1830, and became one of the most valued historical documents in the Church of the United Brethren in Christ.

John Hildt died April 4, 1862 and was buried at Dover, Ohio.

Mrs. Fedelia Hildt DeWitte, granddaughter, manuscript biographical sketch.

Paul E. Holdcraft, "The Old Otterbein Church Story" (mimeographed).

Religious Telescope, April 16 and 30, 1862.

JOHN H. NESS, SR.

HILL, BENJAMIN OGILVIE (1883-), American missionary to CUBA and long-time president of Colegio Pinson, CAMAGUEY, was born Dec. 15, 1883, in Hills Prairie, Texas. His parents were Dr. A. M. and Sarah Elizabeth (Holmes) Hill, and he was educated at SOUTHWESTERN UNIVERSITY, Georgetown, Texas, and at SOUTHERN METHODIST UNIVERSITY, Dallas, Texas. On April 11, 1910 he married Ethel Star Ellis of ATLANTA, Ga., and to them were born twin boys, who died in Cuba, and two daughters. In 1907 he was appointed to Cuba where he served as pastor of La Gloria, Matanzas, Santa Clara, Cienfuegos and Guantanamo, until in 1912 he was appointed president of Colegio Pinson in Camaguey. He held this position for sixteen years, during which time he also organized a community church for all denominations which served the large English-speaking population in that city.

In 1929 he left Cuba for family health reasons and was sent to the LYDIA PATTERSON INSTITUTE, El Paso, Texas, where for eighteen years he was professor of Bible and in charge of the seminary work done by Spanish-speaking students, most of whom were in connection with the RIO GRANDE CONFERENCE. In 1946 he joined the faculty of PERKINS SCHOOL OF THEOLOGY, Southern Methodist University, Dallas, Texas, as professor of missions and counselor of Latin American seminary students; also he was director of S.M.U. Extension Work at Texas College, Tyler, until his retirement from active duty in 1956. He presently lives in Georgetown, Texas.

Jose Espino, *Perfiles (Silhouettes in English)*. El Paso: Baptist Publishing House, 1963.

The Southwestern Advocate, April 30, 1936.

ETHEL ELLIS HILL

HILL, DAVID (1840-1896), distinguished British Methodist missionary, was born in York, England, Dec. 18, 1840, the son of gracious and wealthy Methodist parents. In 1864 he was ordained into the Wesleyan ministry at York, after training at RICHMOND COLLEGE, and sailed for China with William Scarborough, who remained his colleague until 1887. Hill was deeply saintly, as his letters and diaries prove, and was everywhere revered by his Chinese people. Compassion and prayer characterized his life as a missionary, spent in the Hupeh district. His main stations were Hankow, Wuchang, Wusueh, and Kwangtsi, and he became chairman in 1885. He gave generously from his own wealth to the funds of the MISSIONARY SOCIETY and supported some of the institutions he began by his own gifts. For some time he worked closely with Timothy Richard, the great Baptist missionary. Among Hill's creations were the Prayer Union Letter, the Central China Lay Mission, an Old Peoples' Home, and the Hankow Blind School, all exemplifying his devo-

tion and love for the unprivileged and the non-Christian. He died in Hankow April 18, 1896, from typhoid.

W. T. A. Barber, *David Hill, Missionary and Saint*. London, 1898.

Harold B. Rattenbury, *David Hill, Friend of China*. London: Epworth Press, 1949.

CYRIL J. DAVEY

HILL, "MAJOR" GREEN (1741-1826), American local preacher and Revolutionary soldier, was born in the present Franklin, then Granville and later Bute, County, N. C. He married Mary Seawell, daughter of Benjamin Seawell, June 3, 1773. They had eight children: Green III, Lucy Hill Cannon, John, Thomas, Sally, Mary Hill de Graffenreid, William, and Joshua. Hill was about thirty years of age when he became interested in the Methodist movement, probably through the influence of JOHN KING, his brother-in-law. Hill became a local preacher, and so far as is known he was the first native North Carolinian to serve in that capacity.

He was an elected representative from Bute County to all of the NORTH CAROLINA colonial assemblies, including the one at HALIFAX when North Carolina became the first of the American colonies to sever relations with England. He served on the committee to draft a civil constitution for North Carolina. Also he was a major in the militia. In 1779 Hill introduced the first bill in North Carolina, making provision for the indigent. In 1781 he enlisted in the Continental Army as a CHAPLAIN. After the war he was elected treasurer of the Halifax District and later served as Counselor of State under Governor Caswell.



GREEN HILL HOUSE, LOUISBURG

Major Hill's house was selected by Bishops ASBURY and COKE as the meeting place for the first conference following organization of the M. E. Church at BALTIMORE in 1784. The conference was held April 20-24, 1785, and twenty preachers were present from VIRGINIA, North and SOUTH CAROLINA. It was at this conference that Coke spoke pointedly against slavery. Hill was a large land owner and owned a number of slaves. Three other Methodist conferences were held in the Hill home in North Carolina—January 1790, December 1791, and December 1794. The house, which was designated a national Methodist historic SHRINE by the GENERAL CONFERENCE, has been well preserved. There were five rooms in the basement, four on the middle level, and one large room in the attic where the conference was actually held.

In 1796 Hill crossed the mountains to the westward and settled in what is now middle TENNESSEE. He moved his family in 1799 to another fine home, "Liberty Hill,"

which he built about twelve miles from NASHVILLE. The house was located on part of the land now occupied by the Nashville airport. There in October 1808, Hill entertained the WESTERN CONFERENCE, the first conference presided over by WILLIAM MCKENDREE after he was elected bishop.

Hill died at Liberty Hill on Sept. 11, 1826, and was buried near his home. The Tennessee Historical Society has placed a marker at the entrance to the cemetery.

T. N. Ivey, *Green Hill*, edited with genealogical notes by J. Edward Allen. Oxford, N. C., n.d.
Charles M. Davis, "Green Hill—Pioneer, Patriot and Preacher." Manuscript paper read at Green Hill House, July 9, 1969.
W. L. Grissom, *North Carolina*. 1905. LOUISE L. QUEEN

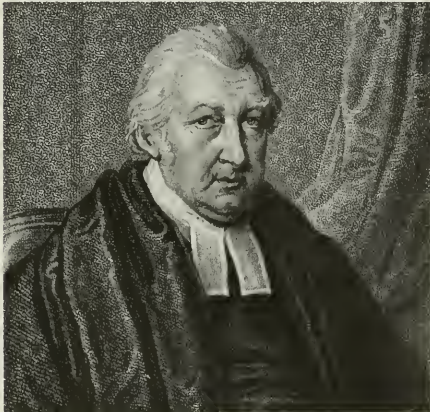
HILL, RAFAEL R. (1899-), Uruguayan youth leader and physician, was born in MONTEVIDEO. Hill contributed to Uruguayan Methodism in two ways.

For more than twenty years he was the acknowledged youth leader of Methodist churches not only in his own country, but for all South America, and to a large extent of all Protestant young people of the continent. He helped to found and sustain the Latin American Federation of Evangelical Youth. He was the editor of *La Idea*, longest-lived of the Protestant youth journals. Under Hill's leadership, Methodist young people were active in street preaching, debates on political and social topics, in camps and institutes, and in writing, translating, and publishing Christian literature.

As a physician, Hill was one of the founders of the Evangelical Mutual Aid Society, whose members pay a monthly stipend and receive medical care, including hospital, physician's fees, and prescribed medicines.

One of the goals of the Mutual Aid Society was to build a first-class hospital. This was realized in the development, from 1935 until its opening in 1964, of the Evangelical Hospital in Montevideo. It is in a sense a monument to Hill.

EARL M. SMITH



ROWLAND HILL

HILL, ROWLAND (1744-1833), British evangelical, was the sixth son of Sir Rowland Hill of Hawkstone, Shrop-

shire, and brother of Richard Hill. He was born on Aug. 23, 1744. At Cambridge he led a holy club similar to that of the Wesleys at Oxford. Ordained deacon in 1774, Hill was refused priest's orders because of his persistent itineration. Thus he was compelled, as he put it, to go through life "wearing only one ecclesiastical boot." He preached for the COUNTESS OF HUNTINGDON until in 1781 she withdrew her patronage. Surrey Chapel was built for him in 1783. Hill, despite his eccentricities, provided a unique link between the Anglican and Dissenting elements of the revival. His principal work is *Village Dialogues* (London, 1801; 34th ed. 1839). He died in London, April 11, 1833.

E. Sidney, *The Life of Rowland Hill*. London, 1834.

A. SKEVINGTON WOOD

HILL, WILLIAM WALLACE (1788-1849), American minister referred to as the "Luther of the Methodist Reform movement" of the 1820's, had the distinction of serving as the first president of both the NORTH CAROLINA and ALABAMA ANNUAL CONFERENCES of the M. P. Church. He was born in HALIFAX COUNTY, N. C. on July 21, 1788. Described as "zealous, educated, and eloquent," William W. Hill was not only an able preacher but a lucid writer and scholar. He was preaching on the Matamuskeet Circuit in North Carolina when he joined the ROANOKE UNION SOCIETY in April 1825. Because of his desire to bring about reform in the M. E. Church government, he was called to trial on Aug. 7, 1825, but due to his convincing argument in his own defense, he was acquitted instead of expelled from the church. At the first meeting of the North Carolina Annual Conference, held at WHITAKER'S CHAPEL, near Enfield, N. C., William W. Hill was elected president and traveling agent for the state (Dec. 19, 1828). He was a delegate to the first GENERAL CONFERENCE of the M. P. Church in Baltimore, on Nov. 12, 1828. His "zeal, learning, talents and eloquence . . . placed him amongst the most distinguished" ministers of the new denomination. In 1835 he moved to Alabama where he became a leader in organization for the M. P. Church and in 1846 he was elected president of the Alabama Conference of the M. P. Church and in the same year was chosen as a representative to the General Conference, though he did not attend the latter. Historian T. H. COLHOUSER said of Hill: "Mentally he was profound in thought, clear in comprehension, positive in conviction, and fearless in expression." He was listed as a member of the MISSISSIPPI CONFERENCE of the M. P. Church in 1848 and he died in Mississippi on Sept. 7, 1849.

E. J. Drinkhouse, *History of Methodist Reform*. 1899.

J. Paris, *History* (MP). 1849.

RALPH HARDEE RIVES

HILL HOUSE, THE, an American Methodist shrine. (See HILL, "MAJOR" GREEN.)

HILLCREST CHRISTIAN COLLEGE, first known as Regina Bible Institute, was founded in 1941 at Regina, Saskatchewan in CANADA as an institution of the Evangelical Church. It began under the direction of a pioneer in Western Canada, Peter Allinger, with the facilities of Calvary Evangelical Church providing the original campus. F. S. Magsig became the first president in 1941 and continued leadership until 1954.

In 1947 the school was relocated at Medicine Hat, Alberta, the center of concentration for the conference. That same year the name of the school was changed to Hillcrest Christian College.

For the first fourteen years in Medicine Hat, the college carried on its program in a large brick building previously used as an armory building and a fire hall. In 1960-61 the first step in a major building program was completed and the college relocated to the outskirts of the city of Medicine Hat on a twenty-acre campus. The new plant and facilities include an Administration Building and a Student Dormitory. Total assets of the college are \$400,000. The annual budget totals \$115,000.

Enrollment over the past four years has ranged from eighty to the one hundred mark. There are seven full-time faculty members.

The curriculum offerings include High School, Liberal Arts, and Bible. The High School Program consists of full grade eleven and twelve with the option of either the general diploma course or the university preparatory course.

In the Bible Department a concentrated one-year course is offered as a preparatory experience for students who will be going on for training on the large secular university campus. The three-year Bible College course is designed to provide lay leadership and preparatory training for a Christian vocation. The Liberal Arts Department provides the full first and second year program transferable toward the Baccalaureate Degree.

There are four hundred alumni members, a large percentage of whom are serving the church as ministers, missionaries, and educators.

A. W. MAETCHE

HILLER, HARLEY E. (1900-), American E. U. B. minister, was born Nov. 17, 1900.

He was married to Mildred L. Hauk Aug. 18, 1926. The couple have two children, Harley, Jr., and Margaret.

Dr. Hiller received the B.A. degree from WESTMAR COLLEGE in 1924, the B.D. degree from EVANGELICAL THEOLOGICAL SEMINARY, Naperville, Ill. in 1926 and the D.D. degree from Westmar College in 1947. Having been licensed to preach in 1923, he served student pastorates in IOWA and ILLINOIS. He was ordained an elder in the MINNESOTA CONFERENCE, The Evangelical Church, April 29, 1927.

His service to his Church has included the following: pastor of St. Paul (Faith), Blue Earth, and Duluth congregations and conference superintendent. He was member of GENERAL CONFERENCE five times. He became treasurer of the Board of Pensions of The E. U. B. Church, Feb. 16, 1959, and was elected its Executive Secretary, Jan. 1, 1963. In addition, Dr. Hiller served on various Minnesota Conference and General Church Boards and Agencies, as well as Councils of Churches in St. Paul, Duluth, and the Minnesota State Council of Churches.

In The United Methodist Church Dr. Hiller was elected Associate General Secretary of the Board of Pensions. He retained his membership in the Minnesota Conference. With retirement in 1970 he moved to Dayton, Ohio where he presently resides.

SHERMAN A. CRAVENS

HILLIARD, HENRY WASHINGTON (1808-1892), American lawyer, educator, minister, Confederate general, rep-

resentative in congress, was born Aug. 4, 1808 in Fayetteville, N. C.; graduated from South Carolina College; studied law and was admitted to the bar in 1829; practiced law in Athens, Ga., 1829-31; came to ALABAMA as professor at University of Alabama; was appointed charge d'affaires to BELGIUM by President John Tyler, 1842-44; served three terms as member of the United States House of Representatives from Alabama. An ardent opponent of secession, he met William L. Yancey in debate on the subject, but when Alabama seceded, he gave the State his strong support and in 1862, he was made a brigadier general, raised Hilliard's regiment of about 3,000 men and entered the Confederate States Army service with it. In 1877, President Hayes appointed him U. S. Minister to BRAZIL serving 1877-81. He was author of five published books. At the second session of the ALABAMA CONFERENCE in 1832, he was admitted into the Conference. His first appointment was professor of the Wesleyan Female Academy, Tuscaloosa. At the following conference, he was ordained deacon and appointed pastor. The closing years of his life, he was a lawyer in Georgia, and died in Atlanta, Dec. 17, 1892.

FOSTER K. GAMBLE

HILLIARD, WILLIAM ALEXANDER (1904-), elected to the episcopacy of the A.M.E. ZION CHURCH in Buffalo, N. Y. in May 1960, is a native of TEXAS, born Sept. 14, 1904, the son of John H. and Carrie (Hicks) Hilliard. At an early age his parents took him to Kansas City, Kan. where he spent several years. Later, the family moved to Des Moines, Iowa, where William Alexander completed his elementary school training. His high school education was completed in Kansas City, Kan. His college work was done at Western University in Quindlers, Kan., and his seminary training at the same institution. Later he did additional work at Wayne University, Detroit, Mich. In 1948 he was honored with the D.D. degree from LIVINGSTONE COLLEGE, Salisbury, N. C. for outstanding service in the denomination. In 1927 he married Miss Edra Mael of Kansas City, Mo.

Bishop Hilliard served as pastor of the following churches before being elevated to the episcopacy: St. Matthew Church, Kansas City; Mt. Zion, Argentine, Kansas; Metropolitan, Kansas City, Mo.; Metropolitan, Chester, S. C.; St. John, Wilson, N. C. and St. Paul, Detroit, Mich. His first episcopal quadrennium was spent supervising the work of the denomination in GHANA and NIGERIA as the resident bishop of that area.

DAVID H. BRADLEY

HILLMAN, JOHN LINNAEUS (1865-1957), American minister, educator, and college president, was born in Licking County, Ohio, on July 8, 1865. He was a student at the Academy of OHIO WESLEYAN UNIVERSITY when he was converted at sixteen following a religious experience that made a deep impression upon him. He continued his college work at Ohio Wesleyan University and graduated in 1886 with the B.A. degree. That same year he entered the CENTRAL OHIO CONFERENCE on trial. His theological training was received at BOSTON UNIVERSITY SCHOOL OF THEOLOGY. After his graduation in 1889 he returned to his home conference until 1896.

Hillman displayed great ability as an evangelist. At

one evangelistic meeting in Marion, Ohio, 1,000 persons professed conversion under his ministry.

After five years in the PITTSBURGH CONFERENCE, Hillman returned to OHIO in 1909 to accept the pastorate of Youngstown Trinity Church. His emphasis on evangelism led to an increase in the church's membership by 800 in three years. And when he took the pastorate of a Des Moines, Iowa church in 1912, he was able to double the church's membership and retire its outstanding indebtedness through his personal evangelism and able management.

In thirty years, Hillman was credited with having brought over 6,000 converts into the M. E. Church.

In 1917 Hillman was named president of SIMPSON COLLEGE, Indianola, Iowa, a post he held with great distinction for seventeen years. After his retirement he continued as president-emeritus and professor of Bible.

During Hillman's administration, the entrance and graduation standards were increased, the college gained considerable recognition for the quality of its students and faculty, the endowment funds were doubled, and the administration building (later to be named in his honor) was built.

Hillman was one of the first to notice the work of George Washington Carver, and Simpson College gave the great Negro scientist the first honorary degree he ever received.

Greatly admired by his colleagues in the church, Hillman was elected as a delegate to five GENERAL CONFERENCES. From 1918 to 1936 he held membership in the UNIVERSITY SENATE of the M. E. Church. From 1924 to 1936 he was a member of the Book Committee in charge of the church's BOOK CONCERN. He was twice chairman of the General Conference Committee on Education and was active on the General Conference's Commission on Evangelism.

Hillman's work in the church and education won him recognition by a number of colleges and universities which awarded him honorary degrees. BALDWIN-WALLACE COLLEGE and Ohio Wesleyan University conferred the D.D. degree upon him, and College of the Pacific awarded him the LL.D. degree. Simpson College gave him the L.H.D. degree.

John Hillman died July 13, 1957 in Des Moines, Iowa.

Journal of the South Iowa Conference, 1958.

Who's Who in America.

RUTH M. JACKSON

HILLMAN, JOSEPH (1823-1890), prominent American author and layman, was born in Schoharie County, N. Y. When thirteen years old, he joined the Methodist Church in Troy, N. Y. A successful businessman, he devoted himself to the work of the church throughout his life. Associated with the Congress Street Church in Troy, he was variously Sunday school superintendent, exhorter, steward, and trustee. In 1858 he organized the "Troy Praying Band." With other laymen he began the Round Lake Camp Meeting Association and was its president for several years. A director of the Manufacturers' National Bank, an agent of the Connecticut Mutual Life Insurance Company, a member of the United States Electoral College of 1876, he was also a promoter of contemporary benevolent societies. He published the "Round Lake Journal" and was the author of numerous books including *The History of Methodism in Troy, How Can I Be Saved?*, *Sunday School Hymns and Choruses*, and *The Revivalist*.

The latter book of 600 hymns and tunes was very popular; over 150,000 copies of it were sold.

He died in Troy on June 14, 1890.

Boston Evening Transcript, June 14, 1890.

M. Simpson, *Cyclopaedia*. 1878.

ERNEST R. CASE

HILL'S ARRANGEMENT is best defined in terms of the original title of the volume published in 1819 by William Hill: *An Alphabetical Arrangement of all the Wesleyan Methodist Preachers, and Missionaries, who are now travelling in Great-Britain, and in distant parts of the globe, with a view of all the circuits and stations, to which they have been appointed by the Conference, from the commencement of their itinerary to the present time*. The book was printed in Bradford; there were 765 itinerants and fifty-three supernumeraries recorded. A second edition was published at Rotherham in 1824, and it is probable that William Hill was responsible for these two editions only; he seems to have died in 1827. Nevertheless, he is described as the editor of the third, fourth, and fifth editions. In 1847 the sixth edition was edited by John P. Haswell; the editor of the intervening editions is unknown.

The book was reedited from time to time throughout the history of Wesleyan Methodism, the twenty-fifth edition appearing in 1926; from 1824 it became the custom to print a list of all ministers who had died in the work, and of presidents of the Conference. By 1926 the title had become *Ministers and Probationers in Connexion with the British and Irish Conferences, etc.* After Methodist Union a new edition was prepared, published in 1932. This added the records of the PRIMITIVE METHODIST and UNITED METHODIST ministries to that of the Wesleyan Methodist ministry, and publication has continued at irregular intervals. The book is of great value to the Methodist historian, and is still often called "Hill's Arrangement." The edition of 1964, revised to the Conference of 1963, was edited by J. Henry Martin and J. Bernard Sheldon.

Wesley Historical Society Proceedings, June 1956.

JOHN KENT

HINDE, THOMAS (1734-1826), an English and American leader, Thomas Hinde's work is associated with Clark County, Ky. Born in Oxfordshire, England, July 1734, he received his training in medicine and surgery there. Before migrating to America, he served his native country as a surgeon in the Royal Navy. In 1767 he married Mary Todd Hubbard of VIRGINIA. They located in Hanover County, Va., where he established his practice in medicine. During his residence there, Dr. Hinde was physician to the Patrick Henry family.

Mary Todd Hubbard Hinde was one of the early converts to Methodism. Her husband regarded the Methodists as fanatical zealots and suspected that their preaching was affecting his wife's mentality. To bring her to her senses, he put a blister plaster on her neck. When he discovered this treatment was not producing the desired results, Hinde told her he thought she would feel better if she joined the Methodists. Later he, too, was converted and became a devout and dedicated Christian. Around 1800 the family moved to KENTUCKY.

The Hinde Family are remembered in Kentucky especially for their works and for the influence their descendants had upon Methodism. Prominent among them

were Bishop H. H. KAVANAUGH and three of his brothers, who were members of the KENTUCKY CONFERENCE. Hinde's grandson, Edward L. Southgate, was a member of both the Kentucky and LOUISVILLE conferences. Hinde died at the home of his daughter in Lexington, Ky. in 1826.

A. H. Redford, *Life and Times of H. H. Kavanaugh*. Nashville: n.p., 1884.

JOHN O. GROSS
HARRY R. SHORT

HINES, GUSTAVUS (1809-1873), American pioneer preacher in the Pacific Northwest, was born in New York State, Sept. 16, 1809. In 1830 he married Lydia Bryant, and moved shortly afterwards to western New York where they took up residence in a small log cabin. He entered the Methodist itinerant ministry in 1832, and traveled the pioneer circuits of western New York. He served several important appointments. In 1839 he accepted the call to become a member of the OREGON MISSION, and arrived in OREGON on the ship *Lausanne* in 1840.

He traveled with JASON LEE to visit the Umpqua Valley, but did not settle there. His first work with the mission was with the Indians, and he was given charge of the Mission Manual Labor School. Later he was pastor at many of the principal settlements. He served as presiding elder, and represented his Conference at the GENERAL CONFERENCE of 1868. When Jason Lee was preparing for his last trip to the East, he entrusted his motherless daughter to the care of Lydia and Gustavus Hines. After the death of Lee, the little girl was reared as their own.

In 1845 Gustavus Hines returned to New York by way of the Sandwich Islands, CHINA, and SOUTH AFRICA. He resumed his labors in the GENESEE CONFERENCE, where he remained until the winter of 1852, when he again transferred to Oregon. He crossed the plains in the summer of 1853, reaching PORTLAND in October of that year.

He wrote the book, *Oregon and Its Institutions*, which was published in 1868. He died at Salem, Ore., Dec. 9, 1873, and was buried at the Lee Mission Cemetery at Salem.

R. M. Catke, *Willamette University*. 1943.

H. K. Hines, *An Illustrated History of the State of Oregon*. Chicago: Lewis Publishing Co., 1893.

—, *Pacific Northwest*. 1899.

H. O. Lang, ed., *History of the Willamette Valley*. Portland: Geo. H. Himes, 1853.

ORMAL B. TRICK

HINES, HARVEY K. (1828-1902), American pioneer preacher, editor and legislator in the Pacific Northwest, was the youngest of twelve children of James and Betsy (Round) Hines. He was born in Herkimer County, N. Y. in 1828. His early life was spent in Oswego County, N. Y., to which the family moved when he was three years old. In his fourteenth year he was converted and before he was sixteen he was licensed to exhort. Later he moved to western New York, and was employed as a supply on the Eden Circuit of the GENESEE CONFERENCE. When he was twenty he was admitted on trial to that conference.

He was married at Wyoming, N. Y., 1852, to Elizabeth J. Graves. In December 1852, he was transferred to the OREGON CONFERENCE, which was then a mission conference. The following summer he crossed the plains with

an ox team reaching PORTLAND, Oct. 3, 1853. At the first session of the Oregon Annual Conference, 1853, he was appointed by Bishop EDWARD R. AMES to a charge in Portland. Of his thirty-nine years of active service, he spent eleven on stations, sixteen years as presiding elder, one year as college agent, eight years as editor of *Pacific Christian Advocate*, and three years as a theological professor. He traveled in the service of the church about 180,000 miles, preached about 6,000 sermons, held 900 Quarterly Conferences, and dedicated 54 churches.

He served two years as a member and president of the upper house of the Washington Territorial Legislature, and one year as CHAIRMAN of its House of Representatives.

He wrote many books. Probably his greatest contribution to church history was his *Missionary History of the Pacific Northwest*, which was published in 1899.

R. M. Catke, *Willamette University*. 1943.

H. K. Hines, *An Illustrated History of the State of Oregon*. Chicago: Lewis Publishing Co., 1893.

—, *Pacific Northwest*. 1899.

H. O. Lang, ed., *History of the Willamette Valley*. Portland: Geo. H. Himes, 1853.

ORMAL B. TRICK

HINMAN, CLARK T. (1819-1854), American educator, was born in Kartwright, N. Y., Aug. 3, 1819. He graduated from WESLEYAN UNIVERSITY, Middletown, Conn., in 1839 and came in the same year to Newbury Seminary, Newbury, Vt., where he taught mathematics, Greek and intellectual science for seven years. He assumed administrative leadership of the Seminary in 1844 and carried these duties for two years in addition to his work as an instructor.

He was elected to the principalship of Wesleyan Seminary at Albion, Mich. in 1846. In due course he became the first president of ALBION COLLEGE. He was elected the first president of NORTHWESTERN UNIVERSITY, Evanston, Ill., June 23, 1853. The strenuous work involved in raising funds and recruiting students proved to be more than Hinman's health could stand and he died at Troy, N. Y., Oct. 21, 1854, while en route to Newbury.

Hinman was an orator by nature and cultivation. His method of teaching was to awaken thought in the minds of his students by setting them to investigate, assisting them when necessary, but leaving them to draw their own conclusions. Hinman Street in Evanston, on which the first church property there stands, was named for Hinman.

Hinman's wife, Martha Morse, was the daughter of Timothy Morse, one of the incorporating trustees of Newbury Seminary. Dr. and Mrs. Hinman are buried at Newbury, Vt.

ELDON H. MARTIN

HIRAIWA, YOSHIYASU (1856-1933), bishop of the JAPAN Methodist Church, was born in TOKYO, where he spent most of his ministry. He was led to Christ and baptized in 1875, by George Cochran, founder of the Canadian Methodist Mission. He answered the call to full-time Christian service and served pastorates in Shizuoka and Kofu, as well as Tokyo. When the YMCA was started about 1880, he was prominent among leading Japanese Christians in sponsoring it.

In 1907 the missions and Japanese churches of the M. E. Church, the M. E. Church, South and the Meth-



YOSHIYASU HIRAIWA

odist Church of Canada united to form the Japan Methodist Church. Hiraiwa had been active in promoting the union and was chairman of the joint committee which drafted the constitution. He was the first chairman of the Evangelism Committee of the new Church.

In 1912, on the death of Bishop HONDA, Hiraiwa was elected to succeed him, and thus became the second bishop of the Japan Methodist Church. He was re-elected in 1915. After his term expired in 1919, he founded the Asagaya Methodist Church in Tokyo and guided it to full self-support.

W. H. H. NORMAN

HISTORICAL SOCIETIES, ASSOCIATION OF METHODIST, the official historical agency of The Methodist Church, began in May 1923, when a few interested persons met in BALTIMORE, Md., to discuss Methodist historical matters. Conscious of the need of a general Methodist historical agency, they organized an "Association of Methodist Historical Societies" in which annual conference and city historical societies of different branches of American Methodism could hold membership.

At the call of EDWARD L. WATSON of the BALTIMORE CONFERENCE (ME), the first annual meeting of the Association was held in PHILADELPHIA, Pa., Dec. 10, 1925. Watson was elected president, holding the office until his death in 1936. Other officers were H. K. Carroll (New York), first vice-president; C. S. Nutter (Boston), second vice-president; Charles F. Eggleston (layman from Philadelphia), secretary-treasurer. The executive committee included C. T. Collyer, BALTIMORE CONFERENCE (MES) and W. H. Litsinger, MARYLAND CONFERENCE (MP), along with representatives from Methodist historical societies in BOSTON, Baltimore, Philadelphia, and NEW YORK. A constitution was adopted which said the purpose of the Association was "cooperation in the preservation, presentation and display of Methodist historical material and the dissemination of information concerning the same." Affiliated societies were assessed a membership fee of \$10 per year. Beginning in 1925 the Association met annually.

The Association was given official recognition, but no funds, by the GENERAL CONFERENCES of the M. E. and

M. P. Churches in 1936, and by the General Conference, M. E., South in 1938.

In 1940 the first General Conference of The Methodist Church recognized the Association and authorized the formation of historical associations in the Jurisdictions and historical societies in the annual conferences. In 1944, ELMER T. CLARK was elected president of the Association. Clark gave vigorous leadership to the organization and sought funds for its work. His report to the 1948 General Conference pointed out that Historical Associations had been organized in the Northeastern, Southeastern, and North Central JURISDICTIONS, while seventy-five annual conferences had more or less active historical societies. Also, the report noted that an INTERNATIONAL METHODIST HISTORICAL SOCIETY had been organized at the 1947 ECUMENICAL METHODIST CONFERENCE, with Bishop PAUL N. GABBER as president and Clark as the American secretary. The 1948 General Conference approved an appropriation of \$6,000 per year for the Association, the first help it received from general church funds.

In 1948, Bishop IVAN LEE HOLT was elected president, and Clark was made executive secretary. In that year the Association began printing occasionally the bulletin entitled *World Parish*, which consisted of reports from Methodist correspondents in different parts of the world. In 1963, *World Parish* became exclusively a publication of the WORLD METHODIST COUNCIL.

In 1952, a new constitution for the Association was adopted by the General Conference, and since 1956 the constitution has been published in the *Discipline*. The annual appropriation for the Association was increased in 1952 to \$12,000, and headquarters were established at LAKE JUNALUSKA, N. C. In that year Clark began to give full time as executive secretary of both the Association and the World Methodist Council; Mrs. Kenneth Stahl (later Mrs. R. C. QUEEN, JR.) was made office secretary and then editorial assistant. Under Clark's direction both the Association and the Council grew in importance and usefulness to the church. In 1955, he led in raising funds and erecting at Lake Junaluska the World Methodist Building, which houses both the Council and the Association. Several volumes of significance for Methodist history have been published, including, in 1958, an annotated edition of the *Journal and Letters of Francis Asbury*.

Succeeding General Conferences raised the annual appropriation for the Association; the more adequate budget enabled the organization to join the World Methodist Council in gradually building up a good Methodist historical library of more than 12,000 volumes, along with valuable Methodistica and Wesleyana. The latter includes a fine collection of Wesley art objects, many prints, and several Salisbury portraits of WESLEY, ASBURY, and other Methodist leaders. The Association and the Council are indebted to Clark for adding his own extensive library of Methodist history and Methodistica to the collection. The World Methodist Building and its contents have proved to be of interest and value, not only to persons doing serious work in the field of Methodist history, but also the thousands of visitors who come to Lake Junaluska every year.

Historical Associations were organized in the South Central Jurisdiction in 1952, and in the Western Jurisdiction in 1964. The Association established the quarterly periodical *Methodist History* in 1962. In the same year it began encouraging all Methodist historical organizations in America to contribute funds toward the WESLEY WORKS

EDITORIAL PROJECT, a fifteen-year undertaking sponsored by four American Methodist universities to bring out an annotated, indexed edition of all the prose works of John Wesley. In cooperation with the UPPER ROOM Library and the Methodist Librarians' Fellowship, the Association began in 1964 the preparation of a Union Card Catalog of all Methodist historical materials. The Association, in cooperation with the World Methodist Council, provided funds for the sponsorship of this *Encyclopedia of World Methodism* (see Preface to this work).

By direction of the 1960 General Conference, the thirty-two-member executive committee of the Association was responsible for formulating the plan for the celebration of the BICENTENNIAL OF AMERICAN METHODISM in 1966. As a feature of the celebration, the Association established an annual prize of \$1,500 for the best book-length manuscript on Methodist history, along with \$1,000 in grants-in-aid to seminary students for special study projects in the same field.

Bishop T. OTTO NALL became president of the Association in 1960 and was reelected in 1964. On the retirement of Elmer T. Clark in 1963, ALBEA GODBOLD was elected as executive secretary, and on his retirement in 1968, JOHN H. NESS, JR. was elected executive secretary. Bishop ROY H. SHORT was elected president in 1968.

Minutes, bulletins, and other records of the Association in the library at Lake Junaluska, N. C.

ALBEA GODBOLD

HISTORICAL SOCIETY OF THE EVANGELICAL UNITED BRETHREN. E.U.B. historical interest is nearly as old as the Church. Each former denomination—The Church of the United Brethren in Christ and The Evangelical Church—authorized histories to be produced within the first fifty years of their organized life. There was no official attempt however to preserve the records of the Church except through individuals or agencies.

The earliest organized effort was in 1885 when the leaders of the United Brethren in Christ formed a Historical Society and incorporated it in Ohio. Paid memberships were solicited and space was provided for a depository by the publishing agent in Dayton, Ohio. After a number of years, when leadership and a room for the depository became available at Bonebrake Theological Seminary in the same city, the society was moved.

The first effort toward a historical organization among Evangelicals was in the Central Pennsylvania Conference of The United Evangelical Church. During the 1909 annual session a membership society was formed, which was legally incorporated in Pennsylvania in 1917. With the union of the Evangelical Association and The United Evangelical Church in 1922, this conference society became the parent Historical Society of The Evangelical Church. Its charter was amended in 1927 to harmonize with the General Conference action of 1922. The depository was located at the Evangelical School of Theology, Reading, Pa. In 1934, the General Conference recommended that the Albright Chapel, Kleinfeltersville, Pa., erected adjacent to the grave of Jacob Albright, become the property of The Historical Society. Its ownership was invested in the East Pennsylvania Conference, but transfer of custodianship was effected in 1939.

When the E.U.B. Church was formed in 1946, authorization was granted by the General Conference to the creation of The Historical Society, a legal successor to the

respective societies of the two former denominations. It was incorporated in Ohio. Then in 1954, the two depositories were joined at one location, the upper floor of the library of United Theological Seminary, Dayton, Ohio. Within ten years this space became too cramped for The Historical Society and also proved to be needed for the seminary library. In 1965 the depository and offices were moved into the three-floor wing of the new Board of Publication Center, 140 South Perry Street, Dayton, Ohio. At the same time the historical libraries of the Board of Publication, located at the two publishing houses (Harrisburg, Pa. and Dayton, Ohio), were moved to and placed under the care of The Historical Society. This provided a central depository, well equipped with the records of the Church. The holdings in 1967 amounted to more than 11,000 accessioned volumes and 100,000 manuscript pieces.

The society was managed by a trustee board of fifteen members, eight of whom were elected by the General Conference. The remaining persons were members by virtue of their general church responsibilities. An executive committee of five members, elected by the board, transacted business between sessions of the board. There were no society memberships and the agency was amenable to the General Conference of the denomination.

With the formation of The United Methodist Church in 1968, The Historical Society united with the Association of Methodist Historical Societies to form The Commission on Archives and History (see ARCHIVES—HISTORY, COMMISSION ON).

JOHN H. NESS, JR.

HISTORIES OF METHODISM. JOHN WESLEY himself wrote both *A Short History of Methodism* (1765) and a much fuller "Short History of the People called Methodists" in volume four of his *Concise Ecclesiastical History* (1781). These were produced partly in defense of this evangelical phenomenon, partly as examples of his favorite theme, "What hath God wrought!" It is not surprising that succeeding generations in all countries have followed his lead. The early nineteenth century histories of Methodism in various places were very few, however. One of the pioneers of detailed local histories in England was JAMES EVERETT, whose *Historical Sketches of Wesleyan Methodism in Sheffield* (1823) and *Wesleyan Methodism in Manchester and its vicinity* (1827) remain standard works, though rare. Of similar eyewitness value are JESSE LEE'S *Short History of Methodism in the United States of America* (1810), and W. M. HARVARD'S *Narrative of the Establishment and Progress of the Mission to Ceylon and India, founded by the late Rev. Thomas Coke* (1823).

Most of these early histories of Methodism, however, of necessity lacked historical perspective, and being prepared long before the rise of the careful study of historiography suffered from an uncritical approach and a lack of documentation. Before any of their conclusions are accepted at face value each should be studied carefully and tested by the contemporary documents now available. This is true also of the surge of centenary histories which first arose in England during the nineteenth century, and later grew into a flood of works commemorative of various anniversaries throughout the world in many languages, ranging from small brochures published by tiny congregations to lengthy documents emanating from

mission boards and volumes like R. Ernst Grob's *Die Bischöfliche Methodistenkirche in Schweiz*, 664 pages, published in Zurich in 1931 to commemorate the seventy-fifth anniversary of the M. E. Church in SWITZERLAND. Unfortunately critical standards of historiography have influenced only an infinitesimal percentage of such commemorative works (though they nevertheless have their value), and the same has been true of local histories in general until the present generation, when this subject has become an acceptable project for a university dissertation.

Truly adequate histories of Methodism in most communities and countries throughout the world remain to be written, and most of the commendable ones need bringing up to date. Brief though valuable guides to writing them have been issued, in England by the WESLEY HISTORICAL SOCIETY—*How to write a Local History of Methodism*, by Wesley F. Swift (1964), revised by Thomas Shaw—and in the U.S.A. by the COMMISSION ON ARCHIVES AND HISTORY—*How to write and publish the history of a Methodist Church*, by Wallace Guy Smeltzer (1967).

With local histories, however, whatever their importance, we dare not here concern ourselves, for their name is legion. It would be impossible even to list all the national histories of Methodism, let alone the sources from which they must be compiled—innumerable local histories, biographies, official reports, manuscript diaries and minute books, newspaper accounts, articles in periodicals learned and popular, monographs on special topics. Those interested in the history of Methodism of any special branch in any special area should consult this *Encyclopaedia*, noting the bibliography appended to the relevant articles. All that is possible here is to refer to some of the basic general works with which a study of Methodism might well begin; in many instances a brief characterization has been added. From histories of world Methodism we move to studies of Methodism in Great Britain, its divisions, offshoots, and missions, and thus to the U.S.A., its divisions, offshoots, and missions, with a final glance at Methodism and the ECUMENICAL MOVEMENT. In thus proceeding from the general to the particular—and back to the general in closing!—there will be almost no cross-referencing, and readers should note that the best history of Methodism in some denomination or country may well be found in one of the more general histories.

Histories of world Methodism insofar as this was an aspect of the missionary enterprise of either the British or the American church are noted later; histories of world Methodism, so far as may be documented, seem for long to have been the preserve of American writers, possibly influenced by the fact that in 1844 their own Methodism had been split cleanly in two. ABEL STEVENS was the pioneer in this field, with the three volumes of his *History of the Religious Movement of the Eighteenth Century called Methodism, considered in its different denominational forms and in its relation to British and American Protestantism* (New York, Carlton and Porter, 1858-61), a work of shrewd observations and valuable documentation for its day. (This must be distinguished from his four-volume history of episcopal Methodism, noted below.) This work went through several editions in varying forms and with varying titles, including *The Illustrated History of Methodism*, of which an English edition edited by RICHARD GREEN brought events up to 1882 (Nottingham, Haslam, n.d., in 2 vols.).

MATTHEW SIMPSON'S *Cyclopaedia of Methodism* (Philadelphia, Everts & Stewart, 1878), covered similar ground, but with an alphabetical arrangement, and with the assistance of other writers. In 1879 W. H. DANIELS brought out his *Illustrated History of Methodism in Great Britain and America*, which also went through several changes, including enlargement such that "and Australia" could be added to the title from 1883; in 1896 this work was translated into Japanese. Both Stevens and Daniels wrote from the standpoint of the M. E. Church. Bishop H. M. McTYRE published his *History of Methodism* (Nashville, 1884) from the viewpoint of the M. E. Church, South; this was frequently reprinted, even as late as 1924. In 1887 appeared A. B. HYDE'S *The Story of Methodism* (Greenfield, Mass., Willey), in two volumes, later combined into one, of which the second enlarged edition of 1889 and onwards is especially valuable, though the flowery title of later editions (70th thousand, Toronto, 1894) issues its own warning to the critical scholar: "The story of Methodism throughout the world, tracing the rise and progress of that wonderful religious movement, which, like the Gulf Stream, has given warmth to wide waters and verdure to many lands. . . ." In 1900 appeared *The Illustrated History of Methodism* ("written in popular style and illustrated by more than one thousand portraits and views") by JAMES W. LEE, NAPHTALI LUCCOCK, and JAMES MAIN DIXON (St. Louis and New York, Methodist Magazine Publishing Co.). For its time this was a valuable work, and included a still useful folding table showing the formation and development of Methodism throughout the world.

The *Illustrated History* was speedily overshadowed by a much more ambitious all-inclusive work, *A History of Methodism* in seven volumes published by JOHN FLETCHER HURST. This also is a lavishly illustrated work written in a popular style, Bishop Hurst being the editor rather than the author. It is in three sections, each of which has separate pagination. The first three volumes (London, Kelly, 1901), were devoted to British Methodism, an excellent survey by Thomas E. Bridgen, of which the early chapters, slightly abridged, were reprinted in 1903 as *John Wesley the Methodist, By a Methodist Preacher*—the latter usually, but incorrectly, identified by librarians as Hurst himself. The three volumes on American Methodism (New York, Eaton and Mains, 1903), largely the work of JAMES R. JOY, are of similar size and character. The concluding volume is on "World-Wide Methodism" (New York, Eaton and Mains, 1904), and is of composite authorship, though no authors' names are given. It comprises eight sections, dealing in turn with British America, Australasia, Mexico and the West Indies, South America, Europe, Southern Asia, Eastern Asia, and Africa.

Although British authors touched up some of these American works, or (in the case of Hurst's) served as ghost-writers, the first major British work in this field did not appear until 1909, another composite work, this time in two volumes, *A New History of Methodism* (London, Hodder and Stoughton), edited by W. J. TOWNSEND, H. B. WORKMAN, and George Eayrs. This had far fewer illustrations, but they were of reasonably high quality for the time, and the work was somewhat more scholarly in approach than several of its predecessors. The main emphasis was upon British Methodism and its branches, which occupied the first volume. The second volume was devoted to "Methodism beyond the seas" (including chapters on Ireland, Europe, three on American Method-

ism and its branches, British America, Australasia, and South Africa), "Methodist Foreign Missionary Enterprise" (in two chapters dealing respectively with British and American societies), and "Methodism today." This still valuable work is enriched by a good index and a general bibliography, as well as by bibliographies prefixed to most chapters.

The most attractive one-volume work in this field is *The Story of Methodism* (New York, Methodist Book Concern, 1926), by HALFORD E. LUCCOCK and PAUL HUTCHINSON, balanced in perspective and popular in style and outlook. In 1949 it was brought up to date by ROBERT W. GOODLOE, and is still deservedly in print. Other smaller works cover the ground in various ways, including Part Three of FRANK BAKER'S *A Charge to Keep: an Introduction to the People called Methodists* (London, Epworth Press, 1947).

The early story of British Methodism was frequently told (often well told) by the biographers of John Wesley, and this continues to be the case. The major early examples are the works of THOMAS COKE and HENRY MOORE (1792), JOHN WHITEHEAD (2 vols., 1793, 1796), Robert Southey (2 vols., 1820), Henry Moore (2 vols., 1826), RICHARD WATSON (1831), and LUKE TYERMAN (3 vols., 1870-71). Of those who attempted to write Methodist history with Wesley as an incidental figure, three men stand out above others—WILLIAM MYLES, Joseph Nightingale, and JONATHAN CROWTHER. Myles published a pamphlet entitled *A Short Chronological History of the Methodists* in 1798, and the following year expanded it to *A Chronological History of the People called Methodists*. This was both enlarged and greatly improved in subsequent editions, far the best being the fourth, published by the Conference Office, London, in 1813, which included dated lists of the preachers and the preaching places. Joseph Nightingale (1775-1824) occasionally served as a Wesleyan LOCAL PREACHER, but became a Unitarian minister before he published *A Portraiture of Methodism: being an impartial view of the Rise, Progress, Doctrines, Discipline, and Manners of the Wesleyan Methodists* (London, Longman, etc., 1807). Although this drew the criticism of many loyal Methodists for its somewhat unsympathetic treatment in parts, it still offers many valuable insights. In 1810 one of the senior Wesleyan preachers, JONATHAN CROWTHER, tried to remedy its defects by issuing a much more sympathetic work along similar lines—*A Methodist Manual; or, A Short History of the Wesleyan Methodists, including their Rise, Progress, and Present State*. This was revised the following year as *A True and Complete Portraiture of Methodism*, which was reprinted in New York in 1813. This work was still further enlarged in a second edition (the fullest and best) imitating Nightingale's title more obviously, *A Portraiture of Methodism* (London, Edwards, 1815).

The works of Myles, Nightingale, and Crowther remained standard for half a century, and still have their use. As general histories of Methodism, however, they were displaced by GEORGE SMITH'S three-volume *History of Wesleyan Methodism* (London, 1857, 1858, and 1861), which remained in print with little change until past the turn of the century. This is annalistic in approach, and is still important not only for its own insights but for the appendices added to each volume. The successor to Smith was Bridgen's three-volume work in Hurst's *History*, noted above under World Methodism, though it contained far less detail. Even before this had appeared, however,

J. Robinson Gregory had embarked on a replacement for Smith, intended to cover other British denominations as well as the Wesleyans. Published two years after the *New History*, this work was both overshadowed by its great predecessor and reduced to dealing with Wesleyan Methodism only. Gregory's *A History of Methodism* (London, Kelly, 2 vols., 1911) is nevertheless of value for its unity of viewpoint and treatment, as well as for its greater detail in some areas, though in most it is not as full as Smith's *History*. These works are in turn being succeeded by another composite work, *A History of the Methodist Church in Great Britain*, edited by RUFERT DAVIES and E. GORDON RUPP, of which volume one, dealing with Wesley's century, appeared in 1965 (London, Epworth Press).

Of the divisions within British Methodism the most important was the PRIMITIVE METHODIST CONNEXION. A short history of this denomination was written in 1823 by HUGH BOURNE, but much fuller and more valuable is *The History of the Primitive Methodist Connexion* by JOHN PETTY (London, Davies, 1860), of which the best edition is the third (London, Dickenson, 1880). This was supplanted only by H. B. KENDALL'S *History of the Primitive Methodist Church*, which remains the standard work. This was issued in parts in 1905, and then in two volumes (London, Bryant, n.d.). Kendall also wrote a smaller *History*, first published in 1888, and in a revised edition in 1919.

Amalgamating with the Wesleyan Methodists and the Primitive Methodists in 1932 to form the Methodist Church was the UNITED METHODIST CHURCH. (The United Methodist Church here is not to be confused with The United Methodist Church, largely U.S.A.) This was itself a union dating from 1907, its subsequent history told in *The Story of the United Methodist Church*, edited by Henry Smith, John E. Swallow, and William Treffry (London, Hooks, 1933). The oldest constituent denomination of this church, the METHODIST NEW CONNEXION, has been somewhat poorly served by conventional histories, the best being two composite works, the first issued in 1848 under the title *The Jubilee of the Methodist New Connexion*, and the second *The Centenary of the Methodist New Connexion, 1797-1897*. F. W. BOURNE wrote the standard history of another constituent—*The Bible Christians: their Origin and History (1815-1900)* (London, 1905). An attractive new study of their history and ethos is to be found in Thomas Shaw's *The Bible Christians, 1815-1907* (London, Epworth Press, 1965). MATTHEW BAXTER wrote a lively and valuable account of the third constituent in his *Methodism: Memorials of the United Methodist Free Churches*, but this appeared in 1865, somewhat too near to the events which it describes to be objective. A more complete, scholarly, and balanced account is to be found in Oliver A. Beckerlegge's *The United Methodist Free Churches* (London, Epworth Press, 1957); the subtitle, "A Study in Freedom," reveals that this also has its minor "slant."

Two small Methodist denominations did not join in the British METHODIST UNION in 1932, the INDEPENDENT METHODISTS and the WESLEYAN REFORM UNION. The story of the former is told in Arthur Mounfield's *A Short History of Independent Methodism* (Wigan, 1905), and in James Vickers' *History of Independent Methodism* (Bolton, 1920), and of the latter in *Origin and History of the Wesleyan Reform Union* (Sheffield, 1896), and

William H. Jones, *History of the Wesleyan Reform Union* (London, Epworth Press, 1952).

In WALES Methodism developed its own ethos and a denomination independent of the Wesleys, the WELSH CALVINISTIC METHODISTS, whose story was told most fully in the three volumes of John Hughes, *Methodistaeth Cymru* (Wrexham, 1851, 1854, 1856). Much briefer, but much more helpful for those who like John Wesley have little acquaintance or patience with the Welsh language, is William Williams, *Welsh Calvinistic Methodism* (2nd edition, London, 1884). The story of Wesleyan Methodism in the Principality was told at length in David Young's *The Origin and History of Methodism in Wales and the Borders* (London, Kelly, 1893), but a more scholarly study is that by A. H. Williams, *Welsh Wesleyan Methodism, 1800-1855* (Bangor, 1935). For Scotland the best work, though a small one, and dealing only with the first century, 1751-1851, is Wesley F. Swift, *Methodism in Scotland* (London, Epworth Press, 1947). Ireland has been far better served (as was merited) with the monumental work by CHARLES H. CROOKSHANK, *History of Methodism in Ireland*, whose three volumes (Belfast and London, 1885-1888) take the story a year at a time from 1747 to 1859. The following century was covered in volume four on a much smaller scale (a decade at a time) by R. LEE COLE (Belfast, 1960).

There have been several general histories of the overseas missions of British Methodism since the pioneer work of William Moister, *A History of Wesleyan Missions*, issued in parts from 1869-71. JOHN TELFORD wrote *A Short History of Wesleyan Methodist Foreign Missions* in 1906, and in 1913 appeared G. G. FINDLAY's popular survey entitled *Wesley's World Parish*. More recently Cyril J. Davey summarized the whole story of British overseas missions in *The March of Methodism* (London, Epworth Press, 1951). Dwarfing all the rest, however, is *The History of the Wesleyan Methodist Missionary Society* by G. C. Findlay and W. W. Holdsworth (London, Epworth Press, 5 vols. 1921-24). Although not documented sufficiently for very scholarly tastes, this makes extensive use of voluminous primary sources, both printed and manuscript, and remains the standard authority for most of the areas which it covers. Each volume contains its own index. Volume one deals with the formation and development of the Society and its work both in the U.S.A. and in Canada. Volume two treats of the West Indies, volume three of Australia, New Zealand, and the South Sea Islands, volume four of the Women's Missionary Auxiliary, Africa, and Europe, while volume five deals with Ceylon, India, and China. In only a few areas have modern studies really added anything except a little popularization and modernization, together with a slightly different viewpoint. THE METHODIST MISSIONARY SOCIETY, however, is preparing a new official history, covering more recent developments.

The mainstream historiography of American Methodism pure and simple is fairly easy to follow. Jesse Lee's *Short History of 1810* was superseded by a four-volume work by NATHAN BANGS, *A History of the Methodist Episcopal Church*, which began as a two-volume work covering the years 1766-1816, to which in 1841 were added two more volumes bringing the story down to 1840 (New York, Mason and Lane, 1838-41). This was frequently reprinted with little change until replaced by the four volumes of Abel Stevens, *History of the Methodist Episcopal Church* (New York, Carlton and Porter, 1864-

67). Two other one-volume works from this period remain of value for their independent documentation of the early history of American Methodism: J. B. WAKELEY, *Lost Chapters recovered from the Early History of American Methodism* (New York, 1858), and JOHN LEDNUM, *A History of the Rise of Methodism in America* (Philadelphia, 1859).

Stevens' work remained the standard history of the Methodist Episcopal Church. The disruption between northern and southern episcopal Methodism, combining with the solid contribution of Stevens, seems to have persuaded later American Methodist historians to forsake denominational history in order to offer their contributions in the wider realm of world Methodist history, as noted above, or in the narrower field of regional histories or special themes such as doctrine or polity. Noteworthy among the latter was JOHN J. TIGERT's *A Constitutional History of American Episcopal Methodism* (Nashville, 1894), whose value was by no means diminished by JAMES M. BUCKLEY's *Constitutional and Parliamentary History of the Methodist Episcopal Church* (New York, 1912). Of somewhat greater worth was Buckley's attempt to tell the whole story of American Methodism, including its divisions, in his *A History of Methodism in the United States* (New York, Christian Literature Company, 2 vols., 1898). In this task he had been preceded by JOHN ATKINSON's *Centennial History of American Methodism* (New York, 1884), which is still of value. Other one-volume histories of American Methodist history have continued to appear, but the best is by WILLIAM WARREN SWEET, his *Methodism in American History* (New York, 1933), revised in 1953 (Nashville, Abingdon, 1954).

Some denominational histories did appear, however. In 1894 GROSS ALEXANDER published his brief *History of the Methodist Episcopal Church, South* (Nashville, Smith and Lamar). McTyre's *History of Methodism* mentioned above was continued to 1916 by H. M. DUBOSE in a large volume under the same title but having "special reference to the Methodist Episcopal Church, South" (Nashville, Smith and Lamar). E. J. DRINKHOUSE indulged in polemics as well as history in his two-volume *History of Methodist Reform, synoptical of general Methodism, 1703 to 1898; with special and comprehensive reference to its most salient exhibition in the history of the Methodist Protestant Church* (Baltimore, 1899). Several of the smaller Methodist denominations produced their own histories. A. T. Jennings recounted the *History of American Wesleyan Methodism* (Syracuse, 1902), now superseded by Ira F. McLeister's *History of the Wesleyan Methodist Church of America*, revised by Roy S. Nicholson (Marion, Indiana, 1959). The *History of the Free Methodist Church* (Chicago, 2 vols., 1915) was told by WILSON T. HOGUE, and more recently by LESLIE R. MARSTON, in *From Age to Age a Living Witness: a Historical Interpretation of Free Methodism's first century* (Winona Lake, Ind., 1960).

The Negro denominations of American Methodism have not been quite so prolific in producing histories as the parent body, with the major exception of the AFRICAN METHODIST EPISCOPAL CHURCH. Of this the fullest account is DANIEL A. PAYNE's *History of the African Methodist Episcopal Church* (Nashville, 1891), edited by CHARLES SPENCER SMITH, who also published a supplemental volume covering events to 1922 (Philadelphia, 1922). Other later works of some importance were JAMES A. HANDY's *scraps of African Methodist Episcopal History*

(Philadelphia, 1901), John T. Jenifer's *Centennial Retrospect History of the African Methodist Episcopal Church* (Nashville, 1916), and the historical articles in the *Centennial Encyclopedia of the African Methodist Church* (Philadelphia, 1916), edited by RICHIARD R. WRIGHT and John R. Hawkins. A more scholarly recent work is George A. Singleton's *The Romance of African Methodism: a study of the African Methodist Episcopal Church* (New York, 1951), which has a large bibliography.

The story of the other major Negro denomination was told in JOHN J. MOORE'S *History of the African Methodist Episcopal Zion Church* (York, Penna., 1884), and in JAMES W. HOOD'S *One Hundred Years of the African Methodist Episcopal Zion Church* (New York, 1895); a biographical study; the best recent work is David H. Bradley's *History of the African Methodist Episcopal Zion Church, 1796-1872* (Nashville, 1956), which has a good bibliography. The best historian of the CHRISTIAN METHODIST EPISCOPAL CHURCH was CHARLES H. PHILLIPS, whose *History of the Colored Methodist Episcopal Church in America* (Jackson, Tenn., 1898) was much enlarged for its third edition of 1925.

In 1968 the formerly German-speaking denominations forming the EVANGELICAL UNITED BRETHREN joined forces with the parent body of American Methodism to form The United Methodist Church. The Evangelical United Brethren were themselves the result of an amalgamation between two major bodies, the United Brethren and the Evangelical Church. A good account of the United Brethren is to be found in AUGUSTUS WALDO DRURY, *History of the Church of the United Brethren in Christ* (Dayton, Ohio, 1924). The Evangelical Church came from the reunion in 1922 of the United Evangelical Church and The Evangelical Association; the story of the original church, of its divisions and amalgamation, and subsequent progress, forms the subject of Raymond Wolf Albright's *A History of the Evangelical Church* (Harrisburg, 1942), which has a bibliography. In 1946 the Evangelical Church and the United Brethren came together, and their joint history is briefly recounted in Paul H. Eller, *These Evangelical United Brethren* (Dayton, Ohio, 1950, enlarged 1957.)

American Methodism has been well served in this generation by a composite three-volume work edited by EMORY STEVENS BUCKE, *The History of American Methodism* (Nashville, Abingdon, 1964). This falls into five parts, "The Colonial Period: 1736-1785," "A New Church in a New Nation: 1785-1844," "A Divided Church in a Divided Nation: 1844-1876," "A Flourishing Church in a Prospering Nation: 1876-1919," and "A Maturing Church in a Maturing Nation: 1919-1960." Chapters and sub-chapters are devoted to various themes as well as to a chronological record of events and personalities. Inevitably with a work prepared by forty-four writers there is some unevenness, but all have striven to arrive at a happy blend of carefully documented scholarship and readability, and on the whole with remarkable success. Each volume contains a gathering of illustrations, a valuable bibliography, and an index.

The History of American Methodism deals with all major branches of Methodism in America, and includes a major chapter on "The Missions of American Methodism," as well as a sub-chapter on "Methodism and the Ecumenical Movement." To understand the missionary outreach of American Methodism, however, it is necessary

to read many more volumes than this. The basic tools are in fact the annual reports of the various missionary societies, though the essence of these has been distilled in several valuable histories, beginning with the pioneer work by Nathan Bangs, *An Authentic History of the Missions under the care of the Missionary Society of the Methodist Episcopal Church* (New York, Emory and Waugh, 1832). All that is practicable here is to list the main works dealing with the parent societies themselves.

In 1879 appeared *The Missions and Missionary Society of the Methodist Episcopal Church* (New York, Hunt and Eaton, 2 vols.), by J. M. Reid. This was in ten sections, each describing a different part of the work; to this was added in 1896 a third volume by J. T. Gracey. ALPHEUS W. WILSON published *A History of the Foreign Missions of the Methodist Episcopal Church, South* (Nashville, Tenn., 1882), and JAMES CANNON III, *A History of Southern Methodist Missions* (Nashville, 1926), but a definitive account of this work is still awaited. T. J. Ogburn prepared *Foreign Missions of the Methodist Protestant Church* (Baltimore, 1906), L. L. Berry, *A Century of Missions of the African Methodist Episcopal Church, 1840-1940* (New York, 1942), and Paul H. Eller, *A History of Evangelical Missions* (Harrisburg, 1942).

A key function in missionary advance has been the work of women's societies, who have had their own historians, notably Frances J. Baker, *Woman's Foreign Missionary Society of the Methodist Episcopal Church, 1869-95* (Cincinnati, 1896), and MABEL K. HOWELL, *Women and the Kingdom: Fifty years of Kingdom Building by the Women of the Methodist Episcopal Church, South* (Nashville, 1928), largely superseded by Noreen Dunn Tatum, *A Crown of Service: a Story of Women's Work in the Methodist Episcopal Church, South, from 1878-1940* (Nashville, 1960).

The enormous industry of WADE CRAWFORD BARCLAY is gathering the many strands of the whole story of American-based Methodist missions together into a monumental six-volume work entitled *History of Methodist Missions*, of which the first three volumes have been published. The first part ("Early American Methodism, 1769-1844") is in two volumes (New York, 1949, 1950), the first of which retells in documented detail the "Colonial Planting, 1769-84" of Methodism, and then its extension into missions at home and overseas, while the second concentrates upon Indian missions from 1820-44 and upon Methodism "as an agency of moral and social reform." Part Two is to deal with the missions of the Methodist Episcopal Church. Of this the first masterly volume is completed (New York, 1957), dealing with the period 1845-95, first at home, then with successive descriptions of foreign missions in China, India and Malaysia, Japan and Korea, South America and Mexico, Africa, and Europe. Like its companion work in British Methodism, this presents the most readily available, sometimes the fullest, and usually the best account of Episcopal Methodism in many areas. Each volume contains a valuable index and bibliography, as well as voluminous notes. Volume four is planned to cover the work of the Methodist Episcopal Church from 1896-1936, Volume five (Part Three), "Missions of the Methodist Episcopal Church, South, 1845-1939," and Volume six (Part Four), "World Outreach of Methodist Missions in Education, Literature, Medical Service, and Cooperation." Following the decease of Dr. Barclay work on this gigantic compila-

tion is presently being carried on by J. Tremayne Copplestone.

The ECUMENICAL MOVEMENT has been described as "the great new fact of our time," and in this venture worldwide Methodism has played a worthy part. Methodism has had its own ecumenical movement from 1881, whose history can best be gathered from the *Proceedings of the Ecumenical Methodist Conference held in City Road Chapel, London, September 1881* (London, 1881), and its successors. These assemblies have been gatherings of the dispersed and sometimes severed members of the Methodist family, who thus came to know and understand each other better, to cooperate more fully, and frequently to enter into formal union with each other or with non-Methodist bodies. The story of this organization has been told by IVAN LEE HOLT, in *The Methodists of the World* (New York, Board of Missions, 1950), and more recently by LEE F. TUTTLE in the *Handbook of Information of the WORLD METHODIST COUNCIL* (Lake Junaluska, N. C., 1966).

An important part of the history of world Methodism during this present century is to be found in the history of the united denominations of which Methodism has become a constituent, thus sacrificing its smaller identity for the larger Christian good. Notable examples are the United Church of Canada (1925), the Reformed Church of France (1938), The Church of Christ in Japan (1941), The Church of South India (1947), and The United Church of Zambia (1965). A brief summary of the coming together of Methodists with each other and with other denominations was prepared by Ivan Lee Holt and ELMER T. CLARK in *The World Methodist Movement* (Nashville, The Upper Room, 1956). Henceforth the history of Methodism will need increasingly to be sought in the histories of other major Christian churches in countries throughout the world, a point demonstrated in a recent volume of essays edited by Paul M. Minus, *Methodism's Destiny in an Ecumenical Age* (Nashville, Abingdon, 1969).

FRANK BAKER

HISTORY, BRITISH METHODIST LOCAL. It was natural that the writing of Methodist local history in Britain should have begun in the early nineteenth century, and characteristic of the Methodist local system that its original basis should have been the circuit, and not the individual local chapel. The best-known early work is probably that of JAMES EVERETT on Wesleyanism in the vicinity of MANCHESTER (1827), and many others were to follow. The field broadened as Methodism got older. The centenaries of chapels and Sunday schools produced anniversary brochures, of varying value, but often containing material quite unobtainable elsewhere. The subject lacked prestige, however, and it is significant that the *New History of Methodism*, edited by W. J. TOWNSEND, H. B. WORKMAN, and George Eayrs (2 vols., London, 1909), did not refer to any local Methodist historical works in its admittedly inadequate bibliographies. The foundation of the WESLEY HISTORICAL SOCIETY in the 1890's did something to stimulate fresh interest, but the Society's primary concern was with the Wesleys and the eighteenth century, and its journal, *The Proceedings*, has never published much local history proper, though it has normally recorded the publication of new local histories, and a valuable bibliography of this kind is contained in

its files. Since the second World War Methodist history has been more frequently studied at university level; most these have covered general topics, but some have been on local history: Michael Edwards on Cornish Methodism (Birmingham University); Methodism in the North Staffordshire Potteries before 1820, by Reginald Moss (London University); Methodism in West Yorkshire, 1740-1830, by J. F. Wilkinson (Birmingham University), for example. Much more needs to be done to examine the social, economic and cultural history of Methodism at the local level. Older works on Methodist local history include a few of genuine distinction, such as L. A. Court's book on EXMOOR, which caught the spirit of the BIBLE CHRISTIAN movement as nothing else has; W. Jessop on Rosendale; and J. W. Laycock's essential study of Haworth and early Methodism. Anyone who contemplates the study of a particular area during the modern period would be able to discover many brief, paperbacked accounts of particular chapels and Sunday schools.

HITT, DANIEL (1765?-1825), American pioneer preacher, presiding elder, and book steward, was born in Fauquier County, Va. about 1765. In 1790 he entered the traveling ministry and served as assistant one year each on the Lancaster, Allegheny, and Ohio Circuits. Thereafter his appointments were: Pittsburgh Circuit, 1793; REDSTONE CIRCUIT, 1794-95; Western District (nearly all of the work west of the Alleghenies), 1796; Fairfax and Alexandria, 1797; Pittsburgh District, 1798-1800; Alexandria District, 1801-04; Baltimore District, 1805-06; traveling companion of BISHOP ASBURY, 1807 until the 1808 GENERAL CONFERENCE; assistant book steward, 1808-10; book steward, 1810-16; Schuylkill District, 1816-19; Monongahela District, 1820-21; traveling companion of Bishop MCKENDREE, 1822; Potomac District, 1823-24; and Carlisle District, 1825.

As a pastor Hitt was faithful and efficient. Between 1793 and 1795, JOHN DICKINS, book steward in Philadelphia, wrote Hitt a number of letters thanking him for selling many books on his circuits and promptly forwarding the money. As a presiding elder Hitt was regarded as a safe counselor and a dependable leader. Asbury liked and trusted him. He made Hitt his traveling companion in 1807, and later he named him as one of the executors of his will. While traveling with Asbury, Hitt compiled a hymnbook, *A Selection of Hymns from various authors, designed as a Supplement to the Methodist Pocket Hymn Book, compiled under the direction of Bishop Asbury and published by order of the General Conference*. The volume was published in 1808.

The 1808 General Conference, probably at the suggestion of Asbury, made Hitt the assistant book steward. In 1810 the book steward, John Wilson, died and Hitt took his place. The 1812 General Conference, which elected Hitt as its secretary though he was not a member of the body, continued him as book steward for another quadrennium.

Students of the history of the METHODIST PUBLISHING HOUSE agree that as book steward Hitt was not a success. They wonder why the General Conference reelected him in 1812, and they are surprised that the Book Concern did not fail before 1816. In dress (he was Quaker-like in appearance and costume), in methods of operation, and in accounting procedures, Hitt was apparently too conservative to meet the demands of the expanding era

in which he served as book steward. His report to the 1812 General Conference was so incomplete that the committee named to examine it reported that it was unable to determine the exact condition of the establishment but was sure the assets were not as great as indicated. When JOSIUA SOULE became book steward in 1816, he found the concern heavily in debt and approaching bankruptcy. Soule had to borrow money to begin operations, and he spent the first year or so recouping finances.

After stepping down as book steward in 1816, Hitt spent the remainder of his life as a presiding elder in the BALTIMORE and PHILADELPHIA CONFERENCES, except for the year 1822, when he traveled with Bishop McKendree. Stricken with typhus fever in Greencastle, Pa., he died in Washington County, Md., in September, 1825.

E. S. Bucke, *History of American Methodism*. 1964. *General Minutes*, MEC.

H. C. Jennings, *The Methodist Book Concern*. 1924.

J. P. Pilkington, *The Methodist Publishing House*. 1968.

JESSE A. EARL
ALBEA GOBOLD

HIWASSEE COLLEGE, Madisonville, Tenn., was chartered in 1850 as a senior college on what had been camp ground since 1815. In 1848 the principal of Fork Creek Academy was given permission to use the camp ground buildings. It became associated with the HOLSTON CONFERENCE of the M. E. Church, South, in 1870, and in 1907 was reorganized as a junior college. Hiwassee College operates a large self-work program utilizing part of its four hundred acres of farm land. The governing board has fifty members nominated by the Holston Annual Conference and elected by the board to four-year terms. This same board serves the other two colleges related to the conference: EMORY AND HENRY, and TENNESSEE WESLEYAN.

JOHN O. GROSS

HLA SEIN (1917-), bishop of the Union of BURMA (Lower Burma), now an autonomous church affiliated with The United Methodist Church in the United States. He was born in 1917 and ordained in 1949 and has been serving on a general assignment as a traveling preacher for the Burmese district of the Church, and in this capacity he served among the nine Burmese-speaking congregations. He formerly was pastor of the Methodist churches in Pegu and Thongwa. Bishop Hla Sein has been the convenor of the Conference Jurors—or the church's Committee on Investigation. He has also served as registrar of the Board of Ministerial Training and Qualifications, and the statistician and chairman of the Nomination Committee. He is one of the delegates of the Methodist Church in the Union of Burma in its negotiations for union with the Upper Burma Methodist Church, which latter Church grew out of British Methodist missionary efforts. At age fifty-two, he was elected bishop on the second ballot at the annual meeting of the Burma Church on Sept. 30, 1969, in Rangoon. He was elected for a two-year term and succeeds Bishop LIM SI SIN who retired after two consecutive two-year terms. Bishop Hla Sein presently presides over 2,800 members. If there should come about presently a united Methodist church in Burma, there would be about 17,000 members altogether.

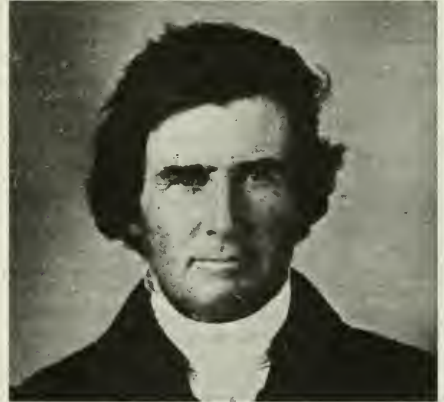
N. B. H.

HOBART, CHAUNCEY (1811-1904), American preacher, was born near St. Albans, Vt., on June 9, 1811. He married Miss Betty Ticknor in 1834. He was received on trial in the ILLINOIS CONFERENCE of the M. E. Church in 1836. After serving various churches in the Illinois Conference, he was transferred to the ROCK RIVER CONFERENCE and appointed pastor of the Clark Street Church, CHICAGO. At the Rock River Conference, in 1849, Bishop JAMES said: "Someone must go up to the new Territory of Minnesota." Hobart responded, "Here am I, send me!" Henceforth his life and labors were identified with the MINNESOTA CONFERENCE. He served for a few months as CHAPLAIN of the Third Minnesota Regiment in the Civil War. He was the Chaplain of the first MINNESOTA legislature. He traveled widely in Minnesota, successfully conducting many revival meetings. At his own request, he was superannuated by the Minnesota Conference in 1885, after forty-nine years of active ministry. He died Jan. 3, 1904, and was buried in Red Wing, Minn.

Chauncey Hobart, *Recollections of My Life*. 1885. *Yearbook of the Minnesota Conference*, 1904.

THOMAS A. STAFFORD

HOBART, Tasmania. (See AUSTRALIA.)



JOHN HOBBS

HOBBS, JOHN (1800-83), New Zealand minister, was born at St. Peters, Thanet, in Kent, the son of a Wesleyan local preacher, four of whose five sons became local preachers. Missionary zeal led him to Tasmania in 1822, where he was soon received on probation and appointed to NEW ZEALAND, where he arrived in 1823. When the Wesleydale (Whangaroa) mission station was destroyed by hostile Maoris in 1827, Hobbs was one of those forced to leave. Returning to SYDNEY, he was ordained and married Jane Brogreff. Late in the same year, with three assistants, he returned to New Zealand and established a station at Mangungu on the Hokianga River.

Later William White was appointed superintendent; and following strained relations between the two, Hobbs transferred to TONGA in 1833, where he spent six years. Returning to New Zealand in 1838, he spent the next twenty years laboring among the Maoris of the Hokianga District.

Ill health and increasing deafness led him to withdraw from the active work in 1858. A long retirement spent in AUCKLAND ended with his death on June 24, 1883. In 1898, a church in his memory was erected at Bayfield, Auckland, by his son Richard.

T. C. M. Spooner, *Brother John*. Wesley Historical Society, New Zealand, 1955. L. R. M. GILMORE

HOBBS, NEW MEXICO, U.S.A., First Church was started by circuit riders—not the conventional horsemen of the Wesley-Asbury tradition, however, but a latter-day version mounted on motorcycles. In 1920 Rev. Whidden, on the Lovington Circuit, helped a group of Methodist homesteaders, ranchers and townspeople in Hobbs, N. M., near the TEXAS border, to organize. He was followed by W. M. Beauchamp, H. L. Thurston, and W. R. Burnett. In 1930 Hobbs became a station, with Presiding Elder A. L. Moore quick to recognize the significance of the discovery there of a rich oil field.

A one-room parsonage was built on one of three lots donated by the townsite company, and the pastor, C. A. Ridge, whose first-year salary was \$1,000, preached in a theater or schoolhouse until a loan from the Board of Church Extension firmed up a decision to build a church on a do-it-yourself plan. To achieve it, rig builders and pipe liners from oil companies joined other volunteers including, a church historian recorded, "a lot of oil field rough necks who never expected to come to a church." With a building contractor also contributing his time as boss, the job was done.

As the Hobbs area has prospered, First Church has grown both in physical plant and in membership. The present sanctuary was completed in 1948 and commodious educational facilities and two parsonages have been added. First Church had 1,976 members in 1970. James W. Miller was appointed pastor in 1968, following H. L. McAlester who had filled the pulpit for eight years.

LELAND D. CASE

HOBILL LIBRARY. G. A. K. Hobill of London, a member of the METHODIST NEW CONNEXION, spent many years collecting literature illustrating the history of Methodism. At the Conference of 1894 he presented his library to the connexion, whence at the union in 1907 it came into the possession of the UNITED METHODIST CHURCH and of The Methodist Church upon further union in 1932. The Hobill Collection has been housed in various places, including the Nether Green Church, SHEFFIELD, and Victoria Park United Methodist College, MANCHESTER. Since the amalgamation of the latter institution with the former PRIMITIVE METHODIST theological college as HARTLEY-VICTORIA COLLEGE, Manchester, it has formed a part of the library there.

The Hobill Collection consists not only of books and pamphlets, but also of many mounted newspaper cuttings. Most of the material is bound into volumes, and a catalogue is available. There is a very strong nucleus of contemporary editions of the writings of the WESLEYS, and also of the literature attacking and defending early Methodism. Mr. Hobill also collected material dealing with the controversies within Methodism, with the history and leaders of its various offshoots, and with its overseas missions.

FRANK BAKER



BACHMAN G. HODGE

HODGE, BACHMAN GLADSTONE (1893-1961), American pastor and bishop, was born in Renfroe, Ala., on Feb. 21, 1893, the son of Edmund Armstrong and Louise (Cate) Hodge. He was educated at BIRMINGHAM-SOUTHERN COLLEGE and the CANDLER SCHOOL OF THEOLOGY. Honorary doctorates came to him from this last and from four other institutions.

Admitted on trial to the ministry of the M. E. Church, South, in the NORTH ALABAMA CONFERENCE in 1921, he was appointed to a pastorate in BIRMINGHAM. Later he served in OWENSBORO and LOUISVILLE, Ky., in the LOUISVILLE CONFERENCE; and in NASHVILLE, TENN. (TENNESSEE CONFERENCE), where he was superintendent of the Nashville District. He was pastor of CENTENARY METHODIST CHURCH in CHATTANOOGA, TENN., when he was elected a bishop by the Southeastern JURISDICTIONAL CONFERENCE in 1956 and assigned to the Birmingham Area. Bishop Hodge had served as a CHAPLAIN in the United States Army during the first World War, and at one time either from wounds or illness, was given up for dead. Fortunately, he regained his health by careful nursing.

Bishop Hodge was a tall and impressive looking man with a genius for friendship and for brotherliness, and one who enjoyed the good will and appreciation of his many brethren. He married Mary Brown Buckshaw on Feb. 6, 1923, and their children were Mary Louise and Carolyn Jean.

Early in his second quadrennium as a bishop, he died after a lengthy illness. His funeral was conducted in the First Church, Birmingham, Ala., by Bishop CLARE PURCELL, with Bishops HARDIN, HARMON, and SHORT, and Dr. HARRY DENMAN participating. Interment was in the Jefferson Memorial Gardens outside Trussville, a suburb of Birmingham, Ala.

C. T. Howell, *Prominent Personalities*. 1945. Birmingham, Alabama: Lowry Press.
Clark and Stafford, *Who's Who in Methodism*. 1952.

N. B. H.

HOEHNE, FREDERICO CARLOS (1882-1959), Brazilian layman, botanist, scientist, and authority on orchids, was born in JUIZ DE FORA, on March 1, 1882. His parents, Augusto and Elizabeth, were of German descent and originally Lutherans; but Augusto, under the influence of Herman Gartner, became a Methodist and Bible colporteur. Young Hoehne made his profession of faith as a boy. He studied at INSTITUTO GRANBERY, paid part of his way by waiting on tables, neither then nor now a common procedure among Brazilian students. From early childhood, he had loved plants and flowers—and that opened the way for him to study at the National Museum and Botanical Gardens of RIO DE JANEIRO.

Hoehne, continuing in this field, became internationally recognized as a botanist, and was named honorary member of many scientific institutions both in BRAZIL and abroad. Though Hoehne never graduated from a superior school, he was given a Ph.D. by Goettingen University, GERMANY; he spoke and read in several foreign languages, and became proficient in Bible languages that he might the better teach the Book. For over twenty years he taught an adult Bible class, and served in many other capacities in Central Church, SÃO PAULO.

As a public official, he was chief horticulturist for the National Museum in Rio de Janeiro, and became director of the Botanical Institute of the state of São Paulo. In 1921, Hoehne was named director of the Botanical Division of the Roosevelt-Rondon expedition that explored the River of Doubt in the heart of Brazil. He also worked with the famous Butantan (Snake-Farm) Institute in São Paulo, becoming an expert in poisonous and medicinal plants.

By 1951, Dr. Hoehne had published four small books and over 700 articles. After retirement, he completed the twelfth volume of *Flora Brasílica*, for which he made the 400 drawings and illustrations. His *Album on Orchids of Brazil* is undoubtedly the most authoritative and widely known volume on the orchids of that country.

Firm in his Christian convictions, yet liberal in outlook and principles, Hoehne gave consistent and eloquent witness before civil and religious authorities. He died March 16, 1959, and was survived by his wife, Frida Kuhlmann, and five children.

ISNARD ROCHA

HOFFMAN, JOSEPH (1780-1856), American U. B. itinerant preacher and bishop, was born in Cumberland County, Pa., on March 19, 1780. He was licensed to preach by the Church of the United Brethren in Christ in 1803, and became an itinerant the following year. Records tell us that he was one of three preachers ordained by PHILIP WILLIAM OTTERBEIN, Oct. 2, 1813, with the laying on of hands. After Otterbein's death Hoffman took charge of that congregation nearly four years. In 1817 Hoffman moved to Fairfield County, Ohio, and joined the Miami Conference.

He was elected bishop in 1821 for one term of four years. Apparently Hoffman retired from the office of bishop in the prime of life, although he regarded himself as a bishop for life since he had been regularly ordained as such. Twice married, he was the father of eleven children, five sons becoming United Brethren ministers. He died Nov. 8, 1856, and is buried in the local cemetery at Lewisburg, Ohio.

A. W. Drury, *History* (UB). 1924. C. DAVID WRIGHT

HOGUE, WILSON THOMAS (1852-1920), American FREE METHODIST editor and bishop, was born near Franklinville, N. Y. He was converted at age of nine and called to the ministry at eleven, which he entered at nineteen. He married Emma L. Jones, Dec. 29, 1874. He joined the Genesee Conference in 1875 where he served as pastor and district elder, and was the first president and founder of GREENVILLE COLLEGE, Greenville, Ill., 1892-1904. He became editor of *The Free Methodist* and served 1894-1903. He received the Ph.B., A.M. and Ph.D. degrees from ILLINOIS WESLEYAN UNIVERSITY. A prime mover in establishing the Publishing House in Chicago, he was also editor of Sunday school literature. His church elected him bishop, 1893-95 and again 1903-19.

A prodigious worker, he wrote: *Hogue's Homiletics and Pastoral Theology*; *G. Harry Agnew, a Pioneer Missionary*; *Hymns That Are Immortal*; *The Class Meeting as a Means of Grace*; *The Holy Spirit—A Study*; a monumental, two volume *History of the Free Methodist Church*; and several booklets, *Christian Science Unmasked*; *The First Day Sabbath*; and a Catechism for use in Sunday school work; a gift volume entitled *The Believer's Personal Experience in the Process of Salvation*. He compiled a volume of *Missionary Hymns and Readings*, 1907 and edited a *Symposium on Scriptural Holiness*. He presided over conferences and continued with his literary activities even after a stroke and partial paralysis. He is generally considered after the founder, B. T. ROBERTS, to be the outstanding character of Free Methodism and by far its greatest pulpiteer. Hogue died at Springfield, Ill., Feb. 13, 1920.

BYRON S. LAMSON

HOLCOMB, WALTER BENTON (1877-1965), American preacher and evangelist and founder of the Sam Jones lectures at EMORY UNIVERSITY, was born on July 29, 1877, at Winston-Salem, N. C. He was the son of Virgil Bloom and Rebecca (Kirkman) Holcomb. He was educated at RANDOLPH-MACON COLLEGE, Cumberland University, Chicago University and Harvard University. CENTENARY COLLEGE in Louisiana conferred the D.D. degree on him in 1928.

He was converted after a fight with another boy in school. In prayer he told God that if he would forgive him for losing his temper and for fighting, that from then on God's will would be first in his life. He preached his first sermon at seventeen years of age and held a revival that year in Richmond, Va. He became associated in early life with SAM JONES, the famous Southern evangelist, who asked Walt Holcomb to travel and preach with him. "For about five years," the *Atlanta Constitution* stated (Feb. 18, 1965), "—until Jones died in his arms in 1906—they conducted revivals together." Subsequently Holcomb preached in every state in the Union and held preaching missions in Europe, Japan, Korea, China, and Latin American countries.

He was married to Julia Jones, a daughter of Sam Jones, and they had three children.

Holcomb wrote four books, *Modern Evangelism and Ancient Environment*, 1924—sermons preached in Europe after the first World War; *Sam Jones, A Biography*, 1947; *Best Loved Sermons of Sam Jones*, 1950; *The Gospel of Grace*, 1955.

In honor of the man he so greatly admired, Holcomb

established at Emory University the Sam Jones Lectureship, which recurrent lectures have become a feature in the School of Theology at Emory.

After retirement from an active career, Holcomb lived in Atlanta, where he died on Feb. 16, 1965. Funeral services were held in Durham Chapel at Emory and were in charge of Dean—now Bishop—William R. Cannon. He was buried in the Oak Hill Cemetery, Cartersville, Ga.

Atlanta Constitution, Feb. 18, 1965.

Atlanta Journal, Feb. 17, 1965.

Journal, North Georgia Conference, 1965.

N. B. H.

HOLCOMBE, WILLIAM J., M.D. (1798-1867), prominent VIRGINIA physician and local preacher, a founder of the VIRGINIA CONFERENCE of the M. P. CHURCH, was born in Amelia County, Va., on March 1, 1798. He graduated in medicine at the University of Pennsylvania and practiced his profession in Powhatan County, Va. for three years and in Lynchburg for twenty years. In 1822 he united with the M. E. Church and afterward he was licensed as a LOCAL PREACHER. He became interested in the reform movement in the church during the mid-1820's and though he preached regularly, he was refused ordination because he was a "reformer" and a patron of *The Mutual Rights*. He was one of two local preachers expelled for participating in a reform meeting in Lynchburg on Sept. 18, 1828. He was later received as a licensed preacher in the Associated Methodist Church, which in 1830 became known as the M. P. Church. In 1840 he emancipated all his Negro slaves and when he later inherited about 100 more slaves from a relative, who declared them free unless Holcombe resided in a slave state, he moved to INDIANA. In 1855 he returned to Virginia, purchased a home in Amelia County and farmed and continued his medical practice. At the close of the War between the States he established two congregations of freedmen. Dr. Holcombe was rated by the Richmond, Va., *Medical Journal* as being at the head of his profession. He wrote an octavo volume of poems which was published late in his life. He died in Amelia County on Feb. 21, 1867, and was buried in the Presbyterian Cemetery in Lynchburg.

Ansel H. Bassett, *A Concise History of the Methodist Protestant Church*. Pittsburgh: Press of Charles A. Scott, 1877.
T. H. Colhouer, *Sketches of the Founders of the Methodist Protestant Church*. Pittsburgh: M. P. Book Concern, 1880.

Edward J. Drinkhouse, *History of Methodist Reform*. Vols. I and II, Baltimore and Pittsburgh: Board of Publications of the M. P. Church, 1899.

RALPH HARDEE RIVES

HOLDCRAFT, PAUL ELLSWORTH (1891-1971), American E.U.B. preacher, was born in Frederick, Md., Sept. 22, 1891. He was granted Quarterly Conference license to preach by the Frederick Church in 1908. Membership in Pennsylvania Annual Conference, United Brethren in Christ, followed in 1909 and ordination in 1913. He married Miss Lola Grace McDonald, of Frederick, who shared his ministerial labors on the following charges of the conference; Rayville (Md.); Walkersville (Md.); Keedysville (Md.); York (Pa.); BALTIMORE, Third (Md.); Hagerstown, Emmanuel (Md.); and OLD OTTERBEIN, Baltimore (Md.). He retired in 1953, but continued limited service as pastor emeritus and co-pastor of the last named church.

Paul Holdcraft attended LEBANON VALLEY COLLEGE,

Annville, Pa.; Eastern College, Manassas, Va.; and WESTMINSTER (Wesley) THEOLOGICAL SEMINARY, Westminster, Md. His degrees are A.B., B.D., and S.T.D. In 1938, Lebanon Valley College conferred upon him the D.D. degree, *alumnus honoris causa*. In 1946, Wesley Seminary alumni named him to charter membership in the John Wesley Honor Society with a plaque and citation for distinguished service. In 1970 the BALTIMORE CONFERENCE Historical Society elected him an honorary life membership.

Elected to five sessions of the GENERAL CONFERENCE, Holdcraft served on a number of boards and commissions. For twenty years he edited the promotional paper of his conference, and for a like period contributed a weekly column to the denominational Sunday School literature. He also served his conference twenty-five years as historian. He wrote and/or compiled twenty-one books in the field of Church History and Practical Theology, which sold more than 570,000 copies.

Holdcraft died on Feb. 24, 1971 in Baltimore, Md. Burial was in Frederick, Md.

JOHN H. NESS, SR.

HOLDEMAN, RALPH M. (1906-), American E. U. B. minister, was born and reared on a farm near Wakarusa, Ind., May 8, 1906. After graduating from New Paris High School, he received his B.S. degree from NORTH CENTRAL COLLEGE and B.D. degree from EVANGELICAL THEOLOGICAL SEMINARY. Mr. Holdeman received the following honorary degrees: WESTMAR COLLEGE, D.D., Findlay College (Ohio), L.H.D.; and PAUL QUINN COLLEGE, LL.D. He was licensed by the Indiana Conference, The Evangelical Church, in 1928 and ordained an elder in the same conference in 1934.

After serving pastorates for fifteen years he became assistant to the general secretary, Christian Education and Evangelism. With the formation of The E. U. B. Church in 1946, he became the director of Church School Administration and associate secretary of Evangelism. In 1955, he was elected Executive Secretary, Board of Evangelism, which position he retained until 1963. At that time he was appointed the associate secretary of Evangelism for the NATIONAL COUNCIL OF CHURCHES OF CHRIST in America. Four years later he became the Executive Secretary of Evangelism for the National Council.

Dr. Holdeman's great concern for youth led to the planning and pioneering of youth evangelism experiments, such as Youth Evangelism Service, Youth Mission to Youth, Athletic Ambassadors, and Fellowship of Christian Athletes.

Ralph Holdeman has written scripts for and produced motion and sound films in evangelism and Christian education. Painting and sculpturing started as a hobby, but he eventually used them successfully in his work. His sculpture has been exhibited in CHICAGO, ATLANTA, NEW YORK, Moscow, and Etchmiadzin (Armenia).

He retains his United Methodist membership in the North Indiana Conference.

HARRY O. HUFFMAN

HOLDEN, A. T. (1866-1935). Australian minister and Methodist chaplain-general who came from the Home Mission Station of Newnham in the Lancefield (Victoria) Circuit in AUSTRALIA. He entered the ministry in 1887.

In the year 1904 he was chosen to assist Rev. Bickford, General Secretary of Home Missions, but within four months Bickford died, and A. T. Holden was appointed secretary.

The young man gave himself to his task with great thoroughness, devotion, and self-sacrifice. As the years passed there began to unfold in the life and work of Holden evidence of one of the great personalities that God has given to Methodism and indeed to Australia. A man great in all the dimensions of manhood, far-seeing, broad-minded and spacious-hearted, he comprehended all the factors and forces in an ever-growing Church. He possessed the rare and divine quality of patience in a unique degree. Men felt strong when he was near. Conferences, Synods, Committees and Commissions felt safe under his guidance. He possessed a mind swift and accurate in analysis. He built loftily on the wide and deep foundations of his predecessors.

During his regime the Home Missionaries' Training College was established, and largely owing to his courage and initiative the great adventure known as the Methodist Inland Mission was inaugurated.

Holden served as a Chaplain in the South African War and after his return was affectionately known for many years as "Major." This later became "Colonel" when he was promoted on his appointment as Methodist Chaplain-General of the Military Forces in Australasia in 1913. He held this position for twenty-two years. On him devolved the duty of nominating CHAPLAINS to serve with the Australian Imperial Forces. In 1916 he went overseas on active service to visit the chaplains in England and at the front. He returned to Victoria in 1917.

He was elected president-general of the Conference held in Sydney in 1932. He was chosen as delegate of the Methodist Church of Australasia to attend the consummation of METHODIST UNION in London in 1932. On his return it was discovered he was afflicted with a dangerous illness, but he carried on his work with patience and heroism. In 1934 the University of Toronto conferred on him the honorary D.D. degree. Ten years prior to Holden's retirement, owing to the growth of the department, conference appointed an ordained minister to assist him.

AUSTRALIAN EDITORIAL COMMITTEE

HOLDEN, WILLIAM CLIFFORD (1813-1897), Wesleyan minister in SOUTH AFRICA, was born in Derbyshire, England, entered the ministry in 1836, and was sent to the Cape in 1839. Apart from four pioneering years in Natal (1847-51), his entire ministry was spent in the Eastern Cape Province. During his term at Annshaw (1871-74) he helped the tribe of KAMA to resist the alienation of a portion of its land by the colonial government. He was the author of three books: *History of the Colony of Natal* (London, 1855); *The Past and Future of the Kaffir Races* (London, 1866); and *A Brief History of Methodism and of Methodist Missions in South Africa* (London, 1877). Retiring in 1881, he died at Grahamstown on Oct. 14, 1897.

Minutes of South Africa Conference, 1898. D. G. L. CRAGG

HOLDING INSTITUTE, Laredo, Texas, began in 1883 as an orphanage and school for Mexican children in the old town of Laredo, on the Rio Grande River along the Mexican border. It was located on "the burning sands of

Laredo's waste"—a vulnerable site which led to destruction of its plant in 1954 when the flooded Rio Grande crested at sixty-three feet. After a less damaging flood in 1948, however, the executives of the Woman's Division of Christian Service (TMC), under which the school operates, had bought sixty-three acres in North Laredo, and there the school has been rebuilt. It has an enrollment of approximately 200—"A bridge of understanding between two nations and two cultures."

Originally, the Institute was called Laredo Seminary, but in 1913 the name was changed to honor its founder, Miss Annie Holding, then retiring, who had begun it long before with five Mexican children in a four-room house. In 1886 boys were admitted on a military plan though this was abandoned in 1915. The plant had grown to seven brick buildings valued at \$400,000 with a beautiful campus before the 1954 flood struck. After that disaster, it was reorganized as a coeducational junior and senior high school and is under the ownership and administration of the Division of National Missions of The United Methodist Church.

Holding offers basic training to children in English, specializing in classes in English as a "foreign" language. Laboratory and audio-visual methods are utilized. Stress falls on giving to each student "an understanding of himself as a person with unique potentialities and responsibilities," undergirded by appreciation not only of his cultural heritage but "God's action in history." Three-fourths of its students indicate an affiliation with the Roman Catholic Church. The Institute regards itself "as a small but important part of the Church's universal mission."

Currently the superintendent of Holding Institute is Maurice C. Daily.

Boletin de Informacion, Holding Institute, 1969.

M. Dorothy Woodruff, *Methodist Women Along Mexican Border*. Cincinnati: Women's Division of Christian Service, n.d.
LELAND D. CASE

HOLE, JOHN WESLEY (1903-), American lay church executive, was born in Burns, Kan., Aug. 19, 1903, the son of David B. and Lucretia E. (Storer) Hole. He is a graduate of the Los Angeles Manual Arts High School. Samuel Huston College (Texas) conferred on him the honorary LL.D. degree in 1947. He married Velma E. Edwards, Sept. 20, 1924, and they have a son and a daughter. In Los Angeles he served as purchasing agent, 1925-28, for one business firm, and office manager for another, 1928-34. Since 1934 he has been executive secretary-treasurer of the SOUTHERN CALIFORNIA-ARIZONA CONFERENCE. In that office he handles more than \$5,000,000 annually and has fiscal oversight of forty conference agencies and institutions.

Hole joined the Methodist Church in 1908. He has been elected a delegate to nine GENERAL CONFERENCES, 1940-70, and a delegate to and treasurer of every Western JURISDICTIONAL CONFERENCE since its organization in 1940. He was on the board of directors of the Methodist Hospital, Arcadia, Calif., 1955-65. He has served, or is serving, on the following boards and agencies of the church: BOARD OF PENSIONS, 1940-44; 1964—; COUNCIL ON WORLD SERVICE AND FINANCE, 1944-48; BOARD OF MISSIONS, 1956-64; and General Conference Entertainment Committee, 1940—. He is assistant recording secretary and a member of the executive committee of the Board of Pensions. He was vice-president of the National

Division of the Board of Missions, 1960-64. For many years he was secretary of the General Conference Entertainment Committee, and is now a member of its executive committee. In 1964 Hole was elected secretary of the General Conference, the only layman ever to hold the position. He declined re-election in 1968, but agreed to serve as an assistant secretary. In 1970 when the secretary, CHARLES D. WHITE, resigned, Hole consented, at the request of the COUNCIL OF BISHOPS, to become again the secretary of the General Conference.

Hole believes that the fiscal affairs of the church should be in the hands of the laymen. Asked to comment on ministers as businessmen, he replied, "The percentage of good businessmen in the clergy is about the same as the number of businessmen who can preach."

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Who's Who in The Methodist Church, 1966. JESSE A. EARL
ALBEA GODBOLD

HOLINESS, Br. (See DOCTRINAL STANDARDS OF METHODISM; also CHRISTIAN PERFECTION.)

HOLINESS METHODIST CHURCH is a result of the "holiness" revival movement that swept the United States and the Methodist Church in the late 1800's. The Northwestern Holiness Association was formed at Grand Forks, N. D., on March 24, 1909, as a fellowship of those following the holiness way. This informal association changed its name to the Holiness Methodist Church in 1920, recognizing that the association had become a denomination.

The church has a loose connectional system. The principal legislative body is the general council, composed of all general superintendents, district superintendents, deacons' superintendents, elders, deacons and lay delegates (one per church). It meets quadrennially. The executive board, consisting of the district and general superintendents, makes the annual appointments of pastors and deaconesses and has ultimate control of all church property.

The doctrine of the church is of a general Wesleyan nature, ADAM CLARKE being the direct source of its Articles of Religion. Peculiar to the Holiness Methodist Church are their detailed statements concerning both grace and eschatology. Man's earthly life is described as a probation with the chance of "falling from grace" an ever present possibility. The soul, which is immaterial and immortal and can exist independently of the body, may, however, be purified from all sin in this life.

The Holiness Methodists, quickly seeing the value of education, launched an Academy for the training of preachers and deaconesses, in the fall of 1913 at MINNEAPOLIS. This Academy became the Holiness Methodist School of Theology in 1920, and the Wesley Bible College in 1964.

At present there are approximately 1,000 members in four districts in the Midwest and the Northwest. There is one mission station in BOLIVIA. There are also three campgrounds for the promotion of holiness evangelism, the main emphasis of the church.

A publication board handles all books and printed matter that the church uses. They publish the *Holiness Methodist Advocate*, a monthly periodical.

The Holiness Methodist Church participates in both

the National Association of Evangelicals and the National Holiness Association.

Discipline of the Holiness Methodist Church, 1956.

Issues of the Holiness Methodist Advocate.

"Introducing Wesley Bible College," pamphlet, n.d.

J. GORDON MELTON

HOLINESS MOVEMENT was a movement in 19th century Protestantism which centered upon the believers' experience of a second instantaneous work of grace termed variously sanctification, the baptism of the Holy Spirit, or CHRISTIAN PERFECTION. This reception of entire sanctification was intended to relieve the Christian of what WESLEY called the "sin in Believers," going beyond forgiveness to an actual purifying of the heart.

During the early 19th century an emphasis on sanctification grew out of the experience of Charles Finney, president of Oberlin College. The first phase of the holiness movement could be said to date from Finney's sanctification in 1839. With the able help of Asa Mahan and the Oberlin students, a wave of holiness preaching and writing swept the land for the next twenty years. In 1844 Mahan published his *Christian Perfection* which became the major statement of the Oberlin position. Other major products of the Finneyite phase include T. C. Upham's *Principles of the Interior Life* (1846), William Boardman's *Higher Christian Life* (1858), and A. B. Earle's *Rest of Faith* (1859).

The revival of 1858 could be pointed to as the time when the Finneyite phase gave way to the Methodist phase of the movement. Though Finney, Mahan, and their followers continued to preach and publish, the real thrust of the movement passed into Methodist hands. Prior to 1855, only one Methodist gained a wide reputation in the holiness movement, TIMOTHY MERRITT, editor of the *Guide to Christian Perfection* (Vol. 1, 1839). But in 1851 RANDOLPH S. FOSTER had published his *Christian Purity* and in 1857 JESSE T. PECK published his *The Central Idea of Christianity*. This activity culminated in the efforts of PHOEBE PALER, a laywoman at Allen Street Methodist Church in New York City. Her "Tuesday Meeting for the Promotion of Holiness" became the focal point of a growing revival of second blessing experiences in a Wesleyan context. Interrupted by the Civil War, the holiness movement picked up real momentum as soon as it was over. In 1866 Phoebe Palmer and her husband Walter, then owners of Merritt's *Guide*, toured the country establishing centers of holiness everywhere they preached. At EVANSTON, Ill., FRANCES WILLARD, the temperance reformer, was among many NORTHWESTERN UNIVERSITY students affected by the Palmers.

The prime structure within which the holiness movement functioned was the CAMP MEETING. In 1867 William Osborn of the South New Jersey Conference and JOHN S. INSKIP of New York set up a national camp meeting at Vineland, N. J. At this meeting the "Campmeeting Association for the Promotion of Holiness" was formed. Inskip was elected president. In 1870 WILLIAM McDONALD became editor of the *Advocate of Holiness*, a national organ. As the movement grew, many local campgrounds and associations formed to carry on the work which was now a nationwide phenomenon.

The movement gained ground in Methodism during the 1870's and 1880's. In 1872 Jesse T. Peck, Randolph S. Foster, STEPHEN MERRILL, and GILBERT HAVEN, all de-

cided friends of the holiness movement, were elected bishops, and official sanction of the movement was given repeatedly through both the church press and official statements. Many outstanding Methodists in positions of influence professed sanctification. These included DANIEL STEELE, first president of SYRACUSE UNIVERSITY and later professor of systematic theology at Boston; WILLIAM NAST, father of German Methodism; Bishop WILLIAM TAYLOR; and layman WASHINGTON C. DEPAUW. Many ministers emigrated who gained fame as holiness preachers: BEVERLY CARRADINE, J. A. Wood, ALFRED COOKMAN, John L. Brasher, M. L. Haney.

There is no definite date for the beginning of the third phase of the holiness movement, the establishment of separate holiness denominations. Needless to say, however, even though many high authorities in the church favored the holiness message, many others were hostile to it. Men like J. M. Boland, author of *The Problem of Methodism*, attacked the second blessing doctrine maintaining that sanctification was accomplished at the moment of conversion. JAMES MUDGE in his *Growth In Holiness Toward Perfection or Progressive Sanctification* argued for progressive as against instantaneous sanctification. While others like BORDEN PARKER BOWNE dismissed the whole sanctification issue as irrelevant.

The real cause of trouble was the appearance of radical and fanatical forms of the holiness revival, and this embarrassed many who were strongly attached to the Wesleyan tradition. Many independent-minded leaders, chafing under the yoke of indifferent and sometimes hostile leadership, bolted the church and established their own organizations. Among the first to leave was John P. Brooks of ILLINOIS. In 1887, two years after leaving the church, he published *The Divine Church*, in which he developed the concept of "Come-outism." By the 1890's many had left the church and joined Brooks in setting up independent groups. Such denominations as the CHURCH OF THE NAZARENE, PILGRIM HOLINESS, Church of God (Anderson, Ind.), HOLINESS METHODIST CHURCH and the Christian and Missionary Alliance represent "comeout" groups.

The movement out of the church put pressure on those who remained to justify their position. Thus the 1890's saw the development of an entire literature devoted to arguments for staying in the established denominations. M. L. Haney advocated the continuance and strengthening of the holiness associations and labeled the new denominations as hindrances to the cause. Carradine favored the establishment of independent schools. Most notably Taylor University and ASBURY COLLEGE, were founded.

In the early years of the 1900's, the movement gradually faded. The new churches solidified their strength and still exist today, a few as strong vital bodies. A general National Holiness Association gives them a contemporary forum and a unified witness. Within the M. E. Church and the M. E. Church, South, only remnants of the holiness revival remained in the forms of isolated campgrounds such as the BRASHER SPRINGS CAMPGROUND in ALABAMA, and the DES PLAINES CAMPGROUND in ILLINOIS. The main body of Methodists became isolated from holiness thought.

British Holiness Movement. In the late 1850's the American fervor for holiness spread across the sea to England. Boardman's *Higher Christian Life* was a great success, and visits by the Palmers and JAMES CAUGHEY firmly planted a solid core of holiness on British soil. Two forms emerged which gave the most lasting expression to

the movement. The Keswick Convention grew up to serve primarily Anglican and Congregational advocates. Their revision of the meaning of the second blessing terms of a "giving of power" instead of an "eradication of sin" was later to affect American come-out groups.

The second emerging form was the Salvation Army. WILLIAM BOOTH had, it was affirmed, been sanctified under Caughey's preaching and formed the Army to wage an endless war on sin and poverty in the poorer sections of London. The Army represented in the best way a continuance of Wesley's social concern as well as the best example through the holiness revival of positive response to the growing urban complex.

The Army was exported to the U. S. in 1880. About 1885, Samuel Logan Brengle, a student of Daniel Steele's at Boston, joined the Army and soon became the organization's spiritual leader. His *Helps to Holiness* is still an important statement of holiness thought. Two other groups, the Volunteers of America and the American Rescue Workers, are patterned after the Salvation Army.

E. S. Bucke, *History of American Methodism*. 1964.

Clarence W. Hall, *Samuel Logan Brengle*. Chicago: Salvation Army Supply and Publishing Dept., 1933.

M. L. Haney, *The Inheritance Restored*. Chicago: The Christian Witness Co., 1904.

Master Bibliography of Holiness Works, prepared by the Nazarene Theological Seminary, Kansas City, Mo.: Beacon Hill Press, 1965.

John Leland Peters, *Christian Perfection and American Methodism*. Nashville: Abingdon, 1956.

J. C. Pollock, *The Keswick Story*. Chicago: Moody Press, 1965.

Timothy L. Smith, *Called Unto Holiness*. Kansas City, Mo.: Nazarene Publishing House, 1962.

_____, *Revivalism and Social Reform in Mid-19th-Century America*. Nashville: Abingdon, 1955.

J. GORDON MELTON

HOLLAND, HENRY (1859-1944), was a New Zealand layman. The name of Holland is closely associated with the life and development of Christchurch city and Canterbury Province. Arriving from England in 1863 and settling in West Melton, Holland entered business in 1889 in Christchurch, where later he became mayor for seven years. At the same time, he was the member of Parliament for Christchurch North for nine years.

He held every office in the church open to a layman, including that of vice-president of the Conference in 1913. He was never absent from his place in church on Sunday unless it was physically impossible for him to be there. He never lost his first love.

ARCHER O. HARRIS

HOLLAND, WILLIAM (d. 1761), a member of the Church of England, was one of the original members of the FETTER LANE SOCIETY in London. He was largely instrumental in the conversion of CHARLES WESLEY, whom he introduced to Luther's *Preface to the Epistle to the Galatians*. It has been thought that it was Holland who read Luther's *Preface to the Epistle to the Romans* at ALDERSGATE STREET on May 24, 1738, when JOHN WESLEY experienced his evangelical awakening. Holland became the first elder of the MORAVIAN congregation in Fetter Lane, but left the Moravians in 1747, being unwilling to separate from the Church of England.

D. Benham, *Memoirs of James Hutton*. London, 1856.

C. W. TOWLSON

HOLLISTER, JOHN NORMAN (1888-), second-generation American missionary to INDIA, educator, district superintendent, author, and historian, was born in Kampotee, Central Provinces (now Madhya Pradesh), India. He graduated from OHIO WESLEYAN UNIVERSITY (B.Sc., 1911; M.A., 1912) and Kennedy School of Missions, Hartford, Conn. (Ph.D., 1946). He came to India in mission service in 1912 and taught in LUCKNOW CHRISTIAN COLLEGE. He joined the NORTH INDIA ANNUAL CONFERENCE in 1915.

His appointments included: superintendent of Bijnor and Kumaun Districts, principal of the Methodist Boys' Industrial School and Teacher-Training School, principal of Lodhipur School (now Lodhipur Institute), principal of Ingraham Institute at Ghaziabad, agent of the Lucknow Publishing House, and official historian of the first hundred years of the Methodist Church in Southern Asia. His book, *The SHIA of India*, is recognized as an example of scholarly, objective research and lucid writing. His later book, *The Centenary of the Methodist Church in Southern Asia*, has the warmth of a full participant and committed Christian writing about the work of his associates among the people he loves. He has contributed many articles on Methodist history in India to *The Indian Witness*, and has been a consultant on Methodist work in India for this *Encyclopedia*.

J. WASKOM PICKETT

HOLLISTER, WILLIAM H. (1858-1948), American minister and missionary to INDIA, was born Jan. 3, 1858, in Beloit, Wis. He joined the WISCONSIN CONFERENCE in 1884. He married Emma Hodge, and with her went to India, reaching Bombay in January 1888. He was then transferred to the SOUTH INDIA CONFERENCE and appointed to Nagpur as pastor of the English church. In 1891, he was assigned to Kolar, where twenty-seven of his thirty-two years as a missionary were spent.

Early in his missionary career he had a serious bout with fever. As his strength slowly returned, he saw very clearly the outlines of his work. The place of industrial education was laid upon his heart. He believed in self-help, because of what it does in a student as well as for him. He believed that economic spirit and achievements of nations and persons constitute their spiritual life. In addition to the Boys' Boarding School, the varied industries then in operation—tailoring, carpentry, masonry, and farming—later merged into the fuller program of the industrial education department and were in William Hollister's charge.

His talents were varied. All the buildings erected during his years in Kolar were of his planning and constructed under his direction. He also served as superintendent of the Bangalore district. He returned to America upon his retirement in 1921, and died in April 1948, in Beloit, Wis.

B. T. Badley, *Southern Asia*. 1931.

Bangalore District Report, 1919. JOHN N. HOLLISTER

HOLLOWAY, FRED GARRIGUS (1898-), American college president and bishop, was born on March 28, 1898, in Newark, N. J., the son of Frank DeMott and Alice (Garrigus) Holloway. He was married on April 12, 1923, to Winifred Maxwell Jackson, and to them were born Fred C., Jr., and William Jackson. He received the A.B. degree, 1918, and the D.D., 1932, from WESTERN MARY-



FRED C. HOLLOWAY

LAND COLLEGE; he was a student at WESTMINSTER THEOLOGICAL SEMINARY, 1918-19. He received the B.D. from DREW THEOLOGICAL SEMINARY in 1921; was a Fellow of Drew University, 1921-23; received the honorary degrees of LL.D., DICKINSON COLLEGE, 1936; L.H.D., BALDWIN-WALLACE COLLEGE, 1947; Litt.D., KANSAS WESLEYAN UNIVERSITY, 1957; L.H.D., Rider College (Trenton, N. J.), 1959; D.D., ADRIAN COLLEGE, 1959; D.D. from WEST VIRGINIA WESLEYAN, 1962; and the LL.D. from Western Maryland College in 1962.

Fred C. Holloway was ordained elder by the M. P. Church in 1921. His pastorates include: First Church, Wilmington, Del., 1921-23; Wilton Heights Church, Baltimore, Md., 1923-26; Cherrydale, Va., 1926-29. He was professor of Biblical Languages, Westminster Theological Seminary, 1927-35, and president there, 1932-35; he became president of Western Maryland College, 1935-47; dean of Drew Theological Seminary, 1947-48; and president of Drew University from 1948 to 1960, at which time he was elected bishop of The Methodist Church and assigned to administer the WEST VIRGINIA Area.

Bishop Holloway was a delegate to the GENERAL CONFERENCE of the M. P. Church of 1936; the Uniting Conference of Methodism, 1939; General Conferences of The Methodist Church 1940, '44, '48, and '52, and to the JURISDICTIONAL CONFERENCES since 1956. He was a ministerial delegate to WORLD COUNCIL OF CHURCHES, Second Assembly, Evanston, Ill. in 1954, and past president of the National Association of Schools and Colleges of The Methodist Church and the Association of Methodist Theological Schools; a former member of the BOARD OF EDUCATION of The Methodist Church, and former president of The Methodist Church Board of Hospitals and Homes. He is a member of the BOARD OF MISSIONS, Interboard Committee on Christian Vocations; a former president of the Council of Protestant Colleges and Universities. He has been on the Board of Directors of Union Protestant Hospital, Clarksburg, W. Va.; a trustee of Wesley Theological Seminary, Washington; of West Virginia Wesleyan College, Buckhannon; of MORRIS HARVEY COLLEGE, Charleston; of AMERICAN UNIVERSITY (Washington, D. C.); and is a member of the American Academy of

Religion. He is retired, but was appointed to the Marshall Evans chair of English at Morris Harvey College in Charleston, W. Va., and is at present in that position.

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HOLMES, MERRILL J. (1886-1962), American educator and board secretary, was born in Indianola, Iowa. His college education was at SIMPSON COLLEGE there, where his father had been president. His graduate work was at NORTHWESTERN and Harvard, and theological training at GARRETT BIBLICAL INSTITUTE. His interest in education is shown by a year of teaching at the Colegio Metodista, Rome, 1908, and at Garrett from 1912-14, and DAKOTA WESLEYAN UNIVERSITY, 1919-24. World War I found him as a chaplain in FRANCE.

The M. E. Board of Education called him as secretary of Institutes and Lifework in its EPWORTH LEAGUE Department, 1925-28; and as secretary of Negro Institutions until 1940. This latter service was recognized by CLARK COLLEGE, Atlanta, Ga., in its naming a dormitory after him. The next eighteen years found him at ILLINOIS WESLEYAN UNIVERSITY, first as vice-president in charge of developing new campus buildings, then as president on the death of W. E. SHAW in 1947. Many new buildings and enlarged assets attest his successful administration.

In his ministerial relationships we find that he joined the DES MOINES CONFERENCE in 1908, transferring to the ILLINOIS CONFERENCE in 1942, and was retired in 1958. In the Conferences, as in his executive positions, his advice and wisdom was sought.

Journal of the Central Illinois Conference, 1962.

Elmo Scott Watson, *Centennial History of I. W. University, The Illinois Wesleyan Story, 1850-1950*. Bloomington, 1950.
Who's Who in America, 1962-63. HENRY C. NYLIN

HOLMGREN, LATON EARLE (1915-), executive secretary of the AMERICAN BIBLE SOCIETY, was born on Feb. 20, 1915, the son of Frank A. and Freda I. (Lindahl) Holmgren. He was educated at ASBURY COLLEGE, A.B., 1936; DREW UNIVERSITY, B.D. *summa cum laude*, 1941; and did postgraduate work at Edinburgh University in 1947. He was given the D.D. degree by ILLINOIS WESLEYAN in 1956. He served for a time as the associate minister of Calvary Methodist Church in East Orange, N. J., 1940-42, and then associate minister for Christ Church, New York City, from 1943-48. He then became pastor of the Union Church in Tokyo, Japan, where he remained from 1949 to 1952, and was a lecturer in the international department of the Tokyo University; adviser to the Japanese foreign office, Tokyo, 1951, secretary of the Asia American Bible Society, New York City, 1952-54, and its executive secretary from 1954-63, at which time he became general secretary of the American Bible Society.

Dr. Holmgren has been a member of the Far Eastern Office Area Commission; of the Division of Foreign Missions of the NATIONAL COUNCIL OF CHURCHES; the chairman of the Japan Committee of the National Council of Churches; a member of the executive Board of the Division of World Ministries, 1963; and a member of the COUNCIL OF SECRETARIES of The Methodist Church, 1960. He was given the simulated rank of brigadier-general on a special mission for the United States Army Chaplain Corps in KOREA in 1951. He is a member of the Japan

Society, the Asia Society, the English Speaking Union, the Union League. He edited the Japan-Christian Yearbook, 1950-51, and has been a contributor to various publications.

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N. B. H.



L. H. HOLSEY

HOLSEY, LUCIUS H. (1842-1920), born in slavery, this man became the fourth bishop of the C.M.E. CHURCH in 1873. He exerted great influence throughout the South among both races. His special field of concern was for education. From 1858 until the beginning of the Civil War he lived on the campus of the University of Georgia where his owner, Richard Malcolm Johnston, was a professor. It was while there that Holsey managed to evade the law and learned to read. He recounted his experience in this and other matters in his *Autobiography* published in ATLANTA in 1897. He lived in Sparta, Ga., during the Civil War, and during this time he was married to a servant girl in the house of Bishop GEORGE FOSTER PIERCE, with the bishop himself performing the ceremony. After the war the bishop helped prepare young Holsey for the Methodist ministry. He was pastor of Trinity C.M.E. Church in Augusta, Ga., when a called session of his Church met there and elected him bishop. He continued to reside in Augusta, where he helped to found PAINE COLLEGE in 1882. He was the first vice-president of the Board of Trustees of this institution. He and Bishop ATTICUS GREENE HAYGOOD were the primary founders of this remarkable southern school dedicated to Negro education. Its Board of Trustees was an inter-racial body from its first meeting in 1882. (For details of the life of Holsey see John B. Cade, *Holsey—The Incomparable*. New York, 1963.) Bishop Holsey was also the founder of the Holsey Industrial School. During his episcopacy, he revised the *Book of Discipline* and the *Manual of Discipline* and compiled the church hymnal known as the "Holsey Hymnal." Bishop Holsey died in August 1920, after serving as bishop for forty-seven years.

J. B. Cade, *Holsey*. 1964.

Harris and Patterson, *CME Church*. 1965.

I. Lane, *Autobiography*. 1916.

C. F. Price, *Who's Who in American Methodism*. 1916.

GEORGE E. CLARY, JR.

RALPH G. GAY

HOLSTON CIRCUIT. The Holston River country in the post-colonial period in the U.S.A. was the gateway to the West and Southwest. Emigration flowed to and through Holston, and so, as R. N. Price wrote in his *Holston Methodism*, "from these heights Methodist gospel light radiated to the 'dark and bloody ground' of Kentucky, the fertile plains of Ohio, the great Northwest, and the broad and beautiful savannahs of the Southwest." It was four years after the Holston territory was set off as a separate circuit before Methodist missionaries made their way into the Cumberland country, now Middle TENNESSEE.

Early Holston country consisted of the wilderness region of VIRGINIA, lying west of New River, and the part of Tennessee lying between the Allegheny and Cumberland Mountains. It was filled with many valleys, wide rivers, and fertile, cheap land. This region, watered by the Holston, New, Watauga, French Broad, Nolichucky, Pigeon, Powell, and Clinch rivers, was the scene of continuous wars between settlers and Indians.

Stephen Holston settled near the head of the river (which was to bear his name) about the year 1748. Historic settlements were made at Black's Fort and at Watauga in 1769, and in 1770 the towns of Abingdon and Jonesboro were founded.

Among the first emigrants from the "advanced settlements" in Virginia and NORTH CAROLINA to the region of Holston and Watauga were families which had been reached by Methodism. At times, a few Methodist families located in the same region and gathered themselves into Societies. Occasionally local preachers, exhorters, and those who had acted as CLASS LEADERS in the older communities formed part of the little company in the new settlement, and thus regular religious services were instituted, and Methodism was actually planted before the itinerant preacher had visited the locality.

Where there were no local preachers or other official members, zealous laymen took the responsibility for organizing and leading. Devout Methodist laymen like EDWARD COX and Edward Morgan among the first settlers opened their homes for preaching, and from these centers Methodist influence spread in all directions.

Edward Cox, converted by FRANCIS ASBURY's preaching, came from Baltimore County, Md. and settled in the Holston country in 1773. Edward Morgan had probably come to New River at an earlier date and was active in the building, about 1773 or 1774, of the first church in Holston, PAGE'S MEETING HOUSE. The church seems to have been built about ten years before the coming of a circuit rider, but probably local preachers were working before the traveling preacher arrived. Page's Meeting House represents the first Methodist Society west of New River, being in Pulaski County, Va.

Holston Circuit first appeared in the Minutes in 1783, with JEREMIAH LAMBERT the appointee. He was the first Conference appointed preacher west of the Alleghenies. Thus regular circuit work began in Holston country in 1783. Lambert's circuit embraced all the settlements on the Watauga, Nolichucky, and Holston rivers, including those in what is now Greene, Washington, Carter, Johnson, Sullivan, and Hawkins Counties, Tenn.; and Washington, Smyth, Russell, and perhaps Scott and Lee Counties, Va.; with one or two appointments on the headwaters of New River, in Grayson County, Va., or Ashe County, N. C. (These Counties are so named in 1908.)

The circuit began with sixty members, gathered prob-

ably by local preachers. In 1785 a class was organized in Sullivan County, Tenn., near where Blountville now stands, and the following year a house was built, probably the first Methodist church built in Tennessee. It was called ACUFF'S CHAPEL. Nelson's Chapel was the third chapel of which we have any account in the Holston country, and the second in Tennessee. It was situated in the vicinity of the present site of Johnson City, Washington Co., Tennessee. The fourth Methodist meeting-house in the Holston country, and the third in Tennessee, of which we have any account (and one of the first in East Tennessee) was a Society organized in the residence of Benjamin Vampelt, in Greene County. Vampelt's Chapel was built before 1792. Many more Societies and meetinghouses followed.

In 1787 Holston Circuit was divided into Holston and Nolichucky Circuits, the two constituting a district. Holston Circuit was extended to the settlements along New River and Clinch River, and retained very little of its original territory, most of the old Holston Circuit falling to Nolichucky. The list of appointments to the Holston Circuit was sixteen in number and were all in private homes. The circuit had no stewards, no leaders, no exhorters, and only one local preacher.

The old Holston Circuit was eventually divided due to the rapid growth of population by immigration and the large increase in the membership of the Church.

The first conference west of the Alleghenies was held in Holston country at the home of Stephen Keywood in Washington County, Va. on about May 13-15, 1788. The second Conference known certainly to have been held in the Holston country was held at the home of Michael Huffaker in 1792. BISHOP FRANCIS ASBURY, in his *Journal*, wrote of holding a Conference and preaching at Keywood's and Huffaker's. Asbury was intimately associated with Holston Methodism to the time of his death in 1816.

By 1801 the Western District in Holston country had been organized, consisting of four circuits with 1,044 members. In 1801 it became part of the newly organized WESTERN CONFERENCE. In 1812 Holston country became part of the TENNESSEE CONFERENCE and reported 6,335 members in nine organized circuits, with ten preachers and a presiding elder appointed to the work.

HOLSTON CONFERENCE was formed in 1824. At the GENERAL CONFERENCE meeting in Baltimore, Md., in 1824, it was decided that the number in membership, the great distance to be traveled in the Tennessee Conference, and the homogeneous social, economic, and cultural problems of the mountain areas justified the formation of Holston Conference. It was to be composed of that part of the Tennessee Conference lying east of the Cumberland Mountains, covering all of East Tennessee and all of Virginia west of New River and the portion of North Carolina around ASHEVILLE and Black Mountain.

Clyde E. Lundy, *Holston Horizons*. Holston Conference Inter-Board Council, The Methodist Church, 1947.

I. P. Martin, *Holston*. 1945.

R. N. Price, *Holston*. 1903-13.

M. Simpson, *Cyclopaedia*. 1878.

John Marshall Sutton, "A History of Methodism in Holston, 1844-1880." M.A. thesis, Northwestern University, 1954.

STEPHEN G. COBB

HOLSTON CONFERENCE (ME and MES), named for Stephen Holston who settled before 1784 in what is now

Smyth County, Va., was organized at Knoxville, Tenn., Nov. 27, 1824 in a house belonging to Hugh Lawson White, Bishop ROBERT R. ROBERTS presiding. At the time the conference included all of TENNESSEE east of the Cumberland Mountains, all of VIRGINIA west of the New River, all of western NORTH CAROLINA, and parts of SOUTH CAROLINA and GEORGIA.

From the beginning the conference was greatly interested in education, establishing Holston College (later Holston Seminary) at New Market, Va. The school continued until 1850. Another educational venture, out of which came EMORY AND HENRY COLLEGE, was more successful. Established in 1836, the College opened its doors for students in the spring of 1838, and it continues as a strong Methodist institution.

The Holston Conference grew rapidly, its membership in the first nine years increasing from 14,934 to 24,950, and by the time of the bisection of the M. E. Church in 1844, the conference had seven districts, fifty-seven charges, and 39,479 members.

Notwithstanding strong anti-slavery sentiment in the Holston region, the conference adhered South after 1844. It suffered only a small decrease in membership during the Civil War, from 52,077 members in 1860 to 50,650 in 1865. But in 1865 the Northern Church, taking advantage of the anti-slavery feeling in the region, organized a HOLSTON CONFERENCE of its own. That fall the Southern Church reorganized its Holston Conference, and at the next session in October 1866, it reported only 24,107 members, a decrease of more than 26,000 from the preceding year. The loss was of course due largely to the formation of the Holston Conference (ME).

In spite of grave problems, the Holston Conference (MES) grew and prospered after the Civil War. In 1870 it had some 30,000 members, 38,000 in 1875, about 47,000 in 1885, and in 1889, the year before the organization of the WESTERN NORTH CAROLINA CONFERENCE took away a large slice of its territory, the Holston Conference reported more than 55,000 members. It continued its emphasis on education, at one time operating nine colleges and a dozen academies and secondary schools. At unification in 1939 the conference brought 126,066 members into The Methodist Church, as compared with 52,086 for the Holston Conference (ME).

Today the Holston Conference maintains HIWASSEE Junior COLLEGE at Madisonville, a number of WESLEY FOUNDATIONS and campus ministries at colleges and universities in its region, several retirement homes, a children's home at Greenville, and Oak Ridge Hospital at Oak Ridge, Tenn.

In 1970 the conference had thirteen districts, 580 ministers, 538 charges, 198,804 members, and property valued at \$96,544,081.

General Minutes, ME, MES, TMC, UMC.

Journals of the Holston Conference.

L. W. PIERCE

C. E. Lundy, *Holston Horizons*. Bristol: Holston Interboard Council, 1947.

I. P. Martin, *Holston*. 1945.

HOLSTON CONFERENCE (1865-1939), of the M. E. Church was organized at Athens, Tenn., June 1, 1865 with Bishop DAVIS W. CLARK presiding. The territory of the conference included east TENNESSEE and western NORTH CAROLINA, but unlike the Holston Conference (MES) it did not take in southwest VIRGINIA and a small

part of north GEORGIA. The Northern Church was able to organize a conference at the close of the Civil War in the area already covered by a strong Southern Church conference because of much anti-slavery sentiment among the people. Soon after the formation of the Northern Church body, the numerical strength of the southern one was cut in half. (See HOLSTON CONFERENCE [MES]).

When organized the Holston Conference (ME) had 6,107 members and 100 churches. The next year it reported 18,211 members and 150 churches. Thereafter its growth was not so rapid. In 1880 the conference set off its Negro membership and ministry as the East Tennessee Conference. (See TENNESSEE-KENTUCKY CONFERENCE.)

The Holston Conference supported TENNESSEE WESLEYAN COLLEGE at Athens, Tenn. In 1939 the conference merged to help form the Holston Conference of The Methodist Church. It brought to the merger 450 churches and 52,086 members, as compared with 770 churches and 126,066 members brought by the Holston Conference (MES).

Discipline, ME, 1868.

Minutes of the Holston Conference, ME.

F. E. MASER

HOLT, DAVID BRAINERD (1855-1934), American minister and administrator, was born in Weld, Maine, on Sept. 19, 1855, was received on trial in the EAST MAINE CONFERENCE in 1879 and into full membership in 1881. He served the churches of Exeter, Stetson and Corinna, 1879-80; Sebec and Bowerbank, 1881. In 1882 he transferred to the MAINE CONFERENCE where his pastorates were: North Anson and Madison, 1882-84; Fairfield, 1885-87; Skowhegan, 1888-90; Kents Hill, 1891-95; Bridgton, 1896-1900; Bath, Wesley Church, 1901-08. Following sixteen years as district superintendent he was pastor at Rumford, 1925-28. After his retirement in 1928, Holt served as executive secretary of the Conference Claimants Commission, traveling about the state raising funds for the cause he so well represented. He continued in this work until the time of his death.

Though Holt was a "pulpit prophet of the highest order" and a beloved pastor, he was more widely known as an eminently effective administrator and for his wise counsel in committees and boards throughout the state of MAINE and beyond.

For six years, 1909-14, he was superintendent of the Portland District and for ten years, 1915-24, of the Augusta District. A contemporary described him in these words: "For sixteen years as District Superintendent, he traveled over 6,000 miles a year by train, electric car, steamboat, stage coach, buggy, sleigh, and on foot throughout the length and breadth of his territory." People as they came to know him loved him and the ministers always felt that they were in safe hands. He was described as "dignified in bearing, calm and unruffled in conflict, wise in counsel, gracious in spirit." In his tribute to Holt, Bishop Edwin Holt Hughes wrote, "I counted him in the inner circle of my esteem and love . . . Somehow he often reminded me of the Pine Tree State (Maine). He was tall and sturdy like its trees; and rugged like its coasts . . . (He) had a fine and penetrating mind . . . When I urged that Syracuse give him the D.D., Chancellor Day said, 'I have never presented a worthier case.' His dry humor and pungent wit were unique. Someone described it in these words: 'He could plunge his audience into convulsions of mirth while maintaining himself the utmost gravity.'"

Within the Conference he served on innumerable boards and committees. Six times he was sent to **GENERAL CONFERENCES**: 1900, 1908, 1912, 1916, 1920, 1924. "He might easily have served at the Los Angeles session in 1904, but with rare modesty and grace declined to have his name used in balloting, and in favor of an elected lay delegate, who, he thought, was entitled to this honor beyond his own deserving." He served the church at large on boards of **Foreign Missions**, **Home Missions** and **Church Extension**, **EPWORTH LEAGUE**, and the **FREEDMEN'S AID SOCIETY**.

In 1878 he was graduated from the **Maine Wesleyan Seminary** at Kents Hill. On Jan. 1, 1879 he was married to Cora G. Ellis. They celebrated their golden wedding in 1929.

Holt died July 26, 1934, at his home in South Portland and was buried at Wilton, Maine. He was survived by Mrs. Holt, who died Sept. 16, 1950, and their daughter, Mrs. Herbert S. Waterhouse. As a memorial his friends raised \$6,000, which was added to his personal gift of \$4,000, a total of \$10,000 for **Conference Claimants**. The **Conference Year Book of 1935** was dedicated to the memory of Dr. Holt, an honor that has not been conferred on any other member of the **Maine Conference**.

Yearbook of the Maine Conference, 1935.

ALFRED G. HEMPSTEAD



IVAN LEE HOLT

HOLT, IVAN LEE (1886-1967), American bishop and **WORLD METHODIST COUNCIL** leader, was born at DeWitt, Ark., on Jan. 9, 1886, the son of Robert Paine and Ella (Thomas) Holt. He was educated at **VANDERBILT UNIVERSITY**, receiving the A.B. degree in 1904, and from the **University of Chicago**, Ph.D., 1909. He was awarded the **Distinguished Service Medal** by the **University of Chicago**. He traveled and studied in Europe in 1911, and in 1921-22. He also received honorary degrees of D.D. from **CENTRAL COLLEGE**, **Missouri**, in 1918; **DUKE UNIVERSITY**, 1933; and **Victoria College**, in **Toronto, Canada**, in 1947; the LL.D. from **Southern College**, 1929; the LL.D. from **EMORY** in 1934, and from the **University of Arkansas** in 1937; **OHIO WESLEYAN UNIVERSITY** awarded him the

Litt.D., 1935, and **SYRACUSE**, the S.T.D. in the same year. He married **Leland Burks** (deceased, 1948) on June 6, 1906, and to them was born one son, **Ivan Lee, Jr.**, who became a judge in **St. Louis, Mo.** After the death of his first wife, **Bishop Holt** married **Mrs. Starr Carithers of Georgia** in 1950. After her decease in 1958, he married **Mrs. Modena McPherson Rudisell of Duluth, Ga.**

A scholar, **Ivan Lee Holt** was first a professor of **Greek and Latin** in **Stuttgart Training School, Arkansas**, 1904-07. He gave up teaching for the **pastorate of University Church, Sr. Louis**, where he served from 1909 to 1911, then he became **pastor of Centenary Church, Cape Girardeau, Mo.**, 1911-15. In that year he went to **SOUTHERN METHODIST UNIVERSITY**, as professor of **Old Testament Literature**, chairman of the **theological faculty** and **chaplain of the university**. In 1918 he was back in the **pastorate of St. John's Church, St. Louis**, where he remained for twenty years. He was elected **bishop at the last GENERAL CONFERENCE of the M. E. Church, South**, in 1938. His **Episcopal Area** was **Texas and New Mexico** for one year, then the **Dallas Area** until 1944. In that year he came back to the **Missouri Area** to serve until retirement in 1956.

He was well known as a preacher abroad. Among his assignments were: the **American Church in Paris**; the **Community Church in Shanghai**; the **Egremont Presbyterian Church at Wallasey, Cheshire, England**; the **American Church in BUENOS AIRES**; **Scott's Church in MELBOURNE, Australia**; **City Road Chapel and Central Hall, LONDON**; and also in the **Union Churches in Peking, Tokyo, Mexico City, Monterrey, Rio de Janeiro, Montevideo, Lima, and the Canal Zone.**

As author **Bishop Holt** wrote the *Babylonian Contract Tablets*; *The Return of Spring to Man's Soul*; *The Search for a New Strategy in Protestantism*; *The Methodists of the World*; *Eugene Russell Hendrix, Servant of the Kingdom*; and *The Missouri Bishops*.

He acted as trustee of **Southern Methodist University**, of **Central College** in **Missouri** and of the **Carnegie Church Peace Union**. Actively concerned in interdenominational affairs, he was a delegate to the first assembly of the **WORLD COUNCIL OF CHURCHES** in **Amsterdam, 1948**, and the second assembly of the **World Council** in **Evans-ton, Ill.**, 1954, when he had charge of the **World Com-munion Service**. He was fraternal messenger to the **Unit-ing Conference of British Methodism** in 1932, and to the **General Conference of AUSTRALIA** in 1935, when **Method-ists** there celebrated their centennial. He also attended the **All-European Methodist Conference** in **COPENHAGEN, Denmark**, in 1939, and the several **WORLD METHODIST CONFERENCES** at **London** in 1921; **ATLANTA, Ga.**, 1931; **Springfield, Mass.**, 1947; **OXFORD, England**, 1951. He was elected president of the **World Methodist Council** and held the position as **president-emeritus** while he lived.

Bishop Holt was also president of the **FEDERAL COUNCIL OF CHURCHES IN AMERICA, 1935-36**, and was a member of the committee which drew up the charter for the **NATIONAL COUNCIL OF CHURCHES** which was later organized. He was a member of the joint **Commission on Unifi-cation of the Methodist Church**, having charge of the preparation of the ritual, which was later adopted by the **UNITING CONFERENCE of 1939**. He served as president of the **COUNCIL OF BISHOPS of The Methodist Church** and also as president of the **BOARD of PENSIONS of The Meth-odist Church** for some years. He was chairman of the **Methodist Commission on Church Union**. A tribute paid

him during the 1956 General Conference stated that Bishop Holt had "contributed as much to ecumenical Christianity as any other single figure in our generation."

He died in Atlanta, Ga., on Jan. 12, 1967, and was buried in St. Louis after impressive services.

New York Times, Jan. 13, 1967.

Who's Who in The Methodist Church, 1966. N. B. H.

HOLT, IVAN L., JR. (See JUDICIAL COUNCIL.)

HOLT, JOHN ALLEN (1852-1915), prominent M. P. educator, lay leader, and statesman, was born near Hillsdale, Guilford Co., N. C., on Dec. 18, 1852. He was the son of John Foust Holt and Louisa J. Williams Holt. For forty-one years he was a teacher and for thirty-nine years he was principal and senior proprietor of Oak Ridge Institute, a non-denominational preparatory school with close ties to the NORTH CAROLINA ANNUAL CONFERENCE of the M. P. CHURCH. Holt was educated at Oak Ridge Institute, Williams College in Massachusetts, and OHIO WESLEYAN UNIVERSITY and the Ohio Business College, from which he graduated in 1875. In 1875 he began his association as a teacher with Oak Ridge Institute and he was joined there in 1879 by his brother, MARTIN HICKS HOLT. In 1884 the Holt brothers purchased the institution and they operated it until their deaths in 1914 and 1915. John Allen Holt headed the commercial department at the institute. He was interested in the mercantile business and in banking. He was a member of the Board of Trustees of the University of North Carolina, and in 1898 he was elected president of the Association of Academies of North Carolina. He was a member of the state senate in 1907-08, where he served as chairman of the committee on education and a member of the committees on railroads and finance. The Raleigh, N. C., *News and Observer* once observed "(Holt) has killed the old idea that the teacher is not practical." Frequently a delegate to the North Carolina Annual Conference of the M. P. Church, John Allen Holt was a delegate to the GENERAL CONFERENCES of that denomination in 1884, 1900, 1904, and 1908. As a result of the strong religious convictions of the Holt brothers there was a standing offer of free tuition to ministerial students of the M. P. denomination at Oak Ridge Institute and to the sons of M. P. ministers in the North Carolina Conference.

John Holt married Sallie Josephine Knight (Sept. 13, 1853-April 23, 1946), daughter of Pinkney Knight, on Dec. 29, 1881, and they had three children. One son, Earle Holt, was for some years a teacher at Oak Ridge Institute. John Allen Holt died on June 15, 1915, and was buried in Oak Ridge.

Samuel A. Ashe and Stephen B. Weeks, *Biographical History of North Carolina*. Greensboro, 1908.

Biennial Report of the Superintendent of Public Instruction of North Carolina, 1887-1888, 1896-1897, and 1897-1898. Raleigh, 1898.

J. Elwood Carroll, *History of the North Carolina Annual Conference of the Methodist Protestant Church*. Greensboro: McCulloh, 1939.

Journal of the North Carolina Conference, MP, 1910, 1915. *Prominent People of North Carolina*. Asheville, 1906.

RALPH HARDEE RIVES

HOLT, MARTIN HICKS (1855-1914), prominent M. P. educator, lay leader and statesman, brother of Professor

JOHN ALLEN HOLT, was junior principal and head of the academic department of Oak Ridge Institute, Guilford County, N. C. He was born on Jan. 9, 1855, and was the son of John Foust Holt and Louisa J. Williams Holt and a great-nephew of the distinguished antebellum NORTH CAROLINA educator and statesman, Archibald D. Murphy. Martin Hicks Holt and John Allen Holt were associated as teachers and joint proprietors of Oak Ridge Institute for a period of about thirty-five years. As a result of their strong religious convictions, there was a standing offer of free tuition to ministerial students of the M. P. Church at Oak Ridge Institute and to the sons of M. P. ministers in the North Carolina Conference. Martin Hicks Holt was educated at Oak Ridge Institute, received a bachelor's degree from the University of North Carolina and the M.A. degree from WESTERN MARYLAND COLLEGE. For a while he studied law. In January 1879, he joined his brother at Oak Ridge Institute and in 1884 they purchased the school.

Holt was a member of the North Carolina General Assembly in 1893 and served as chairman of the committee on education and as member of several other committees including finance and corporations. He was responsible for raising the tax rate for public education and was instrumental in increasing the appropriations for the educational and charitable institutions of the state. He became an initial director of the North Carolina Deaf and Dumb School at Morganton and served continuously for many years. From 1893-97 he served as a member of the Board of Trustees of the University of North Carolina. Frequently a delegate at the North Carolina Annual Conference of the M. P. Church, Martin Hicks Holt was a delegate to the GENERAL CONFERENCES of the M. P. Church in 1888 and 1912. He was considered to be "a speaker and a debator of more than ordinary ability . . . of poetical temperament, and . . . (one who delighted) in (the) study of the classics." In 1878 he married Mary A. Lambeth of Guilford County and they had three children. One son, John Harvey Holt, was for some years a teacher at Oak Ridge Institute. Martin Hicks Holt died on Nov. 26, 1914, and was buried in Oak Ridge.

Samuel A. Ashe and Stephen B. Weeks, *Biographical History of North Carolina*. Greensboro, 1908.

Biennial Report of the Superintendent of Public Instruction of North Carolina, 1887-1888, 1896-1897, 1897-1898. Raleigh, 1898.

J. Elwood Carroll, *History of the North Carolina Annual Conference of the Methodist Protestant Church*. Greensboro: McCulloh, 1939.

Journal of the North Carolina Conference, MP, 1910, 1915. *Prominent People of North Carolina*. Asheville, 1906.

RALPH HARDEE RIVES

HOLT, NANCY REBECCA (1859-), American missionary to BRAZIL, was born in Norfolk, Va., on Feb. 18, 1859. She graduated from RANDOLPH-MACON WOMAN'S COLLEGE in 1912; studied at Scarritt College in Kansas City and at the Biblical Seminary in New York City. During various furloughs, she took special courses at these schools, and at Union Theological Seminary (Richmond, Va.) and Hartford Seminary (Conn.)

After three years in social service centers in the United States, Miss Holt went to Brazil in 1916, under the Women's Missionary Council. She served until 1946—



HOLY CLUB AT OXFORD

in educational institutions, in social service and as editor of the children's magazine, the *Bem-Te-Vi*.

At the Instituto Centraldo Povo (People's Institute) in RIO DE JANEIRO, she secured in 1924 the cooperation of the federal government in locating one of its baby welfare centers at the institute.

Upon her retirement from Brazil, Miss Holt served in the editorial offices of the Women's Division of Christian Service in New York. She resides in Wesley Woods Towers, Atlanta, Ga.

EULA K. LONG

HOLT CHAPEL CASE (British Methodist) was an incident in the struggle between Wesleyan Methodism and the WESLEYAN REFORMERS in 1849-57. It concerned the Wesleyan Methodist chapel in the small Norfolk town of Holt. The Wesleyan Reformers were led by THOMAS ROWLAND and William Cozens-Hardy (1807-95), a prominent local layman who financed the legal battle over the chapel for the Reformers, refusing their offer to repay his considerable expenses.

Cozens-Hardy, who was a trustee of the Holt Chapel property (there were actually two chapels involved), had been expelled from the Wesleyan Methodist membership for his support of the Reformers. He was expelled by a Special District Meeting and never accepted his expulsion as constitutional. He then attempted to use the rights which he had in the Holt Chapel property as a mortgagee to obtain the use of one of the buildings for the Reformers. In May, 1851, the Court of Chancery (presided over by Lord Cranworth as Lord Chancellor) decided that the rights of the mortgagee were paramount to all other

rights, and must be upheld whether they were in favor or in opposition to the trusts of the deed. This meant that the Wesleyan connection had to pay off the mortgages in order to retain control of the property. The case did not, however, have any lasting significance. It is of interest that Cozens-Hardy's son became the Right Honourable Lord Justice Cozens-Hardy, Master of the Rolls.

JOHN KENT

HOLTER, DON WENDELL (1905-), American missionary, teacher, and president of ST. PAUL SCHOOL OF THEOLOGY, was born in Lincoln, Kan., March 24, 1905, son of Henry O. and Lenna (Mater) Holter. He was educated at BAKER UNIVERSITY, A.B., 1927; D.D., 1948; GARRETT THEOLOGICAL SEMINARY, B.D., 1930; University of Chicago, Ph.D., 1934.

He was admitted on trial into the KANSAS CONFERENCE, M. E. Church, 1929, was ordained DEACON in 1930, and then admitted in full connection and ordained ELDER in 1931.

To the PHILIPPINE ISLANDS he went as a missionary, serving from 1934 to 1945. From 1940 to 1945 he was president of Union Theological Seminary at MANILA. Thence he came to the pastorate of Hamline Methodist Church, ST. PAUL, Minn., 1946-49. He was a professor in Garrett Theological Seminary, Evanston, Ill., 1949-58. Since 1958 he has been president of St. Paul School of Theology-Methodist, Kansas City, Mo. Dr. Holter was a member of the GENERAL CONFERENCE (TMC) of 1964 and '66 as a delegate from the Kansas Conference; and then of the Uniting Conference of 1968. At that Conference he was made the chairman of the Committee on

the Ministry, and had served as vice-chairman of the same Committee in the 1964 and 1966 General Conferences. He is a member of the BOARD OF MISSIONS for the 1964-72 term, and of the Commission on Ecumenical Affairs for the same eight-year period. He was a delegate to the MADRAS CONFERENCE, 1938, and the GHANA CONFERENCE, 1957-58. He is the author of *Fire on the Prairie*, Methodism in the History of Kansas—a history authorized by the Conferences there. His wife was Isabelle Elliott whom he married on June 20, 1931, and they have three daughters.

Who's Who in The Methodist Church, 1966.

J. MARVIN RAST

HOLY CLUB. One of the nicknames given to the small group of students (and later "dons") who were gathered together by CHARLES WESLEY at Oxford University early in 1729, and came under the leadership of JOHN WESLEY when he returned to Oxford in November 1729 (see OXFORD METHODISTS).

HOLY SPIRIT. The third person of the Trinity, is also known in the Bible as the Spirit (Matt. 4:1), the Spirit of God (I Sam. 10:10), the Spirit of Christ (I Peter 1:11), the Spirit of grace (Heb. 10:29), the Spirit of truth (John 16:13), the Paraclete, or Comforter (John 15:26), etc. The trinitarian relation of the Spirit is discussed under TRINITY. Here we shall briefly consider the historical development of this doctrine.

Biblical. In the Old Testament the Spirit is an agent of God in creation (Gen. 1:2), who guides representative leaders of the covenant community in their functions as prophet, priest, and king (Judges 3:10; 6:34; I Sam. 11:6; 16:13). The prophets spoke of a day in the future when God would pour out his personal Spirit upon everyone (Joel 2:28). There was never a time when the Holy Spirit was not active on the level of creation, and in God's redemptive work within the people of Israel.

In the Gospels, the Holy Spirit is active in the generation (Luke 1:35), baptism (Matt. 3:16), and ministry of our Lord (Matt. 4:1; 4:18). In his last discourses Jesus referred repeatedly to the Holy Spirit, and made the promise that he would come upon the disciples (John 16:7; Acts 1:8, etc.). The Holy Spirit will be Christ's representative on earth after his physical departure, unfolding the truth of Christ (John 14:16; 15:26; 16:13), accompanying and guiding the church in all times and places (John 14:16).

This special gift of the Spirit from the Father at the request of and representing the Son, comes on the Day of Pentecost, ten days following the Ascension (Acts 2). At Pentecost and thereafter the Holy Spirit led men to acknowledge Jesus as Lord (Acts 2; I Cor. 12:3), convinced them of sin (Acts 2:37; John 16:9), worked regeneration (John 3:5), promoted sanctification (I Cor. 6:11), endowed the Church with the power of witness (Acts 1-3) and the gifts and graces of the Christian life (I Cor. 12-14; Rom. 14:17; Eph. 2:18)

Early Church. The Holy Spirit was given relatively little controversial attention in the early years of the Church's doctrinal development. This is reflected in the Apostle's Creed where the third article is briefly stated: "I believe in the Holy Spirit." Athanasius insisted upon the divinity and personhood of the Holy Spirit over against the unitarian emphases of Arius. The Nicene—

Constantinopolitan Creed of 318, contains a fuller statement of the Church's faith than the Apostle's Creed. "And (we believe) in the Holy Spirit, the Lord and Giver of life, who proceedeth from the Father, and with the Father and Son is to be adored and glorified, who spake by the holy prophets." The Western Latin Church later added words to this Creed which insisted upon the procession of the Spirit from both the Father and the Son. Both branches of Christendom had always affirmed that the Spirit proceeds from the Father. Only thus could the allowance be made for the activity of the divine Spirit as recorded in scripture prior to the Incarnation. But that the Comforter proceeds equally from the Son as well is exactly what the East would never allow. To this day this remains one of the doctrinal points of division between the Orthodox Churches and the churches of the West.

The Reformation. Roman Catholic development of the doctrine of the Holy Spirit subsequent to the creedal formulations of the fourth and fifth centuries dealt primarily with the infallible inspiration of scripture and tradition and the *ex cathedra* pronouncements of the Roman pontiff.

With the Reformation "break-through" we see a renewed emphasis upon the work of the Holy Spirit in the personal experience of believers. The authority of the church was replaced by the authority of scripture, and its validation inwardly in the heart of believers became the ground of Christian certainty and faith. But in spite of this re-emphasis upon the Spirit's work of faith and assurance, the doctrine of the Reformers, especially that of Luther's, confined the revealing Spirit to the word of Scripture and the elements of the sacraments. Calvin provided more freedom for the Holy Spirit to work redemptively outside Word and Sacraments. The Anabaptists, continental pietists, Quakers, and Methodists followed Calvin in this emphasis upon the freedom and universal operation of the Holy Spirit.

John Wesley. The father of Methodism emphasized the redemptive work of the Holy Spirit in the evangelical revival and his own doctrinal reflection thereon. He accepted the formulations long considered orthodox in the western church with regard to the Holy Spirit within the Trinity, the personhood and procession of the Spirit from the Father and the Son. His concern with these doctrines is decidedly non-metaphysical; he relates these doctrines immediately to man's redemption. The Holy Spirit is the triune God immanently present in human life to administer the justification and sanctification of all who will respond. Furthermore, the Spirit is willing to assure man of the work he has accomplished in him. Wesley's major contribution to our understanding of the Holy Spirit is seen in his optimism of grace. For he believed, and Methodists have continued to teach, that the influence of the Holy Spirit is a dynamic enabling Christians to live in the holiness and righteousness of love like unto that which is in Christ Jesus. What is impossible for man, is possible for God working through the responsible cooperation of man.

Contemporary American Methodist doctrine. Among the doctrinal standards of The United Methodist Church today are the twenty five ARTICLES OF RELIGION which Wesley extracted from the Thirty-nine Articles of Religion of the Church of England. Article Four, "Of the Holy Ghost. . ." reads, "The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty,

and glory with the Father and the Son, very and eternal God."

The Confession of Faith of the former Evangelical United Brethren Church, now a part of United Methodism's doctrinal statement contains "Article Three.—*The Holy Spirit*: We believe in the Holy Spirit who proceeds from and is one in being with the Father and Son. He convinces the world of sin, of righteousness and of judgment. He leads men through faithful response to the gospel into the fellowship of the Church. He comforts, sustains and empowers the faithful and guides them into all truth."

In addition to these doctrinal statements, The United Methodist Church has authorized two ancient creeds and three contemporary creeds for use in public worship. The statements of the APOSTLE'S CREED and the NICEAN CREED on the Holy Spirit have already been referred to. In "A Modern Affirmation" we read the minister's address to the people: "Where the Spirit of the Lord is, there is the one true Church, apostolic and universal. . ." The third article of this Modern credo affirms "We believe in the Holy Spirit as the divine presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need."

Hendrikus Berkhof *The Doctrine of the Holy Spirit*. Richmond, 1964.

Henry B. Swete, *The Holy Spirit in the Ancient Church*. London, 1912.

———, *The Holy Spirit in the New Testament*. London, 1913.

Howard Watkin-Jones, *The Holy Spirit in the Medieval Church*. London, 1922.

———, *The Holy Spirit from Arminius to Wesley*. London, 1929.

Lycurgus M. Starkey, Jr., *The Work of the Holy Spirit*. New York, 1962.

———, *The Holy Spirit at Work in the Church*. New York, 1965.

Henry P. Van Dusen, *Spirit, Son and Father*. New York, 1958. LYCURGUS M. STARKEY, JR.

HOME AND MAORI MISSION DEPARTMENT (New Zealand), with headquarters at Auckland, was established under a full-time general secretary in 1909. It developed from the committee which had previously supervised the Maori Mission and the Home Mission and Church Extension activities. The Maori Mission was begun as a foreign mission field of the British Methodist Conference in 1822. Later in the century it was carried over into the care of the colonial church as part of its domestic task. It is responsible to the New Zealand Conference for a wide variety of activities.

It supervises the whole work of the Maori Mission, including the employment of all ministerial and deaconess appointments in Maori circuits, and the running of Maori youth hostels and centers. On the European side, it gives financial assistance and oversight to aided circuits, administers a literature and colporteur society, and generally guides church-extension policy. The work includes:

Rangiatea Maori Girls' Hostel, New Plymouth, was established in 1959, at Spotswood, on the outskirts of the city, and involves the Robert Tahupotiki Haddon Library, a memorial to a former superintendent of the Maori Mission. The original plan was to establish a residential school for girls, but this was abandoned, and half

the land was sold to the government for the establishment of a coeducational post-primary school. The hostel has a school on either side, so that every provision exists for the education of the residents.

Seamer House, Remuera, Auckland, New Zealand, is a hostel for Maori girls established in 1954. It was named for A. J. Seamer, a general superintendent of Methodist Home and Maori Missions.

Te Rahui (W), Hamilton, New Zealand, is a hostel for Maori girls opened in 1944. It is a center from which district Maori mission deaconesses carry out their work among the Maori people of the surrounding area. *Te Rahui* means "the place of gathering together," and "W" stands for *Wahine*, or woman.

Te Rahui (T), Hamilton, New Zealand, is a hostel for Maori boys opened in 1953. The Maori boys who live there are taking apprenticeship courses for skilled trades or are employed in government offices. *Te Rahui* means the place of gathering together, and "T" stands for *Tane*, or young men.

The Literature and Colporteur Society, of Auckland, New Zealand, was founded in 1926 as a subsidiary of the Home Mission Department, which has directed the development of the work to its present stage. The society specializes in the importing and purchase of Christian literature, study textbooks and Sunday school supplies. It also owns and administers the Wesley Circulating Library, and operates Epworth Bookroom (Auckland) as its retail outlet.

GEORGE I. LAURENSON

HOME MISSIONS AND CHURCH EXTENSION, BOARD OF (See MISSIONS.)

HOME MISSIONS DEPARTMENT (British). A committee for "home missions" was first set up in Wesleyan Methodism by the Conference of 1856. The original minute of 1856 defined its purpose as "the spread of the Gospel in Great Britain and Ireland," and its formation was an admission that Methodism was no longer expanding smoothly through the traditional circuit system. A minute of 1859 instructed the committee to pay "specific attention to the neglected and careless portion of the population of our large towns and the rural districts." The first secretary was CHARLES PREST. The first plan was simply to release selected ministers from the normal work of the circuit system, so that they might spend their whole time in the evangelization of a particular district. For the sake of discipline, for years they were required to keep a journal in which they recorded the number of visits paid and services held, the number of people persuaded to attend worship or to accept membership, the number of children added to the Sunday schools, etc. These methods were changed by the FORWARD MOVEMENT and by the influence of HENRY POPE—the Central Missions were formed—in MANCHESTER in 1886, in LONDON in 1887. Here the work was centralized; the missionary was allowed to remain in the same place for as much as thirty years; and the preaching of the Gospel was supplemented by social work of all kinds. Henry Pope became secretary of the Home Mission Committee in 1897; it was he who agreed to the committee's taking over CLIFF COLLEGE in 1903 as a center for the training of lay agents. In the twentieth century the work of the department expanded enormously; it is at present responsible for the raising of the Home

Mission Fund and its use through dependent circuits, for prison CHAPLAINS and industrial chaplains, for the control and training of lay pastors and lay workers, for the METHODIST WOMEN'S FELLOWSHIP, and for chaplains in the armed forces. The most distinguished recent secretary of the department was W. EDWIN SANGSTER (1955-59). Many new methods have been tried, such as film evangelism, the use of caravan teams in rural areas, experiments with "team ministry," as at Notting Hill, London. Since 1932, however, when the Wesleyan Home Missions Committee was amalgamated with the similar committees of the PRIMITIVE METHODIST CHURCH and the UNITED METHODIST CHURCH, no methods have served to check a steady decline in the membership of the Methodist Church in Great Britain, and it may well be that much more drastic changes in the traditional system of Methodism are now needed.

JOHN KENT

HOMES FOR THE AGED, Am. (See HEALTH AND WELFARE MINISTRIES, BOARD OF.)

HOMES FOR THE AGED, Br. (See METHODIST HOMES FOR THE AGED.)

HOMES AND FACILITIES FOR THE AGING (E. U. B.). (See EVANGELICAL UNITED BROTHERS CHURCH.)

HONDA, YOITSU (1848-1912), Japanese bishop and the foremost personality in the founding of Methodism in JAPAN, was born a Samurai of the Tsugaru Clan, in Hirosaki its capital, in northern Japan. Sent by his chief to Yokohama to study Western language and culture, he was converted, baptized and admitted to the Kaigan Church of Christ, Yokohama, the first Protestant church in Japan (1872). He returned to Hirosaki (1874) to become principal of the clan school, To-O Gi-Juku, and together with John Ing, an American former CHINA missionary, he led a group of fourteen students into the Christian faith, and organized them as a branch of the Yokohama Church. He served as voluntary elder-pastor. In 1876 the group became a part of the M. E. Church, and Yoitsu Honda was given a local preacher's license and appointed pastor. He was ordained local deacon in 1877, local elder in 1883, and in 1890 was admitted to full membership in the Japan Annual Conference. Meantime his interest in Japan's modern revolution led to his election to the Aomori Provincial Assembly (1881), where he served as speaker, 1882-1886.

He was called to TOKYO as the first Japanese principal of the Methodist institution in 1887, later the school became AOYAMA CAKUIN UNIVERSITY, and he became its first president, serving until 1907. He studied in the United States, at Northfield Seminary, Mass. and DREW THEOLOGICAL SEMINARY (1888-1890). While there he decided to withdraw from the national political scene, to devote himself entirely to the Christian ministry. Largely by his influence, a merger of the forces in Japan of the Canadian Methodist, the M. E. and the M. E., South, Churches was accomplished in 1907. The autonomous Japan Methodist Church became the successor of them all, with Honda as its first bishop.

In 1895, he was the first Japanese ministerial delegate of the Japan Annual Conference to the GENERAL CON-

FERENCE of the M. E. Church in the United States. After the Japan Methodist Church was founded, he often represented it abroad, as well as representing Japan in numerous other international conferences. He was the first national president of the Japan Y.M.C.A., was active in inter-church movements, and together with some half-dozen other Christian leaders, exercised a formative influence, not only upon early Protestantism, but on the entire moral and spiritual life of Japan.

He died March 26, 1912 at Nagasaki after presiding over the West Annual Conference of the Japan Methodist Church. The local church he founded in his native city, Hirosaki, went on to send more than 200 persons into fulltime Christian service.

W. C. Barclay, *History of Missions*, 1949-57.

Hiyane, *Personalities in Japanese Christianity* (in Japanese). F. D. Leete, *Methodist Bishops*. 1948.

Minutes of the Newark Conference, 1877, 1883, 1884.

Ohki, *Aoyama Cakuin, Ninetieth Anniversary Volume* (in Japanese). CHARLES W. IGLEHART

HONDURAS, BRITISH, is a small British colony in Central America. It is a self-governing territory of an area of 8,867 square miles. The population is approximately 120,000. The capital is Belize City. Tradition says that a Scotsman named Wallace settled at the mouth of the river now called Belize River and the Spaniards pronounced his name as "Baliz" hence "Belize."

The earliest civilization was that of the Mayas, which overspread much of Central America. Several Mayan edifices have been uncovered. Spain laid claim to the region, and British settlers came about 1642. By 1700 they were well established, engaged in lumbering for mahogany and logwood. Spain acknowledged British rights in treaties of 1763 and 1783. The Spaniards were repelled at the Battle of St. George's Cay, Sept. 10, 1798, by the colonists with the aid of the British. The territory was ceded to Great Britain. The boundaries remained the same after 1798 as they were before, and were ratified by the Convention of 1859. In 1862 the territory was given colonial status. In 1931 and 1961 there were major hurricanes which devastated Belize City and other areas and halted development. The Colony gained home rule in 1964 and full independence is planned. A new capital is being built some fifty miles inland.

In 1824, a British Methodist layman named William Jeckel, who served in the mercantile field in Belize City, reported to the Wesleyan METHODIST MISSIONARY SOCIETY in LONDON the religious work he was doing, and requested missionary aid. The Society sent out Thomas Wilkinson in 1825, Thomas Johnston in 1827, and William Wedlock in 1829. Both Wilkinson and Johnston died on the field, but the work was soundly established. When Wilkinson arrived there were three societies (churches), one in Belize City, another at Burrell Boom, a settlement on the Belize River, and one at Freetown, a settlement on the Sibum River for freed slaves.

Approach was made to the natives working in the forest. Many of these were descendants of African Negroes from the WEST INDIES and white settlers. Later Carib Indians who came from St. Vincent via Nicaragua and the Republic of Honduras settled in the south of the colony, and they too were approached by the Methodist missionaries. In 1845 a congregation was established in Roatan, an island off the coast of the Republic of Hon-

durans, and 120 miles from Belize City where other Methodist Negroes settled. In the south, the Toledo Settlement was formed by Americans who had migrated from the Southern States during the Civil War in the 1860's. They were led by a minister of the M. E. Church, South, the Rev. Levi Pearce. They had indentured East Indians to work in the sugar cane plantations. Later this work was passed to the Wesleyan Methodist Missionary Society of London, and together with their work in Punta Gorda and other places formed the Toledo Circuit. The East Indian population now numbers some 1,600 people.

In 1859 the district received the first missionary of the Women's Auxiliary of the Wesleyan Methodist Missionary Society, Miss Susannah Beal.

The Honduras District of the Methodist Church now extends to both British Honduras and the Republic of Honduras which is Spanish-speaking. Methodism in the Republic is now centered in the Bay Islands off the coast. In 1908 most Methodist schools in the Bay Islands were closed because they were unwilling to submit to government regulations which required the teaching of Spanish, and in 1918 all Methodist Churches in the Bay Islands were closed for fifteen weeks and the minister, Percy Hayworth, was put in jail by government order. In 1930 the Wesleyan Methodist Missionary Society withdrew from the mainland of the Republic of Honduras and closed the Corozal and Toledo Circuits. In 1932 the District was attached to the Jamaica District, but retained a sub-Synod. In 1952 it was again elevated to full District status. The Toledo and Corozal Circuits were reconstituted, and in 1967 work was reopened at San Pedro Sula in the Republic of Honduras.

In 1961 a small secondary school (Utila College) was opened and medical work begun at Utila, Bay Islands. Another secondary school was established (Fletcher College) at Corozal, and the oldest secondary school in the country (Wesley College, founded 1882) is still active.

Education is largely in the hands of the denominations and the Methodist Church runs twenty-one primary schools in British Honduras and a small vocational school in Roatan, Republic of Honduras. There are 4,000 pupils in Methodist primary schools and about 448 students in

Methodist secondary schools. The Government of British Honduras pays the full salaries of all primary school teachers and gives a grant of up to fifty percent for plant, property and maintenance. The Government also pays the salaries of the principal and one teacher of the secondary schools and also the salary for one teacher for the Sixth Form.

In 1967 the Honduras District became a founder district of the autonomous METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS, under a West Indian Chairman, C. Leonard Carty, M.B.E.

In 1969, the District had thirty-seven places of worship, 2,423 members and a constituency of about 15,000.

J. B. Brindley, *The Wesleyan Mission in Honduras*. London: Clarion, 1916.

The Methodist Record, Centenary number, Honduras District, 1927.

R. H. Rose, *The Wesleyan Methodist Church at Utila*. Utila, 1922.

C. E. COFF

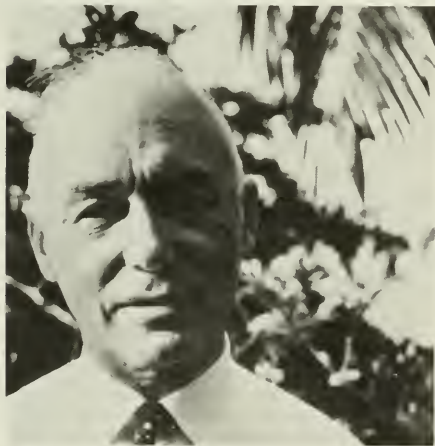
HONG KONG is a British crown colony consisting of Hong Kong Island, the Kowloon Peninsula directly opposite the Island, the "so-called" "New Territories," consisting of 365 square miles of mainland adjoining Kowloon, and a whole archipelago of small islands.

The Methodists were working in CHINA for more than one hundred years, but there was no work in Hong Kong, a small peninsula jutting down from the mainland, with some 200 islands clustered about, until the early 1950's. The FREE METHODISTS came in 1951. The Chinese Methodist Church, with which British Methodists had worked in Canton and environs since 1870, soon followed. The American-based Methodists came afterwards, in the winter of 1952, to minister to Mandarin-speaking refugees from Communist China.

The Free Methodists, cooperating with workers of the Holiness Movement of CANADA, formed street chapels and started schools. The Chinese Methodists built churches and a hospital. The United Methodists also formed churches (one of them beginning in a garage and another in a YMCA), developed refugee villages and industries, organized rooftop schools in the huge resettlement estates in which the Hong Kong Government housed the hundreds of thousands of newcomers.

There were no pastors or members of the E. U. B. CHURCH in Hong Kong, but the Church of Christ in China, made up of eight denominations working on the Mainland, included representatives of both Evangelical and United Brethren strains. In 1952, churches that had been transplanted to Hong Kong formed a new synod and adopted the name, "the Hong Kong Union of the Church of Christ in China." Five years later, Dr. Peter Wong, a product of the South China Mission, became general secretary and led his people in developing primary and secondary schools, in addition to clinics and social welfare projects. To this church the E. U. B. board assigned its missionaries.

Although most Methodists worked together in the Hong Kong Christian Council, they were too busy with medical, educational and social service programs to think much about church union. The Yang Social Service Center, contiguous to Ward Memorial Methodist Church in Kowloon (named for Bishop RALPH A. WARD, who pioneered United Methodist work), developed new patterns in community service. Its counselling center became one of the



C. LEONARD CARTY



HONG KONG METHODIST CHURCH

first in the Hong Kong complex. Through the assistance of the Theodore Plummer Fund, a fishermen's village (appropriately named for St. Andrew) was established and 250 families were moved from the odorous hulks where they had lived for twenty years in the back-waters of Tai Po Bay. Meanwhile, Epworth Village, established by the Chinese Methodist Church, had grown to 350 cottages housing more than 2,000 people.

Talk of church union grew louder, and the United Methodists and Chinese Methodists, representing Mandarin-speaking and Cantonese-speaking segments of the Hong Kong population, formed a joint committee on church union and developed an outline, which was carried to the 1970 structural congress of COSMOS—the Commission of the United Methodist Church on the Structure of Methodism Overseas. Mandarin-speaking congregations of the United Methodists and the Church of Christ in China came together in a jointly-sponsored church, and discussion of union began.

In the early days of the Hong Kong mission of United Methodism, work was started by Bishop Ralph Ward in TAIWAN, also among Mandarin-speaking refugees. Soon the chapels and churches were more numerous than in Hong Kong. For reasons of geography, as well as politics, the two were separated into distinct provisional Annual Conferences, but in one episcopal Area, under one bishop.

Taiwan Methodists were looking toward autonomy in 1972, as they prospered along with their growing country. Hong Kong was prospering too, with little thought given to the 1997 deadline, when, according to terms of a 99-year lease, the New Territories into which the urban sprawl of the city had spilled out, might be returned to Mainland China.

All branches cooperate in various kinds of relief work, such as the building of Wesley, Asbury and Epworth Villages, and in the support of Chung Chi College (a full four-year college program) and Chung Chi Theological Seminary. The literature needs of Chinese Methodists, as well as of other Protestants, are served by the Chinese Christian Literature Council and its publications, centered in Kowloon. Both Methodist Churches support financially and with personnel, the social work of the Hong Kong

Christian Council through its Christian Service Department.

The Free Methodist Church has a provisional conference organization. A large elementary school has been established with government assistance. Capable Chinese leaders administer rooftop schools which are located on the large flat roofs of big refugee housing units. Plans are going forward for a multistory secondary school which will also be government aided. A growing educational-evangelistic center is located on the island of Macao. Free Methodist membership is about 1,100.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1924.
T. OTTO NALL
FRANCIS P. JONES

HOOD, JAMES WALKER (1831-1918), American bishop of the A.M.E. ZION CHURCH, was born May 30, 1831, in Kennett Township, Chester Co., Pa., the son of Levi and Harriet Walker Hood. His father was a tenant farmer and local Methodist preacher. The boy had opportunity to attend school only a few months but succeeded in educating himself to an extent that later warranted honorary degrees from Lincoln University and LIVINGSTONE COLLEGE.

After a period of doubt he came to a firm faith at eighteen. At twenty-five he felt a call to preach, secured a license, and set about to prepare himself. The New England Conference of the A.M.E. Zion Church received him on trial in 1859 and the following year sent him as a missionary to Nova Scotia. Then in 1864, during the Civil War, the New England Conference sent him to NORTH CAROLINA to evangelize the emancipated slaves behind the advancing Union Army—the first of a small band that within a few years established A.M.E. Zion churches throughout the South. During the period following the war he served as a member of the convention drawing up a new constitution for the state of North Carolina in 1868, and at the same time was appointed assistant superintendent of public instruction for the state.

Hood was elected bishop by the General Conference of the A.M.E. Zion Church in 1872. He established his episcopal residence at Fayetteville, N. C., which remained his home for the rest of his life. He was one of the incorporators of Livingstone College, Salisbury, N. C., under its original name, Zion Wesley Institute, and was for thirty-six years chairman of its Board of Trustees. He was a delegate to the first two ECUMENICAL METHODIST CONFERENCES, at London in 1881 and Washington, D.C., in 1891, and spoke on both occasions. President Theodore Roosevelt consulted him on matters affecting the Negro. He was the first American Negro minister to publish a volume of his sermons (1884) and was author of a denominational history, *One Hundred Years of the African Methodist Episcopal Zion Church* (1895), and two other books. He lived to become the oldest active bishop of any American church and died at Fayetteville on Oct. 30, 1918.

Atticus G. Haygood, "Introduction" in J. W. Hood, *The Negro in the Christian Pulpit*. Raleigh, N. C.: Edwards, Broughton & Co., 1884.
DAVID H. BRADLEY

HOOLE, ELIJAH (1798-1872), British Methodist missionary, was appointed to INDIA in 1819, but was ship-

wrecked off the CEYLON coast and landed in Madras almost without possessions. He was a useful missionary, working in Madras and Bangalore, and he easily learned Tamil and spent much time distributing the Scriptures and working in villages. He was hampered by the indecision of the Wesleyan Methodist Missionary Society about whether to use its small staff to minister to Europeans or to evangelize Indians, but his beginning of work in Bangalore in 1821 was decisive for the beginning and development of Kanarese work in Mysore. Owing to ill health, he returned to England in 1828, and became one of the missionary secretaries in 1834, retaining this position for thirty-eight years. He died June 17, 1872.

E. Hoole, *Personal Narrative of a Mission to South India*. London, 1829. CYRIL J. DAVEY

HOOPER, THOMAS LEROY (1894-), American M. P. leader, pastor and co-editor of the first *Discipline* of The Methodist Church (1939), was born in Plymouth, Pa., Dec. 30, 1894, the son of Thomas H. and Katherine (Cornelius) Hooper. He was educated in the public schools of Shickshinn, Pa.; WESTERN MARYLAND COLLEGE, A.B., 1917; WESTMINSTER THEOLOGICAL SCHOOL, S.T.B., 1922; M.A., 1923; University of Pittsburgh, M.Ed., 1935; (hon. D.D.).

Admitted to Eastern M. P. Conference and ordained elder, 1922, his appointments were: Mt. Lookout, Cincinnati, Ohio, 1922-24; Temple, Fairmont, W. Va., 1924-31; Knoxville, Pittsburgh, 1931-36; president, Pittsburgh M. P. Conference, 1935-39; superintendent Washington District, Pa., 1939-44; Butler, Pa., 1944-47; pastor Wesley Church and director W. Va. University Wesley Foundation, both in Morgantown, 1947-57; executive secretary Board of Education, W. Va. Conference, 1957-67, retired, 1967.

A delegate to the UNITING CONFERENCE, 1939, GENERAL CONFERENCE, 1940, 1944, Dr. Hooper later served as trustee of WEST VIRGINIA WESLEYAN and Union Protestant Hospital (Methodist) both in West Virginia. He was editor of the *Teachers Journal* (M. P.), 1928-36; also one of the three editors of the *Discipline*, 1939, the Book Editors of the two episcopal Methodist churches being the other two.

On May 24, 1921, he married Laura P. Hutton and they had two children, Thomas L., Jr. and Laura Marilyn.

Sundial, West Virginia Wesleyan College, Buckhannon, W. Va., September 1967.

Who's Who in The Methodist Church, 1966. JESSE A. EARL

HOOPLE CAMP, THE, outside the village of Hoople, N. D., was organized in 1893. In 1927 the present tabernacle was built under the leadership of H. J. Empie of the Methodist Church. Since that time CAMP MEETINGS have been held for ten days every June. At the present the leadership of the Camp is Interdenominational—administered by a Hoople Camp Association. A multitude of youth have entered full-time church-related vocations through the influence of the Hoople Camp.

DAVID F. KNECT

HOOTON, CARADINE RAY (1895-1966), American minister and general secretary of the BOARD OF CHRISTIAN SOCIAL CONCERNS of The Methodist Church, was born at Hughes Spring, Texas, the son of William Matthew

and Mary Emma (Hervey) Hooton. He was educated at SOUTHWESTERN UNIVERSITY at Georgetown, Texas, receiving a B.A. in 1921; at Texas University, Austin, Texas, LL.B., 1922; and later on received honorary degrees from Southwestern University, D.D., 1942, and from OKLAHOMA CITY UNIVERSITY in 1953, the LL.D. degree.

He married Lila Maude Eberhart on Nov. 1, 1922, and their children were William Eberhart, Mary Lila and Annabel Hooton. The son was killed serving his country as a pilot in World War II.

He served as pastor and district superintendent in various Methodist churches in TEXAS from the time he entered Conference in 1925 until 1949 when he was elected general secretary of the Board of Temperance of The Methodist Church. At that time he was pastor of First Methodist Church, OKLAHOMA CITY, Okla.

Hooton was a member of the Texas Bar Association and was also admitted to practice before the United States Supreme Court, thus combining legal knowledge with his ministerial status. He served for a time in the first World War in the Quartermaster Corps. His Conference elected him to membership in the GENERAL CONFERENCE (MES) of 1938; to the UNITING CONFERENCE, 1939; and to subsequent General and JURISDICTIONAL CONFERENCES.

Always interested in human welfare, he served for a time as president of the Commission for Decent Publications; assisted in the establishment of the first marriage clinic in OKLAHOMA; created a counseling service in connection with his pastorates; helped to establish a first National Consultation in Pastoral Care of Addicts and the training of young ministers for effective work with alcoholics. He also helped to organize the first churchwide consultations among seminary social ethics professors, and helped to set up the first National Seminar on Legislation and the first General Convocation on Temperance and General Welfare in 1953. This last was after he became Executive Secretary. He also helped to call Methodism's first National Convocation on Christian Social Concerns in 1961. He was in great demand as a speaker and frequently called upon over the whole church for this work.

When the Board of Temperance of The Methodist Church merged into the Board of Christian Social Concerns in 1960, Hooton was elected general secretary to serve until 1963 when he retired. He then became executive director of the American Council on Alcohol Problems. He lived in Washington, D. C. and Arlington, Va., until his death in 1966. A man of genial spirit and broad compassion, he gave leadership to the cause of temperance in a difficult day.

C. T. Howell, *Prominent Personalities*. 1945.

Journal of the Oklahoma Conference, 1966.

Who's Who in the Methodist Church, 1966 HERMAN WILL

HOOVER, JAMES M. (1872-1935), a pioneer American missionary in SARAWAK, Borneo. He was born in Kansas in 1872, but after being educated in the States decided to become a missionary and was admitted on trial in the Malaya Annual Conference in 1900 and appointed to Penang. He went to Borneo in 1903 and from that time on stamped the progress of Christianity in that Island "indelibly with his personality."

One who wrote of his life said that the history of Tuan Hoover's work in Sarawak is the history to a great extent of the Rejang River, which owes its present development to his efforts. He placed thousands of Chinese who, in

their native Fukien, lived wretched lives on the borderline of starvation, in a new country, fertile and friendly, where under a benevolent Government, they could settle and prosper, and where their standard of living could be enormously improved. From the moment of arrival of the first colonist, he devoted himself, heart and soul, to the welfare and progress of these people. As the Foo-chow colony increased, his labors grew, but he was equal to every demand upon his time and good nature. He was here, there and everywhere, guiding, instructing and safeguarding his people. His amazing energy never flagged for a moment. One day he might set out on a twenty-mile walk to visit settlers in the rubber-growing areas; he would sleep perhaps in a Chinese coolie hut and the next morning he would set out on another arduous round, over hills, rough clearings and jungle. And then perhaps he would dash off down the river in a motor launch to advise one of his friends, regarding a scheme for communal padi-planting or the installation of a traveling rice mill, or a better method of manufacturing jelutong. Here a church might be falling into disrepair through lack of funds, somewhere else the attendance at a school might be falling off as a result of a slump. Tuan Hoover was off like a shot to advise, encourage and reorganize. Every detail of his mission had his personal attention. Nothing was too big for him and nothing too small. Even while he was busy planning the spiritual and material advancement of thousands of Chinese, he always had time to attend to the troubles of the most humble member of his flock. He was never known to turn anyone away, and no one who went to him for help and advice ever failed to come away comforted and encouraged.

Tuan Hoover, as he was always called, became a legend in the Island to whose people he gave his life in such a large open-handed way. He died in Kuching, Sarawak, on Feb. 11, 1935.

Frank Thomas Cartwright, *Tuan Hoover of Borneo*. N.Y., Cincinnati: The Abingdon Press, 1938. N. B. H.

HOOVER, THERESA (1925-), American church executive and daughter of James Cortez and Rissie (Vaughn) Hoover, was born Sept. 7, 1925 in Fayetteville, Ark. She received her A.B. degree from PHILANDER SMITH COLLEGE, 1946; M.A., New York University, 1962, with special studies also at GARRETT THEOLOGICAL SEMINARY.

Miss Hoover became the associate director, Little Rock Methodist Council, 1945-48; field worker, Women's Division, BOARD OF MISSIONS, 1948-58; associate secretary, Christian Social Relations Section of the Division, 1958-65; assistant general secretary, section for program and education for Christian Mission, 1965-68; and associate general secretary, Women's Division of the Board, 1968 to present.

She has been a delegate to the WORLD COUNCIL OF CHURCHES Assembly, chairman of the Nominating Committee, NATIONAL COUNCIL OF CHURCHES General Board, and a member of the Y.W.C.A. National Board (since 1963). In 1970, Miss Hoover was the first woman to give the FONDREN lectures at SOUTHERN METHODIST UNIVERSITY. In the same year she was listed among "America's Seventy-Five Most Important Women," as presented in the January issue of *Ladies Home Journal*.

Who's Who in the Methodist Church, 1966.

JOHN H. NESS, JR.

HOPKEY, SOPHIA, niece and ward of THOMAS CAUSTON, director of supplies and chief magistrate of SAVANNAH, Ga., when the Wesley brothers arrived in America. She was a lovely girl of eighteen, and JOHN WESLEY was charmed by her natural modesty and readiness to learn. He taught her French, superintended her devotional reading, and quickly discovered that he was in love with her. Wesley's companions warned him of the dangers of marrying her, and on March 4, 1737, by the drawing of a lot, it was determined that he should "think of it no more." Sophy was already turning elsewhere, and although on March 8 she maintained that she would not take any important step without consulting him, on the following day she became engaged to Mr. Williamson, who lodged with Causton. Four days later they were married in a neighboring church without any publication of the banns. So careless and informal a wedding would hardly seem legal to Wesley, and his appeal to the Bishop of London's commissary bore fruit, because future marriages without banns were forbidden. Four months passed by, during which Wesley lamented what he believed to be Sophy's insincerity, as well as her absence from religious worship. These faults he plainly stated in a letter to her on July 5. As no satisfactory answer came, nor any indication of repentance for her falsehoods, when on August 7 she appeared for Holy Communion, he repelled her. Sophy's husband charged Wesley with defaming his wife's character, and once the processes of law had been set in motion, John Wesley's usefulness to GEORGIA was at an end. Causton was enraged, and the whole colony was forced to take sides. Wesley gave notice that he was leaving Savannah, and though he went sadly and under a cloud, this crisis in some ways prepared him for the evangelical conversion of May 24, 1738.

M. Schmidt, *John Wesley*, 1966.

J. Wesley, *Journal*, I, 280-413.

MALDWYN L. EDWARDS



O. K. HOPKINS

HOPKINS, OLMSTEAD KEY (1879-), an American missionary to CUBA, was born in Louisville, Ga., Feb. 28, 1879. While a student at VANDERBILT UNIVERSITY, the national Student Volunteer Convention met in Nashville, Tenn. Another student volunteer at the convention who was preparing to go to the mission field under the Woman's Division, was Sara Barr of Statesboro, Ga. They were married in 1909 and went to Cuba the same year. To their union were born two girls and one boy.

Previously he had been admitted to the annual conference in 1902 and went to Cuba as an ordained elder. During his thirty-three years in Cuba he had a variety of experiences and appointments. In addition to serving on many Conference Boards and Committees he was pastor of four different charges, director of a school, and three times district superintendent.

Photography was his hobby and many pictures of church gatherings and local scenes of special interest were due to his artistic ability.

His calm good judgment and friendliness won a never forgotten place in the hearts of his Cuban brethren. For health reasons he retired January 1943, and lives in Durham, N. C.

S. A. Neblett, *Methodism in Cuba*, Macon, Ga., 1966.
Anuario Cubano de la Iglesia Metodista. GARFIELD EVANS

HOPKINSVILLE, KENTUCKY, U.S.A., Freeman Chapel C.M.E. Church played an important role in the organization of the C.M.E. CHURCH IN KENTUCKY. The organization of this congregation dates back to 1866, when a small group of members started meeting in the basement of First M. E. Church, South. The church is named for Peter Freeman, a charter member and faithful steward.

The Hopkinsville District and the Kentucky Annual Conference of the C.M.E. Church were organized in 1868 in Freeman Chapel Church.

HOPPER, CHRISTOPHER (1722-1802), British Methodist, was born at Ryton, County Durham. Converted by Methodist preaching, he was appointed a CLASS LEADER by JOHN WESLEY and labored as preacher and schoolteacher in the Dales. In 1750 Hopper became a regular itinerant and was the first to go with Wesley to Scotland in 1751. He traveled extensively for forty years in circuits in England, Ireland, and Scotland. At the Conference of 1780 he was appointed to preside when John Wesley was absent, and his name appeared in the DEED OF DECLARATION of 1784. Hopper signed the HALIFAX CIRCULAR. He died on March 5, 1802, the oldest preacher at the time.

T. Jackson, *Lives of Early Methodist Preachers*. 1837-38.
N. P. GOLDHAWK

HOPPER, PHILEMON B. (1791-1858), American jurist and local preacher, was born in Queen Anne's County, Md., on Jan. 23, 1791. He joined the M. E. Church at the age of nineteen. He studied law and was admitted to the bar. He was elected to the MARYLAND legislature and from 1826-50 served as judge of the second judicial district.

He was one of the founders of the M. P. CHURCH, a regular contributor to the *Methodist Protestant*, a member of the Convention in 1830 which formed the Constitution of that church, and was frequently a delegate to the Annual Conference and GENERAL CONFERENCE.

Hopper was married three times and was the father of twenty children. In 1813 he married Miss Rebecca Carter; in 1822 he married Miss Margaret A. Thomas, and in 1829 he married Miss Ann Baggs. He died on March 28, 1858.

T. H. Colhouer, *Sketches of the Founders*. 1880.
M. Simpson, *Cyclopaedia*. 1878. ANN G. SILER

HORN, WILLIAM (1839-1917), American Evangelical bishop, was born in GERMANY, May 1, 1839, and came to the United States in 1855, settling in WISCONSIN. In 1866 he was converted at an EVANGELICAL ASSOCIATION altar in Lomira, Wis. He was licensed to preach in 1861, ordained ELDER in 1866, elected presiding elder in 1871 and later the same year was elected editor of the *Evangelische Magazine*, a German literary magazine, and of the German Sunday-school literature. In 1879 he was elected editor of *Der Christliche Botschafter*, the oldest German church paper in America, serving in this capacity until 1891 when he was elected bishop. As bishop he made six visits to Germany in the interest of the Church.

Bishop Horn was a serious student of German literature, especially poetry, and was a master of classical German, and ranked as one of the greatest German writers in the nation. He was a poet by the grace of God, translating many of the great English church hymns into German. He also wrote many original hymns and spiritual songs in German, and published a handsome volume of fine poems. All his life he was a prolific writer.

In 1915 he voluntarily retired from active service, and died April 27, 1917. Many of the institutions of the Church profited by his wise counseling, especially the Ebenezer Orphan's Home at FLAT ROCK, Ohio.

R. W. Albright, *Evangelical Church*. 1942.
R. M. Voh, *Evangelical Bishops*. 1939. HOWARD H. MARTY

HORNECK, ANTHONY (1641-1697), Anglican devotional writer, was born at Bacharach on Rhine, studied at Heidelberg, and came to England about 1661. He became a member of Queen's College Oxford, in 1663, and vicar of All Saints, Oxford, in 1664. In 1671 he was made vicar of the Savoy Chapel in LONDON, and became widely known. Around 1678, with Richard Smithies, he started the RELIGIOUS SOCIETIES, which strongly influenced young Anglican laymen, and formed part of the background from which Methodism was to develop. A devotional writer, his *Happy Ascetic* (1681) was reprinted in part by JOHN WESLEY in his *Christian Library* (vol. xvi). Horneck died in London, Jan. 31, 1697.

Dictionary of National Biography.
R. Kidder, *Life of the Rev. Anthony Horneck*. London, 1698.
HENRY RACK

HORNER, JOSEPH (1824-1917), book agent, was born at Boroughbridge, England, March 23, 1824, the son of a Methodist local preacher. Coming to PITTSBURGH, Pa. in 1842, he entered Western University of Pennsylvania and was graduated with honors. The D.D. degree was conferred on him by ALLEGHENY COLLEGE in 1869. Admitted on trial in the PITTSBURGH CONFERENCE in 1850, he remained on the effective list sixty-two years. While in the pastorate he served several strong appointments, the last one being Sewickley, in the Allegheny District, 1867-69. In the latter year he became agent or manager of the Book Depository in Pittsburgh and served ably in that capacity for forty-two years, retiring in 1911. He was a frequent contributor to Methodist periodicals, writing principally on the Bible and the doctrines and polity of Methodism. Though considered ultraconservative, his sincerity and good nature won him many friends. He was a delegate to the 1872, '76, '84, and 1904 GENERAL CONFERENCES (ME), and for many years was the efficient treasur-

er of the Pittsburgh Conference. He died in Pittsburgh, Jan. 12, 1917.

Minutes of the Pittsburgh Conference, 1917.

M. Simpson, *Cyclopaedia*. 1878.

W. G. Smeltzer, *Headwaters of the Ohio*. 1951.

JESSE A. EARL
ALBEA GODBOLD

HORSCHACK BARROSO, DULCE M. (1908-), Cuban social welfare director, was born in Cardenas, Matanzas Province, May 12, 1908. Her parents were Augusto Horschack Borrell and Adelaida C. Barroso. She was educated in the Colegio Progresiva of Cardenas, Irene Toland Colegio, Matanzas, Buenavista and CANDLER COLLEGE, Habana, and the University of Habana. Her major studies were in the field of social welfare. She was fortunate in being supported by scholarships of the Methodist Church. During her collegiate years she served in vacations as assistant pastor in Bauta and Hoyo Colorado and under the direction of Benjamin F. Gilbert.

After graduation she served for nine years as associate director of the Christian Social Center in Matanzas. Then as associate pastor in Baganos for six years. From 1956 to 1957 as director of women in the Agricultural Industrial School of Mayari, and from 1957 to 1959 as director of the Evangelical Elena Clinic of Holguin (when the latter was closed because of Communist pressure).

From 1959 to 1967 she was social welfare director under the government in Oriente. At the same time she served as assistant pastor in Holguin, District President Woman's Society of Christian Service and several conference offices.

GARFIELD EVANS

HORTON, JOHN (? -1802), British Methodist, was one of JOHN WESLEY's executors, and has been variously described as: dyersalter, silk dyer, and merchant. He was a member of the common council of the City of LONDON. John Wesley married him to Mary Durbin in 1780 at Bedminster Church, BRISTOL. She was the daughter of Henry Durbin, a trustee of the Old Room, Bristol. She had two children by him and died within the next six years. Wesley dined with Horton at 25 Highbury Place, Islington several times in 1783-87. He was present at Wesley's deathbed. He left Methodism after Wesley's death, moved to Bristol in 1800, and died in 1802.

Methodist Magazine, 1803.

V. E. VINE

HOSIER, HARRY, also known as "Black Harry," was born a slave near Fayetteville, N. C. He was manumitted, converted, and became the first African local preacher of his newly found faith. Although FRANCIS ASBURY's initial encounter with Hosier in NORTH CAROLINA is not recorded in his *Journal*, Asbury's entry of June 29, 1780 indicates that he believed their meeting to have been providentially arranged.

Harry became the most eloquent exhorter of his day. Those who heard him agree that he demonstrated unusual intellectual capacity, remarkable retention, and creative ability. He was able to reproduce in dramatic form the messages of the educated divines with rare freshness, power, and magnetic vitality. Frequently, his name was used to draw an appreciable audience for the eminent itinerants whom he excelled in popularity. He shared

preaching opportunities with many proclaimers of the gospel, among them being Asbury, COKE, GARRETTSON, WHATCOAT, BOEHM, WALKER, and COLBERT. No singular personage of the Asburian period of Methodism espoused a more genuine biblical approach to the Methodist message, or presented the cause of Christ more convincingly, than Harry Hosier, traveling companion and servant-guide of Francis Asbury.

Watson's *Annals of Philadelphia* provides insight on practices of early Methodism when it was recorded that: "They did not as a people value or expect an educated ministry." After conversion, "the call" was the paramount indicator of readiness to proclaim the gospel. Formal education for leadership in the Societies was appreciated but not required. Harry had no reason to feel out-classed academically by the few formally-trained Methodists.

According to Raybold in *Reminiscences of Methodism in West Jersey*, Hosier resisted learning to read and write because, in his own words: "When he tried to read he lost the gift of preaching." To the inquiring and amazed people, his frequent answer was, "I sing by faith, pray by faith and do everything by faith; without faith in the Lord Jesus I can do nothing." He thus discontinued academic achievement in order to be a clear channel for the divine declaration of the gospel.

It was Harry who was selected by Asbury in November 1784 to take the newly arrived Thomas Coke on an orientation and inspection tour of the Delaware-Maryland Peninsula, prior to the CHRISTMAS CONFERENCE, after JOHN WESLEY's plan for the liberated colonies had been made known. In the meantime, Freeborn Garrettson was also "sent as an arrow" to call the absent brethren to meet at Lovely Lane Chapel in Baltimore on Christmas Eve. Harry, too, was among the Methodists who gathered there to organize the M. E. Church.

Later he traveled with Garrettson up the Hudson territory in 1789; continued with him into New England, and was present when he first met JESSE LEE on their triumphant circuit expansion journey in 1790. Even though he was "very uncivilly" received in Hartford, at BOSTON Harry was warmly received and boarded with Prince Hall, the Master Mason of the Africans.

It is said that "the first notice of Methodism in New York City" appeared in the *New York Packet*, Sept. 11, 1786, telling about an African "whose excellent preaching excited more interest than that of the Bishop." The BALTIMORE newspapers, it is related, gave more attention to the "singular Black man," than to the Methodist bishop.

Henry Boehm, leader of the German Methodists, stated that many would rather hear Hosier than Asbury. It was his preaching in WILMINGTON, Delaware, when Methodists were unpopular, that helped create a favorable atmosphere for them in a hitherto hostile territory. It is recorded that when the bishop was expected, and Harry was also present to preach, Old Asbury Chapel was not large enough to accommodate the crowd. Those who gathered outside could not see the preacher, but listened to the preaching of the gospel with great satisfaction. One who had come to heckle the Bishop remarked, "If all the Methodist preachers could preach like the Bishop, we should like to be constant hearers." Someone nearby replied, "That was not the Bishop, but the Bishop's servant." He retorted, "If such be the servant, what must the master be?"

The Quakers recognized Hosier as one who preached "immediate inspiration" of the spirit of God.

The scholarly Thomas Coke, after serious meditation, having heard Harry preach several times, exclaimed: "I really believe he is the best preacher in the world. There is an amazing power attends his preaching. . ."

Benjamin Rush, of high standing in Philadelphia, boasted: "Harry is the greatest orator in America." Dr. Sargent of Philadelphia, upholding the prevailing opinion, declared: "He was the greatest natural orator I have ever heard." JOHN LEDNUM, early Methodist historian, wrote: "Harry was a more popular speaker than Asbury or almost anyone else in his day." William Colbert, in his unpublished journal, bears witness of his usefulness to Methodism when he records: "Harry gave a powerful exhortation. . . excellent discourse . . . spoke with life and power. . ." Harry's preaching affected the people. On one occasion, although Colbert had been ailing and had not preached for some time, upon hearing one of Harry's soul-searching gospel messages, he wrote: "After him, I felt freedom in speaking for about ten minutes." Listening to a discourse from Revelation 3:20 on another occasion, Colbert reasoned and inscribed: "This is not a manmade preacher. It is really surprising to hear a man that cannot read, preach like this man."

Bishop Asbury assigned him to visit the Trenton Circuit with John Walker in 1803. The seasoned veteran was not acceptable to a lady in the home in Hackettstown where the preacher was staying. She expressed objection to the presence of the "black." Hosier, having overheard the conversation, withdrew to the garden where he took her before the throne of grace in prayer until the appointed hour of the meeting. While Reverend Walker preached, Harry was seated in front of him keeping a silent vigil. After the message, Harry arose and began his exhortation. He spoke of sin as a disease; saying that all were affected and the Lord had sent a remedy by the hands of a physician, but, alas! he was black! and some might reject the only means of cure because of the hands by which it was sent to them that day. It is said that he continued to speak in a humble manner until all were moved. After a fervent prayer, the lady's conscience was disturbed, and she, too, was converted with others.

He was a popular person at CAMP MEETINGS, quarterly meetings, and LOVE FEASTS. Wherever Methodists gathered to witness, Harry was present to share in the proclamation of the word of redemption. He was the one African of the eastern frontier who acted out with earnest devotion the urgent commission of John Wesley to his disciples. . . . "I let you loose on the great continent of America. Publish your message in the open face of the sun and do all the good you can." Harry covered the Methodist itinerant-trail from the Carolinas to New England, preaching the good news of salvation to all.

Recently, a document found in Old St. GEORGE'S CHURCH revealed the concern of nineteen preachers of the PHILADELPHIA CONFERENCE for Harry as they united in petitioning the bishops and M. E. Conference which was to assemble in Chestertown, Md., May 1, 1805. This stated "that they believe Harry Hosier, an African, a man that would be very useful if the Bishop and Conference in their wisdom could without establishing a bad precedent direct him."

Harry's increasing popularity and independence led Asbury to record in his journal the following statement after vainly seeking to induce him to accompany him on a trip into Virginia. "Harry seems to be unwilling to go with me. I fear his speaking so much to white people in

the city has been, or will be injurious; he has been flattered and may be ruined."

Although he became a back-slider, it was not because of flattery, but due rather to the power of wine. However, he did not remain outside of the Christian fold for long. He experienced forgiveness through an all-night soul-wrestling vigil under a tree in the Southwark section of Philadelphia. Like Jacob at the break of dawn, he gained a new blessing and reclaimed his spiritual freedom, evermore to be victorious over that temptation.

Harry suffered much for his faith and preaching. William Colbert, presiding elder, was moved by the recitation of the crosses he had borne. Said he, "I was very much affected at some of the experiences of Harry Hosier which he in private conversation related."

On Harry's homebound journey, Colbert visited him several times. After his first call he declared: "He believed Hosier to be in favour with God" (March 22, 1806). On the next occasion, "he was happy in the Lord and to appearance within a few days of eternity" (April 30, 1806). On his final visit he said, "Harry appears to be for a short time for this world but happy in God" (May 1, 1806). Attending his funeral, May 18, 1806, Colbert said, "The people were affected." After a suitable Methodist service, a mighty procession, black and white, followed his bier for interment at the Palmer Burying Ground, Philadelphia, Pa.

No account of the beginning and expansion of the Methodist movement in America would be complete without numbering Harry Hosier among its unsung pioneer preachers. Future unbiased historians will accredit him as the first ecumenical preacher of American Methodism. He, more than any other itinerant of his time, fused large interdenominational audiences through the gospel according to Methodism. He possessed the dynamic which dissolved the boundaries of separatism, making all one in Christ. His preaching partnership with Francis Asbury provided Methodism an outreach to the enslaved and the free, the poor and the rich, the churchless and the church-going.

Russell L. Adams, *Great Negroes—Past and Present*. Chicago: Afro-Am Publishing Co., Inc., 1964.

F. Asbury, *Journal and Letters*. 1958.

J. F. Hurst, *History of Methodism*. 1903.

J. Lednum, *Rise of Methodism*. 1859.

G. A. Raybold, *Reminiscences of Methodism in West Jersey*. New York: Lane & Scott, 1849.

John E. Watson, *Annals of Philadelphia*. Philadelphia: Leary and Stuart and Co., 1909.

Carter G. Woodson, *The Negro Church*. Washington: Associated Press, 1921.

JOSHUA E. LICORISH

HOSKINS, FERMIN LINCOLN (1865-1935), American United Brethren in Christ (Old Constitution) bishop, was born at Scio, Ore., of pioneer stock, on June 8, 1865. While still a boy he was an extensive reader of good books, and this became a life-long characteristic. His formal education was obtained from a private secondary school at Huntsville, Wash. and Philomath College, Philomath, Ore. He received the A.M. from Huntington College (1910) and was awarded the D.D. by the same school in 1905. His specialty in school was mathematics and languages, and he later became one of the best parliamentarians of his time.

He taught in the public schools of WASHINGTON, OREGON and IDAHO for thirteen years. He also served as

principal of Eastern Oregon State Normal School one year; and as president one year each of Washington Seminary, Edwards College and Huntington College.

His wife was Minnie Simenton, who was a direct descendant of John and Priscilla Alden. There were four daughters.

Hoskins was converted while in school at the age of nineteen and began his active ministry in 1858. He was pastor and presiding elder in the Walla Walla Conference. In the latter office he traveled over the western states as a revivalist, organizing new societies.

At the suggestion of Bishop MILTON WRIGHT, he was elected bishop by the GENERAL CONFERENCE of 1905 and served for eight quadrenniums. In this office he also served as a member of the general boards of the denomination. He made fifty trips across the continent in the pursuit of his duties.

He possessed a voluminous library and his reading bore fruit in his sermons and also in his writings. He was the author of gospel songs and numerous pamphlets, the outstanding one being "Our Position," a concise presentation and defense of the doctrinal and moral reform principles of the Church of the United Brethren in Christ (Old Constitution).

The Church elected him bishop emeritus in 1933, but his period of inactivity was not very long. He passed away Feb. 18, 1935 at Myrtle, Idaho. The funeral and burial was at Albion, Wash.

Christian Conservator, April 10, 1935.

Contact, July 16, 1967.

J. RALPH PFISTER

HOSKINS, JOHN (1718- ?), was born in England in 1718 and became a member of the BRISTOL Methodist Society in 1746. In 1774 he left England on a vessel bound for Newfoundland, with the intention of going to New England to teach school. On his arrival at Trinity, Newfoundland, he wished to earn money to continue his journey and was directed to Old Perlican, a community of fifty families, twenty-one miles distant.

Here he opened a school and was invited to read prayers and a sermon. The people of Old Perlican, who still regarded themselves as Anglicans, applied through WESLEY to Bishop Lowth of London to ordain Hoskins as their minister. Hoskins went to England with the hope of being ordained, but ordination was refused. He returned to Old Perlican and continued as schoolmaster and LOCAL PREACHER.

As the result of a revival, the congregation grew and a church was erected. The influence of the revival spread to Lower Island Cove a few miles away; a Methodist society of thirty members was formed there and a church built. A solid foundation of Methodism was laid in this area by the lay ministry of this pioneer.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921. T. W. Smith, *Eastern British America*. 1877. N. WINSON

HOSPITALS AND HOMES, BOARD OF. (See HEALTH AND WELFARE MINISTRIES, BOARD OF.)

HOSS, ELIJAH EMBREE (1849-1919), American bishop, was born near Jonesboro, Tenn., on April 14, 1849. He was educated in the Jonesboro schools, OHIO WESLEYAN UNIVERSITY, and EMORY and HENRY COLLEGE, where he was graduated in 1869. Licensed to preach at Jonesboro



E. E. Hoss

in 1866, he was admitted on trial in 1869, and appointed to Jonesboro.

He was appointed to KNOXVILLE in 1870. He transferred to CALIFORNIA in July 1872, and was stationed at SAN FRANCISCO. In 1875 he was transferred back to the HOLSTON CONFERENCE and stationed at ASHEVILLE, N. C., then in that Conference.

He became a professor at Martha Washington College in southwest VIRGINIA in 1879 and was elected president of the college that year. Then he became a professor at Emory and Henry College in 1881, and in 1885 was made president there. He then went to VANDERBILT UNIVERSITY where he taught from 1885 to 1890, at which time he was elected editor of *The Christian Advocate* (usually called *The Nashville Christian Advocate*), the official organ of the M. E. Church, South. During his tenure as editor and following his association at Vanderbilt, he became involved in the Vanderbilt controversy championing the control of the Church over this university and against the chancellor and trustees who finally through the courts managed to take Vanderbilt from the Church. Certain of the ministerial graduates of Vanderbilt, among them some of the Southern bishops, believed that Hoss had forced an issue where none should have been made and rather blamed him for loss of this institution to their Church.

Bishop Hoss was by all accounts a strong and often somewhat partisan type, championing powerfully whatever position he took.

A born fighter, a great-grandson of the famous Revolutionary War hero John Sevier, Hoss consistently during his lifetime was a champion of causes. These ranged in order and type from the stand taken early in his career that the Northern Church had no right to confiscate and hold pulpits in established Southern churches during and after the Civil War, to the advocacy of the Church's right to complete control over Vanderbilt University.

When he found that the Protestant Episcopal bishop

in NASHVILLE signed himself "The Bishop of Tennessee." Bishop Hoss said not inaptly, "But I am the bishop of the Tennesseans." This was after 1902 when he was elected bishop by his Church. Before that he had been a member of the five preceding GENERAL CONFERENCES. As bishop he was assigned BRAZIL in 1908 and to the Orient in 1910, though he had other episcopal assignments in his own land.

He was married to Abbie Clark of Knoxville, Tenn., in November, 1872. They had three children. He was retired in 1918 by his General Conference over his own bitter and public objection to the Conference so retiring him. He died during the influenza epidemic on April 23, 1919, in Muskogee, Okla., where he is buried.

E. S. Bucke, *History of American Methodism*. 1964.
Isaac Patton Martin, *Elijah Embree Hoss, Ecumenical Methodist*. Nashville: Parthenon, 1942. L. W. PIERCE
N. B. H.

HOTT, JAMES W. (1844-1902), American U. B. minister and bishop, was born Nov. 15, 1844, near Winchester, Va. He had the advantage of a good common-school education, and the benefit of his father's library.

At the age of seventeen he was granted a quarterly conference license to preach, and a year later was received into the VIRGINIA CONFERENCE, Church of the United Brethren in Christ. During the Civil War he was compelled many times to cross the lines of the two armies. Great dangers and hardships were encountered. After serving important charges in VIRGINIA, he was elected to the GENERAL CONFERENCES of 1869 and 1873. At the latter he was elected treasurer of the Missionary Society.

Hott was married to Miss Martha A. Ramey on May 31, 1864. This home was blessed with four daughters. After being elected editor of the *Religious Telescope* (the official publication of the former United Brethren Church) in 1877, he exerted a broader influence upon the entire church. The General Conference of 1881 made him a delegate to the ECUMENICAL METHODIST CONFERENCE in LONDON. He extended this journey to Syria, Palestine, and Egypt, and published the volume, *Journeyings in the Old World*.

He was elected bishop in 1889, and re-elected at three succeeding General Conferences. He became the supervisor of the work of the Pacific District. Later he was assigned to the Ohio District, and made DAYTON his home. He died Jan. 9, 1902, after serving the church many years.

A. W. Drury, *History of the UB*. 1931. CLAYTON G. LEHMAN

HOUGH, LYNN HAROLD (1877-1971), American preacher, educator, and author, was born at Cadiz, Ohio, Sept. 10, 1877, the son of Franklin M. and Eunice Giles Hough. He was educated at Scio College (A.B., 1898) and DREW THEOLOGICAL SEMINARY (B.D., 1905), and was the recipient of ten honorary degrees. He married Blanche Horton, the widow of the Rev. Stephen van R. Trowbridge, on Oct. 13, 1936.

Hough joined the NEW YORK EAST CONFERENCE in 1906. His pastorates included King's Park, 1906-07; Third Church, Long Island City, 1907-09; Summerfield Church, BROOKLYN, 1909-12, and Mt. Vernon Place, BALTIMORE, 1912-14. He was professor of historical theology at GARRETT BIBLICAL INSTITUTE, 1914-19; president of NORTH-

WESTERN UNIVERSITY, 1919-20; pastor of Central Church, DETROIT, Mich., 1920-28; American Presbyterian Church, Montreal, 1928-30; and professor of homiletics and Christian criticism of life, Theological School of DREW UNIVERSITY, 1930-47 and dean, 1934-47. He was visiting professor at Emmanuel College, Victoria University, Toronto, Canada, 1947; Chancellor's lecturer, Queen's University, 1947; president, Detroit Council of Churches, 1926-28; vice-president, Religious Education Association, 1926-28; president, Association of Methodist Theological Schools, 1942; executive committee, FEDERAL COUNCIL OF CHURCHES, 1936-48; a member of the Society of Biblical Literature and Exegesis and the Society of Midland Authors; and president, Religious Education Council of Canada, 1929-30.

He was the author of forty-six books, including *The Significance of the Protestant Reformation*, *Free Men*, *The Christian Criticism of Life*, *The Dignity of Man*, and *The Living Church*. It was said of him that his "evangelical humanism combined the deepest truth of evangelical Christianity with the cultural richness of our classical heritage."

Following a heart attack at his home in New York City, he died July 14, 1971.

Who's Who in America, Vol. 35. LOWELL M. ATKINSON

HOUGH, MARY R. (1877-), American E. U. B. ecumenical churchwoman, was born in Annville, Pa., May 26, 1877. At the age of five her mother enrolled her in the Cleaner's Band, the children's organization auxiliary to the Women's Missionary Association of the Church of the United Brethren in Christ. As a little girl she sold her mother's homemade candy to the students of LEBANON VALLEY COLLEGE to earn her pennies for missions. This was the beginning of a life devoted to the world-wide task of the Church.

Graduating from Lebanon Valley College in 1897, she married Ira E. Albert. After a short pastorate in PENNSYLVANIA they went to SIERRA LEONE, West Africa, in 1899. Following her husband's death in Sierra Leone in 1903, Mrs. Albert and her little daughter returned to the States.

In 1905 she became editor of the *Woman's Evangel*, (1905-14), a trustee of the Women's Missionary Association (1906-45), national president of the WMA (1927-41); member of Women's Council of The E. U. B. Church (1947-51) and president emeritus.

In 1914 she married S. S. HOUGH, Foreign Mission secretary, United Brethren in Christ, later secretary of the General Council of Administration.

Mrs. Hough was always found in the forefront of any movement for unity as the transfer of mission work administered by the women's board to the General Mission Boards of the Church; on the interdenominational committee which decided upon a World Day of Prayer; one who worked for the union of the Evangelical and United Brethren women's work. Mrs. Hough frequently says, "This is a glorious day in which to live and to serve." She presently is a resident of Otterbein Home near Lebanon, Ohio.

MARY McLANACHAN

HOUGH, SAMUEL STRICKLER (1864-1944), American U. B. ecclesiastical statesman and missionary leader, was born Oct. 4, 1864, near Smithton, Westmoreland Co., Pa.

Elementary education was obtained in the county public schools, followed with Glasgow Normal School, Kentucky (B.S.), 1887; Bonebrake (UNITED) THEOLOGICAL SEMINARY, Dayton, Ohio (B.D.), 1892; OTTERBEIN COLLEGE, Westerville, Ohio (D.D.), 1905. He married Mrs. Mary Albert (1914), a former missionary in Africa and a missionary leader in the United Brethren in Christ.

After a few years of public school teaching in Pennsylvania Hough received quarterly conference license in 1887; joined Allegheny Conference, Church of the United Brethren in Christ, in 1890. He served Madison Circuit, 1892-94; Madison Station, 1894-95; and Altoona, Second Church, 1895-05 in Allegheny Conference. He was elected general secretary of the Foreign Missionary Society, 1905-19; and general secretary, Board of Administration, 1919-37, serving with distinction until his retirement. The late Bishop A. R. CLIPPINGER wrote in the *Religious Telescope*, 1944, "The Board of Administration was very largely the creation of his (Dr. Hough) own mind . . . It can be said advisably that the Board of Administration has done more to solidify the denomination than any other one institution in all its history." Hough died July 15, 1944 and is buried in Woodland Cemetery, Dayton, Ohio.

Hough held membership on many denominational and interdenominational boards and committees. He was a prolific writer. Most popular of his books are *Our Church Abroad*; and *Christian Newcomer—His Life, Journal and Achievements*.

Minutes of the Allegheny Conference, 1944-46.

Religious Telescope, July 29, 1944. JOHN H. NESS, Sn.

HOUGHTON, WILLARD J. (1825-1896), American WESLEYAN METHODIST minister and educator, became the founder of Houghton Seminary, later Houghton College. Working in western New York, he founded and supported Sunday schools and nurtured them into churches. He used the techniques of child evangelism, tract and scripture distribution and rallies long before they became common. In 1883, the Denominational Agent, D. S. Kenney, dedicated a church near Houghton Creek, which Houghton had started. At that time he asked Houghton to consider starting a school in western New York for the denomination. Houghton Seminary was dedicated and opened in 1884. Christian businessman O. T. Higgins, of Rushford, N. Y., was an early supporter of Willard Houghton, sending him to school at Chautauqua, N. Y. and helping in all of his work thereafter. Though lacking polish, Houghton was much sought after as a revivalist in his day. He died in Houghton, N. Y., April 21, 1896.

GEORGE E. FAILING

HOUSTON, RALPH McINTIRE (1903-), American minister and member of the JUDICIAL COUNCIL of The United Methodist Church, was born on Nov. 21, 1903, in New York City, the son of Hough and Zora Belle McIntire Houston. His wife was Margaret Elizabeth Cloke whom he married on June 24, 1929, and their children are David C. and Susan M. He was educated at OHIO WESLEYAN UNIVERSITY, B.A., 1924, D.D., 1949; Union Theological Seminary, New York, B.D., 1927; and joined the NEW YORK CONFERENCE at about that time, being appointed to the Washington Square Church in New York, 1926-27; Central Valley, New York, 1928-29; First Church, Yonkers, 1930-37; Trinity Church, Newburgh,

1938-43. He became the superintendent of the Newburgh District in 1944 where he served until the next year when he became superintendent of the New York (city) District, 1945-49. He was then sent to St. James in Kingston, 1950-1953, and to Hempstead, N. Y., 1954, where he has remained. Dr. Houston was a member of the North-eastern JURISDICTIONAL CONFERENCE of 1940 and '44; president of the New York Preacher's Meeting, 1935; registrar of the New York Conference; secretary of the Commission on World Service and Finance of his Conference; a member of the Conference Board of Missions and Church Extension and of the Philippine Commissions of Foreign Mission Conferences. He was a delegate to the GENERAL CONFERENCE of 1948 and '52, and was elected to the Judicial Council by the General Conference for the term 1952-60. He was secretary of the Judicial Council, 1956-60; elected as an alternate to the Judicial Council in 1960 and returned to the Council in 1966 to fill a vacancy. Then he was elected by the General Conference of The United Methodist Church to a full term on the Judicial Council in 1968.

He continues to serve in the New York Conference, though is presently at Hempstead, N. Y., as pastor in charge, which appointment formerly belonged to the New York East Conference before the New York East and New York were made one Conference.

C. T. Howell, *Prominent Personalities*. 1945.

N. B. H.

HOUSTON, TEXAS, U.S.A., the largest city in TEXAS and sixth largest city in the nation, with a population of 1,213,064 in 1970. It was founded in 1836 by A. C. and J. K. Allen and named for Sam Houston, first president of the Texas republic.

The city has 120 parks and playgrounds, Rice University, The University of Houston, Texas Southern University, Houston Baptist College and South Texas College. Located here is the famed Texas Medical Center, covering 160 acres. Mr. and Mrs. Hough Roy Cullen gave \$4,500,000, to four of the hospitals. The Methodist Hospital, a part of the center, is an outstanding institution with a world-wide reputation, especially in the field of "open heart surgery" under the renowned Dr. Michael DeBakey.

Houston's Astrodome and air-conditioned Astrohall provide the largest facility in the world for conventions and trade shows.

Six major railroads serve the city and the Port of Houston is the third largest seaport in the U.S.A. The city ranks first in the nation as a refinery center, "as manufacturer and distribution of petroleum equipment," and in pipeline transmission. Houston is at the heart of a fertile livestock and agricultural area and raises cotton and rice. It leads the nation in livestock exports.

Methodism was first organized in Houston with a class of fourteen members by Robert Alexander in 1837, and was continued in 1838 by LITTLETON FOWLER. In the fall of 1841 it was organized as the Houston Methodist Church. The first Quarterly Conference was held in 1842.

At the first session of the TEXAS CONFERENCE on Christmas Day in 1840, THOMAS O. SUMMERS was appointed to the Houston-Galveston Circuit. Houston became a station Dec. 12, 1842, and T. O. Summers was the pastor. Summers, a native of England, was later BOOK EDITOR of the M. E. Church, South, editor of the Nashville *Christian Advocate*, secretary of the GENERAL CON-

ERENCE and professor of systematic theology at VANDERBILT UNIVERSITY.

The first church building in Houston was completed in 1844-45, and part of the cost was raised by Summers on a tour from NEW ORLEANS, through NASHVILLE and KENTUCKY to CINCINNATI, Ohio. ORCENETH FISHER, pastor 1846-47, made a tour through certain southern states and collected enough money to pay off the church building debt.



FIRST CHURCH, HOUSTON, TEXAS

First Church. A. C. Allen gave the church a half block in the city. In 1909 the church was named First Church, Houston, and the first unit of the present church plant was completed in 1910 with W. F. Packard as pastor. The present building occupies a half block in the heart of downtown Houston. In 1970 First Church had 9,663 members, being the oldest and largest church in the city, with property valued at \$7,851,800. Dr. Charles L. Allen has been pastor since 1960.

Five former pastors of First Church have been elected to the episcopacy: H. M. DuBose, pastor from 1885-86; SETH WARD, 1897-99; SAM HAY, 1901-04; A. FRANK SMITH, 1923-30; and W. KENNETH POPE, 1949-60.

Three other bishops were once pastors of other churches in Houston: W. C. MARTIN, pastor of Grace Church; McFERRIN STOWE, Campus Pastor, University of Houston; and O. EUGENE SLATER, of Bering Memorial.

A new Methodist Headquarters building for the Houston Area was completed in 1967 at a cost of approximately \$400,000, under the administration of Bishop PAUL E. MARTIN.

Bishop KENNETH W. COPELAND is presently the bishop of the Houston Area, which comprises the Gulf Coast Conference and the Texas Conference, both centered in Houston.

The Houston Board of Missions owns two demountable church buildings, called a Pioneer Church, built in eight sections, but modern. The building seats 190 plus three Sunday school rooms, etc., and is moved onto the property of a newly organized church, and can be used free for two years, paying a nominal rent. When the first unit of the new church is ready for use, the Pioneer Church is then moved to another church location.

The two Houston Districts in the Texas Conference

had 98 white churches in 1969 with 98,840 members and property valued at \$36,879,425. There were 24 churches in the Houston District of the Gulf Coast Conference in 1969 with 7,182 members. This makes a total of 122 United Methodist churches, not counting one FREE METHODIST, one EVANGELICAL METHODIST, and a number of A.M.E. and C.M.E. churches.

In 1970 the city had eight churches with a total of 34,816 members, and property valued at \$22,535,630 as follows:

First Church had 9,663 members and property, \$7,851,800; St. Luke's, 5,796 members, and property of \$4,326,659; St. Paul's, 5,434, and \$4,847,376; Bellaire, 4,004 and, \$1,183,846; Westbury, 3,758 and, \$777,046; Bethany, 1,855 and, \$1,068,654; Cethsemane, 2,007 and, \$1,358,995; and Park Place, 2,299 and, \$1,121,254.

MRS. F. P. WRIGHT

Bellaire Church is one of the younger Methodist Churches (1946-1970) in a rapidly growing metropolitan area. It is located in an incorporated townsite surrounded by the City of Houston. The church was organized in 1946 and in the fall of that year the membership numbered 202. Now after twenty-four years the membership has passed the 4,000 mark. At present it is fourth in size of the Methodist churches of the greater Houston area.

From the time of its organization it has been difficult for the church to keep pace with the building needs of a rapidly expanding congregation. Three years ago the present plant was completed, which was carefully planned for a seven-day week program. Since 1952 two identical Sunday school sessions and morning worship services have been necessary to care for the attendance of the congregation. A school for little children is carried on Monday through Friday during the school year, and a neighborhood program for children and youth throughout the year.

A notable characteristic of the church is the all-around nature of its program. Being a family church, it has a planned program for children, youth and adults. The choir program includes over four hundred persons. The Youth Choir sings at the 9:30 Sunday morning worship service, and numbers over one hundred voices each Sunday. The chancel choir enjoys great repute in the city.

Approximately twenty-five percent of the people who have united with the Bellaire Church have been received on profession of faith, and ten percent from other denominations. The membership includes people of all walks of life, and different racial backgrounds are represented—Mexican-Americans, Orientals, and Negro.

Though several other new Methodist churches have been organized in this section of the city, Bellaire United Methodist Church continues to grow.

In its twenty-four years the church has had four pastors, Frederick W. Marsh, W. Darwin Andrus, Don F. Pevey, and the present pastor, A. C. Bell.

A. C. BELL

The Methodist Hospital is a university-affiliated general hospital in the Texas Medical Center, organized and owned by the TEXAS CONFERENCE of The United Methodist Church. The Board of Trustees, consisting of forty voting members plus ex officio members of the auxiliary organizations, operates this non-profit, voluntary hospital. Although most of the Board members are Methodist,

several other faiths are represented and all are approved by the Texas Conference of The United Methodist Church.

The Methodist Hospital was founded upon and continues to operate for three basic purposes: to care for the sick and injured; to teach doctors, nurses, and other persons participating in allied health professions; and to conduct research in order to improve the care of patients.

The Methodist Hospital opened June 12, 1924, at its first location on 3020 San Jacinto, with the total capacity of ninety beds and ten bassinets. The present hospital was opened in 1951, with 304 beds. In 1963 a major expansion more than doubled the capacity to over 700 beds. Today's Methodist Hospital, with the opening of the new Fondren and Brown Orthopedic and Cardiovascular Clinical and Research Centers, comprises more than 1,000 beds.

Upon moving to the Texas Medical Center, The Methodist Hospital became affiliated with Baylor College of Medicine with a view of maintaining a superior patient care, teaching, and research program. Five institutions in the Texas Medical Center have combined as the "Baylor College of Medicine Affiliated Hospitals Residency Training Program" to share and rotate experiences in a number of specialties, in order to give the best possible experience to trainees. All active medical staff members of The Methodist Hospital are required to have a clinical teaching appointment at Baylor College of Medicine. These active medical staff members make rounds, serve on committees, and conduct the teaching program at the Hospital. Doctors are not paid for this work and many other hospital duties which they perform—it is a part of their duty as staff members.

The Methodist Hospital, classified as a general hospital, offers patient care in numerous medical specialties. It has become a referral hospital on a regional, national, and international scale, especially in the following areas: cardiovascular surgery, orthopedics, neurosurgery, ophthalmology, otolaryngology, and areas of internal medicine such as hematology, renal problems, and infectious diseases.

Many dedicated persons have supported The Methodist Hospital with their interest, energy, and financial resources. Among the major contributors who have helped to enhance patient care, teaching, and research are Mrs. WALTER W. FONDREN, a loyal supporter since the hospital's beginning; and beside other private individuals have been the M. D. Anderson Foundation; Houston Endowment, Inc.; The Moody Foundation; and The Brown Foundation, Inc. Hundreds of ladies, members of three volunteer groups, have made generous donations and provided free hours of service that would cost the hospital thousands of dollars per year.

The Methodist Hospital, since its opening, continues to be an institution of the community. Through its outreach it has become internationally known. Its motto is "The Patient Comes First."

TED BOWEN

St. Luke's Church was organized on Nov. 11, 1945, with 220 members. A master building plan of three units, to be embodied in Georgian Architecture, was adopted in September 1948. The entire master plan was completed in 1949, six years ahead of the original schedule, all buildings located on fifteen acres facing a main thoroughfare.

The church has property valued at approximately \$5,000,000, including main church plant and beautifully landscaped grounds, Wynn Blanton Memorial Youth Center, completely equipped gymnasium, lighted athletic field, and paved parking area of approximately seven acres. The church owns three parsonages, completely furnished.

St. Luke's has a staff of thirty, with four ministers, a full-time Director of Christian Education and Organist-Choirmaster and assistant. Two worship services are conducted each Sunday morning, with far-reaching live television ministry and radio coverage. Two sessions of the church school are conducted each Sunday. A pre-kindergarten day school is provided from September through May, and a complete day camp for children is conducted through the summer months. The youth minister directs a year-round full-time activities program for the children and youth of the membership and the community.

An annual St. Luke's Lectureship was established in 1961, which brings to St. Luke's and Houston outstanding national theologians. During the fall and winter months a hospitality night program is held on each Wednesday night, planned to interest every family member.

St. Luke's has an extensive music program, with a chancel choir and six children and youth choirs. The chancel choir of over one hundred members has performed many of the great musical works, including Handel's Messiah every December. The sanctuary, seating 1,300 people, is equipped with a Moller pipe organ of 3,848 pipes.

St. Luke's has been a church with a vision and a sense of mission, having one of the largest missionary budgets in the Church. Its membership, built through dynamic evangelism, is presently 5,796, and while the church is only twenty-five years of age, it appears to stand upon the threshold of a great future of ministry and service, in one of the fastest growing cities in the world.

J. KENNETH SHAMBLIN

St. Paul's Church is the Cathedral Church of Houston. It sits in the geographic center of the metropolitan area of this great city. It is located at 5501 South Main Street in the vicinity of Texas Medical Center, Rice University, and the Museum of Fine Arts. The church was organized in 1906 and now has a membership of 5,434 persons. The sanctuary building occupies one complete block of land, with a full block for parking area directly east of the church. The block north of the church has a youth and activities building upon it. It is considered to be one of the most beautiful churches in the denomination. The present building was erected in 1929.

ALFRED H. FREEMAN

Terrace Church is a fast growing suburban church. It was begun Easter of 1951 when forty-eight prospective members met in a neighborhood school. Gathering the people together was C. E. Clark, a retired minister who had previously started over thirty Methodist churches.

A five-acre site was bought during the first assigned pastorate, the minister being Bill Leediker, and the congregation joined in erecting the first unit of the building. Ten years later Joe S. Strother was appointed to Terrace and led in erecting the sanctuary building. The rapid growth of members soon led to dual sessions of both the church school and morning worship. At the fifteenth birthday the forty-eight membership had increased to 2,750

and with this growth the addition of a considerable staff became necessary.

Walter W. Armstrong, *First Methodist Church*. 1969.
 _____, *A History of Houston Methodist Missions, 1815-1963*. N.p., n.d.
General Minutes, UMC, 1970.
Journal of the Texas Conference, 1969.

HOVERMALE, ULSIE PERKINS (1893-1960), American E.U.B. executive, born Aug. 15, 1893, son of T. P. Hovermale in Morgan County, W. Va. While attending Shenandoah Collegiate Institute (Dayton, Va.) he responded to the call to the ministry. He married Miss Jennie Viola Thompson of Raleigh, N. C., in 1918. He graduated from OTTERBEIN COLLEGE with a B.A. (1921) and joined VIRGINIA CONFERENCE, United Brethren in Christ, 1921, and with his wife was ordained in 1924. He served as supply pastor at Toms Brook, Va. (1924) and then was appointed pastor at ROANOKE, Va. During his pastorate there he built the church in use today (1970). He was then assigned pastor of the college church at Dayton, Va., and remodeled the church and Sunday school annex. He was elected conference recording secretary (1924-30); then elected conference superintendent continually until 1938. In 1937 he was elected unanimously from the floor, the first person so elected in 130 years of conference history. In 1938 he was chosen to fill an unexpired term as general secretary of the Department of Home Missions and Church Erection with offices in Dayton, Ohio. He continued in this position until the uniting GENERAL CONFERENCE in 1946 elected him as the first executive secretary of the newly formed Division of Home Missions and Church Extension of the E.U.B. Church. While ill and seeking retirement, he filled this position until his death occurred on Oct. 4, 1960 in Sarasota, Fla.

H. FRED EDGE

HOWARD, ALFRED TAYLOR (1868-1948), American E.U.B. bishop, missionary, seminary president, was a MICHIGAN farm boy who became a world citizen and Christian witness to the uttermost parts. He was born March 12, 1868, in Kalamazoo County, Mich. and planned to study medicine. He was a football player, directed a church choir, and served as editor while at OTTERBEIN COLLEGE. He was married to May Day Stevenson on their mutual graduation day, in 1894. They sailed as missionaries to SIERRA LEONE, West Africa, 1894-98; then served in JAPAN, 1898-1912. In 1912 Howard was made superintendent of Japan, the PHILIPPINES, and CHINA. In 1913, he was elected bishop to supervise the foreign fields, namely, Japan, China, the Philippines, Sierra Leone (West Africa) and PUERTO RICO. As bishop, he visited Africa three times, Puerto Rico three times, PANAMA once, the Far East twice. In 1918 he assumed the office of general secretary of the Foreign Missionary Society.

In 1921 Alfred T. Howard accepted the call to the presidency of Bonebrake (now UNITED) THEOLOGICAL SEMINARY, Dayton, Ohio, then in a state of transition. He also served as head of the Department of Missions and Sociology.

Each summer he continued his education at the University of Chicago and at nearly seventy spent one year of study at the Hartford School of Missions and Religious Education. At his suggestion, a new president for the Seminary was found, and Bishop Howard returned to the

classroom; however, after four years the new president resigned, and Howard was called to the presidency on a temporary basis, which lasted from 1933-38. He returned to his classroom 1938-42, at which time he retired.

His six remaining years were devoted especially to his local church, where he called on the sick, sang in the choir, taught a boy's class. He lectured widely.

His eldest son, J. GORDON HOWARD, is a United Methodist bishop.

Alfred T. Howard died Nov. 12, 1948 at Dayton, Ohio. Burial was in Lewisburg, Ohio.

Koontz and Roush, *The Bishops* (UB). 1950.

CALE L. BARKALOW

HOWARD, EDWARD J. (1871-1941), an American bishop of the A.M.E. CHURCH, was born in Brownsville, Md., in 1871. He was educated at PAUL QUINN COLLEGE and admitted into the membership of the Central Texas Annual Conference in 1897. He held pastorates in Texas churches and was elected bishop in 1936 from the pastorate of Wesley Chapel, Houston, Texas. He died in 1941.

R. R. Wright, *The Bishops* (AME). 1963.

GRANT S. SHOCKLEY

HOWARD, HENRY (1859-1933), was a world-famous Australian preacher and author during the early years of this century. Educated in MELBOURNE he spent some years in Wesleyan circuits in Victoria before being appointed to Pirie Street, ADELAIDE, in 1902. He remained at Pirie Street until 1921. Crowds flocked to hear him each Sunday.

From Adelaide, Howard went to England and then to America where he was co-pastor of New York's First Avenue Presbyterian Church, 1926-33. Several volumes of Howard's sermons were published, the best known being *The Conning-Tower of the Soul*, *The Summits of the Soul*, and *The Shepherd Psalm*. In 1933, he died of throat cancer.

AUSTRALIAN EDITORIAL COMMITTEE

HOWARD, JOHN GORDON (1899-), American E.U.B. author, college president, and bishop, was born in TOKYO, Japan, Dec. 3, 1899, of missionary parents, Alfred Howard (later a bishop) and May Howard. He graduated from Stivers High School, Dayton, Ohio, in 1918, and attended OTTERBEIN COLLEGE, where he was active in journalism, debate, and athletics. He earned an A.B. at Otterbein College in 1922, a B.D. from Bonebrake Theological Seminary (now UNITED THEOLOGICAL SEMINARY) in 1925, and an M.A. from New York University in 1927. Otterbein College gave him an honorary D.D. in 1936, and ALBRIGHT and LEBANON VALLEY COLLEGES each an LL.D. in 1952 and 1968 respectively.

Licensed by Miami Conference in 1924 and ordained in 1925, Dr. Howard served as Youth Director in the Church of the United Brethren in Christ for thirteen years (1927-39), and then for five years as editor of Sunday school literature. During this period he wrote four books and numerous periodical articles. In 1945 he was elected president of Otterbein College. During the next twelve years he greatly strengthened that institution, became first chairman of the Ohio Foundation of Indepen-



J. GORDON HOWARD

dent Colleges, served as president of the Ohio Council of Churches, and successively as president of the Ohio-West Virginia Area Council, and a vice-president of the National Council of the YMCA.

On Aug. 1, 1957, Dr. Howard was elected a bishop of The E.U.B. Church and assigned to the East Central Area with offices in Pittsburgh. In 1968 Abingdon Press published his book, *Small Windows on a Big World*.

Gordon Howard and his first wife, Rhea McConaughy (who died in 1965) had two daughters, Gloria Mae and Sarah Ellen. In 1967 Bishop Howard married Katherine Higgins Shannon, the widow of Bishop PAUL E. V. SHANNON, and they presently reside in PHILADELPHIA. In The United Methodist Church he was assigned to the Eastern Pennsylvania Area in which Philadelphia is the episcopal seat.

Otterbein Towers, Vol. 17, June, 1945; Vol. 29, October, 1957. *Telescope-Messenger*, Vol. 123, p. 9, August 17, 1957. *Who's Who in America*, Vol. 34

LYNN W. TURNER

HOWARD, WILBERT FRANCIS (1880-1952), British New Testament scholar, was born at Gloucester. He entered the Wesleyan ministry in 1904, serving in English circuits until 1919, when he became New Testament tutor at Handsworth College, BIRMINGHAM. From 1943 until his retirement in 1951 he was principal. He was perhaps the leader of a generation of Methodist scholars whose interests were biblical and linguistic rather than theological. His Fernley Lecture, *The Fourth Gospel in Recent Criticism and Interpretation* (1931), won him an international standing, which was enhanced by his *Christianity According to St. John* (1943) and his introduction and exegesis of this Gospel in *The Interpreter's Bible* (vol. 8, 1952).

He served as a fraternal delegate to the 1932 GENERAL CONFERENCE of the M. E. Church and was joint chairman of two ECUMENICAL METHODIST CONFERENCES, in 1947

and 1951. He was president of the British Methodist Conference in 1944; and when his successor, ARCHIBALD HARRISON, died in January 1946, he took office again until the following Conference. He obtained a D.D. from London University and was elected a fellow of the British Academy in 1949. He died in Cambridge on July 10, 1952.

JOHN KENT

HOWARD PLESTED GIRLS INTERMEDIATE COLLEGE, Meerut, India. Howard Plested died when he was a boy, but his parents, from a limited estate, gave funds to the WOMAN'S FOREIGN MISSIONARY SOCIETY to buy a beautiful property for a school in his memory at Meerut, India. Mrs. PHILO M. BUCK started the school in 1893. By 1930 it had become a high-grade middle school with seventh and eighth standards and a teacher training department. It was coeducational through the primary classes. In the 1940's high school classes were added. It is now an intermediate (junior) college with a reputation for academic excellence and for character training.

Among many missionaries who have made notable contributions to this outstanding institution have been ANNA E. LAWSON, MELVA LIVERMORE, L. A. Bobenhouse, Gertrude Richards, and Mildred Shepherd. Each of these women is remembered for devoted service in other institutions as well, and Misses Lawson and Livermore exercised wide influence throughout Indian Methodism.

J. WASKOM PICKETT

HOWE, CHARLES PRESTON (1883-1949), was an active American layman who was a newspaper publisher in western PENNSYLVANIA. He was born in Tarentum, Pa., Feb. 27, 1883, lived in and served the Tarentum community his entire life, and died there March 18, 1949. After attending ALLEGHENY COLLEGE, on June 27, 1904, Charlie Howe began the editing and publication of a new newspaper titled *The Valley Daily News*. From its inception the paper took a pronounced Christian moral stance. All liquor, tobacco, and off-color advertising was rejected, and church and moral enterprises were strongly supported. The paper continues today under the same policies under the management of Eugene Simon, his son-in-law. It has a circulation of 36,000 in the four-county area of the Allegheny-Kiski valleys in western Pennsylvania.

Charles Howe was an active churchman. As an officer in his First Church in Tarentum, as a Sunday school teacher of the Pentagon Class in the church for over thirty years, as a leader in the Tarentum Campmeeting Association, and as an active participant in all community religious and moral enterprises he was the most influential churchman of his community for a generation. The Church at large used and honored him. He was elected a delegate of the PITTSBURGH CONFERENCE to the GENERAL CONFERENCES of 1924 and 1940, and to the Uniting Conference of 1939. From 1940 until his death in 1949 he was a lay member of the Pittsburgh Conference and served the Conference as chairman of the important COMMISSION ON WORLD SERVICE AND FINANCE. On Aug. 15, 1917 he was united in marriage to Mildred Powell. Mrs. Howe and three daughters survived him. His pastor said of him, "He was a great soul and a great Christian. His Lord and his Church had absolute priority in his life."

W. GUY SMELTZER

HOWELL, MABEL K. (1874-1957), American educator and missionary, was born in South Orange, N. J. in 1874. She received the Ph.D. degree from Cornell University in 1896, and the M.A. degree later from the School of Theology at Chicago University. She taught in Madison Institute, Richmond, Ky., from 1896 to 1900. There she became a close friend of Miss BELLE H. BENNETT, who was responsible for her going to teach at Scarritt Bible and Training School in 1903 at Kansas City, Mo. In 1918 she was elected by the GENERAL CONFERENCE (MES) as administrative secretary of the Woman's Missionary Council, with special responsibility for oriental fields. In 1926 she was named professor of foreign missions at SCARRITT COLLEGE, by this time located in NASHVILLE, and there she remained until retirement in 1943. She made several visits to mission fields, especially to KOREA and JAPAN. She was the author of *Women and the Kingdom*. In 1949 the Alumni Association (of Scarritt) launched a program to establish a Mabel K. Howell Chair of Missions at the college. She died May 18, 1957.

The Nashville Banner, May 20, 1957.

N. D. Tatum, *Crown of Service*. 1960. WALTER N. VERNON

HOWLAND, CARL L. (1881-1964), an American ordained elder of the Arizona-Southern California Conference of the FREE METHODIST CHURCH, was editor of *The Free Methodist* for twenty-four years. He held the degrees A.B., GREENVILLE COLLEGE; M.A., Texas Christian University. He was pastor, superintendent and college professor in ILLINOIS, NEW YORK, TEXAS and CALIFORNIA. He served as the very successful editor of *The Free Methodist*, 1931-55. He was an efficient church organizer, a tireless worker, and committed servant of Christ and His church. He died in 1964 at Whittier, Calif.

BYRON S. LAMSON

HOYT, CLAIRE CLINTON PATTERSON (1906-), American minister, was born in Storm Lake, Iowa, Feb. 2, 1906 to Fred and Eva (Patterson) Hoyt. He was on trial in UPPER IOWA CONFERENCE, 1924, and served annual appointments until entering higher education. He received the following degrees: A.B., Upper Iowa University, 1928; B.D., GARRETT BIBLICAL INSTITUTE, 1930; M.A., NORTHWESTERN UNIVERSITY, 1931; and LL.D., IOWA WESLEYAN COLLEGE, 1966. On Nov. 25, 1961 he was married to Velna Oliver Garner.

Following his education, Dr. Hoyt served churches at Dayton, Lovell, Laramie, and Cheyenne, Wyo.; Beatrice, Neb.; and Pueblo, Colo. He was the ROCKY MOUNTAIN CONFERENCE treasurer, 1959-63, and has been General Secretary, General Board of PENSIONS since 1963.

Dr. Hoyt was chairman, Commission on World Service and Finance, WYOMING STATE ANNUAL CONFERENCE, 1945-54; member of the General Board of Pensions, 1952-63; Director, WESLEY FOUNDATION at Laramie, Wyo., 1936-42; chaplain, Wyoming Senate, 1947-48; and part-time instructor, LUFF SCHOOL OF THEOLOGY, 1959-63. He has contributed many articles to the church school publications and ministers' journals of the denomination.

Who's Who in America, 1970.

Who's Who in the Methodist Church, 1966.

JOHN H. NESS, JR.

HOYT, FRANCIS S. (1822-1912), American educator and missionary, was born in Lyndon, Vt., Nov. 5, 1822. He was the son of Benjamin Hoyt, one of the founders and a charter member of the Board of Trustees of Newbury Seminary, Newbury, Vt. He prepared for college at Newbury and graduated from WESLEYAN UNIVERSITY, Middletown, Conn., in 1844. After serving as the first principal of Springfield Wesleyan Seminary, Springfield, Vt., in 1846, he became principal of Newbury Seminary in 1847.

Francis Hoyt and Phoebe Martha Dyar, preceptress at Newbury, were married Dec. 24, 1848. Following their marriage, Hoyt taught at Newark Wesleyan Institute, Newark, N. J. In 1850 he and Mrs. Hoyt were appointed missionaries to the Oregon Institute that JASON LEE and his associates had founded in the Northwest. Under Hoyt's leadership, the Institute became WILLAMETTE UNIVERSITY in 1856. The Hoyts were in charge of these institutions for a period of eleven years.

In 1861 Hoyt joined the faculty at OHIO WESLEYAN UNIVERSITY, Delaware, Ohio, and remained ten years in Delaware. He was elected editor of the *Western Christian Advocate* by the GENERAL CONFERENCE of 1872 and served twelve years in that capacity. He also taught for a time at Baldwin University, Berea, Ohio. He was a member of the General Conference of the M. E. Church on five different occasions. He lived to the age of ninety and died in Cincinnati, Ohio, Jan. 28, 1912.

M. Simpson, *Cyclopaedia*. 1881.

ELDON H. MARTIN

HSUN TAO HUI, the Chinese name of the mission work of the Methodist churches of Great Britain as they united with the Wesleyan Methodist Church in 1932 to form the Methodist Church—as this name is in English. (See CHINA.)

HUANCAYO, Peru. is a rapidly growing market city of more than 46,000 inhabitants. It is situated in a large valley high in the Andes mountains at an altitude of 10,600 feet. The city is the economic and political center of central Peru. The largest Methodist church in the sierra is located here, with a membership of 170. A series of rural churches surround the town.

Colegio Andino is a coeducational Methodist school. Located at a commercial center in the heights of the Andes mountains, the school is at an altitude of 11,000 feet and serves children from Huancayo and towns and villages in the area.

Founded as an elementary school and opened in 1914, Colegio Andino in 1966 had both elementary and secondary classes. At the time the high school department was added, a hostel (dormitory) was built to care for boarding students. The hostel is the center for a training program to prepare leaders for rural churches of the region. Courses in Bible, music, Christian education, and church organization are conducted in the hostel, and deputation teams go out to assist rural churches.

Barbara H. Lewis, *Methodist Overseas Missions, Gazetteer and Statistics*. New York: Board of Missions, 1960.

EDWIN H. MAYNARD

HUBBARD, CLEMENT EVANS (1894-), American preacher and missionary to BRAZIL, was born in Rockmart, Ga., on March 31, 1894. He received his A.B. from Emory College in 1916 and for a year taught science at REIN-

HARDT COLLEGE, Waleska, Ga. After serving two years (1917-19) in the U. S. Army, he spent three months in graduate studies at Cambridge University, England. After a period of teaching on June 7, 1921, he married Patience Elizabeth Stroud; and on July 27 they sailed to Brazil as missionaries.

He served first as pastor in the interior or "Far West" zone of the state of SÃO PAULO. Twice he was a district superintendent. After founding the Instituto Americano de Lins in 1928, he devoted his life to the educational field, a purely personal venture, for Hubbard received no financial aid from the Mission Board until 1936.

The Instituto made a tremendous impact upon that part of the state with scarcely any educational facilities, because of the new ideas and techniques it introduced as well as its great stress on character development. Its graduates are now scattered over Brazil, as preachers, teachers, deaconesses, lawyers, dentists, politicians, and ministers.

Hubbard retired in March 1959. Before leaving Brazil, he was named an honorary citizen of LINS and of its city council. Since then, the grateful city of Lins again honored Hubbard, naming a street after him and proclaiming him citizen of the year. The Hubbards have five children—Patience, William Evans, David Stroud, Joseph Carroll, and Anita, all married. They now live at Wesley Wood Towers, in Atlanta, Ga.

EULA K. LONG

HUBBARD, ELMER E. (1861-1937), an American lay missionary and founder of the Asilo Industrial Orphanage, Cardenas, Cuba, was born in Pierce, Ill., April 1, 1861. Graduating from the University of Michigan, he was approached by a representative of the Japanese government who was looking for Christian teachers to go to JAPAN on five year contracts. Soon he found himself in Toyotsu, Japan, teaching English. While there he read the biography of George Mueller of England, and was so impressed by Mueller's faith and life, and his marvelous work in founding and sustaining his orphanages, that Hubbard felt called to dedicate his life to a similar kind of work.

Returning to the States at the end of his contract in 1897, he began work among the children of the poor areas of NEW YORK CITY. On hearing of the conditions of the Cuban children then suffering in the concentration camps under General Weyler, he turned over his work in New York to others and as soon as the War of (Cuban) Independence was ended went to CUBA and applied to the Methodist Church for orphanage work, Feb. 16, 1899.

He had saved \$400 from his work in Japan which he invested in his first orphanage in MATANZAS.

After three years in Matanzas, Juan G. Hall, a Presbyterian missionary from Mexico, then serving his church in Cardenas, invited Hubbard to transfer his orphanage to Cardenas. Financial offers were made by various organizations, and the Methodists being unable financially to help him, the orphanage was moved to Cardenas where it was named El Asilo de Niños Casa Industrial.

Meantime his assistant director in Matanzas, Laura Weir, became his lifetime companion and the two of them continued for many years, one of the most unique contributions in the field of child welfare. Many church and state leaders had their early training in the Asilo.

The strain of administration in the constant search for

food and clothing for the inmates, and the personal care of the children wore down Hubbard's physical well-being. Doctors advised that he seek some activity outside his beloved Asilo. He became a colporteur for the AMERICAN BIBLE SOCIETY and traveled extensively throughout the island. Finding an evangelical family in some remote area the name would be given to the nearest preacher, and many churches were thus formed. He traveled great distances on foot selling Bibles; if a family was too poor to pay cash he would take produce of any kind in payment. It was common for him to return to his center of operation (usually the home of a friendly pastor) loaded with such produce.

A friend said of him, "modest, unassuming and kind, he quietly went about his Father's business." With unlimited faith and consecration, and a depth of unsurpassed piety and humility, Hubbard made a lasting imprint on the evangelical movement in Cuba.

S. A. Neblett, *Methodism in Cuba*. 1966. GARFIELD EVANS

HUBBELL, CHARLES HENRY (1872-1915), M. P. youth secretary, was born at Adrian, Mich., Nov. 20, 1872. He graduated from ADRIAN COLLEGE in 1893, and united with the OHIO CONFERENCE of the M. P. Church in 1896. The same year he married Miss Alma Wilcox of Adrian.

After five years in the pastorate his enthusiasm for the Christian Endeavor movement led to his election as field secretary of the Ohio Christian Endeavor Union. When his own Church organized a Board of Young People's work in 1908, he became its general secretary, remaining in the position until his death on Dec. 26, 1915.

JAMES H. STRAUGHN

HUDSON, ALBERT MERRIAM (1843-1895), hymn writer and lay evangelist in ARGENTINA, was a professor of English and French and a licensed lay preacher. He was converted under the influence of WILLIAM GOODFELLOW and dedicated himself to evangelistic work from the middle 1870's until 1894, when his health failed.

Hudson cooperated frequently with JOHN F. THOMSON in evangelization work in the Spanish language, conducting evening Bible classes and collaborating in the editing of the official Methodist organ, *El Estandarte Evangelico*, which had been founded in 1883.

He composed a number of hymns, of which four were included in the Spanish hymnal compiled by HENRY C. JACKSON. Hudson was the first Argentine composer of gospel hymns in the language of the country. Over the years members of many congregations became so familiar with the Hudson hymns that they could sing most of them by heart.

El Estandarte Evangelico de Sud America. Buenos Aires, Special Issue, 1911. HUBERT R. HUDSON

HUDSON, THOMAS M. (1799-1881), a leading American minister of the M. E. Church in western Pennsylvania during the middle years of the nineteenth century. He was born in Huntingdon County, Pa., Nov. 20, 1799. His youth was a time of toil and hardship, his father having died in 1814 leaving to his widowed mother the care of eleven children. His parents were Presbyterians. Converted at a CAMP MEETING near his home in his seventeenth year, he soon thereafter united with the M. E.

Church. He was admitted on trial in the BALTIMORE CONFERENCE in 1821; full membership and deacon in 1823. In 1825 he became a charter member of the PITTSBURGH CONFERENCE, organized that year, and was in the first class ordained ELDER in that Conference. He served leading appointments in the Pittsburgh Conference until he retired in 1872, fourteen years being spent as a presiding elder in four different districts. He was elected a delegate to the GENERAL CONFERENCE sessions of 1836, 1840, 1852, and 1868, and a reserve delegate in 1856. In his latter years he was the honored "father" of the Conference. In 1870 he wrote and published his autobiography in a 354-page volume entitled *Life and Times of Rev. Thomas M. Hudson* (published 1871), which contains much valuable data on the Methodism of western Pennsylvania. He died Dec. 16, 1881.

W. CUY SMELTZER

HUELSTER, AUGUST (1837-1913), American Evangelical presiding elder and itinerant preacher, who preached fifty-three years in WISCONSIN, MINNESOTA, and NORTH DAKOTA. He was born Feb. 10, 1837, at Fredeburg, Westphalia, GERMANY. In 1848 with his parents he came to the United States where they settled on a farm at Lomira, Wis. in 1850. Converted from the Catholic faith, he was licensed to preach by the Illinois Conference of the Evangelical Association in 1855, became a charter member of the Wisconsin Conference in 1856, and in May 1857 was assigned to assist Andrew Tarnutzer on the St. Paul and St. Peter Missions in Minnesota. Although sharing the work, August Huelster did most of the itinerating to the south and west of St. PAUL, as far as New Ulm. In 1858 he was assigned to St. Peter Mission with John Schmitt as assistant. At the end of this second year he reports traveling nearly 5,000 miles, preaching more than 200 times, receiving eighty-nine new members and having fifty-seven conversions. In just two years he had established congregations in five counties: Carver, Rice, Le Sueur, Nicollet, and Brown. This work under the leadership of August Huelster, together with the other two missions in Minnesota, is described by the Wisconsin historian (Fritche) as having no parallel in the history of the denomination up to that time. In 1859 he was assigned to Madison, in 1860 to Winona, and from 1861 to 1880 again to fields in Wisconsin. Then he served in Minnesota and North Dakota until 1908, retiring at the age of seventy-one.

When the Dakota Conference was organized in 1884 he continued on the Fargo District as presiding elder for four years. The 479-page story of his life was published in German in 1908 under the title *Gnadenwunder* (Miracle of Grace). He died Sept. 26, 1913, in Santa Ana, Calif., where he was buried in Fairhaven Cemetery.

August Huelster, *Gnadenwunder*. 1908 (English trans. by Block.)

Albert Utzinger, *History of the Minnesota Conference of the Evangelical Association, 1856-1922*. N.p.: Minnesota Conference, Evangelical Church, 1922.

ROY S. HEITKE

HUESTIS, STEPHEN F. (1835-1928), Canadian Methodist minister and publisher, was born in Wallace, Nova Scotia, May 8, 1835. Converted by W. C. Beals in 1850, he attended Mount Allison Academy in 1855, and was received on probation in 1858.

Ordained in 1862, he was a circuit preacher for twenty-

two years prior to his appointment as book steward in Halifax, a post he held until 1908. In this position he did much to strengthen Methodism in eastern Canada. From 1908 to 1912 he was immigration chaplain for the Methodist church at the Port of Halifax.

During his career Huestis occupied many positions in his church. He was president of the Nova Scotia Conference in 1879, a member of the committee which paved the way for the establishment of the Methodist Church of Canada in 1874, and was selected for the committee which prepared the Basis of Union for the UNITED CHURCH OF CANADA. It was fitting, therefore, that he was given the D.D. degree by MOUNT ALLISON in 1900. Huestis died at St. Andrews, New Brunswick, in 1928.

D. W. Johnson, *Eastern British America*. 1924.

T. W. Smith, *Eastern British America*. 1890. E. A. BETTS

HUFFMAN, LAWRENCE L. (1899-), American E.U.B. attorney and publisher, was born at Tyner, Ind., Jan. 14, 1899. After graduating from Chicago Kent College of Law in 1925, he practiced law in Hammond, Ind. until 1945. He was married to Mary Agnes Buckner. Their children are John David and Mary Elizabeth.

In May 1945 he was elected publisher of THE OTTERBEIN PRESS, Dayton, Ohio. His election as publisher of The E. U. B. Church in 1962 entrusted him the supervision of the total printing business of his church. This brought the EVANGELICAL PRESS, Harrisburg, Pa. and The Otterbein Press, Dayton, Ohio, under his direction. Under his supervision the three-story Board of Publication Center was built across the street from The Otterbein Press in 1965.

Along with his publishing responsibilities, Mr. Huffman has served on the Board of Christian Education, the General Council of Administration, and the Board of Trustees of INDIANA CENTRAL COLLEGE, serving as president of the latter board beginning in 1940. He was also active in interdenominational and civic affairs, serving on a number of departments and committees of the NATIONAL COUNCIL OF CHURCHES. He has been president of the Protestant Church-Owned Publishers Association; on the Board of Directors of the American Red Cross (Dayton Chapter); and on the Board of Directors of the Chamber of Commerce of Dayton, Ohio.

He retired from his office as publisher in 1967.

HAROLD H. HAZENFIELD

HUGHES, EDWIN HOLT (1866-1950), American bishop, church statesman, and one of the chief architects of Methodist union, was born in Moundsville, W. Va., Dec. 7, 1866. His father, T. B. Hughes, was an itinerant in the WEST VIRGINIA CONFERENCE, and young Hughes grew up in various parsonages in that state. The region was bitterly divided in the Civil War, and later Edwin Hughes declared that his paternal and maternal grandmothers, favoring opposite sides in the conflict, were a bit difficult to reconcile. Hughes attended West Virginia University and Grinnell College (Iowa), was graduated from OHIO WESLEYAN in 1889, and won his seminary degree at Boston in 1892. Through the years he was awarded five honorary degrees. T. B. Hughes transferred to the IOWA CONFERENCE in 1885, and there Edwin was admitted on trial in 1887 and served a charge for one year. In the spring of 1892, as he was graduating from the seminary,



EDWIN H. HUGHES

Hughes transferred to the NEW ENGLAND CONFERENCE and was appointed to Newton Center, Mass. Four years later while still only twenty-nine, he was sent to the strongest Methodist church in New England, Center Church, MALDEN, Mass. It was his last pastorate. After seven years at Malden he became president of DEPAUW UNIVERSITY, and, in 1908 at the age of forty-one, was elevated to the episcopacy on the fifteenth ballot after what he referred to as "six days of voting." Years later in conversation with Bishop W. W. PEELE of the Southern Church, Bishop Hughes said, "Walter, you were elected bishop on the first ballot, were you not?" Peele answered affirmatively. Hughes then said, "Oh!—Anybody can be elected on the first ballot, but it takes a real good man to stand up to fifteen!"

Bishop Hughes' brother MATTHEW was elected bishop in 1916, after he had served as a pastor under the appointment of his younger brother. Edwin Hughes married Isabel B. Ebbert of ATLANTA on June 1, 1892, and to them were born eight children. His care of her during her long terminal illness in 1938 was exemplary and beautiful. Notwithstanding his far-ranging public life, Hughes managed to devote much time to his family.

In his five years as president of DePauw University, Hughes saved that institution from bankruptcy and assured its future as a first-rate Methodist college. Later he served as the acting president of BOSTON and AMERICAN UNIVERSITIES. However, he did not regard administration as his forte; he was a preacher and orator *par excellence*. He was a master of both wit and pathos, and as such he confirmed the saying that if a public speaker can make people laugh or cry, he is a success, and if he can make them both laugh and cry, the world is his. Believing in the thorough preparation of sermons and addresses, Hughes wrote them carefully and then spoke without referring to his manuscript. Asked what he considered the worst fault of preachers generally, he replied, "Extemporaneousness!" His own pulpit style was to begin in quiet even tones which could scarcely be heard, and

then warm up to a rare combination of strength, fire, and intellectual fervor as he rose to an enthusiastic climax. In 1930 as his church's fraternal delegate to the English and Irish conferences, Hughes made a most favorable impression. During his career he filled important lectureships at several universities.

The contribution of Edwin H. Hughes toward the union of American Methodism in 1939 was probably greater than that of any other man North or South. Grieved over the divided Methodist loyalties which he knew as a youth in WEST VIRGINIA, he was keenly aware of the desirability of unification, and in time it became his obsession. In 1922 he was appointed to the Northern Church's Commission on Unification and, save for a brief interlude, continued as a member. On the death of Bishop WILLIAM F. McDOWELL in 1938, Hughes was made chairman of the Commission. In the 1930's he traveled extensively in the South where he captivated large audiences as he pled for the PLAN OF UNION. Bishop FRANCIS J. MCCONNELL wrote, "I think he has spoken to more Methodists than any other preacher I have ever known. . . . The Hughes oratory was the largest single personal force from the Northern Church in creating the sentiment for unification in Methodism." Bishop JOHN M. MOORE, Chairman of the Southern Church's Commission on Unification, said, "From the standpoint of his knowledge of Methodism, its history, structure, genius, laws, doctrines, spirit, practice, and objectives, and from the standpoint of episcopal administration and denominational perspective and strategy, Edwin Holt Hughes stands at the top."

On May 10, 1939 at the UNITING CONFERENCE in KANSAS CITY, Bishop Hughes delivered an address on "The Methodists Are One People," before fifty bishops, 900 delegates, and 14,000 people. It was the most dramatic and probably the greatest platform utterance of his long and distinguished career as a preacher and orator. On that occasion an appropriate picture of Bishop Hughes clasping hands with Bishop John M. Moore of the Southern Church and Bishop JAMES H. STRAUGHN from the M. P. Church was made. Later the photograph was distributed all over the Methodist world as the symbol of the unification of American Methodism.

As a member of the Joint Commission for revising the Methodist hymnal in 1930-34, Bishop Hughes contributed balance and wisdom based on a thorough knowledge of and love for Methodist people and what they liked. When the hymn, "Sweet Hour of Prayer," was under attack on the ground that the line, "This robe of flesh I'll drop while passing through the air," had a disembodied spirit shouting, Bishop Hughes declared, "Brethren, you cannot take 'Sweet Hour of Prayer' out of a Methodist hymnbook. Methodist people will never stand for it!" That settled it; "Sweet Hour of Prayer" remained in the hymnal.

During his active episcopal career of thirty-two years, Hughes was the resident bishop in SAN FRANCISCO, CHICAGO, BOSTON, and WASHINGTON. His life and work are admirably summed up in his significant autobiography, *I Was Made a Minister*. He was the author of ten other books.

Bishop Hughes and Bishop McConnell, two of the ablest men ever elected to the episcopacy in American Methodism, were close friends for more than half a century. After Bishop Hughes' death, Bishop McConnell, in addressing the COUNCIL of BISHOPS on some matter, said, "I meant to talk to Ed Hughes about that." Then pausing impressively, he added, "But that can wait." Bishop

Hughes died Feb. 12, 1950, and was buried on the campus of DePauw University, Greencastle, Ind.

Edwin H. Hughes, *I Was Made a Minister*. 1943.

Francis J. McConnell, *By the Way*. 1952.

John M. Moore, *The Long Road to Methodist Union*. 1943.

JESSE A. EARL
N. B. H.

HUGHES, HENRY MALDWYN (1875-1940), British Methodist, was born at Trefeglwys, Montgomery, on Sept. 17, 1875. Educated at the University College of Wales, Aberystwyth, and at Jesus College, CAMBRIDGE, he entered the Wesleyan Methodist ministry in 1898, and served in several circuits. In 1921 he was appointed as the first principal of the new Wesleyan theological college, Wesley House, Cambridge. He remained there until his retirement in 1937, having a deep influence on many able students. He was the last president of the Wesleyan Methodist Church, for he presided over the Conference of 1932. He wrote many books, including *The Ethics of Jewish Apocryphal Literature* (1908); *The Theology of Experience* (1915); *The Kingdom of Heaven*, which was the Fernley Lecture of 1922; *What is the Atonement?* (1924); *The Christian Idea of God* (1935). Perhaps his most influential book, however, was *Christian Foundations* (1927), a manual of theology with liberal tendencies which for many years was the almost official textbook for local preachers and candidates for the ministry in the Methodist Church. He died on Aug. 20, 1940.

JOHN KENT



HUGH PRICE HUGHES

HUGHES, HUGH PRICE (1847-1902), British Methodist, was the founder of the *Methodist Times* (1885). He was born at Carmarthen on Feb. 8, 1847. He entered the Wesleyan Methodist ministry, studying at Richmond College, LONDON, 1865-69. After serving in various circuits, including OXFORD (1881-84), he was chosen as the first superintendent of the new West London Mission (1887), one of the successful experiments of the FORWARD MOVEMENT, of which he was the recognized leader. An ardent politician, he became prominent in 1890 when he attacked the Irish nationalist leader, Charles Stewart Parnell, after the famous divorce case. In the same year he was involved in the Missionary Controversy, and his part in this explains

why he was not elected president of the Wesleyan Conference until 1898. In 1892-95 he shared in the private Grindelwald conversations between Anglicans and Free Churchmen. He was one of the principal founders of the National Evangelical Free Church Council, of which he was the first president in 1896. Hughes did much to swing Wesleyan Methodism closer to the older Free Churches and to the Liberal Party; at the time of the South African War, however, he alienated some of his friends by coming out as a Liberal Imperialist. Publications included: *Social Christianity* (1889); *The Philanthropy of God* (1890); *Ethical Christianity* (1892); and *Essential Christianity* (1894). He died in London, Nov. 17, 1902.

Dorothea Price Hughes, *Hugh Price Hughes*. 1904.

Katherine Price Hughes, *The Story of My Life*. London: Epworth Press, 1945.

John Kent, "Hugh Price Hughes and the Nonconformist Conference," in *Essays in Modern English Church History*. London: A. & C. Black, 1966.

JOHN KENT

HUGHES, JOHN (1776-1843), Welsh Methodist, was born at Brecon, WALES, May 18, 1776. His father was a member of the Methodist society at Brecon, but he was disappointed that his son chose to become an itinerant preacher (in 1796) rather than to proceed to Anglican orders. In 1800 the younger Hughes was appointed as an assistant to OWEN DAVIES in the newly formed mission to North Wales. When the work spread to South Wales, Hughes was appointed to Swansea in 1805, still under the general superintendence of Owen Davies. Hughes argued that the work in South Wales could not prosper as long as it remained under the control of a minister who resided in the North. It appears that the Wesleyan Conference of 1806 decided at one state to put the work in South Wales under John Hughes; but when some of the other Welsh preachers protested, he applied to be transferred to England and was appointed to Dewsbury, in Yorkshire, moving to BRISTOL in 1807. He returned to Wales on his appointment to Ruthin in 1808, but before the end of the year he removed to London to prepare for the press a Welsh translation of an abridgment of Coke's *Commentary on the New Testament*. Hughes experienced so much difficulty with this work that he eventually resigned and was thereupon sent to an English circuit. He spent the rest of his ministry in England, retiring in 1832 and going to live at his wife's home at Knutsford, where he died May 15, 1843. He was never entirely at home in the Welsh language, but he became a student of Welsh antiquities, publishing a number of works on the subject, the most important being *Horae Britannicae* (1818-19). By the standards of those days, his antiquarian works were quite scholarly. He edited the first collection of hymns for the use of Welsh Methodists, *Diferion y Cysegr* (1802). He is remembered as one of the founders of Welsh-speaking Methodism.

GRIFFITH ROBERTS

HUGHES, MATTHEW SIMPSON (1863-1920), American bishop, was born in West Union, Va. (now W. Va.) on Feb. 2, 1863. He attended the University of West Virginia and received honorary D.D. and LL.D. degrees from HAMLINE UNIVERSITY. He was ordained to the ministry of the M. E. Church in 1887 and was assigned to Chestnut Street Church in PORTLAND, Maine, Wesley Church in MINNEAPOLIS, Minn., Independence Avenue

Church in KANSAS CITY, Mo., and First Church, PASADENA, Calif. In 1908 he became professor of practical theology in the University of Southern California. During the Spanish-American War, he was chaplain of the First Minnesota Regiment.

He was elected a bishop in 1916 and given episcopal supervision of the Portland area, and died there at the end of his first quadrennium, on April 4, 1920.

F. D. Leete, *Methodist Bishops*. 1948. ELMER T. CLARK

HUGHES, THOMAS BAYLES (1836-1917) and **LOUISA HOLT** (1838-1927), the parents of Bishops EDWIN H. HUGHES and MATTHEW S. HUGHES, were able and dedicated servants of the M. E. Church. Thomas Hughes was born in Fayette County, Va., now W. Va., Jan. 20, 1836, the son of Francis T. and Phoebe J. Hughes. He had only two years of formal schooling. He never saw a train until he was seventeen. In footracing he was said never to have lost the 100-yard dash. He and Louisa Holt were married March 21, 1861. They had five sons and two daughters, and all save one son lived to mature life. Though of Southern heritage, Hughes joined the WEST VIRGINIA CONFERENCE (ME) in 1857 and in the next fifty years served thirteen pastorates and the Buckhannon District there, and five pastorates and the Oskaloosa District in the IOWA CONFERENCE. In both conferences he served some of the larger pastorates, such as Morgantown, Parkersburg, and Wheeling in West Virginia, and Bloomfield and Grinnell in Iowa. An effective evangelistic preacher, he received 132 members on one Sunday and won thousands during his entire career. He was one of the founders of WEST VIRGINIA WESLEYAN COLLEGE. His brethren elected him to lead the West Virginia Conference delegation to the 1880 GENERAL CONFERENCE. He transferred to Iowa in 1885. He died in Pasadena, Calif., July 28, 1917, and was buried at Bloomfield, Iowa.

Louisa Holt was born at Weston, Va., now W. Va., April 11, 1838, the daughter of Matthew and Abigail (Bennett) Holt. Like her husband, her background was Southern. They were married just four months before the Civil War began. They passed the entire period of the war in a section where Southern sentiment was strong, and they endured hardship and peril; at one time their parsonage was burned and they were homeless. A good manager, as well as devoutly religious, she cared well for her growing family even when salaries were small. At one period her husband received only \$100 for four years, and only \$17.50 for another year. She died at Bloomfield, Iowa, Oct. 31, 1927.

Thomas B. and Louisa H. Hughes are the only couple in American Methodism who lived to see two sons elected to the episcopacy.

General Minutes, MEC.

E. H. Hughes, *I Was Made a Minister*. 1943.

Minutes of the Iowa Conference, 1917 and 1928.

Minutes of the West Virginia Conference.

Zion's Herald, Aug. 1, 1917.

JESSE A. EARL
ALBEA GOBBOLD

HUGHES, WILLIAM ALFRED CARROLL (1877-1940), American bishop, was born at Westminster, Md., June 19, 1877. His father, Singleton R. Hughes, also a preacher, was the first Negro appointed as a teacher in Carroll County, Md. His grandfather, Singleton R. Hughes, Sr.,

was a "slave preacher" who organized and built the first Methodist church for Negroes in MARYLAND. The grandfather bought freedom for himself and his family.

W. A. C. Hughes was graduated from MORGAN COLLEGE and attended GANNON THEOLOGICAL SEMINARY. Taylor University gave him the Ph.D. degree in 1901, and Morgan College conferred on him the D.D. While in school Hughes won several oratorical contests. He married Mary Butler of BALTIMORE, and they had three daughters and one son.

Licensed to preach at seventeen, Hughes was admitted on trial in the WASHINGTON CONFERENCE in 1897 and attended school the next two years. In 1899 he was transferred to the DELAWARE CONFERENCE and appointed to Hudson, N. Y. In 1901 he transferred back to the Washington Conference. His appointments were: Leigh Street, RICHMOND, Va., 1901-02; Lynchburg, Va., 1903-04; Sharp Street, Baltimore, 1905-11; Baltimore District, 1912; Washington District, 1913-16; and secretary for Negro Work, Board of Home Missions and Church Extension (ME), 1917-40. Among other duties in the latter position, he aided young Negroes as they prepared for the ministry. During the years as a church board executive he became one of the best-known leaders of his race in America.

Hughes was a delegate to seven GENERAL CONFERENCES, 1916-40, and to the Uniting Conference in 1939. He led his conference delegation in 1939 and 1940. Though he was in poor physical health, the Central JURISDICTIONAL CONFERENCE elevated him to the episcopacy, June 23, 1940, the first man so honored by that body after unification. Nineteen days later, July 12, 1940, Hughes died at Baltimore.

Christian Advocate, July 25, 1940.

F. D. Leete, *Methodist Bishops*. 1948.

Pastor's Journal, September 1940.

JESSE A. EARL
ALBEA GOBBOLD

HUGUENOT CHAPELS. Huguenot refugees fleeing from FRANCE after the revocation of the Edict of Nantes in 1685, settled in many parts of England, especially in LONDON, where their chief center was Spitalfields. They built many churches where worship was conducted in French, but many of these became redundant as their members gradually became assimilated with the local Anglican parish churches. In this situation JOHN WESLEY discovered a neat solution for one of his ecclesiastical problems. The early Methodists met for fellowship and for exhortations in their own "society-rooms" and "preaching-houses," but were too frequently refused communion at their local parish church. Yet Wesley, an ordained priest of the Church of England, and in many respects remaining a high churchman, felt both the urgency of ensuring that his followers frequented the Lord's Supper, and the impropriety of administering communion in buildings unconsecrated by a bishop.

In 1741 J. L. Deleznot, a Huguenot minister, invited Wesley to preach for him and to bring his followers to share communion at his church in Great Hermitage Street, Wapping. For several Sundays Methodists from all around attended in batches of two hundred. This pointed the way to a permanent solution of Wesley's problem, the leasing in 1743 of a disused Huguenot church in West Street, Seven Dials. Here Wesley held his first major Methodist communion service on Sunday May 23, 1743, lasting

from 10:00 A.M. until 3:00 P.M. This and similar redundant Huguenot churches which came under Wesley's control were known to him and his people as "chapels" because they were consecrated buildings, but of them all, West Street remained pre-eminently "the chapel" for London Methodism. The best known of the other Huguenot chapels acquired by Wesley was that in Grey Eagle Street, Spitalfields, where in 1755 he conducted his first covenant service for about 1,800 people.

F. Baker, *Wesley and the Church of England*. 1970.

J. H. Martin, *Wesley's London Chapels*. 1946. FRANK BAKER

HULL, HOPE (1763-1818), American pioneer preacher and often called the Father of Georgia Methodism, was born in Worcester County, Md., on March 13, 1763. He was received on trial at the BALTIMORE CONFERENCE in June, 1785, the first conference held after the organization of the M. E. Church. He was appointed to Salisbury, N. C., and subsequently to the Amelia Circuit, Va., but before the year was out he was sent to the Peedee Circuit, S. C. In 1788 he was sent to the Washington Circuit, Ga., and was thus one of the ten men present at the first conference held in GEORGIA in 1788. The next year he was on the Burke Circuit below Augusta, Ga. In 1790 ASBURY sent him to SAVANNAH, Ga., to form a society, but he encountered such opposition that he was forced to leave and return to the Burke Circuit. Asbury sent him to CONNECTICUT to aid JESSE LEE in 1792, but in 1793, Hull was traveling the Savannah Circuit and laying siege to the town of Savannah. He was Asbury's traveling companion in 1794, but located in 1795. On March 13, 1796, he married Anne Wingfield. They had three children.

Hull's early education was limited, but during the ten years of his traveling ministry, besides making himself a good English scholar, he acquired a knowledge of Latin. He promoted the Wesley and Whitefield School which the second GEORGIA CONFERENCE decided to establish as the first educational venture of the Methodist Church in Georgia. The school failed, and when Hull located in 1795, he opened Succoth Academy three miles from Washington, Ga., near Coke's Chapel, which was still a house of worship in 1966. Asbury records in his JOURNAL: "Next morning (March 19, 1796) I rode to the school at Coke's Chapel; where, after preaching, I partially examined the scholars." The school was for all ages of both sexes. Hull divided his time between teaching and preaching.

Hull was called the "Broad Axe preacher" because of the power of his sermons. He often astonished his hearers in his exhortations, because he had the uncanny ability to tell them what they thought and what they did with such exactness that many thought that he had learned their secrets from others who knew them. His clothing had one requirement, that it did not fit. "As old as Hope Hull's hat" was a proverb in northeast Georgia.

In 1803, Hull and his brother-in-law, General David Meriwether, moved to Athens, Ga., and built a log church twenty-three by twenty-four feet in 1804. He was instrumental in arousing public enthusiasm for the state university, then called Franklin College, which opened its doors in Athens in 1801 (now the University of Georgia). Hull served as a trustee, and for a while was acting president. He raised funds for a chapel for the college in 1807-1808. Hull's Meeting House was built in the environs of Athens in 1810, and was used until his death. He died on

Oct. 4, 1818, and his funeral was preached by LOVICK PIERCE.

F. Asbury, *Journal and Letters*. 1958.

A. M. Pierce, *Georgia*. 1956.

M. Simpson, *Cyclopaedia*. 1878.

G. C. Smith, *Georgia and Florida*. 1877.

W. B. Sprague, *Annals of the Pulpit*. 1861.

A. Stevens, *History of the ME Church*. 1867.

DONALD J. WEST

HULL, England. The population of Hull, a port and manufacturing city in eastern England, rose sharply between 1771, when it was still only 15,000, and 1801, when it was 30,000. By 1901 it had become 230,000. The town had already displayed a strong nonconformist influence, and Dagger Lane (1698) was one of the first meetinghouses to appear in the north of England. Throughout the nineteenth century, Hull was a stronghold of both the Wesleyan and PRIMITIVE METHODISTS, and even in 1966 there were twice as many Methodist societies as those of all the other principal nonconformist denominations. In 1746 Elizabeth Blow of Grimsby, whose family had been influenced by JOHN WESLEY in his first journeys, visited friends in Hull named Midforth; these were the first Hull converts. The society met in Black Ropery (probably off the present Humber Street) and then in a larger room in the Shambles, near the parish church. In 1757 the Baptists vacated a meeting room in the gatehouse of the Suffolk Palace, and the Methodists used this until 1771.

Hull was then in the York Circuit and ALEXANDER MATHER ministered in the town from 1759-60. In 1771, however, Hull became a circuit town; and the first chapel, Manor Alley, was built. It was a small, galleried structure used until 1787 when George Yard replaced it. Ministers there were JOSEPH BENSON and Benjamin Rhodes, who wrote the hymn, "My heart and voice I raise." John Wesley himself first visited Hull in 1752, preaching on Myton Carr, near Great Thornton Street; he came at least twelve more times before his final journey to George Yard on his last birthday.

George Yard Chapel (1787) was built for £4,500, probably by William Hutchinson the elder, a noted local craftsman-designer. It was rectangular, and the pulpit was central on a long wall. A second Wesleyan Methodist chapel, Waltham Street (1815), was designed by the minister-architect William Jenkins, who was responsible for many large chapels displaying delicate late-Georgian treatment. It is reputed to have been the largest Methodist chapel of its time and was the first to provide accommodation for an organ, though actual installation was delayed for some years. The first free library in the town was established here, and under Richard Reece's ministry it is believed to have been the last chapel to have held a 5 A.M. service. JOSEPH BEAUMONT died in the pulpit while conducting worship in 1855. The present Central Hall (1960) was built on the same site.

The Wesleyan societies divided into the George Yard and Waltham Street circuits in 1839. Kingston Circuit, formed from George Yard, was eventually absorbed into Hull East in 1933; Coltman Street, formed from Waltham Street, joined Hull West about the same time; and Queen's Road, also formed from Waltham Street, became part of Hull North. The first Gothic Revival chapel built in Hull was Newland (1857); three large mission centers were

built—Queens Hall (1905), Kings Hall (1910), Thornton Hall (1909).

The spearhead of Primitive Methodist activity in Hull was WILLIAM CLOWES, who had at one time worked in a Hull pottery before he returned to Staffordshire where he was later converted. Open-air preaching brought him back to Hull in January 1819, where he met the Woolhouse family and "Praying" Johnny Oxtoby. A room in a North Street factory was used for meetings, and by May a CAMP MEETING in the town was attended by several thousand. Hull was made a circuit town in June, and Mill Street (later known as West Street) Chapel was opened later in the same year. In two years the Hull Circuit reported nearly 5,000 members, and 3,000 were added the following year. Hull had seen the first Primitive Methodist Conference in 1820; and at the Hull Conference of 1830, it was calculated that the Hull Circuit had raised more than a third of the membership of the young connection.

Illness forced Clowes to retire in 1842, and he died in Hull in 1851, a few weeks before Clowes Chapel was opened in Jarratt Street. In the first two decades of Primitive Methodism, Hull was one of the two main missionary centers—the other being in Staffordshire under the leadership of BOURNE.

John Bywater, one of the building pioneers of Primitive Methodism, was superintendent in Hull when Clowes died and had opened Great Thornton Street two years before Jarratt Street. Other prominent chapels were Bright Street (1863) and Jubilee (1864), both designed in a flamboyant Italianate style. Of all the Primitive Methodist chapels, only Williamson Street (1872) and Lambert Street (1894) were still in use in 1966, though Spring Bank (1959) was erected on the site of the former Jubilee. Seven Primitive Methodist circuits were formed from the original Hull circuit, and all these after METHODIST UNION in 1932 disappeared into united circuits.

As for the METHODIST NEW CONNEXION, although an open letter which became known as "the signal gun from Hull," was partly responsible for the breakaway which resulted in the formation of the New Connexion, the influence of this movement was not felt greatly in Hull itself. A small building in Dagger Lane was used by the first New Connexion society, and replaced, in 1799, by Bethel, Charlotte Street. This was a small classical building, enlarged in 1875 to hold 500 people. This Hull Circuit had associations with WILLIAM BOOTH, who had a very successful ministry in the city, so that the June 1857 Quarterly Meeting of the Hull New Connexion Circuit passed a resolution affirming that, should the Conference decide to continue the evangelistic labors of William Booth in coming years, the Hull circuit would be happy to avail itself of his services. Booth, however, could not stand the circuit discipline of Methodism, and went away to become an independent evangelist, and to found the Salvation Army.

Hull was among the worst damaged of British cities during the air raids of the Second World War. Most of the Methodist buildings in the city were either destroyed or damaged. Since much housing was also devastated, redeployment of churches became a postwar problem, and new chapels were built at strategic centers. Of the hundred or so Methodist chapels built in the nineteenth century, only seven were still in use in 1966. The city was divided into five circuits, and there were just twenty-nine chapels within the city boundary. An International House,

for the care of university students, and a Methodist Home for the Aged have also been established in recent years.

BERNARD BLANCHARD

HULME, SAMUEL (1806-1900), British preacher, was born at Longton, Staffordshire, on Oct. 24, 1806. He was trained under THOMAS ALLIN and entered the METHODIST NEW CONNEXION ministry in 1828. After early retirement from circuit work because of infirmity, he became a college tutor for two years and missionary secretary for sixteen years. He took a leading part in defense of the Gospel at the time of the controversy over JOSEPH BARKER, and as a result was elected president in 1842, 1855, and 1866. He started the mission in CHINA. He superintended the production of the Jubilee volume in 1847, and wrote a memoir of WILLIAM COOKE. Hulme died in Manchester in 1900.

G. EAYS, *United Methodist Church*, 1913.

OLIVER BECKERLEGGE

HUMBERT, RUSSELL JAY (1905-1962), American preacher and educator, was born May 26, 1905 at Barborton, Ohio. He was the recipient of the following degrees: B.S., Wooster College, 1928; S.T.B., BOSTON UNIVERSITY, 1932; S.T.M., Boston University, 1933; D.D. MOUNT UNION COLLEGE, 1945; LL.D., Wabash College, 1952; Litt.D., University of Akron, 1953. He was ordained a minister in the M. E. Church in 1930 and was elected president of DEPAUW UNIVERSITY in 1951, which office he held at the time of his death. In 1948 he was elected a delegate to the GENERAL CONFERENCE of The Methodist Church. He was the author of a book, *A Man and His God*, and various articles for periodicals. He was an interesting and pleasing speaker, of a strong dynamic type. He died at Traverse City, Mich., June 8, 1962.

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ROBERT S. CHAFEE

HUMPHREY, JAMES L. (1828-1910), American missionary to INDIA. He, with Mrs. Humphrey and Mr. and Mrs. Ralph Pierce, constituted the first quartet of missionaries to join WILLIAM BUTLER in the mission to India. They sailed from New York on June 1, 1857 and arrived in CALCUTTA, September 22. Because of the disturbed condition of the country, they remained five and a half months in Calcutta to study Hindustani. When the Sepoy rebellion ended, Butler went to Delhi to cash a bill of exchange. From Meerut, soon after Christmas, he wrote to Humphrey and Pierce to meet him at Agra. Arriving there on March 11, they received from British officials quarters in a building connected with the Taj Mahal, and there the superintendent and his new colleagues held services of prayer, praise, and planning for the work to which God had called them. They soon proceeded to Naini Tal. In September, Humphrey preached his first sermon in Hindustani. In October, the cornerstone of the first M. E. Church in India was laid by the heroic British layman, Sir Henry Ramsey.

At the first annual meeting of the mission Humphrey was appointed to BAREILLY. He preached often in the bazaar and gave much attention to the holding of worship services and to the organization and administration of schools. He and Mrs. Humphrey participated in every phase of mission work—evangelism, boys' and girls'

schools, orphanages, Bible translation, publishing, missionary education in the homeland, theological education, music, and medical service. Mrs. Humphrey made rich contributions to the music of the church. She translated some hymns, and prepared the copy for the M. E. hymn-book to be published in India.

He was so impressed by the need of the people for medical treatment, and by the attention Jesus gave to healing, that during his furlough, extended for the purpose, he studied medicine and thereafter combined preaching, teaching, and healing in a remarkable ministry. Henry Ramsey then placed the central hospital in Naini Tal and three rural dispensaries under Humphrey, the government providing the medicine and the staff. A Hindu, the deputy commissioner in Kumaun, suggested that he train some women in midwifery and diseases of women and children. The civil surgeon objected, but the Annual Conference approved. The governor thought it was worth trying. Henry Ramsey promised financial backing. Humphrey decided upon a coeducational effort and admitted a class of ten women and six men. After approximately eighteen months, the trainees were examined by a government committee, one member of which was the provincial director general of hospitals. All were awarded certificates. The women were authorized to "practice as midwives," and to undertake to treat fractures, dislocations, and ordinary diseases. Both men and women were readily employed by the government or the mission. The most decisive result was the proof afforded that Indian women, including representatives of the most backward elements in the population, were able to receive medical education and through it to serve the national welfare. This result made possible the great work that was to follow when the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. Church brought CLARA SWAIN to India, and she opened at Bareilly the first hospital for women and children in India. Humphrey died in the United States, Sept. 5, 1910.

J. WASKOM PICKETT

HUMPHREY, JOHN D. (See JUDICIAL COUNCIL.)

HUMPHREYS, GIDEON IRELAND (1881-1963), American M. P. educator and religious leader, president of HIGH POINT COLLEGE, was a native of Elton Head Manor, Maryland, born on Nov. 5, 1881. He was a graduate of WESTERN MARYLAND COLLEGE and WESTMINSTER THEOLOGICAL SEMINARY and held the D.D. and LL.D. degrees from Western Maryland College. He served pastorates in M. P. churches in BALTIMORE and Salisbury, Md.; and in WASHINGTON, D.C.; and was for three years president of the MARYLAND ANNUAL CONFERENCE of the M. P. Church. He later served as president of the General Board of Education of his denomination. He was a member of the UNITING CONFERENCE in 1939 at Kansas City and served on various boards and committees in both the M. P. Church and The Methodist Church.

In 1930 he accepted the presidency of High Point College, which was striving to survive the economic depression that had then paralyzed the nation's economy. "His shrewd business management and his sincerity inspired confidence. Not only did he keep the college alive during those difficult days, but during the nineteen years that he served as its president he saw the student enroll-

ment grow from three hundred to above eight hundred. He saw a tremendous expansion in its physical facilities, and when he retired from the presidency the college was completely free of indebtedness. In a very real sense this college stands today as a monument to his faith, courage and leadership, and to the loyal cooperation of those who were associated with him during this period of financial struggle." After the unification of the major Methodist churches, Humphreys became a member of the WESTERN NORTH CAROLINA CONFERENCE. Upon his retirement in 1949, he moved to Gainesville, Fla., where he died in 1963.

J. Elwood Carroll, *History of the North Carolina Annual Conference of the Methodist Protestant Church*. Greensboro: McCulloh and Swain, 1939.

Journal of the Western North Carolina Conference, 1963.

RALPH HARDEE RIVES

HUMPHREYS, JOSEPH (1720- ?), early British lay preacher was born at Burford, Oxfordshire. His father was a Dissenting minister there for nearly thirty years. Joseph was educated at Fairford Grammar School, Gloucester, and at a Dissenting Academy in LONDON. In 1737 he became a member of the Independent Church there, whose minister was John Guye (1680-1761). In June 1738, he began to preach, and in May 1739, came under the spell of GEORGE WHITEFIELD, whom he heard preach at Kennington Common. He professed conversion under Whitefield, extended his preaching activity to the Academy—in a large dancing room—and formed a Religious Society of some 140 members. By his own account, his enthusiasm led to his expulsion from the Academy on Dec. 25, 1739. He found refuge in J. Eames' Academy, Moorfields, and while continuing his studies there gave pastoral oversight to the Religious Societies of Deptford, Greenwich and Ratcliffe. He records under the date Sept. 1, 1740: "I began to preach at the FOUNDERY in London, to Mr. Wesley's congregation, and many a powerful opportunity there was. In the *private society* also we had many *sweet meetings*. At this time, I had a very great intimacy with the Rev. Mr. John Wesley. We were together almost continually night and day. There were many things very exemplary in him—worthy, indeed, of every minister's and every Christian's imitation. But on account of some important doctrines of grace wherein we differed, I was obliged, on April 25, 1741, to separate from him." Humphreys had in fact become a Calvinist, and sided with Whitefield against Wesley in the controversy on Free Grace. He became a contributor to John Lewis' penny paper, *The Weekly History*, founded as a Calvinist organ at this period, and on Jan. 5, 1743, together with Whitefield, DANIEL ROWLANDS, HOWELL HARRIS and JOHN CENNICK, he shared in the formal constitution of WELSH CALVINISTIC METHODISM. He published in 1742 a pamphlet entitled, *An Account of Joseph Humphreys' Experience of the Work of Grace upon his Heart*, which Wesley apparently read nearly half a century later. Wesley records in the *Journal* for Sept. 9, 1790: "I read over the experience of Joseph Humphreys, the first lay preacher that assisted me in England in the year 1738. From his own mouth I learn that he was perfected in love, and so continued for at least a twelvemonth. Afterwards he turned Calvinist and joined Mr. Whitefield, and published an invective against my brother and me in the newspaper. In a while he renounced Mr. Whitefield, and was ordained a Presbyterian minister. At last he received Epis-

copal ordination. He then scoffed at inward religion, and, when reminded of his own experience, replied, "That was one of the foolish things which I wrote in the time of my madness!" The *prima facie* claim of Humphreys as the prototype of Wesley's lay preachers must be treated with reserve, since Humphreys (writing in 1742) dates his own preaching for Wesley from 1740, whereas Wesley's dating (1738) is the recollection of an old man written in 1790. Humphreys appears never to have been a Methodist, and the contenders for the title of first Methodist Lay Preacher would seem to be John Cennick and THOMAS MAXFIELD.

L. Tyerman, *George Whitefield*. 1890.

John Wesley. 1890.

J. Wesley, *Journal*. 1909-16.

Letters. 1931.

Wesley Historical Soc. *Proceedings*.

JOHN NEWTON

HUNGARY is a "People's Republic" within the Soviet sphere of interest. It is bordered on the west by AUSTRIA, on the north by CZECHOSLOVAKIA, on the northeast by the Ukrainian Republic of the USSR, on the east by Rumania, and on the south by YUGOSLAVIA. The area is 85,918 square miles; the population 10,295,000 (1969). The population of Budapest, the capital city, is estimated at 2,000,000 (1970). Other important towns are Miskolc (180,000), Debrecen (160,000), Pecs (140,000), and Szeged (130,000). About two thirds of the population of Hungary belong to the Roman Catholic Church. Protestants include members of the Reformed Church (1,954,000), Lutherans (432,000), and Baptists (14,000).



METHODIST HEADQUARTERS, BUDAPEST

The work of the Methodist Church in Hungary began in that section of the country which now is a part of Yugoslavia, in the Batschka. German-speaking inhabitants had received Methodist periodicals and wrote to the Methodist minister in Vienna, Austria, asking him to come and preach to them. The work began to prosper when F. H. OTTO MELLE (the later German bishop) went to Srbrobran, a town with about 15,000 inhabitants, and preached there in German. Other ministers followed, and the work expanded. During the winter of 1904 it first became possible to have services in the Hungarian language.

In 1905 the first successful attempt was made to have meetings in Budapest. In 1907 the work of Austria-Hungary was organized as a district within the North Germany Annual Conference. In 1908 it became a separate mission. A good step forward was taken when, in 1916, it was possible, with the help of American friends and in spite of the war, to purchase the beautiful house at Felsőerősor 5 in Budapest.

After the First World War and the collapse of the Hapsburg monarchy, it was necessary to organize the Hungarian work as a separate mission. With the exception of the Budapest circuit, all the circuits were in the new Yugoslavian state or in Austria. But under the efficient leadership of Martin Funk the work grew anew. In 1927 the statistical report showed four churches and eighteen other buildings, thirteen ministers, 779 members, and twenty-three Sunday schools with 483 children.

In 1947, after the Second World War, the church was recognized by the state government as the autonomous Methodist Church in Hungary. This could not stop friendly relations to world Methodism, especially with the GENEVA episcopal area. Part of the property of the church was confiscated. They now receive government subsidies under agreement which allow freedom of worship, but the anti-religious propaganda is intensive.

During and after the Second World War, about half of the church members had to leave the country or left voluntarily. But a real religious awakening filled the ranks anew. Eight of the present ten ministers were converted and called into the ministry after the war. The ministers get their training at the Reformed Theological Academy. One of them received his at the Methodist Theological Seminary in Klosterlausnitz, East Germany.

Since the war the work is being done mostly in the Hungarian language. The German-speaking mother church in Budapest was dissolved. Since 1943 three new circuits were organized. Ten ministers, two of them women, proclaim the Gospel to about 2,000 members. The attendance at the services is at present increasing. The work among the youth is only possible in the form of "Divine services for young people," but confirmation classes are possible and are held.

Hungary Provisional Annual Conference. Administratively the Methodist work in Hungary has been administered first—as stated above—as a district within the North Germany Annual Conference. Then in 1920 the GENERAL CONFERENCE of the M. E. Church established it as the Hungary Mission, with Bishop JOHN NUELSEN presiding. In 1924 the work was reorganized as the Hungary Mission Conference. At a later date it became the Hungary Provisional Annual Conference and as such it is listed in the 1968 *Book of Discipline* (UMC).

This conference is administered as a part of the Geneva area within the CENTRAL AND SOUTHERN EUROPE CEN-

TRAL CONFERENCE. After the General Conference of 1956 allowed women to be received into annual conference membership, Bishop FERDINAND SIGG ordained five ministers as deacons, including one woman, at a meeting of the Hungary Provisional Conference.

Barbara H. Lewis, *Methodist Overseas Missions, Gazetteer and Statistics*. New York: Board of Missions, 1960.

John L. Neuels, *Kurzgefasste Geschichte des Methodismus*. Bremen, 1929. HERMANN SCHAAD

HUNT, AARON (1768-1858), pioneer American preacher who introduced Methodism into parts of New England and New York, was born in Eastchester, Westchester Co., N. Y., on March 28, 1768. When he was nearly seventeen years old, he went to New York City where he was employed as a store clerk. There he prided himself in just dealing and good morals, and generally attended divine worship in the Protestant Episcopal Church. When he was nineteen years old, Hunt heard a Methodist preacher for the first time in the old JOHN STREET CHURCH in New York, and two years later he was converted. In May 1791, he was admitted on trial into the NEW YORK CONFERENCE and appointed to Fairfield Circuit, Conn. He was ordained a DEACON by ASBURY in 1793. The next year Hunt was forced to locate on account of ill health, but he returned to the itinerancy in 1800 and was ordained an ELDER. He located his family on a small farm at Redding, Conn. and gave himself fully to the work of the ministry. At that time, all property belonging to ministers was exempt from taxation. Demands, however, were made upon Hunt. He remonstrated, but paid the tax. The next year he was again taxed because the authorities did not consider a circuit rider to be covered by the statute. Hunt then presented a petition to the State Legislature for himself and his ministerial brethren. The legislators, aware of Hunt's popularity, modified the petition by omitting what pertained to other itinerants and restricted the privilege to himself only, a remarkable concession to his popularity.

In 1802 Hunt was appointed to New London, Conn. The next two years he labored on the New Rochelle Circuit, N. Y., and from 1805-06, he served Forsythe Street Church in New York City. In 1806 Hunt heard of the custom already adopted by the CAMP MEETINGS in the South whereby penitents were summoned to the altar to meet apart from the great congregation. Hunt adopted the procedure (the "altar call") which soon became general, and he is credited with introducing it to the North.

Aaron Hunt is given credit for the compulsory "time limit" in Methodist appointments. According to JAMES BUCKLEY, there was a preacher at Albany whom Asbury did not wish to reappoint there, but the pressure to keep him there was so strong that Asbury felt he must. This being discussed among the brethren, Aaron Hunt was bold enough to suggest to Asbury that the GENERAL CONFERENCE should pass a regulation forbidding the appointment of any minister for a term longer than two years. "So then you would restrict the appointive power," Asbury asked pleasantly enough, but realizing what the suggestion of Hunt really meant.

"Nay, sir," was Hunt's reply, "we would aid its execution, for in the present instance it seems deficient." Asbury made no particular objection, and Hunt with Totten, of the Philadelphia Conference, presented to the next General Conference (1804) a resolution asking for a three

year time limit and this was passed. Subsequent General Conferences extended the limit and finally took it off altogether, but the right of the General Conference to pass such a regulation had been admitted and put into effect before 1808.

Hunt remained in the itinerancy until 1823. When he returned to New England as supernumerary, he continued to preach as he was able. Hunt died on April 25, 1858, in Sharon, Conn.

J.M. Buckley, *History of Methodists*. 1896.

N. B. Harmon, *Organization*. 1962.

S. A. Seaman, *New York*. 1892.

M. Simpson, *Cyclopaedia*. 1878.

A. Stevens, *History of the ME Church*. 1867.

_____, *Memorials of Introduction*. 1848.

DONALD J. WEST

HUNT, AVA F. (1886-), is a retired Methodist missionary with a record of forty-eight years of distinguished service in INDIA. She was born at Erie, Pa., Feb. 23, 1886. She completed high school studies in an academy in EVANSTON, Ill., and was graduated with a B.S. degree from NORTHWESTERN UNIVERSITY in 1909. A year later she went to India, and after two years of teaching in Queen's Hill School at Darjeeling, she was appointed to the CALCUTTA Girls' High School. After that she became principal and, except for a furlough of less than two years, served in that office until her second furlough was due at the end of 1925. Postgraduate study in 1926 brought her a M.A. degree in education from the University of Chicago.

In January 1927, she became a member of the faculty of ISABELLA THOBURN COLLEGE in the school of Teacher Training, first teaching in the graduate department, where she instructed many young women who have become leaders in the educational upsurge of India's women. She often served as acting principal of the college, first during the illness of a principal, later between the principalships of MARY SHANNON and MRS. PREM NATH DAS, first Indian principal. During the principalship of SARAH CHAKKO, she was vice-principal and acting principal on the frequent occasions when Dr. Chakko's ecumenical responsibilities took her away from India. On the death of Dr. Chakko, in January 1954, Miss Hunt again accepted the call to take charge, and she served effectively until Evangeline Thillyampalam became the eighth principal in July 1955. Miss Hunt returned to America in 1957, and after serving the BOARD OF MISSIONS in deputation work and varied assignments, retired in September 1957, to Robincroft, Pasadena, Calif.

M. A. Dimmitt, *Isabella Thoburn College*. 1963.

J. WASKOM PICKETT

HUNT, EARL GLADSTONE, JR. (1918-), American bishop, was born on Sept. 14, 1918, in Johnson City, Tenn., the son of Earl Gladstone and Tommie Mae (DeVault) Hunt. He received the B.S. degree from East Tennessee State University (Johnson City, Tenn.) in 1941; B.D. from EMORY UNIVERSITY in 1946; D.D. from Tusculum (Greeneville, Tenn.) in 1956; LL.D. from the UNIVERSITY OF CHATTANOOGA in 1957; and the D.C.L. from EMORY and HENRY COLLEGE in 1965. He married Mary Ann Kyker on June 15, 1943. They have one son, Earl Stephen.

Earl Gladstone Hunt, Jr. was ordained in 1944. He



EARL G. HUNT

has been pastor of Sardis Methodist Church, ATLANTA, Ga., 1942-44; associate pastor of Broad Street Church, Kingsport Tenn., 1944-45; pastor Wesley Memorial Church, CHATTANOOGA, Tenn. 1945-50; First Church, Morristown, Tenn., 1950-56; president of Emory and Henry College, 1956-64. He was elected bishop of The Methodist Church (SEJ) in 1964 and assigned to the CHARLOTTE (N. C.) Area.

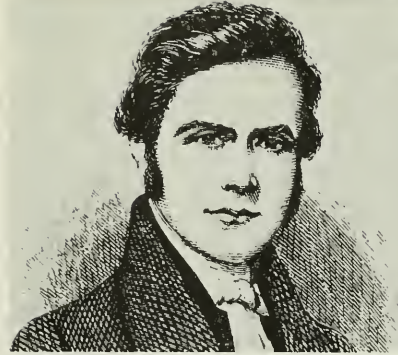
Bishop Hunt was a participant in the Methodist series on the Protestant Hour, a nationwide broadcast, in 1956; a delegate to the GENERAL CONFERENCES, 1956, '60, and '64; Southeastern JURISDICTIONAL CONFERENCES, 1952, '56, '60 and '64; and has been a trustee of the LAKE JUNALUSKA ASSEMBLY, Southeastern Jurisdiction, since 1964; on the Board of Directors of the Holston Methodist Home, 1952-56; a trustee of Emory and Henry, HIVASSEE and Tennessee Colleges, 1952-56; Virginia Foundation Independent Colleges, 1956-64; HIGH POINT COLLEGE, PFEIFFER COLLEGE, since 1964; Emory University and GREENSBORO COLLEGE since 1965 and also of BENNETT COLLEGE in Greensboro. He is on the Board of Managers of the Methodist Home, Charlotte (since 1964) and is a member of the Committee of 100, Emory University. He is a member of the Executive Committee of the Committee of Fifty directing the quadrennial emphasis of The United Methodist Church, 1968-72. Also, he is on the General BOARD OF THE LAITY, the General Commission on Ecumenical Affairs and is chairman of the General Committee on Family Life. Bishop Hunt was named young man of the year by the Junior Chamber of Commerce in Morristown, Tenn., in 1952. He presides over the WESTERN NORTH CAROLINA CONFERENCE.

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N. B. H.

HUNT, JOHN (1812-1848), British Methodist Missionary pioneer to Fiji, was a countryman, born near Lincoln, England, June 13, 1812. He became a farm laborer at Swinderby, where he was converted and began to preach. Already his spiritual gifts were evident, and he was accepted for the Wesleyan ministry in 1835. He immediately offered for work overseas. That year he was sent to Hoxton



JOHN HUNT

Theological Institution, opened the previous year. With no educational advantages, Hunt showed himself a fine scholar, and his quest for Christian perfection marked him out from even the best of his contemporaries. After marrying Hannah Summers, one of the noblest of missionary wives, Hunt left for Fiji in 1838 to join DAVID CARGILL and WILLIAM CROSS, who had begun the mission there in 1835. Hunt was stationed at Rewa in 1839, Somosomo from 1839-42, and Viwa from 1842-48, becoming chairman of the district in 1842. Cannibalism was found at its worst in Fiji, and the Hunts had to witness violence and feasting which their protests could not avert. His preaching and personal life brought a new spirit to the islands and began the conquest of Christ over cannibalism. He was a powerful preacher, a heroic missionary, a scholar who gave Fiji its first New Testament, a lover of the Fijians. Above all, he was a saint of God, as his *Letters on Entire Sanctification* (1848) clearly show. He died in Fiji, Oct. 4, 1848.

A. Birtwhistle, *John Hunt*, 1954.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921.

CYRIL J. DAVEY

HUNT, L. CLARENCE (1873-1948), American Evangelical Congregational minister, served as president of ALBRIGHT COLLEGE at Myerstown, Pa., 1915-23. Following graduation from DICKINSON COLLEGE (1897) and DREW THEOLOGICAL SEMINARY (1904), he was licensed to preach by the Central Pennsylvania Conference of the United Evangelical Church. Later he transferred to the East Pennsylvania Conference and served as pastor in a number of their churches. He received the D.D. degree from Dickinson College. When the United Evangelical-Evangelical Association merger took place in 1922, he remained with the minority which later organized the EVANGELICAL CONGREGATIONAL CHURCH. He occupied a position of leadership in that denomination heading the Board of Missions and Board of Education. His kindly Christian spirit, backed up by educational advantages, caused his fellowmen to look up to him for spiritual leadership. Hunt was born July 30, 1873 in York County, Pa. and died Aug. 18, 1948 at Lititz, Pa. His body was laid to rest in a cemetery in Mt. Joy, Pa.

ROBERT S. WILSON

HUNTER, ANDREW (1813-1902), American clergyman, and southern church leader, was born in Ballymony, County Antrim, IRELAND, Dec. 6, 1813. During childhood the family settled in PENNSYLVANIA, where he grew up and joined the Methodist Church, Jan. 31, 1833. He became a schoolteacher at Manchester, Mo. in 1835, and preached his first sermon near Muskogee, Okla., Jan. 11, 1836. His first appointment was to a missionary school in November 1836, there to begin a ministry of sixty-six years. He never located, and never transferred. His ministry more nearly covered the state of ARKANSAS than perhaps that of any other man. He was first a presiding elder at the age of twenty-nine and was elected to go to the GENERAL CONFERENCE of 1844 when he was thirty. He served practically every important station in what is now the LITTLE ROCK CONFERENCE, many circuits, and was probably more often a presiding elder than any other man in Methodist history. He was a delegate to twelve sessions of the quadrennial General Conference, a record greater than that of any other man in Arkansas history. Twice after he was retired was he elected a delegate from his conference. He was twice appointed a member of the ECUMENICAL METHODIST CONFERENCE, but was too feeble to attend the session in 1901.

During the war between the states, when LITTLE ROCK and a good part of Arkansas was occupied by Federal Troops, President Lincoln appointed Isaac Murphy as Governor of Arkansas, and a legislature was elected, with Hunter one of the senators. This legislature elected him U.S. senator, but the Congress would not seat the senators thus elected from Arkansas.

In 1849, though only thirty-six years old, he was elected to preside over the ARKANSAS CONFERENCE in the absence of a bishop. He again was so honored in 1859, 1862, 1863, 1865—five times in all. He received the D.D. degree by some small and short-lived college, about 1870. The name of the college is unknown, but that matters little, as Andrew Hunter honored the degree more than the degree honored him. He retired in 1888 and died June 3, 1902.

J. A. Anderson, *Arkansas Methodism*. 1935.

H. Jewell, *Arkansas*. 1892.

Journal of the Little Rock Conference, 1902.

KENNETH L. SPORE

HUNTER, JAMES (1767-1831), American pioneer minister and leader in the establishment of the M. P. Church in N. C. in the 1820's, was born in VIRGINIA on May 16, 1767. In early manhood he moved to HALIFAX COUNTY, N. C., where he was received into the M. E. Church in 1792. On Dec. 14, 1797, he was married to Martha Elizabeth Crowell, sister-in-law of HENRY BRADFORD. He "located" in 1810.

He early became identified with the movement in his area for more liberal principles in church government and actively supported *The Wesleyan Repository*. He was present at the first meeting of the ROANOKE UNION SOCIETY on Nov. 6, 1824, which met at Sampson's Meeting House, Halifax County, N. C., and at the second session of the society, held later that month, Hunter was elected secretary pro-tem. In April 1828, he was summoned to trial by the M. E. authorities for his membership in this society and for patronizing *The Mutual Rights*. On Dec. 19-20, 1828, he attended the organiza-

tional meeting of the NORTH CAROLINA ANNUAL CONFERENCE of the M. P. Church at WHITAKER'S CHAPEL near Enfield, N. C. He and Henry Bradford were assigned to serve the Roanoke Circuit in 1829.

During some forty years as a Methodist minister, James Hunter served as a traveling preacher, presiding elder and member of the GENERAL CONFERENCE. He died on Dec. 5, 1831.

N. Bangs, *History of the ME Church*. 1838-41.

J. Paris, *History* (MP). 1849.

RALPH HARDEE RIVES

HUNTER, WILLIAM (1728-1797), British Methodist, was one of JOHN WESLEY'S preachers. He was born in Northumberland. As a young man he was deeply affected by the preaching of CHRISTOPHER HOPPER, and he became an itinerant in 1767. John Wesley said of Hunter, in a letter dated July 25, 1774, "I had conceived him to be not the best, though not the worst, of our preachers." A short autobiographical account of his conversion and of his experience of Christian perfection is included in *The Lives of Early Methodist Preachers* (ed., T. Jackson, ii); it was written in 1779. He died at Newhead, Alston Moor, on Aug. 14, 1797.

C. Atmore, *Methodist Memorial*. 1801.

JOHN KENT

HUNTER, WILLIAM (1811-1877), preacher and editor, was born in IRELAND, May 26, 1811. In 1817 the family emigrated and settled near York, Pa. He was educated at Madison College, Uniontown, Pa. Licensed to preach in 1832, he supplied the Blairsville Circuit for a year, and was admitted on trial in the PITTSBURGH CONFERENCE in 1833. In 1836 he was named editor of the *Pittsburgh Conference Journal*, the forerunner of the *Pittsburgh Christian Advocate*, and served four years. Later, by election of the GENERAL CONFERENCE, he had two more tours of duty as editor of the *Pittsburgh Christian Advocate*, 1844-52 and 1872-76. Between his periods of service as an editor, he was assigned to districts and pastorates in WEST VIRGINIA and to a professorship of Hebrew and biblical literature in ALLEGHENY COLLEGE. The section in Whedon's *Commentary on the Book of Proverbs* was compiled by Hunter. He published several books, chiefly devotional in nature. A hymnal entitled *Select Melodies* (1838), which included some songs written by him, went through several editions and sold more than 150,000 copies. He was a member of the commission which revised the hymnal of the M. E. Church in 1876, and two of his compositions are included in that work. One of them, "My heavenly home is bright and fair" with its refrain, "I'm going home to die no more," was a popular gospel song for many years.

Hunter was a delegate to the 1844, '52, '60, and '72 General Conferences. When he failed of reelection as editor in 1876, he became pastor at Cadiz, Ohio, EAST OHIO CONFERENCE. A year later he was appointed to the Cleveland District, but died suddenly a month afterward, Oct. 18, 1877.

General Minutes, ME.

Hymnal of the M. E. Church, 1876.

M. Simpson, *Cyclopaedia*. 1878.

C. C. Wilding, *Promoted Pioneer Preachers of the West Virginia Conference*. 1927.

JESSE A. EARL
ALBEA GODBOLD



COUNTESS OF HUNTINGDON

HUNTINGDON, COUNTESS OF (Selina) (1707-1791), called by Horace Walpole "the patriarchess of the Methodists," was born Aug. 24, 1707. She was converted under the influence of her sister-in-law, LADY MARGARET HASTINGS. She joined the FETTER LANE SOCIETY and supported the WESLEYS. Later she was even more closely associated with GEORGE WHITEFIELD, having embraced Calvinistic views after correspondence with HOWELL HARRIS. On the death of her husband in 1746, she devoted herself unreservedly to the work of the revival, opening her LONDON home for evangelistic services. Several prominent Anglican Evangelicals served as her chaplains, and from 1760 onward chapels were built which eventually formed the Countess of Huntingdon's connection. In 1768 she



TREVECKA, AS IT WAS BEFORE 1842

founded a college at TREVECKA for the training of preachers, which in 1792 was removed to Cheshunt and then to Cambridge. In 1781 her chapels were registered as dissenting places of worship, after two of her chaplains had been prohibited in the consistorial court from preaching in a converted theater. On her death, June 17, 1791, the

connection was maintained by a trust appointed in her will.

A. C. H. Seymour, *Countess of Huntingdon*, 1840.

A. SKEVINGTON WOOD

HUNTINGDON COLLEGE, Montgomery, Ala., began its work in 1854 as Tuskegee Female College. The property was purchased in 1872 by the ALABAMA CONFERENCE of the M. E. Church, South, and the name changed to the Alabama Conference Female College. It continued at Tuskegee until 1909, when it relocated in Montgomery as the Woman's College of Alabama. In 1935 it was named Huntington College in honor of Selina, the COUNTESS OF HUNTINGDON, of Bath, England, one of the first persons of noble birth to join the Methodist movement. In 1946 it became a coeducational institution. Degrees offered are the B.A., B.S. and B.M. (Music). The governing board has twenty-four members, twelve ministers and twelve laymen, elected by the two Methodist conferences in Alabama.

JOHN O. GROSS

HUNTINGTON, DEWITT CLINTON (1830-1912), American minister and educator, born in Townsend, Vt., April 27, 1830; he began preaching soon after his conversion at seventeen and was admitted to the VERMONT CONFERENCE in 1851. He transferred to the GENESEE CONFERENCE, New York, 1857, where he served several pastorates, including Rochester and Syracuse; was presiding elder three years; transferred to the NEBRASKA CONFERENCE in 1891, to serve Trinity, LINCOLN. After two years as presiding elder of Beatrice District he became chancellor and professor of Bible literature at NEBRASKA WESLEYAN UNIVERSITY in 1898. After ten years, at the age of seventy-eight, he resigned as chancellor but continued as professor of Bible literature until his death, Feb. 8, 1912.

He was a graduate of Genesee College and SYRACUSE UNIVERSITY in New York. Nine times he was a delegate to the GENERAL CONFERENCE of the M. E. Church, twice elected delegate to the ECUMENICAL METHODIST Conference and once the fraternal delegate to the General Conference of the M. E. Church, South.

He was the author of the gospel hymn: "O Think of the Home Over There"; and of three books, *Sin and Holiness*, *Half Century Messages*, and *Is the Lord Among Us?* Many of his sermons were printed in leaflet form.

Minutes of the Nebraska Conference, 1912.

The Wesleyan, Feb. 16, 1912.

BERT A. BESSIRE

HUNTINGTON, WILLIAM EDWARDS (1844-1930), American minister, educator, and university president, was born at Hillsboro, Ill., on July 30, 1844. He was brought up on a farm, for which, in retrospect, he was grateful. The Civil War broke out when he was seventeen and he enlisted, and served until its close. Then he enrolled in the University of Wisconsin. Upon graduating there he entered BOSTON UNIVERSITY SCHOOL OF THEOLOGY to prepare for the Methodist ministry. After graduating with the degree of S.T.B., he spent a year in advance study at the Universities of Leipzig and Goetthegen, in GERMANY. Then he spent eight years in the pastorate.

In 1882, at thirty-eight years of age, Huntington was

appointed dean of the BOSTON UNIVERSITY College of Liberal Arts, in which position he served twenty-two years. Then, in 1904, he was elected president of Boston University, which office he held with distinction until 1911. On his retirement he was appointed dean of the graduate school, where he served six years more. After his final retirement, he reflected upon his early self-dedication to the Methodist ministry, and said: "I look back upon my 35 years of service in Boston University as truly a time of *ministering* as were the years in the pastorate."

Dictionary of American Biography. DANIEL L. MARSH

HUNTINGTON, WEST VIRGINIA, U.S.A. Methodism penetrated southwestern WEST VIRGINIA, where Huntington is located, in 1803. The Guyandotte Circuit, which included the region, was organized in 1804 with ASA SHINN as the preacher in charge. It is believed that Shinn built a church in Guyandotte (now a part of Huntington) in 1804. The Guyandotte Circuit reported twenty-five members that year. THOMAS A. MORRIS, later bishop, traveled the circuit in 1816. Before the division of the M. E. Church in 1844, the Kanawha District, which included the work in southwest West Virginia, was in the KENTUCKY and OHIO CONFERENCES at different times. The Guyandotte Circuit reported 358 members in 1824 and 1,208 white and 102 colored members in 1843. Because many members adhered South in 1845, the membership of the Guyandotte Circuit (ME) that year dropped to 400 whites and fifty Negroes, and in 1864 the total membership was seventy. During the Civil War, Captain EARL CRANSTON, later bishop, used the M. E. Church in Guyandotte as his headquarters. After the war the M. E. Church gradually resumed its work in the region. In 1870 the Guyandotte District was formed, and in 1872 Guyandotte and Huntington became stations. Before unification in 1939, the M. E. Church built three churches in Guyandotte. **First Church**, Huntington was organized in 1872, and reported seventy members and sixteen probationers the next year. Its first building was completed in 1875, and its second, costing about \$15,000, was dedicated in 1891. The present sanctuary of First Church dates from 1914. An education building was completed in 1960. In 1892 a second church called Seventh Avenue was established in Huntington, and the next year it had 113 members. The WASHINGTON CONFERENCE (Negro) had one congregation of 125 members in Huntington in 1939. At unification in 1939, the M. E. Church had nine churches in Huntington, including Guyandotte, with a total of 4,622 members.

The Kentucky Conference (MES) organized a Guyandotte District in 1846, and the next year it reported 359 white and 14 Negro members. In 1849 the Southern Church erected a brick church in Guyandotte. During the Civil War the Union Army used the building for storing supplies, and it burned. Later the United States Government paid damages. A frame church was erected in 1870. The M. E. Church, South built two churches in Guyandotte before unification.

In 1872 the WESTERN VIRGINIA CONFERENCE (MES) formed the Huntington District, and Huntington appeared for the first time in the appointments. First Church (MES) Huntington was organized in 1871. Both Guyandotte and Huntington became stations in 1880, and the next year the one reported ninety members and the other

sixty-five. First Church, Huntington, grew to 307 members by 1888, and the next year Second Church (MES) was organized. J. W. Johnson served as pastor of First Church, 1888-89, and twenty years later its name was changed to Johnson Memorial. U. V. W. DARLINGTON, pastor of Johnson Memorial, 1909-13, was elected bishop in 1918. At unification in 1939, the M. E. Church, South had six churches in Huntington, including Guyandotte, with 3,874 members.

In 1970 the fifteen United Methodist churches in Huntington reported 10,143 members, property valued at \$6,778,580 and \$727,401 raised for all purposes. The two largest congregations were Johnson Memorial and First Church with 2,137 and 1,359 members respectively.

JESSE A. EARL
ALBEA GOBOLD

Johnson Memorial Church, a former M. E. Church, South, congregation and the largest United Methodist Church in the state, traces its beginning, according to tradition, to visits made by FRANCIS ASBURY to the Guyandotte region between 1788 and 1804. In the latter year the Guyandotte Circuit was formed and ASA SHINN traveled it. Methodism grew in Guyandotte. After the division of 1844, the members who adhered South built a church on land donated by Robert Holderby. During the Civil War Union troops used the building and it burned while in their hands. The congregation later recovered damages from the Federal government.

In 1866 members of the Guyandotte church who lived west of the town acquired Marshall Academy, the forerunner of Marshall University, and used it jointly with the Presbyterians as a place of worship. In 1870 the two groups built a chapel at Holderby's Grove, and in time the Presbyterians withdrew. First Church, Huntington (later Johnson Memorial), was organized in 1871. In 1878 the congregation, desiring a larger and more conveniently located building, rented Crider's Hall in the downtown area. In 1880 Huntington was made a station appointment. The next year when it had sixty-five members, a building was erected. J. W. Johnson, pastor 1888-89, for whom the church is named, was planning a new edifice for the present location when he accidentally lost his life. The building was completed in 1892 when the church had 254 members. Though damaged by fire, the structure was repaired and used until 1913 when another new building was completed. In 1900 the church had 286 members, and thereafter it grew steadily; its membership reached or surpassed 500 in 1908, 1,000 in 1914, and 2,000 in 1939. In 1935 the church building was destroyed by fire, but a new one rose in its place in 1937. In 1962 the church facilities, except the sanctuary, were renovated at a cost of more than \$250,000. U. V. W. DARLINGTON, pastor 1909-13, became bishop in 1918.

In 1970 Johnson Memorial Church had three ministers appointed by the conference and a paid staff of several lay workers. It reported 2,137 members, property valued at \$990,000 and \$96,208 raised for all purposes during the year.

General Minutes, ME, MES, TMC, UMC.
W. H. Newcomb, *History of First M. E. Church, 1872-1939*,
Huntington, W. VA. ALFRED P. WALLACE

HUNTSVILLE, ALABAMA, U.S.A. Methodism in Huntsville dates to 1803 when the first settlers arrived in this

area before the land was ceded to the United States by the Chickasaw and Cherokee Indian nations.

First Church is the outgrowth of a Society established by John S. Ford, an itinerant Methodist minister of the SOUTH CAROLINA CONFERENCE. This Society became a station when a church was built on the extreme western border of the town in 1821. In 1832, the present lot, in the heart of the city, was purchased where First Methodist continues to grow with the city.

In 1840, N. Pitts Owens established a station at Ditto's Landing (Whitesburg), on the banks of the Tennessee River. When river traffic failed to develop as anticipated, this church moved five miles north to be near the railroad at Farley. The original church served the Farley community from 1906 to 1961. The inclusion of this region in the metropolitan area resulted in the present Latham Memorial Church.

McDonell's Chapel was built in 1856, also under the guidance of Owens. The government installation of Redstone Arsenal in 1940 necessitated the relocation of this church, but it continues to serve Methodists in the original neighborhood.

Because of the need of a church in the mill district east of Huntsville, the First Church bought land from the Huntsville Cotton Mills in 1892 for the sum of \$1.00 and established Epworth Mission. In 1921, this property was deeded to Epworth Church. Because of the extended barriers of Huntsville, the church moved farther east in order to accommodate the growing congregation.

In 1896, Monte Sano (Mountain of Health) was a summer resort which attracted people from all parts of the surrounding country. Consequently Monte Sano Union Chapel was built, and thus became a Methodist church in 1943. Reorganization in 1957 created the present Monte Sano Church.

St. Paul Church, in the western section of Huntsville, was established in 1900 to meet the needs of Methodists in the village of Merrimac Cotton Mill. The church moved in 1963 to a more central location and enlarged its facilities to meet the needs of that community.

Land was acquired on East Holmes Street in 1905 and Holmes Street Church had its beginning. The enlarged church remains in the same location.

With the assistance of Rowe Knitting Company, West Huntsville Cotton Mills, and Low Manufacturing Company, the West Huntsville Church was built in 1907. This church has continued in the same location, growing with the community.

Another mill church was built in 1925 in Lincoln Village. In 1961, it was reorganized and became the Wesley Methodist Church.

The Esther Class of the First Methodist Church established a mission on Wells Avenue in 1937. This church was deeded to the NORTH ALABAMA CONFERENCE in 1957 and became Esther Chapel.

The growth of Huntsville due to the government installation of Redstone Arsenal, necessitated the building of churches in various residential sections.

Trinity Church was built on Airport Road in southeast Huntsville in 1956. It has had a remarkable growth within the past ten years and the latest statistics indicate a membership of 2,284.

Lakewood Church originated in 1959 on Mastin Lake Road in northwest Huntsville. Highlands Church on Broadmor Road, Northwest, was erected in 1960. In 1963, University Church on University Avenue, West, was estab-

lished. The latest congregation (1965) is Valley Methodist in Joines Valley, Southeast.

There are the fifteen Methodist churches in Huntsville, within the North Alabama Conference of The United Methodist Church.

A FREE METHODIST CHURCH congregation was organized in 1964. The church is located on Mastin Lake Road. A SOUTHERN METHODIST congregation was organized in 1965. The church is on Whitesburg Drive.

The Negro churches in Huntsville date from 1866, when the GENERAL CONFERENCE recommended that "pastoral charges" for Negroes be organized, "wherever they prefer it." Immediately, First Church acquired a lot on Pump Street for the sum of \$1.00 and built the first Negro church.

In 1868, First Church bought a church building which the Episcopal Church had discarded. This was moved to Jefferson Street and became the Lakewood Church, which is still in use. Lowe's Chapel is located on Holmes Avenue, West, Center Grove is on Jordan Lane, East. These churches are in the Alabama Conference of the Central Jurisdiction which is now in process of dissolution. These churches are to become a part of the North Alabama Conference of The United Methodist Church.

Phillip's Chapel on Church is a C.M.E. Church. St. John's on Church Street is an A.M.E. Church.

Ruth Sykes Ford, *A History of the First Methodist Church of Huntsville, Alabama*. Nashville, 1958.

Deeds Books, Madison County Courthouse, Huntsville, Ala.

RUTH SYKES FORD

First Church. White settlers began very early to move into that region of the MISSISSIPPI Territory which was to become a part of the state of ALABAMA. In 1805 John Hunt moved from Tennessee and settled in the beautiful fields in the bend of the Tennessee River, where one day a thriving city would rise. He built a log cabin by the side of "Big Spring"—so named by the Indians whom he found there. That spring is still pointed out to visitors. In a short while the city of Huntsville, named for John Hunt, was on its way.

The people who moved into this North Alabama section were religiously minded. Many were Methodists. JAMES GWINN was appointed by the WESTERN CONFERENCE as a missionary to this section as early as 1808. He served the Flint Circuit in 1812, and Huntsville was on that circuit. THOMAS STRINGFIELD was appointed to the circuit in 1821. Then in 1822 Huntsville became a station, and Stringfield served it in 1822-23. First Church has become one of the great churches of the NORTH ALABAMA CONFERENCE. In 1970 it had a membership of 2,723.

Madison County, of which Huntsville is the county seat, was most favorable for farming in its early days—especially the raising of cotton. It was the first town in the South to open its doors to textile mills, having at one time ten mills in the county. For many years the Huntsville growth was gradual. In 1950 Huntsville's city limits encompassed less than five square miles. By 1970 it had grown to 136,102, the third largest city in Alabama, as it had become the "Rocket City"—the home of the Huntsville and Redstone Arsenals. Indeed the coming of the Redstone Arsenal and the bringing in of scores of government engineers and scientists, coupled with the research and actual building and planning for space age rocketry today going on, has been responsible in a large measure for the recent great expansion of the city.

Huntsville is the seat of a district of the North Alabama Conference (SEJ) and of a district of the Central Alabama Conference (CJ). It presently reports fifteen Methodist churches in Huntsville the city, with 11,390 members registered in the district. First Church, Huntsville reports a membership of 2,723, while Trinity, which has grown very rapidly of late years, has 2,284.

Ruth Sykes Ford, *A History of First Methodist Church of Huntsville, Alabama*. Nashville, 1958.

M. E. Lazenby, *Alabama and West Florida*. 1960.

Journal of the North Alabama Conference, 1970.

GEORGE F. COOPER

HURLBUT, JESSE LYMAN (1843-1930), American minister, author, educator, and one of the founders of Chautauqua Institution, was born in New York City, Feb. 15, 1843, and was a descendent of Thomas Hurlbut of Scotland who settled in Connecticut in 1635. In 1864, he graduated from **WESLEYAN UNIVERSITY** (Conn.) and was admitted into the **NEWARK CONFERENCE** on trial in 1865. During the seven years following, he transformed the Sunday school into an educationally effective Bible school. This attracted the attention of **JOHN H. VINCENT**, executive secretary of the Sunday school department of the M. E. Church, and Hurlbut became his associate. With others, they organized the **EPWORTH LEAGUE** and Hurlbut became its first corresponding secretary. Then Vincent, Hurlbut, and a layman **LEWIS MILLER**, who was the father of Mrs. Thomas A. Edison, founded the Chautauqua movement, a pioneering adventure in bringing religious knowledge and general culture to the American people through institutes which offered a program of class instruction, lectures, drama and concerts. Hurlbut wrote *The Story of Chautauqua*, and is honored by a bronze statue in the Hall of Fame in Chautauqua, N. Y.

A prolific writer, he was the author of *A Handy Bible Encyclopedia*, *The Story of the Christian Church*, *Studies in the Four Gospels*, *Sunday Half-hours with Great Preachers*, *Our Church*, *What Methodists Believe and How They Work*, *Teacher Training Lessons*, and a vast number of articles in the field of religious education. His best known work, *The Story of the Bible*, published in 1904, has gone through many editions and been translated into many languages. Few books have had more popular appeal or exerted a wider influence. It is still published. In 1901, Hurlbut returned to the pastorate and served churches in Morristown, South Orange, and Bloomfield, N. J. After serving for two years as district superintendent of Newark District (1914-15), he became teacher of English Bible in Centenary Collegiate Institute. He, with Bishop Vincent, was a major figure in changing the educational outlook and methods of the Sunday schools of his time, and in elevating the cultural interests of the American public. To Hurlbut and his wife, née Mary M. Chase, seven children were born. After sixty-five years in the ministry he passed away in Newark, N. J. on Aug. 2, 1930. He is buried in Montclair, N. J.

HENRY L. LAMBDIN

HURST, JOHN (1863-1930), an American bishop of the A.M.E. Church, was born in Port-au-Prince, Haiti. He received his education at **WILBERFORCE UNIVERSITY**, where he earned the B.D. degree. He was ordained deacon in 1886 in **BALTIMORE**, Md., and elder in 1887 at Port-au-Prince, Haiti. He was a pastor in the Baltimore

Conference and was also presiding elder there. He was elected to the episcopacy in 1912 from the Baltimore Annual Conference. He holds the distinction of having been a member of the staff of the Haitian Embassy in Washington, D. C. ca. 1900.

R. R. Wright. *Bishops* (AME). 1963. GRANT S. SHOCKLEY



JOHN F. HURST

HURST, JOHN FLETCHER (1834-1903), American bishop, was born in Salem, Md., Aug. 17, 1834. After graduating from **DICKINSON COLLEGE** in 1854, he pursued his studies in **GERMANY**. He returned to the United States in 1858, and was admitted on trial at the first session of the **NEWARK ANNUAL CONFERENCE**. He preached at Irvington and Passaic, and after being ordained **DEACON** in 1860, he served Passaic and Fulton Street, Elizabeth, N. J. Elder's orders were granted him in 1862, and he was assigned to the Water Street Charge in Elizabeth.

In 1866 he began a distinguished career as a teacher. For five years he served as principal of the Methodist Theological School in Germany. In 1871 he was teaching at **DREW SEMINARY**, and after one year was elected president, following President **RANDOLPH S. FOSTER**, who had been elected bishop. Hurst filled this office until 1880, when he himself was elected bishop of the M. E. Church.

Scholar and administrator, Bishop Hurst worked for higher standards of ministerial training. The *Christian Advocate* of May 13, 1903 said of him: "Few men knew more of books and authors than did Bishop Hurst." His monumental *History of Methodism* in six volumes, published by the **BOOK CONCERN** in 1902, is considered authoritative in many ways.

He died at Cedarcroft, the home of A. B. Browne, in Bethesda, Md., May 4, 1903, and was buried at Rock Creek, Washington, D. C.

FREDERICK G. HUBACH

HURTIK, KARL JAKOB (1870-1947), a Swedish Methodist minister, was born in St. Petersburg (now Leningrad), Russia. His father was a Swede and his mother came from **FINLAND**. He spent some years in his boyhood in Finland, but the family then returned to **SWEDEN**. He



KARL JACOB HURTIG

was converted in Oskarshamn in 1886, became a Methodist in Lidköping, and went through the theological school in Uppsala in 1892-95. He served as pastor in Emmaboda-Skruv, Nyköping, and the STOCKHOLM St. Marks Church until 1904, when he was sent by Bishop WILLIAM BURT to take care of the important task as a Methodist minister in HELSINKI, the capital of Finland. He stayed there for thirty-nine years until his retirement in 1943. He died in 1947.

His was not only a long but also a very significant pastorate, as he was a man of great courage and power both physically and spiritually. Already in Emmaboda and Stockholm he had built churches. Two great churches in Helsinki—Emanuel Church, 1907-38, and Christ Church, dedicated in 1928—and three other churches in the neighborhood are lasting monuments to his work. He was a great preacher, gathering crowds to hear the word of God, a spiritual guide for hundreds and thousands, a helper for people in need, both material and spiritual. He founded a children's home, for many years collecting himself all the money needed for the great family, as well as a deaconess institution and a hospital, Konkordia (1928-64). Besides all this he wrote articles and books, and was the editor of the church magazine, *Nya Budbäraren*, for more than twenty years. He was the recognized leader of Swedish-speaking Methodism in Finland, acting as district superintendent and as superintendent for the Finland Swedish Mission Conference in 1924-31. He visited the M. E. GENERAL CONFERENCE in 1924 as a superintendent, and was a delegate to that body in 1932 and to that of The Methodist Church after union in 1940.

He was also a strong free-church leader, bravely fighting for the religious rights of the free-church minority in Finland. He identified himself completely with the Methodist work in Finland and its people in years of struggle and need. He was awarded the Order of Finland's Lion. He married an English Methodist, Mabel Wade, in 1899. She died in 1928.

The brother of Karl Hurtig, John Hurtig (1868-1941), was also a Methodist minister in Stockholm. After serving some charges in 1898-1903, he worked as editor of the

Swedish Methodist magazine, *Scenska Sandebudet*, for more than thirty years (1903-37).

Minutes of the Finland Swedish Conference, 1948.
Svenska Folkrorelser. Stockholm, 1937, ii, 591.

MANSFIELD HURTIG

HUSTON, ROBERT WILLIAM (1920-), American minister and son of T. Scott and Ruth (Smith) Huston, was born Sept. 9, 1920 in Tacoma, Wash. He received degrees as follows: UNIVERSITY OF PUGET SOUND, A.B. (1949); BOSTON UNIVERSITY SCHOOL OF THEOLOGY, S.T.B. (1953), Th.D. (1964). He was issued a certificate for studies from the Graduate School of Ecumenical Studies, Bossey, SWITZERLAND (1954). He was married to Miss Frances Henrietta Terry, May 24, 1944.

He was received on trial by the PACIFIC NORTHWEST CONFERENCE (1949) and ordained DEACON (1950). The NEW ENGLAND CONFERENCE ordained him ELDER (1952). For nineteen years he served pastorates in the states of WASHINGTON and MASSACHUSETTS. Then in 1965 he was elected General Secretary, Commission on Ecumenical Affairs for The Methodist Church. In The United Methodist Church he has continued in this office.

Dr. Huston held a number of offices in the New England Conference; and he served on the board of directors, Amherst WESLEY FOUNDATION. He served with the USNR, 1942-45. He presently is located with his office in New York City.

Who's Who in the Methodist Church, 1966.

JOHN H. NESS, JR.

HUSTON-TILLOTSON COLLEGE, Austin, Texas, is a joint enterprise of The United Methodist Church and the United Church of Christ. It was formed in 1952 through the merging of Tillotson College, founded in 1877 by the American Missionary Association of the Congregational Church, and Samuel Huston College, established by the WEST TEXAS CONFERENCE of the M. E. Church in 1900. Both of these institutions were originally founded for the education of Negroes. Degrees given are the B.A. and B.S. The governing board has twenty-eight members, ten elected by the Board of Education of The United Methodist Church, ten by the American Missionary Association, and eight at large.

JOHN O. GROSS

HUTABARAT, DAVID (1893-1954), a pioneer Batak Methodist worker, was born in Butar, Sumatra, INDONESIA, May 1, 1893. His father, an early convert to Christianity, served as a successful evangelist with the Rhenish Mission.

In 1910 David heard about Methodist work in SINGAPORE and was particularly interested in the Jean Hamilton Training School in that city. With some other young men from his village he set out on foot and walked several days to reach the harbour of Tandjong Balai, from where he sailed to Singapore, where he became a Methodist and a student. Upon graduation he was sent to JAVA to serve with the Methodist Mission. As a very able speaker he was particularly popular with young people. In 1920 he was ordained and became a member of the Annual Conference.

He returned to his native island, Sumatra, in 1921, to become one of the leaders in the newly opened work

among the jungle-dwelling Bataks on the East Coast. For thirty-three years he served faithfully as pastor, evangelist and teacher among his own people. Hutabarat was the first Indonesian to be elected secretary of the Annual Conference, and served as such 1944-52. He was one of the very first Bataks to be appointed district superintendent, which happened in the midst of the Indonesian revolution 1945. He was elected delegate to the South Sumatra Central Conference, 1950. At the time of his death he was working on a revised Hymnal in the Batak language. He translated several hymns from English and wrote some hymns, all of them to Western tunes, however.

Pandita David—as he was usually called—served as a Methodist leader among the Indonesian and Chinese people for more than forty years. He died in Tebing Tinggi, Oct. 13, 1954.

Tan Hong Kie, ed., *Lapuran Sidang Keduabelas dan Ketigabelas dan Keempatbelas, dari Konperensi Tahunan Sumatera Sementara*. Tebing Tinggi: Methodist Book Depot, n.d.

RAGNAR ALM

HUTABARAT, LUTHER (1893-1959), a leading Batak Methodist minister in Sumatra, Indonesia, was born in Pagar Sinondi on the high plateau of Batakland, Sumatra, Oct. 21, 1893. His parents were new converts to Christianity.

In 1910 his future father-in-law, Lamsana Lumbantobing, who had become a member of the Methodist Church in Singapore, visited Pagar Sinondi and inspired Luther, and several other young men, to seek admission at the Jean Hamilton Training School in Singapore. With this group Luther made the long trip on foot to the nearest harbor and sailed for Singapore, where he became a Methodist, and registered as a student in the Jean Hamilton Training School. After his graduation he was sent to JAVA to work as pastor, teacher and evangelist. When Methodist work in Java was closed down in 1928, he was transferred to Sumatra where he served churches in Kisaran, Tebing Tinggi, Tandjong Balai and Medan. He served as editor of the Methodist paper, *Parsemon-anta*, for a number of years, edited a revised version of the Batak Methodist Hymnal, was a delegate to the Southeast Asia Central Conference three different times, served as treasurer of the "Central Kas" and was Conference treasurer. He was the very first Batak to be appointed a district superintendent; this happened in the midst of the Indonesian revolution when the last missionary had to leave. He was the Methodist representative on the Indonesian Council of Churches, and was one of the men who held the Methodist Church in Sumatra together during the revolution. After the revolution he built a new Batak Church in Medan, which later has been named "The Luther Christolina Methodist Church." His wife and very able co-worker, Christolina, was killed in an accident June 15, 1959, and two weeks later Luther's years of service came to an end. He died June 29, 1959. He and his family stand as able pioneers for Methodist work in Indonesia.

P. P. Sitorus, ed., *Lapuran Sidang Ketudjubelas dari Konperensi Tahunan Sumatera Sementara dari Geredja Methodist*. Tebing Tinggi: Methodist Book Depot, 1960.

RAGNAR ALM

HUTCHINSON, FORNEY (1875-1957), American preacher and evangelistic city pastor of notable power, was

born at Center Point, Ark., Sept. 28, 1875, where he joined the Methodist Church at the age of eleven. He was licensed to preach in 1895, and immediately went to HENDRIX COLLEGE, where he graduated with an A.B. degree in 1899. In the same year he joined the LITTLE ROCK CONFERENCE (MES). He was admitted into full connection in 1901.

Following a pastorate at Hunter Memorial Methodist Church in LITTLE ROCK, he went to VANDEBILT UNIVERSITY, where he received the B.D. degree in 1905. He returned to Hunter Memorial Church, and during this pastorate was married to Miss Bertie Anderson. He then served Central Methodist Church, Fayetteville, and the First Methodist Churches of Little Rock and Texarkana.

Hutchinson was appointed to St. Luke's in OKLAHOMA CITY, where he served with distinction from 1918-32. During these years he was one of the state's great forces for spiritual uplift and zeal. His wide influence reached into educational and political circles. In 1930 at the GENERAL CONFERENCE of the M. E. Church, South, he was being put in strong nomination for the episcopacy but withdrew his name from the balloting. He then transferred to the BALTIMORE CONFERENCE to become pastor of Mt. Vernon Place Church in WASHINGTON, D. C. for three years. Returning to OKLAHOMA, he served Boston Avenue in TULSA, where he was much beloved and respected. After a sabbatical year, he closed his ministry at St. Paul's in Shawnee. Hutchinson died in 1957 in Tulsa. During his ministry thousands were brought into the church and tens of thousands were blessed by his preaching, while multitudes felt the warmth and power of his heart.

Journal of the Oklahoma Conference, 1957.

OSCAR FONTAINE

HUTCHINSON, PAUL (1890-1956), American editor and author, was born in Madison, N. J., Aug. 10, 1890, the son of Charles X. and Annie M. (Petrie) Hutchinson. His father was a minister who served in the NEWARK and GENESEE CONFERENCES. Paul was educated at Centenary Collegiate Institute, Hackettstown, N. J. (1907), Lafayette College (Ph.B., 1911), and GARRETT (B.D., 1915). The honorary degrees of D.D., Litt.D., and L.H.D. were conferred on him by several institutions. He married Agnes Mitchell, June 24, 1915, and they had four children.

While still a seminary student, Hutchinson served as assistant editor of the *Epworth Herald* in Chicago (1914-16), and went on to become one of the most distinguished religious editors of his day. He went to CHINA as a missionary, and immediately became editor of the *China Christian Advocate* in Shanghai (1916-21). Other positions which he held were: executive secretary, China Centenary Movement (MEC); secretary, Epworth League in China; and chairman, China Christian Literature Council (1920-21); employee in publicity department, Board of Missions, M. E. Church in the United States (1922-24); managing editor of the *Christian Century*, 1924-47; and editor, 1947-56. During Hutchinson's connection with the *Christian Century*, its circulation rose to 40,000 with subscribers in every part of the world. As an editor, he endeavored to make religion relevant to social conditions and to national and world affairs. A prolific writer, he produced twelve books and co-authored two more. He became widely known for *The Story of Methodism* (1926) which was written in collaboration with HALFORD E.

LUCCOCK. Among his more important books were: *Guide to Mission Stations in Eastern China* (1919); *The Spread of Christianity* (1922); *China's Real Revolution* (1924); *The United States of Europe* (1929); *Men Who Made the Churches* (1930); *The Ordeal of Western Religion* (1933); and *From Victory to Peace* (1943). He died in Beaumont, Texas, April 15, 1956.

C. T. Howell, *Prominent Personalities*. 1945. *National Cyclopaedia of American Biography. Who's Who in America*, Vol. 28.

JESSE A. EARL
ALBEA GODDOLD

HUTCHINSON, KANSAS, U.S.A. Trinity Church, because of its central location and fine facilities, is a favorite meeting place for Methodists of the Kansas Area. Trinity Church had its beginning in 1923 when over 400 members of First Church in Hutchinson, in order to make possible a new and needed Methodist church, left the mother church to found Trinity.

In March of 1923, A. E. Henry was appointed to be the pastor of this new congregation. On September 1, of that year, a call went out for volunteers to give money and labor for the construction of a temporary church building. From September 24-28, 250 people working in groups of fifty, under the direction of Curtis E. Peugh, erected a frame building to house the congregation.

On Nov. 4, 1925, the contract was let for the construction of a permanent sanctuary unit. It was dedicated Oct. 3, 1926 by Bishop E. L. WALDORE. On Sept. 24, 1929, the contract was awarded for the erecting of an educational unit. Due to the collapse of the stock market, resulting in the great financial depression, part of the building was left unfinished and was not completed until 1937.

Owing to the growth of the membership and program of the church, efforts were launched in 1957 to undertake still another building program. On April 9, 1961, the consecration service for a beautiful educational addition, as well as the remodeling of certain parts of the existing structure, was held.

From its beginning, Trinity Church has been a strong supporter of the mission program of Methodism. Before the church was a year old, the Missionary Society voted to send Miss Garnet Everly, a charter member and a teacher in the Hutchinson schools, to INDIA as a missionary. Through the years the church has continued its sponsorship and support of missionaries, as well as contributing to many other mission causes.

Trinity Church now has several sons in the ministry in both the Kansas annual conferences, as well as in other conferences and churches. Each year the church plays host to the Area Pastors' School, takes its regular turn at entertaining the Annual Conference and hosting numerous other meetings and conferences. With a present membership of 2,522 the church continues to grow in size, but more important, in its witness for the Kingdom of Jesus Christ, our Lord.

CLARENCE J. BORGER

HUTCHINSON, MINNESOTA, U.S.A. Vineyard Church still owns the gift received from MARTHA'S VINEYARD—a bell which bears the inscription, "A present to Vineyard M. E. Church by Boston Friends, 1874."

Methodism began in Hutchinson in 1856 with Dr. A. McWright, Glencoe physician and elder, preaching. In

1857 a Methodist society was organized by Dr. McWright and John Pugh, and in 1860 Mr. Judd became the first regularly appointed pastor of the church. In 1869 Lewis Harrington gave twenty acres to the village of Hutchinson for park purposes, lots being set aside for the first community church. The "Town Father," Asa Hutchinson, contributed and spearheaded efforts leading to the erection of Vineyard Methodist Church, the first community church there. The "singing" Hutchinsons traveled "East" in 1870-1874, giving concerts to raise money for the new Methodist church, and it was the CAMP MEETING in Martha's Vineyard, Mass., which responded with the prized historic bell and a love offering of \$400.

The first church was dedicated in 1873 during the pastorate of L. P. Foster. In 1892 this church building was moved and a new sanctuary was added.

A building committee was formed in 1955 to investigate expansion, and in 1960 the church accepted a gift of five acres of land from the Enevoldsen family. In 1961 a financial campaign was conducted with emphasis on a building fund. In May, 1964, the goal of \$100,000 in cash was met, and plans proceeded and ground was broken on September 13 of the same year, the cornerstone being laid on June 13, 1965. The congregation worshipped in the new edifice, with the sanctuary seating about 475—on April 3, 1966.

General Minutes, ME, UMC.

HUTTON, JAMES (1715-1795), British MORAVIAN and son of the Rev. John Hutton, neighbor of JOHN WESLEY'S brother SAMUEL, was born in Westminster on Sept. 3, 1715. He was much influenced by John Wesley, under whose preaching he was converted in 1735, and wanted to accompany the Wesleys to GEORGIA. Instead he set up in business as a bookseller; and it was at his bookshop, the Bible and Sun, that the "little society" was formed which afterward met at FETTER LANE. He was persuaded by PHILIP MOLTER to become a Moravian, but remained on good terms with the Wesleys, whose hymns and other books he continued to publish. As the first English Moravian, Hutton was esteemed the most influential of their number in the eighteenth century. He died near Godstone, Surrey, on May 3, 1795.

Daniel Benham, *Memoirs of James Hutton*. London: Hamilton, Adams & Co., 1856.

J. E. Hutton, *History of the Moravian Church*. London: Moravian Publication Office, 1909.
Towlson, *Moravian and Methodist* (1959). C. W. TOWLSON

HYATTSVILLE, MARYLAND, U.S.A., traces its existence from the second year of George Washington's first administration and can properly be regarded as one of the oldest Methodist churches in America. Quite early circuit riders were periodically visiting southern MARYLAND, one of whose principal towns was the then busy port of Bladensburg. This is a few miles below Washington on the Anacostia River just off the Potomac. A number of these circuit riders, including FRANCIS ASBURY, visited and preached to small groups in the area as these met for worship in private homes—including that of Shadrack Turner, who is honored as a principal founder of the Bladensburg M. E. Church, the direct and original church ancestor of First Church, Hyattsville. Since it was formally accepted into the old BALTIMORE CONFERENCE in 1793, the Hyattsville church has occupied six structures at six

different locations and has survived the several divisions which took place within the denomination.

First Church has played an important part in the founding of four new area churches, and there are eight men now serving in the Methodist ministry who went out from First, and six of its young men are presently planning to go into ministry. The present church building was dedicated in May 1962. Erected at a total cost of slightly more than \$1,000,000, a \$100,000 annex to the educational wing and a \$110,000 Moller pipe organ have already been added. The two panel facade stained-glass window in the sanctuary is executed in one of the new techniques developed to beautify the contemporary style of church architecture. Of heroic size, the window measures twenty-five by forty-six feet. It was planned to be read on several depths. The largest forms tell of the TRINITY. A closer view reveals the multiplicity of smaller and larger figures which tell the history of Christianity with special emphasis upon Methodism. With a membership of 2,668 the church has grown with the area it serves. Its people say: "The best way for a church to grow is to lose itself in something bigger."

DORIS M. JUDD

HYDE, AMMI BRADFORD (1826-1921), American minister and historian, a Greek and Oriental scholar, and a recognized Biblical exegete, was born at Oxford, N. Y., March 13, 1826.

He studied at Oxford Academy and WESLEYAN UNIVERSITY, becoming professor of ancient languages at Cazenovia Seminary in 1844. He joined the Oneida Conference in 1848, where he was listed as "Professor in Oneida Conference Seminary." In 1862 he resigned his professorship, and transferred to the East Genesee Conference to become pastor at Rushville, also serving in the United States Sanitary Commission at City Point. In 1864 he transferred to the ERIE CONFERENCE to become professor of Greek at ALLEGHENY COLLEGE. In 1867 he was elected a member of the American Oriental Society, and in 1885 he became a professor in DENVER UNIVERSITY, transferring at the same time to the COLORADO CONFERENCE. For one year (1889) he was chancellor of the University, returning to his professorship the following year. He became professor emeritus in 1905, retired in 1912.

In spite of his extensive work as an oriental and Biblical scholar, he is best known to most Methodists for his book, *The Story of Methodism Throughout the World . . . From the Beginning to the Present Time . . . and Giving An Account of its Various Influences and Institutions of To-day* (New York: Hazen and Co., 1887; Revised and Enlarged in 1888). The volume is entertainingly written and is especially valuable for its many now rare illustrations, including pictures of eighteen early bishops of the A.M.E. Church; 280 new illustrations appear in the revised edition of 1888. The book was unfortunately printed on a poor grade of paper. He died March 23, 1921 in Denver, Colo., having completed seventy-three years in the ministry.

General Minutes, ME.

M. SIMPSON, *Cyclopaedia*. 1878.

FREDERICK E. MASER

HYDE, EVA LOUISE (1885-), American educator and missionary to BRAZIL, was born in Dalton, Mo. on

April 15, 1885. She attended Scarritt Bible and Training School, graduating in 1909, and went to Brazil as a missionary in October 1912, under the Women's Board. On furloughs, she won an A.B. from the University of Chicago in 1919, and a M.A. from Teachers' College, Columbia, in 1933.

Her first appointment was to Colegio Mineiro in JUIZ DE FORA, Minas Gerais; second to Colegio Americano in Petropolis, RIO DE JANEIRO, and last to Colegio Bennett Rio, of which she was appointed Reitora (principal) in 1920. This position she held until retirement in 1952. In 1938, Miss Hyde was a delegate of the Methodist Church of Brazil to the INTERNATIONAL MISSIONARY CONFERENCE in Madras, India. For many years, she was a member of the Federation of Evangelical Schools, of the Evangelical Confederation, and of the Brazilian Educational Association. Her outstanding work was at Bennett. She gave it an enviable reputation in all of South America. She raised it to junior college standing in 1940, the first such school in Brazil.

Upon retirement in December 1952, Miss Hyde was decorated by the president of Brazil with the National Order of Merit, the first foreign woman to receive this honor usually reserved for distinguished diplomats and military leaders. She was also awarded an "Honor to Merit" gold medal by the national radio of Brazil. Finally, in 1960, on a return visit to Brazil, she was made an honorary citizen of Rio de Janeiro.

Now in retirement she lives at Meadows Manor, Boulder, Colo. (1970).

Expositor Cristao, March 4, 1954.

EULA K. LONG

HYDE, MELVIN WATSON (1905-), American college president, was born at Hazel, S. D., on March 17, 1905, the son of Orlow Miner and Anna Lucinda (Watson) Hyde. He was educated at DAKOTA WESLEYAN UNIVERSITY, receiving the B.S. in 1926; the A.M. from Columbia University in 1930 and the Ph.D. in 1932. He married Claudia Marie Bray on Aug. 28, 1929, and their children were James Stewart and Joanne Marie. After teaching for a time in high schools in SOUTH DAKOTA, he became head of the Department of Education of Dakota Wesleyan University in 1931 and then dean the next year, serving there until 1936. He was dean and head of the Department of Education of MOUNT UNION COLLEGE, Alliance, Ohio, 1936-49; assistant president, Drake University, Des Moines, Iowa, 1949-55; president of the UNIVERSITY OF EVANSVILLE (Ind.), 1955 until retirement. He served as a member of the GENERAL CONFERENCE of the M. E. Church, 1936; of The Methodist Church in 1948; and of the JURISDICTIONAL CONFERENCES of the North Central Jurisdiction, 1948, '60, and '64. He also served on the executive committee of the Commission on Ecumenical Affairs of his Church. He retired in 1967.

Who's Who in America, Vol. 34.

Who's Who in the Methodist Church, 1966.

N. B. H.

HYDE, PRESTON SHEPHERD (1876-1954), was an American missionary of the M. E. Board of Missions in North India, from 1901-30. He was born in Hannibal, Mo., Feb. 13, 1876, and graduated from Moore's Hill College in 1898. His first appointment in India was to the pastorate of the Lal Bagh Methodist Church in LUCKNOW. While

servicing there he also taught English in the LUCKNOW CHRISTIAN COLLEGE.

On Aug. 9, 1904, his fiancée, Irene Martin, arrived in Lucknow from America, and they were married the next day. (She was also a graduate from Moore's Hill College.) His subsequent appointments included the superintendency of the Garhwal, Lucknow, and Litapur districts; the principalship (presidency) of the Philander Smith College in Naini Tal; the pastorate of the Naini Tal English Language Church; and a professorship in the Bareilly Theological Seminary.

Both Dr. and Mrs. Hyde possessed a rare wealth of graciousness in manner and speech and used it unsparsingly in the service of God's people in and out of the church. His alma mater conferred on him the D.D. degree in recognition of the superior quality of his service. During his furloughs he did advanced study at GARRETT BIBLICAL INSTITUTE and BOSTON UNIVERSITY SCHOOL OF THEOLOGY. He discontinued his work as a missionary for compelling family reasons, but continued an active ministry, serving as pastor of the Methodist church in LeRoy, Ohio, for sixteen years and as associate pastor of First Church, Warren, Ohio, for six years.

He was killed in an automobile collision on Feb. 2, 1954, while leading a procession to a cemetery where he was to conduct burial rites.

The Indian Witness, 1904-1930.

Journals of the North India Conference. J. WASKOM PICKETT

HYDERABAD, India, is considered the capital of one of the greatest centers of Muslim influence. The city is said to have been founded in 1589 by one of the kings of Golconda. The modern city covers thirty square miles and has a population of 1,262,085. Methodist work was started there as a result of the WILLIAM TAYLOR revivals in 1872 and 1874 (see HYDERABAD CONFERENCE). The bishop of the Area lives in the city.

Methodist Boys Multi-Purpose Higher Secondary School in Hyderabad is the largest Methodist boys' school in India, and one of the largest schools of any church. It had its beginning in the Methodist Girls' School in 1919, when Alice Evans admitted a few boys in the lower classes. At first they were housed in a former stable. The church felt that a separate school for boys was needed. It was opened in 1921 by John Patterson, who was born in IRELAND, educated in the United States, and sent to INDIA by the M. E. BOARD OF MISSIONS.

GABRIEL SUNDARAM became headmaster and joined forces with GEORGE GARDEN, a second generation missionary of the M. E. Church, and with Mrs. Garden (Elsie Simester, of a missionary family in China) to establish it as a powerful force in the life of the city of Hyderabad and the annual conference. The enrollment now exceeds 3,500. In addition to the usual high school courses in arts and science, it provides instruction in civil engineering, electrical engineering, commerce, and woodwork.

The leading men of the Hyderabad Conference, both ministerial and lay, with rare exception have been students in this institution. The principal now is Elia Peter, a former Crusade Scholar in the United States.

Stanley Girls Multi-Purpose Higher Secondary School at Hyderabad is the largest Christian girls' school in India. Its student enrollment exceeds 3,000. It was started in 1895 with funds contributed in India to educate Anglo-Indian girls. It took over a small school that had been

started in 1880 by an independent Methodist minister from America. The next year Alice Evans became principal and began a connection with the school which continued for twenty-five years. She changed the small English-language school into an Anglo-vernacular school, open to girls of all communities. The school set the standards for girls' schools throughout the state.

Toward the end of Miss Evans' leadership, Stanley Girls School became a recognized and aided high school. The year she left, three of her girls who had completed high school were studying in ISABELLA THOBURN COLLEGE at LUCKNOW, two in the Woman's Christian College in Madras, and six were studying medicine in the Vellore and Ludhiana Christian medical colleges.

Two other woman missionaries of the M. E. Church served as principals. These were ELIZABETH J. WELLS and Margaret Morgan. Both served ably and with devotion. But it was under Indian leadership, recruited from former students, that the school advanced most rapidly. The first Indian principal was Edith DeLima, appointed in 1936. She was succeeded by CHANDRA CHRISTIDAS, now joint secretary for India and NEPAL in the Board of Missions, New York. The present principal is Ratna Sudershanam. Students who complete the higher secondary course are able to graduate from the universities of India in three years.

The school has a boarding department, or hostel, with an enrollment of 275 girls, mostly Christians. Few institutions in India have produced so many Christian women educators or other women prominent in church life and service.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

HYDERABAD, Pakistan (population 434,000), is a large city of PAKISTAN one hundred miles northeast of Karachi. Hyderabad is an important center for the railway system and has a college and large hospital. The Anglican Church has there a Bible Training Institute. The local Methodist congregation supports its own pastor, but has no church building or parsonage, yet.

CLEMENT ROCKEY

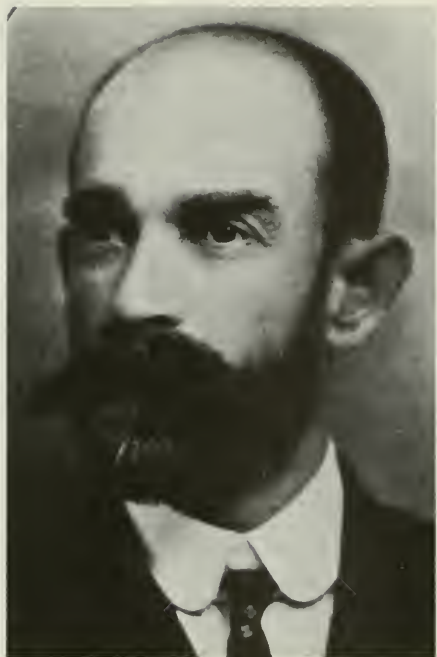
HYDERABAD CONFERENCE is a conference of India covering Andhra Pradesh and the environs of Sironcha in Maharashtra on the Deccan plateau. The principal languages are Telugu, Marathi, Kanarese, and Urdu. Within the conference is a population of 31,260,000 people. HYDERABAD itself is a very large city with a population of 1,262,085.

Methodist work was begun in Hyderabad in 1873, and the annual conference was organized in 1926. Up to that time it had been a part of the SOUTH INDIA ANNUAL CONFERENCE. The conference has seven districts, with Hyderabad the largest of these. The other districts are Bidar, Chiddaguppa, Daulatabad, Tandur, Sironcha-Venkatapur, Vikarabad, and Zaheerabad. At last reporting there were 26,117 full members and 68,836 preparatory ones on the conference rolls, with thirty-five ordained and 105 supply pastors.

Project Handbook Overseas Missions. 1969.

N. B. H.

HYER, ROBERT STEWART (1860-1929), American educator, scientist and college president, was born at Oxford,



ROBERT S. HYER

Ga., the son of W. L. Hyer, locomotive engineer, and Laura (Stewart) Hyer, daughter of a Methodist minister. He was of Huguenot and Scotch-Irish ancestry. His mother was an invalid, so her sister cared for the boy while he attended school. In 1881 he graduated from Emory College with honors. At the age of twenty-two he became professor in SOUTHWESTERN UNIVERSITY, and ten years later he began a series of experiments in X-ray and other waves. A report in *Transactions of the Texas Academy of Science* (Vol. ii, 1899) indicates these experiments in ether waves antedated those of Marconi.

As first president of SOUTHERN METHODIST UNIVERSITY in 1911, he planned the campus, determined the architecture of its first buildings, and obtained an endowment of \$300,000. Having resigned as president in 1920, he retained his professorship until his death, May 29, 1929. During those years he began experiments to determine the location and character of petroleum deposits by use of electrical instruments.

Though deeply involved in other activities, Hyer's real life interest was teaching, particularly the Bible. He published numerous articles in science publications and in the *Methodist Quarterly Review*. He was a lay delegate to the ECUMENICAL METHODIST CONFERENCE, London, 1901, and Toronto, 1921, and was a member of the Joint Committee on Unification of Methodism.

Dictionary of American Biography.

A. F. Henning, "The Story of Southern Methodist University," manuscript.

C. F. Price, *Who's Who in American Methodism*. 1916.

ROBERT W. GOODLOE

HYMN WRITERS. Although the outstanding contributions in British Methodist hymnody were made by CHARLES and JOHN WESLEY, there are others who deserve recognition, even if only for a solitary hymn. THOMAS OLIVERS, one of Wesley's preachers, based his noble "The God of Abraham praise" on the medieval Hebrew doxology, which sets forth the thirteen articles of the Jewish creed. The dignified melody he adapted also comes from Jewish sources. A schoolmaster, John Bakewell (1721-1819), contributed "Hail Thou once despised Jesus"; and another preacher BENJAMIN RHODES, wrote "My heart and voice I raise."

The nineteenth century produced greater Methodist preachers than hymn writers. WILLIAM M. BUNTING, son of the redoubtable JABEZ BUNTING, is not known outside Methodism. His long penitential hymn, "Holy Spirit, pity me," contains some striking phrases, but is more suitable for private devotion than public worship. "Blessed are the pure in heart" forms an apt meditation on the Beatitude. WILLIAM M. PUNSHON'S morning and evening hymns, "Come, let us with our Lord arise" and "We rose today with anthems sweet," are still widely used. JAMES SMETHAM, the noted class leader, is remembered by his sensitive "While evening nature grieves."

Of somewhat later writers, THOMAS B. STEPHENSON, founder of the NATIONAL CHILDREN'S HOME AND ORPHANAGE, produced "Lord, grant us like the watching five." Edward Brailsford's (1841-1921) "All things which live below the sky" has become popular with adults as well as children, and Ellen T. Fowler's (1860-1929) "Now the year is crowned with blessing" regularly makes its appearance at harvest time. More prolific than either of the foregoing was Henry Burton (1840-1930), whose simple, unaffected verses, chief of which are "Have you had a kindness shown?" "There's a light upon the mountains," and "Break, day of God, O break," have not lost their popularity. James R. Batey (1878-1940) wrote little, but his "I bow in silence at Thy feet" has found a permanent place in our services.

Coming to the contemporary scene, R. Wilfrid Callin (1886-1935) has written many acceptable hymns for children and young people, chief of which is "O Lord of every lovely thing." Osborn Gregory (b. 1881) has enriched the Communion Service with "Spread the table of the Lord." THOMAS TIPLADY wrote extensively for the Lambeth Mission, and his attractive "Out of dust Thy word creative" finds a place in the *School Hymn Book*. His verses have been much more widely appreciated in America and Canada than in England. F. Pratt Green's sensitive poetic gift has found expression in a few hymns and carols, "Let my vision, Lord, be keen and clear this day" being the best known.

Methodism has produced no great musicians. Those who have achieved distinction, such as Benjamin Dale and George Oldroyd, have not remained within her fold. The first composer of note was James Leach (1762-98), whose tune "Egypt" is given a place in the present British Methodist *Hymn Book*. The first musician who was also a Methodist preacher was JOHN BEAUMONT, whose "St. Ignatius" has found acceptance in other denominations as well. Methodist musicians in the nineteenth century wrote little that has survived. James Ellor's (1819-99) "Diadem" is still sung. In later years, stretching into the twentieth century, JAMES T. LIGHTWOOD, LUKE WISEMAN, George Blanchard, and Alfred Beer have all written tunes containing a popular appeal.

SAMUEL WESLEY (1766-1837) and SAMUEL SEBASTIAN WESLEY (1810-76), son and grandson respectively of Charles Wesley, were both distinguished church musicians, but neither of them were Methodists.

A. S. Gregory, *Praises with Understanding*. 1936.

J. T. Lightwood, *Music of the Methodist Hymn Book*. 1935.

J. Telford, *New Methodist Hymn Book Illustrated*. 1934.

F. B. WESTBROOK

HYMNAL COMMISSIONS OF AMERICAN METHODISM.

The Methodist Hymnal has made three appearances in the twentieth century, one for each generation. The first issue came off the press in July 1905, with the copyright listed for the same year. It was entitled *Official Hymnal of the Methodist Episcopal Church and the Methodist Episcopal Church, South*.

Commission of 1905. On the authority of the GENERAL CONFERENCES of the two churches, the bishops of the M. E. Church appointed the following eleven members, composed of laymen and clergy: Bishop D. A. GOODSSELL, S. F. UPHAM, C. M. STUART, C. M. Coburn, Bishop R. J. COOKE, C. S. Nutter, Bishop W. A. QUAYLE, H. G. JACKSON, C. W. SMITH, C. T. Winchester, J. M. Black, with Bishop Goodsell serving as chairman. The bishops of the M. E. church, South appointed these eleven members: Bishop E. E. Hoss, George B. Winton, H. M. DuBOSE, W. F. TILLET, Paul Whitehead, JOHN M. MOORE, Edwin Mims, H. N. SNYDER, F. S. PARKER, James Campbell, R. T. Kerlin, with Bishop Hoss as chairman. There were no musicians as such appointed by either Church.

These Commissioners, meeting as one body, selected as musical editors Professors KARL P. HARRINGTON of WESLEYAN UNIVERSITY (author of the Christmas hymn, "There's a song in the air") and Peter C. Lutkin of NORTHWESTERN UNIVERSITY. Harrington was for many years a professor of Latin and Greek at Wesleyan. He also served as a regular member of the 1935 Joint Commission thirty years later. It may be added here that others who served on both the 1905 and 1935 Commissions were W. F. Tillett of VANDERBILT UNIVERSITY, Henry N. Snyder of WOFFORD COLLEGE, F. S. Parker, and Bishop John M. Moore.

As recorded in the Preface of the Hymnal, "the double purpose" was to provide "a worthy manual of song for use in the public and private worship of Almighty God, and to testify to the world the essential unity of the two great branches of Episcopal Methodism." It was noted further "that the hymns of the Wesleys were given prominence" as should be the case in any Methodist hymnal. Included also were hymns from the pens of other distinguished writers of the eighteenth century, such as Cowper, Doddridge, Montgomery, Newton and Watts, as well as hymns of earlier and later periods.

Commission of 1930-34. The Methodist Hymnal of 1905 was well received by the Churches issuing it, but by the time the 1920's were ending, there was an insistent call over all Methodism for a revision of the Hymnal. Indeed there is a theory that the Hymnal ought to be revised about every twenty-five years. The M. E. Church, therefore, appointed a new Commission in 1928, consisting of five bishops, five ministers, and five laymen. The bishops were WILLIAM F. ANDERSON, EDWIN HOLT HUGHES, FREDERICK D. LEETE, H. LESTER SMITH, and TITUS LOWE; the ministers, HENRY HITT CRANE, JOSEPH M. M. GRAY, EARL E. HARPER, John W. Langdale, and

OSCAR THOMAS OLSON; the laymen, Karl P. Harrington, James R. Houghton, Howard Wilder Lyman, ROBERT G. MCCUTCHEAN, and ALBERT RIEMENSCHNEIDER.

The M. E. Church, South appointed a similar Commission at its General Conference of 1930. The bishops were WARREN A. CANDLER, John M. Moore, URBAN V. W. DARLINGTON, SAM R. HAY, and A. FRANK SMITH; the ministers, NOLAN B. HARMON, IVAN LEE HOLT, D. N. Hotchkiss, Fitzgerald S. Parker, and Wilbur Fisk Tillett; the laymen, Walter Kirkland, J. Abner Sage, GUY E. SNAVELY, Henry N. Snyder, and Charles C. Washburn.

This Joint Commission was first called to order in the latter part of 1930 by Bishop William F. Anderson, who with Bishop Warren A. Candler, were elected joint chairmen. It proceeded to its work with the appointment of four subcommittees: one on "old hymns" or hymns to be retained; one on "new hymns" or those which might be sought for the new book; one on "old tunes" which was charged to report on the tunes which ought by all means to be kept; and one on "new tunes" which was to seek out and find better harmony or better tunes for hymn texts which were to be retained or obtained.

It should be noted that this was the first time musicians of stature in the church had been called upon to act upon such a Hymnal Commission. Early hymnals were drawn up by bishops, book editors, and the like, but in 1930-34, the respective churches participating for the first time put church musicians on the Commission to have charge and responsibility for that aspect of the hymnal building.

The M. P. Church, a few months later but before conclusive work had been done, accepted an invitation to participate in the preparation of this hymnal—an invitation extended at the time of the organization of the Joint Commission. The M. P.'s appointed these ministers as their representatives: JOHN C. BROOMFIELD, HUGH LATIMER ELDERDICE, HARLAN LUTHER FEEMAN, CHARLES EDWARD FORLINES, John W. Hawley, and Eugene C. Makosky.

Robert G. McCutchan was elected Editor of the Hymnal. Part of the work of the Commission was to get a better series of Responsive Readings for congregational use. The Order of Worship was placed in the very front pages of the Hymnal. It should be noted that in the APOSTLES CREED "Holy Ghost" was changed to "Holy Spirit."

There was an extensive examination of the hymns of the past. Some old ones were included, while others not frequently used were omitted. The same can be said with respect to tunes. Among the new inclusions were hymns for children rather than about children. A section of the book was devoted to hymns for special seasons and services.

This Hymnal Commission presented the new hymnal to their respective General Conferences in 1934 and 1936. Since the Commission had been given full power, their report and the Hymnal itself were adopted with thanks and without debate.

Commission of 1960-64. At the General Conference of 1960 a move was made to revise the *Book of Worship* of the Church and also the *Hymnal*. There was some debate on the Conference floor as to the value of a revision, and the question of finances was raised. However, in an atmosphere of some uncertainty and by a not very large majority, the Commission on Worship was asked to revise the *Book of Worship* during the quadren-

nium, and to prepare a new Hymnal, reporting back to the 1964 General Conference. This put the responsibility for the hymnal content upon the full General Conference rather than upon a small committee, as had been the case in previous revisions.

The Commission on Worship was directed to add to its own members those who should and might help in its work. The members of this last Commission, composed of laymen and clergy, were LEON M. ADKINS, EMORY STEVENS BUCKE, Warren A. Bugbee, HENRY M. BULLOCK, Paul Burt, WILLIAM R. CANNON, Virgil Y. C. Eady, Bishop EUGENE M. FRANK, Bishop MARVIN A. FRANKLIN, JOHN O. GROSS, J. Robert Hammond, Bishop Nolan B. Harmon, Earl E. Harper, Charles S. Hempstead, Will Hildebrand, James R. Houghton, Bishop GERALD H. KENNEDY, J. De Koven Killingsworth, Bishop JOHN WESLEY LORD, Austin C. Lovelace, Bishop NOAH W. MOORE, LOVICK PIERCE, JOSEPH D. QULLIAN, JR., Bishop RICHARD C. RAINES, Daniel L. Ridout, Mrs. Floyd W. Rigg, AMOS A. THORNBURG, Bishop EDWIN E. VOIGT, and Carlton R. Young. Bishop Harmon, E. E. Harper, and J. R. Houghton had served on the former Commission.

The Commission selected the following to serve as consultants: PAT BEAIRD, V. Earle Copes, Philip R. Dieterich, WILLIAM F. DUNKLE, JR., Fred D. Gealy, Alfred B. Haas, Cecil D. Jones, Cecil E. Lapo, GERALD O. McCULLOH, J. Edwin Moyer, William C. Rice, and Bliss Wiant.

Bishop Voigt was elected chairman. Paul Burt was chosen secretary. Carlton Young of the Southern Methodist University faculty was selected as editor. Bishop Harmon was chosen chairman of the Committee on Texts, and Austin Lovelace, organist of Christ Church, New York, was made chairman of the Committee on Tunes. Will Hildebrand served as chairman of the Committee on Psalter and Ritual, and Earl E. Harper was made chairman of the Executive-Editorial Committee.

Sixty-five previously published hymnals were examined along with 2,000 original manuscripts. A 515-page report on the content of the revised hymnal was mailed to each General Conference delegate ninety days in advance of the conference sessions at PITTSBURGH, beginning April 23, 1964. The first order of business of the General Conference was the report of the Hymnal Committee. It won unanimous approval for its work. Two years after this approval and final authorization were spent in the editorial work and production of the hymnal, which enjoyed an unprecedented advance sale of 2,150,000 copies.

This hymnal is an extension of the broadly conceived format of the 1935 edition. Gospel hymns, Wesley hymns, and hymns from the Latin, Greek and German traditions were increased in number. Some twentieth century texts were included, but most of these that were examined by the committee were but pale reflections of the great hymnody of the eighteenth and nineteenth centuries. Musically, the hymnal is held to be the most singable ever provided the church. Of particular import is the great abundance of folk music, including Negro spirituals which appear in an official American hymnal for the first time. The Hymnal Committee also commissioned a new setting of the Choral Version of The Lord's Supper, and a dozen new hymn tunes by contemporary composers. The English tunes of Vaughan Williams and the rich treasures of melody from the German Chorale, Psalter and Plain Song traditions are also found in increasing number. The service music, including the musical settings

of the Canticles, was completely overhauled for use by congregations rather than primarily for choirs.

The hymnal also continues to excerpt material from both the *Book of Worship* and the *Discipline*, and has a large section of Acts of Praise, readings from scripture, prayers, collects, a lectionary and four services, The Order of Worship, Holy Communion, Baptism and Reception into Church Membership (Confirmation).

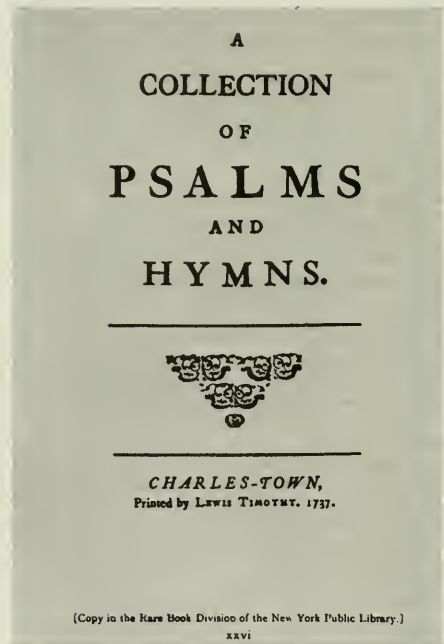
An important departure from the historic topical format of American Methodist hymnals is the inclusion of the Christian Year as one of the major sections of the hymnic portion of the book. Other sections are The Gospel and Christian Experience; The Church; and Times, Seasons and Occasions.

R. G. McCutchan, *Our Hymnody*. 1937.

The Methodist Hymnal, Preface. 1904, 1934, and 1966.

Nutter and Tillett, *Hymns and Hymn Writers*. 1911.

GUY E. SNAVELY
CARLTON R. YOUNG



[Copy in the Rare Book Division of the New York Public Library.]

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TITLE PAGE, CHARLESTOWN HYMNAL

HYMNODY. *American Methodist.* JOHN WESLEY'S first hymnbook, *Collection of Psalms and Hymns*—the "Charles-town Collection," printed in South Carolina in 1737—was reprinted in England but found little use in America. WHITEFIELD brought to his American meetings the Wesley's *Hymns and Sacred Poems* (1739) and had it reprinted in PHILADELPHIA in 1740. PHILIP EMBURY and ROBERT STRAWBRIDGE probably made use of Wesleyan hymns and hymnbooks in their American work. In 1781 Philadelphia printer Melchior Steiner bound together, for use in ST. GEORGE'S CHURCH, the three Wesley

hymn collections: *Hymns for Those That Seek and Those That Have Found Redemption* (1742); *A Collection of Psalms and Hymns* (1741); *Hymns and Spiritual Songs* (1753). Isaac Collins in Burlington, N. J., had previously reprinted the collections in 1771 and 1773, perhaps at the direction of FRANCIS ASBURY. *Hymns for Those That Seek and Those That Have Found Redemption* was reprinted by James Adams in Wilmington, 1770.

The chart of hymnbooks provides a record of the "authorized" hymnals of the three main branches of American Methodism. Three English publications head the list, and their importance and influence are traced by dotted and solid lines.

A Collection of Hymns for the Use of the People Called Methodists, commonly called the "large hymnbook of 1780," was not to influence American hymnody until after the 1820's, and more fully in 1849. The second collection, the hymns that were bound with the 1784 *Sunday Service*, never found popular use. The "renegade" collection of 1781—*A Pocket Hymnbook*, compiled by ROBERT SPENCE—proved most influential. This goes far to explain the apparent lack of interest on the part of early Methodism for the definitive 1780 collection.

The M. E. Church was quick to make use of the Spence *Pocket Hymnbook* (1781), and various editions and variations sufficed until 1821.

The 1780 collection was studied in detail by the compilers of the 1821 hymnbook, and the 1836 and 1849 editions as well saw more use of basic Wesleyan hymnody.

HARROD's collection (1830) proved of value in affording the Methodist Protestants with a popular collection of their choosing, but it does not reflect their editorial work. STOCKTON's work on the 1837 book was the first serious effort by this group to compile a hymnbook of their own. The content of this collection is reflected in all three of the books produced by the two divisions within the M. P. ranks. When the church reunited, the adoption of the Tourjee hymnal (1882) served as a stop-gap until the next, and last, definitive collection in 1901.

Four hymnbooks, dated 1847, 1874, 1880, and 1889, were authorized by the General Conferences of the M. E. Church, South, before the joint hymnal of 1905. The two editions of *Songs of Zion*, 1851 and 1873, were supplements to the hymnal and had semi-official approval and enjoyed a wide use. The church's effort to meet the needs of all its people through the publication and distribution of "unauthorized" hymnals and songbooks, in addition to the approved hymnal, continues to this day.

In the Northern Church a strong reaction against the great size of the 1849 edition produced the authorization in 1876 of a book containing fewer hymns. In consequence, the number of Wesley hymns was drastically reduced, and was reduced in each succeeding hymnal until the 1964 edition.

The 1905 hymnal was produced by a joint committee of the Northern and Southern Churches, and served both churches for thirty years. Beginning in 1928 the Northern Church began to urge revision. A joint committee was constituted and included by 1934 all three of the churches. The publication of the 1935 edition in anticipating the eventual union (1939) of the three branches is very significant. The approach of other denominational mergers in post World War II has been along similar lines; first agree upon a common hymnal and then move toward administrative merger. Significant in the content of this hymnal is the controversial section called "songs of salva-

tion" or commonly referred to as "gospel songs." Long the property of private publishers these "songs" from the revival era were for the first time included in the hymnal and their presence explains to some extent the wide use of this edition until 1960 when the new revision was authorized. The format of the hymnal was quite similar to the previous edition, but one change was the attempt to put all texts between staves of music. The "social gospel" hymn and the twentieth century English hymn tune were other distinctive features of content. Translations from the Greek, German and Latin and eighteenth century hymns were strongly represented, although the number of texts from the Wesleyan tradition were cut almost in half.

In 1960 the GENERAL CONFERENCE authorized a committee to revise the hymnal, and this edition was published in 1966. (For more detailed information in regard to the 1905, the 1935 and the 1966 Methodist hymnals, see above HYMNAL COMMISSIONS OF AMERICAN METHODISM.)

The musical aspects of hymnody so important to John Wesley were not fully appreciated by first-generation American Methodists. There was limited use of the Wesley *Foundery Collection* (1742) and Butts, *Harmonia Sacra* (c. 1753, reprinted at Andover in 1816). The names of the tunes appropriate for each hymn began to appear in hymnbooks as early as the 1790 *Pocket Hymnbook*.

A bold attempt to produce an authorized and standardized book of hymn tunes, *David's Companion*, part of which was printed in 1807, was given tacit approval by the 1808 General Conference. It was revised in 1810 and 1817, but never enjoyed official sanction. The chaotic situation was somewhat improved with the publication of *The Methodist Harmonist* in 1821. This tune collection, revised in 1833 and 1837, cross referenced to the 1821 hymnal.

Other tune collections with some degree of official approval were *The Devotional Harmonist* (1849); *Hymns for the Use of the Methodist Episcopal Church, with tunes for congregational worship* (1857); and *The Wesleyan Hymn and Tune Book* (1859), used with the Southern Church's 1847 hymnal. The work of Rigdon M. McIntosh as music editor of the Southern Church's 1874 hymnal is especially noteworthy. The M. P. Church never produced a tune book, but cross referenced to as many as a dozen collections in a tune index in the back of the 1859 hymnal.

After the publication of the 1874 hymnal of the Southern Church, all three branches of Methodism made provision for placing the tunes on the page with the texts. This development culminated in the publication of the 1901 M. P. hymnal—the first Methodist hymnal to be printed in only the tune-text format. Today, in the twentieth century, this tune-text format is standard in all denominational hymnals.

CARLTON R. YOUNG

The Tribute of Praise and Methodist Protestant Hymn Book (1882) was authorized by the GENERAL CONFERENCE OF THE M. P. Church in 1880 and was aimed toward promoting "in every possible way congregational singing in all our Churches." It was the first hymnal of the M. P. denomination to include both music and word editions and was the first M. P. hymnal to be published following the unification in 1877 of the M. P. Church and the Meth-

odist Church (comprised of those northern and western M. P. conferences that had suspended official relations with the General Conference in 1858). A committee of fifteen members, including L. W. Bates, chairman, S. B. SOUTHERLAND, J. L. Michaux and ANCEL H. BASSETT, was appointed to compile the hymns to be used in the book. The "Introduction" noted the extensive preparation involved in the selection of hymns and recommended a revival of the ancient method of chanting by choirs and congregations. It made specific suggestions for the effective use of music in religious services. The hymnal was edited by Eben Tourjee and was published by the Board of Publications of the M. P. Church. Bassett noted, "It is an excellent collection, containing the choicest hymns and spiritual songs, both old and new . . . and it gives general satisfaction." A second edition of the hymnal was published in 1884. *The Tribute of Praise* was in general use in M. P. churches until the General Conference of 1900 authorized the compilation of *The Methodist Protestant Hymnal*.

That hymnal of 1900 (with later editions) was the last official hymnal of the M. P. Church. The General Conference of 1900 accepted a recommendation from the Conference Committee on Publishing Houses that "a committee of five be appointed to compile, adopt or otherwise secure for the use of the church a hymnal that shall bear the title of the 'Methodist Protestant Church Hymnal,' and also the imprint of our Board of Publication." THOMAS H. LEWIS was appointed to serve as the chairman of this hymnal committee, which also included S. S. Fisher and William Walls of the Muskingum Annual Conference, M. D. Helmich of the West Virginia Conference, and the Hon. J. W. Hering of the Maryland Conference. Nearly 50,000 copies of the hymnal had been sold by 1904. The music edition was the only style in which the book was published.

RALPH HARDEE RIVES

British Methodist. John Wesley's first two hymnbooks were both entitled *A Collection of Psalms and Hymns*, though they were quite distinct compilations. That published at CHARLESTON, S. C., in 1737, was the first American hymnbook—previous American publications had contained metrical psalms only. The second appeared in London in 1738. Both depended heavily on the psalms and hymns of ISAAC WATTS. Neither had a large circulation. They were followed by three books entitled *Hymns and Sacred Poems*, appearing in 1739, 1740, and 1742, each edited jointly by John and Charles Wesley. In the 1739 volume, hymns of Charles Wesley appeared in print for the first time. It will be noted from the title that these works contained not only "hymns" for singing in public worship, but "sacred poems" for private meditation. The first *Hymns and Sacred Poems* was widely used, going through three editions in 1739 and an American edition in 1740. They continued to be printed in varying forms throughout the century, and contain many of the classic hymns of Charles Wesley.

In 1741 John Wesley published a third *Collection of Psalms and Hymns*, to which in its second edition of 1743 were added many contributions by Charles, as well as his name on the title page. This collection became very popular, and by 1789 had gone through seventeen editions, including three in America. It was superseded by the *Collection of Psalms and Hymns for the Lord's Day*, added to the *Sunday Service* from 1784 onwards.

Reaching even wider circles were many small collections of hymns for special occasions, usually festivals in the Christian year. The first major work of this kind was *Hymns on the Lord's Supper*, a magnificent collection preceded by an abridgment of Daniel Brevint's *Christian Sacrament and Sacrifice*, on the scheme of which the hymnbook was prepared. This volume first appeared in 1745 and was reprinted every few years, passing through nine editions by the time of Charles Wesley's death in 1788. Much smaller in size were the publications for different festivals: *Hymns for the Nativity of our Lord* (twenty-nine editions from 1744-91, including the first Methodist publication in America, by Dunlap of Philadelphia in 1769), *Hymns for our Lord's Resurrection* (twelve editions 1746-91), *Hymns for Ascension Day* (eight editions 1746-89), *Hymns of Petition and Thanksgiving for the Promise of the Father*, often called "Whit-sunday Hymns" (ten editions 1746-86), and *Gloria Patri, &c., or Hymns to the Trinity* (nine editions 1746-75). Other pamphlet hymn collections were connected with special national days of prayer or thanksgiving. Still others were written for aspects of the Christian life of special importance to the Methodists: *Funeral Hymns* (two series, of which the first went through eight editions, 1746-84); *Hymns for those that seek, and those that have, redemption in the blood of Jesus Christ* (nineteen editions 1747-88, including three in America from 1770); *Hymns for the Watchnight*, extracted from still another collection of *Hymns and Sacred Poems*, and going through at least thirteen or fourteen editions from about 1749; and *Hymns for New Year's Day*, of which there were fifteen editions 1749-91.

John Wesley published his first more general hymnbook in 1753, eighty-four hymns under the title *Hymns and Spiritual Songs, intended for the use of real Christians of all denominations*. This passed through no fewer than thirty-three editions by 1786, including four in America, where it was frequently bound with the *Collection of Psalms and Hymns* of 1743 and the *Redemption Hymns* of 1747 to form the first composite comprehensive hymnbook of American Methodism. His next such venture was published in 1761, entitled *Select Hymns: with tunes annex: designed chiefly for the use of the people called Methodists*. This was the first Methodist hymnbook with tunes, though he had published a small tunebook in 1742. The 1761 volume included a twelve-page section furnishing a musical primer, and appended was a page with Wesley's well known "Directions for singing." *Select Hymns* went through four hymn-and-tune editions up to 1773, and was superseded by another hymnbook with tunes, *Sacred Harmony*, published in 1780. The words section of *Select Hymns* continued in use a little longer, going through six editions by 1787.

The major event in Methodist hymnody was Wesley's successor to *Select Hymns*, published in 1780, the same year as *Sacred Harmony*. This was *A Collection of Hymns for the use of the people called Methodists*, a selection of 525 hymns designed to replace the many smaller hymn pamphlets as well as the *Collection of Psalms and Hymns, Hymns and Spiritual Songs*, and *Select Hymns*. In his preface, dated Oct. 20, 1779, Wesley stated that the book appeared in response to requests over many years. He noted that in its arrangement according to the various spiritual states of a Christian this general hymnbook was unusual: "The hymns are not carelessly jumbled together; but carefully ranged under proper heads, accord-

ing to the experience of real Christians. So that this book is in effect a little body of experimental and practical divinity." History has confirmed his hope that "all persons of real judgment" would find both the spirit of poetry and the spirit of piety "breathing through the whole collection." This work went through seven editions during Wesley's own lifetime, and hundreds later, many of these later editions having themselves been published in several different formats. It is quite impossible to estimate the millions of copies of Wesley's collection which have been published, let alone its derivatives in different Methodist denominations and in many parts of the world.

The 1780 *Collection* was pirated by a Methodist bookseller of York, ROBERT SPENCE, but in 1785 and 1787 Wesley in his turn took up Spence's idea of a smaller *Pocket Hymn Book*. Although Wesley's second *Pocket Hymn Book* went through many editions, however, it was nothing like as popular as Spence's, which became the true parent of the mainstream of American Methodist hymnody.

Wesley's *Collection* formed the basis for all the general hymnbooks used by the Wesleyan Methodist Church, with major supplements published in 1831 (209 hymns) and 1876 (with 487). The majority of the 1,026 hymns in the 1876 book were still by the Wesleys, 724 being noted as from the pen of Charles, and twenty-six as by John. Not until the twentieth century was there a change in title, in contents, in arrangement. The Wesleyan book of 1904 was entitled *The Methodist Hymn-Book*; John Wesley's name was dropped from the title page; of the 981 hymns fewer than half (only 446!) were credited to Charles Wesley, twenty-nine to John. The remainder came from various sources, mostly from eighteenth and nineteenth century English writers, of various denominations. Wesley's original plan of arrangement by the various stages of a Christian's life was deserted for more conventional sections of hymns on "The Glory of God," "The Christian Life," "The Gospel Call," "The Church," "Time, Death, Eternity." The title was the more apt in that other Methodist denominations were associated with the Wesleyan Methodists in the book's publication—the METHODIST NEW CONNEXION, the WESLEYAN REFORM UNION, and the associated Wesleyan Methodist Conferences in IRELAND and AUSTRALIA.

The Methodist Hymn-Book of 1933 was modelled upon that of 1904, with a further reduction in the hymns of the Wesleys in order to make room for others both ancient and modern. This book, of course, was designed for all British Methodists, most of whom had come together in METHODIST UNION in 1932.

The PRIMITIVE METHODISTS came into the 1932 union with their own strong traditions of robust hymn-singing. As early as 1809 HUGH BOURNE had provided *A General Collection of Hymns and Spiritual Songs for Camp Meetings, and Revivals*, adapted from a similar collection published by LORENZO DOW in 1806 and 1807. In 1821 Bourne enlarged his book by the addition of original hymns by himself and another Primitive Methodist preacher; this was copyrighted, and went through many editions as *A Collection of Hymns for Camp-Meetings, Revivals, &c.* In 1824 Bourne published still another book on a broader scale, with "hymns for sacraments and the general varieties of meeting and worship." This contained 536 hymns, and was entitled *Large Hymn Book for the use of the Primitive Methodists*. The 1821 *Collection* with its 154 hymns was frequently bound up behind the *Large Hymn Book*, and

so became known as the "Small Hymn Book." In each about half the hymns were by Charles Wesley, so that even among the Primitive Methodists there was a strong nucleus of Wesleyan hymnody. In 1853 JOHN FLESHER prepared *The New and Enlarged Hymn Book for the use of the Primitive Methodists*, containing 852 hymns. The title was soon changed to *The Primitive Methodist Hymn Book*, and in 1864 it was revised by WILLIAM ANTLIFF. This was replaced in 1887 by *The Primitive Methodist Hymnal* containing 1,052 hymns selected by a committee appointed by the 1882 conference. Greatly strengthened by a 295-hymn *Supplement* published in 1912, this book remained in use until after Methodist Union in 1932.

The other denomination uniting in 1932 was the UNITED METHODIST CHURCH, itself the union in 1907 of the Methodist New Connexion, the BIBLE CHRISTIANS, and the UNITED METHODIST FREE CHURCHES. In 1798 the Methodist New Connexion issued from its publishing house in Nottingham its own version of Wesley's *Collection*, differing very little from the original, and within two or three years added an appendix of 276 hymns entitled *A Collection of Hymns for the use of the Methodist New Connexion*. Selections from this augmented book and from the 1831 Wesleyan *Supplement* were published in 1835 as *Hymns for the use of the Methodist New Connexion*. This was replaced in 1863 by *Hymns for Divine Worship*, with 1,024 hymns and anthems, which served until 1904, when the New Connexion officially adopted the *Methodist Hymn Book*, in whose preparation it had cooperated with the Wesleyan Methodist Church.

The Bible Christians also retained much of Wesley's *Collection*. In 1820 WILLIAM O'BRYAN prepared a small *Collection* to supplement Wesley's, and in 1823 selected 612 hymns from both books to form *A Collection of Hymns for the use of the people called Arminian Bible Christians*. This book was enlarged in 1838 (with "Arminian" dropped from the title), and revised in 1862, yet it remained substantially the same as Wesley's 1780 *Collection* until 1889, when it was revised and completely rearranged, being issued under the same title with 1,004 hymns and the Te Deum.

The WESLEYAN METHODIST ASSOCIATION also adopted Wesley's *Collection*, adding their own *Supplement*, and this practice continued with varying supplements after the formation of the United Methodist Free Churches in 1857. Not until 1889 did an independent and rearranged book appear, *Methodist Free Church Hymns*, with 1,042 items. This served until the union in 1907 with the Methodist New Connexion and the Bible Christians to form the United Methodist Church.

The United Methodist Church agreed at the outset to use the *Methodist Hymn Book* prepared in 1904 by the Wesleyan Methodist Church in collaboration with the Methodist New Connexion and the Wesleyan Reform Union, which latter small denomination also shared the preparation of the *Methodist Hymn Book* of 1933. Some congregations continued their former practice of using the *Methodist Free Church Hymns* of 1889, which was republished as *The United Methodist Church Hymnal*. To this a *Supplement* was issued in 1927, though the preface spoke hopefully of either a new hymnbook "for our own Church, or, if Methodist Union be consummated, for the one Methodist Church."

Seven children's hymns were included in *Hymns and Sacred Poems* of 1742, including "Gentle Jesus, meek and mild," and a few years later a separate pamphlet

was issued by Charles Wesley, entitled *Hymns for Children*. The same title was used for a volume published in 1763, three times reprinted, which contained 100 hymns. From this in 1787 John Wesley made a selection of 44, which also went through three editions. This special provision for children's song was taken over from the Wesleys by JOSEPH BENSON, especially in view of the rapidly proliferating SUNDAY SCHOOL movement. In 1806 Benson issued a small book with a very large and revealing title: *Hymns for children and young persons, on the principal truths and duties of religion and morality, selected from various authors, and arranged in a natural and systematic order*. To this he added in 1811 *Hymns for children, selected chiefly from the publications of the Rev. John and Charles Wesley, and Dr. Watts*. Both went through several editions in England and America, until superseded in 1835 by *A Collection of Hymns for the Use of Wesleyan-Methodist Sunday Schools*, prepared by THOMAS JACKSON and RICHARD WATSON. This in turn gave way in 1857 to *The Wesleyan-Methodist Sunday-School Hymn-Book*, edited by WILLIAM H. RULE. This was followed in 1870 by *The Methodist Scholars' Hymn-Book*, and in 1879 by one of the best books available at the time, containing 589 hymns by many authors—*The Methodist Sunday-School Hymn-Book*. This was used also by the Methodist New Connexion. It was not replaced until 1911, by *The Methodist School Hymnal*, the joint product of the Wesleyan Methodist Church, the United Methodist Church, and the Wesleyan Reform Union. After Methodist Union this in turn was replaced by *The School Hymn-Book of the Methodist Church*.

The other uniting bodies had used their own children's hymnbooks until 1911, the Primitive Methodists beginning earlier and continuing later. Hugh Bourne published a *Sunday-Scholar's Companion* for them in 1823. This was twice revised and went through many editions, being replaced by one prepared at the request of the 1863 Conference, the *Primitive Methodist Sabbath-School Hymn Book*, edited by WILLIAM ANTLIFF. This gave place in 1879 to the *Primitive Methodist Sunday School Union Hymn Book*, which was succeeded in 1900 by the *Primitive Methodist Sunday School Hymnal*, which remained in use until after Methodist Union. The Bible Christians published *The Child's Hymn Book for Sunday Scholar's Companion* in 1832, and an enlarged edition appeared in 1863. For a time the Methodist New Connexion used *Sunday School Melodies*, but in 1862 this gave way to *The Juvenile Hymn Book*, edited by John Stokoe. From 1879 onwards the connexion used the official Sunday School hymnbooks of the Wesleyan Methodists. The United Methodist Free Churches published their *Sunday-School Hymns* from 1860, superseded in 1888 by *Methodist Free Church School Hymns*. As noted above, the United Methodist Church cooperated with the Wesleys in preparing the new *Methodist School Hymnal* of 1911.

Frank Baker, *Representative Verse of Charles Wesley*. London: Epworth Press, Nashville: Abingdon, 1962.

L. F. Benson, *English Hymn*. Richmond, Va.: John Knox Press, 1962.

John Julian, *Dictionary of Hymnology*. London: John Murray, 1925.

FRANK BAKER

ICTHUS PRESS (See BOLIVIA.)

IDAHO, sometimes called the "Gem State," is in the northwestern part of the United States. It is bounded by CANADA on the north, MONTANA on the east, UTAH and NEVADA on the south, and WASHINGTON and OREGON on the west. With an area of 83,557 square miles, it is about the size of England and Scotland combined. Originally Idaho was in the "Oregon Country," which was claimed by Russia, Spain, England and the United States. But due partly to its claim based on the explorations of Lewis and Clark in 1805-06, the United States became sole possessor of the territory in 1846. In 1860 gold was discovered on Orofino Creek, Idaho, and in 1862 in the Boise basin, bringing, in both instances, large numbers of immigrants to the region. The presence of miners and ranchers unsettled the Indians, resulting in Indian wars which were not concluded until around 1880. In 1884 the discovery of quartz in the northern part of Idaho brought many more immigrants, and on July 3, 1890, Idaho was admitted into the Union. Its most important industries are farming, livestock, mining, and lumbering.

The first Methodist sermon in what is now Idaho was delivered by JASON LEE at Fort Hall on June 15, 1834, while he was with a wagon train en route to Oregon. It was the first Methodist sermon preached west of the Rocky Mountains. Some thirty-eight years later WILLIAM WESLEY VAN ORSDELL (Brother Van) of Montana expanded his Montana Circuit to Salmon City, Idaho. In 1872 Van Orsdell began what is reputed to be the first Methodist church in Idaho. However, in the same year another preacher, R. M. Quinn, led in forming a Methodist society in Boise City. In 1876 the Idaho work became a part of the COLUMBIA RIVER CONFERENCE which included parts of Oregon, Washington, and "all of Idaho Territory lying directly north of Nevada." In 1884 the IDAHO CONFERENCE was organized. At the time it was composed of the counties of Union, Baker, and Grant in Oregon, and "all that part of Idaho Territory lying north of the State of Nevada and west and south of the Salmon River Range of mountains."

In 1924 the name of the conference was changed to Inter-Mountain, and it took in "all of the State of Idaho not embraced in the Columbia River Conference" together with six counties in Oregon—Baker, Malheur, Harney, Grant, Wallowa, and Union. In 1928 the name reverted to Idaho Conference.

The northern part of the state through Idaho County is in the PACIFIC NORTHWEST CONFERENCE. Lemhi County became a part of the Montana Conference in 1961.

Noting that the Idaho and Oregon Conferences had voted that they would like to unite and form one conference, the 1968 Western JURISDICTIONAL CONFERENCE adopted an enabling act authorizing the merger.

In 1968 there were approximately 20,000 Methodists in Idaho, some 3,000 of them being in the Pacific North-

west Conference, about 400 in the MONTANA CONFERENCE, and the remainder in the Idaho Conference.

Discipline, ME, T.M.C.

Minutes of the Idaho Conference.

WENDELL L. COE

IDAHO CONFERENCE of the M. E. Church was organized Sept. 17, 1884, at Boise City with Bishop CHARLES H. FOWLER presiding. When formed, its territory included the part of IDAHO north of NEVADA and west and south of the Salmon River range of mountains, plus three counties in eastern OREGON—Union, Baker, and Grant. Four years later Malheur and Wallowa counties in Oregon were added. In 1892 the part of Idaho north of UTAH was incorporated in the conference. After that date there was little change in the conference boundaries, except that in 1961 Lemhi County became a part of the MONTANA CONFERENCE. From the beginning northern Idaho through Idaho County was a part of the Columbia River Conference and its successor, the PACIFIC NORTHWEST CONFERENCE. (See IDAHO for account of early Methodism in the state.)

At the outset the Idaho Conference had twenty-four pastoral charges and only 632 members. In 1895 there were twenty-two preachers, thirty-three charges, and 1,520 members. The conference began with two districts, had one to three at different times between 1890 and 1922, and continued with two after the latter date. Because of pockets of population separated by mountains and deserts, five sub-district groupings of churches were made—Upper Snake River, Lower Snake River, Boise Valley, Magic Valley, and Grande Ronde in Oregon. The sub-districts have ten to fifteen churches each.

The Jason Lee Memorial Church in Blackfoot has a number of mementos of Lee's first Protestant sermon west of the Rocky Mountains. First Church, BOISE, one of six Methodist congregations in the city, has over 2,000 members and its edifice occupies a city block. The conference has one Japanese church at Ontario, Oregon. The church at LaGrande, organized in 1864, is the oldest Methodist congregation in Oregon.

The conference has three camps—Sawtooth north of Gooding, McCall at Payette Lakes, and Wallowa at Joseph, Oregon. The higher education work of the conference is channeled through an ecumenical board in the Idaho Council of Churches. Participating denominations share proportionately in a campus ministry at Idaho State University and five colleges.

In 1968 the Idaho Conference had 56 ministers, 48 pastoral charges, 62 churches, 18,719 members, and property valued at \$9,800,238.

At its 1968 session the conference voted to unite in 1969 with the Oregon Conference, the new body to be called the Oregon-Idaho Conference.

General Minutes, ME, T.M.C.

Minutes of the Idaho Conference.

F. E. MASER

IHUMATAO, Auckland, New Zealand, was an early mission station on the shores of the Manukau Harbor at Mangere. Following tribal warfare on the Manukau Peninsula in the mid-1840's, H. H. LAWRY arranged for the building of a mission house and school at Ihumatao. An educational work was done at Ihumatao which gradually outstripped Pehiakiura in importance. The property passed from Methodist hands in 1872, but the church still ministers to Maori people in the area.

C. T. J. Luxton, *Methodist Beginnings in the Manukau*. Wesley Historical Society, New Zealand, 1960.

L. R. M. GILMORE

ILIFF, JOHN WESLEY (1831-1878), American rancher and theological school benefactor, was born near Zanesville, Ohio, Dec. 18, 1831. His prosperous father wanted him to remain in OHIO, but the pull of the West prevailed and he set out for KANSAS with a gift of \$500 from his father. Learning of the gold mining in COLORADO, he and two of his friends proceeded to DENVER. He eventually branched into the cattle business. His range stretched for more than 100 miles, with nine cow camps and many cowboys—all sober because Iliff held to the policy that cows and whiskey "didn't mix"—running 28,000 head of cattle.

On Jan. 11, 1864, he was married to Sarah Elizabeth Smith of Kansas, whom he met on a return visit there. They had a son, William Seward Iliff. His wife died within the year. On March 3, 1870, he was married to Elizabeth Sarah Fraser. They resided for a while in Cheyenne, Wyo., but removed to Colorado.

Iliff did not belong to a church and found it difficult to attend church on the frontier. He had been named for the founder of Methodism and had been reared a Methodist. Often in the cow camps he led his fellow-workers in prayer. He was deeply concerned about the shortage of ministers in the West and once mentioned to his wife "how grand it would be" if there could be established a theological school west of the Mississippi.

John Wesley Iliff died a wealthy man at the age of forty-six, on Feb. 9, 1878. His widow took over the estate and managed it well. About six years after her husband's death Mrs. Iliff married Bishop HENRY WHITE WARREN. She had her stepson, William Seward Iliff, and two daughters, Edna and Louise Iliff. A son, John Wesley Iliff, Jr., had died. Bishop Warren, a widower, had two daughters and a stepson.

Both the bishop and Mrs. Warren were interested in the then struggling UNIVERSITY OF DENVER. Mrs. Warren, keeping faith with her first husband's expressed interest in theological education, put up \$100,000 for the University of Denver to establish under M. E. Church auspices a school to educate persons west of the Mississippi for the ministry. Conditions included the finding by the University of \$50,000 additional for the school. The conditions were met and Iliff's son, William Seward Iliff, gave the university an additional \$50,000 to erect a building to house the theological school. The cornerstone of ILIFF SCHOOL OF THEOLOGY was laid June 8, 1892.

JOHN SNYDER

ILIFF, THOMAS CORWIN (1845-1918), American minister, was born at McLuney, Perry Co., Ohio, Oct. 26, 1845, the fourth of the seven children of Wesley and Harriet Teal Iliff. He was converted at the age of sixteen.

In June 1862, he enlisted with the Union forces and served three years, participating in sixty engagements including Sherman's march to the sea.

He graduated from Ohio University in 1870. Before his graduation he was licensed as a local preacher and later entered the OHIO CONFERENCE. He married a cousin of Bishop McCABE on March 22, 1881, and they started to MONTANA via CORINNE, UTAH, by train, then 500 miles by stagecoach to HELENA. That fall he was assigned to Missoula, where he built their first church. Forty years later he dedicated their next new church. In 1873 he went to Bozeman; in 1874 he was pastor at Virginia City and presiding elder of the S. E. Montana District. After this he was presiding elder of the Salt Lake District and superintendent of Utah Mission for twenty-five years. In 1901 he became assistant secretary of the CHURCH EXTENSION SOCIETY. He lectured widely on "Mormonism" and continued through 1917 to raise funds and dedicate churches. In May 1917, he dedicated the Havre and Redstone churches on W. W. VAN ORSDDEL's district in Montana; then the two attended the State EPWORTH LEAGUE Convention in Missoula, where Iliff had begun his Montana work forty-six years earlier. Iliff and Van Orsdel had been much in demand at the 1916 GENERAL CONFERENCE for their singing. They were called the "Heavenly Twins."

Iliff died in Denver, Feb. 23, 1918. Interment was in Mount Olivet Cemetery, SALT LAKE CITY. During his ministry he either dedicated or assisted in dedicating 600 churches and raised over \$3,000,000 for that purpose. He won fame in 1899 by successfully opposing the seating of a polygamous congressman-elect from Utah.

H. M. Merkel, *Utah*. 1938.

E. L. Mills, *Plains, Peaks and Pioneers*. 1947.

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ILIFF SCHOOL OF THEOLOGY was founded in 1892 at Denver, Colorado, by Bishop HENRY WHITE WARREN, Mrs. Elizabeth Iliff Warren, William S. Iliff, and Miss Louise Iliff. Opened as a school under the UNIVERSITY OF DENVER, in 1904 it was established as a separate institution. It was named for JOHN WESLEY ILIFF, an early cattleman of the Western country. In 1966, his daughter, Miss Louise Iliff, one of the founders and a member of the board since 1904, died leaving most of her estate to the school.

The school offers the degrees of Master of Theology, Master of Religious Education, Master of Sacred Theology, and Doctor of Theology. The campus of Iliff is adjacent to the University of Denver, and Iliff students have access to the offerings of the university leading to M.A. and Ph.D. degrees. The governing board consists

of forty-two trustees elected by the ROCKY MOUNTAIN CONFERENCE on nomination of the Board of Trustees.

JOHN O. GROSS

ILLINOIS is a state of the United States located south of the Great Lakes on the great central plain of North America. It covers an area of 57,926 square miles and in 1970 had a population of 10,977,908. Originally it was the home of a number of Indian tribes, most importantly the Iliniwek tribe of the Algonquians, from whom the state's name is derived.

The first non-Indian settlers were the French under LaSalle, who established a settlement near present-day PEORIA. Illinois remained French until 1763, when it was transferred to Britain by the Treaty of Paris. In 1772 Jean Baptiste Pointe DeSable, a black man, established a fur trading center at what was to become CHICAGO. After the War for American Independence, Illinois became part of the United States. It was recognized as a territory in 1809 and admitted to the Union in 1818.

Into this land of Roman Catholic hegemony, Protestants entered slowly. James Smith, a Baptist preacher, came to New Design in 1787. Among his converts were Captain Joseph Ogle and his family. In 1793, Joseph Lillard of KENTUCKY became the first Methodist minister to preach in Illinois. He organized a class at New Design and appointed Captain Ogle as its leader. In 1797 Hosea Rigg, the first local preacher in Illinois, settled in American Bottom, St. Clair County. He found Ogle's class disorganized, and he re-formed it. In 1803 Rigg visited the WESTERN CONFERENCE in session at Mount Gerizim, Ky., to ask for a minister. BENJAMIN YOUNG was appointed at that time as missionary to Illinois.

In 1805 the first church building by Methodists was erected in the Goshen settlement south of Edwardsville. It was named Bethel Church. In 1806 JESSE WALKER first entered Illinois. Under his leadership the first CAMP MEETING in the state was held in 1807. This meeting resulted in the organization of the first permanent Methodist society. In 1812 Illinois became part of the TENNESSEE CONFERENCE, a relationship it retained until 1816 when it was transferred to the MISSOURI CONFERENCE. By 1813 the work in Illinois had grown so that it was made a district, with Jesse Walker as the first presiding elder. During these years Indian treaties opened the land to white settlement.

The Illinois Conference, comprising Illinois and Indiana, was formed in 1824. The first session was held at the home of William Padfield, St. Clair County, with Bishop ROBERT R. ROBERTS presiding. Bishop MCKENDREE and SOULE were also present. There were ten circuits in Illinois proper, and 3,212 members were reported for the conference as a whole. In 1832 Indiana was separated from the Illinois Conference, but the Northwest Territory had by this time become an Illinois responsibility. In 1840 the ROCK RIVER CONFERENCE was formed to include all of the state north of the Illinois River, along with WISCONSIN, MINNESOTA and IOWA. In 1852 the SOUTHERN ILLINOIS CONFERENCE was organized in the southern third of the state. In 1856 the Peoria Conference, which became the CENTRAL ILLINOIS CONFERENCE in 1859, was carved out of the Illinois and Rock River Conferences. Thus by 1860 the M. E. Church was represented by four annual conferences in Illinois.

Other branches of Methodism were formed in the state

prior to the Civil War. The first M. P. CHURCH was organized in 1829 in Morgan County. The A.M.E. CHURCH entered in the 1840's, and its first church, Quinn Chapel, was established in 1847 in Chicago.

The EVANGELICAL CHURCH arrived in Illinois in 1834, in the person of Daniel Stanger, who settled on the Des Plaines River northwest of Chicago. Over several years settlers from PENNSYLVANIA joined him, and in 1837 the first class was formed in Aux Plaine, Du Page County. Jacob Boaz preached the first sermon in Stanger's home in 1837. In 1838 the Illinois Mission was constituted by the Western Conference. In 1839 the first church was built near Wheeling, Du Page County. The ILLINOIS CONFERENCE was organized in 1844. The first session was in 1845 with Bishop SEYBERT presiding. There were eighteen traveling ministers to initiate the conference work.

The UNITED BRETHREN IN CHRIST were first represented in Illinois by John Denham and Joshua Williams, who worked in McLean County in 1830-31. The Illinois Conference was established in 1845, and the first session held at Mackinac Church near Lexington on August 20, with Bishop RUSSEL presiding. There were seventeen ministers in the traveling connection. In 1853 the conference was divided, and the Rock River Conference was created in the northern part of the state. The Central Illinois Conference was formed in 1867, but in 1901 it united with the Rock River Conference to form the Northern Illinois Conference.

The M. E. CHURCH, SOUTH was organized in Illinois in 1864 when some Southern sympathizers, expelled members of the M. E. Church, formed the "Illinois Christian Association." In 1867 the group voted to join the M. E. Church, South. The first session of the new conference was held at Nashville, Ill., Oct. 16, 1867, with Bishop DAVID S. DOGGETT presiding.

Other branches of Methodism entering Illinois and forming conferences which still exist were the FREE METHODIST CHURCH (1861), the WESLEYAN CHURCH (1845), the C.M.E. CHURCH, and the A.M.E. ZION CHURCH.

From 1939 to 1968 three national mergers and several regional and local ones consolidated the conferences of the M. E. Church, M. E. Church, South, the United Brethren in Christ, The Evangelical Church, and the M. P. Church into the present NORTHERN ILLINOIS, Southern Illinois, and Central Illinois Conferences of The United Methodist Church. Included in these mergers were a part of the LEXINGTON CONFERENCE of the former Central Jurisdiction (TMC) and various segments of the Swedish, German, and Danish-Norwegian work in the state.

Among the many educational institutions in the state established by Methodists are: GARRETT THEOLOGICAL SEMINARY (Evanston, 1855), EVANGELICAL THEOLOGICAL SEMINARY (Naperville, 1875), NORTHWESTERN UNIVERSITY (Evanston, 1855), ILLINOIS WESLEYAN UNIVERSITY (Bloomington, 1850), MCKENDREE COLLEGE (Lebanon, 1828), Illinois Female College (Jacksonville, 1847), NORTH CENTRAL COLLEGE (Naperville, 1861), MACMURRAY COLLEGE (Jacksonville, 1930), and KENDALL COLLEGE (Evanston, 1934). The first WESLEY FOUNDATION in American Methodism was established at the University of Illinois in 1913 by JAMES C. BAKER (later bishop).

A branch of the Methodist BOOK CONCERN was established in Chicago in 1852 and began publication of the

Northwestern Christian Advocate in 1853. Benevolent institutions include the Methodist Hospital (Peoria), Wesley Memorial Hospital (Chicago), Holden Hospital (Carbondale), Alton Memorial Hospital, and the Chicago Deaconesses Home.

In 1970 Illinois Methodism reported 500,500 members in 1,639 congregations.

A. W. Drury, *History of the U.B.* 1924.

J. C. Evers, *Southern Illinois Conference*. 1964.

Almer M. Pennewell, *The Methodist Movement in Northern Illinois*. Sycamore, Ill.: Sycamore Tribune, 1942.

John G. Schwab, *History of the Illinois Conference of the Evangelical Church, 1837-1937*. Harrisburg: Evangelical Press, 1937.

J. GORDON MELTON

ILLINOIS CONFERENCE (EUB) embraced the entire geographical area of ILLINOIS and was divided into three superintendents' districts: Eastern, Western, and Southern. It was formed in 1953 by merging the two state-wide conferences of the former Church of the United Brethren in Christ and The Evangelical Church.

The Illinois Conference of the Evangelical Church had its beginning in Du Page County in 1837, when Jacob Boaz, a circuit rider, formed a class of twenty-eight members at Des Plaines. Two other classes were formed in the southern part of the state in Wabash County. In 1838, the Illinois area was constituted a mission of the Western Conference, later called the Ohio Conference; and in 1839, the first church building in Illinois was erected east of Wheeling. The Illinois Conference, which included appointments in INDIANA and WISCONSIN, was organized in 1844, one year before the organization of the Illinois Conference of the United Brethren Church. The division of the denomination in 1891 into the Evangelical Association and The United Evangelical Church caused the formation of two state-wide conferences of Evangelicals until they were united in 1927.

The Illinois Conference of the United Brethren Church was formed by changing boundaries within six different conferences. The Wabash Conference in Indiana was the parent of the work in Illinois, which began in 1831 when John Denham organized a class in the Moats home in McLean County, north of Bloomington. In 1858, it was divided into the Lower and Upper Wabash Conferences, both of which extended into Illinois. Rock River Conference, in northern Illinois, and the Central Illinois Conference were organized in 1853. Illinois Conference, in the western part of the state, was organized in 1865 and Southern Illinois Mission Conference was organized in 1872. From all these conferences the Illinois Conference finally came to embrace the entire state. The last realignment took place in 1918 when the state line was made the boundary for conferences in Illinois. The first conference in Illinois was held in the "Mackinaw Church," near Lexington, Aug. 28, 1845. At the time of the merger of the Evangelical and United Brethren Conferences (1953), a small number of churches in Illinois that had been part of an Indiana Conference were transferred into the Illinois Conference.

The Evangelical Association established two educational institutions in the northern part of the state. NORTH CENTRAL COLLEGE, founded in 1864 at Plainfield and known as Northwestern College, was moved to Naperville in 1870. It is a liberal arts college with an enrollment of approximately 900. A fully accredited seminary

with an enrollment of 105, EVANGELICAL THEOLOGICAL SEMINARY was established in Naperville in 1873.

Three educational institutions were founded within the state by the United Brethren in Christ. Two were very short lived: Blandinsville Seminary, founded in Blandinsville, McDonough County, in 1850 survived only five years; a little known academy started in 1882 at Dover in Bureau County apparently failed for lack of support. The story of Westfield College in Clark County is quite different. Founded as an academy in Westfield in 1861, it became a liberal arts college in 1865 and graduated a fine group of clerical and lay leaders in the central west before it was discontinued in 1915 because of an inadequate endowment and a decline in student patronage.

Christian education has received strong emphasis through Sunday church school, children, and youth activities, and summer camps located at three major sites: Oakdale in Stephenson County, south of Freeport; Seager, near Naperville; East Bay Camp on Lake Bloomington in McLean County. The latter is an interdenominational camp which the Illinois Conference has supported since the early 1930's.

In 1966, the Illinois Conference had 233 organized congregations in 181 charges with 179 elders under appointment and more than 45,000 members. Property value amounted to \$23,381,618 and total giving for all purposes was \$3,555,877.

R. W. Albright, *Evangelical Church*. 1942.

Gale L. Barkalow, "A History of the Illinois Conference of the Evangelical United Brethren Church," unpublished thesis, 1950.

A. W. Drury, *History of U.B.* 1924.

John G. Schwab and H. H. Thoren, *History of the Illinois Conference of the Evangelical Church, 1837-1937*. N.p., the conference, 1937.

JOHN H. OSBORN

ILLINOIS CONFERENCE (MP). Methodist Protestantism in ILLINOIS began Feb. 13, 1829, when two preachers, Reddick H. Horn and James Sims, and thirteen laymen organized a society in the home of James Ross in Morgan County. This work was placed under the guidance of the OHIO CONFERENCE (MP), which had its first session in October 1828. In 1836 the Ohio Conference was divided and the Illinois Conference was constituted. The first session was on October 25 at Alton, Ill. Elijah McDaniel was the first president of the conference. There were 344 members being served by twelve ministers.

In 1843 the Northern Illinois Conference was set off from the Illinois Conference. The first session was held at Princeton, and P. J. Strong was the first president. The Southern Illinois Conference was set off in 1853, and held its first session September 3 at Brooks Campground, where Richard Wright was elected president. When most of the northern conferences of the M. P. Church designated themselves as the Methodist Church in 1866, this Southern Illinois Conference adhered to it, and a second Southern Illinois Conference, which associated with the M. P. Church, was formed. E. C. G. Nickens was prominent in organizing this second conference. The two conferences merged in 1877 when the Methodist Church and the M. P. Church united to form again the METHODIST PROTESTANT CHURCH covering the entire nation.

In 1868 the Illinois Conference merged with part of the Iowa Conference to form the Illinois and Des Moines Mission Conference. This mission conference was absorbed by the Northern Illinois, Iowa, and Missouri Conferences

in 1877. In 1898 a German work was begun when the Methodist Protestants organized the Chicago German Mission. This mission was absorbed by Northern Illinois in 1904.

In 1923 the Southern Illinois Conference and the Northern Illinois Conference merged to form the Illinois Conference. This Conference lasted until unification in 1939, when it merged to help form the Illinois conferences of The Methodist Church. At the time of merger the Illinois Conference had thirty-eight charges with 3,982 members and twenty-three ministers.

L. E. Davis, *Democratic Methodism*. 1921.
E. J. Drinkhouse, *History of Methodist Reform*. 1899.
Minutes of the Illinois Conference, MP, 1939.

J. GORDON MELTON

ILLINOIS CONFERENCE of the M. E. Church, South was formed as a result of disagreement between northern and southern sympathizers in southern ILLINOIS during the Civil War. Many of the southern sympathizers were expelled from the M. E. Church. At a meeting at Lacon, Ill., Jan. 21, 1864, the Illinois Christian Association was formed. A second group met at Salem, Ill., June 22, 1864, and formed the Evangelical Church. On Sept. 12, 1865, a joint meeting of these two bodies was held at Xenia, which resulted in the establishment of the Christian Union Church.

On June 8, 1867, following a year of negotiations, the Christian Union Church voted to join the M. E. Church, South. The first session of the new conference was held Oct. 16, 1867, with Bishop DAVID S. DOGGETT presiding.

The first church building in the Illinois Conference was at Xenia. Slow but steady growth in the face of a generally hostile environment was the history of this conference over the seventy-year period of its existence. In 1939 the Illinois Conference became part of the SOUTHERN ILLINOIS CONFERENCE of The Methodist Church. At that time it had two districts, thirty-one pastoral charges and eighty-five churches. There were twenty-three ministers and twenty-eight local preachers serving 7,690 members.

J. C. Evers, *Southern Illinois Conference*. 1964.
W. T. Mathis, *The Illinois Conference, M. E. Church, South*.
Murphysboro, Ill.: n.p., 1927. J. GORDON MELTON

ILLINOIS WESLEYAN UNIVERSITY, Bloomington, Illinois, was founded in 1850 as Illinois University. The name was changed in a few months when it came under the sponsorship of the ILLINOIS CONFERENCE of the M. E. Church. It was chartered in 1853. It is organized as a College of Liberal Arts and four professional schools: music (1911), art (1946), drama (1947), and nursing (1958). Its School of Law, opened in 1874, was closed in 1926. The university emphasizes undergraduate work, although some graduate work is offered.

Listed among its founders was PETER CARTWRIGHT. JOHN WESLEY POWELL, distinguished naturalist of the nineteenth century and discoverer of the Grand Canyon, was once a member of the faculty. Chaddock College, Quincy, Ill., was merged with Illinois Wesleyan in 1874, and Hedding College of Abingdon, Ill., in 1928.

Degrees given are the B.A., B.S., B.M., B.M.E., B.S.M. (Bachelor of Sacred Music), B.S. in Nursing, B.F.A. (Fine Arts), M.M. (Music), M.M.E. (Music Education), and M.S.T. (Science Teaching). The governing board

has thirty-six trustees and twelve official visitors, nominated by the board and elected by the CENTRAL ILLINOIS CONFERENCE. The official visitors are vested with the authority to nominate the president of the university.

JOHN O. CROSS

IM, YOUNG BIN (1900-), Korean minister, was born on Feb. 15, 1900, at Whang Hai Do in what is now North Korea. He graduated in 1917 from Songdo High School, founded by the first member of the M. E. Church, South, in Korea. For the next three years he taught in Songdo Primary School. From 1923 to 1926 he served as secretary to A. W. WASSON, president of Songdo High School. He attended VANDERBILT UNIVERSITY from 1926 to 1929. When Wasson returned to America and a professorship at SOUTHERN METHODIST UNIVERSITY, Young Bin Im transferred there and received the A.B. degree. In June, 1932 he received the M.A. degree (with a thesis on a "Comparative Study of the Teachings of Jesus and Confucius"), and in August, 1932 received the B.D. degree. Returning to Korea he was appointed a staff member, Board of Education, Korean Methodist Church, editing the Korean Methodist *Bulletin* and the Korean edition of *The Upper Room*, and serving as co-editor of a Korean version of *The Abingdon Commentary*. He was ordained in 1935. In 1940 he was appointed a staff member by the Editorial Board of the Korean Literature Society. From 1941 to 1945 he was a professor in the Korean Methodist Theological Seminary, and in the following year was an instructor in the Military Language School established by the U.S. Armed Forces. In 1947 he was appointed general secretary of the Korean Bible Society, a position he held until retirement in 1966. In this work he supervised (1) the revision of the Bible in Korean, using the new spelling system of the language called Hankul; (2) the distribution of over 800,000 copies of the scriptures to the armed forces; (3) wide distribution of the scriptures among prisoners, lepers, and orphans; (4) distribution of the entire Bible in Braille to 30,000 literate persons who were blind. Altogether, during his secretaryship, 2,000,000 copies of scriptures were distributed. As secretary he visited England, America, Scotland, India, Australia, and New Zealand, lecturing on Bible Society work. He is the author of several books for Sunday school and Bible teachers and the translator of two others.

In 1970 he and his wife moved to San Francisco, Calif., to live near their daughter and her family.

WALTER N. VERNON

IMPOSITION OF HANDS (Lat. *imponere*; to place upon, or lay upon, or to impose), denotes the placing upon or laying on of hands as a religious rite, especially in connection with the admission of persons into the church; and also in the ordination of persons into the diaconate, priesthood, eldership or episcopate.

The action is mentioned in the Old Testament in connection with the patriarchs who would bless their children in this manner; and it is also indicated in the consecration of priests. The laying on of hands was continued by the early church, and when Matthias was chosen to take the place of Judas, the Apostles evidently laid their hands on him and so inducted him into their ranks. Certainly when the deacons were chosen (Acts 6:6), the Apostles

laid their hands upon these and so ordained them. In the Roman Catholic and Eastern Churches this rite is employed in the Sacraments of Baptism, Confirmation, Extreme Unction and Holy Orders, and in many blessings which the bishop in certain situations is allowed to give.

In the Church of England and the Protestant Episcopal Church in America, the bishop places his hands upon the heads of persons who are to be confirmed, and also imposes his hands upon deacons when he ordains them. In the ordination of priests in these churches, the bishop is joined by other priests, who thus form a presbytery and so conduct the rite.

JOHN WESLEY ordained by his own hands WHATCOAT and VASEY, and thus set them apart (upon one day to become DEACONS, and upon the next day ELDERS). He did not favor nor retain the term *priest* in the Methodist Connection—he “formed a presbytery” with THOMAS COKE and JAMES CREIGHTON, as he tells us in his *Journal*. These men then laid their hands in ordination upon Whatcoat and Vasey. On the next day after these ordinations, Wesley imposed his hands upon Thomas Coke, who was already a priest, and so “set him apart” to be a superintendent for the Methodists in America. He then sent over with Coke and his attending presbyters the Ordinal of the Church of England which calls for the imposition of the hands of a bishop in the ordaining of a deacon; and of the hands of a bishop and elders (priests) in ordaining an elder (or priest); and of the hands of a superintendent and elders together in setting apart a man for the office of superintendent—or bishop, as American Methodism now calls it. The Rite of ORDINATION from that day to this in American Methodism has been conducted always with the imposition of hands as described above. (See also CONSECRATION.)

Within recent years, first in the M. E. Church and subsequently in The Methodist Church, imposition of hands has been used by pastors when they receive members into full church membership. Wesley provided no form for the reception of members in the abridged Prayer Book which he sent to American Methodism, and it is not known by what rite or ceremony members were received into the early M. E. Church—that is up until after the middle of the nineteenth century, when regular “forms for the reception of members” were placed in the Methodist ritual. These forms, however, did not specify the imposition of hands, and in the M. E. Church, South it was customary for the minister to receive new members by giving them what had become traditional as the “right hand of fellowship.” This was also the traditional practice in the E.U.B. Church. However, the revised Ritual of The Methodist Church, following unification, suggested and now directly specifies that the minister shall lay his hands “upon the head of each severally” as persons are received into church membership, and by this act give them a formal investiture into membership itself.

The British Practice. The British Methodist Conference at Wesley's death consisted of the traveling preachers in full connexion, the great majority of whom were nominal laymen, though they were engaged in full-time ministerial work, for only a few had been ordained by Wesley by the laying on of hands. Significantly ordination was allowed to lapse at this time, though a few preachers proceeding to missions overseas were ordained by imposition of hands. New traveling preachers were simply admitted to full connexion by vote of the Conference. Following the PLAN OF PACIFICATION of 1795, these traveling preach-

ers increasingly assumed in Methodist preaching houses the ministry of the sacraments as well as that of the Word. In 1836 increased awareness of the fact that the Methodist Connexion was in fact a separate Christian Church, and no longer a Religious Society, led to the adoption of the New Testament rite of laying on of hands at ordination to the separated ministry, and this has continued since, though there were some variations in usage in the less ecclesiastical separated Methodist Connexions. Thus the ministerial continuity of British Methodism lies in the continuity of discipline and doctrine exercised by a closely-knit corporate Conference, rather than in the symbol of an unbroken succession of imposition of hands.

British Methodist ordinations by custom take place at the time of the Conference, the service being presided over by the President for the year, assisted by the Secretary of the Conference. Additional services on the same night are presided over by ex-Presidents. Each ordinand is allowed to bring with him one supporting minister, and as each group of ordinands kneels all the respective supporting ministers, together with the President and Secretary, lay hands on each, thus “forming a presbytery.” Deaconesses are also ordained by imposition of hands, at the hand of the President of the Conference, and the Warden of the Order, who are ministers, and of a senior deaconess. The participation of Methodist missions in united churches in various countries, having episcopally ordained ministries, involves that ministerial missionaries are now received into full connexion at home, but proceed for ordination to the church abroad which is to be their scene of labor.

N. B. Harmon, *Rites and Ritual*. 1926.

N. B. H.
JOHN LAWSON

IMPRESA METODISTA, publishing house of the Methodist Church of BRAZIL, began under the name of Casa Publicadora, financed by the sale of bonds and under the initiative of J. W. WOLLING in 1894. It was first located in SÃO PAULO, but in 1896 it moved to RIO DE JANEIRO, where it functioned unevenly with limited equipment until 1913. In that year, under John Wesley Clay, an experienced printer sent from the United States to act as manager, it was moved to JUIZ DE FORA in the State of Minas Gerais. With substantial aid from the American church, its equipment and efficiency were increased, and in 1920 it return to São Paulo where under the name of *Imprensa Metodista* it occupied new quarters especially built for it. Clay returned to the States in 1925, leaving the work, now greatly developed, in the hands of Claude L. Smith. Under his direction and that of successive Brazilian managers, the work of the press expanded so that the installations in São Paulo became inadequate. With the Week of Dedication offerings and with the moral and financial support of JAMES E. ELLIS, executive secretary of the Board of Missions for South America, land was acquired in the suburban community of São Bernardo do Campo, near the theological seminary, and the James E. Ellis Building was erected. There the *Imprensa* has been adequately installed since 1957. A bookstore is maintained in downtown São Paulo.

The *Imprensa* publishes the official periodicals of the Methodist Church of Brazil, books and literature for all of the General Boards, and the official documents of the church. It also serves Brazilian Protestantism, printing church school literature, and the official hymnals for the



IMPRESA METODISTA, BRAZIL

Evangelical Confederation of Brazil, Testaments and portions for the Bible Society of Brazil, and some non-denominational Christian literature. Some outside commercial printing work is also undertaken.

The *Imprensa Metodista* is administered by a board of nine trustees elected by the General Conference of the Methodist Church of Brazil and Central Council, and through a manager elected annually by the trustees. It is one of the few institutions of the church that has juristic personality distinct from that of the Association of the Methodist Church.

J. L. Kennedy, *Metodismo no Brasil*. 1928.

Trustees' Reports in various (Brazilian) General Conference Minutes.

LEWISTINE MCCOY

INCH, JAMES ROBERT (1835-1912), Canadian layman and educator, was born in Petersville, New Brunswick, April 29, 1835. He was educated at Gagetown High School and the Provincial Teacher Training School, from which he graduated in 1850.

In 1854 he joined the staff of the MOUNT ALLISON Male Academy. Thus began a term as teacher and administrator at Mount Allison which was to last until 1891 and left its mark on all three of the Mount Allison institutions. During the first few years of the university's existence, he completed his education, receiving the B.A. in 1864 and the M.A. in 1867. He became vice-principal of the Ladies' College in 1864, principal in 1869, and president of the university in 1878. He taught French, rhetoric, German, logic, and English literature.

During his fourteen years with the Ladies' College, the heavy debt encumbering the institution was paid off, and the buildings were renovated, enlarged, and refurbished. His thirteen years as president of the university saw an increase in the endowment fund from \$35,000 to \$100,000, and the erection of Centennial Hall.

In 1891 the government of New Brunswick appointed Inch chief superintendent of education and president of the senate of the university, a position which he held until his retirement in 1909. After his retirement he lived in Sackville until his death.

He was honored by Mount Allison (LL.D., 1878) and by the University of New Brunswick (LL.D., 1909). He was vice-president of the Dominion Educational Association (1895), member of the Geographic Board of Canada (1905), and delegate to the Imperial Educational Conference (1907). During his term of office he contributed much to the school system of New Brunswick.

Through the years Inch was an informed and active

layman of the Methodist Church. A delegate to all General Conferences from 1878 to his death, he served on the church Union Committee of 1906, and the board of management of the Church Educational Society. He was a liberal supporter of the BRITISH AND FOREIGN BIBLE SOCIETY, and served on the executive of the Canadian Auxiliary.

His wife, the former Mary Alice Dunn of Keswick, was a great help to him in his work with the students. She predeceased him in 1904.

D. W. Johnson, *Eastern British America*. 1924.

T. W. Smith, *Eastern British America*. 1890. E. A. BETTS

INDEPENDENT AFRICAN METHODIST EPISCOPAL CHURCH was organized in 1897 at Jacksonville, Fla., by eight ministers of the A.M.E. CHURCH who found themselves in disagreement with their relationship to the presiding elder. They organized in a similar manner to the parent body, with bishops, quarterly, annual and general conferences. The annual conference ordained deacons, and the general conference ordained elders and bishops as well as providing general oversight of the church.

The church retained the doctrines of the parent body, and the *Book of Discipline*. In 1936 the church reported twenty-nine congregations in five states—FLORIDA, NEW JERSEY, VIRGINIA, SOUTH CAROLINA, and GEORGIA—with 1,064 members. Later statistics are not available.

Census of Religious Bodies, 1936.

J. GORDON MELTON

INDEPENDENT METHODISTS. Owing to its isolation the Methodist society in Warrington, Lancashire, regularly held cottage meetings and was dependent upon its own resources for office bearers, government, and edification. In 1796 proposals reached the society that these cottage meetings should be discontinued. One such meeting disregarded this mandate and so became no longer regarded as part of the society. Yet it continued to meet and make provision for its own growth; there was no formal separation, but by continuing to meet the members formed a separate society, assembling as Methodists in a grocer's shop in Bridge Street. They resolved that there should be no paid ministry and that the society should be self-governing, independent of any external authority. They sought to copy the pattern of the early church. In a short time this meeting was strengthened by the addition of some members of the Society of Friends. As yet without a distinct name, the members of this meeting began to adopt the Quaker mode of speech and dress, and even-

tually became known as the **QUAKER METHODISTS**—by some, however, the name "Singing Quakers" was used. At the end of five years, three new meetings had been formed in Cheshire. **PETER PHILLIPS** gave shape to the societies. In 1802 the Quaker Methodists built their first chapel at Friars Green, Warrington. A number of other societies in the area, not bearing the same designations but with common convictions concerning the ideas of self-government and an unpaid ministry, eventually coalesced, taking the title of Independent Methodists. Into this new denomination the Warrington society of Quaker Methodists became merged. They remain a small independent Methodist denomination in England.

A. Mounfield, *Independent Methodism*. 1905.

James Vickers, *Independent Methodism*. 1920.

JOHN T. WILKINSON

INDIA. The India which challenged the first Methodist missionaries in the nineteenth century included both of the countries now known as India and PAKISTAN. On Aug. 15, 1947, India was divided into these two autonomous sovereign dominions when granted independence from Great Britain. Later the Dominion of India became the Republic of India on January 26, 1950 with its capital in New Delhi. It encompasses about four-fifths of the area formerly called India. Pakistan, divided into two separate sections in east and west, occupies the remainder of the peninsula with its capital in Rawalpindi.

The area of the Republic of India is 1,261,813 square miles. Its population in 1968 was estimated at more than 511,000,000, of whom about 12,000,000 are Christians and just over 600,000 are Methodists.

Through much of its long history of over four thousand years, India received a steady flow of immigration from the northeast with varied influences. From the northwest came both invasions and immigrations. Best known among these immigrants were the Aryans who eventually controlled upper India and the broad plains of the Ganges-Jumna River system. There was much intermingling of peoples. New dialects were formed and developed into languages. The cult of Hinduism slowly developed, characterized by a multiplicity of deities. The Hindu writings grew into the corpus of sacred scriptures, and the social order of caste, displaying uncounted ramifications in its structure, became the actual creed of orthodox Hinduism which pervades the country and forms a nexus to make it one.

Not all the peoples of India became Hindu. There has always been a residuum of animists. There is also a minority of Muslims descended from the Muslim invaders and converts made during the Mughal rule. Efforts to reform Hinduism have resulted in new religions such as Buddhism, Jainism and Sikhism, and in new sects such as the Brahma Samaj and the Arya Samaj.

European influences reached India with the arrival of Vasco da Gama at Calicut in 1498. A decade later, Goa, on the west coast south of Bombay, was captured by the



YADGIRI METHODIST CHURCH

Portuguese whose control there continued until the Republic of India evicted them in 1962. Francis Xavier made Goa the base of his widespread Christianizing order, claiming thousands in India. French, Dutch and British traders followed hard upon the Portuguese.

The British East India Company was founded in 1600 for the development of trade with India and the Far East. Fortified trading posts were set up at BOMBAY, CALCUTTA and MADRAS. Wars were fought with the contending European powers and with the native princes, resulting in British dominance. In 1826 Lord Amherst announced in Delhi that hereafter the Company would be the paramount power in India. It remained so until 1857.

However, a clause in the charter of the company prohibited it from sending out missionaries to India and it gave no help to missionary work. So long as there were no innovations in religion it was felt that India might continue to be governed with ease.

The charter was subject to review by Parliament at intervals of twenty years and to such revision as seemed necessary. In 1813, when the charter came up for renewal, in response to 900 petitions, Parliament provided that Christian teachers might reside in any part of the company's territories. The first missionary of the American Board had been prevented from landing in Calcutta and had returned to Bombay. Now he could venture forth again.

This policy was further liberalized in the revision of the charter in 1833, at which time missionaries of the American Board from CEYLON crossed over and opened work of this mission in Madura.

Although the policy of the company was unsympathetic and almost hostile to any evangelistic work, certain British officers initiated reforms of practices which were abhorrent to the conscientious Christian. Lord William Bentinck, Governor General from 1828 to 1835, instituted reforms to suppress the practice of inhuman rites and *thagi*, to forbid the aiding and abetting of *sati* or the burning of a widow on her husband's funeral pyre, and to forbid infanticide. Other officers were zealous in organizing prayer groups among their men and in conducting private evangelistic campaigns among servants and tradesmen.

The National Uprising of 1857 (commonly known as the Sepoy Mutiny) resulted from a culmination of many fears and grievances. Most prominent of these was the general apprehension and suspicion that it was the deliberate object of the government to convert Indians to Christianity by subtle means, both fair and foul. This was evidenced in the enforcement of rules which cut across lines of caste and social acceptance. This uprising seriously threatened British sovereignty. After it was suppressed, the East India Company was dissolved and India became a crown colony with a Secretary of State directly responsible for the government of the country. Assurance was given to the people that the Crown disclaimed any right or desire to impose its convictions on any subjects and at the same time declared that none should be favored because of their religion but all should have equal and impartial protection by laws.

When THOMAS COKE sailed from England for Ceylon with his group of pioneer missionaries in December 1813, the establishment of British Wesleyan Methodist work in India was planned. A license had been obtained from the East India Company permitting one of the group to preach in India, preferably at Madras. The death of Coke

on shipboard handicapped the enterprise. His companions, including among them JAMES LYNCH, continued on to Ceylon, continuing their efforts there. In January 1817, Lynch left Ceylon for Madras. He preached at several places en route and was well received by the British community in Madras where he preached for the first time on March 2, 1817. A Methodist society of twelve persons awaited him, led by a merchant named Dumford. There were also some small Methodist groups among British soldiers in South India. These were bound together, and the Wesleyan METHODIST MISSIONARY SOCIETY thus founded the first organized Methodist effort in India.

Development of the British Wesleyan work was slow, limited by lack of funds, delays, misunderstandings, accidents and illness of personnel. Work with the English-speaking communities and the necessity of providing much self-support made difficult the acquiring of language and the approach to Indian national groups. This was particularly true in Madras.

However, since the British Mission was located in South India it suffered little from the National Uprising, and the establishment of Crown rule with emphasis on education aided the growth and training of an indigenous ministry. A careful study of indigenous education at the beginning of the nineteenth century had revealed that although there was considerable opportunity for education in general, there was almost no education of females and that the opportunity which existed was not for those of the low or depressed classes. The filling of this gap was a challenge to government and mission alike.

During the first half century in the Madras area, much was accomplished for the English-speaking community. The second half century witnessed much more rapid growth in the vernacular sectors of work, development in extent of territory, and establishment of the indigenous church. Mackenzie Cobban and William Goudie were leaders, and the work increased from 256 members and two Indian ministers in 1880, to 2,242 members with 1,200 baptized persons under seventeen Indian ministers in 1913.

Expansion beyond the Madras District pushed the work south to Nagappattinam and Tiruchchirappalli and westward to Bangalore in Mysore State, where by 1880 the membership was about 600 with more than 2,000 on probation and 5,000 pupils in the schools. By the turn of the century the Mysore District had a membership approaching three thousand with an equal number in training. Two high schools and seventy village schools were established, and the Mission Press turned out over three million pages of Christian literature annually. Hospitals were located at Hassan and Mysore City.

The extension of British Methodism into Hyderabad State, northwest of Madras, occurred in the mid-1870's, when a sergeant in the British army, a class leader and local preacher, arrived at the cantonment at Secunderabad. He wrote to Henry Little, missionary at Madras, and WILLIAM BURGESS was sent to survey and establish the work. From the start in 1878 to the Centennial in 1913, the sergeant's small class of soldiers had grown to 183 preaching places, 15 missionaries, 226 Indian staff, 3,663 members, 7,512 members on trial, a community of 17,000 and 4,134 pupils enrolled in schools.

Early work in or near Calcutta was so difficult and fruitless that it was abandoned. Finally, about 1880, a group of missionaries was sent, and foundations were laid and success began. Besides Calcutta, centers were located

at Bankura, Barrackpore, and among the primitive Santals in the jungle country west of the Ganges. By 1913, there were 3,000 members and baptized probationers, and 2,000 in schools.

The Lucknow and Benares District (now Varanasi and Lucknow) was constituted in 1879, having early been a weak offshoot of the Calcutta enterprise. By separation from distant Calcutta, and concentration of effort in Lucknow, Benares, and Faizabad, the work was cultivated. At the beginning of the Mass Movement period, earlier contacts with the primitive Gonds and depressed Chamars, and particularly the Doms of Benares, showed rapid increases. In 1892, a Brahman convert, trained in the ministry, went to the Fiji Islands to work with the Indian coolies employed there. In 1909, two Australians went to this district to study the language and open an Australian Methodist Mission.

The first British Methodist work at Bombay was among the troops. Wesleyan preachers as military chaplains performed notable service, not only for the men in their commands, but also for the English civilians where they were stationed.

In 1885, William Burgess of the Wesleyan Mission and General A. H. C. Campbell of the British Army held evangelistic services for the employees of the railroad at Igatpuri, near Bombay. Among the converts was a Hindu, Samuel Mahator. He began preaching among his own Marathi-speaking people. His congregations and schools grew in number and influence. Finally in 1913 his work was incorporated into the Wesleyan Mission.

By 1914 the British Wesleyan Methodists had carved out fields which they had divided administratively into seven districts—(1) Madras, (2) Negapatam and Trichinopoly, (3) Mysore, (4) Hyderabad, (5) Bengal, (6) Lucknow and Benares, (7) Bombay and the Panjab.

In later years British Methodism grew to large proportions in the south of India. In 1947 the (United) Church of South India was formed, composed of the Presbyterian, Anglican, and British Wesleyan Methodist missions. The Methodist contribution was 175,000 members, a much larger worshiping community and many schools. This United Church holds fraternal relations with the WORLD METHODIST COUNCIL.

The districts in the north remained in the British church; these had more than 4,000 members and many more baptized adherents, over a hundred churches, a college, four high schools, over thirty-five village schools, three hospitals and a number of leprosy units.

The decade of the coming of the missionaries of the M. E. Church to India was marked with events and developments that carried consequence for both the country and for missions. In the renewal of the East India Company's charter in 1853, there was issued a despatch which gave impetus to secondary education and, indirectly, to primary education. It led to the establishment of universities, the grant-in-aid system and to provincial departments of education. Under the terms of this despatch the new Mission was able to establish its extensive educational program.

In 1851 the telegraph was introduced and soon became used to connect the main cities. Postage rates had been so high as to be prohibitive. Then India joined the Latin Union which was the first to fix international rates.

Railroad construction commenced in 1853. With the railway came bridges across the rivers. The large irrigation canals were constructed, improving agriculture but

damaging the superstitious belief that the holy Ganges River would not allow itself to be channeled by foreigners.

The M. E. Church sent its first missionaries to India in 1856. These were Rev. and Mrs. WILLIAM BUTLER. When James Lynch, who had carried the British Wesleyan Methodist work to India in 1817, returned to IRELAND after thirty years of labor, William Butler served as his assistant in circuit work. From Lynch, Butler caught the spark of missionary zeal for India. When the Board called for volunteers in 1856, Butler, having emigrated to America and joined the NEW ENGLAND CONFERENCE, came forward to take up the enterprise.

The Butlers reached Calcutta in September and decided to enter Oudh and Rohilkhand provinces, a compact area having but one major language. The chief cities were Lucknow and Bareilly (Bareilly). Butler obtained the aid of JOEL JANVIER as interpreter and helper. Janvier was an Indian minister of the Presbyterian Mission which had trained and educated him as an orphan. He served Methodism until his death in 1900. They reached Lucknow in November but proceeded to Bareilly where property was available.

The National Uprising broke out in 1857, centering in this section. The Butlers escaped to Naini Tal in the Himalayan foothills but Butler lost all his personal effects including his library. Janvier escaped with his wife and child, walking mostly at night, 300 miles to Allahabad. Rev. and Mrs. RALPH PIERCE and Rev. and Mrs. JAMES L. HUMPHREY arrived during the Uprising, joining Butler in the hills.

After the Uprising subsided and a crown colony status was proclaimed for India, the Americans resumed work in both Bareilly and Lucknow. Other recruits arrived in 1859 including EDWIN W. PARKER, JAMES W. WAUGH, and JAMES M. THOBURN, later a bishop. These continued in service for forty years.

The period of 1856-64 was devoted to pioneering and foundation laying. In 1860 converts were made from the Muzabi Sikhs from which the first large group came in the Mass Movement of later decades. Waugh set up a press in Bareilly in 1861, moving it to Lucknow in 1866. It became the outstanding press for many missions throughout India.

Sufficient growth was achieved by 1864 to organize an Annual Conference of three districts. The work radiated from nine centers: Bareilly, 1856; Naini Tal, 1857; Lucknow, 1858; Moradabad, 1858; Shahjahanpur, 1859; Bijnor, 1859; Budaun (Budaun), 1859; Sitapur, 1861; Rae Bareilly, 1864. Property valued at \$73,000 had been accumulated by 1864. There were nineteen mission houses, six schools, ten chapels, two orphanages, and the press. Membership approached 200 and there were 1,300 enrolled students. At the 1864 Conference, four Indian ministers, including Janvier, were received into Conference membership and ordained. The Indian ministers were granted "equal dignity, privilege and responsibility with those sent from America." The establishment of a trained and responsible indigenous ministry was the most important development of the first decade of work. In 1865, Butler returned to America.

The period following 1864 was marked by rapid expansion. Thoburn was the leader, and he moved beyond the first provincial boundaries. When he passed the Ganges River in 1870, he declared he had crossed Methodism's "India Rubicon." WILLIAM TAYLOR (later bishop) arrived on a preaching tour, and his aggressive evangelism carried

the work into new areas and levels of society. He remained for four years, attracting great congregations of all classes of people. Many English-speaking churches were established, serving the Anglo-Indian community. Thoburn once said that Taylor's work "initiated an era in the history of Methodism in India."

In the late 1860's there was a movement in the American church for a society of women to serve the women of other lands. The leadership and efforts of Mrs. Butler and Mrs. Parker (on furlough from India) helped in the organization of the WOMAN'S FOREIGN MISSIONARY SOCIETY in 1869. Action was taken to send two extraordinary women to India, the first to be commissioned by the new society, ISABELLA THOBURN, sister of James M. Thoburn, and CLARA A. SWAIN, a physician. The educational work for girls and women, pioneered by Isabella Thoburn, brought into existence the college in Lucknow that bears her name, the first college for women in Asia. Dr. Swain's medical work for women was established in Bareilly in 1870. A hospital named in her honor in 1874 was the first women's hospital in Asia.

Accessions to Christianity from the Brahman and other high castes of Hinduism were infrequent but there were some families from the middle castes who sought baptism. However, mass movements in religion had been common in India for centuries. There are many examples in the Roman Catholic missions, in the conversion of large numbers to Islam, in the birth of the Sikh religion, and, much earlier, in the spread of Buddhism in India. Protestant mass movements occurred in Travancore, Tinnevely, Kistna, Guntur and Vellore districts before 1850. The earliest mass movement in the M. E. Church was that of the Mazhabi Sikhs starting in 1859. Caste-controlled or oriented groups are accustomed to group action on all issues of major importance. Religion is, undoubtedly, one of these issues.

Economic factors were determinative in many instances of movement into Christianity, and the oppression of the caste system caused others to want baptism. However, a deep moral urge moved many and spiritual hunger promoted others who were denied access to the shrines of the Hindu gods.

Mass movements of people into another religion necessitate group instruction, group confessions, group therapy and group conversions. A major problem became the provision of adequate leadership—pastors, Bible women, teachers—and such facilities as chapels and schools for the multitudes seeking baptism.

The M. E. Church scattered its efforts over a large portion of India but its numerical growth was unevenly distributed. The chief gains were in its earliest Indian field, the NORTH INDIA CONFERENCE and what it termed its Northwest Conference. In 1914 more than four-fifths of the members and nearly two-thirds of its probationers were in these two conferences. The increase had been mainly from the depressed classes and by mass conversions. These mass movements were also seen in Gujerat and Hyderabad.

Statistics in the *Minutes of the SOUTHERN ASIA CENTRAL CONFERENCE* of the M. E. Church show the early mass movement growth:

ITEM	1887	1895	1906
Members and probationers	7,944	69,802	132,566
Christian community	11,000	97,610	190,240

ITEM	1887	1895	1906
Baptisms during year	1,959	15,459	18,996
Indian workers	168	1,237	2,112
Christian teachers	308	1,241	2,724
Christian students	3,354	15,823	41,759
Sunday School enrolment	26,585	76,995	149,279

Comparable figures for Indian Districts of the British Methodist Conference are as follows:

ITEM	1887	1895	1906
Members and probationers	3,416	7,817	15,297
Christian community	10,000(1)	n.a.	30,816
Missionaries and assistant missionaries (2)	78	96	42(3)
Catechists	107	214	313
Day school teachers	859	963	1,443
Day school students	17,675	19,580	30,547
Day and Sunday School enrolment	21,393	21,503	33,015

- (1) estimate
- (2) some Indian
- (3) Indian ministers only

The history of the mission of the M. E. Church in India is marked all the way by the founding of orphanages and schools. The first orphanage for girls was opened at Bareilly in 1858, the first for boys a few years later.

The schools ranged from low grade where the teachers were often scholars who could read and write only a little better than the ones they taught, to colleges for higher study. In 1875 there were 228 schools of all kinds. In 1881 E. W. Parker made a plea for little schools to teach the people while at the same time maintaining good central schools to which the best boys could be promoted. His request was met with instant response and many of these small schools were opened. They furthered the goal of the Methodists that every Methodist should be taught to read and that pupils should be trained to meet the various problems, religious, agricultural, economic, and social, which confronted their communities. Thousands of people have gone forth from these schools to become field pastors, sub-pastors, pastor teachers, leaders and Bible women.

The 1884 General Conference of the M. E. Church enacted legislation of significance to all foreign mission fields: "When in any of our foreign mission fields there is more than one Annual Conference or Mission . . . it shall be lawful to organize a Central Conference." An unofficial consultative body had operated in India since 1880, and this was lifted to the status of a Central Conference at Bareilly on Jan. 13, 1885, under the presidency of Bishop JOHN F. HURST. It was named the Central Conference of Southern Asia and originally included, not only what is now the Republic of India, but also what is now Pakistan, BURMA, then administered as a part of India, MALAYA and the Dutch East Indies. In time, SARAWAK and the PHILIPPINE ISLANDS were added.

The 1930 Central Conference elected JASHVANT RAO CHITAMBAR as the first national Methodist bishop in India. He had also been the first Indian president of LUCKNOW CHRISTIAN COLLEGE. By 1963 each bishop of the four areas of the Methodist Church in Southern Asia was a national. Statistics showed a membership of over 400,000 and a community of 300,000. Two Methodist

colleges were being operated at Lucknow and there were two others on an interdenominational basis; two seminaries were also being operated on an interdenominational basis; there were hundreds of primary and secondary schools, numerous training schools for teachers, preachers, nurses and other specialists, eighteen hospitals and many clinics and village health centers including three leprosy colonies. There were pioneer projects in technical training, and a publishing house was being maintained at Lucknow.

By 1963 the Woman's Society of Christian Service (TMC) had been organized in India and was actively supporting projects throughout the country. The church was a national. Statistics showed a membership of over active part of the National Missionary Society with work in NEPAL.

Free Methodist Church. The Free Methodist Church of the United States assumed partial support and responsibility in 1885 for the "faith mission" established in 1881 by Rev. and Mrs. ERNEST F. WARD, who had gone from the Illinois Conference of that denomination as self-supporting missionaries to India. In 1885 Mary Ranf and Julia Zimmerman joined the Wards, having been sent by the newly organized General Missionary Society of the Free Methodist Church. They suffered great privation, attempted work at several locations, and finally in 1891 secured a headquarters location at Yeotmal in Maharashtra Province, 125 miles southwest of Nagpur. They assumed responsibility for the evangelization of 1,700 villages and one million people living in a 7,000-square mile area. Ghandi's famed Ashram at Warda is forty-two miles north of Yeotmal. Other stations were established at thirty-mile intervals at Darwha, Umri, and Wani. This last station, located on the edge of the Telegu area, is the present base of operation for a more aggressive outreach to these people.

Umri is a small village, central to the whole area and on the main north-south highway. Here the hospital was built in 1922. It has been greatly expanded since 1951. All of the nurses, the director, and most of the doctors, are Indians. They annually treat more than 30,000 patients. The program is seventy-five percent self-supporting. An elementary boarding school, with several buildings, is on a separate campus, adjacent to the hospital. Secondary education is provided through scholarships at another mission or at the government schools. The liberal arts program is a department of the the seminary.

Union Biblical Seminary, Yeotmal, is a show-place of Evangelical cooperation and is an outgrowth of the Free Methodist Bible School. Here some thirty missions provide the faculty, send the students and underwrite the

building program and annual budget. Free Methodists have relinquished control, contributed their buildings and campus. There are approximately 150 students. Graduates are serving strategic churches throughout India and doing evangelistic work in areas where the missionary cannot go. The growing library is housed in a new library-administration building. The school is accredited to grant the B.Th. and B.D. degrees. Overseas students from Africa, Japan, and the Philippines are in residence.

Free Methodist membership, after eighty-five years, is under 1,500.

The Wesleyan Methodist Church of the United States established work in 1910-11, at Pardi and Sanjan, towns in the Surat and Thana districts, about 100 miles north of Bombay. Congregations developed with village schools and clinics in several related localities. In 1962 there was a membership of 300 and an additional community of over 500.

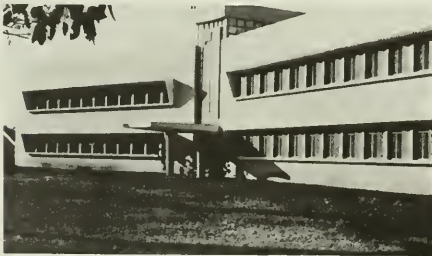
As noted above, two Australian Methodist missionaries, J. H. Allen and F. L. Nunn, arrived in 1909 to establish work in a section of upper India in cooperation with the British Wesleyan Mission. This Methodist Church of North India grew to a membership of 3,500. (See also CHURCH OF SOUTH INDIA.)

Anglo-Indian Church Workers, ministers and laymen, have reinforced the leadership of the Methodist Church in India early and often, especially during the first fifty years. Most of them were nominal Christians before they experienced conversion in Methodist services. Among the more prominent are Maria Bolst, STEPHEN S. DEASE, Charles B. Hill, Bishop W. F. OLDHAM, DENNIS OSBORNE, PHOEBE ROWE, and GRACE STEPHENS. The term "Anglo-Indian" is here used in its most inclusive sense, embracing Eurasians and Europeans born in India.

In Bombay, George K. Gilder and Francis W. C. Curties, converted under WILLIAM TAYLOR's preaching, resigned from government service, and were ordained in 1876. Gilder became a presiding elder.

In Calcutta James P. Mills, also converted under Bishop JAMES THOBURN's preaching and ordained in 1884, became superintendent of Bengali language work in Calcutta and opened a Bible Training School for Bengali workers. H. W. Butterfield, William E. L. Clarke, Charles C. Elsam, Thomas E. F. Morton, Charles W. Ross de Souza, Claudius Harrison Plomer, C. R. Jeffries, Fawcett E. N. Shaw, A. S. E. Vardon, Charles W. Christian, James Shaw, F. J. Blewitt, and Mathew Tindale traveled widely, ministering to small groups of English-speaking people, organizing churches, and often initiating the first organized effort of Anglo-Indian people to present the Gospel to non-Christians.

Among the laymen were church educators like principal R. C. Busher of Philander Smith College; vice-president Robert Fleming of the same institution; Elizabeth Moore and Constance Hannah (Mrs. Thompson Wells) in the ISABELLA THOBURN COLLEGE; Mrs. E. H. Hutchings of Poona; T. R. Toussaint, C. N. Weston and his sister, May Weston, principals respectively of Baldwin Boys' and Baldwin Girls' Schools; their brother-in-law, R. A. B. Anderson, also principal of Baldwin Boys' School; Horace C. Fritchley and his son-in-law, Clifford Hicks, in the Calcutta Boys High School; and Charlotte Oram in Dwarahat. Some of the women were full-time evangelists: Muriel Bailey in Gujerat, Ruth Partridge in Hyderabad, Ella McLeavy in Northwest India Conference. Invaluable associates in primary education, alike in boarding schools



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and day schools, have been Angie McMullen, Mrs. G. F. Mathews, Alice Pottinger, Mattie Ramsbottom, Ruth Gantzer, and Mrs. Worthington.

Of laymen not employed by the church, but making valuable contributions to church growth, a few representatives can be mentioned. Mr. and Mrs. George Miles were among the twenty-one charter members of the first Methodist church organized in Bombay. The first fellowship band, out of which that church grew, met in the home of Mr. and Mrs. Miles. Others were James Morris and E. W. Fritchley, architects; Arthur and William Wright, railway officers, all of Bombay; Henry Bailey, a police inspector in Poona; James Condon, civil surgeon in the United Provinces; Philip Gordon, lawyer in Madras; Walter Winkler and A. C. Davis, engineers in Hyderabad; W. E. Crawshaw and T. R. James of Lucknow, successive superintendents of railway workshops (Crawshaw represented the Anglo-Indian Community on the United Provinces Governor's Advisory Council); C. J. A. Pritchard and Robert Laidlaw of Calcutta.

Christian Councils. The National and Regional Christian Councils in India had their beginnings in the INTERNATIONAL MISSIONARY CONFERENCE held at Edinburgh in 1910. As chairman of the continuation committee, JOHN R. MOTT visited India in 1912-13. He held many conferences with groups and individuals, culminating in a national convention that was widely but not equitably representative of Christian forces in India. Missionaries from abroad outnumbered Indian nationals, and British missionaries, especially Anglicans and Scotch Presbyterians, were proportionately much better represented than the more numerous non-British missionaries. Those who were present had been invited to attend by Mott and his counselors in the name of the continuation committee of the Edinburgh Conference. They were so appreciative of the values, dimly but hopefully glimpsed, that they proceeded to arrange for a National Missionary Council and a network of associated provincial councils. Strict limitations upon the authority of these councils were imposed. They represented the missionary organizations rather than the Indian churches, and their functions were only advisory.

The M. E. Church was at that time alone among the participating bodies in not having a separate missions organization. The missionaries exercised no authority except such as was given to them by virtue of their positions in the church. At times that reduced their representation in the councils, but it offered some advantages to their church.

In a little more than a decade the missionary councils gave way to Christian Councils, which were much more representative of the churches. Thereafter Indian membership in the councils grew steadily. Likewise Methodist influence grew in the councils, and Methodists in increasing number were elected to office in the councils and their executive committees.

Bishop JOHN WESLEY ROBINSON was vice-president of the National Council, and later Bishops JARRELL WASKOM PICKETT and SHOT KUMAR MONDOL served as presidents of the Council. Many Methodists have served as presidents or secretaries of the Provincial Christian Councils, and their successors, the Regional Christian Councils.

Christian Mass Movements is a time-honored but inaccurate and unfortunate term for designating the process by which many groups of people in India and Pakistan have come to Christian discipleship. The word "mass"

suggests very large groups, or even the entire population of an area. Over a period of decades or generations, very large groups participate in these movements, but the decisions that produce public avowal of Christian faith and purpose are made by relatively small numbers of people who know each other well and are accustomed to joint action on issues of major importance. Other and more appropriate names are "group movements," "community movements," and "people's movements," but then other names have not won wide acceptance. It is perhaps better now to continue to use the term that churchmen and sociologists have accepted, and explain the sense in which it is employed.

It has been estimated on the basis of careful studies that eighty percent of Protestant Christians in India and ninety-five percent in Pakistan are Christians now because they or their parents or earlier ancestors came to Christian faith by decisions made jointly with their neighbors or kinsmen in closely knit caste or tribal groups.

Missionaries from Western countries—where the bonds of community life are not so strong as in India and Pakistan, and are continuously being weakened by the increasing urbanization, fragmentation, and mobility of populations—have been slow to recognize the reasons for and validity of group actions in religion. Many missionaries have persistently sought to induce separate individual decisions after the pattern commonly made in revival meetings in their homelands. But others have learned that the new convert needs social support if he is to live the good life, and that social support is rarely adequate unless it comes from people who understand him and whom he can understand. The individual whose conversion leads to a break with his former associates is in grave danger of tragic social dislocation and a moral break, and his former associates may be driven to resentment that makes it very difficult for them to come to Christ. However, when the group decides to act jointly, each individual is helped by the others. And the witness which the new converts as a group give to their relatives and neighbors concerning Christ is enhanced by the fact that the group has not been disrupted.

Christian Mass Movements in India began long before the first Methodist missionaries arrived in the country. It seems highly probable that the ancient Syrian Church of South India was produced by a strong mass movement. It is certainly true that through mass movements Roman Catholicism in India has won most of its people. Early mass movements associated with Protestant missions occurred among the Sambavars and Nadars in Travancore, the Oraons and Mundas in Chota Nagpur, the Chuhras in the Punjab, and the Malas and Madigas in what is now Andhra State. These were helped by foreign missionaries and Indian ministers of Congregational, Lutheran, Presbyterian, Anglican, and Baptist churches.

The first experience of the M. E. Church with these movements came in dealing with a relatively small group known as Mazhabi Sikhs. Later they received into their fellowship considerable numbers of converts through group decisions by people belonging to the Chamars, Sweepers, and Himalayan Doms of Uttar Pradesh, the Chuhras of the Punjab, the Madigas and Malas of Andhra, the Mahars of Maharashtra, the Santals of Bengal, the Dhuisiyas of Bihar, the Dheds of Gujerat and perhaps twenty other castes and tribes scattered widely over Southern Asia.

Sanatoriums. *Tilaura*. The first tuberculosis sana-

torium in India was opened at Tilaunia, Rajasthan, by Dr. Edna Beck, later Mrs. Mott Kieslar, in 1906. It was for women and girls only and was supported by the Woman's Foreign Missionary Society of the M. E. Church. Girls' boarding schools in all parts of India had been struck again and again by epidemics of tuberculosis. Large advantages were gained from the very beginning, although at the time successful treatment by chemotherapy and surgery had not been developed. Isolation of sufferers from the dread disease repeatedly arrested epidemics and saved many lives. Dr. Kieslar was followed by a succession of able and devoted lady doctors and nurses.

Taragarh. Another early sanatorium was opened atop a mountain that towers 800 feet above the city of Ajmer. The first physician was Dr. W. W. Ashe, a missionary of the Methodist Board of Foreign Missions. Taragarh was a poor location, hard and expensive to reach and very short of water.

Madar. In 1923 the Taragarh property was sold and a tract of forty-five acres was purchased at Madar, five miles from Ajmer. Dr. Ashe continued as the physician-in-charge until 1925. Dr. O. G. Taylor followed and remained until 1931. Tilaunia united with Madar in 1938. In 1940, Drs. Sherwood and Marian Hall, who had opened the first tuberculosis sanatorium in Korea and were unable to continue because of the hostility of the Japanese rulers, joined the staff, and an era of rapid expansion began. Additional land was obtained and many new buildings were erected. Various churches and missions joined in the management of the sanatorium, but at all times more than ninety percent of church and mission support has come from Methodists. Assistance has been obtained from Indian charitable organizations and persons, as well as the railways. Madar first introduced the Christmas seals to India. The government adopted the plan later, but allows Madar to publish its own seals.

Thoracic surgery was introduced by Dr. Rita Tower, and has become a notable feature of the work of the sanatorium. The present superintendent is Dr. John Wells, an Anglo-Indian who joined the Madar staff after graduating in medicine from Punjab University. He studied for some time in America, took thoracic surgery under Dr. Reeve Betts at Vellore, and earned the title of Fellow of the Royal College of Surgeons in England.

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SAMUEL MOHANSINGH
ARTHUR BRUCE MOSS
J. WASKOM PICKETT
BYRON S. LAMSON

INDIAN FIELD CAMPGROUND, near St. George, S. C., U.S.A., was first used as a meeting place for religious services in 1838, although the title to the land was not recorded until 1847. A meeting under the auspices of the SOUTH CAROLINA CONFERENCE and at the direction of the CHARLESTON district superintendent and board of trustees, is held annually during the week that ends with the first Sunday in October.

Today there are ninety-nine rustic two-story frame "tents" arranged in a circle of about one mile in circumference. They are owned by individual families and are passed down from generation to generation with the approval of the trustees. The other tent, the only one with only one story and no cooking facilities, is known as the "preachers' tent." It is used by the district superintendent and the visiting clergymen. These ministers eat with the regular tent holders.

In the center of the circle is the more than one hundred year old tabernacle, an open-air building made of hand-hewn pine logs pegged together and containing handmade pews. It, like the tents, has a dirt floor covered with pine needles or straw. Here are held three services a day and people are called to them by the blowing of an old-fashioned, handmade, six-foot tin horn. From the early days of CAMP MEETING there have been fires on the ground at night; at first they were burned to give light; today they are burned to add atmosphere.

In 1838 Methodists arrived around St. George felt the need for more religious fervor since it was difficult for the people to get together often for worship; therefore, the camp meeting was started. Today, even though the true significance of the camp meeting is not forgotten, it is a time for vacation, family reunions, feasts, fellowship, romance, and friendships. Camp meeting today proves a bond of sympathy, understanding, fellowship, and religion for people who share a common heritage.

THOMAS KEMMERLIN

INDIAN MANUAL LABOR TRAINING SCHOOL, sometimes called the Jason Lee Indian School, opened for classes on the Willamette River in Oregon in September, 1835. The instructor was Cyrus Shepard who crossed the continent with Jason Lee in 1834. During the fall of 1834 and spring of 1835, Shepard was employed at Fort Vancouver, north of the Columbia River, as instructor of the children connected with the Hudson's Bay Company there.

By 1836 Shepard had enrolled nineteen Indians in his classes. Shepard organized the first Sunday school in Oregon, in connection with his other duties, in April 1835, and by October 1836, had fifty-three pupils en-

rolled. It has been said that Shepard was ideally equipped for his role and called "Oregon's first great teacher."

Because of the decrease in the Indian population in the Willamette Valley, the school did not flourish as had been hoped. Shepard and Lee both early saw that the hope for reaching the hearts of the Indians was through their children. Soon teaching turned toward manual labor training. When, in 1841, the school was transferred to Chemeketa, North Salem, a building costing \$10,000 was erected to house the Indian Manual Labor Training School. When Rev. George Gary succeeded Jason Lee as superintendent of the Oregon Mission, in 1844, one of his first acts was to sell the school building, its equipment and one square mile of land to The Oregon Institute, later Willamette University, for the sum of \$3,000. The project thus came to an end.

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EARLE HOWELL

INDIAN MISSION, [OKLAHOMA] (MC), was organized at Thlophlocco Church in the Creek Nation, near Okemah, Okla., Sept. 22, 1939 with Bishop A. FRANK SMITH presiding. It was a continuation of the Indian Mission of the former M. E. Church, South, and it included the distinctively Indian pastoral charges and missions in OKLAHOMA. WILLIAM U. WITT was appointed superintendent. When organized the Indian Mission had three districts, Choctaw, Creek, and Kiowa. There were 101 local preachers and 3,294 members.

Methodist mission work among the Indians in what is now Oklahoma dates back to 1829-39 when the Federal government removed 60,000 to 90,000 Indians, several thousand of whom were already Methodists, from east of the Mississippi River to Indian Territory. In 1830 the MISSOURI and MISSISSIPPI CONFERENCEs established several missions in Indian Territory which were continued by the ARKANSAS CONFERENCE when it was organized in 1836. Four of the major missions were: Cherokee Mission, West; Choctaw Mission, West; Creek Mission, West; and Chickasaw Mission, West. The Missouri Conference also established the Shawnee and other missions in KANSAS. In cooperation with the Federal government, a number of schools for Indians were established in the mission territory.

In 1844 the Indian work centering in Oklahoma was organized as the Indian Mission Conference of the M. E. Church. The organizing session was held in Riley's Chapel, near Tahlequah, Okla., with Bishop THOMAS A. MORRIS presiding. A bronze plaque has been erected at the site. At the time the conference had 26 preachers, 27 local preachers, and 2,992 Indian, 85 white, and 133 Negro members. The conference had three districts, Kansas River, Cherokee, and Choctaw.

When the Indian Mission Conference was organized, the 1844 GENERAL CONFERENCE had already voted to divide the M. E. Church into northern and southern branches, and though the border conferences generally did not vote on adhering North or South until their 1845 meetings, the Indian Mission Conference voted at its organizing session in 1844 to cast its lot with the southern branch of Methodism that was yet to be organized. Thereafter the body was recognized as the Indian Mission Conference of the M. E. Church, South. Financially, adhering South was costly to the Indian Mission Confer-

ence. In 1844 it received nearly \$15,000 from the Missionary Society in New York, whereas the appropriation from the M. E. Church, South in 1846 was only \$6,000.

The Indian Mission Conference grew. New schools were established, such as ASBURY MANUAL LABOR SCHOOL near present Eufaula, Chickasaw Academy near present Ada, Choctaw Academy, and Bloomfield Academy. By 1855 there were four districts, 30 preachers, 38 churches, 4,264 members, 28 Sunday schools, and nine schools with 489 pupils. From 1844 to 1855 the board of missions spent \$128,316 on the Indian work.

In 1850 the Kansas River District of the Indian Mission Conference was made a part of the ST. LOUIS CONFERENCE. The Civil War disrupted the work of the mission conference. In 1859 there were 20 charges and 4,392 members, while the 1867 statistics show only 14 charges and 1,776 members. After the war the board of missions was unable to resume appropriations to the mission. In 1866 Bishop E. M. MARVIN saved the work from complete collapse by personally raising \$5,000 over the church to help pay the preachers.

Central Oklahoma was opened to white settlers in 1889, and soon there were white preachers and churches in the Indian Mission Conference. In 1897, the last year the conference listed statistics for Indian members, there were 4,309 Indian and 15,998 white members. The conference was losing both its Indian and its mission character. It was becoming an annual conference predominantly for white people. So at its session in TULSA on Nov. 16, 1906, it officially changed the name to the Oklahoma Conference. However, the Indians continued in the conference, and they had their own quarterly and district conferences.

For the next twelve years Methodism declined among the Indians, indeed it almost died out among them. All of the Cherokee churches were lost, and nearly all other Indian churches lost members. In 1908 the Oklahoma Conference placed all of its Indian work in three Indian districts, Choctaw and Chickasaw, Creek and Seminole, and Kiowa. The Kiowa District was merged with the Choctaw and Chickasaw District in 1908. In 1910 the Oklahoma Conference was divided to form the East and West Oklahoma Conference and at that time all of the Indian work was placed in the East Oklahoma Conference, except the Kiowa part which was attached to the Lawton District of the West Oklahoma Conference.

Under authority of the 1918 General Conference, twenty-six Indian and white preachers and laymen met at Shawnee, Okla., Nov. 8, 1918 and organized the Indian Mission (MES). ROBERT THOMAS BLACKBURN was the first superintendent. The mission began with eighteen charges and 2,672 members and grew slowly until after unification in 1939. In 1941 D. D. Etchieson was appointed superintendent of the Western District of the Indian Mission, and in 1947 he was made superintendent of the mission. In 1944 W. ANGIE SMITH became the presiding bishop in Oklahoma. Under the leadership of these two men the Indian Mission trebled in membership by 1968. It reached out to include a few churches in Texas and Kansas. The 1967 *Report of the Board of Missions* says, "The Oklahoma Indian Mission is the largest Methodist Indian mission program. . . . Strengthening church leadership within the Indian community shows exciting promises for the future." The mission is needed as long as the Indians have special language, economic, and social needs.

In 1969 the Oklahoma Indian Mission Conference reported four districts, sixty-two charges, 12,586 members, and property valued at \$1,879,394.

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WALTER N. VERNON

INDIAN MISSIONS OF NORTH AMERICA. JOHN WESLEY was presumably the first of those we call Methodists to preach to the Indians of North America. When he came to GEORGIA in 1736 as a missionary to the colonists he also had as one of his aims "to convert the Indians." He was partially supported by the London Society for the Propagation of the Gospel in Foreign Parts. In this effort to convert the American Indians he was, of course, singularly unsuccessful.

In more recent years anthropologists have carefully studied such questions as whether the Indians in America, before the white man arrived, believed in a Supreme Being, or what concept of the soul they had, or whether they believed in life after death. Many learned studies on these matters have been made—with little unanimity of judgment. No such questions troubled the early Methodists, for they considered every human being a fit candidate for God's mercy, and they proposed to offer it to all who would listen.

Beginning of Missions to the Indians. In 1789 three Indians were recorded as members of the M. E. Church, and THOMAS COKE in that year indicated his determination to introduce the gospel among the Indians. Sporadic preaching was undoubtedly carried on in the following years, but the first sustained mission effort among Indians was that of JOHN STEWART in 1815 among the Wyandotte Indians in OHIO.

Stewart was a free-born mulatto who was also part Indian. He was converted in a Methodist CAMP MEETING, and soon felt a call to carry the gospel to the Indians. He began preaching to the Wyandotte Indians at Upper Sandusky; he soon aroused interest and gained numerous converts among them, including some of the chiefs.

This work grew steadily and soon involved the whole settlement. The OHIO CONFERENCE at its 1819 session assumed responsibility for the mission and in 1821 appointed JAMES B. FINLEY as its missionary. In a short time he had three of the chiefs serving as exhorters. In 1823 a manual labor school was established on land provided by the government, and an effective work was done in evangelism and education in the following years before the tribe was moved to Kansas. (See WYANDOTTE INDIAN MISSION.)

In 1820 reports of the work of the mission were carried to the Wyandottes near Fort Malden, CANADA. This was followed up by two native evangelists, and it was reported nine years later that there were nine missionary stations in Upper Canada, 2,000 Indians in the churches, and 400 pupils in eleven schools. Another branch of the mission was established in 1830 among the Wyandottes and Shawnees of the Huron River in MICHIGAN, later called the Huron Mission.

In 1819 the Missionary Society of the M. E. Church

was organized under the initiative of NATHAN BANGS, and it began at once to encourage more vigorous efforts to reach the Indians. Bishop WILLIAM MCKENDREE in the EPISCOPAL ADDRESS in 1820 called for a new effort "to . . . spread the Gospel among the Indians."

Among the earliest missionaries supported by the Society were JESSE WALKER and WILLIAM STEVENSON in MISSOURI and ARKANSAS in the period 1820-25. Walker was appointed as "missionary" in the fall of 1819 and most of the rest of his life was given to mission work, much of it with the Indians. Stevenson writes about converts among the Chickasaw Indians on Wolf Creek in Arkansas.

An undoubted impetus to the churches' mission to the Indians was the government's decision in 1819 to support schools among the tribes, outlined in what came to be known as the "Civilization Bill." At first \$10,000 a year was made available, and churches were eligible to apply for funds to be used in Indian schools that the churches would operate.

Before this time the government had taken no role in financing mission schools, and great care was taken not to violate the constitutional provision regarding religion. The government, however, offered to pay two-thirds of the cost of buildings, and within six years twenty-three new schools had been opened up by various groups. In a few cases approval was given to use such funds to erect church buildings, but chiefly they were used to erect schools.

A typical example was the proposal made in 1837 to the Missionary Society from the Commissioner of Indian Affairs: "I offer to your Board the sum of \$1,400 per annum, to be applied in support of missions and schools . . . for the benefit of the Ottawas and Chippawas." Across the years the Methodists received sizeable sums of money to help in their work with Indians, primarily in schools.

As early as the summer of 1820 Methodists in Tuscaloosa, Ala., organized a missionary society to work among the Chickasaws and Choctaws, but the plans were not carried out at that time. In 1824 a Choctaw Mission was created by the MISSISSIPPI CONFERENCE, but it was 1827, under Alexander Talley, before real progress was made. By 1830 there were some 4,000 church members enrolled.

Early Work Among the "Civilized Tribes." In 1821 WILLIAM CAPERS was appointed by the SOUTH CAROLINA CONFERENCE to establish a mission to the Creek Indians located in Georgia and ALABAMA. Through a contact with William McIntosh, one of the principal chiefs, he secured the consent of the general council of the Creek Nation for establishing a school near Coweta, Ala., to be named Asbury Mission. Soon a second school named McKendree was built on the Tallapoosa River, but it did not continue long.

While the agreement at Asbury Mission covered only educational work, preaching was soon under way also. But it met opposition from some Indians and from the local U. S. Indian agent. This conflict of ideas eventually reached the Washington authorities with the result that in 1824 Secretary of War John C. Calhoun wrote the agent, "You will give a decided countenance and support to the Methodist Mission . . ." Opposition on the part of the chiefs was not so easily handled, however.

Preaching continued to the Creeks, however, with a good percentage of the congregation composed of Negroes, some of whom were slaves of the Indians. Other problems finally led to the closing of the mission in 1830. By 1836 forced removal of the Creeks to the West was carried out by federal troops.

For many years Bishops ASBURY, McKendree, ROBERTS, and GEORGE had contacts in Cherokee country as they traveled in their episcopal journeys, but not until 1822 was any real effort made to establish a mission among them. In that year a half-Indian, Richard Riley, invited Richard C. Neely of the Paint Rock Circuit, TENNESSEE CONFERENCE, to preach in his home. Soon a society of thirty-three members was formed with Riley as class leader. The next year Riley's was made a regular preaching place, a meeting house built, and a school opened.

In 1823 two missions were formed dividing the work among the Cherokees (overlapping sections of Georgia, Alabama, NORTH CAROLINA, and TENNESSEE) into Upper Cherokee and Lower Cherokee. When the Cherokees were unlawfully deprived of their lands by the Georgia Legislature in 1828-30, and the Supreme Court refused to intervene, two Methodist preachers joined Congregational Missionaries in defying the law and were arrested and put in chains. Though the Supreme Court later upheld the Cherokee rights, the Tennessee Conference refused to stand behind its ministers, J. J. Trott and D. C. M'Leod, in their actions.

The story of the forcible removal of the Cherokees to the West is called by WADE CRAWFORD BARCLAY, "an incredible story which will ever remain as an ineffaceable and shameful blot on the pages of American history." Many Cherokees refused to leave, and eventually a considerable number of them continued to maintain their church connections. In 1843 there were 700 members and twenty-six preaching appointments in the Smoky Mountain area.

Early Missions in the West and Northwest. Numerous missions were established in the West, North, and Northwest. Jesse Walker began the Potawatomi (or Salem) Mission near the present PEORIA, Ill., in 1823-24, with a school and other activities; it continued until 1829 when the Indians moved and the mission was forced to close. PETER CARTWRIGHT attributed its failure to constant white encroachment on Indian lands.

An Oneida mission in New York was begun in 1829 by Daniel Barnes and continued by Daniel Adams, a young Mohawk, who followed when some of them migrated to WISCONSIN. Agitation over moving west and other factors reduced the strength of the mission decidedly by 1845. JOHN CLARK, a wide-ranging pioneer preacher, guided the creation of a mission to Menomini Indians in Wisconsin, but they moved away by 1836.

James B. Finley was authorized to launch a mission among the Chippewa Indians in Michigan in 1823, but found it impossible because of their roving habits and opposition. Not until 1832 was there a "Saganaw Mission," serving the Chippewas and Ottawas, but this did not survive for any lengthy period. The first mission of some permanency among the Chippewa was established by John Clark near DETROIT in 1833. Here opposition from Roman Catholic fur traders connected with a nearby Catholic mission definitely handicapped the work. A Kewawenon mission started by Clark showed good progress, however, with fifty-six members by 1844.

In 1835 ALFRED BRUNSON was appointed "superintendent and missionary to the Indians on the Upper Mississippi," and two years later he began to give his entire time to this work. He started several schools and soon had a dozen persons working with him. About the same time he started work among the Sioux and it prospered.

The first Methodist church in MINNESOTA was estab-

lished in 1840 near what is now St. PAUL, with whites, Indians, and people of mixed blood as members. But the migratory habits of the Indians were eventually too serious to overcome and by 1852 the mission was closed. Brother-town Mission was established in Brown County, Wisconsin in 1837 by Daniel Poe and by 1844 there were eighty-six Indian members, two listed as "colored," and eleven whites.

As early as 1822 Alvin Torrey was appointed by the GENESEE CONFERENCE to Grand River Mission where he preached to both whites and Indians, the latter being chiefly Mohawks in southern Ontario. By 1828 there were 105 Indian members in Canada. And in that year the Indian missions in Canada were entrusted to the Canada Conference, and were placed by the conference in 1833 under the care of the Wesleyan Missionary Society. John Stinson, who was appointed by this society to superintend them, reported in 1834 that 1,200 Indians, mostly Chippewa, were members of the church, and 2,000 children were under instruction in the schools.

Six new missionaries were sent out by the Wesleyan Society in 1834 and arrangements made for extending the work in Canada. Two native chiefs and missionaries, John Sunday and Peter Jones, were sent to England in 1837 to stimulate interest there in the work. Missions were opened in the territory of the Hudson Bay Company in 1839, upon invitation of the company. By 1854 the society reported in Upper Canada and the Hudson Bay Territory twenty-three missionaries and assistants, over 2,000 members, and 6,320 attendants on public worship. These missions later came under the charge of the Methodist Church of Canada. By 1876 this church sustained forty-two missions to Indians in which thirty-three missionaries and six assistants were employed, and 3,334 members reported; twenty-five missions to the settlers, Indians, and people of mixed blood in the British Columbia, Red River, and Algona districts in which twenty-three missionaries were employed and 931 members reported.

By 1830 a number of the Indian tribes formerly located east of the Mississippi River, under pressure and sometimes connivance of the white man, and with prodding from the government, had relocated in the West, chiefly in OKLAHOMA. In some cases missionaries who had been preaching to the Indians in the East went with them to the West, and in many cases there were strong Indian lay Christians or preachers among the migrating people.

West of the Mississippi. James Wheeler went with the Wyandottes to KANSAS in 1843; Alexander Talley moved to Fort Towson with the Choctaws in their migration, and their chief, GREENWOOD LEFLORE, was a Methodist, as were the two Indian preachers, John T. Boot and William W. Oakchiah. Thomas Myers, a Methodist teacher, along with his family accompanied the second party of Choctaws. Among the Cherokees there were Young Wolfe and William McIntosh, both preachers, who stayed with their people as they relocated in Oklahoma.

In 1830 the MISSOURI CONFERENCE appointed William Johnson to serve the Kansas Indians, who were a part of the Sioux family. He started an Indian school while living in the home of Daniel Morgan Boone (son of Daniel Boone of Kentucky and Missouri). In the same year Johnson's brother, Thomas, was sent to serve the Shawnee Indians in a mission established for them in Wyandotte County, Kansas.

In 1832 THOMAS JOHNSON was made superintendent of the Indian Mission District and his brother William was

assigned to help him. Eventually they resumed the work with the Kansas Indians. In 1838 a Shawnee Manual Labor School was authorized that opened in 1839 with seventy-two pupils. The Indian church membership there was 183 by the following year. The Johnsons, especially William, helped establish the Delaware Mission and school, also in Wyandotte County.

Bishop Joshua Soule helped create sentiment to establish a mission to the Kickapoo and Peoria Indians. JEROME C. BERRYMAN served the Kickapoo for several years against difficult odds but with reasonable success. Nathaniel M. Talbot worked at the Peoria Mission for eight years with limited success.

When the Wyandottes moved from Ohio they settled in Wyandotte County, Kansas, and gradually rebuilt a stable society. Of the 700 who moved, about 250 belonged to the church. James Wheeler, their pastor in Ohio, went to Kansas with them and served them faithfully. They faced frustrations, delays, and discouragement in getting relocated.

Soon after arriving, the controversy over slavery became an issue and divided the church—nationally and locally. When the Missouri Conference voted to become a part of the M. E. Church, South, Wheeler returned to Ohio, feeling he could not go along with the new structure. The next pastor, E. T. Perry, was personally against slavery and for a time kept harmony in the church. But the erecting of a new church building became a divisive issue, with "abolition" and "slave holding" as the rallying points for the two sides. Eventually the congregation split, one group aligning with the "Church, North" and the other with the "Church, South." In time most of the Indians moved to Oklahoma and the churches continued to serve the whites in the area.

In 1837 Frederick B. Leach was appointed by the Missouri Conference to a Pottawatomie Mission in Kansas, but results were meager. Other missionary efforts were made in the West to the Seneca, the Chippewa, the Mohawk, and others with varying degrees of success.

One of the most widely known missions in the first half of the nineteenth century was to the Indians in and near the Willamette Valley of OREGON. It was launched in response to a famous (but largely fictitious) appeal attributed to four Indians in St. Louis who were "in search of the White Man's God." JASON LEE, a capable young New England minister, was sent in 1834 with several workers and soon had an effective mission station in operation, though in the face of many difficulties. The mission grew, especially following a trip Lee made back to New England in 1838, where he found great public interest in Oregon as a possible new territory for the United States. He stimulated a larger budget for the work and acquired a larger staff. Upon returning to the mission he expanded the work to six stations, but the expansion was too fast and perhaps not carefully planned, and some of the new missionary recruits proved to be not fully committed to the work. The response of the Indians was disappointing. Lee lost rapport with his supporting committee back home, and lacking adequate contacts, the committee in 1844 sent out a replacement for Lee—GEORGE GARY—with orders to consider how to reduce the project.

Gary took rigorous action, closing five stations, and turning the sixth one over to the Congregational missionary in Oregon, Marcus Whitman. Jason Lee went back to New York, met his critics, and convinced them that he

had acted with integrity and earnestness in a most difficult task. A few months later, however, his health broken, he died while still in New England. Though seemingly a failure, the mission helped to pioneer the opening of Oregon to settlement, and its feeble school evolved into an institution that eventually became WILLAMETTE UNIVERSITY. (See OREGON MISSION.)

Between 1829-39, from sixty to ninety thousand members of many tribes had migrated, or been removed, to the Indian Territory—the area now known as Oklahoma—as well as to parts of Kansas and western Missouri. These included large numbers of Cherokees, Choctaws, Creeks, Seminoles, Chickasaws, and smaller numbers of Shawnees, Kansas, Osage, Kiowas, Cheyenne, Arapaho, Senecas, Quapaws, Delaware, Pottawatomi, and others.

In 1830 the Missouri Conference voted to establish at least four missions to Indians: the Shawnee and Kansas in Kansas-Missouri, and the Cherokee and Creek in what is now Oklahoma; and the Mississippi Conference appointed missionaries to the Choctaws. Soon all this work was concentrated in the area now known as Oklahoma, since most of the Indians were removed to Oklahoma. In addition to churches, many schools were established, most of these partially supported by government funds.

In 1844 Methodist work centering in Oklahoma was organized as the INDIAN MISSION CONFERENCE. It included almost all Indian work west of the Mississippi (except for the far West). It began with twenty-six preachers, twenty-seven local preachers, eighty-five white members, 133 Negro members, and 2,992 Indian members. There were three districts: Kansas River, Cherokee, and Choctaw. When the church split in 1844-45, the Indian Mission Conference voted to become a part of the M. E. Church, South, though this meant a drastic loss of financial aid from the church at large. In 1850 the Kansas River District was transferred to the St. Louis Conference.

By 1855 the Indian Mission Conference had four districts, thirty-one charges, nine schools, 489 pupils, thirty preachers, thirty-eight churches, twenty-eight Sunday schools, and 4,264 church members. The Civil War almost ended the Mission, but loyal supporters helped to carry on the work. Work with the "Plains Indians" was begun late in the nineteenth century under JOHN J. METHVIN.

As whites settled in Oklahoma, more and more churches were established primarily for them. By 1900 the Indian Mission Conference membership was predominantly white, and in 1906 changed its name to the Oklahoma Annual Conference. For the next twelve years Methodist influence and members declined among the Indians, but both started to increase again when an Indian Mission Conference was re-established in 1918. Effective leadership was given by superintendents W. U. Witt (1926-47) and Dewey Etchieson (1947-).

In other areas of the country mission work was continued with varying success. In 1878 the M. E. Church had fifteen missionaries to the Indians—four in New York, four in Michigan, one in Wisconsin, four in Washington and Oregon, and two in CALIFORNIA. These were assisted by thirty-one helpers, and in their care were 908 members and 1,670 probationers.

In 1891 the Mississippi Conference appointed William Warren Cammack to the Choctaw Indians. He continued for several years, establishing schools as well as churches. In 1943 the Choctaw Indian Mission was set up as a separate appointment, and it continues. For some years

the pastor has been Benson Wallace, a native Choctaw from Oklahoma.

Present-day Work. In 1968 there was Methodist Indian work in twenty-one states with a total of 150 churches. These were served by 104 pastors, three missionaries, and twelve church and community workers. There was only one Methodist boarding school for Indians—the NAVAJO MISSION SCHOOL at Farmington, N. M.—and one home, McDonnell Methodist Center at Houma, La. There were three community centers serving Indians, and Methodists cooperated in ecumenical urban ministries in four cities.

Methodist membership among Indians is heaviest by far in Oklahoma, where there are almost 12,000. In North Carolina there are about 1,800; in Michigan less than 300; with smaller groups scattered through seventeen other states.

New attention is now being given to work with Indians by the Division of National Missions of the General BOARD OF MISSIONS of The United Methodist Church. In 1966 staff committees were formed to coordinate and develop strategy for Indian work, and one policy now in operation is to solicit suggestions for possible policy changes from the Indians themselves.

One of the fourteen national historic shrines of the denomination is the chapel of the WYANDOTTE INDIAN MISSION at Upper Sandusky, Ohio. It commemorates the beginning of an enterprise that has reached across the nation in an effort to make the gospel of Christ real to "Our Brother in Red."

Schools. Across the years Methodists started many schools in connection with the Indian missions. Some were short-lived but some continued for many years, and a few made outstanding contributions in developing the talents of their students. The story of these schools is too involved to write of, and the list below is probably inaccurate at various points. However, a list of their names, taken from the conference minutes, will give some understanding of the scope of these enterprises. Where possible dates are given of the year in which the school was first listed and in which it was last listed. In some cases the school antedated the first listing, and it may have continued after the last listing, under other auspices. The list is arranged chronologically.

McIntosh School, No. 1—1832-?
 Wyans School, on the Canadian, No. 2—1832-?
 Hawkins School, near the Agency, No. 3—1832-?
 Hardridge's School, No. 4—1832-?
 Lewis's School, No. 5—1832-?
 South Arkansas School, No. 6—1832-?
 Adair's Schools, No. 1, 2—1832-?
 Bayou Bennard School, No. 3—1832-?
 Chism's on the Canadian, No. 4—1832-?
 Sels (Cell's?) School, No. 2—1833-?
 South Arkansas School, No. 3—1833-?
 Key's School, No. 2—1833-?
 Canadian school, No. 3—1833-?
 Lee's Creek district school, No. 4—1833-?
 Van's School, No. 4—1834-?
 North Canadian School, No. 5—1834-?
 Canadian Fork School, No. 1—1835-?
 Cany Camp Ground School, No. 4—1835-?
 Hichitytown School, No. 5—1835-?
 Delaware School—1835-?
 Peori School—1835-?
 Kickapoo School—1835-?
 Kansas Mission and school (Shawnee?)—1835-?
 McDaniel's School, No. 3—1836-?

Bethel Camp Ground School, No. 4—1836-?
 Creek Circuit and schools—1836-?
 Choctaw Mission [and school]—1836-?
 Beattie's Prairie School, No. 4—1837-?
 Shawneetown School, No. 1—1837-?
 Holsteihomo School, No. 2—1837-?
 Eagletown School, No. 3—1837-?
 Seneca cir. and school—1837-?
 Shawnee Indian Manual Labor School—1838-?
 Salasaw School, No. 3—1839-?
 Forks of Illinois School, No. 1—1841-?
 Clear Spring School—1842-?
 Flint District School—1842-?
 Spencer Academy—1842-?
 Quapaw School—1843?
 Chickasaw Academy—1843-1866
 Fort Coffee Academy—1844-1861
 Morris Seminary—1845-?
 McKendree Manual Labor School—1847-?
 Robert Manual Labor School—1847-?
 New Hope Female School—1847-1855
 Robertson Neighborhood School—1847-1848
 Western Academy (in Kansas)—1848-1849
 Creek School—1848-?
 Asbury Manual Labor School—1849-1886
 Crawford Seminary—1849-1855
 Choctaw Academy—1849-1856
 "Poteau and School"—1849-?
 Bloomfield Academy—1852-1866
 Colbert Institute—1852-1861
 Ozark Institute—1854-?
 Hay's School—1855-?
 Canadian School—1856-1857
 Prairie School—1871-?
 Honey Hill School—1871-?
 Seminole Academy—1850-1886
 Harrell International Institute—1881-1890;
 renamed Spaulding College—1890-1908
 Wapunucka Institute—1884-1886
 Webber Falls School—1884-1892
 Pierce Institute (renamed Andrew Marvin Institute)—
 1884-1887
 Muskogee District High School—1885-?
 Chilocco Indian School—1885-1888
 Andrew-Marvin Institute—1886-1888
 Galloway College—1888-?
 Collins Institute—1888-?
 Willie Halsell Institute—1891-1907
 Oklahoma District High School—1891-?
 Methvin School (Institute)—1889-1909?
 McAlester High School—1895-?
 Hargrove College—1895-1914
 Eufaula High School—1896-?

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WALTER N. AND RUTH M. VERNON

INDIAN WITNESS, THE, is a weekly paper published at LUCKNOW as the official organ of the Methodist Church in Southern Asia. It was launched on May 18, 1871, by a group of Methodist missionaries among whom Thoburn, Messmore, and Waugh were the most active. It was at first called *The Witness*. A year later the name was changed to *The Lucknow Witness*. In October 1873, JAMES MUDGE, a new missionary from BOSTON, arrived and

became the paper's editor. For eight years he produced a widely read paper and steadily added to its influence. He then returned to America.

The delegated conference of 1861, the forerunner of the CENTRAL CONFERENCES, instructed the Board of Publication to arrange for the continued publication of the paper. The next year it was moved to CALCUTTA, its name changed to *The Indian Witness*, and JAMES MILLS THOBURN was made its editor.

In the first issue from Calcutta it announced that from that time the paper would be published as a denominational paper, officially representing the M. E. Church in India. Among the editors since that time have been seven Methodist bishops, James Mills Thoburn, HOMER CLYDE STUNTZ, JOHN EDWARD ROBINSON, JOHN WESLEY ROBINSON, BRENTON THOBURN BADLEY, J. WASKOM PICKETT, and ALFRED J. SHAW. John Wesley Robinson's editorship came after his retirement. Other editors have been Benjamin Aitkin, F. C. McCoy, J. H. Messmore, Joseph Culshaw, Mabel Eddy, Frederick B. Price, Emma Stockwell Price, Fred M. Perrill, Henry R. Wilson, and J. Victor Koilpillai.

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J. WASKOM PICKETT

INDIANA, the "Hoosier State," is located in the "heartland" of the United States. Geographically Indiana encompasses prairie land, lakes, and a hilly terrain which sweeps down the southern third of the state to the Ohio River. Steel mills and allied industries cluster in the northern part of the state, while to the south in the BLOOMINGTON vicinity quarries surround the seat of the state university and provide fine building stone for much of the nation. Agriculture flourishes throughout the state with hogs, cattle, corn, tomatoes, and soybeans as the main commodities. For recreation and relaxation, Indiana provides its people with more than 50,000 acres of state parks. The state itself is now occupied by approximately 5,144,000 people. Indiana—first explored by the French, then recognized as part of the Indiana territory in 1800—became the sixteenth state admitted to the Union in 1816.

Though it is speculated that there was Methodist preaching in the Indiana territory as early as 1793, the earliest recognized work was done in 1801 by two exhorters, Samuel Parker and Edward Talbott. Crossing the Ohio River from KENTUCKY into Clark County, they held a two-day meeting in Springville (extinct). Later that year WILLIAM MCKENDREE, presiding elder of the Kentucky district, followed up their work by visiting three Hoosier families who had attended the exhorters' meetings, and he organized Methodist classes. The present-day congregations of Salem, Charlestown, and New Chapel sprang from these classes.

Hoosier Methodism was divided among annual conferences to the east (OHIO), south (TENNESSEE), and west (first MISSOURI, then ILLINOIS) prior to 1832. By action of the GENERAL CONFERENCE the Hoosier Methodists were able to organize the Indiana Conference in the Wesley Chapel at New Albany, Oct. 17, 1832, with Bishop JOSHUA SOULE presiding. The Conference consisted of 65 preachers, 41 charges, and 20,035 members, and included all the state of Indiana plus a narrow strip of territory in the southern part of MICHIGAN.

As American Methodism had been divided in 1830 by

the organization of the M. P. Church, Indiana eventually had both Wesleyan branches within its borders. In 1840 the Indiana Conference of the M. P. Church was organized at Old Liberty Church in central Indiana with a reported total of 26 ministers, 11 charges, and 1,366 members. Prior to the organization of the Annual Conference, Dearborn College had been established by the new church in Lawrenceburg in 1836, but it was destroyed by fire in 1839 and never replaced (even though NICOLAS SNETHEN, one of the founders of the M. P. Church, was president of the school). For a time (1846-1873) there were two annual conferences in the state, but by mutual agreement they reunited the M. P. work into one annual conference which encompassed the state until its merger with the other Methodist annual conferences in 1939.

Though there was in Indiana a fair amount of sympathy toward the south, very little of Indiana Methodism was affected by the 1844 schism of the Church. A few churches near the Ohio River aligned with the southern church, but only one church was still active (Morton Memorial, Jeffersonville) at the time of unification in 1939.

The growth of Methodism in the country was reflected in the multiplication of annual conferences in the state. The North Indiana Conference became the second conference in 1844 and was further divided into two conferences in 1852 (North Indiana and Northwest Indiana). In the same year the Indiana Conference was divided in two (South-East Indiana and Indiana), but in 1895 the two southern conferences were reunited.

Similarly, the CENTRAL GERMAN CONFERENCE had strong representation within the state. German Methodist congregations were organized as early as 1839 (Lawrenceburg) and in Evansville in 1842. Later congregations were begun in Madison, Fort Wayne, Charlestown, Indianapolis, and elsewhere throughout the state. Their Sunday school paper, *Der Sonntagschule Clocke*, was published in Indianapolis after it was begun in 1856.

The LEXINGTON CONFERENCE of the M. E. Church was organized in 1869. After unification in 1939 it spread out to include black Methodists in the states of Kentucky, Ohio, Indiana, Illinois, Wisconsin, and Minnesota. At the time of merger of the Negro congregations of the Central Jurisdiction into the existing annual conferences in 1964, there were 3,910 black Methodists in Indiana.

In 1837 Indiana Asbury (later DEPAUW UNIVERSITY) was opened with five students and one teacher. This school, which has supplied six bishops via its presidency, has become a "beacon-light" for enlightened leadership through its alumni for over one hundred years. Evansville University to the south and Taylor University in east central Indiana are also Methodist-related schools.

At the turn of the century the Church became more conscious of social problems and Indiana Methodists responded with hospitals, homes for the aged, and orphanages. As the Methodists approached union with the EVANGELICAL UNITED BRETHREN CHURCH in 1968, they brought along three general hospitals (in INDIANAPOLIS, Fort Wayne and Gary), four homes for senior citizens, and two children's homes.

Of similar impact has been the pioneering establishment of pastoral counseling centers throughout the state. Begun in 1957, the centers have been concerned with equipping ministers to be better counselors and to pro-

vide centralized locations where troubled people may receive Christian pastoral care and assistance.

During the episcopal administration of RICHARD C. RAINES (1948-68), many innovative and pace-setting experiments improved Methodist efforts throughout the state: i.e., the creation of the offices of Administrative Assistant to the Bishop, Director of Public Relations, and Director of Pastoral Care and Counseling. Likewise, Indiana Methodism has given full support to ecumenical efforts both at the local and state levels.

At the time of union in 1968, the Hoosier Methodists numbered 976 preachers, 1,241 pastoral charges, and 340,286 members. The combined properties were valued at \$174,918,194. In 1968 Bishop REUBEN H. MUELLER became episcopal leader of The United Methodist Church in Indiana.

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JAMES J. BABBITT

INDIANA CONFERENCE (ME) was the oldest continuous annual conference in the state of INDIANA (until 1968). Organizing in 1832, it was to maintain its identity until the reorganization of the three former Methodist conferences and two former E. U. B. conferences within the state in 1968 produced two annual conferences—South Indiana and North Indiana. (South Indiana absorbs the territory of the former Indiana Conference plus a small portion of the former NORTH INDIANA and NORTHWEST INDIANA CONFERENCES.)

Methodism came to Indiana as early as 1793, but it was 1808 before Methodism first recorded the Indiana District as part of the WESTERN CONFERENCE. By 1812 the Western Conference was divided into two conferences, OHIO and TENNESSEE, and the Indiana circuits were divided between them. In 1816 the Tennessee Conference circuits in Indiana became part of the MISSOURI CONFERENCE and were placed in the Illinois District. In 1819 these western circuits were placed in the Indiana District. By 1820 there were thirteen circuits in Indiana—five in the Ohio Conference and eight in the Missouri Conference. Thus in 1824 the General Conference created the Illinois Conference, though eighteen of the circuits were in Indiana and only nine were in Illinois. In the next eight years Indiana Methodists were to more than double in size (growing from just over 8,000 in 1824 to better than 20,000 in 1832). It was inevitable that Hoosier Methodists should have their own annual conference, and it was authorized by the GENERAL CONFERENCE of 1832.

The first session of the Indiana Conference was held Oct. 17, 1832 in the Wesley Chapel at New Albany. Bishop JOSHUA SOULE presided at the meeting at which eighteen ministers were present at the first roll call. The Conference represented 65 preachers, 41 charges, and 20,035 members. It included all the work of Methodism within the state of Indiana with the exception of the Vermillion Circuit (a sliver along the western border belonging to the ILLINOIS CONFERENCE) plus a narrow strip of territory in the southern extreme of Michigan (composed of the St. Joseph's and Kalamazoo Missions) and Elizabethtown in the state of Ohio. For the next twelve years the Indiana Conference operated as a unit caring for all of the churches in the state, but the rapid

growth of Indiana Methodism (216 ministers and 67,219 members in 1843) forced the division of the state into two conference areas with the National Road (U. S. 40) as the northern boundary of the realigned Indiana Conference. This remained the boundary, with various minor adjustments for the next 125 years.

It was from the southern area that Bishop ROBERT R. ROBERTS (who made his home in Lawrence County) had made his episcopal journeys from 1819 until his death in 1843. It was during this same time that Edward Ames, James Armstrong, James Haven, Calvin Ruter, MATTHEW SIMPSON, Joseph Tarkington (father of the Hoosier author, Booth Tarkington) and Allen Wiley gave great energy and leadership to the expanding work of Indiana Methodism.

The surge of growth of Methodism throughout the state led to a further request for new divisions of the work into four annual conferences in 1852. The General Conference of 1852 created two more annual conferences for the state—the Northwest and the South East—thus cutting the state into four nearly equal sections. The South East Conference was short-lived—lasting only until 1895 when it reunited with the Indiana Conference.

On the first day of the first session of the newly created Indiana Conference in 1832, a committee was formed to examine the need for an institution of higher education in Indiana. The result was the founding of Indiana Asbury University (renamed DEPAUV UNIVERSITY in 1884). The conference also assisted in the creation of the Moore's Hill Male and Female Collegiate Institute in 1854. Reducing its name to Moore's Hill College in 1868, it struggled through its first sixty years (though it had a fine list of graduates enlisted in the service of the church as ministers, missionaries, and teachers) and re-located at Evansville in 1917. It was first known as Evansville College and is now recognized as the University of Evansville. Seven other schools and academies were initiated by the annual conference in its early days, but time took its toll of these schools before the turn of the century.

Two camp meeting grounds had flourished within the bounds of the Indiana Conference—Deputy and Santa Claus. Deputy closed its gates in 1917, but Santa Claus (supported by the CENTRAL GERMAN CONFERENCE) became a center for youth work after 1933 and joined the Rivervale Camp (developed in 1925) as sites where youth might attend institute programs, etc. An additional camping site in Brown County was secured by the Conference in 1967.

Youth had significant influence in more than just camping. Following the International Convention of the EPWORTH LEAGUE at Roberts Park Church in Indianapolis in 1899, a balance of \$4,000 remained. This was designated by the youth as a start for a building fund for the erection of a Methodist Hospital in Indianapolis. Youth's dream carried the day, and one of the great general hospitals of Methodism is the result. The Indiana Methodist Children's Home at Lebanon was supported by both the Indiana and Northwest Indiana Conferences.

At a special session of the annual conferences in 1948, a non-profit corporation was authorized to establish a Home for the Aged. It was located in Franklin, and the home opened its doors in 1956. The women of the conference supported a residence hall for working young women, Esther Hall. In 1968 it became a project of all

Indiana Methodist women and was to be renovated, enlarged and renamed for Lucille Raines, wife of the episcopal leader of Indiana Methodism from 1948 to 1968.

The log chapel of Robertson's Meetinghouse (or Old Bethel) built in 1807, was removed from Charlestown in 1952 and rebuilt at Greencastle. Located beside Gobin Memorial Church, it houses many relics of early Methodism. The Archives of DePauw University and Indiana Methodism, which is open to interested people the year round, is located nearby. Also, the body of Indiana's first bishop, Robert R. Roberts, lies buried on the DePauw campus.

As the Indiana Conference approached union in 1968 with its E.U.B. counterpart, it brought 351 ministers, 566 charges, and 177,001 members to the merger. At the same time the nomenclature "Indiana Conference," was dropped from the lists of Methodist records for the first time in 136 years. The new conference in The United Methodist Church is the South Indiana Conference.

JAMES B. BABBITT

INDIANA CONFERENCE of the Methodist Protestant Church was authorized by a resolution adopted by the OHIO CONFERENCE at Tanner's Creek Chapel near Guilford, Ind., during the last week of August 1839. From 1830 until 1840 the work of this significant branch of Methodism had gained some strength in Indiana, and Hoosier Methodist Protestants were ready to assume indigenous responsibility.

The first session of the Indiana Conference was held at the Liberty Church, familiarly known as the John Burton Meetinghouse, near Mt. Tabor in Monroe County. The old log house, erected in 1831, still stands. The conference convened on Sept. 30, 1840, with twenty-nine ministerial members and 1,366 members. Records of this new conference show a tremendous increase in members in the first five years of its existence, during which period its membership tripled.

Two of the early dissenters—James Ermiston and Thomas S. Stilwell—who seceded from the M. E. Church in 1830 and joined in establishing the M. P. Church, were members of the new conference. R. G. H. Hannah was elected president of the conference and H. P. Bennett was elected permanent secretary. Samuel Morrison and W. W. Paul were early presidents of the conference and gave outstanding leadership to the body during its formative period.

The boundaries of the conference are complicated by inaccurate records and the frontier aspect of Indiana territory. In 1842 the state of MICHIGAN, along with a narrow strip of northern Indiana counties, became the Michigan Conference. (It was 1916 before these counties were finally realigned with the Indiana Conference.) The state lines were basically the other boundaries of the annual conference.

Then in 1845, the Indiana Conference requested a division of the state into two conferences. The Wabash Conference was established in 1846, consisting of twenty ministers, fourteen pastoral charges and 1,443 members. (The older Indiana Conference retained seven ministerial members, twelve charges and 1,577 members.) The state was divided in half by a line running east to west through Indianapolis. The division remained until 1875 when the

two conferences were reunited as the Indiana Conference. From 1867 until the reunion in 1875 the northern conference was known as the North Indiana Conference.

As tension arose between the North and South over slavery, it affected the M. P. Church in Indiana. Thus in 1859 a third group was organized, known as the White Wing Indiana Conference of the M. P. Church. It greatly decimated the northern conference with better than one-half of its ministers and churches going with the third conference. The restrictive rule, limiting the right of suffrage to "White, Male Members," became the distinction between this conference and the other two in Indiana. The White Wing Conference was reunited with the Indiana Conference in 1877. Some of the denomination's strongest churches at time of union in 1939 came from this earlier abortive conference.

The work of the M. P.'s in Indiana was largely rural and they were slow to move into the larger towns and growing cities of the state. Spurred on by the Christian Endeavor Union (youth), a church was established in INDIANAPOLIS, and churches were eventually located in Frankfort, Elkhart, Logansport, and Marion.

The death of its first ministerial member in 1845, leaving a dependent family, forced consideration of a plan for preachers' relief. Thus in 1848 the Preachers' Relief Society was formed. Though a permanent investment fund was slow in accumulating, the conference diligently worked at providing a sound base for retirement benefits for its ministers, and such a program was in effect at the time of union in 1939.

The organization of the Tithing Association in 1895, with its promulgation of tithing as the Christian's minimum standard of financial support gained needed funds for the retirement program, missions, and general benevolences. Hoosier M. P.'s contributed \$43,000 to the Million Dollar Campaign projected by the denomination following the first World War.

Before the Epworth League was organized nationally in the M. E. Church, the Christian Endeavor Society was formed at the Concord Church in DeKalb County. As such work prospered, a camp ground was developed, east of Marion. Approved by the conference in 1921, the facility was ready for service by 1924 and became a busy center for the conference. The camp ground was later sold to the Nazarene Church conference.

Indiana Conference was the first of Methodist Protestantism to create a Conference Cabinet. Composed of ministers and laymen, it advised the president of the conference on the administration of affairs which were of common concern. W. W. Lineberry was author of this plan, which soon was adopted by other M. P. conferences.

The women of the conference showed the same zeal as their M. E. compatriots. By the time of merger into the Woman's Society of Christian Service in 1939, the Indiana M. P. Women's Work ranked sixth in contributions in relationship to the twenty-three women's organizations of the denomination.

The M. P.'s of Indiana came readily to reunion with their Methodist brethren. Their laymen and ministers became outstanding leaders in the new annual conferences which resulted. H. Owen DeWeese, lay treasurer of the Indiana Conference, became Conference Lay Leader of the North Indiana Conference (after union) and has been recognized nationally as one of Methodism's outstanding laymen. With property evaluated at \$634,500, the M. P.

conference brought 65 ministers, 103 churches, and 7,378 members to The Methodist Church.

JAMES J. BABBITT

INDIANA ASBURY UNIVERSITY. (See DEPAUW UNIVERSITY.)

INDIANA CENTRAL COLLEGE, Indianapolis, Ind., was started in 1902 and in its charter was named Indiana Central University. While this is the legal name, it is commonly known as Indiana Central College. The sponsoring church was the UNITED BRETHREN IN CHRIST. In 1946, the college became affiliated with the newly constituted E.U.B. Church. The first building in which all activities were originally housed was completed in 1905, and in September of that year the first students arrived.

In 1922 the college purchased fifty-one acres of land to add to the original eight-acre campus. Dormitories and other buildings were subsequently added. But in 1955 there was only the original administration and classroom building, four dormitory buildings, a gymnasium and small observatory.

Indiana Central, since its inception, has been basically a liberal arts, coeducational college, with particular emphasis on teacher education and preministerial preparation. In recent years the college has been accredited by the Indiana State Department of Public Instruction, the North Central Association of Colleges and Secondary Schools, the National Council for Accreditation of Teacher Education, and the National League for Nursing. B.A., B.S. and M.A. degrees are presently offered. Associate degrees in Science and Arts have also been instituted, the former including two-year courses in Business Administration and Nursing Education.

It was evident in the early 1950's that additional facilities were required, and since 1955 new and renovated structures have followed in rapid succession: Nelson House, the President's residence; Academic Hall, which houses Ransburg Auditorium, classrooms, library and offices; the Physical Education Building; Krannert Hall, a women's dormitory; Married Students Apartments; Lilly Science Hall; Louis Schwitzer Center, a combination student union, dining, office and meeting facility. All other buildings have been completely renovated and in some instances rebuilt. The present classrooms are capable of serving approximately 1,200 day and 1,800 evening students.

Indiana Central places its emphasis upon the harmonious development of the individual. Religious and spiritual values are stressed through chapel programs, religious education courses, group discussions, individual counseling and student participation in church activities.

I. LYND ESCH

INDIANA NORTH CONFERENCE was formed by the E.U.B. Church, Aug. 22, 1951, when three former United Brethren and one former Evangelical conferences in the state of INDIANA were reorganized as Indiana North Conference and Indiana South Conference.

The Indiana Conference of the EVANGELICAL ASSOCIATION had its beginning in 1836, when missionaries answered the call to "come to Indiana." By 1841, two missions were begun by the Ohio Conference at White-water and Fort Wayne. Later the Fort Wayne Mission

expanded to South Bend and Elkhart. Indiana preaching appointments became a part of the ILLINOIS CONFERENCE with its formation in 1844 and were organized into the Indiana Conference in 1852.

Several preaching appointments and 400 members were transferred in 1864 from Indiana Conference to the newly formed MICHIGAN CONFERENCE. Due to continued growth, the South Indiana Conference was formed in 1875 comprising territory in southern Indiana as well as some in OHIO, ILLINOIS, and KENTUCKY. In 1893, the Indiana and South Indiana Conferences were reunited to form again a single statewide conference. In that same year, Conklin Hill was purchased for \$5,000; and as this site along Lake Wawasee was developed for conference and camp purposes, it was named Oakwood Park.

The first Sunday school in the conference was started at Bippus Bethel Church by A. B. Schaefer in 1840. A Youth League was organized by C. F. Hansing in 1880.

The St. Joseph Conference, Church of the United Brethren in Christ, traced its beginning to the date of 1845, when the northern Indiana portion of the Wabash Conference was removed to form the St. Joseph Conference. In 1909, the entire northern portion of the state of Indiana was placed within this conference boundary. Previously the same territory had rested within the St. Joseph, Upper Wabash, Sandusky, and North Ohio conferences.

The White River Conference, Church of the United Brethren in Christ, was organized in 1847, receiving most of its territory, an east-west belt across the middle of the state, and membership from the Indiana Conference, which had been formed in 1830. At the same session, a modified license to preach, the first to be granted by a United Brethren annual conference, was issued to Charity Ophral.

On several occasions dissensions led to withdrawal of members and the formation of separate denominations. In 1869, liberal persons within the White River Conference, objecting to stricter rules of the GENERAL CONFERENCE regarding secret societies, withdrew to form the Liberal United Brethren Church. It lasted a short time and its following eventually joined the M. E. Church. Nearly two thousand members withdrew from the White River Conference in 1889 with the formation of the Church of the United Brethren in Christ, Old Constitution, a conservative group. Still another liberal group withdrew in the 1850's to form the Republican United Brethren Church.

The Indiana Conference, United Brethren in Christ, existed chiefly in the southern part of the state, territory assigned to Indiana Conference South following the 1951 union. In 1820, JOHN G. PRIMMER organized the first United Brethren Sunday school at Corydon, Ind., while this portion of the state was still a part of the Miami Conference.

With the union of the four conferences in 1951 and the division of the state into two conferences (North and South), Indiana Conference North was given supervision over the upper one-third of the state because it had more large cities than did the area allotted to Indiana South.

In 1967, Indiana North Conference had 171 elders, of whom 117 were under appointment. There were 175 organized congregations in 140 charges in Indiana North. The membership consisted of 34,599 persons. The total money raised for all purposes amounted to

\$3,192,320, while church property was valued at \$17,041,196. In 1969, the three former Methodist and two Evangelical United Brethren Conferences were united and the boundaries changed to form the NORTH INDIANA and SOUTH INDIANA CONFERENCES.

A. W. Drury, *History of the UB*. 1924.

Journals of the Indiana Conference (Ev), St. Joseph Conference (UB), White River Conference (UB), and Indiana Conference North (EUB).
HARRY O. HUFFMAN

INDIANA SOUTH CONFERENCE was a natural result of the merger of the two denominations, The **EVANGELICAL CHURCH** and the **Church of the UNITED BRETHREN IN CHRIST**, Nov. 16, 1946. At the time of union there were four conferences in the state of INDIANA, three former United Brethren bodies, namely St. Joseph, White River, and Indiana, and one Indiana Conference of the former Evangelical Church.

In 1951, these four conferences were reduced to two: INDIANA NORTH and Indiana South Conferences. The southern conference included all of the former Indiana Conference (UB) and practically all of the former White River Conference. A few local churches were transferred either north or south to keep the boundary along certain county lines. The two conferences were about equal in church membership, although Indiana South covered about two-thirds of the state, partly because southern churches were more scattered and partly because there are more cities in the north.

There were a number of predecessor conferences of Indiana South. In the former Evangelical Association, itinerant preachers originally belonged to the Ohio Conference, which included that state and any points west. In 1844, the Illinois Conference was organized, consisting of the Indiana district and the Illinois district. In 1851, the Indiana district was separated and constituted as a statewide conference. The Indiana Conference was divided in 1875 to form both the Indiana and South Indiana Conferences, but these were united again in 1892.

The early United Brethren preachers belonged to the Miami Conference until the Indiana Conference was organized in 1830. Part of this conference was detached in 1835 to form the Wabash Conference, which was also divided into the Upper and Lower Wabash Conferences in 1857. The original Indiana Conference was again divided in 1849, the northern part becoming the White River Conference. In 1909, the Indiana churches of the Upper and Lower Wabash Conferences were added to the St. Joseph (in northern Indiana), the White River, and the Indiana Conferences, respectively. These last three merged with the Indiana Conference (Ev) in 1951 to form the two conferences, Indiana North and Indiana South.

One denominational college, INDIANA CENTRAL, was located in this conference area at INDIANAPOLIS. It had an enrollment of about 1,000 full-time day students in 1968 and more than a thousand additional night school students.

In 1966 there were 211 elders of the conference. The membership totaled 37,447 persons in 247 organized congregations. The total money raised for all purposes amounted to \$2,882,698, while property was valued at \$12,181,848.

In 1969 the three former Methodist conferences,

Indiana, North Indiana, and Northwest Indiana, were merged with the two former Evangelical United Brethren bodies to form the NORTH INDIANA and SOUTH INDIANA CONFERENCES of The United Methodist Church.

GEORGE C. COCKER

INDIANAPOLIS, INDIANA, U.S.A., is the capital of INDIANA and the headquarters of an episcopal area that has 388,000 members (1970). In 1966 when The Methodist Church and the E.U.B. Church voted to unite, it happened that the president of the COUNCIL OF BISHOPS in each denomination—RICHARD C. RAINES and REUBEN H. MUELLER—was a resident bishop in Indianapolis.

PETER CARTWRIGHT brought Methodism to Indiana in 1804. The first Methodist sermon in Indianapolis was delivered by Resin Hamilton in 1819 under a walnut tree just south of where the state capitol now stands. The first preacher appointed to Indianapolis was William Cravens in 1821. He had only one eye, weighed 350 pounds, and sat while he preached, but even so he rode his circuit. In 1823 the church in Indianapolis had 143 members. The first church building was of hewed logs. Used also as a school, it stood two blocks south of what was then called the Governor's Circle. A brick church called Wesley Chapel was built on the circle in 1829.

In 1842 when the Indianapolis charge had 635 members, it was divided. Wesley Chapel, the forerunner of the present Meridian Street Church, served the members west of Meridian Street. The members east of that line worshipped in the courthouse until 1846 when they erected their own building and named it Roberts Chapel for Bishop ROBERT R. ROBERTS, the first episcopal leader to reside west of the Alleghenies. The name of the church was changed to Roberts Park in the 1870's when another building was erected. As time passed many more churches, most of which survive, were organized in Indianapolis.

In 1856 the GENERAL CONFERENCE of the M. E. Church met in Indianapolis, and in 1888 the ERWORTH LEAGUE was officially organized there. The 1948 North Central JURISDICTIONAL CONFERENCE convened in Indianapolis. The Methodist Hospital there is one of the largest institutional hospitals in the nation. Bishop EDWARD R. AMES, one of the leading figures in the M. E. Church in his day, lived in Indianapolis for many years, and played a key role in Indiana's relief efforts during the Civil War. Bishop MATTHEW SIMPSON was president of Indiana Asbury (now DEPAUW) University some forty miles west of Indianapolis, 1839-48. Over the years, strong German-language, Methodist Protestant, and Central Jurisdiction churches have successively been absorbed into the mainstream of Methodism in Indianapolis, each group making its contribution to the overall strength of the denomination.

Resident bishops in Indianapolis since 1920, when it became the head of an episcopal area, include EDGAR BLAKE, FREDERICK D. LEETE, TITUS LOWE, and Richard C. Raines.

There are nine FREE METHODIST and five WESLEYAN churches in Indianapolis. The A.M.E. and A.M.E. ZION CHURCHES each have eight congregations, with St. John and St. Paul being the largest of the former and Jones Tabernacle the strongest of the latter denomination. Phillips Temple is the largest of five C.M.E. churches in the city. In the Wesleyan tradition are twenty-eight con-

gregations of the CHURCH OF THE NAZARENE, and thirteen of the PILGRIM HOLINESS CHURCH, whose headquarters are in Indianapolis.

In 1968 when the E.U.B. and Methodist annual conferences were merged to form the North and South Indiana Conferences, all of Indianapolis and Marion County fell within the South Indiana Conference. In 1970 the three Indianapolis Districts—Northeast, Southeast, and West—reported 67 churches in Indianapolis, with 40,793 members, and property valued at some \$24,615,500.

SEXSON E. HUMPHREYS

Broadway Church is an imposing gothic structure with a tower that is a landmark in the city. The church began in 1873 in a tiny building dubbed "Ragweed Methodist Church" because of the ragweed in the muddy paths leading to the small edifice. Later the congregation moved to what was called Pattison Chapel. In the 1890's a brick building was erected at Broadway and Twenty-Second Street and the name was changed to Broadway Church. At that time the membership was 1,430. A LADIES' AID SOCIETY was organized which supported missions at home and abroad and also worked for the expansion and improvement of Broadway Church.

On Nov. 22, 1925 the cornerstone was laid for the first section of the edifice now on Fall Creek Boulevard. The sanctuary, community room, gymnasium, and some education facilities were constructed at that time. In 1952, a chapel, parlor, and more education space were added.

By 1961 Broadway Church found itself in a neighborhood which was beginning racial integration. In view of the situation, the congregation considered relocating the church in the suburbs but decided to remain and become a servant church to the changing community. In 1964 the third and final phase of the building program was completed. By that time the neighborhood was predominantly Negro, and Negro children were participating in the Church school, the youth activities, and the choirs, and a few Negro adults had become active members of the church.

In its efforts to serve the community, Broadway Church formed study groups and it organized outpost Sunday school sessions for neighborhood children. The Women's Society began operating a Thrift Shop in which families in the community could purchase good clothing at nominal prices. One doctor in the congregation who served for a time as a volunteer in the CONGO, returned home and, finding similar medical needs within the shadow of his church, established a health center which provided inoculation for children, pre-natal health care, and other medical services. In 1964 the church created a new staff position to work with the city courts and welfare agencies in behalf of the immediate neighborhood. While trying to serve the neighborhood the church also endeavored to provide good worship services, music, youth activities, and programs for older citizens, as well as assisting with the support of a missionary family in INDIA.

Like strong churches in changing neighborhoods in other cities, Broadway Church has found that with the passage of time it has been unable to grow or even to hold its own in membership or financial resources. In 1961 the church reported 3,225 members and \$208,348 raised for all purposes. The peak membership was 3,322

in 1966 and the largest amount raised in one year was \$332,848 in 1967. In 1970 the membership was 2,525, and \$134,034 was raised for all purposes.

NELLE BRANDT

Irvington Church is the oldest congregation in what was formerly the Irvington Community adjacent to Indianapolis. Today Irvington is a part of the city itself. The church began in 1878 with ten members. It has occupied several building locations since that time.

The present church was built on an oval plot in the middle of what is known as Audubon Circle, where once stood the old English style home of Thomas Carr Howe, former president of Butler University. The architecture of the residence was continued in the church building, and the home was incorporated in the new structure which was consecrated in September, 1926.

The economic depression which began in 1929 seriously affected the church's debt reduction program, but in time the obligation was discharged. In 1958 classrooms, a chapel, and office accommodations were added. In 1963 the sanctuary was remodeled to become a beautiful and inspirational center of worship.

The Irvington church had 184 members in 1900 and 1,451 in 1926. Today it has four ministers appointed by the conference, and it supports a missionary couple in COSTA RICA. In 1970 the church reported 1,856 members, property valued at \$1,272,500, and \$96,095 raised for all purposes.

ALBEA GOBOLD

Meridian Street Church is the direct descendant of the first Methodist congregation formed in Indianapolis. The original church, a log house purchased in 1824, was a part of the Indianapolis Circuit which was organized in 1821. In 1829 the congregation erected a church known as Wesley Chapel on Meridian Street, then as now the north and south axis of Indianapolis. In 1869 a new edifice was built at another location on the same street and the name was changed to Meridian Street Church. A fire in 1904 destroyed that building, and a Gothic stone church which served the congregation until 1947, was erected a few blocks to the north. In 1947 the Fifty-First Street Church merged with Meridian Street and a new church plant was erected 55 blocks north of the original Meridian Street location.

Through the years Meridian Street Church has had prominent civic and business leaders in its membership, including CHARLES W. FAIRBANKS, Senator and Vice-President of the United States, and Senator Albert J. Beveridge. Throughout its history Meridian Street Church has been relatively strong. In 1870 it had 502 members, and in 1948 there were 1,250. In 1970 the church had four ministers appointed by the conference, and it reported 2,185 members, property valued at \$1,882,379, and \$194,618 raised for all purposes.

RICHARD L. LANCASTER

Methodist Hospital of Indiana, Inc. is one of the large general hospitals in the nation. It owes its inception to a constructive idea and a \$4,750 balance left over from the national EPWORTH LEAGUE convention held in Indianapolis in 1899.

"The Church does not dare to stop until it encompasses all the interests of Jesus Christ, and our Church can never encompass all of His interests and leave out the ministry

of healing to the sick and injured." This challenging statement in 1899 by a young Indiana Methodist minister, George Smith, resulted eventually in the use of the above balance to start "The Methodist Episcopal Hospital and Deaconess Home of the State of Indiana."

The charter of incorporation for the hospital was granted Nov. 3, 1899. More money was raised and the first unit of sixty-five beds was opened in 1908. In 1966 the hospital had more than 2,200 employees, and it could care for more than 1,000 patients.

The hospital buildings cover more than six city blocks. Included in the complex are two student nurse residence halls, apartment housing for professional personnel, a garage for visitors, and a medical research building, in addition to a separate children's pavilion connected to the main hospital buildings by a tunnel.

The hospital is a non-profit corporation directly related to the conferences of The United Methodist Church in Indiana. The conferences elect twenty-one of the twenty-three members of the hospital's board of trustees.

The total cost of the charity service rendered annually in the name of Methodism through this hospital to patients unable to pay for their care approximates \$1,000,000. The medical care for these patients is given by the eighty-member staff of interns and resident physicians.

Approximately 600 students on this teaching hospital campus are engaged in educational programs in nursing, medical technology, X-ray technology, hospital administration, chaplaincy, and graduate medical education. These programs are approved by their official accrediting agencies. They provide approximately twenty-four per cent of the professional and technical personnel needed in hospitals throughout Indiana.

In addition to patient care and educational programs, the hospital has a department of medical research with well equipped laboratories. The studies of this department provide new information on causes of illness and methods of prevention.

The Christian imperatives—to preach, to teach and to heal—are all practiced at Indianapolis Methodist Hospital as the institution deals with the whole man. The preaching ministry is evidenced through the chaplaincy service. With two full-time chaplains and four chaplain residents, there is a chaplain on duty twenty-four hours a day.

Fully accredited by the Joint Commission on Accreditation of Hospitals, this hospital, through its medical staff of 700 members, admits more than 30,000 patients annually. The diabetic and urological units rank among the largest in the U.S.A. It has a 150-bed psychiatric unit, and it operates the only true isolation nursing unit for contagious disease patients in a private hospital in Indiana.

JACK A. L. HAHN

North Church was organized with eight members by Bishop FREDERICK D. LEETE in 1920. The next year the congregation bought a lot only fifty feet from the Mapleton Church, and at the invitation of Bishop Leete the two congregations merged. The foundation for the new North Church building was laid in 1925 and the edifice was completed in 1928. The sanctuary with a seating capacity of 1,200 cost \$386,000. A week of dedicatory services was held in 1931 with seven bishops as the preachers.

The Mapleton Church dated back to October, 1843

when LUCIEN BERRY, a circuit rider, preached to a group in the home of Delanson Slavson and organized a class of six members. Services were held in homes and in a log schoolhouse until 1855 when a church, then called Sugar Grove, was organized and a building was erected. In June, 1900, a new edifice was built and the name was changed to Mapleton Church.

In February, 1951, North Church completed an education building which cost more than \$200,000. At that time its complete plant was regarded as one of the best in the state. Through the years twelve members of North Church have entered the ministry.

The membership of North Church passed the 1,000 mark in 1932. Seven years later it had 1,522 on the roll. In 1970 the church reported 1,703 members, property valued at \$3,195,000, and a total of \$122,013 raised for all purposes.

JESSE A. EARL
ALBEA GODBOLD

Roberts Park Church is a downtown "cathedral church." Sharing with Meridian Street Church a common heritage that goes back to 1821, Roberts Park began its separate existence in 1842 when the Indianapolis charge was divided geographically east and west. The eastern part was named Roberts Chapel in honor of Bishop ROBERT R. ROBERTS. Among the original members was a "Mother" Little, who had been converted under JOHN WESLEY in England. Among other members in the 1840's were Calvin Fletcher, attorney and banker, and James Brown Ray, three-term governor of Indiana. MATTHEW SIMPSON, later bishop, laid the cornerstone of Roberts Chapel in 1846; the official town clock and fire bell were then located in the chapel tower. The present building was begun in 1869, and it was dedicated in 1876 by Bishop Simpson. The pastor at the time was Gilbert De La Matry, later a congressman. The limestone edifice was modeled after the old City Temple in London, and the walnut woodwork is from trees cut on the site.

Historic revivals occurred in Roberts Park Church in 1881, 1886, and 1896. The organization of the EPWORTH LEAGUE was perfected in the building in 1888. In 1948, the church was host to the North Central JURISDICTIONAL CONFERENCE when four bishops, H. CLIFFORD NORTHCOTT, RICHARD C. RAINES, MARSHALL R. REED, and HAZEN C. WERNER, were elected. During World War II the church served as a servicemen's center in which 90,000 meals were furnished. During its history Roberts Park has colonized or "mothered" eighteen new churches in Indianapolis. Israel H. McConnell, father of Bishop FRANCIS J. MCCONNELL, was pastor at Roberts Park, 1884-87. Following World War II, HOBART B. AMSTUTZ, later bishop in SINGAPORE, was the congregation's special missionary. The church has continued its interest in MALAYSIA, contributing the full cost of building one church and part of the cost of another in that country. The Roberts Park edifice was enlarged in 1927, and it was twice remodeled in the 1950's. Committed to service in the inner city, the church draws members and worshippers from the entire metropolitan area.

Roberts Park Church had 527 members in 1870. The number grew to 960 by 1900, and passed the 1,000 mark in 1920. A peak membership of 1,380 was reached in 1960. Following that date the number of members declined. In the mid-1960's the church was raising for all purposes more than \$100,000 per year. In 1970

it reported 899 members, property valued at \$613,693, and \$54,563 raised for all purposes.

SEXSON E. HUMPHREYS

General Minutes, ME, TMC, UMC.

Sexson E. Humphreys, *Roberts Park Methodist Church*. Published by the church, 1965.

Minutes of the North Indiana and South Indiana Conferences.

M. Simpson, *Cyclopaedia*. 1878.

Helen M. Waggoner, *The Story of a Church*. Published by North Church, 1963.

INDIANOLA, IOWA, U.S.A. First Church. The first Methodist church building in Indianola was erected at the northeast corner of the public square and dedicated in January 1856. This church was sold and the proceeds, along with contributions, were used to erect a second church two blocks farther west in 1886. This second church was enlarged to bring its seating capacity to 1,200 in 1896. This enlarged building burned in 1956. The present church building was erected to replace it and was consecrated in 1957, costing \$400,000, and was dedicated in 1963. A church school and social building was erected in 1926 at a cost of \$56,000. The current active membership of the church is 2,377.

First Church is the home church of SIMPSON COLLEGE, a church related school with 1,000 students. Between the two organizations there has always been close cooperation.

The first Methodist class was organized in 1850 by four couples, Jesse and Rebecca Liston, Zebulon and Mary Hockett, Anselm and Lucinda Barker, and John and Margaret Adamson. Church service was first held in the log courthouse at the southeast corner of the public square, until the permanent home was erected in 1856. The church building of 1856 is said to have been the first church building erected in Warren County, fifteen years before the coming of a railroad and five years before the Civil War.

In 1891-92, George Washington Carver, famed Negro scientist, was a regular attendant in this church, being then a student in Simpson College. CHARLES R. GOFF, longtime pastor of the CHICAGO TEMPLE, attended here while he was an academy student in Simpson. The late James A. Beebe, dean of LIFF and BOSTON SCHOOLS OF THEOLOGY and president of Allegheny College, attended the church during his undergraduate years in Simpson and served as a student pastor at the village of Summerset.

Among other pastors was E. H. Winans (1862-63), the man who told to John Hay the story of "Little Breeches" which Hay incorporated in his "Pike County Ballads." (The actual finding of the boy in the sheepfold occurred in Warren County about twenty miles southwest of Indianola.)

In 1856-58 the pastor was H. H. Badley, father of the missionary to India, B. H. BADLEY, and grandfather of Bishop BRENTON T. BADLEY. A full list of pastors would include many of the ministers most influential in the DES MOINES CONFERENCE, later called the South Iowa Conference.

INDONESIA, an independent republic, is a veritable continent of islands, sprawling over the area between MALAYSIA and the PHILIPPINES to the north, and NEW

GUINEA and AUSTRALIA to the east and southeast. The Indonesian Archipelago is roughly a parallelogram measuring 2,400 miles east-west from the north tip of Sumatra to New Guinea, and 1,000 miles north-south from the boundary with North Borneo to the southern shores of the Lesser Sunda Islands. Its population was estimated in 1969 at 118,000,000.

These were the so called "Spice Islands" for which Dutch, Portuguese and British interests contended in the Colonial Period. The Dutch ultimately won the prize, giving stable government for over two centuries. Japan conquered the area early in World War II, only to lose it in the final fierce battles, and at the peace table. Dutch control was promptly re-established.

Beginning in 1945, dissident left-wing elements fomented revolution, a bitter conflict ensuing. Prolonged negotiations resulted in Indonesia being recognized as an autonomous nation in December 1949, and as a member of the United Nations in 1950. Sukarno emerged as the strongman, ruling in dictatorial fashion. His Foreign Minister, Subandrio, entered into close relationships and practical alliance with Communist China.

The development of the British sponsored Federation of Malaya (including Sarawak and Sabah in North Borneo) into an independent nation, Malaysia, and then its entry into the United Nations, greatly agitated the government of Indonesia. Claim was laid to the areas in Borneo, and both Sukarno and Subandrio publicly vowed to destroy Malaysia, as a "British neo-colonial puppet." Guerilla warfare was launched by Indonesia, many attempts to land on Malaysian territory being carried out. The forces of Malaysia, aided by some British troops, dominated every landing and overcame rebellious uprisings.

In 1964, Sukarno withdrew Indonesia from membership in the United Nations, when Malaysia was seated in the Security Council of that body by proper vote of the General Assembly. Many leading officers of the Indonesian armed forces deplored this extreme action, fearing that Indonesia had committed itself to an international plot to subvert the United Nations. Early in 1966 anti-Communist riots erupted, with many deaths and great property damage. Sukarno's government was overthrown by a military junta headed by Lieutenant General Suharto. Sukarno and other Cabinet officers were arrested. The Junta declared a policy of international non-alignment, and set itself to restore political stability and economic integrity, severely dislocated by the Sukarno regime. Adam Malik, experienced diplomat, became Foreign Minister, advocating cooperation with all recognized international bodies, including the United Nations.

In June 1966 Suharto called the Provisional People's Consultative Congress into session. Without dissenting voice, this body stripped Sukarno of all powers save the merely nominal place at head of government; approved moves to end the conflict with Malaysia; outlawed all forms of Marxism; approved reentry into the United Nations. On Aug. 11, 1966, after careful negotiations, Indonesia Foreign Minister, Adam Malik, and Malaysia Vice-President, Abdul Razak, formally ended the "confrontation" of their countries by signing an accord. This treaty ordered the cessation of all hostilities; declared their readiness to enter into normal diplomatic relations; and pledged to the citizens of Sabah and Sarawak (North Borneo) the right to a plebiscite to determine their future status as between the two major parties. This act

provided the way whereby peace and order might prevail over the vast area of the nations involved.

Sumatra is the second largest island of Indonesia, lying southwest of the Malay Peninsula from which it is separated by the Straits of Malacca. It is 1,000 miles long and 250 miles across at the widest point, moving northwest to southeast. Including the important island of Bangka and a number of lesser islands near the coast, the total of the Sumatran complex is 164,148 square miles. The population approximates 12,000,000, of which the bulk are Moslems; but there are sizeable groups of animists, Hindus, and Buddhist and Confucian Chinese. The chief cities are Medan in the north and Palembang in the south.



BATAK CHURCH, TEBING TINGGI, SUMATRA

Migrations from INDIA arrived during the seventh century A.D. Arab traders appeared in the thirteenth century with continuing contacts and a lasting influence for Islam. Portuguese elements came in the fifteenth century, but they were expelled by the Dutch whose settlements became paramount. A British trading post was established in 1685 at Benkulen (Benkulu), which was exchanged with the Dutch for Malacca on the Malay Peninsula. Dutch control then became complete, to continue until recent days, as indicated above.

In 1897, Benjamin F. West, a missionary of the M. E. Church at Penang, Malaya, visited Medan, but organized no work. The first formal Methodist approach came in 1904 when Hong Tean, a Chinese student from Malaya, came to Medan and established a school with ninety pupils. Late that year, George G. Pykett, missionary at the Methodist Anglo-Chinese School at Penang, visited Hong Tean. In 1905 Pykett sent a Tamil-speaking pastor, S. S. Pakianathan, to enlarge the school and establish preaching in Tamil, Malay and English. In 1907, John R. Denyes, from the Malaya Methodist Mission, visited

Palembang. When other preachers reached Medan, Pakianathan went to Palembang to start formal work there.

William T. Ward arrived at Medan in 1912, the first Methodist missionary to reside in Sumatra. His mother, Mrs. Charles B. (Ellen Welch) Ward, joined him in 1913. She had gone to India in 1878 to marry Charles B. Ward, one of WILLIAM TAYLOR's pioneer missionaries in South India, and together they had completed amazing service among the Telugu people. Leonard Oechsli (1916), E. H. Hibbard (1918), Dr. L. H. Bittner, and Miss Mary Howell, R.N. (1922), provided reinforcement. By the outbreak of World War II, there were over sixty congregations with 2,500 members, and several thousand students in the schools.

The work has been primarily addressed to Chinese, Tamils and others, all non-Moslems. So successful has the Sumatra work proven that several pastors have been sent to Sarawak (Malaysia) to help develop work among the Iban people, also animists. In 1962, congregations were established on the adjacent island of Bangka, organized by Methodist Chinese from both Sumatra and Malaya. Richard H. Babcock, Methodist missionary at Palembang and M. H. Napitupulu, district superintendent, completed the formal establishment of this newest element of Sumatra Methodism. The locations are at Belinju and Tempilang, services being conducted in Indonesian and the Hakka dialect (Chinese). Bangka has nearly 1,000,000 inhabitants, predominantly Chinese, and is very rich in tin, its name being derived from the primitive root-word for that metal.

The 1964 GENERAL CONFERENCE of The Methodist Church granted power to the Sumatra Annual Conference to assume complete autonomy as an independent, self-governing denomination. Under this authority the Methodist Church of Indonesia was established at a conference held in Medan, August 3-9, 1964. Bishop HOBART B. AMSTUTZ of the SINGAPORE Area of the Methodist Church, in which the Sumatra work had been a part, presided. After the proper actions were completed, Bishop Amstutz inducted WISMAR PANGGABEAN as President of the newly organized Church Council. The head of the Church in 1969 took the title of bishop. Bishop SHOT K. MONDOL of the Delhi Area represented the COUNCIL OF BISHOPS of The Methodist Church at the Conference. The Indonesia Methodist Church has membership of over 22,000, with many thousands of students in its schools. The new church clearly indicated that it would maintain affiliation with American Methodism, as do the autonomous Methodist churches of KOREA, MEXICO and BRAZIL, and that it would welcome such missionaries and funds as might be channeled through the Methodist BOARD OF MISSIONS. British Methodist missionaries have served with this church since 1958.

Numerous Chinese Methodists have moved from Sumatra to Java. So significant has this development become that three Methodist congregations have been formally organized, in 1965-66; two in the capital, Djakarta, and one in Bandung, 100 miles to the southeast. A conference pastor is now under appointment to his new work.

E.U.B. Work. In 1953 the E.U.B. Church became a member body of the Indonesian Council of Churches (formed in 1950) and assigned the Rev. and Mrs. F. W. Brandauer to serve on the faculty of the Sekolah Theologia, a theological seminary in Makassar, on the island of Celebes.

Through the Indonesian Council the thirty regional denominations which make up the council, separated by theology, language, and distance, find a unity to minister to the nation. For example, the Council, on behalf of her member churches, will supply the North American mission boards with annual priority lists of needed missionary personnel. When they indicated a high priority request for assistance to the Karo Batak Protestant Church of Sumatra (1966) the E.U.B. Church responded with personnel, the Richard Browns, and with the working funds for the ministry in cooperation with The Methodist Church.

Encyclopedia Britannica.

James W. Gould, *Americans in Sumatra*. The Hague, 1961.
Barbara H. Lewis, *Methodist Overseas Missions, Gazetteer and Statistics*. New York: Board of Missions, 1960.

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World Methodist Council *Handbook*, 1966-71.

World Outlook, Feb. 1963; Oct. 1964.

ARTHUR BRUCE MOSS
LOIS MILLER

INFANT BAPTISM. (See BAPTISM.)

INGHAM, BENJAMIN (1712-72), one of the OXFORD METHODISTS, was the evangelical apostle of Yorkshire in the early days of the eighteenth-century revival. He was born at Ossett, near Leeds, June 11, 1712. He sailed to GEORGIA with the Wesleys in 1735, and was brought into contact with the MORAVIANS, by whom he was much impressed, believing them to be "more like the Primitive Christians than any other Church now in the world." His visit to their headquarters at HERRNHUT in Germany with JOHN WESLEY in 1738 confirmed his conviction; and after sharing in the significant love feast at FETTER LANE on Jan. 1, 1739, he returned to his native Yorkshire and embarked upon his mission. Soon some fifty societies were established, which in July, 1742, were placed under Moravian control, though a Moravian historian maintains that Ingham was never ecclesiastically a Moravian. Meanwhile Ingham had married LADY MARGARET HASTINGS, sister-in-law of the COUNTESS OF HUNTINGDON. Through Ingham, the Moravians secured their northern headquarters, first at Wyke and later at Fulneck. In 1754 he was led to separate from the Moravians, and some eighty congregations of "Inghamites" were formed. At the Leeds Conference of 1755 CHARLES WESLEY urged their amalgamation with the Methodists, but John Wesley resisted the suggestion. In 1760 Ingham inclined toward the doctrines being advanced by Robert Sandeman, a Scottish sectarian; and as a result most of his followers left him, many joining the Methodists.

C. W. Towson, *Moravian and Methodist*. 1957. L. Tyerman, *Oxford Methodists*. 1873. A. SKEVINGTON WOOD

INGHAM, SEPTIMUS WATSON (1837-?), pioneer American preacher and missionary to the Iowa-Dakota region. As a young man of twenty-one years, he was admitted on trial in the UPPER IOWA CONFERENCE in 1858. For two years he worked among settlers of the river valleys of northeast Iowa leading northward to the MINNESOTA border, and proved himself a capable evangelist.

George Clifford, appointed presiding elder of the Sioux City district in 1860, persuaded Bishop OSMON C. BAKER to appoint a missionary to the settlers in Dakota land. The Sioux and Dakota Indian tribes had just signed a treaty ceding this land to the whites, which opened it for settlement. Ingham was chosen for this work. On Oct. 12, 1860, he rode his horse into his new parish. He had been assigned to "all that land between the Big Sioux and Missouri Rivers." He had ninety cents in his pocket and had been promised \$130 support for the first year. He preached the first sermon delivered by a Methodist minister at a tavern in Vermillion on October 14. Thus started the work of Methodism in Dakota.

During the two years of his assignment, Ingham rode about 7,000 miles, mostly on horseback. He ranged all the way up the Missouri to Fort Randall, a military establishment. Ruins of the fort chapel still stand near the big dam on the Missouri which bears its name. He also traveled up the Big Sioux to the falls, which are in the center of the city of Sioux Falls.

Ingham preached as often as possible, wherever a group could be gathered and regularly at five places; Vermillion, Yankton, Ft. Randall, Brule Creek and Elk Point. Only one class was formed by him, at Vermillion.

Ingham wrote a detailed report of this work which is in the archives of Dakota Mission. As he closed his work, in 1862, he returned to Upper Iowa Conference. He seemed to have the characteristic restless energy of the pioneers.

He had been ordained deacon in 1860 and is variously listed in the *Journal* of the Upper Iowa Conference thereafter, but there is no record of his ordination as elder. However, he was appointed presiding elder of the Cedar Falls district in 1876.

In 1885 he was appointed "Missionary to North Dakota," transferred to the NEBRASKA CONFERENCE in 1887 and reported by the NORTH DAKOTA CONFERENCE as "located at his own request" in 1888, thirty years after his reception on trial in Upper Iowa Conference.

It is easy to deduct from this record that he was a man of courage, endurance, conviction and zeal. The Church at Vermillion stands as witness to this evaluation.

S. W. Ingham, "Dakotah Mission," manuscript report.

C. A. Armstrong, *North Dakota*. 1960.

Journals of the Upper Iowa Conference.

S. N. Fellows, *Upper Iowa Conference*. 1907.

M. D. Smith, *South Dakota*. 1965.

JOHN V. MADISON

INGHAMITES. The evangelism of BENJAMIN INGHAM, member of the HOLY CLUB and companion of JOHN WESLEY to GEORGIA and GERMANY, led to the formation of over fifty small religious societies in Yorkshire. In 1742 he transferred these to the oversight of the MORAVIANS, while he himself turned to further evangelizing, with the cooperation of WILLIAM GRIMSHAW. In order to secure continued Christian fellowship for his converts, however, he organized more societies in the Yorkshire and Lancashire dales and in Westmoreland. As an ordained Anglican clergyman he urged his followers to attend their parish churches but like Wesley he gradually built up for them an organization quite independent of the church. An attempt in 1749 to unite his societies more closely with Wesley's failed, but Grimshaw continued to preach for him. A conference of Ingham's societies held at Winewall on Dec. 27, 1755 formally organized them as a denomination distinct from the

Church of England, over which Ingham was "General Overseer" and WILLIAM BATTY and James Allen (whom Ingham himself ordained) were "General Elders."

The doctrinal basis of membership among the Inghamites, like their general polity, remained much the same as in Wesley's societies—a desire "to follow the Lord Jesus Christ, and to endeavour through His grace to believe, live, and submit to the rule of His holy gospel, as the same is set forth in Scripture." They assumed no distinct name for themselves, and were content to be classed under the general term of "Methodists." At this time they were at their peak. Between 1750 and 1757 they built seven meetinghouses, at Rothwell, Dent, and Salterforth, in Yorkshire, at Wheatley and Winewall in Lancashire, and at Birks and Burton in Westmoreland, in addition to converting a barn for worship in Kendal, and using numerous makeshift meeting places. In 1748 Ingham had published *A Collection of Hymns for the Societies*, and in 1757 James Allen provided a larger book, *A Collection of hymns for the use of those that seek and those that have redemption in the blood of Christ*, of which only the title was borrowed from Wesley's hymnody. This went through an enlarged second edition in 1761. Both editions were printed at Kendal, which gradually became the center of the movement.

In the summer of 1761 Batty and Allen, at Ingham's request, visited the Glassite or Sandemanian church in Scotland and "found reason to joy over their order, and steadfastness in the faith of Christ." This was Allen's reaction, at any rate, and shortly after the visit he broke with the Inghamites to become a Sandemanian, though he took with him only his own society at Gayle and a scattered handful of adherents in other places. Nevertheless the defection was very unsettling, and during Ingham's last years his societies were visibly disintegrating, nearly a hundred societies being reduced to fewer than twenty. In 1813 the remaining thirteen united with the Scots Old Independents, with whom (ironically enough) the Glassites who had inveigled Allen away from Ingham and then deserted him were now associated. Little now remains of them except a congregation in Kendal and a warm devotional spirit still cherished by descendants not only in England but in Brantford, Ontario and PRTTSBURGH, Pa.

Historical Sketches of the rise of the Scots Old Independent and the Inghamite Churches, Colne, 1814.

L. Tyerman, *Oxford Methodists*. 1873.

F. Baker, *William Grimshaw*. 1963.

R. W. Thompson, *Benjamin Ingham*. 1958. FRANK BAKER

INGLEWOOD, CALIFORNIA, U.S.A. First Church was established as the start of Methodism in a city of 250 inhabitants on July 22, 1905. There were eight church members and twelve Sunday school pupils. The first sermon preached at this location was on May 21, 1905, by W. A. Adkinson in the Queen Street Schoolhouse.

The first church building on Commercial Street, now the corner of Manchester and LaBrea Boulevards, was built in 1908. Other structures were added at this location until the present site at the corner of Spruce and Kelso Streets was chosen and ground broken for a new building under the pastorate of John G. Ross, Sr., in July 1940.

The beautiful Spanish style of architecture is gracefully displayed in the cruciform sanctuary, with seventeenth century Spanish tile decorating the pulpit, altar,

and chancel steps. The pulpit was given by the architect, Reginald Inwood, in honor of his uncle, Alfred Inwood, a Methodist minister and former district superintendent. Two arms of the cruciform plan are formed by the Shugars Memorial Chapel and a matching one, and the nave and balcony permit seating of nearly 600 persons when added to the chancel and chapel areas. A modern new social hall was built and consecrated on Sept. 16, 1962. It houses the kitchen, stage lighting and electronic equipment, and has ample rooms for choir rehearsal, robing, music storage, and several multi-purpose rooms now being used by thriving adult classes.

Sixty years of service were appropriately celebrated on Oct. 17, 1965. In 1970 the membership was reported at 1,516. A succession of consecrated ministers has been appointed through these sixty years. The thousands of faithful church members who have labored under their direction over the years have helped to make Inglewood First Church one of the "Great Churches of the Golden West."

WILLIAM H. MERWIN

INNOCENT, JOHN (1829-1904), Methodist missionary in CHINA, was born in SHEFFIELD on Oct. 29, 1829, and in 1852 entered the ministry of the METHODIST NEW CONNEXION. In 1859 he shared with WILLIAM N. HALL the founding of the Methodist New Connexion mission to China, serving first in the province of Shantung. Innocent remained in China until 1885, mostly in Tientsin. After two years of superannuation, during which he served circuits in his native Sheffield and Southport, England, he returned to China for a further ten years of active work. Largely in recognition of this impressive missionary record, in 1897 he was elected President of the Methodist New Connexion Conference. After two years of furlough, however, in 1899 he returned to Tientsin, though this time as a supernumerary, and for one year only, closing his ministry as a supernumerary in Nottingham, England, where he died Nov. 28, 1904.

A Narrative of the Origin and Early Progress of the Wonderful Work of God in Laou Ling, Province of Shantung, China; as reported in the Journals and Letters of the Rev. William N. Hall and the Rev. John Innocent. London: Cooke, 1867.

Methodist New Connexion, *Minutes of the . . . Annual Conference*. London. 1905, p. 7. FRANK BAKER

INSKIP, JOHN S. (1816-1884), American clergyman, evangelist and editor, was born in Huntington, England, on April 10, 1816, and came to the United States with his parents when he was five years of age. The family settled first at WILMINGTON, Del., and then at Marshallton, Pa. In 1836 he entered the ministry of the M. E. Church, joining the PHILADELPHIA CONFERENCE, and served churches in that Conference for a time, then in the CINCINNATI, the NEW YORK EAST, the NEW YORK, and BALTIMORE CONFERENCES. When he was pastor at Springfield, Ohio, he introduced the custom of having families sit together in church. Previous to that time, men sat on one side and the women on the other in Methodist meetinghouses and churches.

John Inskip was at one time tried and censured by his conference for "contumacy," but appealed to the GENERAL CONFERENCE of 1852, which exonerated him.

He later became an editor of *The Christian Standard*

and *Home Journal* in Philadelphia until his death. He also became an evangelist of unusual ability. In 1881-82 he took an extended evangelistic tour, conducting meetings in England, India, and Australia, traveling during the years 31,000 miles, conducting over 500 public services and witnessing over 5,000 conversions. He wrote more than 160 columns of editorial matter for his paper on the trip, and besides conducted an extensive correspondence. He was the author of *Methodism: Explained and Defined*, 1851; *Songs of Triumph*, 1882. He died in Ocean Grove, N. J., on March 7, 1884.

Encyclopedia Americana, The. Vol. 15. New York: American Book-Stratford Press, Inc., 1950.
M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

INSTITUTO AMERICANO DE LINS is an educational institution of the Methodist Church of BRAZIL, located in the city of Lins, northwestern zone of the state of São Paulo. It was founded by CLEMENT EVANS HUBBARD on Feb. 11, 1928, in his home, with fifteen pupils who wanted primary instruction. Hubbard and his wife Patience were the first and only teachers at that time. By the end of the year, enrollment had reached forty-eight. From these modest beginnings, the school expanded until it is now the largest in Brazilian Methodism, with almost 3,000 students. The school's first building was a remodeled store. Gradually new buildings were added, and in addition it now owns two farms that provide dairy products, vegetables, and fruit for the school's use.

Among the courses offered is one on dentistry, and this dental school opened in 1954 was the first ever offered in Methodist foreign work with no American money to help support it. Special scholarships are given to boys and girls planning to study for the ministry or order of deaconesses.

The high standing of the institute is evident in the rapid growth of its student body, in the financial support given it by the community and in the moral backing of the State Department of Education. This department was so impressed with the functional aspect of the institute's program that it has used it in its teacher-training program.

Several honors have been awarded the Director and faculty members. Hubbard was named Honorary Citizen of Lins; Dona Aurea Gonçalves was also voted an Honorary Citizen; and Professor Moacyr Rodrigues received a special citation from the Mayor. Upon Hubbard's retirement in 1958, Rodrigues succeeded him and still serves as *Reitor* (principal).

WARREN C. WOFFORD

INSTITUTO ANNA GONZAGA is a Methodist home for children in need due to death, desertion, or disease in their families, and is located in Inhoaiba, state of Guanabara, BRAZIL, some twenty miles from RIO DE JANEIRO. It was founded in 1932, as the fulfillment of a missionary's dream and a Brazilian lady's generosity.

The church in Brazil had long recognized the need of such a home and training center, but had not deemed it possible. Twice LAYONA GLENN, a missionary of the Women's Board of Foreign Missions, had appealed to the Brazil Annual Conference for such an institution, and twice it had been refused on the ground of lack of funds. The third time, in 1927, the conference told Miss Glenn that she could go ahead on three conditions—that she

raise the necessary funds, establish the home, and direct it.

Miss Glenn then began making appeals, but it was some years later before the means were found. Through Osório Caire, a national preacher, she heard about Dona ANNA GONZAGA, a wealthy, consecrated member of his church in Villa Izabel, and he took Miss Glenn to visit her. There was instant rapport between the two women. Miss Glenn told Dona Anna about her dreams; Dona Anna told Miss Glenn about her unsatisfied longing to find a deep purpose in life, and Dona Anna forthwith decided to convey at once for such a project a vast farm and orange groves of around 1,200 acres then in the Federal District, along with a usable residence. Miss Glenn took charge at once. She moved into the residence, repairing and painting it, and secured for matron, Dona Amalia Andrade. Thus was founded the home.

Many problems emerged. One of the greatest has been buying back rights to the land—that is, paying off "squatters" who had settled upon it for years and could not be evicted without compensation. Another problem was securing trained and dedicated personnel for an institution which also demanded agricultural work—raising hogs, keeping up orchards, and cultivating vegetable gardens. Nevertheless, despite ups and downs throughout the years, the Anna Gonzaga home has become an outstanding project of the Methodist Church of Brazil. Its progress has been due to the devotion of both preachers and laymen. One of these is Artur Pinheiro de Castilho, owner of a large store in Rio de Janeiro. Although not a Methodist, Senhor Castilho became interested through his Methodist wife, and secured for the home tremendous financial assistance, including aid from Dona Darcy Vargas, wife of the then president of Brazil.

There are now some eight buildings on the grounds, including a pavilion for gym work; the Darcy Vargas Building; a laundry building; four houses for tenants; and a residence for the director.

Today the home shelters about 180 children, from five to an unstipulated age, depending on the child's circumstances. The Instituto donated land on which the state government built two schools, and these serve not only the children in the home but almost 1,000 others in the neighborhood. The children are also trained in manual arts, carpentry, agriculture, cooking, dressmaking, vegetable gardening, etc.

The spiritual side of life is also cared for with morning devotions, Sunday school, and worship in the nearby Methodist Church. Many children have been led to Christ and made their profession of faith.

The government, through its program for child education and welfare and the "Brazilian Legion for Assistance," helps defray costs of the needy children they send to the school. But the Methodist churches of that episcopal area carry a tremendous load of the total support. Some aid comes from the United States and from non-denominational organizations such as World Vision.

In recent years, under the leadership of J. Edwin Tims, the Instituto Anna Gonzaga received several prizes from the government for the best orange of its kind, for its excellent coconut seedlings, and its fine hogs. The present director and his staff continue to carry on the fine record of their predecessors.

Layona Glenn, *Dona Anna da Conceicao Gonzaga*. São Paulo: Imprensa Metodista, 1949.
EULA K. LONG



INSTITUTO CENTRAL DO POVO, RIO DE JANEIRO

INSTITUTO CENTRAL DO POVO (People's Central Institute) is a Methodist settlement house and school in RIO DE JANEIRO, the first such institution in Brazil. It began in 1905 as a small Methodist mission on the second floor of a warehouse on Acre Street, before moving to its present location, Rua Riva d'Avia Correa 188, in 1914.

Its founder was HUGH C. TUCKER, Methodist preacher and agent in BRAZIL of the AMERICAN BIBLE SOCIETY. Its history began in the early 1900's, when the city of Rio de Janeiro was being rebuilt by the razing of antiquated buildings, the widening of narrow streets, and the construction of modern docking facilities. Tucker saw the profound need of welfare work for the thousands of laborers connected with the enterprise. He opened the small mission mentioned above, with a library, medical clinic, dispensary, and with evangelistic services and a small school attended by some fifty pupils. In 1910 its name was changed to Instituto do Povo by a district conference meeting in Rio, but there were no funds for the work envisioned.

With tremendous faith, Dr. and Mrs. Tucker held weekly prayer meetings in their house for the one purpose of achieving this goal. After a period of great discouragement, help came suddenly from an unexpected source, in a letter from a man Tucker did not know—a Mr. Hay C. Walker of London. He wrote that he had heard of the work Tucker planned, and as head of the firm that was building the docks, he was enclosing a check for £250, a sizeable sum at that time.

With added help from the Board of Missions, Tucker was able in 1917 to buy a large property at the foot of one of Rio's worst slum hills (*favelas*), where many laborers lived under the most abject conditions. It consisted of about thirteen acres of rough uphill land, and a large two-story house that belonged to an English family, the Hargraves. Here Tucker started the educational, recreational, clinical and spiritual program which became a blessing not only to the slum dwellers and workmen, but to the city itself. As the Rio chief of police stated publicly, "This neighborhood, which even our police dreaded to enter because of its bad reputation, was so changed that it is now as safe a place as any in Rio."

The original building was remodeled and several others were put up, including carpentry and ceramic shops, a government-sponsored prenatal clinic, and a school building with capacity for 300 and with apartments on the third floor. This building is used morning, afternoon, and night for different age groups, with night classes in literacy and typing for adults. Its enrollment is over 800.

The Instituto serves more than 1,000 people daily through its various programs. The staff of over sixty in all departments is almost entirely Brazilian, as is the superintendent, Edgar Kuhlmann, an outstanding Methodist layman. On the grounds stands St. John's Church, which serves the neighborhood. Part of the annual budget still comes from the BOARD OF MISSIONS in the United States, and there are usually two or three missionaries on the staff.

J. L. Kennedy, *Metodismo no Brasil*. 1928.
Reports of the Instituto Central do Povo and of the Seamen's Mission, 1906-21.
 IRENE HESSELGESSER

INSTITUTO EDUCACIONAL PIRACICABANO (Methodist Educational Institute of Piracicaba), is in Piracicaba, state of São Paulo, BRAZIL. It was founded in 1879 as a private school (Colegio Newman) by Mary and Annie Newman, daughters of JUNIUS E. NEWMAN, a Confederate States preacher who emigrated to Brazil in 1867. The school, however, closed shortly due to Mary's illness and Annie's marriage to J. J. RANSOM.

In answer to Ransom's urgent pleas that a woman missionary be sent to Brazil, the WOMAN'S FOREIGN MISSIONARY SOCIETY of the M. E. CHURCH, SOUTH, sent MARTHA H. WATTS in 1881. She re-opened the school as Colegio Piracicabano, on Sept. 13, 1881, running it for three months with three teachers for only one pupil, Maria Escobar, the first Brazilian girl to attend an official Methodist school. From then on, despite strong opposition by Roman Catholic priests, the school has had a continuous and honored existence. It won the admiration of prominent city and state leaders, among them Prudente de Moraes Barros, who became the first elected president of the Republic of Brazil.

The school pioneered in many fields. Miss Watts discarded the Latin American system of memory-learning, stressed social sciences, started a kindergarten, and set up new pedagogical patterns. It was sometimes referred to as the "mother of public schools in the State of SÃO PAULO," for Prudente de Moraes Barros, when elected governor of the state, turned to Miss Watts for counsel in setting up a public school system.

In 1927, the school became coeducational, another pioneering move, and in 1943, what could be termed a junior college in the United States. The following year, the name was changed to "instituto," more in keeping with Brazil's educational terminology. It also offers courses in music, art, accounting, and commercial and teacher-training. Under Miss Irene Hesselgesser's administration, a fine new dormitory was built.

In recent years, a Brazilian layman, Norman Kerr Jorge, has been *reitor* (principal) of the institute.

J. L. Kennedy, *Metodismo no Brasil*. 1928.
 NORMAN KERR JORGE

INSTITUTO GRANBERY, Juiz de Fôra, Minas Gerais, Brazil. The Brazil Annual Conference, from the time of



INSTITUTO GRANBERY, JUIZ DE FORA, BRAZIL

its organization, had considered the establishment of a school for boys with an adjoining Bible school for Methodist preachers. In 1889, Bishop JOHN C. GRANBERY found for this task JOHN M. LANDER, a young preacher and educator in SOUTH CAROLINA, who was willing to go. Lander sailed for BRAZIL and at the annual conference in 1889 was named director of the school, which was to be located in the city of Juiz de Fora, state of Minas Gerais.

Lander with his wife and baby proceeded to the city, but since he did not know Portuguese, J. W. WOLLING was named his helper. They rented a house and at once "opened a school with nothing," said Lander, "but a box of chalk and a blackboard." In February 1890, the school was officially named "Granbery College." After several moves, a fine property was acquired in 1899 and the school's expansion and progress were assured.

By 1896, nine young men were there studying for the ministry. The school was accredited by the government in 1900; and in 1904, schools of dentistry and pharmacy were added. The latter, plus a business course, gave the Granbery great prestige in the state and beyond. Unfortunately, due to certain government regulations that could not be met, these latter schools had to be closed after a few years.

Among its principals were the founder, John M. Lander, for twelve years; WILLIAM B. LEE; JOHN W. TARBOUTX, CHARLES A. LONG, and WALTER H. MOORE. After Moore, a number of Brazilians assumed its administration, among them Afonso Romano and NATANAEL DO NASCIMENTO. Arthur T. Peterson followed next and is the present *reitor* (1969).

The school is now coeducational. It offers a primary course of five years, a four-year *ginsio* or high school course, and a three-year commercial course. Present control of the Instituto Granbery is vested in a Board of Trustees which holds title to the property valued at \$750,000. The BOARD OF MISSIONS of The United Methodist Church aids in the support of this educational institution which exerts a great influence in that section of Brazil. Among its graduates are some of the outstanding ministers of the Methodist Church in Brazil, including Bishops ISAIAH SUCASAS and CESAR DACORSO.

EULA K. LONG

INSTITUTO METODISTA (Methodist Institute), in Santo Amaro, suburb of São PAULO, BRAZIL, began as a department of religious education in the Methodist school in Ribeirão Preto, State of São Paulo. As the need for trained Christian workers became imperative, this school initiated a Religious Education course, in March

1941. At first there were only three students. In 1950, the General Conference of the Methodist Church in Brazil made the Institute a Church project, giving it the same status as the Theological Seminary.

It was moved to Santo Amaro, where the students were prepared as DEACONESSES and workers in rural centers. The *reitora* (principal) was Miss SARAH BENNETT, and the assistant principal was Miss DINA RIZZI, who had already worked with the course in Ribeirão Preto. The students paid a small fee, and as part of their training, helped with household and garden duties. In 1965, the Board of Trustees, feeling a need for re-evaluating the purpose of the Institute since it faced new conditions, met in December and under the chairmanship of W. R. SCHISLER, formulated and implemented a new program. Standards were raised to senior college level; a degree was offered in Christian Education, and special courses were organized for ministers and laymen of both sexes. Myung Chul Moon, a Korean refugee who had earned his Master's in Theology from SOUTHERN METHODIST UNIVERSITY, was named Dean of the School of Christian Education, and Dina Rizzi the administrative principal. As part of the laymen's program, short intensive courses are now offered in religious journalism, sacred music, and Christian education. Many graduates of the Institute work throughout Brazil in schools, orphanages, hospitals and rural centers.

DINA RIZZI

INSTITUTO RURAL DAWSEY, Maringa, Parana, Brazil, was founded in 1954 by Bishop CYRUS B. DAWSEY of the Central Region Conference, BRAZIL, in the northern region of Parana, one of the great coffee states of Brazil. It is located about ten miles from the new town of Maringa, in a rapidly developing region.

The purpose of the Institute is fourfold—to relate the program of the church to the rural needs of the community, to train efficient leaders for the church and community, to prepare rural congregations for better service to their communities, and to develop in every church of the district a program patterned after that of the Institute.

The Institute works in several areas of need—agricultural, educational, health, and evangelism. To this end, several buildings have been erected, a missionary agriculturist and wife have been assigned to the community, and a graduate nurse, Anita Cordeiro, administers to the needs of the women and children, delivering babies, instructing mothers in hygiene, and in general attending to all their needs.

The Institute is named in honor of its founder, Bishop Dawsey.

EULA K. LONG

INSTITUTO RURAL EVANGELICO, Itapina, BRAZIL, an educational establishment of the Methodist Church in the State of Espírito Santo, was founded in 1947 by CHARLES CLAY, then Secretary of Social Action for the Methodist Church of Brazil, to give country youth a primary education under Christian influence and prepare them for lay and pastoral service in Brazil's vast rural areas. Ernest O'Neal effectively served four years as its first administrator.

The Institute opened with eight students, in a dilapidated building on a farm where the students could earn



INSTITUTO RURAL EVANGELICO, ITAPINA, BRAZIL

their expenses while learning better methods of farming. There are now on the grounds three main buildings and several barns and houses erected by students with rocks quarried by them on the property itself. Classes are co-educational, from primary to junior high school level, and there are about 200 students. The Institute has become a center in that region for advanced agricultural methods, having introduced irrigation, hybrid corn, vegetable cultivation, and improved animal production. It has served as a model farm and center for dissemination of information for students, area neighbors, and groups of ministers. Above all, it has been an inspiration for the founding of schools in an area which was formerly destitute of educational opportunities.

The Institute recently added a normal course and kindergarten, and the production of brick and roofing tiles on a commercial basis. There are about 130 students in its dormitories, all of whom are older teenagers, and the remainder of its enrollment is from the neighborhood. Self-support has not yet been attained, but real advances have been made in this direction.

ARTHUR T. PETERSON, JR.

INSTITUTO SUPERIOR EVANGELICO DE ESTUDIOS TEOLOGICOS. (See FACULTAD EVANGELICA DE TEOLOGIA.)

INSTITUTO UNIÃO (Union Institute) is a Methodist school in the city of Uruguaiiana, state of Rio Grande do Sul, BRAZIL, just across the river from ARGENTINA. It was founded as a private school in 1870 by Aleixo Vurlod, a French Huguenot who had settled in Brazil. Though small, the school gained the respect of the community. In 1908, Vurlod—old and failing in health—negotiated with JOHN W. PRICE, then Methodist pastor in that city, to take it over. With Bishop WALTER R. LAMBUTH's authorization, Price became founder of the Methodist school and renamed it Instituto União.

Since then the Instituto has continually expanded and increased in size and influence. It now has nine buildings on a campus that comprises almost a city block; enrolls over 1,000 students of both sexes; includes junior and senior high departments, and departments of business and accounting and teacher training. It offers courses in Bible and religion and in religious education in the teacher training department. Its pupils come mainly from the cattle-raising pampa region of that southernmost state.

Throughout the years its principals have been both Americans and Brazilians of high caliber. The student

body majority is not Methodist nor even evangelical (Protestant); but all attend chapel services willingly. Among its former students are two Methodist bishops; a goodly number of preachers and teachers; a member of the national legislature; EUNICE G. WEAVER, internationally known for her work in behalf of lepers' children; and many who occupy important and responsible positions in the state and nation.

The present principal is Leonard Williams.

E. M. B. Jaime, *Metodismo no Rio Grande do Sul*. 1963.

J. L. Kennedy, *Metodismo no Brazil*. 1928.

WILBUR K. SMITH

INSURANCE COMPANY, LIMITED, of British Methodism, is an amalgamation of the three separate insurance undertakings of the uniting Methodist churches in 1932—the Wesleyan Methodist Trust Assurance Company, the Primitive Methodist Insurance Company, and the United Methodist Church Guarantee Fund. The Wesleyan Methodist Trust Assurance Company was formed in 1872 by a group of ministers and laymen with the object of assisting the funds of the church, especially the Ministers' Retirement Fund (see CONNEXIONAL FUNDS DEPARTMENT) out of the profits derived from the insurance of church properties against fire. In a circular letter dated Aug. 10, 1871, they said, "The object of the proposed company is not to enrich its members but to help the cause of God, and should the project succeed it is believed that it will ultimately yield a respectable sum which may be yearly given to the funds of the Methodist Church."

The Wesleyan Methodist Conference of 1871 adopted the following suggestions: (1) Permitted the use of the name Wesleyan Methodist in the designation of the company on condition that all distributable profits would be applied to connexional objects; (2) expressed its sense of the good feeling and disinterestedness of the promoters, and recommended the scheme to the Wesleyan connection. On July 12, 1872, the company was duly registered and incorporated.

The PRIMITIVE METHODIST CHURCH had formed a similar company, conducted on similar lines, six years earlier in 1866, but the UNITED METHODIST CHURCH had an internal fund, known as the Guarantee Fund, which dealt with the fire insurance of church properties. On METHODIST UNION in 1932 the name of the Wesleyan Methodist Trust Assurance Company was altered to Methodist Insurance Company on incorporation of the other two undertakings.

GEOFFREY DEALE

INTERCHURCH CENTER, The. (See NEW YORK, New York, The Interchurch Center.)

INTERNATIONAL CHRISTIAN UNIVERSITY. (See TOKYO, JAPAN.)

INTERNATIONAL METHODIST HISTORICAL SOCIETY, created for the purpose of relating Methodist historical societies throughout the world, was organized in 1947 during the **ECUMENICAL METHODIST CONFERENCE**, Springfield, Mass. with Bishop PAUL N. GARBER, U.S.A., as president, and ELMER T. CLARK, U.S.A., and FRANK BAKER, England, as secretaries. An executive committee of twenty persons, half of them from the United States and half from other parts of the world, was formed. In addition, some twenty-five persons in different areas and branches of world-wide Methodism were designated as correspondents.

In May, 1948, the society began *World Parish*, a semi-annual publication, in New York City, with Elmer T. Clark as editor. The first issue included "A Message to the Methodists of the World" from the 1947 Ecumenical Methodist Conference, along with reports on happenings of interest in Methodist churches in many lands. After 1951, *World Parish* became a joint publication of the **WORLD METHODIST COUNCIL** and the **AMERICAN ASSOCIATION OF METHODIST HISTORICAL SOCIETIES** (now Commission on Archives and History), and, beginning in 1962, a project of the World Methodist Council alone.

Beginning in 1951, the International Methodist Historical Society has held meetings during each quinquennial session of the World Methodist Conference, electing officers for the ensuing five-year period.

At the 1966 meeting of the society in London, MALDWIN L. EDWARDS, Wales, was elected president, and ALBEA GODBOLD, U.S.A., and Thomas Shaw, England, were chosen as secretaries. The secretaries were authorized to issue occasional news letters to the members, and the officers were asked to make arrangements for a program of addresses and other features in connection with the 1971 session of the society.

Other presidents of the society have been: E. W. HAMES, New Zealand, 1951; Bishop ODD HAGEN, Sweden, 1956; and Leslie R. Hewson, South Africa, 1961.

The headquarters of the International Methodist Historical Society are in the World Methodist Building, LAKE JUNALUSKA, N. C., U.S.A. Having no independent financial resources, the society is related to the American Methodist Commission on Archives and History and the World Methodist Commission on Archives and History and the World Methodist Council.

ALBEA GODBOLD

INTERNATIONAL MISSIONARY COUNCIL was the first organization to develop out of the Edinburgh **WORLD MISSIONARY CONFERENCE** in 1910. A council made up of national Christian councils or missionary societies from throughout the world, this organization was formally organized in 1921 at Lake Mohonk, N. Y., and held major world assemblies at Jerusalem (1928), Tambaram, Madras, India (1938), Whitby, Canada (1947), Willingen, Germany (1952), and Ghana (1957-58), before uniting with the **WORLD COUNCIL OF CHURCHES** at its third assembly at New Delhi, India, in 1961. Since this unification, the work of the former International Missionary

Council has been carried on through the World Council's Division of World Mission and Evangelism.

The purpose of the International Missionary Council throughout its span of separate existence was to further cooperative or ecumenical missionary study and action. Perhaps its most significant publication was the quarterly entitled *The International Review of Missions*, which has been continued by the World Council of Churches.

The central figure in the organization and early leadership of the International Missionary Council was JOHN R. MOTT, who served as the chairman of the Council during its first twenty years. Other significant officers and leaders of the Council included J. H. Oldham, Betty D. Gibson, A. L. Warnshuis, William Paton, CHARLES W. RANSON, Norman Goodall, John A. Mackay, John W. Decker, and Glora M. Wysner.

Paul A. Crow, Jr., *The Ecumenical Movement in Bibliographical Outline*. New York: National Council of Churches, 1965.

W. R. Hogg, *Ecumenical Foundations: A History of The International Missionary Council and Its Nineteenth Century Background*. New York: Harper, 1952. PAUL F. BLANKENSHIP

INTERPRETER'S BIBLE, THE, a twelve volume commentary on the entire Bible, planned for and published by ABINGDON PRESS, a division of the **METHODIST PUBLISHING HOUSE**, Nashville, Tenn., in 1951. Before the second World War the idea of such a commentary had been broached to the management of the Abingdon Press and the Methodist Publishing House, and tentative plans had been made. Then the war years came on and put a stop to all planning for such a broad venture. When, however, publishing conditions grew normal again—by the mid-forties—plans were begun in earnest to produce an up-to-date scholarly new commentary.

It was evident that since the beginning of the twentieth century, while scholarship had made tremendous advances in every department of Biblical knowledge, with new findings in original Texts, translations, historical background, interpretation, and scholarly monographs appearing over the general Christian world, there had been no way to make these interpretative works readily available to the average minister, teacher, and student of the Bible. Much of the new material had appeared in highly specialized areas, and was thus of little practical help to a minister looking for sermon ideas, or for the person who needed a clearer understanding of one of the books of the Bible, or of the Bible as a whole.

The time seemed right for the production of a comprehensive commentary, and as during the war, the great publishing houses of Britain had been badly injured by the bombing, it appeared that the Methodist Publishing House in America alone would have the resources to produce the type of commentary which was seen to be needed. George A. Buttrick, then the pastor of the Madison Avenue Presbyterian Church in New York, and one who had frequently advanced the idea of a need of such a commentary, was selected to become editor-in-chief of this special project, with the Book Editor of The Methodist Church, NOLAN B. HARMON, acting as overall representative of the Publishing House and of all editorial matters connected with the bringing forth of the commentary.

Chosen to assist in producing the commentary were the following: John Knox, professor of New Testament at Union Theological Seminary, who became associate editor of New Testament and exposition; Samuel Terrien,

also of Union Theological Seminary, associate editor of Old Testament Introduction and Exegesis; Walter Russell Bowie, associate editor of exposition; and Paul Scherer, also associate editor in charge of exposition.

The name *Interpreter's Bible* was suggested for the commentary by Dr. Bowie at one of the early meetings of the editorial group. The title had reference to the line in Bunyan's *Pilgrim's Progress*, "And they came to the Interpreter's house."

A moving spirit, if not the moving spirit in the whole project, was PAT BEAIRD, then manager of ABINGDON PRESS, who gave himself wholeheartedly to caring for all the business and mechanical factors to be considered in connection with such an ambitious publishing project. He it was who drew up the contracts with the different editors and writers; worked with the Mergenthaler Company in order to provide a special machine for the unusual page display of typesetting which had been decided upon; he also secured a special grade of specially treated paper for the volumes to be produced, and looked after the many other details which came to the fore in the production of this ambitious work.

It was decided that the commentary should contain scholarly articles written in interpretation of various aspects of Biblical study, these articles to appear in their own place in the New Testament section, and at the beginning of the Old Testament section. The heart of the *Interpreter's Bible*, however, is considered to be "the working page," and the feature of this was two parallel columns of text at the top of each page—in one column the authorized or King James version, in the other the Revised Standard version (copyrighted in 1946 by the Thomas Nelson and Sons Company). The right to use this later version was secured from the copyright holders by special arrangement. Thus the text to be explained and commented upon was that of the authorized version but in parallel with it was also the newer translation which carried an up-to-date scholarly translation of the same material.

On each page, underneath the parallel texts of the Scripture, was to be an exegesis set forth by competent scholars in Hebrew and Greek; and under the exegesis an exposition of the material in which the preaching and teaching meaning of the text was set forth.

Preceding each Bible book is always an introduction, explaining when and why the book was written, what sort of person or persons wrote it, what was the historical situation, what sources did the writer use, who were the intended readers, how the original text was possibly altered and why each particular book was included in the Bible. Footnotes citing source material were, of course, always relied upon.

Writers, both exegetes and expositors, were carefully selected by the editorial committee with each writer assigned a special book—either the exegesis or the exposition of one of the sixty-six books of the Bible. These writers were from all over the English-speaking world and were chosen as representing "the best exegetical and expository skill of our time." (Editor's foreword). Also thirty-six consultants drawn from all the larger Protestant groups in the English-speaking world helped to guide the initial steps.

Knowing what a vast investment would be involved in producing this commentary, the publishing agents of The Methodist Church, then B. A. WHITMORE and FRED D. STONE, and later LOVICK PIERCE and ROY L. SMITH,

presented the whole matter to the Board of Publication of that Church in advance of making the great financial commitment which it was seen the project would entail. The Board of Publication approved going into what was clearly to be a heavy and very great financial venture, and put the resources of the Publishing House behind the proposed plans. As it turned out and as the years 1946-51 went by, a half million dollars were expended before the first volume—that of Matthew and Mark (No. VII), of the *Interpreter's Bible* came from the press, and was formally launched. At the GENERAL CONFERENCE OF 1952 in San Francisco one entire evening was officially devoted to a public presentation to the Church and church world of the commentary.

The *Interpreter's Bible* was received with acclaim by the church world and its success justified completely the faith of its sponsorship by the Methodist Publishing House. The country was "commentary hungry." Pat Beaird observed, and first and second printings of the earlier volumes were soon absorbed. A total of 1,158,345 volumes have been sold at last reporting and 469,464 twelve volume sets.

The Interpreter's Bible, The Holy Scriptures . . . in twelve volumes. New York and Nashville: Abingdon-Cokesbury Press. Copyright 1951 by Pierce and Smith. N. B. H.

INVALID MINISTERS' REST FUND (British) was a charity established in the former Wesleyan Methodist Church in 1879. By a resolution of the Wesleyan Conference, a sum of £3,700, part of a fund known as the "Thanksgiving Fund," was set apart as an Invalid Ministers' Rest Fund to be administered by the Conference. The Fund was maintained after METHODIST UNION in 1932, and further funds and properties have been acquired. The Charity at present holds houses which are available to Methodist ministers and their families for periods of recuperation after illness and for holidays.

A. K. LLOYD

INVESTIGATION, COMMITTEE OF, a committee in each Annual Conference of The United Methodist Church composed of ministers in full connection nominated by the presiding bishop and elected by the Annual Conference. It is the duty of this Committee to investigate charges against the character or conduct of a Conference member when reports, or strong and persistent rumors affecting the same seem to warrant an investigation. The Committee acts as a grand jury, and if it deems that the accusations are heavy enough for the person accused to be brought to trial, it must first hear him, sift the matter thoroughly, and then bring in a bill of charges and specifications to be placed before the trial court when that is summoned. The book of *Discipline* gives full directions as to the procedure that must be followed.

Each district in an Annual Conference also is empowered to have a Committee of Investigation composed of three local preachers and two reserves nominated by the district superintendent. Where no district conference exists, the Annual Conference Committee of Investigation is empowered to act.

There is also a Committee of Investigation for the local church, but this is never created nor called unless and until charges which warrant it are made in writing to the preacher against a member of the church. Such local church committee is to be composed of seven members in

good standing. This group also acts as a grand jury. (See CHURCH TRIALS AND TRIAL LAW for a further discussion.)

Discipline, UMC, 1968, in *re* Judicial Administration.

N. B. H.

IONE, CALIFORNIA, U.S.A. Ione Community Church is a steepled two-story brick structure, 42 by 70 feet, built in 1862, and regarded by competent authorities to be as nearly perfect a Gothic structure as may be found in the United States west of the Mississippi. The Engineering School, University of California, joins in this estimate. The architect of the church, Samuel D. Nandell, was selected in Ione's heyday, when it was a prosperous mining and commercial center. Before the building was completed, however, an adverse judicial decision on mining claims caused the community to decline, and the original \$8,000 estimated cost of the church had risen to \$25,000 by 1880, when debts were finally paid. It was dedicated by Bishop CALVIN KINGSLEY as the "Ione Centenary Methodist Church" in 1866, the CENTENNIAL OF AMERICAN METHODISM.

Tradition says the cornerstone contains a letter from Abraham Lincoln, along with gold nuggets and other mementos. Perhaps more apocryphal is the story that the town got its name when the back-east fiancée of a young Methodist objected emphatically to the camp's name, *Bedbug*—whereupon his gallant townsmen changed it to *bergs*.

ISAAC OWEN is associated with the introduction of Methodism into Ione Valley, as early as 1849. William Hurlburt began fortnightly services here in 1852, and in the following year with F. C. Camp put up a small church building that served till the present one was erected. In its first half century, the Ione Church had forty-one pastors. With recent economic and populational developments of the area, it also has attained stability and is now regarded not only as an ecclesiastical show-piece but an important Methodist center in Northern California.

Early Methodist Churches Along the Mother Lode 49 Highway (illustrated map). Conference Historical Society of the California-Nevada Conference of the Methodist Church, 1963. *Ione Community Methodist Church, 1862-1962*.

LELAND D. CASE

IOWA, sometimes called the "Hawkeye State," located in the north central part of the United States, was admitted into the Union in 1846. It is bounded on the north by MINNESOTA, on the east by the Mississippi River, on the south by MISSOURI, and on the west by the Missouri and Big Sioux Rivers. With an area of 56,290 square miles it has a climate that ranges from -45 to +115 degrees Fahrenheit. The population in 1960 was 2,757,537. Iowa is a leading state in farming and stock raising. Its industries include food processing, machinery, printing and publishing, and the manufacture of pearl buttons.

Methodism came to Iowa via ILLINOIS. Two preachers named BARTON RANDALL and John T. Mitchell were sent from a Methodist mission at Galena, Ill., to Dubuque in 1833. Randall preached his first sermon in Iowa in a tavern belonging to one Jesse Harrison. The next year a log meetinghouse was erected with subscriptions and labor from persons of all faiths including Roman Catholics. A Methodist class of twelve members was organized.

Meantime, another Methodist preacher, BARTON H.

CARTWRIGHT, arrived in BURLINGTON in May, 1833. Cartwright brought two yoke of oxen and a load of corn. He provided his own living by plowing for his neighbors, and he preached to them evenings and on Sundays. Cartwright's first sermon was delivered in the house of a physician named William R. Ross, and there he organized a class of six people. The work at Dubuque and Burlington began about the same time; it is not known which was first.

In 1836 Ross purchased two lots in Burlington for \$100 and gave them to the Methodists for a church. A brick edifice costing about \$4,500 was built. A debt of \$1,320 on the structure was paid by Ross who sold his own dwelling to raise the money. The church was known as Old Zion, and four sessions of the Iowa Territorial Legislature met in the building between 1838 and 1841.

In 1835 the Galena and Dubuque Mission of the Quincy District, ILLINOIS CONFERENCE, reported 128 members. The next year there was a Galena Mission District, and the Dubuque and Iowa missions on that district reported forty and eighty members respectively. In 1840 the Rock River CONFERENCE was formed, and the Iowa District of the conference reported 1,570 members. The IOWA CONFERENCE which included all of Iowa Territory was organized in 1844; it had 5,463 members.

In 1856 the Iowa Conference was divided to form the UPPER IOWA CONFERENCE. In 1860 the Western Iowa Conference was set off from the Iowa body. In 1864 the DES MOINES CONFERENCE was formed by merging the Western Iowa Conference with the west part of the Upper Iowa Conference. In 1872 the upper part of the Des Moines Conference was designated as the NORTHWEST IOWA CONFERENCE, while the lower part continued as the Des Moines Conference. At the time the Northwest Iowa Conference also included Dakota Territory.

In 1932 the Iowa Conference and the Des Moines Conference merged to form the IOWA-DES MOINES CONFERENCE covering the south half of the state. In 1958 the name was changed to South Iowa Conference. In 1949 the Northwest and the Upper Iowa Conferences merged to form the NORTH IOWA CONFERENCE. The 1968 North Central JURISDICTIONAL CONFERENCE voted that effective in June 1969, there should be only one conference in Iowa to be known as the Iowa Annual Conference.

Work among the Germans in Iowa began in 1844 when the German Creek Mission was established near Keokuk by a preacher named Johann Mann. LUDWIG S. JACOBY built the first German church in Burlington in 1848, and one appeared in Iowa City in 1849. In the early years the German work in Iowa was under Jacoby as presiding elder in St. Louis. In 1864 when the M. E. Church set up a system of German-speaking conferences, the German work in south Iowa was in the Southwestern German Conference and that in north Iowa in the Northwestern German Conference. In succeeding years there were several shifts in the German conference names and boundaries. Absorption of the Iowa German work into the English-speaking conferences began in 1923 and was concluded in 1933.

The German work produced two colleges in Iowa. A school called German College which had started in Quincy, Ill., was moved in 1873 to Mt. Pleasant, Iowa, where it was affiliated with IOWA WESLEYAN. The institution trained ministers and teachers. In 1909 the affiliation with Iowa Wesleyan was dissolved, German College closed, and its seminary department was transferred to CENTRAL

WESLEYAN COLLEGE, Wainton, Mo. The Northwest German Conference founded German College, Charles City, Iowa, in 1890. The school merged with MORNINGSIDE COLLEGE, Sioux City, Iowa, in 1914.

A Swedish Methodist church was organized at New Sweden, Jefferson County, Iowa, in 1849. In 1877 the Northwest Swedish Conference was organized to include all Swedish Methodist churches in the central and northwestern parts of the country. As with the German work, there were changes in the names and boundaries of the Swedish conferences in succeeding years. By 1942 all Swedish work had been absorbed in the English-speaking conferences.

A Czech Methodist Church was organized at Cedar Rapids in 1892. Later there were similar churches in Marshalltown, Belle Plaine, and Decorah, but there was no Czech conference.

The METHODIST PROTESTANTS laid the cornerstone of a church at Iowa City in May, 1841. In 1846 the Iowa Conference of the M. P. Church was organized at Iowa City with William Patterson as president. For several years the conference had only five or six effective ministers and fewer than 300 members. But by 1858 the conference had grown and it was divided to form the North Iowa Conference. In 1875 the two conferences merged, and in 1877 the Iowa Conference had 57 itinerants and about 3,600 members. The denomination had 33 pastors, 65 churches, and some 4,800 members in Iowa in 1895. In 1916 the work in Iowa and Missouri was combined in the Iowa-Missouri Conference. In 1936, just prior to unification, the Methodist Protestants had 16 churches and 1,737 members in Iowa.

The M. E. Church established four colleges in Iowa which survive—Iowa Wesleyan (1842), SIMPSON (1867), CORNELL (1853), and Morningside (1894). The church supports three hospitals, six retirement homes, and one children's home in the state.

In 1968 the two conferences in Iowa reported 726 ministers, 538 pastoral charges, 295,001 members, and property valued at \$115,786,207.

R. A. Gallaher, *Methodism in Iowa*. 1944.

General Minutes, ME, TMC, UMC.

A. W. Haines, *Makers of Iowa Methodism*. 1900.

ALBEA GODBOLD

IOWA CITY, IOWA, U.S.A. **First Church** has a long and interesting history. When the area to become Iowa City was being platted as the new capital for the Iowa Territory, a small group of Methodists received a tract of land from the Territorial Legislature upon which to erect a church edifice. This group organized the first Methodist congregation in 1839 in a log cabin, and on Jan. 26, 1842, the Board of Trustees voted to build a frame church, 34 by 44 feet, in order to claim their free lot from the Territorial Legislature. They were required "to erect on the lot within three years a church edifice to cost at least \$1,000," and a brick church, 40 by 60 feet was built within the required time at a cost of about \$5,000.

First Church has had a history that closely parallels the growth of Iowa City and the University of Iowa. When Iowa first became a state, the community of Iowa City was the capital for several years, and it has been the seat of the University of Iowa from its origin. When the capital was later moved to DES MOINES, Iowa City continued to be known chiefly as a university community.

Due to its strategic location to the campus, First Church has always ministered closely to the students and faculty of the university.

In 1844 the church was host to an organizing conference which, by authorization of the M. E. GENERAL CONFERENCE, established an annual conference for all of the Iowa territory.

The congregation has continued to occupy its present location from the very beginning. In 1863 the first brick church was greatly enlarged and improved. In 1884, due to a severe fire, the remaining structure was completely rebuilt with several improvements. Again in 1906, the Board of Trustees voted to build a new edifice, but before their plans could be put into effect, a fire broke out destroying the interior of the building. The present structure was then erected on the same site.

In keeping with the responsibility to the university, First Church established a WESLEY FOUNDATION over fifty years ago, making it one of the oldest campus ministries in Methodism. From a church membership of 300 in 1886, the church family has grown to 2,323 in 1970. The university student body adds over 3,000 more Methodist students, who are the primary responsibility of the church.

Though several other Methodist churches have been organized in this community in recent years, First Church continues to serve a large segment of the Iowa City population in addition to its special concern for the campus. By its strategic location in downtown Iowa City, it is able to minister both to campus and community.

EUGENE H. HANCOCK

IOWA CONFERENCE (EUB), traces its origin to preaching among the German people in the last half of the 1830's and the first half of the 1840's.

About 1836, John Burns began filling appointments and was thus the first minister of the CHURCH OF THE UNITED BRETHREN IN CHRIST IN IOWA. He was followed by F. R. S. Byrd, who formed a class in Henry County in 1842.

In 1845 the Iowa Conference of United Brethren was formed with Bishop JOHN RUSSEL presiding. By 1849, the conference had 25 preachers, 8 circuits, 45 classes, and 519 members. It grew rapidly, so that in 1853 it was divided. The northern part bore the name Iowa Conference, while the southern portion was named the Des Moines Conference. It later was further divided into the East Des Moines and West Des Moines Conferences.

During 1861, the North Iowa Conference was organized; but in 1874, it was reunited with the Iowa Conference. When the East Des Moines Conference merged with the Iowa Conference in 1889, the West Des Moines Conference assumed the name of the Des Moines Conference. Then in 1909 the Des Moines Conference was merged with the Iowa Conference, assuming the name of the latter body.

The EVANGELICAL ASSOCIATION began its work in Iowa in 1841, but it was not until Nov. 27, 1857 that the first church was dedicated at Grandview.

The Iowa Conference of the Evangelical Association was organized on May 29, 1861, at the Grandview Church, Louisa County, Iowa. The presiding elder was Bishop W. W. ORWIG. There were thirty-two preachers at that time.

Upon authorization of the GENERAL CONFERENCE in 1875, the Des Moines Conference was organized. This conference included all the English-speaking churches in

Iowa, and its founding was an important occasion since it marked the beginning of exclusively English conferences in the Evangelical Association. The Iowa Conference was composed solely of the German-speaking congregations after 1875.

Because of general church-wide friction and misunderstanding, a group of ministers of the Des Moines and Iowa Conferences began to meet separately in 1888. The Des Moines Conference (United) was organized by these persons and affiliated with the UNITED EVANGELICAL CHURCH upon its formation in 1894. As the work of this new denomination expanded in Iowa, a second conference was organized in 1899, named the Northwestern Conference. It was composed of congregations in northern Iowa, Minnesota, the Dakotas, and a few congregations in the state of Washington.

The two Iowa-based conferences of The United Evangelical Church joined with the Illinois and Platte River Conferences of the same denomination in 1900 to support Western Union College, Le Mars, Iowa, which became WESTMAR COLLEGE in 1948.

The Evangelical Association established a home for the aged in the middle west in 1911. It was located at Cedar Falls, Iowa, and was called Western Home.

Both the Iowa and Des Moines Conferences of the Evangelical Association were seriously affected by the formation of The United Evangelical Church and the loss of congregations; but in 1912, these two conferences were reunited under the name of the Iowa Conference.

Riverview Park Camp was established by the Iowa Conference in 1917 at Cedar Falls, Iowa. Its program included not only a full summer's program of education for children and youth, but also an annual outstanding ministers' conference.

With the uniting of the Evangelical Association and The United Evangelical Church in 1922 to form The EVANGELICAL CHURCH the three Iowa conferences prepared for their own unification. In 1923, the two former United Evangelical conferences, the Des Moines (United) and the Northwestern, merged. Then in 1927 the Des Moines (United) and the Iowa Conferences were joined to form the Iowa Conference of The Evangelical Church with a membership of 11,048 persons.

The EVANGELICAL UNITED BRETHREN CHURCH was formed Nov. 16, 1946, with the uniting of The Evangelical Church and the Church of the United Brethren in Christ. For several years thereafter there were two Iowa Conferences until they united May 2, 1951, to become the Iowa Conference. In 1966 there were 137 elders, 134 organized congregations in 110 charges with 22,094 members. Total money raised for all purposes was \$1,703,984 with total valuation of local church property amounting to \$8,698,746.

In 1969, the Iowa Conference united with the North Iowa and South Iowa Conferences to form a single state-wide conference known as the Iowa Conference of The United Methodist Church.

R. H. Aurand, *History of Riverview Park*. 1967.

D. Berger, *History of UB*, 1897.

Leonard E. Deaver, *One Hundred Years with Evangelicals in Iowa*. 1944.

A. W. Drury, J. J. Glossbrenner, 1889.

J. Lawrence, *History of the UB*. 1860.

Spyath and Hanby, *History of the UB Church*. 1851.

A. Stapleton, *Evangelical Association*. 1896.

Trailblazers, by the Historical Society of the Iowa Conference, 1961.

Weekley and Fout, *Our Heroes*. 1908.

DWAYNE L. FERGUSON

IOWA CONFERENCE (ME) was organized at Iowa City, Aug. 14, 1844 with Bishop THOMAS A. MORRIS presiding. Prior to that time Methodism in Iowa Territory had been a part of the ROCK RIVER CONFERENCE. When formed the Iowa Conference included all of Iowa Territory. It began with three districts—Burlington, Dubuque, and Des Moines—and it had 29 pastoral charges, 37 traveling and 60 local preachers, and 5,403 members. (See IOWA for beginnings of Methodism in the state.)

At its first session the conference pledged support to Iowa City College for which a charter had been granted in 1842, but the school survived only a few years. In 1850 the conference agreed to patronize and support Mt. Pleasant Collegiate Institute which was founded in 1842. The name was changed to IOWA WESLEYAN UNIVERSITY in 1854. It lays claim to being the oldest college west of the Mississippi River. In 1856 the preachers themselves subscribed \$11,200 on a \$10,000 conference pledge to Iowa Wesleyan. The 1852 conference accepted fifteen acres of land in Mt. Vernon and agreed to support a college which was being erected there. First named Mt. Vernon Wesleyan Seminary, it was called Iowa Conference Seminary in 1854, and a year later CORNELL COLLEGE in honor of William W. Cornell of New York, who made a generous contribution to the institution.

Feeling the need of a church paper in the region, the 1849 conference appointed a committee to visit neighboring conferences to discuss with them the feasibility of launching a jointly owned periodical. No paper was established at the time, but the action called attention to the need, and the interest generated was influential in the establishment of the *Northwestern Christian Advocate* in 1852 and the *Central Christian Advocate* in 1857.

Beginning in 1856, conference lines in Iowa were redrawn several times through the years. From 1860 to 1932, the Iowa Conference was limited to the southeastern part of the state. It merged in the latter year to form the IOWA-DES MOINES CONFERENCE.

In 1931 the Iowa Conference had three districts—Burlington, Oskaloosa, and Ottumwa, 117 pastoral appointments, 36,516 members, 233 churches valued at \$3,241,428, and 131 parsonages valued at \$498,450.

S. N. Fellows, *Upper Iowa Conference*. 1907.

R. A. Gallaher, *Methodism in Iowa*. 1944.

Minutes of the Iowa Conference. FREDERICK E. MASER

IOWA-DES MOINES CONFERENCE (ME) was organized Sept. 20, 1932 at DES MOINES with Bishop FREDRICK D. LEETE presiding. It was formed by merging the Iowa and Des Moines Conferences, the one covering the southeast quarter of the state and the other the southwest quarter. At the time of organization the conference had six districts—Boone, Burlington, Council Bluffs, Creston, Des Moines, and Ottumwa. There were 550 churches, 103,101 members, and property valued at \$8,604,278.

The Iowa-Des Moines Conference continued in The Methodist Church after unification, and in 1958 its name was changed to the SOUTH IOWA CONFERENCE.

General Minutes, ME and TMC.

F. E. MASER

IOWA WESLEYAN COLLEGE, Mount Pleasant, Iowa, was chartered as Literary Institute in 1842, rechartered as Iowa Wesleyan University in 1855, and assumed its present name in 1912. It is said to be "the oldest college building in continuous use west of the Mississippi River." Its first president was Aristides Huestis. In 1853, JAMES HARLAN, a graduate of Indiana Asbury College (now DEPAUW), became president. Harlan was one of the leaders in establishing IOWA as a state. The Harlan home on the campus was erected in 1860 and now stands as the Harlan-Lincoln Home Museum. The P.E.O. Sisterhood was founded on the campus in 1869. The school pioneered in coeducation and in teaching science by laboratory methods.

A strong international program integrated into a thorough liberal arts education is among its assets. Enrollment and faculty have shown steady growth in recent years.

Degrees offered are the B.A., B.S., and B.M.E. The governing board has forty-three members, jointly elected by alumni, the board of trustees, and the IOWA ANNUAL CONFERENCE.

JOHN O. GROSS

IPSWICH, England. This Suffolk city has been a stronghold of Nonconformity for many generations, but the only visit of the founder of Methodism to this eighteenth century garrison town and seaport was to wait there for a horse on his way to Norwich, further north in Norfolk. JOHN WESLEY's neglect of the evangelical opportunities presented by Ipswich has long puzzled local Methodist historians. A gardener called William Nunn, LOCAL PREACHER and CLASS LEADER in the Colchester (Essex) circuit, introduced Methodism properly into Ipswich in 1804, though Methodist societies existed in 1799 at Brantham, Holbrook, and Tattingstone, where they continue to the present as part of the Ipswich Circuit. Before Nunn moved to Ipswich, he had been the local leader of the Tattingstone society. The *Minutes of the Wesleyan Methodist Conference* of 1808 record that a young Welsh minister, Thomas Morgan, was appointed to the Colchester Circuit to have charge of the Ipswich Mission. Morgan's successor, Robert Pilter, had the temerity to attempt an open-air service on the Cornhill, but the magistrates soon put a stop to that. Nothing daunted, he adjourned to "Bolton, a high meadow," and did the same on a number of similar occasions. Although a small, plain chapel was built in 1812, this was soon replaced by a much more substantial building in a central position in the town, and at the opening service one of the officiating ministers was the celebrated JABEZ BUNTING. The number of members returned in 1818 was 486.

The financial affairs of the circuit were at first difficult. The average income in the United Kingdom in 1815 was about £15. Between the years 1811 and 1836 the average expenditure in the Ipswich Circuit was about £40 a quarter. Appeal followed appeal, but the circuit stewards were often in debt to the ministers. The allowance to a minister was equally divided between him and his wife. Any minister who was a bachelor was therefore on half-pay. At the Conference of 1835 SAMUEL WARREN was expelled from the Wesleyan Methodist Church in view of his violent agitation against the decision to provide a theological institution for ministerial training. A number of Ipswich Methodists seceded, and

joined the WESLEYAN METHODIST ASSOCIATION, and a chapel to seat 500 was built in Friars' Street. The stormy days of the further agitations of 1849, which led to the formation of the UNITED METHODIST FREE CHURCHES, also had repercussions in Ipswich. There was bitter local division, and membership returns show a considerable falling away, so that in 1854 the circuit membership numbered what it had forty years before, 487.

PRIMITIVE METHODISM arrived in Ipswich in 1834, when open-air work was started. Five years later the Rope Walk Chapel was built, and remained a thriving center of church work throughout the nineteenth century. At one time it could boast a football team made up entirely of class leaders and local preachers. But the eventual clearance of this area by the corporation and the transfer of the population to new estates outside the old city left it high and dry, and so in the end the old church closed. The outstanding Wesleyan Methodist chapel in Ipswich was Museum Street (1861); one of the treasurers of the building fund was William Pretty, who gave the first £1,000 of the £25,000 spent on the premises. One hundred years after the establishment of Methodism in Ipswich, the Wesleyan Circuit had a staff of six ministers and three lay evangelists, sixty local preachers and seventy class leaders, with a membership of 1,500 and twenty-nine chapels. The closing years of the nineteenth century saw a steady development of the work in four areas of the town, directly because of the evangelistic spirit of the society at Museum Street. A church built at Alan Road grew to such an extent that in 1966 it was the largest society in the East Anglican District, with a membership of 400.

After the first World War a team of preachers from Alan Road conducted a campaign on the first housing estate to be built in Ipswich, named after the famous Suffolk painter, Gainsborough. The work was housed for many years in a temporary building, but modern premises were at last erected in 1965. The sale of two former Primitive Methodist chapels made possible the erection of another modern church on an estate on the other side of the town. At least one president of the Conference, HAROLD ROBERTS, was superintendent of the Ipswich Circuit (1941-46). There are forty churches in the Ipswich Circuit at present, with a total membership of over 2,000; these include the neighboring towns of Felixstowe, Framlingham, Woodbridge, Stowmarket, and Hadleigh.

T. N. Ritson, *The History of Wesleyan Methodism in the Ipswich Circuit*. Ipswich, 1909.

W. D. Warren, *A Century of Witness, 1861-1961* (about Museum Street). Ipswich, 1961.

BRIAN GOSS

IQUIQUE, Chile, is a city of 40,000, capital of the Province of Tarapaca, and one of the principal ports of northern CHILE. The land to the north, east, and south is mountainous desert, and the city draws its water supply through a conduit from a supply forty miles away in the mountains, as it has never rained in Iquique.

Iquique formerly depended upon the nitrate industry for its subsistence, but there is a growing fishing industry about and certain copper-mining prospects. The city has an active Methodist church which extends its evangelistic message through two other centers in the city and through the facilities of two local radio stations. The Iquique English College, supported by the Division of

World Missions of The United Methodist Church, is a coeducational, elementary, and secondary school, completely self-supporting except for the missionary personnel provided and for certain help in the building. A small colony of teachers and missionaries housed about the college carry on religious and educational work through both college and city, and have been noted for extremely helpful evangelistic and educational work.

Barbara H. Lewis, *Methodist Overseas Missions, Gazetteer and Statistics*. New York: Board of Missions, 1960. N. B. H.

IRELAND, CHARLES HENRY (1859-1931), church, business, and civic leader, was born in Lovings-ton, Va., March 12, 1859, the son of James Patton and Henrietta (Mariah) Ireland. He was educated at Village Academy in VIRGINIA. As a young man, he entered the tobacco business in Lynchburg, Va., but soon changed to hardware. In 1883 he moved to GREENSBORO, N. C., where he organized the Odell (wholesale) Hardware Company and served successively as its secretary, treasurer, general manager, and president. On Sept. 27, 1888, he married DeLavolette Alderman, the daughter of a Greensboro College professor, and they had three sons and one daughter.

A church member from boyhood, on moving to Greensboro Ireland transferred to the West Market Street Church, and was for many years its leading layman. He sang in the choir, was secretary of the Church school, taught the Ireland Bible Class forty years, and was chairman of the official board twenty-five years. He was elected a lay delegate to the annual conference in 1886, and except for a few years, continued in that capacity as long as he lived. He was a member of the conference Sunday school board, 1895-1902, and was its chairman, 1898-1901. Moving over to the conference board of missions in 1902, he served on it the rest of his life, and was its vice-chairman, 1906-31, except for the year 1909-10 when he served as chairman. As conference lay leader for many years, Ireland labored for greater lay involvement in church work generally, and was one of the founders of the Lay Activity movement in the M. E. Church, South. He was a delegate to seven GENERAL CONFERENCES, 1906-30, and to the 1921 ECUMENICAL METHODIST CONFERENCE. Through the years he was recognized as one of the outstanding laymen in the WESTERN NORTH CAROLINA CONFERENCE and in his denomination.

Ireland was active in civic affairs, serving twenty-eight years on the Guilford County Board of Education (twelve years as chairman), thirty-one years on the executive committee of the board of trustees of GREENSBORO COLLEGE, and many years in the following capacities: trustee and treasurer of BENNETT COLLEGE, Greensboro; trustee of the Methodist Children's Home, Winston-Salem; trustee of Palmer Institute, Sedalia; and trustee of L. Richardson Memorial Hospital, Greensboro. He died March 22, 1931.

Minutes of the North Carolina and the Western North Carolina Conferences.

C. F. Price, *Who's Who in American Methodism*, 1916.

R. HERMAN NICHOLSON
ALBEA GODBOLD

IRELAND. FOR JOHN WESLEY the early development of Methodism in Ireland was really an integral part of

the development in Britain as a whole, and in practice and organization the same characteristics of early Methodism are found in Ireland as in England. Though as time went on geographical and historical factors led to the formation of a separate Irish Methodist connexion, there have always been very close relations with British Methodism.

In 1747 John Wesley came to Ireland for the first time because some preachers had already gathered a Methodist society in DUBLIN. Though he only stayed for a fortnight, he was so impressed by what he saw that he sent his brother CHARLES, who toured the country until March 1748, when John Wesley returned for the second time. Charles came back to Ireland later that year, and these four preaching tours, two short ones by John and two longer ones by Charles, effectively established Methodism in Ireland, despite very hostile riots in both Dublin and Cork. These riots were mainly the work of other Protestants who did not understand the true nature of the new movement. Methodism thus gained its reputation in Ireland as a form of Protestantism which suffered rather than imposed persecution. Wesley's pertinent comment at the time was: "Oh, what a harvest might be in Ireland did not the poor Protestants hate Christianity worse than either Popery or Heathenism!"

Charles Wesley did not return again to Ireland, but John came on nineteen other occasions. "Have patience, and Ireland will repay you," was his reply to those who were critical of his frequent visits. His early preaching tours were mainly in the midlands and southwest. In 1756 he traveled to the northern province of Ulster for the first time, where Protestants (mainly Presbyterian) were in the majority, and he continued to preach there regularly in subsequent years. His last visit to Ireland was in 1789, at the age of eighty-six, and he was received with great honor everywhere.

Early Preachers. The first "traveling" preachers were from England, but soon Irishmen were added to their number. One such was THOMAS WALSH, a converted Roman Catholic, whose early death in 1758 was a great loss. The first "local" preacher was Philip Guier, a Burgomaster or Magistrate of the Palatines in County Limerick. The Palatines, German Protestant refugees, are closely connected with the development of Methodism in Ireland and America. The renewal of their leases after about fifty years in Ireland was associated with the demand for an exorbitant increase in rents, with the result that there was wholesale emigration. In 1760 there sailed from Limerick a group which included BARBARA HECK and PHILIP EMBURY. Later John Wesley wrote in his *Journal* (June 14, 1765), "Have landlords no common sense (whether they have common humanity or not) that they will suffer such tenants as these to be starved away from them?"

From this Palatine emigration to America came the founding of the first Methodist society in NEW YORK at JOHN STREET, and an American memorial window in Donegall Square Methodist Church, BELFAST, Northern Ireland, commemorates this. At that same period another Irish Methodist emigrant, not a Palatine, ROBERT STRAWBRIDGE, began his famous preaching work in MARYLAND. These were the first in a stream of emigrants which fed the new Methodism of America.

Wesley came to rely a great deal on THOMAS COKE to help guide the work of Methodism in Ireland. In 1752 Wesley had held his first Irish Conference for his preach-

ers, and afterwards in the years when he could not come to Ireland, he asked Coke to preside. After Wesley's death in 1791, Coke presided over the Conference in Ireland in practically every year until his own death in 1814, and during that time the Conference developed into the official ruling body of the connexion. Ireland was now providing preachers for England such as ADAM CLARKE, HENRY MOORE, WILLIAM MYLES, and WILLIAM THOMPSON, the first President of the British Conference after the death of Wesley.



ADAM CLARKE MEMORIAL CHURCH AND OBELISK,
PORTRUSH, NORTHERN IRELAND



MEMORIAL TABLET TO ADAM CLARKE,
OVER DOORWAY OF CHURCH AT PORTRUSH

Coke inspired the appointment in 1799 of three "General Missionaries." All three were able to preach in Irish as well as in English, for Irish-speaking was then far more common than today. They were not confined to a circuit, but had full liberty to travel throughout the land. Great success attended the preaching of GIDEON OUSELEY, JAMES MCQUIGG, and CHARLES GRAHAM. Many of the Irish surnames found in American Methodist families are due to the conversions from Roman Catholicism at this period. Those so converted provided a great number of the emigrants from Ireland in the first half of

the nineteenth century, before the 1845 Irish Famine forced the great tide of Roman Catholic emigration of the second half of the century.

Two Methodisms. In 1816 the Irish Conference gave permission for the first time for Methodist preachers to administer the Lord's Supper in certain Irish Methodist chapels, thus marking one stage in the gradual though unplanned development of Methodism as a separate church. But there were a large number of Methodists who felt this new arrangement was wrong. The tensions in Ireland between Protestant and Roman Catholic made it seem a grievous wrong to break with the Established Protestant Anglican Church. They felt so strongly that they formed a distinct group or connexion in 1818. Because they kept to the original idea of merely being societies inside the Church of Ireland, they called themselves the PRIMITIVE WESLEYAN METHODIST CONNEXION. For sixty years there were two main groups of Methodists in Ireland. Most towns had their "Wesleyan Methodist" chapel and their "Primitive Wesleyan Methodist" chapel. The main body became a church in its own right; the other remained officially a movement inside the Church of Ireland. But the passage of time loosened the ties with that church, and when in 1870 the Church of Ireland became disestablished, the Primitive Wesleyans found that in fact they also had become a separate body, and that their spiritual connections with Methodism were stronger than any outward connections with Anglicanism. After full discussion, the two bodies united in 1878 to form one Methodist Church in Ireland.

Missionary Work and Emigration. Thomas Coke found a great supply of missionary recruits among the Irish preachers. When in 1814 he died at sea on the way to CEYLON, JAMES LYNCH, a converted Roman Catholic from Londonderry, went on to establish Methodism in Ceylon and SOUTH INDIA before coming back to the work in Ireland. Irish Methodism never formed a missionary society of its own, but gave support to the METHODIST MISSIONARY SOCIETY in London. For many years ministers who became missionaries had to transfer to the British Methodist Church, but in 1890 the present arrangement was made by which they remain in connection with the Irish Methodist Church and can return to work in Ireland after serving overseas. Irish Methodists, lay as well as ministerial, have taken a very full share in the work of Methodist missions in all parts of the world, and a very high proportion of Irish ministers is so engaged today.

Emigration has always been a feature of Irish life, and Methodism lost many members in this way. But though they were lost to Methodism in Ireland, there were important results elsewhere, particularly in America. Between the years 1831 and 1860, an average of 700 members per year were lost by emigration in "Wesleyan" Methodism alone, and this average increased to over 1,200 per year for 1847-50. This shows the effect of the 1845 Famine, but it is important to notice that the Famine merely intensified an existing movement among those who had ambitions for better opportunities than Ireland could afford. When American Methodism celebrated its centenary in 1866, it was estimated that Irish Methodism had lost by emigration from 50,000 to 70,000 members in that century, but that in doing so it had given some five times its own ministerial strength to the Methodist ministry elsewhere, particularly in North America, and some ten times the then total membership in Ireland.

Social Witness. Irish Methodists have not been behind

in the realm of social witness. In avoiding evil, early Methodists stood out against smuggling, and against drunkenness and the partaking of spirits. Later came the witness against all forms of gambling. By the early nineteenth century there were three Methodist philanthropic institutions in Dublin which remain in one form or another until the present day—the Widows' Home, the Female Orphan School, and the STRANGERS' FRIEND SOCIETY.

Towards the end of the nineteenth century were founded the big City Missions, two in Belfast and one each in Dublin and Londonderry, centers for popular preaching and for many activities to help the poor of the cities in every way. At the present the Methodist Council on Social Welfare takes action to bring the Christian attitude to bear on social problems. Guidance has been given on such matters as industrial relations, the political situation in Ireland, racial problems, and on marriage and home life.

One special work has been the establishment of schools and colleges. A free school for poor boys were opened in Dublin in 1784. Later schools were opened in connection with many of the Methodist centers. When the government began to promote elementary education and started "national" schools, the Methodist Church took its share of the work. That system continues in the Republic of Ireland, and there are still one or two Methodist National Schools there. In Northern Ireland, the Protestant National Schools were replaced by Public Elementary Schools, now Primary Schools. Because of their original interest, the churches, including the Methodist Church, have representatives on the School Management Committees.

In 1845 Methodism began its interest in secondary education by founding the Wesleyan Connexional School, now WESLEY COLLEGE, Dublin. In 1868 the METHODIST COLLEGE, Belfast, was opened. Each of these schools is now the largest Protestant school of its kind in its own part of Ireland. The Methodist College at first included a theological training department, but in 1919 this was separated and became EDGEHILL COLLEGE, Belfast. The latest Methodist educational institution is Curteen Agricultural College, founded in County Tipperary in 1947.

Military Work. Another feature of Methodist witness in Ireland is the strong appeal made to men of the various military establishments maintained by the British government there. Soldiers flocked to the early open-air preaching and were members of the first congregations. Many places owe their Methodist origin to the work of soldier-preachers, like DUNCAN WRIGHT in Galway. Right down to 1922 and the establishment of the Irish Free State (now the Republic of Ireland), the Irish Methodist Church acted as the official agency for the spiritual oversight of the many Methodists in the British Army and Navy. This work still continues in connection with the depots of the Armed Forces in Northern Ireland. But in what is now the Republic of Ireland the withdrawal of the British garrison has led in some places, e.g., Fermoy, to the abandonment of separate Methodist witness. After the political change, the splendid Methodist church in the Curragh military camp was handed over to the Church of England (Anglican), which now maintains it on behalf of the few Protestants connected with the army of the Republic.

Organization. Local organization is mainly on a congregational basis, even though the term "circuit" is used. Thus Irish Methodist circuits very often consist of

only one congregation or society. They are, however, joined in the District organization, and the District Synod (seven in Ireland) meets under the Chairman of the District, one of the ministers so appointed. The Conference of the Methodist Church in Ireland meets in June each year in accordance with a pre-arranged rota, for in the course of six years it meets twice in Dublin and Belfast, and once in Cork and Portadown. There are 150 ministers and 150 laymen as members of Conference. Meeting together as the Representative Session they act as the governing body of the church, except in those pastoral matters reserved to the Ministerial Session, wherein the ministers meet alone. The Representative Session elects the Vice-President of the Conference. This minister is, for his year of office, termed the President of the Methodist Church in Ireland, even though in the Conference itself he is only deputy to the British President, who by reason of his office is also President of the Irish Conference, thus maintaining the traditional connection between British and Irish Methodism. The Secretary of the Conference is also the Secretary of the Methodist Church in Ireland, and is elected each year by the vote of the Representative Session.

Membership. When John Wesley died there were some 14,000 members in the Methodist Societies in Ireland. This number had more than doubled by 1814, just before the division of Methodism. Though there was a set-back for a while, the preaching in both Methodist bodies continued to bear fruit, and the total number (counting both Wesleyans and Primitives) reached over 44,000 in 1844. This was the year before the great Irish Famine, and over the years that followed the total population of Ireland fell by half, from eight and one-half million to the four and a quarter million it is today. Along with this fall in population, the number of Methodists also fell to almost half and was about 24,000 in 1880.

Since then, however, there has been a small increase, but it has been greater in proportion than that of the country's total population, and now Methodism, though still small in size, is larger in proportion to that total population than at any previous period, and has some 32,000 members. More than twice this number declare themselves Methodist in the census returns of Northern Ireland and the Republic.

Apart from the actual membership, there has been a great change in the distribution of Methodists throughout the country. Early Methodist societies were in Dublin, the midlands, and the south of Ireland. At St. Stephen's Green, Dublin, is the "mother" congregation of Irish Methodism (originally at Whitefriar Street, Dublin). The passage of time has led to concentration in the north, and in urban centers. In 1800 the number of Methodists in the Belfast District was about one-twelfth of that of all Ireland; in 1844 it was about one-eighth, but in 1900 it was one quarter. Now the Belfast District has over one-half of the total membership of the whole church. In the Republic of Ireland, Methodists constitute less than one-half of one percent of the population; in Northern Ireland they are about five percent (Church of Ireland, twenty-six percent; Presbyterians, thirty; Roman Catholics, thirty-four).

In its effect on the religious life of the country, in its work in missionary endeavor overseas, in its contribution to Methodism in other lands, especially America, in its

social witness at home, this small church has had an influence all out of proportion to its size.

Membership Statistics of the Methodist Church in Ireland. In 1767 there were 2,801 society members (the first recorded figures); in 1780, 6,212; in 1789, 14,010 (Wesley's last visit); in 1800, 19,292; in 1820, 36,529; 1840, 42,133; 1844, 44,314 (highest on record); 1850, 31,527 (effect of Irish famine and the consequent emigration); 1855, 26,790; 1860, 38,201 (effect of revival of 1859); 1880, 24,463 (continued effects of emigration); 1900, 27,461; 1920, 27,173; 1940, 31,033; 1960, 31,864; and 1966, 30,650.

Note the figures for 1820-1860 inclusive are the totals of the two Methodist bodies. The figure for 1860 may be rather larger than it should be. The Primitive Methodist total of 15,341 is an increase of over 5,000 on the previous year, and many of the figures for local membership are in round figures and seem to be estimates only. But even allowing for this, there was a marked increase as a result of the 1859 Ulster Revival.

Presidents of the Methodist Church in Ireland. The origin of the curious situation that the head of Irish Methodism, the President of the Methodist Church in Ireland, is only Vice-President of the Irish Conference lies in a number of facts. Early Irish Conferences were, of course, presided over by Wesley himself, then by Wesley and Coke alternately, and after the death of Wesley by Coke himself, except on a very few occasions. After the division of Irish Methodism in 1816, the Conference of the main branch was presided over by the President of the British Conference, and this was usually one of his last acts as President before the next British Conference. His signature was necessary to establish the validity in law of the Journal of the Conference, because on him were conferred the powers of the LEGAL HUNDRED in Ireland.

Because of the separate Irish Conference, the arrangement grew up that ten Irish ministers were included in the statutory Legal Hundred. When the approach of Methodist Union in England foreshadowed the end of that body, the Irish Methodist church obtained, in 1928, two identical and simultaneous Statutes from the Parliament of Northern Ireland and from the Dail of what was then the Irish Free State. These Acts constituted the Irish Conference and Church as a legal entity in themselves, but provision was made to continue the historic link of having the President of the Methodist Conference in Britain preside also over the Irish Conference.

There was no official head of Irish Methodism in early days and this led the British Conference in 1867 to determine that the Irish Conference should nominate one of its members of the Legal Hundred to act on behalf of the President in his absence, but not until 1883 was the title of Vice-President of the Conference officially adopted. Previously the Irish minister who acted as Vice-President was officially "the Irish member of the Delegation appointed by the Legal Hundred," or simply "the Delegate." From 1921, the title "President of the Methodist Church in Ireland" was adopted, but the President of the Church still remains only Vice-President of the Conference.

Because of the requirement of membership of the Legal Hundred, it happened on more than one occasion that a minister was elected to office for a second or even a third time. Since the disappearance of the Legal Hundred there has been no further example of this, though

there is no legal bar. Because of the legal arrangements obtained in 1928, the Rev. George A. Joynt, as President of the Methodist Church in Ireland, was able to sign the Conference Journal in legal confirmation as President of the Conference also. This was in 1944 when wartime restrictions prevented the British President from traveling to Ireland. (See Appendix for list of Presidents.)

R. L. Cole, *Methodism in Dublin*. 1932.

—, *Methodism in Ireland*. 1960.

W. Crook, *Ireland and American Methodism*. 1866.

C. H. Crookshank, *Methodism in Ireland*. 1885-88.

F. Jeffery, *Irish Methodism*. 1964.

A. McCrea, *Irish Methodism*. 1931.

Minutes of the Methodist Church in Ireland.

William Smith, *A Consecutive History of the Rise, Progress and Present State of Wesleyan Methodism in Ireland*. Dublin: T. W. Doolittle, 1830.

J. Wesley, *Journal*. 1909-16.

FREDERICK JEFFERY

IRELAND, PRIMITIVE WESLEYAN METHODIST CONNEXION OF. (See PRIMITIVE WESLEYAN METHODIST CONNEXION [IRELAND].)

IRISH CHRISTIAN ADVOCATE is the weekly journal of Irish Methodism. It is published by the Irish Methodist Publishing Company at Epworth House, BELFAST. It was originally founded in 1885, and soon took over *The Irish Evangelist*, started by WILLIAM CROOK after the 1859 Ulster Revival.

From 1890 to 1923 this journal was mainly maintained by the efforts of Richard Cole, father of R. LEE COLE. From 1923 it has been run on a voluntary basis by a team of ministers and laymen, with WILLIAM L. NORTH-RIDGE as the leading spirit behind the enterprise for many years.

In 1929 it incorporated the *Irish Methodist Church Record*, edited for over twenty years by JAMES M. ALLEY.

R. L. Cole, *Methodism in Ireland*. 1960.

F. Jeffery, *Irish Methodism*. 1964.

FREDERICK JEFFERY

IRISH PALATINES, German Protestant refugees (from the Palatinate in the Rhine valley). In 1709 many came to England, some to PENNSYLVANIA, but between 500 and 1,000 were settled, by action of the British Government, near Rathkeale, County Limerick, in the south of IRELAND. Their industrious way of life has attracted the attention and commendation of all social and agricultural observers who have travelled Ireland since then. On the religious side, however, they began at first to lose their deep convictions until in 1749 some of them heard open-air preaching by Methodists in Limerick. Philip Guier, their Burgomaster or Magistrate, was then instrumental in forming a Methodist Society, and three years later was recognized as a "local preacher," the first in Ireland.

About fifty years after their first settlement, the expiration of the original leases led to a demand for an exorbitant increase in rents, with the result that there was large-scale emigration to America. Among those who sailed in 1760 were BARBARA HECK and PHILIP EMBURY. JOHN WESLEY was delighted by his first visit in 1756 to these industrious and religious Palatines, but when he came in 1765 he wrote indignantly in his *Journal*, "Have landlords no common sense (whether they have common humanity or no), that they will suffer tenants as these to be starved away from them?"

The Palatines who remained in Ireland continued to make a notable contribution to the country by their hard-working manner of life. Palatine surnames still survive in County Limerick. BARBARA HECK's maiden name of Ruckle has become Ruttler, and the family still lives at Balingrane, from which Barbara and Philip set out for the New World. Throughout America are many establishments which commemorate the part Heck and Embury played in the origin of Methodism on this side of the Atlantic Ocean. JOHN STREET CHURCH, NEW YORK, traces its beginnings to the first Methodist Society which these Palatines formed in 1766.

W. Crook, *Ireland and American Methodism*. 1866.

F. Jeffery, *Irish Methodism*. 1964. FREDERICK JEFFERY

IRONSIDE, SAMUEL (1814-1897), NEW ZEALAND Methodist minister, was born at SHEFFIELD, England. He decided early in life to become a missionary. Ordained in 1837, he reached New Zealand the following year, and was appointed to Port Underwood, where he pioneered the Cloudy Bay Mission. The work flourished under his leadership: many converts were won, and many chapels built, including Ebenezer, a handsome structure, sixty-six by thirty-six.

This promising work collapsed after the Wairau Massacre, when Captain Wakefield and twenty-two settlers were killed in a clash with the Maoris on June 17, 1843. They had been illegally surveying the Wairau Plains for the New Zealand Company, and so had aroused the anger of the Maoris. Ironside had the melancholy task of burying the dead. Fearing reprisals, the Maoris left the district in great numbers.

Ironside was transferred to Wellington, where he was in European Circuit work until 1848, and then served a term in Nelson until 1855. The latter part of his ministry was spent in the AUSTRALIAN CONFERENCE. His death took place at Hobart, Tasmania, on April 24, 1897.

F. W. Smith, *Samuel Ironside and the Cloudy Bay Mission*. Wesley Historical Society, New Zealand, 1952.

L. R. M. GILMORE

ISAAC, DANIEL (1778-1834), British Methodist, a prominent preacher, was born at Caythorpe, Lincolnshire, on July 7, 1778. He became a Methodist in 1797, and joined the itinerant ministry in 1799. He belonged to that wing of Methodism whose sympathies lay rather with Nonconformity than with the Church of England, and the Conference of 1816 expressed its disapproval of his book *Ecclesiastical Claims*, which was a violent attack upon the Roman Catholic and High Anglican doctrines of the ministry. At the time of the LEEDS ORGAN CASE, Isaac published *Vocal Melody* (York, 1827), and three *Letters to the Protestant Methodists* (Leeds, 1830), in which he attacked the seceders. He died at York on March 21, 1834.

J. Everett, *Polemic Divine*. 1839.

G. ERNEST LONG

ISABELLA THOBURN COLLEGE, Lucknow, India, is carried on by the WOMAN'S DIVISION OF CHRISTIAN SERVICE OF THE United Methodist Church in cooperation with the United Presbyterian Church in the U.S.A. It is the first Christian college for women in Asia, and developed from a girls' school started by ISABELLA THOBURN in 1870. The school soon grew to high school status, and by 1886 was offering college work. In 1885 the cornerstone was



ISABELLA THOBURN COLLEGE, LUCKNOW, INDIA

laid for the first college building. After Miss Thoburn died in 1901, the college was renamed after its founder, and Florence Nichols became principal. The college presently occupies a thirty-three acre campus, Chand Bagh (Moon Garden), which it has occupied since 1923. It is located about two miles from the original site. There are three attractive hostels, a fine library, classrooms, laboratories, an assembly hall given by Mrs. HENRY PFEIFFER and the alumnae, a swimming pool, and a chapel named for Mrs. McDowell, who was chairman of the board at one time and raised money for it. The college is managed by a Board of Governors in India and a Consulting Committee in the United States.

Handbook, Overseas Missions, UMC. 1969.

Barbara Lewis, *Methodist Overseas Missions*. 1960.

J. WASKOM PICKETT

ITALIAN MISSION in America was created by the 1908 General Conference of the M. E. Church to include the Italian work in the territory east of a meridian drawn through INDIANAPOLIS. The mission was organized at PITTSBURGH, Sept. 15, 1909 with Bishop LUTHER B. WILSON presiding. Some forty appointments were made in ten states from MAINE to MARYLAND and as far west as INDIANA. In 1910 the mission reported thirty-four charges and 3,070 members.

Notwithstanding promising developments in some cities, language work among the Italians proved disappointing. The last session of the Italian Mission was held in Buffalo, N. Y., March 30 to April 3, 1916. Thereafter the Italian language churches were appointments in the English-speaking conferences within which they were located. At its last session the mission reported 47 charges and 4,035 members.

E. S. Bucke, *History of American Methodism*. 1964.

General Minutes, ME.

ALBEA GODBOLD

ITALY. Non-Catholic Christianity has existed among the Waldensian valleys in Italy since the twelfth century. But the first specific attempt of a Protestant missionary society in the modern period was from the British Wesleyan Church, when WILLIAM ARTHUR, the Foreign Missions Secretary, persuaded the Conference of 1861 to

designate RICHARD GREEN and HENRY J. PIGGOTT for work in Italy, and to accept an Italian ex-priest, Benedetto Lissolo, as a candidate for the ministry.

Green went to Naples while Piggott began his mission in Ivrea in December 1861. In May 1862 he moved to Milan. By 1863 the mission was spending £5,000 a year, using the services of ten evangelists and five colporteurs. It had fifteen meeting places, seven schools, a book shop and a weekly news sheet, *Il Museo Cristiano*. In 1866 Piggott transferred his headquarters to Padua. He took with him a girls' school, but he handed over his other work at Ivrea to the Waldensians. The mission then had centers at Caravaggio, Varese, Intra, Cremona, Modena, Carpi, Mezzano Inferiore, and Parma, as well as Padua, Milan and Florence, where work previously begun by an ex-priest, Bartolomeo Gualtieri, had been taken under the aegis of the mission.

Rome fell to the troops of Victor Emmanuel on Sept. 20, 1870. Piggott stationed Francesco Sciarelli there, and he held his first service on Easter Day 1871. In 1873 Piggott settled in Rome in premises in Via della Scrofa, where he had a theological school and a meeting hall as well as his residence. In 1875 he was able to reconstruct the whole, and open a church and halls there on April 29, 1877. Here, too, LUIGI CAPELLINI was able to continue his mission among the soldiers of the garrison.

Though Richard Green had been forced home by bad health, T. W. S. Jones came out to Naples in 1873 and a church was opened in 1874. The work spread to surrounding towns, and more widely as far as Melfi, and in several centers in Sicily.

Church organization appears when in July 1868, a conference of seven evangelists met at Padua. The next year ministers came from the United Kingdom to hold (with Piggott and Jones) "recognition" meetings at Parma and Naples for five ministers from the north and four from the south (Lissolo, Patucelli, Bosio, Moreno and Bossi; and Sciarelli, Spazianti, Gerone and Corelli). In 1870 a conference at Parma approved the division of Italy into two districts, Piggott being General Superintendent.

Until the death of Pius IX in 1878, considerable freedom was allowed to the mission. Once a public debate was held under the joint presidency of Piggott, an English chaplain, Prince Chigi, and the Advocatus Diaboli of the Roman Catholic Church himself. Leo XIII, however, initiated the policy of claiming that the Roman Catholic religion was the religion of the State, and all other religions were merely tolerated. The Wesleyan Mission accordingly adopted a quieter policy of personal penetration.

The American Mission to Italy was approved in principle in 1870. M. LEROY VERNON was designated in 1871, and held his first service at Modena on June 16, 1873, formally receiving his first six members at Bologna on June 18, 1874. Under Bishop W. L. HARRIS, the first missionary conference was held there on Sept. 10, 1874. A mission in Rome was opened by Teofilo Gay on Dec. 18, 1873, and others were begun at Milan, Florence, Perugia, Terni, Venice and Naples. By 1880 the work counted 706 full members and was made a "conferenza annuale indipendente" on March 19, 1881, its boundaries being "the kingdom of Italy and those parts of contiguous countries where the Italian language is spoken." This Mission opened "the first regular Protestant church for native Christians in the city of Rome," St.

Paul's Methodist Church in Via Poli, on Christmas Day, 1875.

Vernon was succeeded in 1888 by WILLIAM BURT (later elected bishop by his church in America), who served for eighteen years. He was succeeded by Walling Clark and BERTRAND MARTIN TIPPLE. From 1922 on the American Mission had Italian superintendents. From 1922 to 1926 there were four Districts (North, South, Central and Switzerland), but then the Italian work in Switzerland passed to that jurisdiction, and the Italian districts were unified under CARLO MARIA FERRERI. The work of the M.E. Church in Italy is memorable chiefly for its social and educational outreach. Symbolic of its ideals is the splendid building in Via Firenze, Rome. The site was purchased in 1891, the first stone laid in September 1893, and the whole edifice—containing two churches (Italian and English language), a printing press, a theological college, headquarter offices and parsonages—was dedicated on Sept. 20, 1895, by Bishop J. W. FITZGERALD. An industrial school had been established in Venice in 1881, a theological school in Florence in 1889 (moving to Rome in 1892). At Rome there were industrial schools in Via Marghera, and the Crandon and Garibaldi schools for girls ranked high in Roman education. There were also orphanages at Florence and Naples (Casa Materna). The La Speranza Press was established in 1891; the periodical *La Fiaccola* (1878) was followed by *L'Evangelista* and *Vita Gioconda* (juvenile).

After 1885 the mission spread to the colonies of Italian emigrant workers in Lausanne, Geneva, Vallorbe, Neuchâtel, Vevey, Basle and Zurich, and even to South America. After 1919 it entered the ex-Austrian territories. It sponsored Emigrant Aid Societies and Dispensaries. Two of its ministers, the Tagliatela brothers, attained a special intellectual eminence at Rome by their preaching. From the Italian mission originated the idea of the Central Europe Methodist Conference of the M. E. Church in 1894.



EVANGELICAL HOSPITAL, NAPLES, OPENED OCTOBER 1968

Both the American and British missions drew strength from a Protestant body, known as the Chiesa Libera Italiana, founded and led by Alessandro Gavazzi, a friend of Caribaldi, and a personality of the Risorgimento. At his death the movement passed mainly into one or other of the two Methodist missions.

The first statistics for Italian Methodism were issued by the Wesleyan mission in 1867. There were 647 members, sixteen preaching places, twenty-four Italian preachers, 592 children in day schools, and 179 in Sunday



CRANDON INSTITUTE, ROME, ITALY

schools. In 1889 the British mission reported 1,350 members and the American 779, but by 1898, the American figures had passed the British (though their area included territories outside Italy proper). The zenith of membership for both churches was reached just before the first World War, the American high being 3,476, and the British 2,338. Figures give only a proportional indication of the real strength. Two years' catechumenate is an indispensable condition of church membership.

Until the advent of Fascism in the 1920's, the policy of a "free church in a free state" enabled Protestant missions in Italy to function freely, and especially in the first years after unification anti-papal feeling helped them considerably. But the Concordat of 1929 between Mussolini and the Vatican initiated an era of increasing restrictions.

There had always been occasional persecution of the Protestant minority in Italy (a minority which never amounted to more than about one-half of one percent of the population), but this was due solely to Catholic fanaticism. Now, however, under Fascism this opposition was able to make itself felt through the statute book. Protestant churches were subjected to the oversight of the Minister of the Interior, who was given power to annul any of their proceedings. His approval was necessary for the opening of new churches, for the licensing and stationing of all ministers, even for the display of notices. Religious services could only take place under the presidency of the duly authorized person, and only in the authorized building.

Chiesa Metodista Episcopale d'Italia. The American mission with its powerful social institutions seemed to offer a special threat to Fascist nationalistic ideologies. It was marked down for suppression. It was further weakened by the contemporary financial crisis (1929-34) in America, and by the inevitable drift towards open war. In 1936 the BOARD OF MISSIONS of the M. E. Church was

forced to leave Italy to its own resources. Three years later in October 1939, the residue of the mission, eighteen communities under seven ministers, one a supernumerary, constituted itself as the Chiesa Metodista Episcopale d'Italia, and on Oct. 26, 1940, declared itself "independent and autonomous." The valuable property was stripped from it by forced sales, until only CASA MATERNA remained of its institutions. Yet the church was able to survive on the proceeds of sales. It lost by tragic death its superintendent, Carlo Maria Ferreri, in 1943, but his successor, Tito Signorelli, was able to unite the work, then with some 1,500 members, with the British mission still numbering about twice that strength. This happened in 1946. The British work that had concentrated more modestly on pastoral rather than social concerns had suffered understandably the less, even though two ministers, Agostino Piccirillo and Francesco Cacciapuoti, were removed from their stations by the authorities and put under restriction, and the chairman, EMANUELE SBAFFI, sold a house of his own to pay stipends.

The United Church called itself the Chiesa Evangelica Metodista d'Italia. Its first "presidente" was Emanuele Sbaffi, who had been acting chairman since 1940. Until he retired in 1957 he continued in office, re-elected each year by ballot in synod. He saw the church regather its strength. Membership rose to touch the 4,000 mark. Candidates for the ministry came forward from both the ranks of the Roman priesthood, and the families of the Protestants, and were trained at the Waldensian Seminary. Closer relations with other Italian Protestants were established. With Waldensians and Baptists the Methodists shared leadership in a newly formed Consiglio Federale delle Chiese Evangeliche, while they openly discussed union with the Waldensians. With these in 1958, they made a mutual declaration recognizing the validity of each other's ministry and membership, so preparing the way for a more rational deployment of pastoral resources.

Simultaneously the legal office of the Consiglio Federale fought a long, patient, yet ultimately victorious battle to remove one by one the hampering Fascist measures against religious liberty.

MARIO SBAFFI succeeded his father as "presidente" in 1957. He directed the church by vigorous financial policies into a position when it could be granted its autonomy in 1962. Under the inspiration of TEOFILO SANTI, its social witness (reduced in 1946 to Casa Materna alone) began to expand modestly. The ecumenical impulse of John XXIII has had its effect, first in revealing to the Church its natural ecumenical potential in dialogue with Rome, and secondly in the decisive part played by its president and Giorgio Spini, one of its vice-presidents, in planning and directing in 1965 a Congresso of all Italian Protestantism, the first for over forty years. Protestant unity was still further strengthened when in May 1969, the Chiesa Evangelica Metodista d'Italia and the Waldensian Church initiated the practice of the "Sinodo Conjunto," the Methodist Conference and the Waldensian Synod meeting periodically in combined session.

The great landmark in this last period was the ceremony on Oct. 4, 1962, when the legal instrument was signed in Rome, whereby the church in Italy became an autonomous and independent Methodist Conference, linked by covenant with the British Methodist Conference. The independent Church still receives aid through Britain on a planned diminishing scale.

The constitution of the Chiesa Evangelica Metodista d'Italia makes the annual conference its supreme organ. This consists of clergy and laity in equal numbers. It elects by ballot each year its president (a minister), its vice-president (a layman), its secretary (minister), and a standing committee of three ministers and three laymen. The President is the executive officer. The conference determines each year the stations of the ministry.

Soon after Henry James Piggott began his work, he said, "What we want is schools, schools, and schools." At the end of his life he said that if he had his time again he would build not great churches, but little cells of people up and down the land, and rely on their spiritual insight and quality of life to spread the gospel, "in the hopes that in God's good time and way the national conscience will be so roused that to the Roman Catholic Church in Italy at all events, there shall come to be but two alternatives, reformation from within, or one more great national schism." The history of Methodism in Italy reflects strangely the accuracy of this double evaluation, educational and personal.

Piggott and Leroy Vernon met in December 1871, and agreed that if there must be two Methodist missions in Italy, their work must be complementary and not competitive. And so it proved. The M. E. Church's educational work was the greatest strength of the Methodist effort in Italy, and in prosperity bore the best fruits. But in the years of opposition and repression, the quieter pastoral policy of the Wesleysans resisted better, when the weight of the institutions proved too heavy to survive.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921.

J. F. Hurst, *History of Methodism*. 1904.

R. Kissack, *Methodists in Italy*. 1960.

Maynard and Ferreri, *The Methodist Episcopal Church in Italy*. Rome, 1904.

Piggott and Durley, *Henry James Piggott*. 1921.

Voce Metodista, Rome, Vol. xii, No. 10, October 1962.

REGINALD KISSACK

ITHACA, NEW YORK, U.S.A., is located in Tompkins County, twenty-nine miles east of Elmira. The community was first settled in 1788. David Ayes, a layman from New York City, inaugurated Methodist services in Ithaca during August 1817. The services began in a hotel room. James Kelsey preached the first Methodist sermon. Thereafter a class was formed with Ayes as leader. In 1818 the first Methodist church was erected.

In 1970 there were two churches, St. Paul's with a membership of 1,902, and Forest Home with a membership of 141.

General Minutes, UMC.

M. Simpson, *Cyclopaedia*. 1878.

ERNEST R. CASE

ITINERANCY (sometimes Itinerary) is the system by which the Methodist Church moves its ministers from church to church so that at all times every preacher has a church and every church has a preacher. It is a peculiar feature of the Methodist economy and presents a direct contrast to that of a settled pastorate, or to the method followed by most other churches in which ministers are "called" by local churches to their pulpits, and stays sometimes for years at the mutual will of the pastor and congregation, with no reference to the pastoral situations in other churches.

JOHN WESLEY began the itinerant system in Methodism though he probably had no idea how greatly this would ramify, nor indeed that there should one day be a church that would adopt such itinerancy as the keystone of its polity. Wesley, after his conversion, was kept from preaching in many of the regular churches by reason of the antagonism at first shown him by bishops and clergy, and so took to field preaching and gave himself fully to evangelistic labors. It became necessary for him to travel through Great Britain and Ireland and he early found devoted ASSISTANTS who as lay preachers were willing to follow in his footsteps, and whom he sent to supervise his societies in his absence, and to preach in various places. At first he sent these laymen out, more often than not, only a few miles from where they really resided. Thus they might walk to their Sunday or preaching appointments, walk back, and continue their usual labors through the week-days. (See CIRCUIT PLANS.) As the societies grew stronger and called for men to give more and more time to them, Wesley's appointments had to become more definite and be made more positive.

Bishop SIMPSON states that as early as 1746 he attempted to methodize the labor of his helpers, appointing them to distinct and separate circuits. "The whole of Great Britain was mapped out into seven of these, and the word 'circuit' has since been retained as a technical term in Methodism. Three years afterward there were twenty of these circuits or rounds in England, two in Wales, two in Scotland and seven in Ireland, and at Mr. Wesley's death in 1791 there were seventy-two in England, twenty-eight in Ireland, seven in Scotland and three in Wales."

These circuits at first embraced a large number of appointments as they do this day in England. A number of preachers were often assigned to these large circuits, each preacher returning to a special place usually about once in four weeks. The preachers also were changed from one circuit to another from year to year as circumstances seemed to require, and as their own local living

conditions made possible. Such an itinerant system which brought the regular pastors only once a month to congregations, gave great impetus to the employment of local preachers, who were laymen earning their livelihood in the regular business of life, and supplying the pulpits in the absence of the itinerant preacher when needed. Scarcely any of these men were ordained, though in each circuit there was usually a senior or directing minister to whom the others looked. In addition to the oversight given by local preachers, must be mentioned the CLASS LEADER who met a certain portion of the society every week and became practically a sub-pastor. Thus a watchful supervision was exercised over all the membership in the absence of the minister. In England, the circuit system is retained to the present day in much the same way, with more churches on each circuit, and more than one minister making the rounds. This has the advantage of securing in succession at the same church a variety of preachers differing, as men always do, one from another.

In America the same type of itinerancy was introduced in a regular way by the ministers sent by Wesley in the late 1760's, and they put into effect the pattern of appointment which the Wesleyan ministers in England had been carrying on for some years. They immediately began to carry out the system which Wesley had so carefully taught, and this was continued up to and after the organizing CHRISTMAS CONFERENCE.

The establishment of itinerancy as the fundamental polity of the newly organized Methodist Episcopal Church in America was, after the organization of that Church, the great all-determining policy of FRANCIS ASBURY, its first bishop. For a much more difficult situation faced Francis Asbury after the Christmas Conference had elected him bishop, and he continued in a new Church to keep on stationing ordained men as he had stationed lay preachers while there was only a "Society." Wesley's assistants were usually unordained men who were glad to preach where he told them to, and very few of his men, once they were ordained in the Church of England—as some of them on his recommendation were—ever itinerated. But it was different in America. A new church had been born in an atmosphere of great freedom, and the idea that a local congregation should have no voice in the selection of its pastor, and that an ordained minister could not choose his own field of labor, was one difficult to accept by many men and many churches. Other great Christian bodies—Presbyterians, Lutherans, Baptists—chose their pastors, why not the Methodists? So it came about that the fundamental polity and policy of Francis Asbury, and one which he tirelessly and relentlessly—and successfully—pursued from 1784 until he died in 1816 was the firm and unshakable establishment of itinerancy. This was the goal of all his striving, and further he saw that to establish itinerancy a strong episcopacy would be needed. This his great and successful battle to establish a strong episcopacy was not motivated by a selfish drive to the end that the bishop as bishop might be exalted, but that the *power might be given the bishops to fix in every church a preacher, and place a preacher in every church.* By great self-sacrifice and by a great surrender of personal wishes and personal wills, itinerancy was finally and firmly established in American Methodism—though not without long and continuous battles which have not ceased until this day.

Admittedly the itinerant system has disadvantages as well as great advantages. John Wesley said of it, "we

have found by long and consistent experience that a frequent exchange of preachers is best. This preacher has one talent, that another; no one whom I ever yet knew has all the talents which are needful for beginning, continuing, and perfecting the work of Grace in a whole congregation." Methodists believe that their system is best for all the churches, all the time; and contend that it is the best plan yet devised for manning all the churches, in a wise and helpful way.

The itinerancy is designed for and can only be made to work in a connexional church, nor will it work unless all the appointments of all the preachers in a conference are made at the same time, so that the whole conference moves together. Once the itinerant system is accepted by ministers, and local churches, each minister is assured of a place to preach until he is seventy-two years of age (present retirement regulations), or is forced into retirement ahead of that for reasons of health; and each church is assured of a preacher-in-charge every minute with no hiatus between pastorates. The itinerancy also has the advantage of giving men the opportunity to live and serve various churches, giving their ministry and talents for a certain time to a certain place, and then moving on to where they may give the same type of ministry to some other, perhaps some larger appointment, as life and experience come. There is no crystallization nor freezing into one place of one man for too long a time—certainly, except in unusual cases, there should not be. The stirring about among the people of various ministers has proved helpful, and while itinerancy has its personal disadvantages in the frequent removal of preachers, and in the breaking of dear associations with people in any local church, it has the advantage also of removing pastors who may be unacceptable to a certain church without the unhappy friction which frequently occurs in other churches when a man is "voted out." A wise over-head superintendency also can secure, for pastors, congregations which suit them, and for congregations, pastors who may be expected to fit their need without injurious misplacements. Mistakes of course are made, but where mistakes in appointment-making do occur, the next session of the conference with a new slate of appointments, may provide a remedy, and a man who does not suit one place can be moved to another where everyone fervently hopes that he *will* suit.

The itinerant system proved ideal for the Methodist church in America during the great growth of that Church and is at present working well even in the urbanized life which has taken the place of the former rural one.

The constitutional power of the bishop to make appointments, and to keep the itinerant system moving, has been modified through the years by successive actions of the General Conference, and by specific regulations which experience has shown were wise. However, the itinerant system in the hands of the bishop is protected from any GENERAL CONFERENCE action which would denature or do it away—as the second RESTRICTIVE RULE makes clear. Occasionally churches and individual ministers are hurt in appointment-making, but in the long run the itinerant system is the best one to man all the churches all the time, and to take care of all the preachers all the time.

Itinerancy in Britain. In John Wesley's lifetime the itinerants were moved to a new station every two years, after his death the period changed to three years, and this remained the general rule throughout the nineteenth

century in the Wesleyan Methodist Connexion. Two exceptions developed: first, Methodist stations in theological colleges and connexional offices (the BOOK STEWARD, for instance), remained for much longer periods, and resentment at this was one element in the FLY SHEETS controversy in the 1840's. Second, from about 1860 on the feeling grew that rapid itinerancy hindered effective ministry in the rapidly growing cities. One feature of the FORWARD MOVEMENT was the appearance of a small group of Central Halls where ministers (HUGH PRICE HUGHES, for example) remained in the same station for as long as twenty years. In the non-Wesleyan Methodist groups, the itinerancy was less rigid in the nineteenth century. After METHODIST UNION in 1932, itinerancy continued, but the length of the stay increased, though many ministers still changed circuits after three or four years. Constitutionally, circuit appointments are made by the Conference on the motion of the Stationing Committee; in practice, most appointments are made by direct negotiation between circuits and ministers; the Conference both retains and uses, however, the authority to change such agreements. There is no British equivalent of the American episcopal control of the itinerancy.

E. S. Bucke, *History of American Methodism*. 1964.
Nolan B. Harmon, *Understanding the Methodist Church*. Nashville: Methodist Publishing House, 1955.
M. Simpson, *Cyclopaedia*. 1878.

N. B. H.
JOHN KENT

ITINERANT OR WESLEYAN METHODIST VISITER (sic), an unofficial Methodist anti-reform eight-page quarto, published at BALTIMORE, Md., from Nov. 12, 1828 to Oct. 26, 1831, and priced at \$1.50 a year (twenty-six issues). The editor, MELVILLE B. COX, a located conference preacher from MAINE was subsequently the first missionary to LIBERIA. His platform was defense of "the innocent . . . and those institutions of our church . . . necessary to an itinerant ministry."

Replying to *Mutual Rights* polemics were Light Street Church laymen CHRISTIAN KEENER and THOMAS E. BOND, later editor of the *Christian Advocate* (New York), who with Cox repeatedly accused the Reformers of sowing dissensions by railing against Methodist polity and discipline. Tedious hairsplitting and frequent invective characterized both sides. Despite the raging controversy initial circulation was not lucrative.

In October 1830, a new editorial board of Bond, Keener, George Earnest, and Robert G. Armstrong dissected the newly adopted M. P. Church Constitution, exhorting the sanction of slaveholding, local preacher aristocracy and its appointive system. ALFRED BRUNSON on church government and articles largely copied from the religious press on such subjects as Catholicism, temperance, and Sunday schools varied the fare of the final year.

Volumes one and three are in Lovely Lane Museum, Baltimore.

EDWIN SCHELL

IVENS, WILLIAM (1878-1957), Methodist minister, founder of the Canadian Labor Churches, labor editor and member of the Legislative Assembly in Manitoba, was born June 28, 1878, in Baford, Warwickshire, England, and emigrated to CANADA in 1896. He worked for a time as a market gardener in Winnipeg, Manitoba.

Under the inspiration of A. E. Smith, later to be Methodism's most notable contribution to the Communist Party in Canada, Ivens became a candidate for the ministry, secured the B.D. from Wesley College, Winnipeg, and was ordained in 1909.

Ivens came to public attention when, in early 1918, his vigorous preaching of the Social Gospel, his pacifism, his organizational work for the Dominion Labor Party, and his attempts to use his church to develop a special ministry to laboring people, produced a congregational crisis at McDougall Methodist Church, Winnipeg, where he had been minister since 1916. The Manitoba Conference solved the dispute by giving Ivens a leave of absence and tacit consent to establish a labor church, which was immediately and successfully accomplished in June, 1918, followed shortly by Ivens' appointment as editor of *The Western Labor News*. His success in both endeavors was unexpectedly magnified by the effects of the most famous of Canadian labor conflicts, the Winnipeg General Sympathetic Strike in May-June, 1919. The labor church became the rallying point of the strikers and, with the bulletins of *The Labor News*, their source of inspiration and information. Nine further labor church congregations were soon organized in Winnipeg, and some ten others in various Canadian centers, several organized by A. E. Smith. By 1925, however, the churches had disintegrated as a result of dissension over issues of religion and labor politics.

Ivens is better known in Canadian history for his membership on the Central Strike Committee in 1919, his editing of the strike bulletins, and for his trial and imprisonment with several others on the spurious charge of seditious use by the federal government to break the strike. The charge came in the midst of Conference consideration of Ivens' petition for further leave of absence and was responsible for his immediate location and departure from the ministry. While in prison in 1920 he was elected to the Manitoba Legislature, where he was an able labor representative until 1936. A chiropractic practice, which he had taken up in 1925, gave him the independence to remain for some time among the most active promoters in Manitoba of the newly founded socialist party, the Co-operative Commonwealth Federation. His political work remained informed by the Social Gospel, although all formal religious association ceased upon the demise of the labor churches.

He has been described as "one of the most colorful figures in the history of organized labor" in Canada. He died at the home of his son in Chula Vista, Calif., June 20, 1957. A collection of his papers is deposited in the Manitoba Provincial Archives.

K. McNaught, *A Prophet in Politics: A Biography of J. S. Woodswordh*. Toronto: University of Toronto Press, 1959.

D. F. Pratt, "William Ivens and the Winnipeg Labor Church." Unpublished B.D. thesis, St. Andrew's College, Saskatoon, 1958.

A. R. ALLEN

IVEY, JOSEPH BENJAMIN (1864-1958), American department store executive and prominent Methodist layman, was born at Shelby, N. C., June 8, 1864, the son of George W. Ivey, a widely known Methodist circuit rider for more than half a century in the Carolinas. Young Ivey was educated in the public schools and at Denver (N. C.) Seminary. As his eyesight was impaired by an attack of measles, his parents thought he should learn a trade instead of going to college. Apprenticed at sixteen

as a carpenter, he soon concluded that such was not his calling, and in 1881 secured employment in a general store at Belwood, N. C. At first he detested the work and continued in it only because he could not get other employment. In time, however, he began to like the store and decided to pursue the mercantile business. He soon found that he had a flair for advertising and promoting sales.

While at Belwood Ivey persuaded his employer to inaugurate the "one price" system for all merchandise, thus emulating John Wanamaker who a short time before had started the practice in PHILADELPHIA. Also, Ivey prevailed on his employer to reduce the high interest rates customarily charged to farmers who bought supplies in the spring and paid for them in the fall. At twenty-one Ivey became a partner in the business, which was then called Hoyle and Ivey. In 1893 he began managing the dry goods and hardware departments of the Henrietta Mills stores in Rutherford County. In 1900 Ivey borrowed money and went into business for himself in CHARLOTTE, and by working fifteen hours a day soon developed a sound business. By 1914 he had a prosperous establishment housed in a four-story building, and by 1924 it was a large department store. Branch stores were soon established in Asheville and Raleigh, in Greenville, S. C., and in Orlando and Daytona Beach, Fla. Among business associates Ivey was known as a pioneer in the mercantile field, leading the way in early store closing hours, a shorter work week, and paid vacations for employees.

Throughout his days the church was as much a part of Ivey's life as his business. As a youth he attended church regularly and began tithing his income, a practice he continued. On Sunday the shades were always drawn across the display windows in his stores, and he refrained from work and sports on that day. On principle he refused to sell playing cards or cigarettes in his stores. Always an active churchman, he served as a steward, taught Sunday school, was Church school superintendent, and was president of the North Carolina Sunday School Association in the 1930's. Long a lay member of the WESTERN NORTH CAROLINA CONFERENCE, he served as chairman of its board of trustees. He was active in behalf of Methodist unification, voting for it in the 1924 GENERAL CONFERENCE and in the 1939 UNITING CONFERENCE. He was a member of eight General Conferences and could have been elected to more had he not insisted, as he grew older, that other laymen be accorded the honor and the responsibility. He was a trustee of the Methodist Home for the Aged in Charlotte and of the LAKE JUNALUSKA Methodist Assembly. For many years he helped to maintain what is now called the Ivey Memorial Playground for Children at Lake Junaluska, supplying the equipment and paying the salaries of adult supervisors. Ivey was active in community affairs, serving as chairman of the committee for teaching the Bible in the public schools, as a member of the Charlotte school board, and as a director of the Charlotte Y.M.C.A. During World War I he was a food administrator for NORTH CAROLINA, and was state chairman for Near East Relief.

A world traveler, Ivey wrote many interesting travelogues which were published in his home town newspaper. He was widely known as an enthusiastic horticulturalist, growing tulips, roses, and chrysanthemums at his home in Charlotte and dahlias at the summer residence he main-

tained for nearly half a century at Lake Junaluska. Visitors were welcomed to his garden where 30,000 tulips would be in bloom at one time. At Lake Junaluska he was known as the "Dahlia King." He regularly conducted flower shows in his stores and himself entered displays in national flower shows.

Ivey published two books: *Successful Dahlia Growing in the South*, 1931, and *My Memoirs*, 1940. He died April 4, 1958, and was buried in Charlotte.

ELMER T. CLARK

IVEY, THOMAS NEAL (1860-1923), American minister and editor, was born at Marion, S. C., May 22, 1860, the son of George W. Ivey, a noted circuit rider in the Carolinas for half a century. T. N. Ivey was educated at Trinity College (B.A., 1880; M.A., 1882; D.D., honorary, 1897). He married Lenora A. Dowd, Aug. 7, 1883. After graduating from college, Ivey taught in the public schools of NORTH CAROLINA for several years. He was admitted to the NORTH CAROLINA CONFERENCE, M. E. Church, South, in December 1886, and was appointed the first year as principal of Oak Institute at Mooresville. The next year he was pastor at Lenoir Station, and in 1888 was sent to the Roxboro Circuit where he served four years. Then followed a quadrennium as pastor at Wilson, one of the strong appointments in the conference.

The *North Carolina Christian Advocate*, published in GREENSBORO, and the *Raleigh Christian Advocate* were merged in 1894 under the name of the former, and in 1896 the North Carolina Conference elected Ivey as co-editor. It was Ivey's responsibility to see that the North Carolina Conference and its interests were properly represented in the paper, but in time he and L. W. Crawford, co-editor for the Western North Carolina Conference, were lined up on opposite sides of a controversy swirling around JOHN C. KILGO, president of Trinity College. Both men vigorously presented their views in the *Advocate*, thus promoting division rather than harmony in North Carolina Methodism. The situation was relieved when the North Carolina Conference bought a half interest in the paper and reestablished the *Raleigh Christian Advocate* with Ivey as editor, the first issue of the new publication appearing Feb. 23, 1899.

Ivey proved an able and popular editor. The circulation of the *Raleigh Christian Advocate* rose from 2,500 to 7,500. His reputation soon extended beyond the bounds of his own conference. He demonstrated versatility and ingenuity by compiling a column purportedly written by Bildad Akers, a man with rustic tastes who displayed crude common sense and upheld sound ethical and religious views. The best of the columns were published in a volume called *Bildad Akers—His Book*. In 1902 Ivey published his first annual *North Carolina Methodist Handbook and Almanac*. Four years later the volume became the *Southern Methodist Handbook* which appeared annually through 1923 save one year during the first World War. The work was filled with facts and information about Southern Methodism.

Beginning in 1898 the North Carolina Conference elected Ivey a delegate to every GENERAL CONFERENCE as long as he lived. He was a delegate to the 1911 ECUMENICAL METHODIST CONFERENCE, and at one time he was a vice-president of the FEDERAL COUNCIL OF CHURCHES. He served on the first commission on the

unification of American Methodism, actively advocating union.

In 1910 the General Conference elected Ivey as editor of the (Nashville) *Christian Advocate*, the general organ of the church, a post he filled with general acceptability for the next thirteen years. As editor of the denomination's general organ Ivey traveled over the church, attended many conferences and meetings, and became widely and favorably known. At the 1922 General Conference there was some talk of Ivey for the episcopacy, and in the early balloting he received a favorable vote. About 1920 his health had begun to fail. He died suddenly May 15, 1923, and was buried in Raleigh.

C. F. Price, *Who's Who in American Methodism*. 1916.

ALBEA GOUBOLD

IVORY COAST is a country of West Central Africa on the Gulf of Guinea, a former French colony and member of the United Nations. The area is 189,029 square miles and the population is 4,195,000 (1969 estimate). The capital is Abidjan, an excellent port.

The Kru people on the coast have long traditions, but no definite history is known prior to the accounts of Portuguese navigators, in the late 1400's. During this early period of trade and slave-running, the French gained ascendancy, securing privileges and the cession of territory from African rulers. At first connected administratively with Senegal, north of the GAMBIA, the Ivory Coast became a separate colony in 1893, at about which time the boundaries were fixed with LIBERIA and the Gold Coast (GHANA). After World War II, the French trained local political leaders for the independence achieved in 1960.

During the decade after the turn of the century, the phenomenon of "Christian Prophetism" appeared in various areas of Central and Western Africa. These African prophets attacked fetishism, and other elements of African traditional religion, each preaching his own form

of the Christian faith. The Liberian prophet WILLIAM WADE HARRIS traveled and preached in 1914 in many villages in the southern part of the country, converting tens of thousands to Christianity. He promised that missionaries would follow, and distributed Bibles that few could read. He was expelled from the country by the French authorities. In 1923 a British Methodist missionary, W. J. Platt, found groups of Harris's converts still meeting for worship. Missionaries and Dahomean and Togolese ministers and evangelists were sent to consolidate and develop the work begun by Harris. The first Ivoirean minister was ordained in 1945.

British Wesleyan work in this area became, in 1925, a section of the French West Africa District, and in 1957 a separate overseas district of the British Conference. The work radiates from Dabou, where a Methodist hospital was opened in 1968, and the capital Abidjan. In 1968 there were 17,039 full members and a total community of 81,064. The church had one secondary school with 135 students, and twelve primary schools with 2,763 pupils. At Dabou there is also a Women's Training Center.

The Methodist Church, though small by comparison with Roman Catholicism, is by far the largest Protestant church.

E. de Billy, *En Cote d'Ivoire*. Paris: Societe des Missions Evangeliques, 1931.

G. van Bulck, "Le prophete Harris vu par lui-meme," in *Devant les sectes non-chretiennes*. Louvain: Desclée de Brouwer, 1961.

D. S. Ching, *Ivory Tales*. London: Epworth Press, 1950.

_____, *Old Man Union Jack*. London: Cargate, 1946.

T. F. Fenton, *God's Red Road*. London: Cargate, n.d.

_____, *Black Harvest*. London: Cargate, n.d.

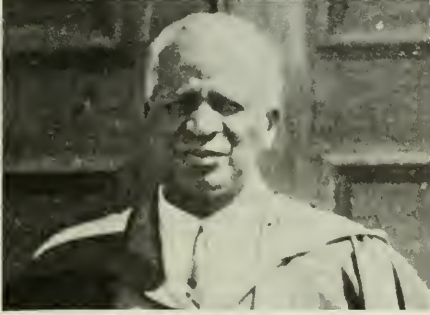
W. J. Platt, *An African Prophet*. London: SCM Press, 1934.

F. D. Walker, *The Story of the Ivory Coast*. London: Cargate, 1926.

World Methodist Council *Handbook*, 1966-71.

PAUL ELLINGWORTH
ARTHUR BRUCE MOSS

J



D. D. T. JABAVU

JABAVU, DAVIDSON DON TENGO (1885-1959), South African layman and first African professor, was the eldest son of J. T. JABAVU, and was born on Oct. 20, 1885. He was educated at Lovedale and Morija before proceeding overseas for further study at Colwyn Bay, North Wales and the Universities of London (B.A. Honors in English) and Birmingham (Diploma in Education). After visiting the United States, where he studied the organization of Tuskegee and Hampton, Jabavu returned to SOUTH AFRICA and was appointed to the staff of the projected South African Native College at Fort Hare. He served there from 1916, when he was the only colleague of Principal Alexander Kerr, to 1944, by which time the college had become the leading center on the continent for the higher education of Africans. His services to Bantu education were recognized by the award of an honorary Ph.D. by Rhodes University, Grahamstown. Off the campus, Jabavu was instrumental in forming teachers' and farmers' associations and was actively engaged in religious, political and temperance affairs. A leading Methodist, he first attended Conference in 1919, served on various connexional committees from 1921 to the time of his death, and was one of the first elected lay members of Conference (1935-7). Like his father, he greatly admired the Society of Friends. He died at Middle-drift, Cape Province, on Aug. 3, 1959, shortly before his beloved Fort Hare passed under the control of the Bantu Education Department.

Noni Jabavu, *Drawn in Colour*. London, 1960.
 ———, *The Ochre People*. London, 1963.
South African Outlook, June and September 1959.

D. C. L. CRAGG

JABAVU, JOHN TENGO (1859-1921), South African layman and journalist, was born at Healdtown on Jan. 11, 1859. He attended school at Healdtown, gained a government teaching certificate at the age of sixteen, and matriculated by private study in 1883—the second

African to achieve this distinction. In 1881 he was appointed editor of *Isigidimi sama Xosa* (The Xhosa Messenger), published at Lovedale, and in 1884 founded his own paper, *Imvo Zabantsundu* (Native Opinion) which he edited and published at King William's Town until his death. He was for thirty years a prominent and sometimes controversial figure in public and political life, and was intimately associated with plans for the South African Native College, established at Fort Hare in 1916.

Jabavu was a member of the first South African Conference in 1883 and attended Conference without a break until 1913, and several times thereafter. He opposed the secession of Africans from the Church and mediated when the races were sharply divided. He served on various connexional committees and was especially interested in missionary affairs. It was largely as a result of his advocacy that the Twentieth Century Fund was used to erect Wesley House, the Methodist hostel at Fort Hare. He hoped to concentrate the theological training of all denominations at the new college and pleaded for the transfer of Methodist training from Lesseyton, which took place in 1921.

During a visit to England in 1909, he became closely associated with the Society of Friends, whose influence deepened his religious life without diminishing his loyalty to the Wesleyan Church. He died at Fort Hare on Sept. 10, 1921.

D. D. T. Jabavu, *The Life of John Tengo Jabavu*. Lovedale, n.d.
South African Outlook, May 1959. D. C. L. CRAGG

JACKSON, GEORGE (1792-1867), British missionary, was born at Wakefield, Yorkshire, England, on March 3, 1792. He was converted through the METHODIST NEW CONNEXION, but became a Wesleyan itinerant in 1816 and was sent out to the WEST INDIES. There his health broke down, and he was transferred to Nova Scotia, where he wrote a series of successful pamphlets in defense of infant baptism, which helped to reestablish Methodist influence against the teaching of the New Lights, a sect Baptist in origin and Antinomian in tendency. He returned to the home ministry in 1826 and died at Wokingham, Berkshire, on July 9, 1867.

Findlay and Holdsworth, *Wesleyan Meth. Miss. Soc.* 1921.
 G. ERNEST LONG

JACKSON, HENRY G. (1838-1914), hymn writer and missionary to ARGENTINA. Protestants of South America are indebted to him for his first hymnal in the Spanish language. Published during his pastorate in BUENOS AIRES (1869-78), the hymnal continued in use for nearly eighty years, going through some seven editions.

Born in INDIANA, Jackson was educated at Indiana Asbury University, receiving a M.A. degree in 1865. He became a minister of the NORTHWEST INDIANA CONFER-

ENCE in 1862 and served as principal of Stockwell Collegiate Institute (Indiana) and pastor of Ames M. E. Church, New Orleans, La.

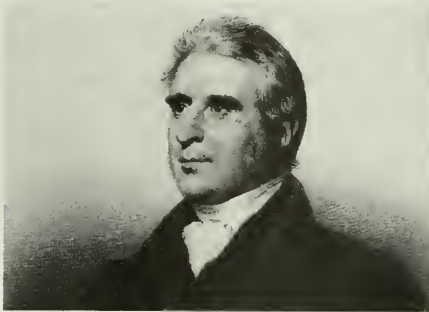
In 1869 he went to Argentina as pastor of the Buenos Aires church and superintendent of the South America Mission. With mission board approval, he closed out German and French missions, letting the self-supporting English work stand, but concentrating on work in Spanish. During his pastorate the present church building on Corrientes Avenue was built.

Jackson's *Himnario* contained more than 100 hymns, of which fifty-seven were from his own pen. Of these, some were original productions and others were free translations of standard English hymns.

After returning to the United States, he was pastor of Grand Avenue Church, KANSAS CITY, Mo., and Centenary Church, CHICAGO, Ill. In 1890 he became superintendent of Chicago Northern District, beginning a long term of service in the superintendency.

W. C. Barclay, *History of Methodist Missions*. 1957.

HUBERT R. HUDSON



SAMUEL JACKSON

JACKSON, SAMUEL (1786-1861), British Methodist, was born at Sancton, Yorkshire, younger brother of THOMAS JACKSON, like him entering the Wesleyan ministry, and like him being elected president of the Conference (in 1847)—the only instance of brothers occupying that office. He was best known because of his concern for the conversion and religious education of the young, with which most of his many publications were concerned.

[Anon.] *Samuel Jackson and the Children of Methodism*. London: Hamilton, Adams, 1875.

FRANK BAKER

JACKSON, THOMAS (1783-1873), one of the earliest Methodist historians, was born at Sancton, Yorkshire, England, on Dec. 10, 1783, the son of a farm laborer. He was converted in 1801 through the preaching of MARY TAFT and entered the Wesleyan Methodist ministry in 1804. He served for eighteen years as the CONNECTIONAL EDITOR and for nineteen years as tutor in the Theological Institution at Richmond, and was president of the Conference in 1838 and 1849. Though he had received only a very elementary education, he became one of the leading scholars of Methodism. Of the many books which he wrote or edited, the most important are: *The Life of the Rev. Charles Wesley* (1841), *The*



THOMAS JACKSON

Works of the Rev. John Wesley (1829-31), and *The Lives of Early Methodist Preachers* (1837-38; 3rd ed., enl., 1865-66). He died near London on March 10, 1873.

T. Jackson, *Recollections*. 1873.

E. C. Rupp, *Thomas Jackson*. 1954.

C. ERNEST LONG



WILLIAM JACKSON

JACKSON, WILLIAM CHRISTOPHER (1874-1944), British Methodist, was born at Lincoln. He was educated at St. Catherine's College, Cambridge, and entered the ministry of the UNITED METHODIST FREE CHURCHES in 1898. He quickly rose to prominence as an administrator, and from 1919 he served in connection with the United Methodist Church Chapel Fund; he did much to put his church on a sounder financial basis. It was a deliberate tribute to his work that he was chosen as the last president of the UNITED METHODIST CHURCH in 1932; he also served as president of the new Methodist Church in 1935.

JOHN KENT

JACKSON, MISSISSIPPI, U.S.A. (population 150,332), is the capital and metropolis of MISSISSIPPI, located close to the center of that state. The city was named for Andrew Jackson after his victory over the British in NEW ORLEANS in early 1815. Under Jackson's leadership many Mississippians then took part.

The story of Jackson Methodism is told in the history of the churches whose accounts appear below. The Jackson District has been a key district in the MISSISSIPPI CONFERENCE since early days. Bishop CHARLES B. GAL-

LOWAY, who lived in Jackson after he became bishop, made his great influence greatly felt in that city and indeed over the South as long as he lived. The Galloway residence yet stands across the street from what was once First Church, Jackson, now Galloway Memorial. The founding of MILLSAPS COLLEGE in 1892 by virtue of the grant of Major R. W. MILLSAPS proved noteworthy in Jackson's history, as well as in the life of Mississippi Methodism.

The city has greatly developed within recent years and while still continuing to be the rail center for the state, has an airport which is extremely busy. The population increase in Jackson has been remarkable in late years. Besides Capitol Street and Galloway Memorial, seventeen other United Methodist churches are listed in Jackson in 1970, with 16,039 members. There are three Negro churches of what was the Central Jurisdiction, with 1,227 members. The C.M.E. CHURCH also has strong congregations in the city.

Jackson has been the seat of an Episcopal Area since M. E. Church, South days. The present Jackson Area is comprised of the MISSISSIPPI and NORTH MISSISSIPPI CONFERENCES.

Capitol Street Church is a landmark in downtown Jackson. It was organized in 1883 by Charles B. Galloway, who was also its first pastor. The church began as a small afternoon Sunday school class on the second floor of the West Jackson Fire Station. The first official title was the West Jackson Mission.

The first building, a white wooden structure, was erected in 1888 under the leadership of the pastor, J. M. Cowan. It was located on the north side of Capitol Street. In 1890 the church was officially named Capitol Street Church. The present red brick sanctuary, located on the south side of Capitol Street, directly across from the old church, was completed under the leadership of J. M. Morse. It was a historic day in August 1913, when the congregation assembled in the old church for a short worship service and then marched across the street to begin formally worshipping in the new building. This plant was dedicated by Bishop COLLINS DENNY on Dec. 6, 1914.

The middle educational plant was added in 1940 under the pastorate of B. M. Hunt. The southside educational building and the chapel were erected during the pastorate of Roy C. Clark. Both were formally dedicated by Bishop MARVIN A. FRANKLIN in 1957.

Capitol Street Church is fast becoming an inner city church due to the phenomenal growth and development of the city of Jackson. On Sunday, March 13, 1966, it officially opened its doors to all races of people. This was quite a step for the membership in view of the deeply ingrained segregated culture of the state. It is the second largest Methodist church of the Mississippi Conference. For many years now it has contributed money, members and leadership for new churches continuously being erected in the growing city. In 1970 its membership was 2,031.

Galloway Memorial Church. Job M. Baker had been appointed pastor in Jackson in 1833 but did not succeed in organizing a church, and Thomas Ford, who lived nearby, succeeded in the organization three years later and began the building of a church, which was completed during the pastorate of C. K. MARSHALL. The church was organized by Ford and John G. Jones, presiding elder, in the State House, or place of meeting for the legislature.



GALLOWAY CHURCH, JACKSON, MISSISSIPPI

The first building was completed in 1839 in time for a meeting of the committee to plan for the observance of Methodism's first centennial, out of which, among other things, came Centenary College.

This original building served Methodism in the Capitol City until 1883, when a new church was built on the same site, but facing east. The third church was begun in 1913 and completed in 1916 in time for the annual conference that fall. Since that time additional facilities for education, and various activities have been added, including a chapel. The original lot cost \$50 and the first building something less than \$5,000. The present building is valued at more than \$1,000,000.

At first the church appointment was simply known as Jackson, but later, after other churches were organized, it was known as First Church. Soon after the present building was constructed it was named Galloway Memorial, after Bishop Charles B. Galloway, who was twice its pastor and who lived across the street from the church after his election to the episcopacy in 1886, until his death in 1909.

Three men related to this church later became bishops in the M. E. Church, South. Charles B. Galloway and HORACE M. DUBOSE were pastors of First Church before their election to the episcopacy. J. LLOYD DECELL was a member there, was later presiding elder, and was pastor at the time of his election to the office of bishop. NOLAN B. HARMON attended Sunday school in this church and was for a time a member of the church during his student days at Millsaps College. Twelve Methodist bishops have presided over annual conferences in Galloway Church, and practically every bishop of the former M. E. Church, South has preached in it.

When Charles K. Marshall became pastor in December 1837, there were fifty-nine members of the church. This number increased and sometimes decreased until 1970, when 2,103 persons were reported in the membership.

The first mention of a Sunday school was in March 1848, when A. F. Buckley was superintendent. Among succeeding superintendents have been Colonel W. L. Nugent, who served for twenty-five years, and J. C. Cavett, who served for twenty-eight years. The first Woman's Society, which has continued under various names, was organized on Monday, Aug. 28, 1871.

The following have gone from this church as missionaries: Miss Ida Anderson, 1901, China; Miss Rosa McNeil, 1927, Africa; Miss Eurania Pyron, 1927, Poland; Miss Otie Branstetter, home missions. While not members of First Church, J. B. Fearn, Rev. and Mrs. Robert T. Henry, and Dr. and Mrs. W. BRYANT LEWIS went to the mission

fields under the sponsorship of this church. J. W. LAMBUTH preached his last sermon in Mississippi at First Church in 1854, before going to CHINA as a missionary. He was the father of Bishop WALTER R. LAMBUTH.

When Jackson became a focal point in the social revolution that came to this section in the 1960's, Galloway Church could not escape the impact of the controversy. In January of 1966 the official board, by a majority vote, opened its doors to all persons, regardless of color, who came to worship. While some members left in protest of this change in policy, the main movement of the congregation was established. The present membership includes leaders in affairs of state and commercial life, professional men and women, students, and persons in various walks of life.

A. P. Hamilton, *History of Galloway Memorial Church*. N.d.
W. B. Jones, *Mississippi Conference*. 1951.

EQUAL ENEMY SAMPLES
W. J. CUNNINGHAM
N. B. H.

JACKSON, MICHIGAN, U.S.A. **First Church** is the oldest church in Jackson. It was organized on Jan. 20, 1831, by a handful of early settlers who met in the local tavern and heard their first preacher deliver a sermon on temperance. The first building was erected in 1846 and was dedicated in 1850. It was located on the west side of the public square, facing east with its north side on Main Street.

In June 1867, the cornerstone of a large new building was laid. This building was located one-half block west of the old church. Times were hard soon after this building was erected and many people were unable to pay their pledges. The mortgage on the property was about to be foreclosed, but a loyal member, Judge Gould, mortgaged his home to pay the indebtedness and the church property was saved. This building cost \$75,000.

In later years Main Street was renamed Michigan Avenue. Through the years there have been several major changes in the building, but the same foundations and the general appearance of the sanctuary, including the beautiful Gothic arches, remain the same as in the original building.

In 1918-22 there was a general remodeling and enlarging program and the edifice was rededicated in October 1922. Again in the 1950's several major changes were made, such as adding a chapel and more church school rooms.

In 1970 the property was valued at \$1,437,154, and there were 2,362 members on the church rolls.

JACKSON, TENNESSEE, U.S.A. Methodism in Jackson is an outgrowth of work begun in 1820. Two missionaries, Hezekiah Holland and LEWIS GARRET, were appointed to come to the "Jackson Purchase . . . to labor and report in the ensuing spring the true situation in that country." A year later they reported 146 white and thirteen colored Methodists living in this district.

In 1822 the Forked Deer District was formed with Lewis Garret, presiding elder, and sixteen ministers. That year Garret reported 687 Methodists in the district. ROBERT PAINE, Joshua Boucher, Thomas Smith, Andrew Crawford, G. W. D. Harris (brother of Gov. Isham Harris and Supreme Court Judge William R. Harris) were ministers who followed Lewis Garret. Harris reported that some crude log church buildings were springing up but

most preaching was done in the homes. Soon CAMP MEETINGS were held and Methodism grew.

In 1826, three years after the little town of Jackson was incorporated, a Methodist church was organized by Thomas B. Neely with eight members. This organization took place in the log courthouse on what is now Court Square. Services were held at "early candlelight" here and in private homes until 1831, when a house of worship was built on the lot across the street, south of the present First Methodist Church building at Church and Chester Streets. In 1833 there were forty-three white members and thirteen colored. Camp meetings held at Black Creek, Big Springs, Salem and other places in the 1830's are given credit for promoting the growth in Methodist as well as in other denominational church membership. The circuit riders are given much credit in stirring up the people to attend these meetings.

In 1840 the MEMPHIS CONFERENCE was established by the General Conference, and Jackson First Church entertained the first session of the new conference in November. In 1844 the church-wide division split the church, and First Church became a part of the M. E. Church, South. The membership of First Church in 1970 was 1,510.

Three years after the Memphis Conference was organized, Memphis Conference Female Institute was established in Jackson. The Institute was under the supervision of the Memphis Conference, but First Church in Jackson mothered it. LAMBUTH COLLEGE, the successor to the Institute, is a strong coeducational college.

Hays Avenue Church began in 1867 with thirteen members and is the outgrowth of a need for church in the northeastern section of Jackson. As many other churches, it began as a Sunday school and prayer meeting group. Its influence has spread to many areas of Jackson, and in 1952 it sponsored the building of a new church in northwest Jackson, Forest Heights. In 1970 Hays Avenue had 810 members.

Lambuth Memorial, on Campbell Street, began life as Jackson City Mission in 1873. Jackson Circuit and City Mission, East and West Mission, and Campbell Street Methodist are a few of the names by which this church has been known. The present name, Lambuth Memorial, is in honor of Bishop WALTER R. LAMBUTH, for whom nearby Lambuth College was named. The church ministers to a congregation of 776 members, and is known as the College Church because so many of the students at Lambuth College worship here.

Trinity Church, on East Chester Street, was established as a mission in 1888. A group of dedicated Methodist women had Sunday school classes and prayer meetings for an unchurched southeast section of Jackson. Wyatt Taylor, a pioneer of Jackson, built a small chapel on Mobile Avenue on his own property and gave it to the group. From this beginning a church was later built on Middle Avenue, and then moved to its present site. The membership is presently 358.

Highland Heights Church dates from a Sunday school started in April 1904. It was formerly known as Hicksville Church. A membership of 287 represents an interested, enthusiastic group who have built educational facilities to care for a growing membership.

Forest Heights Church in northwest Jackson was the result of activities of Hays Avenue members. In a fast developing residential and medical section of the city, it serves a membership of 555.

Liberty Church is the cradle of the C.M.E. Church and is commonly referred to as "Mother Liberty." The church was organized in 1848 for the use of the Negro members of the M. E. Church, South. It was here that the first GENERAL CONFERENCE was held in 1870 which established the C.M.E. Church as an independent ecclesiastical organization.

Liberty Church is also the mother of Negro Methodism in Jackson, Tenn., for from her three local churches have been formed. She gave to her denomination Bishop ISAAC LANE, the fifth bishop and one who helped shape her destiny.

MRS. MARCUS F. PHILLIPS
RALPH G. GAY

JACKSONVILLE, FLORIDA, U.S.A. (population 513,439), a major insurance, regional port and rail center providing a gateway to FLORIDA and the south Atlantic, was named for General Andrew Jackson, first Territorial Governor of Florida in 1821. Methodism first came to Jacksonville when Isaac Boring, pioneer Florida preacher, preached there in 1829. Jacksonville first appears in the *Minutes* of 1836 with the appointment of John Jones to the circuit. Subsequently it became a station and at the separation the church was part of the M. E. Church, South. After the Civil War the M. E. Church organized work in the city, and the work of the Southern Church expanded. The Jacksonville District office is located here. In 1970 there were fifty-nine United Methodist churches with a membership of 33,035. Present institutions are: Methodist Hospital, a 166-bed general medical facility; Wesley Manor, a 296-bed retirement home; Methodist Community Center, and Epworth Methodist Center.

During the Civil War John S. Swaim, a member of the NEWARK CONFERENCE of the M. E. Church, was assigned as missionary to Jacksonville. The present Ebenezer Church was organized by Swaim in 1865 from the Negro members of St. Paul's M. E. Church, South. The FREEDMEN'S AID SOCIETY opened a school and institute.

The A.M.E. Church maintains its Eleventh Episcopal District residence here. The A.M.E. Church has twenty-three churches and 3,000 members in Jacksonville. EDWARD WATERS COLLEGE, a four-year degree granting college, sponsored by the A.M.E. Church and organized in 1866, has been located here since 1883 and has an enrollment of around 1,000 and a faculty of forty. The C.M.E. Church and the A.M.E. ZION Church each have three churches, and the WESLEYAN and FREE METHODIST CHURCHES are represented with one church each.

Arlington Church is the largest United Methodist church in Jacksonville. For over three-quarters of a century it has been an integral part of the community. In the summer of 1888, Mrs. Martha J. Inskip, a noted evangelist, initiated plans for the construction of a church in Eggleston Heights. The full cost of the structure, \$640, was paid from subscriptions collected from her friends in New York, Philadelphia, Washington, D. C., Ocean Grove, New Jersey, and Florida. On March 24, 1889, the church was dedicated.

In the early twentieth century the Inskip Memorial Church was all that remained of the once thriving village of Eggleston Heights, due to the freeze of 1894-95. It stood all alone in the woods a quarter of a mile back

from the road to Chaseville. With the growth of the Arlington community, the inaccessibility of the church became more apparent. Accordingly, the people acquired property at the corner of Chaseville Road (now University Boulevard) and Main Street (now Commerce Street), where the present sanctuary stands.

Continued growth and activity soon revealed the need for a larger sanctuary and more classrooms. The small white building served both as a church and Sunday school. Directors of the Livingston Mission were approached for necessary funds for a building program. The Board agreed to assist with the building on condition that the church raise \$1,000. The money was raised during the worst part of the depression by many small gifts, and the lot adjoining the church property was given by A. C. Macy as the building site. Ground was broken on April 12, 1933, and the new church, known as Arlington Community Church, was dedicated on Nov. 12, 1933.

With the opening of the Mathews Bridge, Jan. 1, 1953, there came a phenomenal growth and the Arlington area grew to nearly 40,000. Long-range plans were made to erect an educational building and a sanctuary. The educational building was completed in October 1953, and the sanctuary was completed in March 1960. With continued growth and the need for additional facilities, another building program was started in 1965, when a new educational building was completed and the other buildings remodeled. The church now owns a whole city block, with two parsonages, for a total value of \$1,000,000. The membership has grown from 273 in 1951 to 2,163 in 1970.

First Church was organized in 1823. Its beginning dates from the arrival of John Perry, preacher in charge of the St. Augustine Circuit, who came to Cow-Ford, the present Jacksonville, to start services. In 1846 the Methodists bought a small building and lot at the corner of Newman and Duval. The congregation has continued at this location. There have been five sanctuaries since 1846, one of them having survived two major fires. The present handsome Colonial structure was built in 1965 at a cost of over \$500,000.

First Church has served as one of the leading churches of the Florida Conference throughout the years. It has contributed heavily toward the mission causes of the church. More than twenty-five young men and women have gone out as full-time servants of the church. It is of course the oldest congregation in Jacksonville. For twelve years the Episcopal Headquarters of the Florida Conference—with Bishops ROY SHORT, JOHN BRANSCOMB and JAMES HENLEY respectively in charge—was located at First Church. This church has been responsible for the organization of twelve new congregations in the Jacksonville area. Located in the heart of he city, it is a vital witness for the cause of Christ. It reported 1,382 members in 1970.

History of the Ebenezer Methodist Church, 1965.

Journal of the Florida Conference, CJ and SEJ.

Minutes of the Newark Conference, 1865.

C. T. Thrift, Florida. 1944.

GORDON N. CRAIG
MRS. ESTEL E. JOHNSON
ROBERT M. BLACKBURN

JACO, PETER (1729-1781), British Methodist, was born at Newlyn, Cornwall. Previous to becoming a regular itinerant in 1754, he was, like many of the early preachers, an occasional helper and semi-itinerant, although

there was no prescribed time of probation. He traveled until a few years before his death, which occurred at Margate on July 6, 1781, and he was buried at City Road, LONDON.

T. Jackson, *Lives of Early Methodist Preachers*. 1837-38.

N. P. GOLDHAWK

JACOB, JOHN JEREMIAH (1757-1834), American pioneer preacher, was born in Anne Arundel County, Md., on Jan. 17, 1757. As a young man he lived with Captain Michael Cresap in Old Town, Md. Later, Jacob became a captain in the Revolutionary War, serving five years, and Armstrong says that he was "a revolutionary hero in the battles of Brandywine, Germantown, Monmouth and Camden."

In 1781 Jacob married the widow of Captain Cresap and moved to Hampshire County, W. Va. Here he lived the rest of his life. Mrs. Jacob died in 1821 and Jacob's second wife became the mother of J. J. Jacob, the fourth governor of WEST VIRGINIA.

Jacob was converted at Old Town in 1783 and became the first CLASS LEADER there. A neat frame church, erected at Old Town in 1785, was the first built on the Allegheny circuit. Bishop ASBURY and Jacob became warm friends, and Asbury visited the area fourteen times from 1781 to 1813.

THOMAS SCOTT, later circuit rider and judge of Ohio, was converted in Jacob's home. Scott wrote in 1821 that when Mrs. Jacob was converted in 1785 it was attended with the first Methodist shouting he ever heard. Jacob was ordained deacon in 1789 and elder in 1813. Following his admission to the itinerant ministry he manumitted seventeen of his slaves.

The yearly conference was held in Old Town in June 1793, and members of the conference were entertained in Jacob's home. At this conference Thomas Scott and DANIEL HITT were ordained elders.

Jacob wrote *A Biographical Sketch of the Late Captain Michael Cresap*. He died in Hampshire County in 1834 and was buried at Romney, W. Va.

J. E. Armstrong, *Old Baltimore Conference*. 1907.

Samuel Kercheval, *A History of the Valley of Virginia*. 1833.

A. Stevens, *History of the M. E. Church*. 1864.

West Virginia History, A Quarterly Magazine, "J. J. Jacob: Patriot and Preacher." Vol. XVII, January 1956.

JESSE A. EARL

JACOBS, HORACE LINCOLN (1863-1936), American minister, writer and authority on Methodist canon law, was born in York, Pa., Sept. 23, 1863. He was educated at Pennsylvania (now Gettysburg) College (B.A., 1882; M.A., 1883; and D.D.) and at DREW THEOLOGICAL SEMINARY (B.D., 1885), where he became the first American minister elected a "Fellow."

Received on trial in 1885 in the CENTRAL PENNSYLVANIA CONFERENCE, he remained an active member thereof until he was retired in 1936 on account of age. For thirty-seven years he served as a trustee of this body and was the sponsor and author of its numerous legal documents. His interest in the detailed work of every phase of Conference activity was equalled only by his insistence upon absolute adherence to the requirements of all charters, rules, by-laws of the Conference, and of the canon law of Methodism.

As a pastor and preacher his record was admirable.

He was a prolific writer, his articles having appeared in most of the official periodicals of Methodism and other denominations. From 1892 to the year of his death he was his conference's correspondent to *The Christian Advocate*, and a collection of these weekly reports would cover the detailed history of the conference for that period.

In 1900 he was elected a delegate to the GENERAL CONFERENCE of the M. E. Church, and he was repeatedly elected to each succeeding General Conference, including that of 1932. In 1936 his conference honored itself by electing him "delegate emeritus" and this action was recognized by the General Conference. He was a commanding figure in the General Conference, never hesitating to make a "point of order" and seldom, if ever, being out of order in doing so. He has been called by some denominational leaders "the greatest authority on Methodist Canon Law in the church in his day."

The General Conference commissions on which he served were as follows: Board of Control of the EPWORTH LEAGUE, 1904-08; Commission on Judicial Procedure, 1928-32; Commission on Rules of the General Conference, 1932-36; Commission on Certification of the *Discipline*, 1932-36.

His last labor for the church he loved was correcting galley proof of the *Discipline* of 1936. He died Nov. 4, 1936 at Woolrich, Pa.

Journal of the Central Pennsylvania Conference, 1937.

The Williamsport Sun, Williamsport, Pa., Nov. 5, 1936.

CHARLES F. BERKHEIMER

JACOBS, SIMON PETER (1837-1921), was born in Tuscarawas County, Ohio. He joined the NORTH OHIO CONFERENCE in 1860, was ordained deacon in 1862, and after eighteen years of pastoral ministry in OHIO and KANSAS, went to INDIA in 1880. He was in India for only nine years and served during that brief time in such widely separated places as CALCUTTA, 1880; BOMBAY, 1881; Kolar, 1882; Kanarese circuit (Gulbarga, Raichur, Shorapur), 1883-85; Hindustani Mission, HYDERABAD, 1886-88.

He contributed powerfully to the development of Methodism in India. During seven of his nine years he was laying foundations for Methodist missions in the Telugu and Kanarese language areas. The SOUTH INDIA ANNUAL CONFERENCE, now mainly Kanarese, in its eightieth session in 1965 honored his memory. Some 2,000 persons attended morning worship at the session, and 1,175 received the sacred elements in the communion service. On adjournment Bishop GABRIEL SUNDARAM and EARL A. SEAMANS went on an eleven-day tour in the Conference, dedicating six new churches and conferring with local leaders about plans for constructing fifteen additional church buildings.

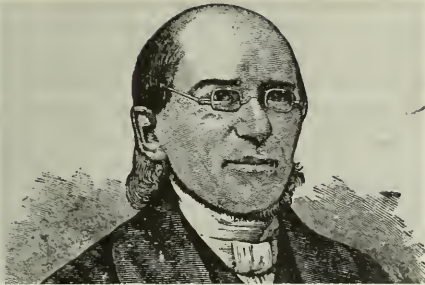
Jacobs wrote five theological tracts which were extensively circulated all over India. Mrs. Jacobs' maiden name, Godsmark, aroused much interest.

B. H. Badley, *Indian Missionary Directory*. 1892.

J. N. Hollister, *Southern Asia*. 1956.

J. E. Scott, *Southern Asia*. 1906. J. WASKOM PICKETT

JACOBY, LUDWIG SIGISMUND (1813-1874), German Methodist pioneer and leader, was born in north-east GERMANY on Oct. 21, 1813, of Jewish descent. He earned his living as a shop assistant. As a student he was



LUDWIG S. JACOBY

practically self taught. Baptized in 1835 by a Lutheran pastor, he did not yet become a committed Christian. In 1838 he migrated to the United States, where he became a teacher in CINCINNATI, Ohio. A sermon by WILLIAM NAST impressed him deeply, and he was converted and became most active in the local German church. In 1841 he received an appointment to Gerre in St. Louis as a missionary among German immigrants. In 1844 he became presiding elder within that German Annual Conference. When in 1848 the democratic movement in Germany brought about religious liberty in some parts of the country at least, the time came to yield to the manifold requests from Germany that Methodist ministers be sent there. L. S. Jacoby was the first to be appointed, and by the Board of Bishops of the M. E. Church.

On Nov. 7, 1849, Jacoby landed at Bremerhaven, and on December 23 he preached his first sermon in BREMEN. He was an excellent preacher, a great pastor of souls, and magnificent organizer. He set up a local church immediately, started a library, founded Christian periodicals for children and adults, and was instrumental in book publishing (Anker-Verlag); under his auspices a theological school (PREDIGER-SEMINAR) began work. He was appointed "superintendent" (in German mission work something between a presiding elder and a bishop) and proved a man of vision and enterprise in carrying Methodism to most parts of Germany, or at least in organizing such missionary endeavor. Of his various books a history of Methodism (*Geschichte des Methodismus*) remains valuable as a primary source. He returned to America in 1871 to serve as a minister and presiding elder in St. Louis.

He was a member of the U. S. Methodist Episcopal GENERAL CONFERENCE in 1872, and then as a member of the Southwest German Conference served as the presiding elder of the St. Louis District (1873-74). He had married Amalia Nuelsen, the sister of Heinrich Nuelsen, in 1839 or 1840. On June 20, 1874, he died of cancer after a lingering illness, leaving his wife and eight children. German Methodism will ever honor the name of Ludwig S. Jacoby.

While awaiting death, which took place in St. Louis, he compiled *Letzte Studen, Oder Die Kraft Der Religion Jesu Christi Im Tode*. Dying in peace, he imparted his blessings to those around him like a patriarch.

W. C. Barclay, *History of Missions*. 1957.

E. S. Bucke, *History of American Methodism*. 1964.

F. C. Tucker, *Missouri*. 1966.

M. Simpson, *Cyclopaedia*. 1878.

C. ERNST SOMMER

JACOKES, DANIEL C. (1813-1894), able American minister, of many versatile interests, was born in Charleston, Montgomery Co., N. Y., April 15, 1813, the son of Samuel and Catherine Jacokes. His mother was a woman of character, with keen and active mind. She planned for Daniel to become a clergyman and marked out a course of study to continue thirty years; at the end of this time he was to buy new books on all subjects and review his studies. This he did twice. He and his two brothers became ministers.

Daniel Jacokes attended a select school, and then Geneva College for three years. He married Mary Ann Sparrow in 1833. They moved to MICHIGAN, where in 1840 he joined the MICHIGAN CONFERENCE.

From 1841 to 1845 he served in the Indian mission work. He was sent to leading churches in Michigan, serving with a single exception, his full term on every charge. In 1860 his salary of \$1,000 was the highest in the DETROIT CONFERENCE. In 1861-62, Jacokes served a year as chaplain of the 5th Regiment, Michigan Volunteer Infantry, in the Civil War and experienced the hardships of the Peninsula campaign. He was presiding elder of the Adrian District, 1868-72. Due to his wife's health he retired in 1876, but continued to be very active. He was elected to the GENERAL CONFERENCE OF 1876.

Daniel Jacokes was the outstanding scholar of Michigan Methodism in his day. He made a specialty of astronomy and microscopy. He was a mechanical genius, and constructed his own telescopes, microscopes, and musical instruments. He specialized in the then new field of archaeology, and gave learned lectures on the new discoveries. He studied theology and other religions, and was a powerful defender of the faith. He was an instructive preacher; often his sermons were remembered long afterward. He had a very large library for the time, of four to five thousand volumes. WESLEYAN UNIVERSITY in Connecticut conferred the degree of A.M. upon him, and in 1871 he received the S.T.D. from OHIO WESLEYAN UNIVERSITY.

In 1875 Jacokes was placed in charge of the Michigan educational exhibit for the Centennial Exposition to be held in PHILADELPHIA in 1876. His plan giving a comprehensive exposition of Michigan's educational system, was widely admired, and studied. In retirement he served six years on the Michigan Board of Health. He continued to serve until his death as agent of the State Board of Corrections and Charities, and as chaplain of the Eastern Michigan Asylum for the Insane at Pontiac.

Jacokes had a majestic form and strong constitution; he often spent twenty hours a day in work and study. He died in Pontiac, Jan. 11, 1894. He had one son, Judge James A. Jacokes.

Biographical Record of Oakland County. Pontiac, Mich., 1903.

Minutes of the Detroit Conference. 1894.

E. H. Pilcher, *Michigan*. 1878. RONALD A. BRUNGER

JAIME, EDUARDO MENA BARRETO (1889-), Brazilian preacher and author, was born in Itaquí, state of Rio Grande do Sul, on Jan. 16, 1889, the son of a distinguished military Roman Catholic family. He studied in private schools in Uruguaiana, was converted under the ministry of E. E. JOINER, and made his profession of faith in April, 1905.

Inspired by Joiner's example and ministry, Jaime de-

ceded to become a preacher and in August, 1905, received his first appointment to the circuit of Santa Maria, Rio Grande do Sul. At the age of twenty, he founded the Methodist church in the important border city of Livramento. In 1910, he married Alcina Martins, by whom he had four daughters—Nair, Nadir, Zaida, and Zamar, all married and active with their husbands in the Methodist church.

He was ordained deacon by Bishop W. R. LAMBUTH in 1911, and elder by Bishop E. D. MOUZON in 1913. "Mena Barreto," as he is called, held pastorates in most of the principal cities of the state; served as presiding elder, was for a period editor of *O Testemunho*, organ of the South Brazil Conference; served on the Regional Board of Education; led in a strong civic movement to preserve freedom of religion and church-state separation; taught pastoral theology in the seminary, then at Porto Alegre; and was a strong champion of autonomy for the Methodist Church of Brazil.

He is also the author of four books—*Ministerio Cristão (Christian Ministry)*; *Avivamento e Evangelismo (Revival and Evangelism)*; *Ministerio Eficiente (Effective Ministry)*; and lastly, a valuable *History of Methodism in South Brazil*.

After retirement in 1946, Eduardo Jaime continued as pastor of several parishes, and was instrumental in building in the city of Porto Alegre, a church named the Joiner Memorial. After fifty-nine years of active ministry, he was in 1966 serving as pastor of a suburban congregation in that city. "All that I am," he writes, "I owe to the unspeakable grace of Jesus Christ."

E. M. B. Jaime, *Metodismo no Rio Grande do Sul*. 1963.

OTILIA DE O. CHAVES

JAMAICA is an island in the Caribbean Sea, 100 miles south of the southeastern coast of CUBA and 110 miles west of Cape Carcase, HAITI. It is a member of the British Commonwealth of Nations. The capital is Kingston. The area, 4,411 square miles, and the population is around 1,939,649 (1968 estimate).

St. Ann's Bay, at the center of the north shore, marks the landing place of Christopher Columbus. The Spaniards decimated the aboriginal Arawaks, of whose culture only a few rock carvings remain. Great numbers of African slaves were introduced. Some of the harbors became the haven of pirates, and there were many land battles and sea fights. Finally Britain secured control and in 1866, Jamaica became a crown colony.

Rioting occurred when emancipation was put into effect and racial rancor continued for decades. The Jamaica Contingent of World War I served with distinction; and the location and good harbors made it an allied naval base in the heart of the Caribbean. Local self-government gave place to full independence in 1962, when Jamaica was received into the United Nations as an independent state.

Until 1950 Jamaica's economy depended on bananas, coffee, sugar, molasses and rum. The discovery of bauxite (the ore of aluminium), and the development of its mining, made Jamaica the world's largest producer of that basic utility.

On his second voyage to the West Indies, THOMAS COKE reached Jamaica on Jan. 19, 1789. Anglicans, Moravians and Baptists had previously established work in the island, and Coke preached, in a concert room lent

by its Roman Catholic owner, to a congregation of 400 whites and 200 Negroes. In August 1789, WILLIAM HAMMETT, the first Methodist missionary appointed to Jamaica, took up his post. A residence and meeting house were found for him at Hannah Town, and a small interracial society class was formed. Mrs. Mary Ann Akle Smith, who had supported Coke during his first visit, became its leader. Towards the end of 1790, a planter's house was transformed into a church large enough for a congregation of 1,500, and came to be known as Parade Chapel.

Nevertheless, there was much opposition, and Hammett suffered both slander and physical violence. When Coke returned to Jamaica in January 1791, he found Hammett "worn almost to a skeleton with opposition and fatigue," and took him to America where he settled. On the same visit, Coke, together with Thomas Werrill, visited Montego Bay and Spanish Town, crossing the island on horseback. Werrill was stationed at Kingston, and William Brazier at Spanish Town.

The authorities in Jamaica had never been able to prevent the persecution of Methodists, and sometimes joined in the attack on them. Methodist preaching was prohibited by law in 1802, and although this decision was overruled in 1804, it was not until seven years later that restrictions on Methodist preaching were relaxed, and Parade Chapel permanently reopened. By 1814, the membership had increased to 1,700 under the ministry of William Fish (1792-1806) and his successors, and with remarkable lay leadership by both men and women. A second church was opened in Kingston in 1818, and a third in 1827.

Outside Kingston work developed more slowly, and opposition persisted longer. Spanish Town was visited by Coke during two of his journeys, and became the head of a separate circuit in 1816. Local preachers from Kingston began in 1802 to conduct services in Morant Bay, and a missionary, Daniel Campbell, visited the town in the same year. A free colored local preacher, John Williams, was refused a license to preach, and imprisoned for singing and praying with friends in his own house. Campbell was arrested in 1803 for preaching to slaves, but the church in Morant Bay grew steadily, to become the head of a circuit in 1815. In 1817, Jamaica became the headquarters of a district which included Haiti and Central America as well as Jamaica itself.

Opposition, particularly to evangelism among slaves, was briefly renewed in 1832-3 after a slave rebellion. The Colonial Church Union, under the leadership of the Rector of St. Ann's Bay, caused serious but temporary disruption to Methodist work. Yet Methodism had already become to some extent self-propagating. An Auxiliary Missionary Society was formed in 1828, and a revival took place among Negro members in 1860.

Jamaican ministers were first trained at York Castle School, sixty miles from Kingston (founded in 1875, but now closed), but in 1912, a plan for joint theological training with Baptists was approved. In 1928 Caenwood Theological Hostel (later College) was opened. This developed in 1955 into a Union Theological Seminary, and in 1967 into a more widely based Union Theological College of the West Indies (its second principal, John Hoad, is a Methodist minister). Ecumenical cooperation suffered a temporary reverse when, in 1908, the UNITED METHODIST FREE CHURCHES joined the Wesleyan Methodist Church. In 1925, St. Andrew's High School for

Girls, a joint Methodist-Presbyterian institution, was established. The Jamaica Christian Council was formed in 1941. From its beginning in 1960, Methodists have played an important part in "Operation Friendship," an ecumenical project of social work in West Kingston, partly among members of the Rastafarian sect. Union conversations between Anglicans and Methodists began in 1962, and were confirmed at a Caribbean level from 1965, on the basis of the British scheme.

Work by and among women has been an essential part of Jamaican Methodism from the beginning. A Women's League was started in 1926, and a Girls' League in 1928. In the same year, the first two deaconesses, both from England, were stationed on the island. The first West Indian deaconess candidate, Sister Elsie Bemand, was accepted in 1937. Deaconesses began the training of voluntary workers in 1939, and in 1958 Ilkey House, a new deaconess hostel, was opened at the Union Theological Seminary.

Systematic training of local preachers was begun in 1927, when the first of a series of summer schools was held. In 1941, a correspondence course for local preachers was started.

From 1885 to 1904 the district formed part of an autonomous West Indian Conference, but thereafter the West Indian districts returned to the care of the British Conference. In 1956 the district elected as its chairman HUGH B. SHERLOCK, who in 1967 became the first president of the CONFERENCE OF THE METHODIST CHURCH IN THE CARIBBEAN AND THE AMERICAS.

In 1968 the district comprised 192 places of worship; it had 20,157 members and a constituency of 50,722. It was responsible for forty-two primary schools with 14,380 pupils, and four secondary schools with 3,480 students.

The A.M.E. CHURCH (USA) has four places of worship, and a constituency of 520. The Independent Wesleyan Methodist Church has twenty-three places of worship, and a constituency of 1,600.

W. Arthur, *Out Break in Jamaica*. London: Stock, 1865.

J. Merle Davis, *The Church in the New Jamaica*. I.M.C., 1942.

P. Duncan, *Jamaica*. 1849.

H. B. Foster, *Wesleyan Methodism in Jamaica*. 1881.

For Ever Beginning. Kingston, Jamaica: Literature Dept. of the Methodist Church, 1960.

F. Pilkington, *Daybreak in Jamaica*. 1950.

J. L. Webb, *In One Corner*. London: Epworth Press, 1951.

ARTHUR BRUCE MOSS

PAUL ELLINGWORTH

JAMES, DAVID TRIGG (1899-), American minister and church official, was born at Rural Retreat, Va., on April 10, 1899. He was the son of James Emory and Mary Emma (Vaught) James. He was educated at EMORY and HENRY COLLEGE, which is not far from his birthplace. From that institution he received the B.A. degree in 1921, the D.D. in 1944; the B.D. from EMORY UNIVERSITY in 1925, and its D.D. in 1964. On Jan. 25, 1927, he married Mary Etta Troy, and their children are David Trigg, Jr., Mary Louise (Mrs. Winston Gray Sewell), and Kathryn Ann (Mrs. David Ewing McKinney).

Dr. James joined the HOLSTON CONFERENCE (MES) in 1925 and went into full connection and was ordained a DEACON in 1927 and ELDER in 1929. He served as pastor of West Graham, Va., 1925-28; Gary, W. Va., 1928-33; Lincoln Park Church, KNOXVILLE, Tenn., 1933-35;

First Church, Pulaski, Va., 1941-45; Kingsport, Tenn., 1945-50—all of these appointments being in the Holston Conference which overlaps TENNESSEE and VIRGINIA (and WEST VIRGINIA in the MES until 1939).

He was executive secretary of the Holston Conference Board of Education from 1934 to 1940; the Inter-board Council with headquarters at Johnson City, Tenn., 1952-57; and in 1958 was elected executive secretary of the Southeastern Jurisdictional Council of The Methodist Church, with its headquarters in ATLANTA, Ga. Previous to that time, Dr. James had also served as district superintendent of the Sweetwater, Tenn., district, 1950-52; was the secretary of the Board of Trustees of the Holston Conference, 1942-50; president of the Board of Education of that Conference, 1944-50; and a trustee of the Holston Conference Colleges, 1941-60. He was a member of the COORDINATING COUNCIL of The Methodist Church, 1956, and again in the quadrennium of 1960; was on the Commission on Interjurisdictional Relations for three quadrennia, and secretary for two; was a delegate to the GENERAL CONFERENCE of The Methodist Church, 1952, 1956, 1960, 1964 and 1966, and prime mover in all the organizational work of the Southeastern Jurisdiction. He was largely instrumental in establishing the One Percent Plan for Funds for Ministerial Education. He resides in Atlanta, Ga., and at Lake Junaluska, N. C. during the summer, where he directs Jurisdictional Council programs.

Who's Who in the Methodist Church, 1966.

N. B. H.

JAMESTOWN CAMP MEETING, THE (North Dakota, U.S.A.), had its beginning about 1901. It was organized by Samuel A. Danford, then superintendent of the Bismarck district of the M. E. Church. Although the CAMP MEETING has been interdenominational in emphasis since 1920, ministerial leadership has come mainly from the Methodist Church. Its creedal belief comes directly from the *Methodist Discipline*:

The only infallible proof of a true church of Christ is its ability to seek and to save the lost, and to disseminate the Pentecostal spirit and life, to spread scriptural holiness and to transform all peoples and nations through the gospel of Christ.

A week of camp meetings are still held during the summer, under the leadership of a Jamestown Camp Association. This is supported by the evangelically-minded laity and ministers of The United Methodist Church of NORTH DAKOTA.

DAVID F. KNECT

JAMESTOWN FEMALE COLLEGE (1859-1861) was a seminary for young ladies located in Jamestown, N. C., U.S.A.

Members of the NORTH CAROLINA ANNUAL CONFERENCE of the M. P. CHURCH agreed in 1848 that "a literary institution is very much needed by this Conference to afford to parents in this and other districts a place to educate their children." In 1855 the conference appointed a committee to investigate "the practicability of establishing a female school at High Point." In the following year, however, G. C. Mendenhall and other citizens from Jamestown addressed the conference regarding the establishment of a "Female Seminary" in that place. A petition for the creation of such an institu-

tion was read, a tract of land offered for the site, and pledges amounting to \$2,000 promised. The proposal was accepted and nine trustees were appointed including Calvin H. Wiley, who, in 1852, had become the first Superintendent of Common Schools in NORTH CAROLINA. Wiley recommended that the conference be exempt from all pecuniary liability in connection with the college and the trustees were thereby empowered to build an institution with such means as they could raise. The name "Logan Female Seminary" was first mentioned but at the Annual Conference of 1857 the name was changed to "Jamestown Female College." At this time it was reported that a charter had been granted by the state legislature, a building 84' x 50', four stories high, was in the course of being erected, and that the total cost would amount to approximately \$16,000. In 1858, interest in the College prompted the Annual Conference to meet in Jamestown, despite the fact that there was no M. P. Church there. At this session pledges from leading ministers and laymen ranging from fifty cents to \$400 were made.

Jamestown Female College was in operation from 1859 until a disastrous fire brought an abrupt end to its work in 1861. Due to the severe financial crisis of the Civil War period and the post-war era the College was never rebuilt. Since the conference was not legally responsible for the indebtedness of the College, a tremendous burden was placed on the trustees. W. D. Trotter was chairman of the Board of Trustees in 1868.

A marker made of bricks from the old Jamestown Female College was erected by the Nikanthian and Thalean Literary Societies on the grounds of the present HIGH POINT COLLEGE following the establishment of that institution by the Annual Conference in the mid-1920's.

J. Elwood Carroll, *History of the North Carolina Annual Conference of the Methodist Protestant Church*. Greensboro: 1939. *Journal of the North Carolina Conference*, MP. *Our Church Record*, June 23, Sept. 29, 1898.

RALPH HARDEE RIVES

JAMISON, JAMES M. (1813-1893), American circuit rider, born in the U.S.A. about 1813, was admitted to the MISSOURI CONFERENCE, M. E. Church, in 1832. He was assigned to Missouri Circuit (1832), Salt River Circuit (1833), and Palmyra Circuit, which he claimed he extended, in December 1833, "to the Des Moines and up that river about fifty miles from its mouth," becoming in 1834, perhaps, southern Iowa's pioneer Methodist preacher. During the summer of 1834 he was in BURLINGTON, preaching in William R. Ross's North Hill cabin.

Jamison was probably traveling about the Canton Circuit in 1834, as Stalder claims, with instructions to take the southern part of the Black Hawk Purchase into a charge "four hundred miles around, to be traveled every four weeks." The Burlington Circuit, embracing his Iowa appointments, was separated from Jamison's appointment in 1835. After serving Danville, 1835-36, and Palmyra, 1836-37, he presided over Cape Girardeau District, 1837; St. Louis District, 1838-40; and, Lexington District, 1841-43.

Jamison traveled Lexington Circuit (1844) and then, refusing to follow his Conference into the M. E. Church, South (1845), joined the OHIO CONFERENCE. Subsequently, he went as a missionary to the far west and became a presiding elder in the ROCKY MOUNTAIN CON-

FERENCE in 1872 in charge of three IDAHO circuits. He organized what he thought to be the first Methodist church in Idaho in Boise City, Nov. 17, 1872. Barclay's *History of Methodist Missions* holds that Jamison did not know that two other preachers had preceded him, but does give him credit for much pioneer work. He died in January, 1893, in Los Angeles, Calif.

R. A. Gallaher, *Methodism in Iowa*. 1944.

General Minutes, ME, 1832-1844.

E. J. Stanley, *L. B. Stalder*. 1916.

E. H. Waring, *Iowa Conference*. 1910. MARTIN L. GREER

JAMISON, MONROE F. (1848-1918), ninth bishop of the C.M.E. CHURCH, was born on Nov. 27, 1848, near Rome, Ga. He joined the M. E. Church, South in 1867 and became a member of the C.M.E. Church when it was formed in 1870. Bishop Jamison was licensed to preach in 1871 and joined the East Texas Conference in 1874, where he spent his pastoral career. In 1890, he was elected Extension Secretary at which post he served until 1893, when he was elected editor of *The Christian Index*. He was elected to the office of bishop in 1910 at the General Conference and served eight years until his death on May 16, 1918.

Harris and Patterson, *C.M.E. Church*. 1965.

I. Lane, *Autobiography*. 1916.

The Mirror, General Conference of the C.M.E. Church, 1958. RALPH C. GAY

JANES, EDMUND STORER (1807-1876), American bishop, was born at Sheffield, Mass., on April 27, 1807. He taught school for several years and at the same time studied law. He joined the PHILADELPHIA CONFERENCE in 1830 and studied medicine in connection with his theological studies. His first appointment was at Elizabethtown and then he was sent to Orange, N. J. In 1834 he was agent for DICKINSON COLLEGE and in 1836 was appointed to Fifth Street Church in PHILADELPHIA; and in 1837 he served Nazareth Church in the same city.

In 1839 he went to NEW YORK to serve the Mulberry Street Church, and the next year he became financial secretary of the AMERICAN BIBLE SOCIETY, where he remained for four years. In 1844 he was elected bishop, being the last elected by the undivided Church. He was elected largely by southern votes and presented for ordination by WILLIAM CAPERS of SOUTH CAROLINA and LOVICK PIERCE of GEORGIA. Bishop TIGERT called Janes, "a last precious gift of the Southern to the Northern wing of Episcopal Methodism."

Janes' episcopal duties took him into all the states except FLORIDA. In 1864 he was fraternal delegate to the British Conference and during his travels he held the conferences in GERMANY and SWITZERLAND, attended the conferences in FRANCE and IRELAND, and represented the American Bible Society.

Bishop Janes was awarded the honorary degrees of D.D. and LL.D. He was president of the Missionary Society, SUNDAY SCHOOL UNION, and Tract Society, one of the managers of the American Bible Society, director of the American Colonization Society, and trustee of WESLEYAN UNIVERSITY and DREW THEOLOGICAL SEMINARY. He published several sermons and addresses in pamphlet form.

Bishop Janes died in New York on Sept. 18, 1876,

about a month after the death of his wife, and was buried in Brooklyn.

F. D. Leete, *Methodist Bishops*. 1948.
M. Simpson, *Cyclopaedia*. 1878.

ELMER T. CLARK

JANESVILLE, WISCONSIN, U.S.A. **Cargill Memorial Church** was begun in 1837, when the first religious service was held in Janesville by an itinerant Methodist preacher. Jesse Halstead, an Aztalan circuit rider, preached in a tavern in September 1837 to about a dozen people. In the summer of 1838 another Methodist preacher preached at an oak grove, and in 1839 James Flanders preached in the tavern and schoolhouse.

In 1840 James McKean was appointed to Troy Center Circuit, preaching at Janesville once a month. He organized a class in 1841, and that year Janesville became the head of a circuit with Alpha Warren as pastor. In 1843 Boyd Phelps formed the first permanent class with nine members. John Wynn was its first leader. Lyman Catlin, the first resident pastor, came in 1844.

A small frame church was built and a parsonage purchased in 1848 as the result of a revival under Wesley Lattin. The congregation grew so rapidly that an old academy building had to be used. A new church was started in 1853, and was called First Church. By 1856 the membership was 204. In 1857-58, W. C. Miller conducted a four-month revival and received 200 members.

W. D. Cargill, active member of First Church, led in building Court Street Church in 1867. In 1904 Court Street and First Church united, selling both buildings. A new Gothic church was built and named Central. However, the new church became known as Cargill Memorial in recognition of a gift of \$10,000 by W. W. Cargill, in memory of his parents, Mr. and Mrs. W. D. Cargill. Bishop FOWLER laid the cornerstone on Sept. 5, 1905, and it was dedicated on March 4, 1906, when the membership was 620.

In 1957 a nine-acre site was purchased, and Bishop CLIFFORD NORTHCOTT laid the cornerstone in November 1959. This church has a modified Colonial style of architecture, and was consecrated by Bishop RALPH ALTON on Jan. 8, 1961. Cargill Memorial Church had property valued at \$1,000,000 and a membership of 2,224 in 1970.

Cedar Crest, Inc. is a retirement home owned and operated by the WISCONSIN CONFERENCE of the United Methodist Church. Located on twenty-six acres of land, it offers a retirement home to 120 aging men and women. Construction was completed in 1963 at a total cost of \$1,350,000, which included land, furnishings, and construction. Skilled nursing care is not available currently to the residents; however, an independent nursing home is presently planned. It is operated under a corporation of fifteen directors elected by the Wisconsin Conference. It makes no discrimination on the basis of race, color, or national origin.

Bernice M. Cadman, *History of the Methodist Churches in Janesville, 1848-1960*. N.p., n.d.
General Minutes.
M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL

JANVIER, JOEL THOMAS (1830-1900), was the first INDIAN colleague of WILLIAM BUTLER in Methodist mis-

sions in INDIA. He was born of Rajput parents at Banda, Bundelkhand, Central India, about 1830. When he was some eight years of age, he arrived at Allahabad alone, and was adopted by the American Presbyterian Mission. He was named for a pioneer missionary who had been murdered by a Muslim fanatic. His education in the mission school included Christian training and instruction in English with "something of Greek and Hebrew."

After the initial visit of the Butlers to BAREILLY (in which they arranged to rent a house), they went to Benares to pick up their children, left there as they came up from CALCUTTA. On their return to Bareilly they stopped in Allahabad to get acquainted with the American Presbyterian missionaries there. Butler explained his need for a trustworthy Indian associate. The Presbyterians suggested Joel Janvier. He and his newly wedded wife happily agreed, and accompanied the Butlers to Bareilly. Butler later wrote, "He was just the person I needed." When the military uprising against the rule of the East India Company struck Bareilly, Joel Janvier was in charge of the mission. The Butlers had been persuaded to flee to the mountains earlier. Janvier had just preached when the Sepoys attacked. Some members of his congregation were killed, but he and his wife escaped and found their way through constant peril to Allahabad.

When order was restored, and the British government took over from the company, a fresh start was made at Bareilly, and Janvier was very active in formulating and guiding the program. Working initially under a local preacher's license, he was at the first opportunity admitted to annual conference membership, and later was fully ordained. In his old age he lost his eyesight, but to the end of his life gave a good witness to his faith.

His descendants have been prominent in the church in India. A grandson, Nolan K. Mukerjee, a noted lay preacher and a delegate to two GENERAL CONFERENCES, was principal of two teacher-training colleges. A son, after seminary training in the United States and brief experience in the ministry in America, studied medicine and practiced in CALIFORNIA. A grandson is a prominent physician in OHIO. Janvier died on Sept. 7, 1900, in Allahabad, India, where he had been converted.

J. N. Hollister, *Southern Asia*. 1956.

J. L. Humphrey, *Twenty-One Years in India*. Cincinnati: Jennings and Graham, 1905.

J. WASKOM PICKETT

JAPAN. For two centuries Japan had cut herself off from the West, and the Christian religion had been forbidden absolutely. Then in 1854 her doors were forced open by the United States fleet under Commodore Matthew C. Perry. Five years later the first missionaries were allowed to land, though it was some years before they were given any freedom to teach their religion. Indeed by 1871 only about fifteen Japanese converts had been baptized.

M. E. Church. Methodism came to Japan in its various branches. The M. E. Church began its Japan Mission in 1873 with five missionary couples. Besides those stationed centrally in Tokyo and Yokohama, one couple was sent to Hakodate in the northern island of Hokkaido and another to Nagasaki in the southern island of Kyushu. The Woman's Board sent its first missionary in 1874. The work developed in two areas—from Tokyo-Yokohama to the north across to Hokkaido, and from Nagasaki over a large part of the island of Kyushu. In 1878 the first Japanese minister was ordained, YOTSU HONDA. In 1884

the first annual conference was formed with thirteen missionary members and nineteen Japanese preachers. In 1898 the field was divided into two annual conferences. These continued until 1907, when the Japan Methodist Church was formed.

Canadian Methodists came next. They worked from Tokyo across the main island to the shores of the Japan Sea and later had missionaries stationed in Nagoya. Their churches were organized as a conference of the Canadian Methodist Church until 1907, when all were included in the newly formed Japan Methodist Church. (See JAPAN MISSION OF THE CANADIAN METHODIST CHURCH.)

The Methodist Protestants' first missionary, Miss Harriet G. Brittain, arrived in Yokohama in 1880. Yokohama and Nagoya became the chief centers of M. P. work, carried on somewhat independently by the Board of Foreign Missions and the Woman's Foreign Missionary Society until they were united in 1924. The first M. P. Church in Japan, their first outside the United States, was organized in Yokohama in 1887. In 1892 the annual conference was formed. This conference continued to function until it entered the United Church of Christ in Japan in 1941. At that time there were about fourteen pastors serving some twenty-seven churches.

The M. E. Church, South had voted to open work in Japan even before the American Civil War, but that war made it impossible, and it was not until 1886 that three couples were transferred from the China Mission. They established their headquarters in Kobe, and soon opened work in Hiroshima and developed a series of stations around the Inland Sea in the main island of Honshu and also in Shikoku and Kyushu. Even the women's work was carried by the General Board until 1915, when the Women's Department sent its first missionaries to Japan. The churches were organized into an annual conference in 1892. This conference was absorbed into the Japan Methodist Church when it was organized in 1907.

The Free Methodist Church in 1899 sent a student, Paul Kakiyama, as a missionary to Japan. He attempted to support himself, fell in debt and resigned. However, he discovered the converted business man turned missionary, TEIKICHI KAWABE, persuaded him to join the FREE METHODIST CHURCH, and to become superintendent. Aided financially first by Methodist missionary W. E. Towson, then by selling his own books and furniture, Kawabe refused to join another mission and labored alone until 1903, when the first American helpers arrived. He founded the First Church (Nippon Bashi), Osaka, and was its pastor for many years when it was the denomination's largest congregation. Bible classes, started at Osaka First Church, developed into a Bible school, now Osaka Christian College.

Organized as a conference of the Free Methodist Church in 1923, Japan became a general conference under the World Fellowship in 1964. Most of the churches are located in the Osaka and Tokyo areas. A hospital for crippled children is maintained at Taira. The Japan Church has sent missionaries to mainland CHINA, to the Pacific Coast, to BRAZIL and PARAGUAY. They have also made gifts of equipment to the conferences of the Asia area. In 1969 there were 4,029 members.

Institutions. Numerous institutions were founded by the various branches of Methodism through the years. The following partial listing of these, with brief descrip-

tions, will be of interest. Some will also be found under their own names in this work.

M. E. Church: *Aoyama Gakuin University*, Tokyo, founded in 1874, is a coeducational institution, including a department for ministerial training. It is the largest Methodist-related institution in Japan, with more than 12,000 students. *Ai Kei Gakuen*, Tokyo, founded in 1883, is a very effective social service institution, located in the slums of Tokyo, and long associated with the name of Miss Mildred Paine. *Chinzei Gakuin*, Isahaya City, Nagasaki Prefecture, founded in 1881, was a boys' high school located in Nagasaki City until destroyed by the atom bomb. It was rebuilt in Isahaya and made coeducational. *Fukuoka Jo Gakuin*, Fukuoka, founded in 1885, is a school for girls. *Iai Jo Gakko*, Hakodate, Hokkaido, founded in 1882, a girls' high school. *Kwassai Junior College*, Nagasaki, founded in 1879, for girls. *Seiai Jo Gakuin*, Hirosaki, founded in 1886, girls' school. *To O Gijuku*, Hirosaki, an old "clan" school, turned over to the M. E. Church in 1892, a coeducational high school. *Wesley Foundation Student Center*, Tokyo, founded about 1934 by T. T. Brumbaugh, continues its work among university students under the United Church.

M. P. Church: *Nagoya Gakuin*, Nagoya, founded in 1887, was a boys' high school, and admitted the freshman class of a four-year coeducational college in 1964. *Seibi Gakuen*, Yokohama, founded in 1880, girls' high school with coeducational primary school and kindergarten.

M. E. Church, South: *Hiroshima Christian Social Center*, Hiroshima, begun in the 1920's, destroyed by the bomb, reopened in 1957, is a social center serving people of the former outcast group. *Hiroshima Jo Gakuin*, Hiroshima, founded in 1886 and taken under the care of the mission in 1887, is a girls' school with a coeducational kindergarten. *Keimei Jo Gakuin*, Kobe,



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KWANSEI GAKUIN UNIVERSITY, NISHINOMIYA, JAPAN

founded in 1924, girls' high school. *Kwansai Gakuin University*, Nishinomiya, Hyogo Prefecture, founded in 1889, a boys' high school and coeducational college and graduate school, including a theological department. Since 1910 the Canadian Methodist Church, now the United Church of Canada, has cooperated in this school. *Palmore Institute*, Kobe, founded in 1886, a coeducational afternoon and evening English school with departments of typewriting and shorthand. *Seiwa Social Center*, Osaka, begun in the 1920's in connection with the Lambuth Training School in a poor section of Osaka, Tsurubashi, is a well-equipped settlement directed by the Seiwa Training School. *Seiwa Training School for Christian Workers*, Nishinomiya, Hyogo Prefecture, founded in 1940 as a union of two older schools—Lambuth Training

School (Methodist) and Kobe Biblical Training School (Congregational).

Free Methodist Church: *Osaka Christian College*, Osaka, a coeducational college and theological seminary.

Canadian Church: *Airindan*, Tokyo, founded in 1920, a social service institution. *Kwansei Gakuin University*, in cooperation with the M. E. Church, South. *Kyōai Kan*, Tokyo, founded in 1920, a social service institution. *Shizuoka Eiwa*, Shizuoka, founded in 1887, girls' school. *Toyo Eiwa*, Tokyo, founded in 1884, junior college and high school for girls. *Yamanashi Eiwa*, Kofu, Yamanashi Prefecture, founded in 1889, girls' high school.

Yuai Kan in Nagasaki is a social service institution started by The Methodist Church (U.S.A.) after the Second World War in the part of the city that was destroyed by the atomic bomb. It is closely connected with earlier social work and kindergartens founded by the M. E. Mission.

Union institutions in which The Methodist Church had a share included: *International Christian University*, Mitaka, Tokyo, founded in 1953, a coeducational institution with graduate and college departments. *Kyō Bun Kan* (Christian Literature Society), Tokyo, is the leading Christian book store and publishing house. It is located on the site formerly occupied by the M. E. Publishing House, which was donated to the union institution. *Tokyo Union Theological Seminary*, Mitaka, Tokyo. Responsibility for this seminary was assumed by the United Church of Christ in Japan when the church was organized in 1941. The Methodist Church has shared in its support since the end of the war. *Tokyo Women's Christian College*, Tokyo, founded in 1918, is a four-year college for girls. *Tsurukawa Gakuin*, Machida, Tokyo, founded in 1948, is a coeducational college grade training school for rural pastors and other church workers. *Yokosuka Social Center*, Yokosuka, founded in 1946 soon after the end of the war, is a social service institution located in the former Japanese Naval Officers Club building.

Japan Methodist Church and The United Church of Christ in Japan. The year 1907 is of great significance in the history of Methodist missions, not only in Japan but throughout the world. In that year was organized the Japan Methodist Church, the first of the national Methodist Churches to be established as the fruit of modern missions. Twenty-three years passed before this example was followed in KOREA, BRAZIL, and MEXICO. During these years the "experiment" in Japan had amply justified itself. At the time of organization there were about 100 preachers and 12,000 members. One is reminded that when JOHN WESLEY granted independence to the Methodists in America there were eighty-four itinerants and 15,000 members.

The creation of the Japan Methodist Church was long awaited and planned for. At first it was hoped that all Methodist bodies might be united, and a series of consultations was held. However, when the three largest bodies—the conferences of the M. E. Church, the Canadian Methodist Church, and the M. E. Church, South—agreed to a proposed basis of union in 1902, it was decided to wait no longer. The three mother churches gave their approval and sent official representatives to Japan. They met with delegates from the annual conferences at Aoyama Gakuin, Tokyo, May 22, 1907. The basis of union and the new discipline were accepted, and Yoitsu Honda was elected the first bishop of the Japan Methodist Church. Bishop Honda had been one of the out-

standing leaders of the Christian movement in Japan since its very early days. He was the first Japanese minister ordained in the M. E. Church.

The episcopal term was but one quadrennium, with no limitation as to re-election. The policy was to have but one bishop for the whole church, with its two annual conferences. Bishop Honda served until his death in 1912. He was succeeded by Bishop YOSHIYASU HIRATWA, a product of the missionary work of the Canadian Church. It was in those days that the church instituted a strong movement in response to the Centenary Movement across the sea, which proved to be a great revival of faith and of consecrated giving.

At the General Conference of 1919 KOGORO UZAKI, one of the earliest fruits of the Southern Methodist work, was elected bishop. He served until his death in 1930. His successor was Bishop MOTOZO AKAZAWA, who died in office in 1936, and was succeeded by Bishop TOKIO KUGIMIYA.

The last bishop of the Japan Methodist Church was YOSHIMUNI ABE, a nephew of Bishop Honda. The Church had become one of the strongest Protestant bodies in Japan with a membership of about 40,000 and more than 300 ministers.

The Methodists were active in plans for the creation of the United Church, and Bishop Abe was chairman of the great gathering in November 1941, which officially created the United Church of Christ in Japan. During the war almost all Japanese Protestants were included in the United Church. When the war ended and all pressure was removed, some groups—Episcopalians, Lutherans, Southern Baptists, Free Methodists, etc.—withdrew and reorganized their denominations, but churches and pastors of the former Japan Methodist Church have remained completely loyal to the United Church of Christ in Japan. This remains by far the largest and strongest Protestant church in the land.

The United Church does not have a bishop. A moderator is elected every two years, and may be re-elected. Since the war there have been four moderators. Two of them, TAKESHI MUTO and ISAMU OMURA, have come from among the ministers of the former Japan Methodist Church.

E.U.B. Church. The General Conference of The Evangelical Church in October 1875 voted to begin a work in Japan, and that year the first three missionaries were sent to that field: Miss Rachel Hudson, an instructor at the State Normal School in Pennsylvania; Carl Halmhuber, from Germany; and FREDERICK C. KRECKER, M.D., from Lebanon, Pa. Their work was a predominantly urban enterprise centering in Tokyo.

A few years later in 1898 the Church of the United Brethren in Christ sent its first missionaries, Dr. and Mrs. A. T. HOWARD, to Japan to work in the areas of evangelism and education around Tokyo and Kyoto. The Japan Conference was organized in 1902 and became notable for its well trained and capable ministers. Full responsibility for the administration of all the work of the Conference was transferred by the Board of Missions to Japanese leadership in 1931.

In 1941 The Evangelical Church and the Church of the United Brethren in Christ joined with the other major branches of Protestantism in Japan to form the Kyodan, the Church of Christ in Japan. The Kyodan, with a membership of around 150,000, carries on a program of educational work through Christian schools, colleges and

kindergartens, the Deaf-Oral School, and the newly established Japan International Christian University. Orphanages, day nurseries and widows' homes provide a Christian atmosphere for those whose lives have been changed as the result of war.

The E.U.B. Church in 1968 supported eighteen missionaries who served under the direction of the Kyodan in Japan.

JOHN B. COBB
LOIS MILLER

JAPAN MISSION OF THE CANADIAN METHODIST CHURCH. On May 7, 1873, a valedictory service was held at Metropolitan Church, Toronto, for George Cochran of that church and Davidson Macdonald of the Davenport and Seaton Charge. It was a momentous occasion, as these two men and their wives were the first *foreign* missionaries sent out by the Methodist Church of Canada (Wesleyan).

The field was JAPAN. Cochran remained in Yokohama until he was invited to take up residence and to teach at a boys' school in Tokyo, or Yedo as it was then called. Nakamura, the principal of this school, and his son were baptized on Christmas day, 1874, and were the first members of the Methodist Church in Tokyo. Meanwhile, taking advantage of a similar invitation, Macdonald had gone to live in Shizuoka. By 1876, the church at Shizuoka had 125 members.

In 1876, the Canadian Methodist Church sent out C. S. Eby and G. M. Meacham, the latter to fill an opening in a school in Numazu. In addition to their wives, the party included Miss Moulton, Mrs. Meacham's sister. A year or two later, Eby moved with his family to Kofu. Saunby writes that the Canadian Methodist missionaries were the first to move out from the treaty ports.

The work that the women in this group did with the women in their neighborhoods pointed to the opportunities for women workers. In 1882 the Woman's Missionary Society of the Canadian Methodist Church sent out Miss Cartmell as "avant courier," to quote from the letter of General Secretary Sutherland of the Missionary Society.

In the period between 1873 and 1925, a total of forty-four couples and seventy-five single women served in Japan. The average term of service was for couples, twelve years; for single women, eleven years.

Evangelical Work. While Cochran and Macdonald immediately seized the opportunity of teaching in Japanese schools, their prime concern was evangelism. The first method used was the English Bible class to which students of the school were quickly attracted. As some proficiency in the language was achieved, it became possible also to hold Bible classes in Japanese. In addition there were, especially as groups of converts were formed, regular services of worship. In 1876, Macdonald reported from Shizuoka an attendance of 380, with 40 more standing outside.

In 1883, under Eby, attempts were made to reach a larger audience by lecture meetings, which proved quite successful. In the 1890's, in spite of misgivings on the part of the Japanese brethren, lest undesirable types be attracted, the missionaries began to hold general meetings using the stereopticon. These also proved a good drawing card.

After the revision of the treaties which opened Japan to the West, from 1897-1900, the number of converts

rose sharply. Among those who came into the church in the earlier period were future leaders of the Christian movement in Japan: HIRAIWA, later to be a bishop of the Japan Methodist Church, and Ebara, educator and later member of Parliament. The membership in the Japan District and later the Japan Conference of the Canadian Methodist Church grew from 591 in 1886, to 2,895 in 1903.

Organization. In 1876, the Japan Mission was organized as a district of the Canadian Methodist Church. At this meeting three men, including Hiraiva, were recommended as probationers. As Japanese men were ordained to the ministry they sat in the district meeting with the same rights and privileges as their Canadian brethren. Lay persons were also elected to this meeting. This continued to be the case when the spread of the work made it essential that the Japan mission be organized as a Conference of the Canadian Church. ALEXANDER SUTHERLAND, visiting Japan in 1889, presided at the inauguration of the Conference.

In retrospect, the establishment of a mission council in 1886 by the General Conference of the Canadian Methodist Church, at the request of the missionaries, seems unfortunate. While the missionaries had in the district meeting, as they were to have later in the Japan Conference, the same rights and privileges as the Japanese ministers, the mission council acted in all matters pertaining to the use of Canadian money and the stationing of the foreign missionaries, thus making the missionary body a separate entity.

Concurrently with the development of the Canadian Mission in Japan, the American Methodists established missions there. In 1907, with the blessing of the three churches, the Japanese groups came together in the Japan Methodist Church. This brought full autonomy to that body, but the three mission groups continued to function as separate entities, only refraining from entering each other's territory.

Medical and Social Work. With the exception of Davidson Macdonald, the Canadian Methodist Mission never had any doctors on its staff, though it may be said to have contributed something indirectly through the medical services of its social work agencies. Before 1925 there was very little medical work in Japan. The Episcopal Church of the United States and the Canadian Anglicans were the exceptions.

The representatives of the Woman's Missionary Society early moved into the area of social work, operating schools for poor children and small orphanages as offshoots of their girls' schools, which served the middle and upper classes. At Kanazawa, they also ran an industrial school, teaching domestic science for a time. By 1925 there were three social-work agencies in Tokyo connected with the Canadian Methodist Mission—Negishi, Nippori, and The Aiseikwan. In Kanazawa an orphanage was established in answer to the need for the care of Russo-Japanese war orphans. There was also a fairly large orphanage in Shizuoka.

Education Work. In 1878, a four-year course of study was laid out for probationers, and as far as possible the missionaries advised and guided them in their studies. Because a more formal system was deemed necessary, in 1883 the Theological Institute was established, and with it a purely academic section known as the Boys' School. A small girls' school was also established in 1884. These were all at Azabu, Tokyo. The Boys' School was closed

in 1901 for lack of students, though the dormitory continued for some years. From 1920, candidates for the ministry were sent to Aoyama Gakuin. The girls' school, the Toyo Eiwa Jo Gakko, however, continued.

In 1887 and 1889 respectively, the girls' schools in Shizuoka and Kofu were established. Beginning with a handful of girls, these institutions soon gained a high reputation, and numbers grew steadily. Japanese ministers today note that in the areas served by the Shizuoka and Kofu schools, the churches are stronger than in those districts where no Christian schools exist.

In 1889, Kwansai Gakuin was established by the Southern Methodist Mission, and the Canadian Mission in 1910 joined in this institution as an equal partner. In it there were high-school and college departments.

One service performed by the Canadian Methodist Mission in Japan was the establishment of the Canadian Academy in Kobe, in 1913. Originally this was a high school with a high proportion of boarding students—children of missionaries in isolated places. It soon became a school running from kindergarten to Grade 13 (Ontario) and served, as well as the missionary community, the multiracial business and diplomatic community of the Kwansai area.

In 1925 the Canadian Methodist Mission became the United Church of Canada Mission, which continued until 1941. In 1946 G. E. Bott returned to Japan as one of the Commission of Six who went to see if missionaries would be welcomed back. Work was resumed in that year as part of the Interboard Committee for Christian work in Japan, in cooperation with the United Church of Japan, of which the Japan Methodist Church became a part in 1940.

Mrs. F. C. Stephenson, *Canadian Methodist Missions*. 1925.
A. Sutherland, *Methodism in Canada*. 1903.

MRS. G. R. P. NORMAN

JAPANESE MISSIONS in the Western United States. In 1870 KANICHI MIYAMA, a young immigrant from JAPAN, was baptized at the Chinese Methodist Mission in SAN FRANCISCO, Calif. Miyama, the first Japanese Christian convert in the United States, became a few years later the first Japanese Methodist minister, who blazed the road for Methodism among the Japanese people on the mainland and in HAWAII. Japanese population in the U. S. mainland in 1890 was 2,039. A Japanese District of the California Annual Conference of the M. E. Church was formed in 1893, with M. C. HARRIS as presiding elder.

In 1900 a PACIFIC JAPANESE MISSION was organized, with M. C. Harris as superintendent. Anti-Japanese agitation was strong in California, 1902-07. In 1904 Japanese population in the mainland was 34,326. H. B. JOHNSON became superintendent in 1904. The Hawaii Mission was separated from the Pacific Japanese Mission in 1905. In 1906 fifteen Japanese missions were found scattered in the Pacific coast states and in COLORADO. The Japanese Immigration Exclusion Law was passed by the U. S. government in 1924.

In 1926 F. H. Smith became superintendent. Programs of church extension throughout the western states and emphases on Christian education of the rising young generation and promotion of Japanese-American goodwill in communities were untiringly carried under Smith.

The Pacific Japanese Provisional Annual Conference was born in 1940. At the outbreak of the Second World

War, 112,000 citizens of the Japanese ancestry and their alien parents and other relatives were completely uprooted from their communities, located within 300 miles inland from the Pacific Coast lines, and they were evacuated into Relocation Camps in desert areas of the western states. For the duration of the war many Japanese churches were used for storing the belongings of church members. Other buildings were used for worship programs of certain religious organizations.

John B. Cobb and C. A. Richardson superintended the conference work for returnees from the war-time camps, 1945-48. In 1949 Taro Goto, a member of the Japanese Conference, was appointed to the superintendency of its work. The outstanding moves of the post-war period proved to be: (1) changing the local church leadership from the Japanese-speaking to the English-speaking generation; (2) an enlarged and active church construction project among more than thirty churches; (3) preparations to be made for the merging of this annual conference with the overlapping conferences of The Methodist Church on the West Coast. This was to be completed by 1964, as indeed it was. The Japanese population itself in the United States was reported in 1960 as being 473,170.

On May 23, 1964, Bishop DONALD TIPPETT, of the San Francisco Area, declared, at Pine Methodist Church in San Francisco, that the Pacific Japanese Provisional Annual Conference was dissolved and announced the transfers of ministers to the several annual conferences (two to ROCKY MOUNTAIN CONFERENCE; five to PACIFIC NORTHWEST CONFERENCE; one to OREGON CONFERENCE; one to IDAHO CONFERENCE; fifteen to CALIFORNIA-NEVADA CONFERENCE; and six to SOUTHERN CALIFORNIA-ARIZONA CONFERENCE).

The final statistical report of Pacific Japanese Conference, 1964, included 31 charges, 41 ministers, 6,558 members, 5,514 church school members, and property valued at \$3,824,836.

On the eve of dissolution of the Pacific Japanese Provisional Annual Conference, an unofficial, fraternal organization, called the Pacific Methodist Fellowship, was formed to manage the balance of conference funds and to help on connectional programs of the Japanese-speaking groups after conference merger. Taro Goto, former superintendent, was elected to serve as chairman for this Pacific Methodist Fellowship.

Journals of the Pacific Japanese Conference. TARO GOTO

JARRATT, DEVEREUX (1733-1801), an Anglican clergyman of tidewater VIRGINIA in Colonial days and a warm friend of the Methodists. The great revival in Southside Virginia (1774-1778) developed principally under the ministry of GEORGE SHADFORD. But the spiritual groundwork for this revival had been laid in the evangelical ministry of Devereux Jarratt, an Anglican clergyman, who came to the Bath Parish in Dinwiddie County in 1762, at the age of thirty, and spent the balance of his life there.

Jarratt, a Virginian, born in New Kent County, received his experience of vital religion amidst the Presbyterians, but later sought ordination as a clergyman in the English Established Church. He began his ministry imbued with evangelical truths and led a great evangelistic movement in Dinwiddie before the Methodists ar-

rived, and when they did, merged his efforts with those of the Methodists.

His first contact with the Methodists was with ROBERT WILLIAMS, in 1773, who assured Jarratt of the loyalty of the Methodists to the established church. During the next ten years, Jarratt gave hearty and effective support to the Methodist preachers. As an ordained clergyman, he administered the Sacraments through the whole revival area, at a time when Methodist preachers were not qualified to do so. The founding of the M. E. Church in 1784 was a keen disappointment to Jarratt and he felt this to be a breach of good faith. For a period, some bitterness existed between Jarratt and the Methodists, but kind feelings were restored years before his death in 1801.

FRANCIS ASBURY wrote in his *Journal* under date of April 19, 1801, "There had been put forth a printed appointment for me to preach the funeral sermon of the late Rev. Devereux Jarrett, who had lately returned to his rest. My subject was Matt. xxv, 21: 'His Lord said unto him, Well done, thou good and faithful servant . . .'" Asbury further commented that he (Jarratt) was a faithful and successful preacher, and that "when he began his labours, there was no other, that he knew of, evangelical minister in all the province. . . . He was the first who received our despised preachers—when strangers and unfriended, he took them to his house, and had societies formed in his parish."

WILLIAM WARREN SWEET (in *Men of Zeal*—Abingdon 1935) summed up Methodism's debt to Jarratt: ". . . may we not forget that the Church of England . . . was our nursing mother, and that Devereux Jarratt and others of his kind made large contributions which we perhaps have been too reluctant to recognize."

F. Asbury, *Journal and Letters*. 1958.
Dictionary of American Biography.

D. Jarratt, *Life*. 1806.

HAROLD H. HUGHES

JARVIS, ANNA M. (1864-1948), founder of "Mother's Day," was born at Webster, W. Va., on May 1, 1864. She was one of eleven children of whom only four lived to maturity. Anna's mother, the one she especially honored on Mother's Day, was Mrs. Anna Reeves Jarvis, the daughter of a Methodist minister.

Anna M. Jarvis received her early education in GRAFTON, W. Va.; in 1881 she went to Augusta Female Seminary at Staunton, Va. (now Mary Baldwin College). After completing her studies she returned to Grafton where she taught school for seven years. Her widowed mother, her blind sister, Elsinore, and Anna moved to PHILADELPHIA in 1903. Anna took a job as assistant in the advertising department of an insurance company. On May 9, 1905 her mother died.

In 1907, Miss Jarvis invited several of her friends to her home in Philadelphia to spend the second Sunday in May to commemorate the anniversary of her mother's death. On this day she announced her plans for a national observance of Mother's Day. She talked with John Wanamaker, Philadelphia merchant, about her plan, and was greatly encouraged to start the movement.

She wrote to L. L. Loar, superintendent of the Sunday school at Andrews Methodist Church, Grafton, W. Va. where her mother had taught for over twenty years. Loar arranged and carried out the first planned Mother's Day program at the Andrews Church on May 10, 1908. A

second service was held the afternoon of the same day in the Wanamaker Store Auditorium in Philadelphia. In 1910, Governor William E. Glasscock of West Virginia issued the first Mother's Day Proclamation. In 1914 President Woodrow Wilson signed a resolution confirming and setting the second Sunday of May to be observed annually as Mother's Day. During Miss Jarvis' lifetime, forty-three other countries adopted Mother's Day.

Miss Jarvis spent most of her time and energy as well as her inheritance promoting Mother's Day. She became disillusioned at what she thought was the over-commercialization of the Day.

The 1952 GENERAL CONFERENCE of The Methodist Church recognized the Andrews Methodist Church, Grafton, W. Va. as "The Mother Church of Mother's Day." In the urban renewal project planned for Grafton, W. Va. this Church is shown with formal gardens surrounding the International Mother's Day Shrine.

Norman F. Kendall, *Mother's Day: A History of Its Founding and Its Founder*. Grafton, W. Va.: D. Grant Smith, n.d.
Oscar Schisgall, "The Bitter Author of Mother's Day," *Reader's Digest*, May 1960.

Shrine to Motherhood, Grafton, W. Va. (pamphlet), ca. 1962.

LAWRENCE F. SHERWOOD

JARVIS, JOHN WESLEY (1781-1839), American portrait painter, was born to John and Ann Jarvis at South Shields, England. His baptism is recorded there at St. Hilda's Church, July 1, 1781. He was named for JOHN WESLEY, the founder of Methodism, who was his great uncle. John Wesley's sister ANNE had married John Lambert, a land surveyor of EPWORTH; and their daughter Anne married a sea captain from NEW YORK, John Jarvis. They were the parents of John Wesley Jarvis. The lad was placed under Mr. Wesley's care when his parents emigrated to America. At age five, he was brought to PHILADELPHIA where his father was employed. The boy was early attracted to the visual arts, coming under the influence of a sign painter and of Matthew Pratt, a portraitist, and one Clark, who made miniatures. Later he was apprenticed to Edward Savage, a print publisher, who in 1800 moved his establishment and employees to New York. Here young Jarvis learned drawing and engraving from a fellow apprentice, David Edwin, and soon went into business with Joseph Wood, another portraitist, as partner, on Park Row. Later Jarvis had his own shop on Broadway.

Henry Inman (1801-46), later to be famed as a portrait and genre painter and a founder of the National Academy of Design, became Jarvis' apprentice and assistant. Working together, they could take six sittings and produce a portrait in a day. Such facility brought fame to both men. Jarvis, reports the *Dictionary of American Biography*, "was generally considered the foremost portrait painter of his time in New York, and he enjoyed a national reputation." He drew well, had great ability to catch a likeness, but his color sometimes became dull and monotonous. He is remembered for portraits of Henry Clay, John Randolph of Roanoke, DeWitt Clinton, Robert Morris, J. Fenimore Cooper, Thomas Paine, and other notables. In 1968 his portrait of Paine, now in the National Gallery of Art at Washington, was used on a 40-cent postage stamp of the Prominent Americans series.

Jarvis succeeded in his profession, but his personal life lacked stability. He married in 1808, but some years

later his wife left him, taking children with her. His circle of friends included such celebrities as Irving, Fulton, Verplanck and Van Wycke, and in his prime he was a picturesque and popular figure, with a reputation for story telling and practical jokes. But as his clients passed away, he became extravagant, reckless, intemperate, and a typical Bohemian. He died in comparative poverty at the home of a sister, Mrs. Childs, in New York, on Jan. 14, 1839.

Dictionary of American Biography.

Thomas B. Clarke, *Portraits by Early American Artists of the Seventeenth and Nineteenth Centuries*. Fairmount: Philadelphia Museum of Art, 1928.

J. W. Harriman, "John Wesley Jarvis, Portraitist," *American Magazine of Art*, November, 1927.

William H. Pierson, Jr., and Martha Davidson. *Arts of the United States, A Pictorial Survey*. New York: McGraw Hill, 1960.

Magazine of Western History (Montana). Spring, 1969.

LELAND D. CASE

JAVA. (See INDONESIA.)

JEFFERS, WELLINGTON (1814-1896), Canadian minister and writer, was born in Cork, IRELAND, June 22, 1814. As a child he came to Kingston, UPPER CANADA, with his parents. He received his early education in a school conducted in that city by his father.

At some point in his youth he became a Methodist, and in 1837 was received on trial for the ministry. Following his ordination in 1841, he served on a variety of circuits in the Canadas. From 1860 to 1868, he was editor of *The Christian Guardian*, a charge which he fulfilled with care and combativeness. As editor, he took particular interest in educational issues and in new theological movements.

Apart from his editorial and preaching duties, Jeffers held high places in the church. For some years he was a district chairman; in 1866, he was co-delegate, and in 1879 he was president of the Toronto Conference. In the conference he was an exceptionally keen and able debater, one whose consistency of outlook and mental versatility earned him respect, especially among the younger ministers.

After leaving *The Guardian*, Jeffers held several pastorates in Ontario. His health failed in 1884, and he became superannuated.

Victoria College conferred the D.D. degree on Jeffers in 1863. He was remembered for his outstanding oratory, his administrative talents, and his singing. In a way he was an old-fashioned "shouting Methodist." Jeffers died on Feb. 10, 1896.

J. Carroll, *Case and His Cotemporaries*. 1867-77.

G. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.

Minutes of the Bay of Quinte Methodist Conference, 1896.

G. S. FRENCH

JEFFERSON CITY, MISSOURI, U.S.A. **First Church** stands on the banks of the "Mighty Missouri" River, within the shadow of the dome of the State Capitol Building. Some have called it the "Church of the politicians" because of the unique history of its construction and because several governors and numerous state officials and government employees have been and are active members.

History records that when Lon V. Stephens was gover-

nor of MISSOURI (1897-1901), while entertaining Bishop W. A. CANDLER in the Governor's Mansion, he promised the bishop that he would build the most beautiful church in Central Missouri. He made two personal donations of \$5,000 each, both of which were matched by the congregation. However, \$20,000 was not sufficient to build the large and beautiful sanctuary which Governor Stephens envisioned. The Governor then went personally to the leading politicians of the state and secured \$5,000 more which the congregation again matched. With this total of \$30,000 an imposing edifice of Gothic style was constructed of large gray blocks of native Cole County limestone.

Methodism began in Jefferson City in the spring of 1837. At that time, Peter McLain of IRELAND, William M. Kerr and Jessie Waldron of TENNESSEE, and John D. Curry of VIRGINIA, began holding Methodist prayer meetings in the homes of McLain and Curry. In 1838, the prayer group was organized into a Class in the home of Waldron.

The first public services were held in the old State House where the Governor's Mansion now stands, the old Court House and a school building. The first church building, located at 222 E. Capitol, was begun in 1839 and dedicated in 1843. During the Civil War, the congregation was scattered and Northern troops took possession of the church building. The few members who were left worshipped in the court house and other places.

In 1866, the congregation again worshipped in their church but it was in such poor condition, they were compelled to abandon it in 1872 and meet again in the court house.

In 1874, a new church building was completed at 212-214 E. Capitol Ave. In about 1880 this building was remodeled and was used until the present church, located one block East at Capitol and Monroe, was dedicated in 1901. The present sanctuary was constructed from 1898 to 1901 and remodeled in 1959. The educational wing was added in 1951.

In January 1966, First Church commissioned thirty-eight persons to start another Methodist Church in Jefferson City.

In its 134 years, the church has been served by forty-six pastors and has a present membership of 1,871.

M. L. Gray, *Missouri Methodism*. 1907.

The Program of the Centennial Observance of The Methodist Church, Jefferson City, Mo., 1837-1937. D. RUSSELL LYTLE

JEFFERSONTOWN, KENTUCKY, U.S.A. The Jeffersontown Church is one of the oldest in the LOUISVILLE CONFERENCE. Methodist beginnings in Jeffersontown are difficult to trace, but what sketchy records that are available indicate a congregation here as early as 1811. FRANCIS ASBURY records in his *Journal*, under the date of Oct. 20, 1812, as having preached at Brunertown (the local designation of Jeffersontown, after Abraham Bruner, who laid out the town).

Jeffersontown was one of the original churches in the Louisville Conference, which was organized in 1846 from churches formerly in the KENTUCKY CONFERENCE. After using a union church building for the early years of its history, the congregation purchased a site in 1860 and erected a one-room brick building, completing construction in 1864. The church remained a small congregation in a stable, largely rural, community for the first 140

years of its life, but by 1950 the community began to grow as a result of its proximity to the Louisville Metropolitan area.

A church school building was built in 1952 and named in honor of Edward R. Simpson, a long-time member and major contributor to the building. In 1959 a new sanctuary was constructed alongside the original structure. Then in 1967 the old sanctuary was razed to make room for a modern educational building which was completed in the summer of 1968.

Extensive growth in the Louisville metropolitan area has resulted in the rapid growth of the church in recent years; the church membership of 1970 was 581. This trend should continue as the church seeks to expand its ministry to a now urbanized community.

F. Asbury, *Journal and Letters*. 1958.

Journal of the Louisville Conference. ROY E. WEBSTER

JEFFERY, FREDERICK (1914-), school teacher, local preacher and lay official of the Methodist Church in IRELAND. Born in Sunderland, England, he was trained as a teacher at Westminster College, and was appointed to the Methodist College, BELFAST, in 1937. He was in charge of one of its junior departments, Downey House, from 1945 until his appointment as vice-principal of the College in 1966. For almost a quarter of a century he was a letter writer of the Irish Conference, and for most of the time held the office of Lay Secretary of the Council on Social Welfare. He was awarded the O.B.E. in 1964 for services to Education and Youth Welfare in Northern Ireland. Since 1965 he has been vice-president of the WESLEY HISTORICAL SOCIETY (Irish Branch). Mr. Jeffery has provided valuable assistance in compiling the Irish articles for this *Encyclopedia*.

JOHN H. WEIR

JEFFRIES, SHIRLEY WILLIAMS (1886-1963), was a prominent layman and parliamentarian in SOUTH AUSTRALIA. Born in MANCHESTER, England, he came to Australia in early childhood. His father was William Jeffries, a leading Wesleyan minister who was president of the United Church in 1904. Sir Shirley was educated at PRINCE ALFRED COLLEGE and the University of ADELAIDE, was called to the Bar and entered legal practice. Being elected to the State Parliament, he held the important cabinet posts of Minister of Education and Attorney General.

Sir Shirley served on the councils of all the educational institutions associated with the SOUTH AUSTRALIAN CONFERENCE as well as on the boards and committees of various Departments. He was elected to General Conference in 1917, the first of fifteen which he attended. He was also knighted for his service to the State and community.

AUSTRALIAN EDITORIAL COMMITTEE

JENKINS, BENJAMIN (1814-1871), pioneer American missionary to CHINA, was born in Newfoundland, June 16, 1814. When a youth he went to Bermuda and served as an apprentice in the office of the *Royal Gazette*. There he learned the trade and in time established his own plant, and began publication of the *Bermudian*. The publication of the paper did not prove successful. Meantime he married Miss Roberts of Hamilton, Bermuda, about 1838.

He moved to CHARLESTON, S. C., and was for some time pressman in the office of the *Charleston Courier*. Afterward he formed a connection with B. B. Hussey under the name of Jenkins & Hussey, Job Printers. Soon thereafter Jenkins entered an agreement with D. R. Whitaker to print the *Southern Quarterly Review*. He closed his business and went to NEW ORLEANS for this new enterprise. Some months later he returned to Charleston and taught school. In 1843 he was asked to organize the *Southern Christian Advocate's* printing plant in Charleston, and he became its superintendent, continuing as the publisher until 1847. Then it was that he joined the SOUTH CAROLINA CONFERENCE, responding to the editorial call of WILLIAM MAY WIGHTMAN for another missionary to go with CHARLES TAYLOR to China.

On April 24, 1848, Benjamin Jenkins, his wife, and their two children, with Taylor, his wife, and baby, sailed from BOSTON for China. They became Southern Methodism's first foreign missionaries. Previously, on Feb. 27, Jenkins had been ordained deacon by Bishop JAMES O. ANDREW, and both Jenkins and Taylor were ordained elder on the same day at Norfolk, Virginia. They had expected to sail for their new work from Norfolk, but the captain of the USS Plymouth could not provide for their families. Then it was that DANIEL DREW (for whom DREW UNIVERSITY is named), shipowner and capitalist of NEW YORK, came to the rescue and had the party carried to Boston at his expense.

Jenkins ministered in HONG KONG and Shanghai. At the end of 1852 Mrs. Jenkins' health was so impaired that the missionary, his wife, and their five children embarked for America. Mrs. Jenkins died en route near St. Helena Island and was buried at sea. On April 28, 1854, Jenkins was married to Miss Jeanette Billsland of New York. They departed at once for China, where again he threw himself into the work of the Shanghai mission. When the War Between the States curtailed drastically missionary support, Jenkins helped relieve financial embarrassment by taking a position as Interpreter with the American Consulate in Shanghai.

RANDOLPH-MACON COLLEGE at Ashland, Va., conferred on Jenkins an honorary M.A. degree.

He died in Shanghai on March 13, 1871, and there he was buried.

A. D. Betts, *South Carolina*. 1952.

J. MARVIN RAST

JENKINS, CHARLES ALFRED (1869-1955), Australian minister, born in Maldon, Victoria, AUSTRALIA. He was accepted as a candidate for the ministry in Victoria in 1893. When an urgent appeal was made to the Eastern States for ministers to work in the goldfields being opened up in Western Australia, he responded and arrived in PERTH in 1896. He proved to be an effective pastor and preacher and in 1916 was elected as president of the Conference.

During the Great War he served as an Army Chaplain, was awarded the Victoria Decoration, and became Senior Military Chaplain with the rank of Colonel. When the Fremantle Central Mission was established he was appointed superintendent. He later became superintendent of Perth Central Mission and was elected president of WESLEY COLLEGE, a day and boarding school for boys at South Perth. He was the author of *A Century of Methodism in Western Australia 1830-1930*, the first his-

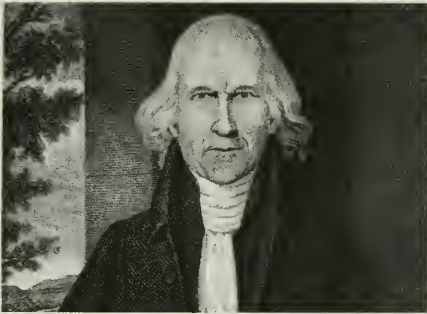
torical study of the Methodist Church in Western Australia. He died in 1955 at Perth, Western Australia.

AUSTRALIAN EDITORIAL COMMITTEE

JENKINS, EBENEZER E. (1820-1905), British Wesleyan Methodist, known chiefly as a missionary statesman, was born at Exeter, Devon, on May 10, 1820, and entered the Wesleyan ministry in 1845. From that year until 1863 he served in INDIA, mostly in Madras, and, in addition to much pioneer evangelism, was concerned especially with the establishment of several mission schools, notably Royapettah College in Madras. Returning home, he was elected to the LEGAL HUNDRED in 1864, and became known as a missionary advocate. In 1877 he was made general secretary of the Missionary Society and, in the same year, gave the FERNLEY LECTURE, *Modern Atheism, Its Position and Promise*. In 1880 he was president of the British Conference. He died on July 19, 1905.

J. H. Jenkins, *Ebenezer Jenkins, a Memoir*. London, n.d.
C. J. Stevenson, *Methodist Worthies*, iv, 1885.

H. MORLEY RATTENBURY



JAMES JENKINS

JENKINS, JAMES (? -1847), American pioneer preacher of SOUTH CAROLINA, who joined the SOUTH CAROLINA CONFERENCE in 1792. Apparently then ASBURY changed his appointments frequently, for in Chrietzberg we are told that the *Minutes* spell out short terms of service by the preachers of only three and six months as the bishop was "looking not only to celerity of movement, but to a rapid interchange of place and talent as well." (Chrietzberg, p. 64). Asbury, once complained to Jenkins that he, Jenkins, had not gotten around his district (whole state) but three times, and regretted that "he did not get round quarterly." "I told him," said Jenkins later, "that if I had been quartered, and each part made to travel, I might have done it" (*ibid.*, p. 64).

In the 1796 Conference, James Jenkins was entitled to elder's orders, but failed to get them, Chrietzberg tells us, because his "proclivity for reproof, his zeal to do right himself and to see that others did so too, did not smooth his path to heaven, and hence he magnified his office at a heavy percent of discount on his popularity" (*ibid.*, p. 67).

The ministry of Jenkins is said to have been far-reaching as through him certain prominent persons in different localities were converted. When LOVICK PIERCE

was an old man he remembered that Jenkins preached "the first pure sermon" that he had ever heard. "The text was 'Happy is that People . . . whose God is the Lord'. The preaching was in manner, tone, power, and spirit perfect and new to all. Conviction and conversions followed; and as to the results of that one sermon, count up the good done by the Pierces, their children, and their children's children and on down to the judgment trump" (*ibid.*, p. 76).

Jenkins located in 1806 and it is said he would not have done so then but for some remarks from Asbury implying that it was not altogether agreeable for him to occupy a seat in the Conference while not engaged in the regular work. Jenkins was, however, a superannuated preacher then and should have been entitled to his seat. In those days there was no provision for supernumeraries and the bishop was afraid apparently that others would seek to leave the traveling connection if he allowed a superannuate to continue his Conference membership. Jenkins continued to preach about, however, and helped organize the church at Winstboro, S. C., as well as at other places. He died in Camden, Jan. 24, 1847, having gone back into the Conference, but again locating in 1812.

In his last years he lived in the community of Lodibar and there "his tall, erect form, independent bearing, and cast-iron expression of features made an indelible impression on all seeing him. He was at that time a superannuated preacher almost blind yet he moved about with an energy most surprising. When he died, he had served for fifty-five years in the ministry. Some called him 'Thundering Jimmie' and others the 'Conference Currycomb'. (*ibid.*, p. 175). He was always ready for the correction of any wrong in manners or morals, and yet all apprehension of rebuke was mingled with unqualified reverence and respect. . . . He was an Elijah or a John the Baptist of the early Church."

A. M. Chreitberg, *Methodism in the Carolinas*. 1897.

N. B. H.

JENKINS, JOHN PRINCE (1860-1941), an American pioneer pastor, district superintendent, and fund raiser, was born of Puritan stock at Vineyard Haven, Mass., on Aug. 28, 1860. However, he grew up in the Methodist Church, was educated in the public schools, and at the Duke's County Academy. He learned a trade and went to BOSTON as bookkeeper in a factory in November, 1880.

He experienced a profound conversion at the Brookfield Street Methodist Church on his first Sunday in Boston and immediately became active in the church. By 1883 he became conscious of a call to the ministry in Dakota Territory. Upon the advice of the Dean of the BOSTON SCHOOL OF THEOLOGY he applied for an appointment at once, without further training, and received word from the superintendent of the DAKOTA MISSION: "Be at Huron, D. T., (Dakota Territory) Oct. 11, 1883, and I will give you work."

Young Jenkins responded to the call and thus began a most fruitful career as a pioneer preacher. Each charge he served experienced great revivals and growth in spiritual power and membership. While at Madison, in 1893, his wife of six years, Sadie B. Short, died. Two years later he married Hattie A. Whalen who proved a great helpmate in all his later life.

In 1899 he was appointed presiding elder of the Huron District and two years later transferred to the Sioux Falls District. Upon completion of the six year term he returned to the pastorate at Watertown. But his administrative and fund raising talents had become evident and in 1910 he was appointed financial secretary of DAKOTA WESLEYAN UNIVERSITY in the campaign to raise \$250,000 for new buildings.

Thus began a new career as fund raiser through which Jenkins made his greatest contribution to the church. In various campaigns for Dakota Wesleyan he raised a total of a million dollars. He became associated with the JOHN W. HANCHER organization and participated in fifteen different college fund drives in various parts of the country. In 1918, during the Centenary Fund campaign, he was placed in charge of the financial phases for the CHICAGO area. In 1921 he became Centenary Secretary for the ST. PAUL area. After three years of labor in this capacity he served one year as field secretary for the GARRETT BIBLICAL INSTITUTE.

In 1925, and again after retirement, Jenkins returned to Dakota Wesleyan to assist in campaigns for endowment funds. He accepted another appointment as superintendent of the Sioux Falls district, where he had spent most of his ministerial life. Shortly after the six year term ended, he was granted the retired relationship in 1932 and then spent the sunset years in LOS ANGELES, having completed forty-nine years of most effective service. Jenkins Methodist Home, Watertown, honors Dr. Jenkins, "an outstanding leader of the SOUTH DAKOTA CONFERENCE." Death came to the great Christian campaigner on Aug. 3, 1941. Burial was at Madison, S. D.

MATTHEW D. SMITH



A. KRISTIAN JENSEN

JENSEN, ANDERS KRISTIAN (1897-1956), widely known Korean missionary and communist internee, was born in Nasborg, DENMARK, March 14, 1897. He came to America in 1914, served in the U. S. Army, became an American citizen, graduated from CORNELL COLLEGE, Iowa, in 1924, and BOSTON UNIVERSITY SCHOOL OF THEOLOGY in 1927.

His summer vacations were spent as circuit manager for the Redpath-Vawter Chautauquas, and later in raising church debts under the Board of Home Missions of the M. E. Church.

In 1928 he married Maud Keister, a Methodist missionary to KOREA. They sailed for Korea in 1929, with residence in Incheon, and later in SEOUL, where Jensen carried on evangelistic and administration work over a wide area of central Korea.

He was one of six Methodist missionaries taken by the communists in the border town of Kaesung on June 25, 1950. After three bitter winters in North Korea he was one of the five survivors repatriated by way of Moscow, reaching New York in May 1953.

After his return to Korea, in addition to missionary duties he was widely used in the orientation of U.S. military personnel, receiving a posthumous citation for that work. He died in Seoul Nov. 20, 1956 and was buried in Seoul Foreign Cemetery. His wife was the first woman to be admitted to an annual conference (CENTRAL PENNSYLVANIA) of The Methodist Church, 1956.

CHARLES A. SAUER

JENNINGS, SAMUEL K. (1771-1854), American minister, physician and educator, born in Essex County, N. J., on June 6, 1771, was a descendant of a long and honorable line of Scotch, English and American Congregationalists and Presbyterians. Jacob Jennings, his father, was a practicing physician for twenty years before he took up the ministry. Samuel Jennings was graduated from Rutgers College in 1790 and studied medicine under his father's direction. He taught school but later practiced medicine. He was married (married three times, but had issue only by his first wife) at the age of twenty-two and at twenty-three he was converted and joined the M. E. Church. He gave up his medical profession for the ministry. After serving in the Commonwealth of VIRGINIA he went to BALTIMORE in 1817. In 1818 he was elected president of ASBURY COLLEGE in Baltimore; he was for more than twenty years engaged in different professorships in the Medical Department of Washington University in Baltimore.

In 1821 he became a patron and contributor to the *Wesleyan Repository* and its successor, *Mutual Rights*. In 1827, he, with others, was cited by the Church to trial and expelled from the M. E. Church for activities in advocating a change in the government of the Church. He subsequently the next year and in 1830 became one of the founders of the M. P. CHURCH.

Dr. Jennings died in the home of his daughter in Baltimore on Oct. 19, 1854.

T. H. Colhouer, *Sketches of the Founders*. 1880.

M. Simpson, *Cyclopaedia*. 1878.

ANN C. SILER

Jersey City, New Jersey, U.S.A., population 253,437, was visited by Hendrik Hudson in 1609. Before the white race came to America, the locality was occupied by a branch of Lenni Lenape Indians, and was called Sheyichbi. The harbor was visited earlier by Verrazzano in 1524. Hudson anchored his "Half Moon" off Communipaw, a part of Jersey City. In the latter part of 1633, two houses were built in the settlement of Pavonia, and in 1660 permission was granted to lay out the Village of Bergen, the first established village in the state.

Religious services were conducted in a school house from 1662 until the first church structure was erected in 1680. Old Bergen Dutch Reformed Church, over 300 years old and the oldest in the state, is still one of the leading churches of the community. In 1820, the village of Bergen was renamed Jersey City.

Historically, there is a tradition that a band of Meth-

odists began to hold prayer meetings in various places as early as 1801, but no authentic record of their work has been found, prior to 1811, when the first attempt to establish a Methodist church in Jersey City was made. Josiah Hornblower built a small frame chapel known as Bergen Mission. Although this original mission failed, it was later revived in 1830 and became Simpson Church in 1857.

Trinity Church was organized in 1835. The first building was a small frame structure raised on pilings above the marshy ground of downtown Jersey City. This building was used until the congregation was able to erect a more substantial house of worship. Father HENRY BOEHM, a traveling companion of Bishop FRANCIS ASBURY, the most notable local link with early Methodism, celebrated his 100th birthday and 74th anniversary in the ministry June 8, 1875 at Trinity Church, Jersey City.

Linden Avenue Church, formerly known as Greenville Church, was organized in 1844, by George Thomas, a preacher of considerable local fame. The church continued with varying fortunes until the cornerstone of a larger building was laid Sept. 20, 1888. Remodeled several times, this building is still in use today.

St. Paul's was organized as the M. E. Church at Pavonia, before Van Vorst Township was added officially to Jersey City. Begun in July 1848, it opened for service in 1850. Although enlarged twice, it had to be discontinued, its members joining other congregations.

Hedding Church, organized March 20, 1855, had the largest Methodist congregation in the city from 1879-80. Later Hedding merged with Trinity and still later with Simpson-Grace.

Palisade Church, latest to merge (June 1967), was organized May 26, 1858, though founded five years earlier as a mission.

Emory Church grew out of prayer meetings held during the Civil War to pray for boys in service. Organized in 1862, they first met in what had been a carpenter shop. In 1870, construction began on a chapel and Sunday school. The main sanctuary came later in the form of a huge stone Gothic structure. In 1966, Emory formed an equal-partnered merger with Simpson-Grace, creating United Methodist Church.

Lafayette Church. In 1863, M. S. Allison, a shipbuilder, decided that a school was needed in the Lafayette, or eastern section of the city. He owned property and contracted for erection of a building, using lumber obtained by breaking up an old freight barge. Weekly prayer meetings in the school were soon followed by the organization of a Sunday school in 1868. During the presidential campaign of 1868, the community decided to build a "wigwam" or meeting place. Allison again offered use of his land and a liberal donation on condition that the building revert to the M. E. Society for a church. The church was dedicated Feb. 28, 1869, after alterations were completed on the wigwam. Old Communipav Church, incorporated April 14, 1853, was absorbed. In 1884, ground was broken for the building (occupied in 1963 by St. John's A.M.E. Church) dedicated May 3, 1885. The Black Tom ammunition explosion in 1916 did considerable damage to the structure. A newly built Lafayette Church, dedicated in 1965 as an inner city mission, now serves people in a predominantly Spanish speaking and bi-racial community.

St. John's German Church, organized in 1866, was built in 1868, and dedicated March 7, 1869. Although

now part of a merged congregation known as Good Shepherd, three other churches were organized through the efforts of this congregation.

Centenary Church was begun April 17, 1867. For ten years the basement, dedicated April 30, 1871, was all that existed. In 1884, the main building was completed. The church originally stood in an open lot, but was soon in a densely settled section.

Grace, originally known as West End Church, was founded Sept. 1, 1868, in a small chapel. In 1881, the property was sold because of financial embarrassment. J. A. Gutteridge was sent in 1882 to rebuild the church, changing the name to Grace, which was rededicated two years later. In 1925, merger with Simpson Church was consummated in a new building.

West Side Avenue Church. In 1869, William Beach built a house near what is now site of West Side Avenue Church. The nearest church, a Presbyterian, was a long distance away, across lots and unpaved roads. Beach opened a Sunday school in his home. Eventually the Annual Conference was prevailed upon to appoint a preacher and organize a church. Work was prosecuted with such vigor that the site was bought, plans adopted and cornerstone laid in September 1871.

Waverly Church, incorporated Dec. 20, 1870, worshipped in a hired building and disbanded in 1882.

Summit Avenue Church. A most important name in the Summit Avenue Church history is that of Thomas Bennett, a ship's carpenter. He joined a praying band who decided to form a new church and although reduced to ruin by a storm when partially constructed, Bennett urged completion of the building program. Later, increasing membership caused a new church to be erected which was named for Bishop JAMES. This was subsequently changed to Summit Avenue Church and is now known as Good Shepherd, after merger with St. John's. In October 1965, fire completely consumed the building, but plans have been approved for rebuilding.

Browne Memorial. Another church was started by a gift of property in 1899 while Sunday school and church services were temporarily held in the home of John R. Browne, until a building was erected in 1903. As financial depression settled over the country in 1930, the church, which had become known as Browne Memorial, was forced to take out a mortgage which hung over the church for twenty-two years until cleared by sacrificial efforts. In 1955, the Union Street Church of the former EAST GERMAN CONFERENCE merged with Browne.

Bethany Church. Jan. 1, 1945 marked the merger of Swedish Bethlehem Church with Our Savior Norwegian and Danish Church, resulting in the present Bethany Church.

Clair Memorial is also the result of a 1945 merger. Thirkield and St. Mark's Churches were battling against the odds of financial and organizational difficulties. The former had worshipped as a unit since its beginning in 1917, but the latter, organized in 1914, suffered because of a split with former affiliations. By faith, St. Mark's managed to remain together and in 1941, decided to affiliate with connectional Methodism. A merger was affected, changing the name to Clair Memorial. On May 21, 1964, the DELAWARE CONFERENCE (C.J.) voted to transfer Clair into the NEWARK CONFERENCE, Northeastern Jurisdiction, and on June 3, 1964, the church and its clergy were officially received into the Newark—now NORTHERN NEW JERSEY—Conference.

Metropolitan A.M.E. Zion Church was organized in May, 1847 in downtown Jersey City. It was originally known as St. Mark's A.M.E. Zion Church. Several locations were used by the congregation. It was from this body that the split forming St. Mark's Church was made. Steady growth in membership from a handful of people to a present congregation of 650 has marked the progress of this church which has purchased the sanctuary once occupied by Emory.

Bethel, the first A.M.E. Church in Jersey City, was founded in 1850 by Stevens Barrell. During its growth and development over a period of eighty years, Bethel was under the leadership of thirty-two ministers in ten different locations. Mt. Pisgah A.M.E. evolved out of Bethel as a result of a property settlement and organized as a separate church Oct. 14, 1931.

Calvary C.M.E. Church, whose first pastor was assigned in 1938, also grew out of the Bethel A.M.E. split. For several years, the group remained independent, and then joined the C.M.E. denomination.

St. John's A.M.E., who purchased the old Lafayette Church building in 1963, was begun as Mose Chapel in 1919.

The Wesleyan Methodist Church operated as a tent meeting for many years before laying the cornerstone of their current building in 1927.

History records a continuous chain of Methodist missions within the city based on ethnic languages, including German, Scandinavian, Italian, and Slavic groups. Several were associated with other congregations and in time, absorbed into the parent body. Others became independent congregations. The only extant language work now is for the Spanish-speaking people.

One E.U.B. Church has also been located within the city.

Methodist churches in Jersey City are in a continuous state of change. "Older church-going and church-loving people have passed away, and many once attractive dwellings are now occupied by a dense population that does not care for the religious institutions which were once highly prized." Written in 1837, this statement is an even more accurate description of the city church today.

Alphabetically listed, the 1970 roster of The United Methodist churches in Jersey City are: Browne Memorial, Christ Church, Church of the Covenant, Clair Memorial, Lafayette, and Trinity, a total of six churches, the largest of which is Christ, with 562 members.

Methodism has declined in number through the past half century. Membership of The United Methodist churches in 1970 was set at 1,369. Property valuations were estimated at \$1,778,227.

V. B. Hampton, *Newark Conference*. 1957.
Journal of the Northern New Jersey Conference.

A. ELIZABETH FOLEY

JESSOP, THOMAS EDMUND (1896-), British Methodist layman, was born in Huddersfield, Yorkshire, on Sept. 10, 1896. He was Ferens professor of Philosophy at the University of Hull from its foundation (by the generosity of T. R. FERENS) in 1928 until 1961, when he became Professor Emeritus. His many publications include several on George Berkeley, of whose *Works* (1948-57) he was co-editor. He has also written widely interpreting Christianity to the intelligent man in the street, and from 1948-61 was Chairman of the Adult Religious Education

Sub-Committee of the BRITISH COUNCIL OF CHURCHES. He was twice wounded on the battlefield in active service, 1916-18, being awarded the Military Cross, and during the Second World War gave significant educational service to the troops, and in 1945 was awarded the Order of the British Empire. He was in great demand as a local preacher and lecturer, and was elected vice-president of the Methodist Conference in 1955. From 1956-66 he served on the Executive Committee of the WORLD METHODIST COUNCIL.

FRANK BAKER

JOBSON, FREDERICK JAMES (1812-1881), British Wesleyan Methodist, to whose friendship with Dean Stanley is due the monument erected to the WESLEYS in Westminster Abbey. He was born on June 6, 1812, at Northwich, Cheshire, was converted on April 3, 1829, while painting a picture, "Christ before Pilate," and entered the Wesleyan ministry in 1834. Earlier apprenticed to an architect, he used his knowledge later to produce *Chapel and School Architecture* (1850). As a popular writer he won wide reading among Methodists on both sides of the Atlantic for *A Mother's Portrait* (1855), and in some degree for *America and American Methodism* (1857), which grew out of his visit as a fraternal delegate to the 1856 GENERAL CONFERENCE of the M. E. Church. Elected to the LEGAL HUNDRED in 1853, he played a leading part on many committees, and for some years was a general treasurer of the Missionary Society. From 1864-80 he was BOOK STEWARD, and during his period of office published a new supplement to the Methodist *Hymn Book*. He was elected president of the Conference in 1869. He died at Highbury, London, on April 1, 1881.

Benjamin Gregory, *The Life of Frederick James Jobson*. London: T. Woolmer, 1884.

W. B. Pope, *Death and Life in Christ*. 1881.

G. J. Stevenson, *Methodist Worthies*, iii. 1885.

H. MORLEY RATTENBURY



EDWARD C. JOHN

JOHN, EDWARD C. (1905-), ordained elder of the East Michigan Conference, and a bishop of the FREE METHODIST CHURCH. He has the B.S. degree in educa-

tion from the Pennsylvania State Teachers College and the M.A. degree from Michigan State University. He was pastor and superintendent in the Pittsburgh Conference from 1933-1948. From 1948 to 1957 he was Asia area secretary under the General Missionary Board. He served in the East Michigan Conference as pastor, then superintendent, until his election as bishop in 1961. He is chairman of the Commission on Evangelism and Church Extension. Bishop and Mrs. John live at Winona Lake, Ind.

BYRON S. LAMSON



JOHN STREET CHURCH, NEW YORK CITY

JOHN STREET CHURCH, located at 44 John Street, NEW YORK CITY, U.S.A., a national historic shrine of American Methodism, was organized by PHILIP EMBURY in September 1766, and is the oldest American Methodist society to continue in uninterrupted activity to the present. Embury held the first services in his house on Augustus Street until a larger place became available on nearby Barracks Street for the winter 1766-67. Early in 1767 the more commodious Rigging Loft at 120 William Street was occupied. Here Captain THOMAS WEBB joined forces with Embury, and the work grew steadily.

On March 30, 1768, eight members of the society purchased two lots on John Street for £600 from Mary Barclay, widow of the deceased Rector of Trinity Parish (Anglican). The original deed is in possession of present John Street Church. An additional £418 was provided by 250 subscribers towards the erection of a chapel on the property. Embury designed the building, superintending construction, which he dedicated as Wesley Chapel on Oct. 30, 1768. The noted painting of Wesley Chapel by Joseph B. Smith, owned by John Street Church, is displayed at the Museum of the City of New York, Fifth Avenue and 103rd Street.

Embury remained in charge, aided by Webb and ROBERT WILLIAMS, until the arrival in late 1769 of the first missionaries from JOHN WESLEY. The various men

Wesley sent led the New York work in rotation until the outbreak of the Revolution. The sharp line of demarcation established by the British Military Occupation of New York City severed effective contacts with the rest of American Methodism for the duration of the hostilities. Samuel Spraggs, a member of the American Conference and sent by FRANCIS ASBURY, managed to work through the lines. Under him John Street Church continued in marked activity, being one of the very few churches not interfered with by the occupying forces. Upon the conclusion of the war, JOHN DICKINS became pastor at New York, being in charge when Thomas Coke arrived on Nov. 3, 1784, with Wesley's mandate to organize the American societies into an American denomination. Coke's first sermons in America were preached at John Street Church.

Soon after the inauguration of George Washington as President of the United States, the Conference of the M. E. Church convened at John Street Church, Bishops Asbury and Coke presiding. By order of the Conference, the Bishops waited upon the President, June 1, 1789, to present the formal congratulations of the M. E. Church. The original document, with copy of his reply, rests in Washington's papers.

The first delegated GENERAL CONFERENCE of the M. E. Church convened in New York City, May 1, 1812. Such sessions as were held at John Street Church emphasized the need for a new building. In 1817 Embury's chapel was demolished and a much larger edifice erected, dedicated Jan. 4, 1818. The city's project to widen John Street in 1840-41 necessitated demolishing the 1818 building. A more efficient and worshipful structure was dedicated by Bishop ELIJAH HEDDING, April 27, 1841. This edifice is still effectively used, renovated and strengthened during the decade 1947-57.

In 1866, marking the CENTENNIAL OF AMERICAN METHODISM, the New York State Legislature enacted a charter whereby the property and work of John Street Church would be permanently vested in a corporation whose members would be a board of nine trustees to be elected quadrennially, and to be subject to the direction of the General Conference. No sale of the property may be made save by order of the General Conference and the Supreme Court of the State of New York. By this procedure the integrity of the property and the continuous service of the church is guaranteed in perpetuity to American Methodism. This charter was approved and accepted by the 1868 General Conference, since which time each successive General Conference has reviewed the work of the church and has elected the trustees for the ensuing quadrennium.

There is no capital or current debt. An accumulated endowment yields approximately \$10,000 annually. The historic property and its priceless trophies are sedulously maintained; Sunday services are attended by visitors from all over the world; and the constant weekday activities provide worship opportunities for the teeming business community surrounding the church. New apartment developments in the immediate neighborhood, already occupied or in project, will provide basis for renewed parish programs and service.

John Street Church was declared to be a national historic shrine by General Conference action.

Disciplines, ME, TMC.

John Street Church Records.

S. A. Seaman, *New York*. 1892.

J. B. Wakeley, *Lost Chapters*. 1858. ARTHUR BRUCE MOSS

JOHNS, HENRY LEROY (1896-), American pastor and church leader of LOUISIANA, was born on Nov. 12, 1896, the son of Henry S. and Hope (Foster) Johns. He married Meta Persis Means, on June 14, 1921. He graduated from Louisiana State University in 1917, and from the CANDLER SCHOOL OF THEOLOGY at EMORY UNIVERSITY with a M.A. in 1921. CENTENARY COLLEGE OF LOUISIANA awarded him the D.D. degree in 1943. Joining the LOUISIANA CONFERENCE (MES) he served Cedar Grove in Shreveport, La., 1921-24; Natchitoches, 1924-27; Carrollton Avenue, NEW ORLEANS, 1927-31; Trinity Church, Ruston, 1931-34; and then became the presiding elder of the Monroe District for the next four years. He served Lake Charles, 1938-41, and Rayne Memorial, New Orleans, 1941-46; superintendent, New Orleans district, 1946-52; then First Church, Monroe, 1952-55. He was a member of the GENERAL CONFERENCE of the M. E. Church, South, 1938, of the Uniting Conference, 1939, and the General Conference (TMC), 1948 and '52. He was a trustee of Centenary College for many years and in 1950-52 was president of the New Orleans Council of Churches.

Always interested in missions, Dr. Johns became chairman of the Board of Missions and Church Extension of his own Conference, 1944-48. In 1955 he became a staff member of the General Board of Missions and for two years promoted the churchwide fund raising effort for the establishment of the ALASKA METHODIST UNIVERSITY, then for nine years served as a church extension director with responsibility for church extension in the Southeastern Jurisdiction, and in these positions travelled extensively. He retired in 1966, and resides in Monroe, La.

Who's Who in the Methodist Church, 1966. N. B. H.

JOHNSON, EBEN SAMUEL (1866-1939), American minister and bishop, was born in Warwickshire, England, Feb. 8, 1866. He was the son of William Johnson, an English Methodist preacher descended from one of JOHN WESLEY's helpers. He attended school in England and after coming to the United States completed his college education at MORNINGSIDE COLLEGE, Sioux City, Iowa.

At age sixteen he was preaching on an English circuit. He spent several years as a newspaper reporter in London. He came to the U.S. and was received on trial in the NORTHWEST IOWA CONFERENCE in 1889. His first pastorates in IOWA were Danbury, Wall Lake, and Mapleton successively. In 1898 at the outbreak of the Spanish-American War he volunteered as chaplain. He was mustered out of active duty within the year but remained in the National Guard until elected bishop, attaining the rank of major.

He became pastor in turn at Sac City, Webster City and Rock Rapids. Early in 1906 he studied at Oxford University, England. His degree thesis entitled *EMIGRATION* was published.

Returning to Iowa late in 1906, he became presiding elder of the Ida Grove District. In 1909 he went to First Church, Sioux City, in 1913 to Storm Lake. In 1915 he became district superintendent of the Sioux City District.

He was secretary of the Northwest Iowa Conference for twelve years. He was elected delegate to the GENERAL CONFERENCE in 1904, 1908, 1912 and 1916. Being a proficient stenographer, he served as journal secretary to the General Conference in those four sessions.

In 1916 he was elected missionary bishop for Africa

with episcopal residence at Umtali, RHODESIA. In 1920 the General Conference elected him a fully empowered bishop (general superintendent). After that he continued to serve in Africa with residence at Capetown, until his retirement.

His area included all of Africa south of the equator. To the age-old problems of savagery, slavery, ignorance and disease the First World War already was adding those of tribal disintegration and racial pressures. The harassments of the Portuguese authorities in their portions of the field were unrelenting. Bishop Johnson sought for enlarged efforts in education, new industrial training agencies suitable for the region, and for greater medical services, in addition to constant preaching. He nurtured a more extensive production of native literature, introducing the mimeograph as a means to that purpose. The CENTENARY OF MISSIONS celebrated in American Methodism in 1919 to 1924 provided additional funds.

The Centenary Fund failed to meet all expectations. The great financial depression followed. The depletion of the missionary force was disastrous. But means were utilized whereby the native African capacities were expanded. Whereas no African was a member of Conference in 1916 there were fifty-eight full members, native born, in 1936. Bishop Johnson retired in 1936. He died Dec. 9, 1939, in Veteran's Hospital, Portland, Ore. and is buried in Riverview Abbey, Portland.

F. D. Leete, *Methodist Bishops*. 1948.

Journals of General Conferences, 1920-1936.

B. Mitchell, *Northwest Iowa Conference*. 1904.

Northwest Iowa Conference Minutes, 1940. FRANK C. BEAN

JOHNSON, FLOYD ALVIN (1902-), American fine arts painter who has specialized in religious and Methodist historical subjects, was born May 11, 1902, on a north Missouri farm, to Robert Cephas and Avis Ann (Brenizer) Johnson. Praise from his earliest teacher for A-B-C's drawn on a blackboard first made him aware of his talent. He took all art courses offered at the then Kirksville State Teachers College and later studied at the Washington University School of Art, the Chicago Art Institute, and the Grand Central School in New York.

His career began in advertising. He was art director for commercial agencies from 1928 to 1932, also 1944 to 1955, in New York, Chicago, Kansas City, Dayton, and Toledo. For twelve years he was with Cowles Publications at Des Moines, Iowa, where he illustrated a four-color magazine and helped design *Look* magazine.

In 1955 Mr. Johnson was recruited as art editor for *Together*, the new mid-monthly magazine stemming afresh from *The Christian Advocate*, an official Methodist organ founded in 1826 and which still continues as a professional journal for pastors. Mr. Johnson's career reached its zenith with *Together*, for it was pioneering in church journalism for both textual content and graphic appeal, with generous use of color printing. In his eleven years with *Together*, in Chicago and suburban Park Ridge, he created in oils and watercolors more than 150 paintings reproduced on one or two pages, as well as innumerable lesser illustrations in black and white. One set of highly esteemed Johnson canvases humanized the twelve historic shrines of American Methodism and won acclaim at the BICENTENNIAL CELEBRATION in 1966 at Baltimore.

A sincere student of Methodism, Mr. Johnson insisted

that historical pictures be authentic. When an authority on early printing found errors in typecase compartments and press-bracing in a painting showing JOHN DICKINS talking to a printer, the artist scrapped the canvas and redid it. Permanent exhibits of his Methodist historical paintings are at Old St. GEORGE'S CHURCH in PHILADELPHIA; JOHN STREET CHURCH in NEW YORK; EPWORTH-BY-THE-SEA, St. Simon Island, Ga.; and THE METHODIST PUBLISHING HOUSE, NASHVILLE, Tenn.

Mr. Johnson has served on official boards and as a teacher at several churches where he was in residence. In 1968 he retired as art editor of *Together*, expressing gratification that he had been able to blend in his professional and personal life his religious devotion and his creative ability. "I feel I have been able to do something for my church," he said. "It is a privilege given to few modern artists." He resides at Clearwater, Fla.

Together files, 1956-68.

Who's Who in the Methodist Church, 1966.

Who's Who in the Midwest, 1969-70. LELAND D. CASE

JOHNSON, FREDERICK ERNEST (1884-1968), American clergyman and educator, was born at Ontario, Canada, on Oct. 31, 1884, the son of Herbert John and Rebecca (Howard) Johnson. He moved with his parents to the United States in 1889, and was educated at ALBION COLLEGE, A.B. 1906; the D.D., 1928. At the Union Theological Seminary in New York, he received the B.D. in 1912. He received the L.H.D. degree from Columbia University in 1954. He married Kate Holmes Crawford on Feb. 20, 1914, and their children are Catherine (Mrs. A. M. Crawford) and Edward. Johnson was ordained to the ministry of the M. E. Church in 1908 and served as pastor in Holly, Mich., 1906-09; was assistant pastor at St. Paul's Church, New York, from 1909-14; pastor at Janes Church, New York, 1914-16; and then became engaged in educational work, becoming secretary for research and education work for the FEDERAL COUNCIL OF CHURCHES of Christ in America from 1918-24. He became executive secretary and editor of the *Information Service* of the Federal Council's Department of Research and Education, 1924-50; and the executive director of the Central Department of Research and Survey of the NATIONAL COUNCIL OF CHURCHES of Christ, U.S.A., and editor of its *Information Service*, 1951-52. He retired in 1952. He was Rauschenbusch lecturer at Colgate-Rochester Divinity School in 1939. He became editor of *Social Action* in 1953; was on the executive committee of the Conference on Science, Philosophy and Religion, and upon the National Commission for UNESCO for three terms. He wrote *Economics and the Good Life* (1934); *The Church and Society* (1935); *The Social Gospel Re-Examined* (1940); *The Church as Employer, Money Raiser and Investor* (with J. Emory Ackerman) in 1959. He has also acted as editor of the *Social Work of the Churches*, 1930; *Religion and the World Order*, 1944; *World Order: Its Intellectual and Cultural Foundations*, 1945; *Foundations of Democracy*, 1947; *Wellsprings of the American Spirit*, 1940; *American Education and Religion*, 1952; *Religious Symbolism*, 1955; *Religion and Social Work*, 1956; *Patterns of Faith in America Today*, 1957. He also wrote numerous articles in the field of economics, religion, and social welfare. After retirement he lived in Oak Ridge, Tenn., until his death there July 4, 1968.

Who's Who in America, 1960-61.

N. B. H.

JOHNSON, HAMPTON TURNER (1865-1964), an American minister, a centenarian, who had the distinction of holding one of the longest service records in Methodist history. He was born in the small community of Oriole, considered by many to be a part of Princess Anne, Md., on Sept. 13, 1865, the son of Charles Elzie and Emily Gertrude Turner Johnson.

After his childhood schooling he was graduated from Princess Academy (now Maryland State College) and Morgan College (now MORGAN STATE COLLEGE). At the time of his graduation both of these institutions were Methodist church-related schools.

On Oct. 28, 1897, he was married to Mattie Medley Kenney. Three children, two sons and a daughter, were born to this union.

He joined the DELAWARE CONFERENCE in 1889 and answered seventy-five Annual Conference roll calls in seventy-five consecutive years. For fifty years he was upon the Board of Ministerial Training and for forty-three years he was registrar of that Board of his Conference, "a position he held with great faithfulness and high distinction." He was retired in 1942, recalled the same year, and was appointed to pastorates an additional nine years. His years of "active" ministry were sixty-two years.

"Blest with a phenomenal memory his brethren went to him for many items having to do with Delaware Conference history. A good preacher and beloved pastor he was highly esteemed in the churches and communities which he served." He was credited with building two new churches and successfully negotiated the purchase of a third. In 1962, at the age of ninety-six, he walked beside the Registrar, Dennis R. Fletcher, and with him led the ministerial candidates in their ordination procession at the Conference itself. He did not live to see the dissolution of his Conference, which was merged with the PHILADELPHIA, SOUTHERN NEW JERSEY, and PENINSULA CONFERENCES in 1965, but he was for all progressive moves. He died in his one hundredth year, on Dec. 26, 1964, and was buried beside his wife in Cedar Memorial Park Cemetery at Bridgeton, N. J.

Journal of the Delaware Conference.

DOROTHY JOHNSON DEAN

JOHNSON, HERBERT BUELL (1858-1925), American missionary educator in Japan and the superintendent of the Japanese work in CALIFORNIA. He was born on April 30, 1858, near Fairfield, N. Y., his parents being George L. and Cynthia M. (Buell) Johnson. He was educated at DREW SEMINARY, at ILLINOIS WESLEYAN UNIVERSITY, receiving his B.D. from Drew in 1894, and a Ph.B. degree from Illinois Wesleyan in 1895. THE UNIVERSITY OF THE PACIFIC gave him an honorary degree in 1905.

He entered the WYOMING CONFERENCE, M. E., in 1883, but soon after that transferred to the Japan Conference and became the principal of the Chinzei Seminary at Nagasaki where he served from 1887-94. He was dean of the Anglo-Japanese College in Tokyo from 1894-96; the treasurer of the Japan Mission from 1897-98, and became a presiding elder in the South Japanese Mission Conference, 1898-1904. Thereafter he transferred in 1904 from the missionary post in Japan and succeeded Bishop M. C. HARRIS as superintendent of the PACIFIC JAPANESE MISSION on the west coast of America. He became prominent in all matters affecting world affairs of the Japanese in the States, and published *Dis-*

crimination Against Japanese in California through the Courier Publishing Company in 1907. He served the Japanese work on the Pacific Coast until he suddenly passed away in 1925 on his way to Philadelphia with the purpose of negotiating with the BOARD OF MISSIONS on a large financial aid for the Japanese work. He was married twice—first on May 29, 1879, to Emma Jane Leech (who died in that same year) and in 1883 he married Clara Elvira Richardson, and to them were born six children. Johnson executed his duties faithfully in order to consolidate the widely scattered evangelistic work which had been begun by his predecessor on the west coast. Dr. and Mrs. Johnson are buried in a Berkeley, Calif., cemetery where stands a stone monument dedicated by all the Japanese Methodist churches in memory of their beloved leader.

C. F. Price, *Who's Who in American Methodism*. 1916.

TARO GOTO

JOHNSON, JOHN ALBERT (1857-1928), an American bishop of the A.M.E. Church, was born in Oakville, Ontario, Canada, on Oct. 29, 1857. He studied for a medical career, was converted in 1874 and united with the British Methodist Church. He was licensed to preach in 1874 and was admitted to the Canada Annual Conference in 1875. He was ordained deacon in 1876 and elder in 1880. In 1880, he married Minnie S. Cooseley, of Nova Scotia, Canada. They had two sons. He served in South Africa and the eastern United States (Pennsylvania and Washington, D. C.) as well as Canada. He was elected bishop in 1908. He died in 1928. R. R. Wright estimates that he was probably the ablest preacher in African Methodism in his generation. He is described as being "a hard student with a good library. His diction was perfect. In preaching he was dramatic, but appealed more to the intelligence than to the emotional."

R. R. Wright, *The Bishops*. 1963. GRANT S. SHOCKLEY

JOHNSON, JOSEPH A. (1914-), thirty-fourth bishop of the C.M.E. Church, was born at Shreveport, La., on June 19, 1914. He holds a B.A. degree from Texas College, an M.A. and Th.D. degrees from ILIFF SCHOOL OF THEOLOGY, and a Ph.D. degree from VANDERBILT UNIVERSITY. He received an honorary LL.D. degree from MILES COLLEGE and an honorary D.D. degree from Mississippi Industrial College. In 1961, he represented his denomination at the tenth WORLD METHODIST CONFERENCE in Norway, and in 1963 he was the representative to the Fourth World Conference on Faith and Order. Prior to being elected to the office of bishop in 1966, he was professor of New Testament, director of Religious Services, and chairman of the Committee on Graduate Studies at the Interdenominational Theological Seminary in Atlanta.

The Christian Index, May 26, 1966, Vol. 99 No. 21.

RALPH G. GAY

JOHNSON, ROBERT CRAWFORD (1841-1914), Irish Methodist minister, born in Antrim and educated at the Wesleyan Connexional School, DUBLIN (WESLEY COLLEGE). He was influenced early in life by the layman, T. AVERELL SHILLINGTON of Portadown, and turned his steps from business to the ministry. In 1890 he was appointed by the Irish Conference to organize the FORWARD

MOVEMENT in Belfast, and as a result of his efforts, the Belfast Central Mission was founded, and its headquarters, the first Grosvenor Hall, was built. Irish Methodism elected him to its highest office, vice-president of the Conference, in 1898.

FREDERICK JEFFERY

JOHNSON, THOMAS (1802-1865), American preacher and missionary to the Indians, was born in Nelson County, Va., July 11, 1802. He was admitted to the MISSOURI ANNUAL CONFERENCE in 1826. Four years later the Conference opened a mission to the Indians along Missouri's western border, and sent him and his brother William, to work among the Shawnee, Delaware and Kansas tribes. Under his direction the mission expanded to include work among thirteen tribes. He quickly learned to speak Shawnee fluently, and this endeared him to the Indians and greatly aided his educational and evangelistic labors. By 1838 the enlarged mission demanded adequate school and dormitory facilities. Johnson travelled east to WASHINGTON, NEW YORK and other centers and was successful in securing funds from the MISSIONARY SOCIETY (General) and from the Federal Government Indian School funds. Large and well designed buildings were then constructed of brick.

Because of a decline in health, Johnson superannuated in 1841; but six years later with the restoration of his health he was returned to the Shawnee Manual Labor School and made superintendent of the entire Mission. The removal of the Indians from KANSAS in the 1850's to Indian Territory (OKLAHOMA) brought about decline and the closing of the Manual Labor School and the entire Mission.

Johnson was a dominant person in the formation of the first Kansas Territorial Government. Elected to the legislature, he was elected president of the Senate. The election which brought this pro-slavery legislature into being was contested because of innumerable frauds. Declared legal by U. S. District Judge LaCompte, the legislature convened in the Shawnee Manual Labor School buildings and adopted a pro-slavery territorial constitution for submission to the Congress of the United States. Johnson was elected delegate to the Congress. The Congress rejected the constitution. Johnson's presence in Washington was unavailing.

Thomas Johnson did all he could to serve the steadily declining number of Indians. He was a non-participant in the "Border War"—the Kansas-Nebraska troubles; and in the Civil War which followed he openly and often declared his loyalty to and support of the Federal Union. He suffered many threats and indignities because of his stand. He died, Jan. 2, 1865, of a gun-shot wound, fired through the front door of his home, by unknown assassins. It was believed by friends, at the time of his murder, that his support of the Union cause cost him his life.

Kansas State Historical Collection, Vols. IX, XVI.

William Stewart Woodard, *Annals of Methodism in Missouri . . . 1806 to 1884*. Columbia, Mo.: E. W. Stephens, 1893.

FRANK C. TUCKER

JOHNSON, THOMAS S. (1833-1917), was an early M. E. missionary in INDIA. He arrived in India in 1863, and became a charter member of the India Mission Annual Conference, when it was organized by Bishop EDWARD THOMSON on Dec. 8, 1864. He had a degree as a

doctor of medicine. His appointments in North India—by which name the first Annual Conference in India soon became known—were successively Shahjahanpur, Kumaun, Budaun, Shahjahanpur, again, and Lucknow, for a total of twenty-seven years. He was then, after furlough, appointed to Jabalpur. Again he became a charter member of a new Annual Conference, the BOMBAY, organized by Bishop Thoburn in 1892, and later of the Central Provinces Mission Conference. Johnson was district superintendent in Jabalpur for nineteen years. The Johnson Girls' High School and College of Education at Hava Bagh, Jabalpur, is a memorial to him and his wife (who started the school with two little girls) and to the distinguished service they gave to the church and the nation. Johnson died in the United States, July 1, 1917.

J. WASKOM PICKETT

JOHNSON, WILLIAM DECKER (1869-1936), an American bishop of the A.M.E. Church, was born in Glasgow, Ga., on Nov. 15, 1869. He was the son of an A.M.E. pastor. A self-educated man, Bishop Johnson was converted in 1879, was licensed to preach in 1887 and admitted into the Georgia Conference. As a conference member he served as a pastor and presiding elder throughout Georgia. He was elected to the episcopacy in 1920 and served in the far Western United States, Texas and the South. He died at Plains, Ga., on June 17, 1936. He is the founder of the Johnson Home-Industrial College in Archery, Ga., a little village also founded by him.

Bishop Johnson was of dark brown complexion, about five feet, ten inches, weighing around 210 pounds and one who called himself a "self-made" man. He was a hard student, an eloquent preacher, and a sympathetic minister. He published three song books and two volumes which he called *Marching Orders*.

R. R. Wright, *The Bishops*. 1963.

GRANT S. SHOCKLEY

JOHNSON CITY, TENNESSEE, U.S.A. Munsey Memorial Church. Methodism began in the region of Johnson City, Tenn., with the coming of Bishop ASBURY to a point in the outskirts of Johnson City, where a chapel was later built known as Nelson's Chapel. Bishop Asbury came around the year 1788. Later Nelson's Chapel was the scene of three annual conferences—1793, 1796, 1797. In the early 1800's land was donated for the building of a campground known as Brush Creek Campground, located in what is now the Watauga Avenue section of Johnson City. This campground was the rallying point for Methodism in East Tennessee for many years until it became so commercialized that it began to decline about the time of the Civil War.

In 1867-68 the first school building was erected in Johnson City, known as Science Hill School, where various religious groups held meetings.

In 1871 Methodists built their first church house on Market Street and called their church Market Street Methodist Church. The Market Street Church served two generations well and in 1907 a new location on Market Street at the corner of Roan was purchased and a new church building erected. It was a long, hard struggle to get this building financed and built, and it was not until Dec. 13, 1908, when the completed building was occupied with a formal opening with GEORGE R. STUART

as the preacher. At this time there was great interest in changing the name of the church. Many names were considered: "Methodist Place," "Methodist Temple," "Pioneer Methodist," "Market Street Methodist," "Roan Street Methodist," "Central Methodist." Finally, in recognition of a great pulpit orator, WILLIAM ELBERT MUNSEY, one of the laymen suggested the name, "Munsey Memorial." This name appealed to the group and they selected it, although Munsey had never been pastor of the church.

Munsey Memorial grew rapidly and by 1946 it was obvious that her facilities would have to be enlarged. A Forward Movement Council was organized, a seven-day-a-week program was projected and a million dollar plant was envisioned. The first unit, a Christian educational-recreational building was planned and erected, including a full sized swimming pool that would be heated, chlorinated and filtered continuously, with facilities for a full recreation program, and Sunday school rooms, including a large fellowship hall. This unit was completed at a cost of \$500,000 and was occupied Oct. 23, 1949. In October 1953 construction was started on the sanctuary, which cost \$450,000. It was first occupied in 1956. Paul Worley preached at the formal opening, as he had been the pastor under whose leadership the total building program had begun. In 1963 thirteen additional Sunday school rooms and two new parsonages were started. This project totalled \$232,000, and the facilities were occupied in January 1964. In 1966 two adjacent lots were purchased for parking purposes. These are leased to the city during week days.

The membership of the church in 1970 was 1,752.

JOHNSTOWN, PENNSYLVANIA, U.S.A. First Church was the birthplace of the E.U.B. denomination. Here two German denominations united in 1946. The original Johnstown class of twenty-four members was organized in 1838, a year before the Allegheny Conference was formed. By 1846 it was the first city mission project of the conference. The present Vine St. location was purchased in 1866. The original modest frame building stood at the corner of Main and Jackson Streets from 1844 to 1868. The stone structure erected in 1868 cost \$15,000. An edifice costing \$130,000 was erected in its place in 1912. The present evaluation of this building is \$1,497,851. The congregation has survived two disastrous floods. Forty of the 2,287 citizens who perished in the famous flood of 1899 were members of First Church. In 1936 the water extensively damaged the property, after which event a new four manual organ and hand-carved altar were installed. This church also served as the location wherein the former Allegheny (UB) and Pittsburgh (Ev.) Conferences were united to form the WESTERN PENNSYLVANIA CONFERENCE in 1951. The church's membership was 962 in 1970.

WILLIAM C. BEAL, JR.

JOINER, EDWARD EVERETT (1866-1917), American preacher and missionary to BRAZIL, was born in Trigg County, Ky., on Dec. 3, 1866. Without a formal college education, he nevertheless passed conference examinations and was received in 1891 into the LOUISVILLE CONFERENCE. On May 21 of that same year, he married Lula May Roland. After serving three years in the United States, they went to Brazil in 1894. In July 1894, Joiner

was admitted by transfer to the Central Conference of Brazil and was immediately given an appointment. Until 1904, he stayed in this conference, being appointed then to South Brazil where he worked until his death.

During his service in Brazil, he was a pastor, a presiding elder, builder and founder of several churches, including Jardim Botânico (RIO DE JANEIRO), Ribeirão Preto (São Paulo) Uruguaiana and Missão Wesley (Rio Grande do Sul). He was also superintendent and treasurer of the South Brazil Conference, and editor (1907-08) of its official magazine, *O Testemunho*.

Impressed by Brazil's great need for doctors, he studied medicine, while on furloughs, at VANDERBILT UNIVERSITY; and but for illness and lack of residential requirements would have received his M.D. in 1903. The knowledge he gained, however, proved a blessing. For during a typhoid and diphtheria epidemic in Uruguaiana, he introduced the use of an anti-toxin which he personally ordered from ARGENTINA. He lost not a single patient, which earned him the gratitude of the community and the honorary title of "Dom Eduardo."

Joiner also wrote and translated several books, among these, *Teologia Crista* in two volumes (1898 and 1900); *Jesus Vem* (1916); Father Chinique's *Fifty Years in the Church of Rome; Wesley e Sey Secuko* (*Wesley and His Century*, lacking only one chapter of volume two when he died). With Albert Dunstan, a Baptist missionary, he compiled and published a *Gospel Hymnal* (1914).

Joiner died in PORTO ALEGRE, Rio Grande do Sul, on Aug. 26, 1917, and was buried in the Evangelical Cemetery, being survived by his widow and five daughters. Mrs. Joiner returned to the United States and secured a position as matron in Westmoreland College, SAN ANTONIO, Texas. This enabled her to educate the children, all of whom have obtained positions of rank in southwestern Texas. Of E. E. Joiner, the historian of the South Brazil Conference wrote: "He always proved himself a great defender of the truth, both at the editor's desk and in the pulpit . . . sensitive always to the needs of his fellowmen."

EULA K. LONG

JONES, BURTON RENNELSALAER (1855-1933), American minister and bishop of the FREE METHODIST CHURCH, was born in Livingston County, N. Y. In 1853, when but a child, he was converted in a Methodist revival but failed to maintain this experience. At the age of twenty he was again converted in a sweeping revival at the newly organized Free Methodist church in Greigsville, N. Y. Later he professed the experience of entire sanctification and joined the Free Methodist Church. A year later he entered its ministry and served several churches in the Michigan Conference. He was district elder in both MICHIGAN and OHIO. He taught at Spring Arbor Seminary. He was elected editor of *The Free Methodist* in 1890 and four years later he was made general superintendent (bishop), in which capacity he served until 1919. Failing health led to his resignation. After a long period of illness he died in 1933. Burton R. Jones was a capable writer, but he excelled as a preacher. Small of stature, his fiery eloquence and simple logic moved great congregations to joyous expression of faith or earnest prayer for salvation.

BYRON S. LAMSON

JONES, DAVID DALLAS (1887-1956), American college president, was born at Greensboro, N. C., Nov. 19, 1887 the son of Sidney Dallas and Mary Jane (Holley) Jones; and a brother of Bishop ROBERT ELIJAH JONES. He was educated at WESLEYAN UNIVERSITY, A.B., 1911; was a student at the University of Chicago, summers 1912 and 1913; M.A., Columbia, 1930; LL.D., Howard University, 1937; and of SYRACUSE UNIVERSITY in 1945. He married Susie P. Williams, of Danville, Ky., June 21, 1915 and they had four children.

Jones became secretary of the International Committee of the Y.M.C.A. in 1911-14; the executive secretary, Pine Street Y.M.C.A., St. Louis, Mo., 1914-23; he served with Commission on Interracial Cooperation, ATLANTA, Ga., 1923-25; and then became president of BENNETT COLLEGE, Greensboro, N. C., 1926 to 1955. He also held membership on the Board of Trustees of the Commission on Interracial Cooperation; and on the National Boys' Work Council of the Y.M.C.A. He was a member of the BOARD OF EDUCATION of The Methodist Church; the Chairman of the Board of Trustees of Carnegie Library, Greensboro, N. C.; a delegate to the GENERAL CONFERENCE of the M. E. Church, Atlantic City, N. J., in 1932, and in Columbus, Ohio, 1936; the Uniting Conference, Kansas City, Mo., 1939; the General Conference of The Methodist Church, Atlantic City, N. J., 1940; Kansas City, Mo., 1944; Boston, Mass., 1948; (at the latter he was member of the Commission on Rules). Jones was treasurer of the Central Jurisdiction of The Methodist Church, 1944-48; a member of the Board of Directors of the Association of American Colleges and Universities; of the Southern Education Foundation; and vice-president of the National Association of Schools and Colleges of The Methodist Church. He was also a Phi Beta Kappa.

Jones retired as president of Bennett College in 1955, and was succeeded by WILLA BEATRICE PLAYER, who had been vice-president, 1930-55. He died on Jan. 24, 1956, and is buried in the Annie Merner Pfeiffer Chapel of Bennett College. He was considered an outstanding educator and churchman, not only by the Methodists of his State and Church, but by the community of Greensboro which honored him as chairman of its library board. More recently the City Board of Education named an elementary public school in honor of David Jones.

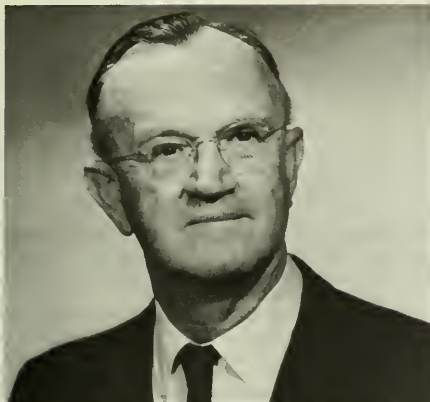
Who Was Who in America.

J. ELWOOD CARROLL

JONES, EDWARD (1778-1837), Welsh Methodist, was born May 9, 1778, at BATHAFARN, a farm near Ruthin, North Wales. He was educated at Ruthin school. He was converted in MANCHESTER, where he joined the Wesleyan Methodist society. Returning home, he formed a Methodist society at Ruthin early in 1800, some months before the beginning of the mission to North Wales. He was often called the father of Welsh (Wesleyan) Methodism; this is not strictly correct, but he was one of the pioneers. He entered the ministry in 1802 and traveled in Wales until 1817, and then in English circuits (including English-speaking circuits in Wales) until his death at Leek, Staffordshire, Aug. 26, 1837.

GRIFFITH ROBERTS

JONES, EDWIN LEE (1891-1971), American construction executive and church leader, was born at Charlotte, N. C., June 10, 1891, the son of JAMES ADDISON and Mary Jane



EDWIN L. JONES, SR.

(Hooper) JONES. He graduated from Trinity College (now DUKE UNIVERSITY), A.B., 1912. WOFFORD COLLEGE conferred on him the honorary LL.D. degree. He married Annale Lambeth, June 15, 1915, and they have two children, Louise Lambeth (Mrs. W. Franklin Brown) and Edwin Lee.

Jones was prominent since 1912 in the J. A. Jones Construction Company of Charlotte, international contractors and engineers, a company founded by his father. Edwin Jones was president of the company, 1944-60, and chairman of the Board of Directors since 1960. His most important business achievement was the successful management of the construction of the Atomic Gaseous Diffusion Plant, Oak Ridge, Tenn., a venture that helped to bring an end to World War II. It was the world's largest construction project up to that time and one of the most difficult.

A charter member of both Dilworth and Providence Methodist Churches in CHARLOTTE, Edwin Jones was a local church official from 1912.

He served as Lay Leader of the WESTERN NORTH CAROLINA CONFERENCE; Trustee of Duke University; delegate to six GENERAL and JURISDICTIONAL CONFERENCES, 1948-68; delegate to the ECUMENICAL METHODIST CONFERENCES, 1948 and 1951; delegate to four WORLD METHODIST CONFERENCES, 1956, '61, '66, and '71; and was Treasurer and a member of the Executive Committee of the World Methodist Council since 1951. He was a member of the Methodist Hall of Fame in Philanthropy.

For twenty years Edwin Jones served as Chairman of the Board of Trustees of LAKE JUNALUSKA ASSEMBLY, Inc., and fourteen years as head of the BREVARD COLLEGE Board of Trustees. He became well known to the general church by his prominence at successive General Conferences and by his membership on the General COUNCIL ON WORLD SERVICE AND FINANCE, 1952-64.

He died on October 22, 1971.

Who's Who in America.

Who's Who in the Methodist Church, 1966. LEE F. TUTTLE

JONES, ELI STANLEY (1884-1973), well-known missionary in INDIA, world evangelist and author, was born at BALTIMORE, Md., Jan. 3, 1884. He planned to become a



E. STANLEY JONES

lawyer but was converted in the Memorial Methodist Church, Baltimore, Md., in 1901, and soon thereafter realized a call to the ministry. In September 1903, he entered ASBURY COLLEGE. During summer vacations he preached in CAMP-MEETINGS, assemblies and conventions, becoming well known as an evangelist.

In September 1907, he was sent by the BOARD OF MISSIONS of the M. E. Church to India and was appointed by Bishop FRANCIS WESLEY WARNE to the pastorate of the historic Lal Bagh Methodist Church at LUCKNOW. He was then an unordained local preacher. In January 1908, he was ordained DEACON and ELDER. Conversions took place during every week of his three-year pastorate. He was called for revival preaching in many other churches and in the autumn of 1910 he was succeeded as pastor by his college classmate and roommate, J. WASKOM PICKETT. In that same month he married a fellow Methodist missionary, Mabel Lossing, of Khandwa, Central Provinces, India and Clayton, Iowa. They were then appointed to Sitapur, about fifty miles from Lucknow. Mrs. Jones was a pioneer in employing women teachers in a boys' school. Overcoming opposition, she and her carefully chosen and supervised teachers lifted the Sitapur school to heights of excellence and popularity. Jones served some time as preacher-in-charge of the Sitapur circuit, and then as district superintendent, but combined these duties with evangelistic preaching to English-speaking audiences. More and more, he addressed his messages to the educated elite of all castes and creeds.

In 1924, he wrote his first book, *The Christ of the Indian Road*, and it became almost immediately a best-seller. Other books followed in a rapid procession. He continued his work as a missionary in India and spoke to throngs in the major centers of population all over India. Probably no non-Indian contributed more than he to development of the strong moral and ethical sentiment that characterized Indian national leadership in the later stages of the quest for independence and in the formulation of the Constitution of India.

Appeals for his help in other countries became numerous and urgent, and he gradually reduced the time that he spent annually in India.

The GENERAL CONFERENCE of 1928 elected him bishop (ME) and he was seated on the platform as a bishop-elect, but before the time for his consecration service he reached the conviction that the obligations of the episcopal office would interfere with his work as an evangelist, and that evangelism was his basic responsibility. He, therefore, declined to be consecrated and continued as a missionary evangelist.

Subsequently, Jones became well known in America, lecturing and conducting ashrams over the nation. He retired in 1954, but continued evangelistic work in the East six months each year. He was the recipient of the Gandhi Peace Prize in 1961. Other books which he wrote besides *The Christ Of The Indian Road*, are *Christ at the Round Table*, *The Christ of the Mount*, *The Christ of Every Road*, *Christ's Alternative to Communism*, *Abundant Living*, *The Way, Christ and Human Suffering*, *The Word Became Flesh*, and his autobiography *Song of Ascents*—a spiritual autobiography, 1968.

He died Jan. 25, 1973, at Clara Swain Hospital, Bareilly, India. His ashes were returned for burial in the Bishops' Lot, Mount Olivet Cemetery, Baltimore, Md.

Who's Who in America.

Who's Who in the Methodist Church, 1966.

J. WASKOM PICKETT

JONES, FRANCIS PRICE (1890-), missionary educator in CHINA, was born in Dodgeville, Wis., Dec. 28, 1890. After graduation from NORTHWESTERN UNIVERSITY and GARRETT BIBLICAL INSTITUTE, with also a degree from the University of Chicago Divinity School, he went to China in 1915 and worked there for thirty-six years, the first fourteen in Hinghwa Conference and thereafter in the Central China Conference (later called the Mid-China Conference). From 1938 on, after receiving a degree from Union Theological Seminary, New York, he became professor of New Testament in Nanking Theological seminary, and while there began a far-reaching project of translating into Chinese all the great Christian classics, from the Ante-Nicene fathers down through St. Augustine, Thomas Aquinas, Luther, Calvin and Wesley to and including Reinhold Niebuhr. Some thirty volumes in this series have already been published.

From 1951 on, besides lecturing on missions at DREV THEOLOGICAL SEMINARY, Jones edited *The China Bulletin*, published by the NATIONAL COUNCIL OF CHURCHES. He is the author of *The Church in Communist China* and editor of *Documents of the Three Self Movement* and has written for *The Christian Century*, *Religion in Life* and other magazines.

In 1950, more than a year after the Communists had come to power, he published his translation of the 1948 Methodist *Discipline* in Nanking. He is now a retired member of the NORTHERN NEW JERSEY ANNUAL CONFERENCE. He has acted as editor of the China contributions to this *Encyclopedia*.

N. B. H.

JONES, GEORGE HAWKINS (1905-), church official, historian, secretary of the MISSISSIPPI CONFERENCE, editor of *Tidings*, was born at Ocean Springs, Miss., Aug. 3, 1905, son of William Burwell and Louisa Travis (Hawkins) Jones.

He received the A.B. degree from MILLSAPS COLLEGE in 1925, the B.D. degree from EMORY UNIVERSITY in

1927, and was awarded the D.D. degree by Millsaps College in 1953.

Admitted on trial into the Mississippi Conference, M. E. Church, South, 1927, he was received in full connection and ordained DEACON in 1929, and ELDER in 1931.

He was pastor in Long Beach, 1928; Benton, 1929; Montrose, 1930-35; Ellisville, 1936-37; St. Luke, JACKSON, 1938-39; Newton, 1940-43—all in Mississippi. Since 1943 he has been a member of the staff of the General BOARD OF EVANGELISM of The Methodist Church. He was editor of *Tidings* literature, 1943-56; editor of Methodist evangelistic materials, 1957-64; director of area and conference evangelism, 1964-65; and editor of *Tidings*, 1966; assistant to the General Secretary and director of overseas evangelistic missions, 1967. He was assistant secretary of the Mississippi Conference, 1928-42, associate secretary, 1943-58, and secretary since 1959. He was a member of the Board of Ministerial Training, 1941-44; Board of Conference Claimants, 1941-48; Board of Education, 1949-53. He was president of the Southeastern Jurisdictional Methodist Historical Society, 1960-64, and its executive secretary since 1964. He is a member of the General COMMISSION ON ARCHIVES AND HISTORY since 1968, and of the Interboard Agency on Research since 1964. He was leader of the annual evangelistic mission in South America, 1956-60 and 1962-63, the mission in NORWAY, 1961, and the mission in the PHILIPPINES, 1967-68. He was a member of the WORLD METHODIST CONFERENCE of 1956, 1961, and 1966. He is author (with Charles C. Selcman) of *The Methodist First Reader*, 1956, and *Methodist Tourist Guidebook*, 1966, and editor of numerous evangelistic books, also contributor of numerous articles to the church press.

He was married to Jessie Ireta Cox on Oct. 7, 1927, and they had five children.

Who's Who in the Methodist Church, 1966.

J. MARVIN RAST

JONES, GEORGE HEBER (1867-1919), American missionary to Korea and mission board secretary, was born in Mohawk, N. Y., on Aug. 14, 1867. With little formal education beyond the Utica schools, he went to KOREA as a missionary at the age of twenty, having just been received on trial in the ST. JOHN'S RIVER CONFERENCE of the M. E. Church.

After five years teaching in Pai Chai College, where he served as principal 1892-93, he became the first resident missionary in Inchun. His methods were so intensive that at the end of ten years he was presiding elder of a district of forty-four churches, all of which he himself had organized, whose preachers and class leaders he had personally trained, and whose members he had personally baptized.

He served as a department secretary of the BOARD OF MISSIONS in New York, 1903-06, then returned to Korea where he organized and headed the Methodist Union Theological Seminary until 1909.

Jones was widely known for his literary activity. He was a member of the board of Bible translators. He edited the *Korea Repository*, 1895-98, a magazine noted for its scholarly studies of the people and country. He edited the first Methodist hymnal in Korean, and also an English-Korean dictionary. His scholarship was recognized with the awarding of a D.D. degree by ILLINOIS WESLEYAN UNIVERSITY in 1906.

In 1909 Jones returned to New York to serve as the

secretary for the Korea Quarter-Centennial until 1912. He thereafter continued in the New York office as editorial secretary and as one of the associate secretaries. He published numerous articles on Korea and one major work, *Korea; Country and People*.

He died May 11, 1919.

Korea Mission Field, July 1919; November 1928.

C. F. Price, *Who's Who in American Methodism*. 1916.

CHARLES A. SAUER

JONES, GRIFFITH (1683-1761), Welsh evangelical clergyman, born in Carmarthenshire, WALES, of Nonconformist parents, but joined the Church of England and was ordained deacon in 1708 and priest in 1709. In 1716 he became rector of Llanddowror, under the patronage of his brother-in-law Sir John Phillips. He itinerated widely throughout South Wales preaching evangelical sermons both within and outside parish churches. One of his sermons led to the spiritual awakening of DANIEL ROWLANDS, co-founder of the WELSH CALVINISTIC METHODISTS. Jones was also highly respected by HOWELL HARRIS. In 1730 Jones organized the first of many charity schools, in which both adults and children were taught to read the Bible in Welsh. He canvassed subscriptions and employed devout teachers of various denominations to conduct "circulating schools" throughout the country, the teachers staying a few months at a time in one town or village and then moving on to another. This work was strongly supported from English sources, including the Society for Promoting Christian Knowledge. By his death on April 8, 1761, over 3,000 schools had been opened, and more than 150,000 persons taught in them. Jones's charity schools were widely seen as the cause of the rise of Methodism in Wales.

Dictionary of National Biography.

David Jones, *Life and Times of Griffith Jones*. London: S.P.C.K., 1902.

FRANK BAKER

JONES, HOWARD WATKIN (1888-1953), British scholar, was born at Ironbridge, Shropshire, in 1888. Educated at KINGSWOOD SCHOOL and Caius College, Cambridge, he entered the Wesleyan ministry in 1912. He published *The Holy Spirit in the Medieval Church* (1922) and *The Holy Spirit from Arminius to Wesley* (1929), obtaining the D.D. of his university. In his later years he was a representative of the Methodist Church in the ecumenical sphere. He served as church history tutor at Wesley College, Headingley (see THEOLOGICAL COLLEGES), from 1930 to 1953. He died on Oct. 23, 1953, having crowned his career by becoming PRESIDENT of the Methodist Conference in 1951.

JOHN KENT

JONES, JAMES ADDISON (1868-1950), American construction executive and philanthropist, was born in Randolph County, N. C., on Aug. 20, 1868. In early life he moved to CHARLOTTE and worked as a brick mason. He formed a small contracting company which was later incorporated as the J. A. Jones Construction Company, which became the world's largest.

The company received the largest contract ever awarded up to the time and built the gaseous diffusion plant at Oak Ridge, Tenn. where the first atomic bombs

were made, and also built the plutonium atomic energy plant at Hanford, Wash. In due course giant construction projects were carried out all over the world.

The liberality of Jones and his family as his business became great included the Jones Library at GREENSBORO COLLEGE, two buildings at BREVARD COLLEGE, the City Mission Society of Charlotte, DUKE UNIVERSITY Engineering School, Jones Educational Building and a Memorial Chapel at Dilworth Church in Charlotte.

Jones was a trustee of five Methodist institutions and a member of general boards of the church. He was a delegate to two GENERAL CONFERENCES (MES) and one JURISDICTIONAL CONFERENCE. He died on March 20, 1950, at Charlotte.

Clark and Stafford, *Who's Who in Methodism*. 1952.

Minnie B. Jones Ussery, "The Life of James Addison Jones," manuscript.

ELMER T. CLARK

JONES, JOSHUA H. (1856-1932), an American bishop of the A.M.E. CHURCH, was born in Pine Plains, S. C. on June 15, 1856. He received an A.B. degree from CLAFLIN COLLEGE in 1885 and a B.D. from WILBERFORCE UNIVERSITY in 1887. He was licensed to preach in 1872, ordained in 1873, and admitted into the New England Annual Conference. He held pastorates in SOUTH CAROLINA, MASSACHUSETTS, RHODE ISLAND and OHIO. After being a presiding elder in Ohio, he became the president of Wilberforce University in which position he remained until 1912, at which time he was elected to the episcopacy. He was the father of the first American Negro (Gilbert H. Jones) to earn a German Ph.D. at Jena in 1909, and he himself the first Negro to become a member of the board of education, city of Columbus, Ohio, in which capacity he served from 1882 to 1900.

Although self educated, he served for some years as president of Wilberforce University in Ohio. Sometime later on when he was bishop he was accused of improper use of funds in connection with his life at Wilberforce. A stormy session of the 1932 General Conference of his Church suspended him following the report of its committee on episcopacy and without giving him a chance to present his books and records or to explain errors in the specifications of alleged misconduct. Bishop R. R. WRIGHT states that this was "the saddest page in A.M.E. history."

Bishop Jones died in less than a year after this, in November 1932.

R. R. Wright, *The Bishops*. 1963.

GRANT S. SHOCKLEY

JONES, MARY ALICE (1898-), American educator, editor, and author, was born in DALLAS, Texas. She was educated at the University of Texas, B.A., 1918; NORTHWESTERN UNIVERSITY, M.A., 1923; Yale, Ph.D., 1934; and did graduate work at the University of Edinburgh, Scotland. Her positions have included Editor of Children's Publications, M. E. Church, South, 1923-27; director of children's work, International Council of Religious Education (now the NATIONAL COUNCIL OF CHURCHES), 1929-45; children's book editor, Rand McNally Co., 1945-51; director, Christian Education for Children, BOARD OF EDUCATION, The Methodist Church, 1951-63. She has written more than thirty books, all dealing with the teaching of children and youth. Some of these books have been translated into Turkish, Spanish, Norwegian, Japanese,

German, and several local languages in India and Africa. Over twenty million copies of her books have been sold.

Other professional activities include speaker at the World Conference on Christian Education, Oslo, Norway; member, White House Conference on Children, 1940-60, and White House Conference on Education, 1955; member of the General Assembly of the National Council of Churches; Executive Board of the United Council of Church Women; and the North American Administrative Committee of the World Council of Christian Education.

She has also been on the faculties in summer schools of religious education of various denominations. She was visiting professor at Northwestern University, Yale Divinity School, ILIFF SCHOOL OF THEOLOGY, GARRETT BIBLICAL INSTITUTE, Union Theological Seminary, Pacific School of Religion; the Willson lecturer, MACMURRAY COLLEGE; special lecturer at DUKE UNIVERSITY, EMORY UNIVERSITY, SOUTHERN METHODIST UNIVERSITY; religious emphasis speaker, University of Texas and University of Colorado; speaker at many state conventions of teachers and ministers, Christian education conferences, and library association meetings.

WALTER N. VERNON

JONES, PETER, or "Kah-ke-wa-quo-na-by" (1802-1856), Canadian Methodist preacher, was born at Burlington Heights, Upper Canada, in 1802, the second child of a family of ten. His father, a Welshman, was appointed King's Deputy Provincial Surveyor, and his mother, Tuhbenahcquay, was the daughter of Wahbanossay, a distinguished chief of the Mississauga Tribe. This marriage was a happy one and was maintained with deep devotion as long as both lived. Because of the nature of his work, Augustus Jones was frequently absent, leaving the responsibilities of the home to his capable wife.

It was natural that she should bring up her children in the customs, religious habits, and festivals of the Indian people. Peter was initiated into the Eagle Totem and later made a chief. He learned to recognize the Great Spirit, and to participate in the dog feast, the sacrifices, and the council fire. He was an expert with canoe, spear, bow and arrow—and later a gun. In his youth he joined in all the activities and escapades of his fellow Indians, enjoying the wild life to its full, joining in the dancing and even drinking a little firewater. His father tried to curb his freedom by prohibiting hunting on Sunday.

At the age of fourteen, Peter was sent by his father to an English school in Saltfleet Township. The next year the family moved to the Mohawk settlement at the Grand River, where they lived as the family grew up. When Peter was eighteen, his father had him baptized in the Mohawk Chapel at Brant's Ford, by Ralph Leeming, the rector of St. John's Church, Ancaster.

This ceremony meant little to Peter; he admitted that he accepted it to gain the privileges of the whites, to do his duty to his father and the Great Spirit, and to have a Christian name. His baptism had little effect on his life except, he regrets in his autobiographical sketch, to make him feel ashamed when he drank firewater.

In 1823, he was induced to attend a Methodist camp meeting in Ancaster Township, and he was converted. The story of his experience is given in his *Journal*; it is an authentic and enlightening description of the wonderful and lasting change wrought by the Holy Spirit in his life. This conversion was hailed by Presiding Elder

WILLIAM CASE as the opening of the door to a new religious life for the Indian people.

Returning from the camp meeting, Peter Jones first won his own family and then, greatly encouraged by Chief Davis, taught Sunday school, preached when asked, and also taught day school. He made an earnest attempt to raise the standard of living of his people. While working in the brickyard near Brantford in 1825, he was invited by William Case to travel as a missionary to the Indians. One important condition was laid down: that he should keep a complete record of his travels. This he did and it is this account which forms the bulk of the book published posthumously, *The Life and Journal of Kah-ke-wa-quo-na-by* (Rev. Peter Jones) (Toronto: Wesleyan Printing Establishment, 1860).

He was received on trial in 1827 and ordained an elder in 1833. For the rest of his life he served his own people, particularly at the New Credit and Muncey.

In 1831-32, he was sent to England in the interests of Indian missions. While there he met Elizabeth Field, the daughter of a prominent English Methodist. The young people, so widely divided by race, heritage, and geography, fell in love, but postponed the final decision for six months after his return to Canada. In August, 1833, Miss Field wrote to say that she would meet Peter Jones in NEW YORK, where they were married by NATHAN BANGS. Immediately after the ceremony they took up residence at Grand River. They remained deeply devoted to each other as long as he lived. To them were born several children.

In 1844, after eleven years of faithful ministry, Peter Jones was forced because of poor health, to accept supernumerary status. For two years he traveled in England, Scotland, and France, collecting money for Indian missions. Afterward he continued to serve the Indians at Muncey and New Credit as he was able. In 1851 the New Credit Methodist Church was completed under his leadership and still stands as a monument to his work.

From 1850 on his health declined. During this period he built a mansion on the east side of Brantford—Echo Villa—patterned after his father-in-law's manor house in England. Though a portion of this beautiful home has been torn down the main building remains today, identified by a memorial plaque on the lawn. Here Peter Jones died on June 29, 1856, after six years of intense suffering. His funeral on July 1 was attended by leaders of church and state—by Methodists and Anglicans, by Indians and whites, by Six Nations Indians and Ojibways. He was buried in Greenwood Cemetery, Brantford.

Peter Jones was the first Indian to be converted at a Methodist camp meeting in Upper Canada, the first Canadian-born Indian to be ordained a Methodist minister, and the first Indian to keep a *Journal* which has been printed and is available, the earliest authentic record of the social, religious, economic, and political experience of Indians of Upper Canada by one of them. He was the first Methodist Indian to be received on common footing with leaders of Methodists, Presbyterians, Baptists, and Anglicans in Canada, America, and Great Britain.

Moreover, although he was a Mississauga chief, he was acceptable to the Six Nations people. He was the first religious leader of his people who was able to work out a balanced concept embodying fervent faith, moral conduct, worship, better homes, crops, and hygiene. He was the first Indian leader to play a significant part on

behalf of his people in the struggle between Church and State that characterized the decade before the Rebellion of 1837.

J. Carroll, *Case and His Cotemporaries*. 1867-77.

A. E. KEWLEY

JONES, RAYMOND LUTHER (1900-), bishop of the A.M.E. ZION CHURCH, the son of James and Callie Victoria (Bradford) Jones, was born April 7, 1900 in Chattanooga, Tenn. He was converted in Logan Temple Church, Knoxville, Tenn., in 1906. He preached his trial sermon September 1917, in Logan Temple Church, Knoxville, Tenn. He was ordained deacon in Little Rock Church, Charlotte, N. C., November 1922, and elder in Winston Salem, N. C., July 1924. He was elected and consecrated bishop in Broadway Temple Church, Louisville, Ky., May 1948.

During his years of pastorate he served the following churches: Second Creek Circuit, Salisbury, N. C.; Marable Memorial Church, Kannapolis, N. C.; Grace Church, Charlotte, N. C.; St. Paul Church, Johnson City, Tenn.; Hopkins Chapel, Asheville, N. C.; Broadway Temple, Louisville, Ky. He was educated in the schools in Knoxville, Tenn.; in LIVINGSTONE COLLEGE, Salisbury, N. C.; Hood Theological Seminary (1924). He holds a D.D. degree from Hood Seminary (1946). He married Carrie L. Smith in 1924 and upon her death he married Mabel L. Miller in 1956.

He serves as chairman of the Church Extension Board (AMEZ) and was a delegate to the WORLD METHODIST CONFERENCE, in OXFORD, England, at LAKE JUNALUSKA, N. C., and in OSLO, Norway. He also is a member of the NATIONAL COUNCIL OF CHURCHES, and is the founder and editor of the daily meditation booklet, *The Strength of My Life*.

DAVID H. BRADLEY

JONES, ROBERT ELIJAH (1872-1960), American Negro bishop, was born at Greensboro, N. C., Feb. 19, 1872, the son of Sidney Dallas and Mary Jane (Holley) Jones. Converted at sixteen, he joined the NORTH CAROLINA CONFERENCE of the M. E. Church in 1891. He was educated at BENNETT COLLEGE, A.B., 1895; A.M., 1898; GAMMON THEOLOGICAL SEMINARY, B.D., 1897; and received several honorary degrees. He married Valena C. MacArthur in 1901, and after her death he married H. Elizabeth Brown in 1920. He was the father of five children.

Jones served pastorates in Leaksville, Lexington, Thomasville and Reidsville in North Carolina. He became assistant manager of the *Southwestern Christian Advocate*, 1897-1901, and editor, 1904-20. He was a delegate to five M.E. GENERAL CONFERENCES, 1904-20.

R. E. Jones and MATTHEW W. CLAIR, SR. were both elected bishops of the M. E. Church in 1920, the first two Negroes to be elevated to the episcopacy. Bishop Jones retired in 1944.

A unique institution created under Bishop Jones' leadership was the Gulfside Assembly at Waveland, Miss. It rendered a notable service to the church through the Central Jurisdiction after 1923.

Bishop Jones served on the board of trustees of a number of colleges. He was awarded the Harmon Foundation Bronze Medal in 1927 and the Gold Medal in 1929. He

was a delegate to the ECUMENICAL METHODIST CONFERENCE in 1931. He served on every commission on unification, admirably representing his group. Bishop JOHN M. MOORE wrote, "He was always considerate, reasonable, encouraging and forceful. His fine spirit gave great aid in working out the status of the Negro membership."

E. S. Bucke, *History of American Methodism*. 1964.

C. T. Howell, *Prominent Personalities*. 1945.

J. M. Moore, *Long Road to Union*. 1943.

JESSE A. EARL

JONES, SAMUEL ("Sam") PORTER (1847-1906), nationally known AMERICAN EVANGELIST, was born at Oak Brewery, Chambers Co., Ala., on Oct. 16, 1847. His father, Captain John J. Jones, was a lawyer by profession. However, he engaged in business interests, and upon the death of Sam's mother, a Miss Porter from Virginia, the father moved to Cartersville, Ga. There Sam was reared in the home of his grandfather, a preacher, who had great influence on his life. He entered the private school of Congressman W. H. Felton, but his health broke down, he could not continue his education and began drinking.

Sam Jones practiced law for a time, and in November 1868, he married Laura McElwain of Henry County, Ky. She was a great help to him. When his father was dying he reproached Sam for his dissipation and this broke the boy's heart. He promised his father that he would change his life and a bit later he was converted under his grandfather's preaching. The grandfather put him in the pulpit even before he had been licensed to preach, and that was his beginning. Seeing soon that he could not follow the Scriptural text, he began to tell of his own experience, and this greatly affected many people who were converted. His wife did not want him to join the Conference, saying that she had married a lawyer, but after a time in a dramatic experience, she gave way and Sam Jones joined the NORTH GEORGIA CONFERENCE of the M. E. Church, South, in ATLANTA, Nov. 27, 1872.

For a while he served small appointments in GEORGIA. Then he began getting invitations from pastors to assist in revival work, and sometime later was invited to NASHVILLE where he had a great meeting. Great crowds of people came to hear him and he was really launched on his true career. After this he went to ST. LOUIS, CINCINNATI, and CHICAGO, with the great publicity both pro and con which papers gave him adding to his fame. He had by this time given up the traveling connection in order to devote himself wholly to his evangelistic work. In time he held meetings in SACRAMENTO, SAN FRANCISCO, TOLEDO, INDIANAPOLIS, and NEW YORK, and in a few years he became a national figure.

Sam Jones had a high, clear, penetrating voice, which before the time of vocal amplifying devices enabled him to reach hundreds and occasionally two or three thousand either outdoors or in the large auditoriums of the nation. He was gifted with a peculiarly dry incisive type of humor which added to his fame, and his aphorisms and sayings are yet quoted. The platform tried to steal him from the pulpit, but the preaching passion conquered and Sam Jones is remembered as a preacher rather than as a lecturer.

In his later years he seems to have held fewer of the great city meetings and threaded his way mostly over the South, holding meetings in LOUISIANA, where he fought the Louisiana lottery; in MISSISSIPPI, VIRGINIA, and his own native Georgia, always drawing large crowds. His

son-in-law, WALT HOLCOMB, himself an evangelist of note, accompanied him during his later missions and wrote a life commemorating the centennial year of his birth.

For those who said, "You rub the cat's fur the wrong way," he replied, "Then let the cat turn 'round." To a woman who said she would never be converted unless God broke in upon her from the sky as He did St. Paul, Sam replied, "Madam, the Lord doesn't shoot cannon balls at snow birds."

When President Theodore Roosevelt visited Atlanta, speaking at the fair grounds, and was told that Sam Jones was there, he asked the visiting committee to bring Jones to the platform. President Roosevelt grasped his hand and exclaimed, "Sam, you have been doing in a big way as a private citizen what I've tried to do as a public servant."

He died on a train in ARKANSAS on the way to Jackson, Miss., where he was scheduled to hold another one of his revivals. His death occurred on Oct. 16, 1906, on a Rock Island train at Perry, Ark. A funeral was held in Cartersville, Ga., but the City Council of Atlanta, meeting in special session, requested that his remains be brought to Atlanta to lie in state under the golden dome of the state capitol. This was done, a special train being sent to Cartersville and thousands of Georgians passed quietly through the rotunda of the capitol paying their silent respect to this unusual man of their state.

Atlanta Journal, Oct. 15-16, 1906.

Dictionary of American Biography.

Walt Holcomb, *Sam Jones*. Nashville: the author, 1947.

Life and Sayings of Sam P. Jones, by his wife. Atlanta: Franklin Turner Co., 1906.

N. B. H.



THOMAS W. S. JONES

JONES, THOMAS W. S. (1835-1912), British missionary to Italy, was born April 7, 1835, at Castletown, Isle of Man. He was a son and grandson of Wesleyan ministers,

and descended from MRS. VAZELLE (wife of JOHN WESLEY). He entered the ministry in 1859, and was stationed at Naples from 1863 to 1901. He became the leader and originator of Methodist work in South Italy, and a prime mover in the development of Methodist hymnology in Italy. He married Miss Grafton, the mistress of Piggott's Girls' School in Padua. In retirement he lived at Pozzuoli, and died April 24, 1912.

Minutes of the Wesleyan Methodist Conference. 1912. p. 169.
R. KISSACK

JONES, TRACEY KIRK, JR. (1917-), American minister and general executive of the BOARD OF MISSIONS of The United Methodist Church, was born in Boston, Mass., on March 16, 1917, the son of Tracey Kirk and Marion (Flowers) Jones. He was educated at OHIO WESLEYAN UNIVERSITY, B.A., 1939; Yale University, B.D., 1942; and did postgraduate work at the University of California at Berkeley, 1943-44. He married Martha Eloise Clayton on Sept. 12, 1942, and their children are Judith Grace, Tracey Kirk III, and Deborah Anita. Volunteering for the mission field, Tracey Jones was ordained DEACON in 1943, ELDER in 1945 and went into full connection in Central China Conference in 1946 and the Malaya Conference in 1952. He served as missionary in Nanking, CHINA, 1945-50; and then was at SINGAPORE, Malaya from 1952-55, as the minister of the Wesley Methodist Church. In 1954 he was elected the Executive Secretary for South East Asia and China of the Division of World Mission and in 1964 the Associate General Secretary of the Board of Missions responsible for the World Division. In this capacity he served until 1968, when at the organizational meeting of the Board of Missions of The United Methodist Church, he was elected general secretary of that Board.

Who's Who in the Methodist Church, 1966. N. B. H.

JONESVILLE CAMP GROUND became a center for Methodist activity in 1810. Located in southwest Virginia, in the Holston Conference territory, the facilities until 1824 were a rudely constructed brush arbor. In that year a permanent structure was erected with split log benches. The grounds were enclosed by a rock fence to contain stock for slaughter. A nearby cave served as a frigid-area. The original hewn logs are still in use. For more than a century and a half widely scattered throngs have gathered to hear bishops and other eloquent preachers from the HOLSTON CONFERENCE and beyond. Three other CAMP MEETING sheds in this area have survived the changing decades. They are Sulphur Springs, Eleazer, and Spring Creek in East Tennessee.

CLYDE E. LUNDY

JORDAN, FREDERICK DOUGLASS (1901-), an American bishop of the A.M.E. CHURCH, was born in Atlanta, Ga., on Aug. 8, 1901. He was educated at NORTHWESTERN UNIVERSITY and GARRETT THEOLOGICAL SEMINARY, from which institutions he received the A.B. and B.D. degrees in 1924 and 1925, respectively. He holds honorary degrees from Wilberforce, Western (Kan.), and ALLEN UNIVERSITIES and from MORRIS BROWN (Ga.), Campbell (Miss.), Monrovia (Liberia, West Africa) Colleges. He was ordained deacon in 1922 and elder in 1924, held pastorates in ILLINOIS, KANSAS, INDI-



FREDERICK D. JORDAN

ANA, MISSOURI and CALIFORNIA. He was elected to the episcopacy in 1952 from the pastorate of Ward Memorial Church, Los Angeles, Calif. He presently resides at Hollywood, Calif. and supervises the Thirtieth Episcopal Area District including the Kentucky, West Kentucky, East Tennessee, West Tennessee and Tennessee Annual Conferences.

GRANT S. SHOCKLEY

JORDAN, FREDERICK JOHN (1882-1961), American minister, was born July 22, 1882, in Wolverhampton, England, the son of William and Hannah (Devereaux) Jordan. He was educated in England and began his ministry on the Wolverhampton Circuit. He married Beatrice E. Hutchins on April 5, 1909. They came immediately to America, and he joined the WEST WISCONSIN CONFERENCE in 1911. His entire ministry was spent in that conference. Following several pastorates, he served as superintendent of the Superior District, 1924-30, and of the Northern District, 1943-49.

He was a member of the GENERAL CONFERENCES of 1940, 1944 and 1948, and was a member of the ECUMENICAL METHODIST CONFERENCE at Springfield, Mass. He became secretary of the General Board of PUBLICATION of The Methodist Church, 1942-56. He received the honorary D.D. from Lawrence College in 1945.

Jordan was a pioneer in the summer camp program and served as dean of the Chetek Institute for more than twenty years. As Conference Chairman of the Commission on World Service and Finance, he planned and introduced the Conference Budget program.

Upon retirement he, Mrs. Jordan, and son Frank, made their home in Eau Claire, Wis., where he died on Sept. 16, 1961, after a long period of failing health.

C. T. Howell, *Prominent Personalities*. 1945.

JOHN WALTER HARRIS

JORDAN, NATHANIEL (1874-1950), was the first Indian Christian student of LUCKNOW CHRISTIAN COLLEGE to earn a university degree (Allahabad, B.A., in 1892). After obtaining the degree, he taught English literature in Lucknow Christian College for two years, then began a long and distinguished career as principal of the Parker High School in Moradabad. That institution became an intermediate college.

Nathaniel Jordan was a son of James Jordan, an honored early member of the NORTH INDIA ANNUAL CONFERENCE. He served repeatedly as a member of the CENTRAL CONFERENCE in India, and was twice a delegate to the GENERAL CONFERENCE. He was highly respected by state and national leaders and recognized as a wise counselor by churchmen, officials and people of all classes and conditions. In translating from English into Urdu or Hindi (or vice versa) he was without a superior and perhaps unequalled. He and JASHWANT RAO CHITAMBAR, the first Indian Methodist bishop, were close friends from student days, and they married sisters.

J. WASKOM PICKETT

JORDAN, WILLIAM (1879-1959), New Zealand layman, was born at Ramsgate, Kent, but grew up in London, where he was errand boy, coach painter, postal engineer, and policeman. Seeking adventure, he emigrated to New Zealand, working in the South Island at stumping, grass seeding, milking, fencing, and road making.

At Wellington, in 1907, he became first secretary of the New Zealand Labour Party. He served in France during the First World War, where he was wounded severely. He was elected to Parliament in 1922, and after fourteen years, was appointed High Commissioner for New Zealand in London. Other positions held include: 1933, elected president of the Labour Party; 1936, member of the Council of the League of Nations; 1938, president of the Council of the League of Nations; also, chairman of the Imperial Economic Conference; Freeman of London in 1947; Master of the Guild of Freemen of the City of London in 1949; appointed Privy Councillor in 1946. He received the honorary doctor of laws degree from St. Andrews University in 1946 and Cambridge University in 1951. He was knighted by Queen Elizabeth II in 1952.

He married Winifred A. Bycroft, who shared his amazing zeal for Christian service. Mrs. Jordan died in 1950, and two years later, he married Mrs. Elizabeth Reid.

Throughout his years in New Zealand, Jordan threw himself with abandon into the work of the Methodist Church, acting as local preacher, Bible class leader and brotherhood leader. He was a man of magnificent integrity, with a great capacity for friendship. Fortright in speech, yet informal and abundantly good-natured, he had a consuming love for the underprivileged.

JOHN D. GROCOTT

JOSEPH, TERRENCE (1917-), went to SARAWAK, Borneo, in September 1958, as a missionary of the SOUTHERN ASIA CENTRAL CONFERENCE of the Methodist Church. He was born in the all-Methodist village of Panahpur (Place of Refuge) Shahjahanpur District, on Sept. 11, 1917. After completing high school, he married and obtained work as a civilian employee in the army clothing shop at Shahjahanpur. Both he and his wife

were active in the life of the church and became conscious of the guidance of God to enter the ministry. With much difficulty, they arranged to go to Leonard Theological College. A week before the college opened Mrs. Joseph fell ill and quickly died. Nevertheless, Joseph placed their baby with relatives and enrolled on the opening day. He made an excellent record as a student and a leader of student life. Before he was graduated by the seminary, he began to feel that his life work would not be in India but in some other country to which God would lead him. However, when no immediate opening outside of India was offered, he served pastorates in the two chief cities of the AGRA ANNUAL CONFERENCE, Meerut and AGRA. While serving in the latter city, he learned that Asian missionaries were needed in Sarawak and that the Methodist Missionary Society of India was willing to finance the service of a trained Indian minister there. At that time he was a member of the Meerut Annual Conference. He offered to go if the society would select him. He learned that the need was for a married man. Soon afterwards he met Patience Matthews, daughter of a Methodist minister in Madhya Pradesh. She was a trained nurse with experience in hospital management and an interest in missions. They were married in Delhi on May 20, 1957, and were accepted by the society and sent to Sibul, Sarawak. He has been an evangelist and pastor to the Iban people, whose language he learned during his first year among them. He has also been a teacher in the school of theology at Sibul and is now a district superintendent. By 1966 he had baptized more than 800 Ibans. Mrs. Joseph conducts health and hygiene classes for the wives of the seminary students and instructs members of the longhouse communities on hygiene, diet, and child care, as well as the responsibilities of Christians as church members and citizens.

On a scholarship from the Nanking Theological Seminary Board, Joseph studied in the PERKINS SCHOOL OF THEOLOGY at SOUTHERN METHODIST UNIVERSITY, where he was awarded the Masters degree in Sacred Theology.

Minutes of the Meerut Conference, 1953-57; Sarawak Conference, 1958-68. J. WASKOM PICKETT

JOSHI, RAM DUTT (1916-), pastor, educator, and Indian bishop, was born Nov. 16, 1916, in Kumaon Hills, INDIA, the son of Bhawani Dutt Joshi, who died when Ram Dutt was four years old. His mother brought him up, working as a matron and nurse. Educated in Dwarahat in Almora District, he studied in St. Andrews High School and College in Gorakhpur, and received a diploma in Theology from LEONARD THEOLOGICAL COLLEGE, Jabalpur. A CRUSADE SCHOLAR, he earned the B.D. from Serampore, and the Ph.D. at BOSTON UNIVERSITY.

In 1939 he began his ministry in a village church in Seohara in Uttar Pradesh, India. He was pastor and district superintendent in several places, and was professor of religious education at Union Theological Seminary, BAREILLY, 1942-47 and 1952-54. In 1965 he was appointed Educational Secretary of the Methodist Church in Southern Asia. On Jan. 2, 1969, he was elected bishop on the third ballot by the CENTRAL CONFERENCE OF SOUTHERN ASIA meeting at Bangalore. He was put in charge of the BOMBAY Area, which included three annual conferences spread across Gujarat, Maharashtra, and Madhya Pradesh.

Holding numerous positions in the church while dis-

trict superintendent, he was a member of the Executive Board and of the Senate of Serampore College. He attended the Asia Consultation Conference in 1963; the GENERAL CONFERENCE of The Methodist Church in 1964 and 1968; COSMOS meetings at Green Lake, 1966; and the World Institute of Christian Education, Nairobi, 1967.

Bishop and Mrs. Joshi have three sons.

Daily Indian Witness, Bangalore, India, Jan. 2, 1969. Vol. XIV, No. 4, p. 58. JESSE A. EARL

JOURNAL OF RELIGIOUS EDUCATION, THE. A publication of the A.M.E. Church. (See AFRICAN METHODIST EPISCOPAL CHURCH, Publications.)

JOY, DONALD MARVIN (1928-), an American FREE METHODIST and ordained elder, of the Texas Conference. He was born in Dodge City, Kan. He married Robbie Flynn Bowles in 1948. His education took place in public schools in Fowler, Kan.; and he received the following degrees: A.B., GREENVILLE COLLEGE, Ill.; B.D., ASBURY THEOLOGICAL SEMINARY, Wilmore, Ky.; M.A., SOUTHERN METHODIST UNIVERSITY, 1960; Ph.D., Indiana University, Bloomington, Ind., 1969. He served as pastor in Kansas and Texas Conferences for six years. He was a public school music instructor at Minneola, Kan., 1949-52; then he became assistant to the publisher in Curriculum Development of the Free Methodist Church, 1958-60; and has been executive editor of the Sunday School Curriculum since 1960. He is a member of the National Society for Study of Education and of the Wesleyan Theological Society. He is the author of *The Holy Spirit and You*, (N. Y., Abingdon) 1965, and *Meaningful Learning in the Church* (Light and Life Press) 1969. He resides at Winona Lake, Ind.

BYRON S. LAMSON

JOY, JAMES RICHARD (1863-1957), prominent and learned American layman, church editor and publicist, legislator and historian, was born, Oct. 16, 1863, at Groton, Mass., the son of Richard P. and Maria M. (Hartwell) Joy. Having attended Lawrence Academy, he received his B.A. at Yale in 1885, and M.A. in 1891. SYRACUSE UNIVERSITY honored him with Litt.D., in 1906; DICKINSON with LL.D., in 1916.

Joy married Emma O. McGee, Jan. 21, 1891, three daughters being born to them. Mrs. Joy died in 1931. Mrs. Joy's sister married Bishop HERBERT WELCH and the two families were intimately associated. In his later years he suffered from almost total deafness, although this did not impair his mental alertness. For seventy years he was an active member of First Church, Plainfield, N. J.

In the annals of American Methodism few laymen appear as having given a half-century of such devoted and distinguished service directly to the Church. Immediately upon graduation from Yale, 1885, he became associated with the work of (later bishop) JOHN H. VINCENT, who was then the editor of Sunday school publications for the M. E. Church. Continuing in the sphere of Sunday school literature and general church publication, in 1905 Joy became assistant to JAMES M. BUCKLEY who was then at the height of his career and influence as editor of *The Christian Advocate*. Upon Buckley's retirement, Joy succeeded him as editor, continuing in that post of

denominational leadership until his own retirement in 1936. It is rare that a layman can take over the editorship of such a distinctly ecclesiastical publication as was the *Advocate*.

For thirty-one years, 1905-36, Joy wielded unmeasured influence in the denomination, carrying on the traditions of fearless analysis, constructive conclusion, and wise statesmanship that Buckley had enhanced in the editorship of *Christian Advocate*. Joy did not write extensively, save in his office as editor. His knowledge of Methodist history was encyclopedic, and his ability to apply the lessons of the past to the problems of the present was unique.

Representing the NEWARK ANNUAL CONFERENCE, Joy was a lay member of every GENERAL CONFERENCE from 1908 to 1940, including the Uniting Conference. His interest in the problems of Unification was intense, and his contribution to the ultimate solution was great. Sagacious in negotiation, scrupulously fair and honest in every relationship, he had the distinction of being the "only layman of the Northern Church who served on all commissions dealing with union."

He was for many years a manager of the Board of Missions, and served on the Boards of DREW UNIVERSITY, Madison, N. J.; the METHODIST HOSPITAL in BROOKLYN, N. Y.; and the trustees of JOHN STREET METHODIST CHURCH, New York City. That board is regularly elected by the General Conference under the terms of the church's Charter. Following retirement from editorship, Joy assumed the post of librarian of the Methodist Historical Society in New York City at 150 Fifth Avenue. He devoted great energy to lifting that important collection into place among the ten leading Methodist libraries. He died at his home in New York City, July 1, 1957.

E. S. Bucke, *History of American Methodism*. 1964.

Clark and Stafford, *Who's Who in Methodism*. 1952.

ARTHUR BRUCE MOSS

JOYCE, ISAAC WILSON (1836-1905), American bishop, was born on a farm in Colerain Township, near CINCINNATI, Ohio, on Oct. 11, 1836. He was named for his Irish Presbyterian grandfather, Rev. Isaac Wilson. Joyce was converted at the age of sixteen in a United Brethren revival. Joining that church, he was baptized in a hole cut in the ice on the Wabash River. Working to pay expenses in Hartsville College, Joyce taught school in Renessalaer, Ind. Uniting with the M. E. Church, he supplied the Rolling Prairie Circuit and joined the NORTHWEST INDIANA CONFERENCE in 1859.

He was ordained deacon by Bishop SIMPSON in 1861 and elder by BISHOP MORRIS in 1863. He married Caroline Walker Basserman of LaPorte, Ind., on March 20, 1861.

For several years he filled the leading pulpits of the Northwest Indiana Conference. At the age of thirty he was appointed to Ninth Street Church, Lafayette, and remained in that city ten years, serving as presiding elder and pastor of Trinity Church. Poor health caused him to take the supernumerary relation, 1876-77, during which time he served Bethany Church, BALTIMORE. He was the pastor at Roberts Chapel, Greencastle, Ind., 1877-80. In 1880 he transferred to the CINCINNATI CONFERENCE and was appointed to St. Paul's, Cincinnati, and later to Trinity, remaining there until 1888. He was fraternal delegate to the Methodist Church of CANADA in 1886.

Elected a bishop by the M. E. GENERAL CONFERENCE

of 1888, he served the CHATTANOOGA Area, 1888-96. During five of these years he guided Grant University as chancellor through a critical period. His next episcopal assignment, beginning in 1896, was the MINNEAPOLIS Area.

From 1892 to 1904, Bishop Joyce presided over conferences, supervised Methodist work, and made episcopal tours through Europe, MEXICO, CHINA, JAPAN, INDIA and South America, giving great stimulus to missionary activity. His influence and rank came primarily from his preaching with Irish fervor, humor and sympathy. Sometimes he would hold a congregation for two hours. Religious awakenings invariably attended his ministry. Bishop MATTHEW S. HUGHES was converted in a camp meeting in which Joyce was one of the preachers.

While preaching in the old RED ROCK CAMP MEETING in MINNESOTA, his activity was brought to a close by a cerebral hemorrhage. He died at his home in Minneapolis, July 28, 1905, and was buried at Lakewood, Minneapolis.

Dictionary of American Biography.

E. H. Hughes, *I Was Made a Minister*. 1943.

F. D. Leete, *Methodist Bishops*. 1948. JESSE A. EARL

JOYCE, MATTHIAS (1754-1814), Irish Methodist, was born in DUBLIN on Feb. 17, 1754. Brought up a Roman Catholic, he spent a dissolute youth. When nineteen years old, he heard JOHN WESLEY in Dublin, and a year later was admitted into the Methodist society by PETER JACO. At Christmas, 1783, he was invited by Wesley to become a preacher on trial. He traveled in IRELAND as an itinerant for thirty years.

T. Jackson, *Lives of Early Methodist Preachers*. 1837-38.

N. P. GOLDHAWK

JUDD, ORANGE (1822-1892), American editor, philanthropist, and pioneer scientist, was born near Niagara Falls, N. Y., July 26, 1822. He graduated from WESLEYAN UNIVERSITY in 1847, and taught for a time in high school and in the Wesleyan Academy at Wilbraham, Mass. He married Sarah L. Ford on Oct. 10, 1847. She died in 1854, and he then married Harriet Stewart on May 1, 1855. Two of his sons were associated with his publishing enterprises later.

Having developed an interest in agricultural chemistry, he studied that subject in Yale graduate school, 1850-54, lecturing while there on agriculture. His research in chemistry's relation to farming received little or no attention at the time in the United States.

Going to New York in 1853 to become joint editor of *The American Agriculturalist*, he remained in journalism the rest of his life. In 1855 he was agricultural editor of the *New York Times*. His articles were brief and addressed to specific farm problems. The farm journal was almost the only medium providing the farmer with scientific knowledge.

The Civil War interrupted his editorial labors, and from the Battle of Gettysburg to the end he was with the United Christian Commission and the Sanitary Commission.

Expanding his editorial work after the war, Judd devised the crop reporting percentage system. He gave Wesleyan University \$100,000 to build the Orange Judd Hall of Natural Science in 1871. By importing sorghum seed and giving it away, he helped start a new indus-

try. He made several tours abroad, and was a member of the American Association for the Advancement of Science.

He went to Chicago and there edited the *Prairie Farmer*, 1884-88. In 1888 he purchased the *St. Paul Farmer*, moved it to Chicago, changed the name to *Orange Judd Farmer*, and edited and published the journal until his death.

Orange Judd wrote a series of weekly lessons in four volumes, *Lessons for Every Sunday in the Year*, 1862-65. This served as a pattern for the widely popular International Lessons.

The Orange Judd Publishing Company was the leading one in the field of farming and domestic economy in that period. After making many relevant contributions to rural America, Judd died at Evanston, Ill., Dec. 27, 1892.

Dictionary of American Biography.
Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL.

JUDICIAL CONFERENCES. A former system of trying appeals established by the M. E. Church (U.S.A.) in 1872, and remaining in effect until Union in 1939. Prior to the GENERAL CONFERENCE of 1872, when a trial of a minister occurred, an appeal could only be taken to the ensuing General Conference. Since this body met but once in four years, this oftentime occasioned an inconvenient delay. Also, the General Conference itself had more matters to attend to than sitting as a trial court. Therefore in 1872 it was determined that each annual conference of the M. E. Church should "select seven elders, men of experience and sound judgment in the affairs of the church, who should be known as 'triers of appeals'; and when notice of an appeal should be given to the bishop or president of an Annual Conference, he should proceed, with due regard to the wishes and rights of the appellant, to designate three Conferences conveniently near that from which the appeal was made. The triers of appeals from these three Conferences constituted what was called a Judicial Conference." The bishop of the conference from which the appeal was made, was directed to fix the time and place of each Judicial Conference, and give notice thereof to all the parties concerned.

A bishop presided over such a Judicial Conference, and strict rules and regulations were laid down governing procedure. The ensuing General Conference received the record of the proceedings and all papers, and was empowered to review only the decisions on questions of law contained in the records, and in the documents transmitted to it.

Full disciplinary directions were given regarding all possible matters and situations which might come before a Judicial Conference. At the time of Union in 1939, The Methodist Church adopted a different plan for handling appeals. Each Jurisdiction was then directed to set up a "Committee on Appeals" whose judgment, except in the case of a bishop (when the Judicial Council can be appealed to), is final. This same Committee on Appeals is continued in the Jurisdictions of The United Methodist Church.

Disciplines.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

JUDICIAL COUNCIL is the supreme court of The United Methodist Church. It was incorporated into the organiza-

tional structure of the church upon the adoption of the constitution which formed the basis of the union of the M. E., the M. E., South, and the M. P. Churches in 1939. This body completed a basic organizational structure paralleling that of our federal government, in which the legislative, executive and judicial functions are performed by separate and coordinate branches.

Prior to the adoption of the first constitution in 1808, practically all powers were vested in the GENERAL CONFERENCE which was then composed of all the travelling preachers of the church, including the bishops. The constitution of 1808 provided for a representative General Conference composed of members elected by their respective Annual Conferences. This body no longer included bishops, who therefore ceased to participate in the legislative functions of the church but assumed full executive powers.

For many years, the judicial function, especially the crucial one having to do with the determination of the constitutionality of acts of the General Conference, was delegated to either the legislative or administrative branches of the church, or perhaps to both. Thus in the M. E. Church the General Conference, chiefly through its Committee on Judiciary, decided finally on the constitutionality of its own acts. In the M. E. Church, South, the COLLEGE OF BISHOPS had the power to challenge the constitutionality of acts of the General Conference and by their vote to lay down an "episcopal check" against any action the conference had taken which the bishops felt to be unconstitutional. This made the action null and void though the General Conference could propose to amend the constitution in that matter by a two-thirds vote. In the M. P. Church an *ad hoc* committee, composed of members elected by the several Annual Conferences following each General Conference, passed on the constitutionality of any acts of that body which were called into question. The committee then dissolved.

In 1930 the M. E. Church, South, considered the adoption of a new constitution which incorporated a Judicial Council, basically similar to that now existing in The United Methodist Church. The proposed constitutional change however—taking from the bishops their power to interpret the constitution—did not secure the required number of votes necessary for its adoption in the Annual Conferences. However, the provision that there be a Judicial Council met with such a favorable response that it was presented as a separate amendment and subsequently, between 1934 and 1938, was adopted by vote of the Annual Conferences. Its operation for the immediate time was so satisfactory that, upon union in 1939, a Judicial Council was included in its basic form as part of the constitution of the united Church.

The General Conference is empowered to determine the number and qualifications of members of the Judicial Council, and the method of their election and filling vacancies. Under present directions the Council is composed of nine members, five ministers and four laymen, elected by the General Conference each for a term of eight years, upon nomination of the Council of Bishops. Members must be at last forty years of age and members of The United Methodist Church. While serving on the Council, they are ineligible for membership in the General and JURISDICTIONAL CONFERENCES, and on any General or Jurisdictional Board, or for service in any connectional office in the church. Alternates are chosen

in similar manner to fill vacancies occurring on the Council from time to time.

The extent of the jurisdiction of the Judicial Council and its powers are carefully and specifically enacted in the constitution and in the enabling legislation enacted from time to time by the General Conference. The following five areas are included in its jurisdiction:

a. It is the sole arbiter of the constitutionality of acts of the General, Jurisdictional and CENTRAL CONFERENCES and also of the constitutionality of proposed legislation of the General Conference. The Council of Bishops, or one-fifth of the members of the General Conference, may request a decision on the constitutionality of acts of the General Conference. In the case of acts of a Jurisdictional or Central Conference, a majority of the College of Bishops or one-fifth of the members of such conference may request a decision. With reference to proposed legislation of the General Conference—so-called declaratory decisions—a majority of the Council of Bishops or a majority of the members of the General Conference is required.

b. The Council has power to determine the legality of any action taken by a General, Jurisdictional or Central Conference board or body upon the appeal of one-third of the members thereof, or upon the request of the Council of Bishops, or a majority of the bishops of the Jurisdictional or Central Conference involved. In case the above mentioned action affects an Annual Conference or Provisional Annual Conference, an appeal may be taken by such a body upon a two-thirds vote of the members present and voting.

c. The Council reviews and either affirms or reverses rulings made by bishops on matters of law in Annual Conference sessions when such rulings are requested in writing by a member of the Annual Conference, or when a ruling on a point of law is appealed by a vote of at least one-fifth of the members of the Annual Conference present and voting.

d. The Council hears and determines the appeal of a bishop when taken from the decision of the Trial Court in his case. All appeals of ministers from decisions of Trial Courts are heard by the Committee on Appeals of the Jurisdictional Conference within the bounds of which the trial takes place. Only when the decision of the Committee on Appeals of one jurisdiction contravenes that of the Committee of another jurisdiction does the Council hear an appeal, but then only on the points of law involved.

e. Broad power is given the Council to make declaratory decisions having the full effect of regular decisions when the General Conference shall have passed any act or legislation that appears to be unconstitutional, subject to more than one interpretation, or when any paragraph or paragraphs of the *Discipline* seem to be of doubtful meaning or application. Generally speaking, the power to request such declaratory decisions is limited to the Council of Bishops or, a majority of the bishops of a jurisdiction on matters relating to that jurisdiction; any Jurisdictional, Central or Annual Conference on matters relating to or affecting that conference; or any General, Jurisdictional or Central Conference board or body on matters relating to or affecting such board or body.

No board or body of an Annual Conference, nor any local church or organization thereof, nor any individual member of The United Methodist Church can appeal directly to the Council for a decision. However, the

judicial procedures of the Church make it possible for appeals on matters of law to be made "step by step" from the Official Board of a local church through to the Judicial Council.

The decisions of the Council are final and become the law of the church. They are published annually as they are made in the *General Minutes*, and quadrennially they are added to the accumulative volumes published by the METHODIST PUBLISHING HOUSE.

Important Decisions of the Judicial Council. The decisions of the Judicial Council which are final and which become the law of the church naturally vitally affect its polity and are very important to its life.

Undoubtedly the most important and far-reaching decision rendered was that by the Judicial Council of the M. E. Church, South, at the time of Union in 1939. When the legality of the vote by the Annual Conferences of that church approving the Plan of Union previously adopted by the General Conference was challenged and referred to the Judicial Council by the Council of Bishops, the decision of the Council upheld the legality of the vote by both the General Conference and the Annual Conferences and affirmed that the Union had been legally authorized.

One of the chief points at issue was whether or not the Plan of Union, which required the approval of a three-fourths majority of the members of all of the Annual Conferences, present and voting, to amend the first RESTRICTIVE RULE, could legally be adopted without the joint recommendation of all of the Annual Conferences, as well as a two-thirds majority of the General Conference, as seemed to be provided for in the *Discipline* of that church. The failure of the North Mississippi Conference to approve the Plan of Union was the occasion of the challenge of its legality.

The decision of the Judicial Council was based on the fact that the provision requiring the joint recommendation of all of the Annual Conferences to amend the first Restrictive Rule had been inserted into the *Discipline* by action of the General Conference in 1906, but had never been submitted to and approved by the Annual Conferences, and, therefore, was not constitutionally adopted and void. The legal requirement, therefore, at the time of Union included no provision for the joint approval of all the Annual Conferences.

This decision was so legally sound and so logically developed, that it commanded the respect of the highest appellate courts of the states—and the nation—in all litigation which subsequently reached them involving property rights following Union.

A group of decisions, numbered 142, 147 and 155, rendered in the late nineteen fifties involving a single basic principle but dealing with various aspects of it, has had wide ramifications on world-wide Methodism. In all three, the Council held that the General Conference is the supreme legislative body of The Methodist Church and that it cannot delegate its legislative powers or transfer to others the essential legislative functions with which it has been vested under the Constitution of The Methodist Church. It held that, while the *Discipline* gives to the Central Conferences the power "to make such rules and regulations for the administration of the work within their boundaries as the conditions in the respective areas may require, subject to the powers that have been or shall be vested in the General Conference" (*Discipline*, 1964, ¶ 19.5), these are administrative changes

and adaptations and are to be within the framework of the legislative policy as fixed by the General Conference and never in opposition thereto.

These decisions had considerable bearing on the recent discussions by Methodist groups in various countries as to the advisability of seeking an affiliated autonomous relationship with The Methodist Church.

A decision of the Council directly related to the Methodist conception of the meaning and authority of ordination, doubtless has had considerable ecumenical significance. In decision numbered 204, (TMC) the Council held that ordination of a minister, whether travelling or local, confers authority to perform certain ministerial functions, but the General Conference under its constitutional authority "to define and fix the qualifications and duties of elders, deacons, supply pastors . . ." (*Discipline*, 1964, ¶ 8.2), has authority to define when, where and under what circumstances these ministerial functions may be performed while the one performing them remained in good standing in The Methodist Church.

Many of the above mentioned decisions, with the exception of that affirming the legality of the 1939 Union, have been accompanied by strong and ably written dissents. The latter have often served a very useful purpose in clarifying the issues at stake and in pointing out weaknesses in the law which have subsequently been corrected.

In The United Methodist Church. At the organization of The United Methodist Church in 1968 the Constitution of the Church, as it had been adopted and put into effect at the Uniting Conference, called for a continuation of the Judicial Council as it had been in The Methodist Church. During the sessions of the Uniting Conference, the Judicial Council was present in a body, as it always is at General Conference sessions, and in deference to the EVANGELICAL UNITED BRETHREN, then coming into the union, two members of that body were put upon the Council creating an ad interim Council to serve during the session of the Uniting Conference. During the session a Judicial Council for the newly organized Church was elected. The majority of those who had been serving on the former Council in The Methodist Church were re-elected (if their terms so allowed) and certain new members, among them two former E.U.B.'s, were added.

MEMBERSHIP OF THE JUDICIAL COUNCIL

1939-1944	Jurisdiction
Francis R. Bayley—President	N E
Martin E. Lawson—Vice President	S C
Henry R. Van Deusen—Secretary	N E
George R. Brown	S E
Walter C. Buckner	W
Marvin A. Childers	S C
Vincent P. Clarke	N E
J. Stewart French	S E
Waights C. Henry, Sr.	S E
1944-1948	
Francis R. Bayley—President	N E
Martin E. Lawson—Vice President	S C
Henry R. Van Deusen—Secretary	N E
Walter C. Buckner	W
Marvin A. Childers	S C
Vincent P. Clarke	N E
J. Stewart French	S E
Waights C. Henry, Sr.	S E
Charles B. Ketcham	N C

1948-1952	
Marvin A. Childers—President	S C
Waights C. Henry, Sr.—Vice President	S E
Charles B. Ketcham—Secretary	N C
John T. Alton	N C
Walter C. Buckner	W
Martin E. Lawson	S C
Walter A. Stanbury	S E
Henry R. Van Deusen	N E
J. Ernest Wilkins	C

1952-1956	
Marvin A. Childers—President	S C
Walter C. Buckner—Vice President (Died 9/12/53)	W
John T. Alton—Vice President (1953-56)	N C
Charles B. Ketcham—Secretary (Died 4/2/53)	N C
J. Ernest Wilkins—Secretary (1953-56)	C
Hawes P. Clarke (1953-56)	
(Succeeded Walter C. Buckner, deceased)	S E
Clarence M. Dannelly	S E
Ralph M. Houston	N E
Fred B. Noble	S E
Walter A. Stanbury (Died 3/20/54)	S E
Lester A. Welliver (1954-56)	
(Succeeded Walter A. Stanbury, deceased)	N E
L. Dorsey Spaugey (1953-56)	
(Succeeded Charles B. Ketcham, deceased)	N E

1956-1960	
J. Ernest Wilkins—President (Died 1/19/59)	C
Clarence M. Dannelly—Vice President (Resigned 1956)	S E
Lester A. Welliver—Vice President (Acting President 1959-60)	N E
Ralph M. Houston—Secretary	N E
Vincent P. Clarke (1959-60)	
(Succeeded J. Ernest Wilkins, deceased)	N E
R. Floyd Curl	S C
Paul R. Ervin (Oct. 1956-60)	
(Succeeded Clarence M. Dannelly, resigned)	S E
Ivan Lee Holt, Jr.	S C
Donald A. Odell	W
A. Wesley Pugh	N C
J. Russell Throckmorton	S C

1960-1964	
Lester A. Welliver—President	N E
Paul R. Ervin—Vice President	S E
A. Wesley Pugh—Secretary	N C
Theodore M. Berry	C
W. Lemuel Clegg (Died 11/18/61)	S E
Vincent P. Clarke	N E
R. Floyd Curl	S C
John D. Humphrey (1961-64)	
(Succeeded W. Lemuel Clegg, deceased)	S E
Donald A. Odell	W
J. Russell Throckmorton	S C

1964-1968	
Paul R. Ervin—President	S E
Murray H. Leiffer—Vice President	W
John D. Humphrey—Secretary (Resigned 1965)	S E
J. Russell Throckmorton—Secretary 1965-	S C
Theodore M. Berry	C
J. Henry Chitwood (1965-)	
(Succeeded John D. Humphrey, resigned)	S E
Leon M. Hickman	N E
A. Wesley Pugh	N C
Lester A. Welliver	N E
Samuel W. Witwer	N C

1968-1972	
Murray H. Leiffer—President	W
Leon E. Hickman—Vice President	N E

Kathryn M. Grove^o—Secretary
 Theodore M. Berry^o
 Charles B. Copher
 I. Lynd Esch
 Ralph M. Houston
 Hoover Rupert
 Samuel W. Witwer^o

N E
 N C
 C
 N C
 N E
 N C
 N C

(*laymen)

JUDICIAL COUNCILORS

The Council has been fortunate in having had among its lay members, some of the ablest lawyers and judges of the country, and among its ministerial members, men of broad understanding of the polity of the Church, and wide experience in its administration. Four members of the original Judicial Council of the M. E. Church, South, were included in the first Council of The Methodist Church. The following persons have served on the Council since its organization:

Alton, John T., clerical member, 1948-56; vice-president 1953-56; A.B. and D.D. Mt. Union College; S.T.B., Boston U.; pastor, district superintendent in both Ohio and Northeast Ohio Conferences. Trustee of important institutions in Ohio. Regarded as able administrator. Father of Bishop RALPH TAYLOR ALTON.

Bayley, Francis R., clerical member and president, 1939-48; member Baltimore Conference; pastor, district superintendent and delegate to a number of General Conferences. Helped set pattern in early decisions which strengthened the powers of the General Conference. (See BAYLEY, F. R.)

Berry, Theodore M., lay member, 1960-68; A.B. and LL.B., U. of Cincinnati; occupied city, state and federal positions; member of Cincinnati City Council, 1950-57; vice-mayor of Cincinnati, 1956-57; assistant secretary of Office of Economic Opportunity of federal government; member Commission on Ecumenical Consultation of NATIONAL COUNCIL OF CHURCHES.

Brown, George R., clerical, 1939-44; formerly minister in M. P. Church; pastor in North Carolina and leader in Annual and General Conferences. (See BROWN, GEORGE R.)

Buckner, Walter C., clerical, 1939-53; vice-president 1952-53; D.D., College of the Pacific and U. of Southern California; LL.D., Baker University; pastor, district superintendent and leader in important conference and community organizations; delegate to General Conferences in 1932 and 1936 and to Uniting Conference in 1939.

Childers, Marvin A., lay member, 1939-56; president, 1948-56; Texas lawyer and judge; member of original Judicial Council of the M. E. Church, South, 1934-39; grad. North Texas Normal; LL.D., Southwestern U.; delegate to all General Conferences (MES), 1914-34; delegate to Uniting Conference; lay leader West Texas Conference, 1914-26; member General Board of Lay Activities, 1922-26, and General Board of Missions, 1926-34 (MES).

Chitwood, J. Henry, clerical member, appointed in 1965 to fill vacancy; A.B. and D.D., Birmingham Southern C.; D.D., Athens C.; vice chairman of board of trustees of Birmingham Southern C.; delegate to six General Conferences; member of General Board of Evangelism for twelve years; pastor and district superintendent in North Alabama Conference. (See CHITWOOD, J. H.)

Clarke, Hawes P., clerical member, 1953-56; A.B. and A.M., Tulsa U.; B.D., Vanderbilt; D.D., Randolph-Macon C.; chaplain World War I; pastor and district superinten-

dent in Virginia Conference; General Conference delegate 1934 and 1938; delegate Uniting Conference 1939; chairman board of trustees of Ferrum Junior College.

Clarke, Vincent P., lay member, 1939-48 and 1959-64; Boston attorney; trustee and secretary of Boston University and New England Deaconess Hospital; director and secretary of Goodwill Industries of America. Active in many church, community and professional organizations.

Clegg, W. Lemuel, clerical member, 1960-61; A.B. and B.D., Duke U.; D.D., Elon C.; pastor and district superintendent North Carolina Conference, served on board of trustees of Duke U. and Lafayette C.; delegate to General Conference four times and to his Jurisdictional Conference six times.

Copher, Charles Buchanan, clerical member, elected by the Uniting Conference of 1968. Was educated at Clark College in Atlanta, Ga., and the Gammon Theological Seminary there, and earned a Ph.D. from Boston University in 1947. Professor of Old Testament and Dean at the Interdenominational Theological Center in Atlanta.

Curl, R. Floyd, clerical member, 1956-64; A.B. and A.M., Southern Methodist U.; D.D., Southwestern U.; past district superintendent and professor Perkins School of Theology; delegate to Uniting Conference 1939 and General Conferences 1940, '44, '48, '52, and '56. Member Council on World Service and Finance 1944-56. (See CURL, R. F.)

Dannelly, Clarence M., lay member, 1952-56; B.Pd., Alabama State Normal; A.B., Birmingham Southern C.; M.A., George Peabody C.; Ph.D., Yale U.; Litt.D., Birmingham Southern and Southwestern U.; LL.D. Centenary C.; Pres., Kentucky Wesleyan College 1928-33; delegate to General Conference 1922, '24, '38, '40, '44, '48; delegate to Uniting Conference; member General Board of Education 1940-52; member General Board of Lay Activities, 1944-52.

Ervin, Paul R., lay member, 1956-68; vice president 1960-64; president 1964-68; A.B. and LL.B., Duke U.; member of North Carolina state legislature 1935-37; delegate to General Conferences in 1948, 1952, 1956; member of Board of Social and Economic Relations, 1952-56; member of Commission on Promotion and Cultivation, 1952-56; chairman of board of trustees of Pfeiffer College; attorney Charlotte, N. C. (See ERVIN, PAUL R.)

Esch, I. Lynd, clerical member of the former E.U.B. Church, elected by the Uniting Conference of 1968. A graduate of Chapman College and the University of Southern California, he is presently the president of INDIANA CENTRAL COLLEGE.

French, J. Stewart, clerical member, 1939-48; member of original Judicial Council of M. E. Church, South, 1934-39; pastor of prominent churches (Holston Conference) and trusted advisor of church leaders; advocate and chief architect of provision for Judicial Council; writer of considerable portion of the historic decision declaring the 1939 union legally adopted. (See FRENCH, J. S.)

Grove, Kathryn Mowrey (Mrs. D. Dwight), lay member, elected by the Uniting Conference of 1968 and a missionary leader of the E.U.B. Church. First woman to be elected to the Judicial Council. Was a member of the Joint Commission on Church Union between The Methodist Church and the E.U.B. Church. Presently secretary of the Judicial Council.

Henry, Waights G., clerical member, 1939-52, vice pres., 1948-52; member of original Judicial Council of

the M. E. Church, South, 1934-39; A.B., Southern U.; A.M. and LL.D., U. of Alabama; B.D. Vanderbilt U.; Ph.D. Boston U.; D.D. Birmingham Southern College, pastor of influential churches (North Alabama), district superintendent, teacher and author. (See HENRY, W. G.)

Hickman, Leon E., lay member elected in 1964 for eight-year term; A.B. and LL.D., Morningside C.; LL.B., Harvard U.; executive vice president of Aluminum Company of America; president board of trustees of Morningside C.; member board of trustees of Pittsburgh Conference; vice chairman Co-ordinating Council 1960-64. (See HICKMAN, LEON E.)

Holt, Ivan L., Jr., lay member, 1956-60; A.B. and J.D., U. of Chicago; circuit judge in St. Louis, Mo.; Lt. Commander in Navy, World War II; member of Survey Commission; vice-chairman Co-ordinating Council; trustee Barnes Hospital in St. Louis; member Judicial Commission of American Bar Association.

Houston, Ralph M., clerical member, 1952-60; secretary, 1956-60; A.B. and D.D., Ohio Wesleyan U.; B.D., Union Theological Seminary; pastor and district superintendent; member New York and New York East Conferences; chairman of committee which wrote chapter on Methodist law for New York State Religious Corporation Law. (See HOUSTON, R. M.)

Humphrey, John D., clerical member, 1961-65, secretary 1964-65; B.S., Mississippi State University; B.D., Candler School of Theology; D.D. Millsaps C.; veteran World War II; pastor and secretary of Interboard Council, North Mississippi Conference.

Ketcham, Charles B., clerical member, 1944-53, secretary, 1948-53; A.B. and D.D., Ohio Wesleyan U.; M.A., Columbia U.; B.D., Drew U.; army chaplain, college teacher, pastor, district supt., and president of Mt. Union College. Delegate to General Conference, 1940 and 1944.

Lawson, Martin E., lay member, 1939-52, vice president, 1939-48; member and president of Judicial Council of M. E. Church, South, 1934-39; dedicated leader in local church, Annual and General Conference; member of Constitutional Committee and Commission on Unification prior to 1939; assisted in framing pattern for Judicial Council.

Leiffer, Murray H., clerical member elected in 1964 for eight year term; vice pres. 1964-68; A.B., U. of Southern California; B.D., Garrett Theological Seminary; M.A., U. of Chicago; Ph.D., Northwestern U.; professor Garrett Theological Seminary; director, Bureau of Social and Religious Research; lecturer and author of several books. (See LEIFFER, M. H.)

Noble, Fred B., lay member, 1952-60; A.B., Washington (Md.) C.; LL.B., Harvard U.; attorney, Jacksonville, Fla.; member General Board of Education 1936-48; member Board of Lay Activities, 1948-52; delegate to General Conferences 1936, '40, '44, '48; delegate to Uniting Conference 1939. (See NOBLE, FRED B.)

Odell, Donald A., lay member, 1956-64; A.B., Occidental Co.; J.D., U. of Southern California; Phi Beta Kappa; Superior Court Judge in California; president board of trustees, Southern California-Arizona Conference; delegate to General Conferences in 1948, '52 and '56; member Board of Missions and Church Extension 1940-44.

Pugh, A. Wesley, clerical member, 1956-68; secretary, 1960-64; delegate to all General Conferences 1936-56; delegate to Uniting Conference 1939; A.B., Taylor U.;

D.D., DePaul U.; chairman General Conference Committee on Rules 1952-56.

Rupert, Hoover, clerical member, elected at the Uniting Conference for a term beginning in 1968. A graduate of Baker University and minister in Kansas. He for a time served as director of the Youth Department of the General Board of Education of the Methodist Church in Nashville. He is presently pastor of First Methodist Church, Ann Arbor, Mich. Author of books mostly dealing with youth in the church.

Spaugey, L. Dorsey, clerical member, 1954-68; A.B. and D.D., Mt. Union C.; S.T.B., Boston U.; pastor and district superintendent; superintendent of Pittsburgh Methodist Church Union.

Stanbury, Walter A., clerical member, 1948-54; A.B., Trinity College; D.D., Duke U. and U. of North Carolina; pastor of outstanding churches; professor Duke Divinity School; delegate to General Conferences 1930, 1940, 1944, 1948; delegate to Uniting Conference; trustee of Duke University; member of important commissions of church and state.

Throckmorton, J. Russell, clerical member, 1956-68; secretary 1965-68; A.B. and D.D., Southwestern College; S.T.B., Boston U.; delegate to General Conferences in 1948 and 1952; has served as president of board of trustees of Kansas Wesleyan U.; pastor and district superintendent in Central Kansas Conference.

Van Deusen, Henry R., lay member, 1939-52; secretary, 1939-48; A.B., Wesleyan U., LL.B., U. of Pennsylvania; LL.D., Mt. Union College; attorney in Scranton, Pa.; pres. board of trustees of Wyoming Conference; writer of a number of able and legally discerning dissenting opinions of the Council.

Welliver, Lester A., clerical member, 1954-68; vice president 1956-60; acting president 1959-60; president 1960-64; A.B. and D.D., Dickinson C.; B.D., Drew U.; LL.D., Western Maryland C.; Phi Beta Kappa; pastor and district superintendent in Central Pennsylvania Conference; president Westminster Theological Seminary 1943-55; delegate to General Conferences in 1940, '48, '52; member General Board of Education 1940-54. (See WELLIVER, L. A.)

Wilkins, J. Ernest, lay member, 1948-59; secretary, 1953-56; president, 1956-59; A.B., U. of Illinois; J.D., U. of Chicago; LL.D., Lincoln U.; Phi Beta Kappa; prominent in legal circles nationally; Asst. Secretary of Labor under President Eisenhower; trustee of Dillard U. and Provident Hospital, Chicago, Ill.; member General Commission on World Service and Finance 1942-48. (See WILKINS, J. E.)

Witwer, Samuel W., lay member elected in 1964 for eight year term; Ph.B., Dickinson C.; LL.B., Harvard U., LL.D., Simpson College; president board of trustees, Dickinson College; member board of trustees, Garrett Theological Seminary; trustee, Chicago Wesley Memorial Hospital; director, Methodist Washington Corporation; Chicagoan of the Year in 1954.

JUDICIARY, COMMITTEE ON, was a powerful committee of the GENERAL CONFERENCE of the M. E. Church which was created to study, pass upon, and report back to the Conference matters of constitutionality or of law referred to it. The General Conference itself in the former M. E. Church was itself a Court of Appeal, since it was the highest authority in the Church. In time how-

ever the General Conference found it necessary to create a Committee on Judiciary to act for the Conference and to go into details regarding each appeal or case in a way that the great unwieldy Conference could not. Upon this committee there were usually a very able group of men—its lay members were lawyers of considerable stature, its clerical members ministers of sagacity and understanding. The committee sat as a court during the sessions of the General Conference and reported to that body. The Conference could adopt or reject such reports but such was the prestige and balance of the committee that its reports were always accepted—with possibly one or two exceptions. For the further treatment regarding the determination of constitutionality in the M. E. Churches, and for the origin of the Judicial Council, see under JUDICIAL COUNCIL.

R. J. Cooke, *The Judicial Decisions of the General Conference of the Methodist Episcopal Church*, second edition. Cincinnati: Jennings and Graham; N. Y.: Eaton and Mains, 1908.

N. B. Harmon, *Organization*. 1953.

T. B. Neely, *Governing Conference*. 1892. N. B. H.

JUIZ DE FORA, Brazil, is in the interior state of Minas Gerais, known in history for its fabulous mines, whence the name. J. J. RANSOM, pioneer missionary of the M. E. Church, South in BRAZIL, began making plans for work in this city in early 1884. He sent ahead a team of lay evangelists to sell Bibles and other books—a team made up of Samuel Elliot, a Scotch carpenter; Herman Gartner, a German Lutheran; and Ludgero de Miranda, a young Brazilian converted only a few months previously and then preparing to become a preacher. Ransom planned to follow up some weeks later with a series of evangelistic meetings. When serious illness interfered, he asked JAMES L. KENNEDY to substitute for him. Kennedy and wife moved there from RIO DE JANEIRO in May 1884, and rented a large two-story house facing the city plaza, where they could live and hold services. Kennedy with the help of Samuel Elliot put together benches to seat sixty people. When all was ready they had invitations printed, distributed, began services and got a good response. One night, however, a half-drunk priest entered the hall, kept interrupting the services, and left to return with a crowd of some thirty hoodlums and fanatics. These stopped by the windows—the house was directly on the street—and began throwing sticks and rocks into the house. Thus, under a rain of curses and missiles, Methodist work began in Juiz de Fora.

The city's liberal respectable citizens denounced the mob and priest (who had to leave town), and Kennedy continued preaching services, organized a congregation, and is considered the founder of Methodism in the state of Minas Gerais. Today, this large industrial center is one of Brazilian Methodism's strongholds; and just a block from where the hall was attacked stands one of the largest churches of Methodism in the country.

The first Methodist chapel was built in 1886, its congregation consisting largely of Germans and their descendants, among whom were the distinguished Hoehne and Becker families. In September 1890, GRANBERY COLLEGE, now called the Instituto, was founded by JOHN M. LANDER; and today is one of the best known schools in the state. Until 1938, the Methodist seminary was directly connected with it; and for some years (1913-20), the

Methodist Publishing House (IMPRESA METODISTA) had its headquarters in Juiz de Fora.

The first pastors of Central Methodist Church were all missionaries. It was CHARLES A. LONG who built the beautiful sanctuary. Since then, all pastors have been Brazilians, and from its membership have come three of the bishops—CESAR DACOSO, ISAIAS SUCASAS, and JOÃO DO AMARAL. Several other Protestant denominations work in the city now; and the Methodist Church maintains cordial relations with all, as well as with the Roman Catholic leaders who once persecuted it so bitterly.

Colegio Mineiro, a Methodist educational institution for girls, was founded in 1891. In this same city, in 1889, Granbery College (now called Instituto Granbery) had been founded to serve boys, since at that time, Brazil did not look favorably on coeducation. The success of Granbery College stimulated interest in a similar institution for girls; so when it was known that the "Escola do Alto" in Rio de Janeiro was being closed due to recurring yellow-fever epidemics, Juiz de Fora citizens asked that the school be moved to their town. Mary Bruce, who had served as principal of the Escola do Alto since 1887, came to Juiz de Fora and in September 1891, opened a school with fifteen pupils.

Named the Colegio Mineiro, it prospered and served that community continuously for twenty-three years. Its success was so assured that in 1905 the Woman's Board bought for it a fine property on the town's main street. Among its principals, following Miss Bruce, were Lula Ross, Eliza B. Perkinson, Ida Shaffer, Emma Christine, LEILA EPPS, Sarah Warne, and EVA L. HYDE—all missionaries whose names should be recorded for their devotion to the cause.

As the years passed, however, the old building was in great need of repair and modernization, and conditions had so changed in Brazil that Granbery College had become coeducational and was accepting girls as students. Moreover, with plans for building Bennett in Rio de Janeiro, the board was in need of funds. It was decided to close the Mineiro and apply the price to the latter. With regret, the school closed its doors in 1914.

J. L. Kennedy, *Metodismo no Brasil*. 1928. J. B. PANISSET
EULA K. LONG

JUMONVILLE, PENNSYLVANIA, U.S.A., the training center of the WESTERN PENNSYLVANIA CONFERENCE of the United Methodist Church, located at one of the most historic spots in America, is four miles east of Uniontown. Within the 275-acre grounds is the historic battlefield where the first bloodshed of the French and Indian War occurred in the skirmish of May 28, 1754, when a party of Virginians under the leadership of Lieutenant Colonel George Washington attacked a party of Frenchmen under the leadership of Ensign Coulon de Jumonville. Ten of the Frenchmen, including Jumonville, were killed and one Virginian. This was Washington's first battlefield.

The land, which had been occupied by one of the Pennsylvania Soldier's and Sailor's Orphan Schools from 1874 to 1909, was presented to the PITTSBURGH CONFERENCE (TMC) for use as a Training Center in 1941 by HARRY WHEL, a member of the Asbury Methodist Church in Uniontown. The property, now worth in excess of \$1,000,000, has been equipped and beautified by a Conference Board largely under the leadership of a gen-

erous layman, E. J. Patterson. The location of the property is dominated by a great steel illuminated cross, visible for miles from the crest of the ridge. The Training Center is named for the young French commander who lost his life here, and provides a training experience for over 5,000 youth and adults annually.

W. C. Smeltzer, *Headwaters of the Ohio*. 1951.
 _____, *The Story of Methodism in the Pittsburgh Region*.

W. GUY SMELTZER

JURISDICTIONAL ORGANIZATION. Southeastern Jurisdiction, composed of the conferences in Alabama, Florida, Georgia, Kentucky, Mississippi, the two Carolinas, and Tennessee, decided in 1944 to form a Jurisdictional Council with an employed staff which would systematically promote the program of the church in the Jurisdiction. Bishops Paul B. Kern and Arthur J. Moore along with the publishing agent, Ben A. Whitmore, were among the leaders who called for such organization.

There was some objection to the formation of the Council because the Jurisdictional system was under question at that time. One opponent said, "We do not want a little Methodist Episcopal Church, South organized all by itself, when we have given up the great M. E. Church, South for the sake of a larger union." However, the Council, composed of two bishops, one lay and one clerical representative from each annual conference, eight women, and two young people, was formed. Bishop Moore was elected president and William F. Quillian (South Georgia) executive secretary. The staff office was established in Atlanta. In 1945 James W. Sells (Miss.) was named extension secretary to give special attention to missions, lay activities, town and country work, and radio and television.

Quillian retired in 1952 and was succeeded by Edgar H. Nease (W. N. Car.). At that time Sells was also given the same title, and for the next 18 years the Council had two executive secretaries. George E. Clary, Sr. (S. Ga.) succeeded Nease, serving, 1953-57. D. Trigg James (Holston) held the office, 1958-71. Sells retired in 1970, and beginning in 1971 the office reverted to one executive secretary, Robert F. Lundy (Holston), former Central Conference bishop in Singapore.

At first Jurisdictional boards of education, evangelism, missions, etc., were established, and they reported to the Jurisdictional Conference every four years. In time it was decided that Jurisdictional Council committees which would report annually or semi-annually to the Council or its executive committee would be more effective. In 1956 six such committees—Christian social emphases, education, evangelism, lay activities, missions, and town and country—were established. In 1960 a seventh committee—hospitals and homes (now health and welfare ministries)—was added.

Once every four years in mid-quadrannium a Jurisdictional Convocation is held for inspiration and the promotion of special causes, such as the United Evangelistic Mission and the Venture of Faith. Convocations have been held in Nashville, Savannah, Charlotte, Atlanta, Memphis, and Jackson (Miss.).

The Protestant Radio and TV Center, Atlanta, is partially owned and sponsored by the Jurisdictional Council. It produces the Methodist Series of The Protestant Hour, a thirty-minute public service religious radio program

which is carried by more than 525 radio stations in the United States, and around the world by the Armed Forces Radio and TV services. A Joint Radio Committee of the Southeastern and South Central Jurisdictions arranges for the Methodist Series.

The Lake Junaluska Assembly in North Carolina, one of the greatest church assembly grounds in the nation, is owned by the Jurisdictional Conference. Other institutions especially relevant to the work of the Jurisdiction are Emory University, Atlanta, and the Hinton Rural Life Center, Hayesville, N. C. The latter trains workers in the Appalachian region.

Growth of church membership in the Southeastern Jurisdiction since unification in 1939 has been marked. It is now larger than the total membership of the M. E. Church, South in 1939, and it constitutes about 27 percent of both the numerical and financial strength of The United Methodist Church (U.S.A.).

Leaders of the Southeastern Jurisdiction have believed in the Jurisdictional system and have utilized its advantages for promoting the work of the church. Jurisdictional organization and esprit de corps have strengthened Methodism in the region and added vitality to the whole church.

South Central Jurisdiction. In 1944 the South Central Jurisdiction, composed of the conferences in Arkansas, Kansas, Louisiana, Missouri, Nebraska, New Mexico, Oklahoma, and Texas, set up an organization somewhat similar to that in the Southeastern Jurisdiction. Paul D. Womeldorf (Kansas) was elected executive secretary with an office in Oklahoma City. A Jurisdictional Council was organized. It was composed of two bishops, one clerical and one lay representative from each episcopal area, one representative from each Jurisdictional board, the chairman of the Jurisdictional Conference committees, and a few ex-officio members. Later the Council included all of the college of bishops and the presidents of the Jurisdictional Women's Society and the Historical Commission. The Council meets at least annually. A Jurisdictional Convocation is held in mid-quadrannium for inspiration and for the meeting of the Jurisdictional boards.

The 1964 Jurisdictional Conference elected a committee to make a study of the Jurisdictional boards and report in 1968. The committee recommended and the Conference approved a one-third reduction in the personnel of the boards. At the same time the Conference elected an Ad Hoc Committee to make a further study of the Jurisdictional organization and report in 1972. Some ministers and laymen believed that the Jurisdictional boards were not accomplishing enough to justify the time and expense invested in them.

Southern Methodist University, Dallas; St. Paul School of Theology Methodist, Kansas City; and Western Methodist Assembly, Mt. Sequoyah, Arkansas, belong to the South Central Jurisdiction, and each annual conference in the Jurisdiction is represented on the boards of trustees of the three institutions. All trustees elected to the S. M. U. board must be approved by the Jurisdictional Conference or by its Council or the Council's executive committee. While the Lydia Patterson Institute, El Paso, is closely related to the Rio Grande Annual Conference and the National Division of the General Board of Missions, it also enjoys a special relation to the South Central Jurisdictional Conference; it is managed by a board of trustees elected by the Jurisdictional Conference; and

in the 1960's the annual conferences of the Jurisdiction accepted quotas and raised about three-quarters of a million dollars for the Institute. Conferences, workshops, and other meetings and activities that draw attendance from all over the Jurisdiction are held each summer at Western Methodist Assembly.

The Jurisdictional Council has a committee on radio and television which works with its counterpart in the Southeastern Jurisdiction to promote the Methodist Series of the Protestant Hour on the radio.

Central, North Central, Northeastern, and Western Jurisdictions. When The Methodist Church was organized in 1939, almost all of the leaders and members in the Central, North Central, Northwestern, and Western Jurisdictions came from the former M. E. Church. Since that church had regarded the Jurisdictional system more as a feature that had to be accepted in order to bring about unification than as a vital part of the Plan of Union which could be used to develop creative regional leadership and promote Jurisdictional organizations and programs that would make for efficiency and growth, it was not to be expected that these four Jurisdictions would emphasize Jurisdictional organization and activity.

Some thought that in time the Jurisdictional system would be dropped or at least modified and minimized. The 1940 Northeastern Jurisdictional Conference adopted a resolution asking its commission on entertainment to study the possibility of having all the Jurisdictional Conferences to meet simultaneously for two days at the seat and at the close of the General Conference to elect bishops and transact other business, after which the General Conference would immediately reconvene and consecrate the new bishops.

Some continue to believe that Jurisdictions in American Methodism are either superfluous or relatively unimportant. In an address before the 1956 Northeastern Jurisdictional Conference on the state of the church, Bishop G. Bromley Oxnam said that while the Jurisdictional system was necessary to achieve unification, he thought it was time to scrap it as cumbersome and unnecessary. He believed that the system makes for unnecessary duplication of promotional agencies and that it divides the episcopacy.

The 1968 North Central Jurisdictional Conference adopted three motions pertaining to Jurisdictional Conferences: (1) That Jurisdictional Conference sessions be limited to three days. (2) That serious consideration be given to the advantages of holding all of the Jurisdictional Conferences at a time "either immediately before, simultaneous with, or immediately following the General Conference." (3) That the Program Council study the Jurisdictional structure and "give serious consideration to drafting a proposed constitutional amendment and other suitable legislation to eliminate the Jurisdictional system."

Throughout its history, 1939-68, the Central Jurisdiction attempted no organization for the promotion of a Jurisdictional program.

In 1944 the Western Jurisdictional Conference set up a Jurisdictional Council of 25 members to act as a planning and overall executive committee for the Jurisdiction in matters relating to the General Boards and the episcopal areas and charges in the Jurisdiction. It was to assist the General Boards in promotional work and it was to handle problems that might arise during the quadrennium. Apparently the Council did not function. The 1948 *Journal* says that the report of the Council was

received and filed with the secretary and was to be referred by him to the proper standing committees. Thereafter the Western Jurisdiction was slow to initiate any organization or activity not required by the *Discipline*. However, by 1968 it had a Commission on Archives and History, a Commission on Theological Recruitment and Support, and a Committee to Study the Samoan Methodist Church.

By 1956 the North Central Jurisdictional Conference took note of the fact that there were several voluntary Jurisdictional organizations, such as the Woman's Society, the Association of Christian Education, and the Secretaries of Evangelism. Also, it was noted that as needs had emerged in the Jurisdiction, committees or other organizations had been created to meet them. Since the operation of such committees frequently need coordination, the 1956 Conference created an Executive Committee on Jurisdictional Activities as the coordinating agency. In 1960 the name was changed to the Regional Council. In making his report in 1960, the chairman, Alva I. Cox, observed that while the North Central Jurisdiction did not favor a highly organized Jurisdictional structure, nevertheless "some things must almost of necessity be done in The Methodist Church on a regional basis." He said he used the word regional because it "doesn't have quite as bad a taste in the mouth of some people as the word jurisdictional." Also, he said that at first some members of the Executive Committee "called a Jurisdiction almost an evil thing," but as time passed some of them said that if the church did not have a Jurisdictional system "some kind of regional organization" would have to be created "in order to carry forward the work of the church." In reporting to the 1968 Jurisdictional Conference, the president of the Regional Council said, "It seems to me we would do well to tighten the organization and concentrate on projects and programing not handled by other organizations."

In 1964 the Northeastern Jurisdictional Conference set up a committee to study the Jurisdictional system and instructed it to write petitions based on its findings to the 1968 General Conference. Though funds were provided, for some unexplained reason the committee did not meet. When a motion was made at the 1968 Jurisdictional Conference to reconstitute the committee and instruct it to report in 1972, Charles C. Parlin pointed out that the Jurisdictional system was carefully studied by the joint commissions on the union of The Methodist and E.U.B. Churches and in the end they voted unanimously "to continue the five geographical" Jurisdictions. He added that while he did not favor using time and manpower to study the Jurisdictional system, "we might well study how to make our Jurisdictions function, because we know the Southeast and South Central have very active promotional schemes and attribute their successes . . . to the promotional work of the Jurisdiction." The Conference then voted to reconstitute the committee in accordance with Parlin's suggestion.

Since 1964 all of the geographical Jurisdictions have had fully organized Jurisdictional Historical organizations (now called Commissions on Archives and History). The Northeastern Jurisdictional Conference authorized a Jurisdictional Association of Methodist Historical Societies at its first session in 1940. The organizations came into being in the other Jurisdictions as follows: North Central, 1948; South Central, 1952; Southeastern, 1956; and Western, 1964.

The organization of Jurisdictional Historical Associations was due more to the prodding of the American Association of Methodist Historical Societies than to a demand for them on the part of historically minded Jurisdictional Conference delegates. The American Association was recognized by the 1940 General Conference and that body authorized it to form Associations of Methodist Historical Societies in both Jurisdictional and annual conferences.

Notwithstanding differences of opinion regarding the necessity or usefulness of the Jurisdictional system in American Methodism, it appears that the system will continue indefinitely. Also, it appears that there will be more organization and promotion in some Jurisdictions and less in others.

The Jurisdictional Conference Journals, 1940-68.
G. Bromley Oxnam, "The State of the Church," 1956 *North-eastern Jurisdictional Conference Journal*, pp. 255-67.
John M. Moore, *The Long Road to Methodist Union*.
Minutes of the Jurisdictional Council, Southeastern Jurisdiction.

JAMES W. SELLS
ALBEA GODBOLD

JURISDICTIONS are major divisions of The United Methodist Church in the United States as first established by the PLAN OF UNION adopted in 1939, which became on its adoption the Constitution of The Methodist Church. Each Jurisdiction is composed of several Annual Conferences, and delegates from these Annual Conferences meet in a Jurisdictional Conference once every four years. Under the Plan of Union, the Conferences within the United States were divided geographically into five jurisdictions, and the Central Jurisdiction which was composed of the Negro Annual Conferences. The Jurisdictions were outlined as follows in the Plan of Union of 1939:

America I.—The Methodist Church in the United States of America shall have Jurisdictional Conferences made up as follows:

North-eastern—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, New York, Connecticut, Pennsylvania, New Jersey, Maryland, West Virginia, Delaware, District of Columbia, Puerto Rico.

Southeastern—Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Mississippi, Cuba.

Central—The Negro Annual Conferences, the Negro Mission Conferences and Missions in the United States of America.

North Central—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, North Dakota, South Dakota.

South Central—Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, Texas, New Mexico.

Western—Washington, Idaho, Oregon, California, Nevada, Utah, Arizona, Montana, Wyoming, Colorado, Alaska, Hawaiian Islands.

The Jurisdiction outlines given above were continued in The United Methodist Church, except that the Central Jurisdiction was eliminated, its Conferences going into the five geographic Jurisdictions. CUBA, having become autonomous, was dropped from the Southeastern Jurisdiction; and the E.U.B. Conference in CANADA covering the Provinces of Manitoba, Saskatchewan, Alberta, and British Columbia was added to the Western Jurisdiction.

History of the Jurisdictional Plan. The plan of uniting the two Episcopal Methodisms in the United States, together with the M. P. CHURCH, in a jurisdictional or regional system, which, while creating a huge united church,

would at the same time allow each region to have certain administrative powers in the management of its own affairs, was one which was greatly debated and discussed through many years previous to Methodist Union. Bishop JOHN M. MOORE, in his book, *The Long Road to Methodist Union*, makes it plain that every suggestion of union and every commission or joint commission which met through the last part of the nineteenth century and the first thirty years of the twentieth century, always had the jurisdictional plan in some form before them for adoption and discussion. Inherently it was a Southern plan, and before and after the plan had been adopted, it was charged that the Southern championship of the plan was motivated by a desire to keep the Negro Conferences in a segregated jurisdiction. Proponents of the plan denied this, stating that it was to protect a minority—which the M. E. Church, South was—from the type of GENERAL CONFERENCE majority action which had divided the Church in 1844.

Lending great weight to the argument for jurisdictions was the undeniable fact that a church as large as united Methodism promised to be, would have difficulty in operating and administering effectively its vast work through one enormous General Conference. Such a representative body, it was admitted, should and could make laws as the sovereign power in all church-wide connectional matters. But for administrative work, for electing bishops, and for directing purely regional work and promotional activity, a body more flexible than a monolithic General Conference was advisable. It was seen that it would be difficult for the whole General Conference to elect bishops wisely—as had been the case up to that time—since the different regions of the country would not know each other's leaders, as would be possible in jurisdictional divisions. Also supporting strongly the jurisdictional idea was the fact that the M. E. Church already had CENTRAL CONFERENCES overseas, with great inherent administrative powers. These, exerting their local sovereignty in matters of their own control, and with the right to elect bishops (as in INDIA), were proving to be of high value, managing their own affairs and yet subject to the general Church.

But there were equally strong arguments against the whole proposal. It was felt that strong Jurisdictional Conferences would create that many separate churches, not one great Church, and that the itinerant general superintendency, one of the pillars of all Methodist polity, would be destroyed by jurisdictional fission. It was also felt that neither bishops nor connectional officers, jurisdictionally selected, would have sufficient church-wide standing unless and until the sovereign General Conference could elect, consecrate and commission them for the whole Church.

As it turned out, the Jurisdictional plan was finally adopted by the commissioners of the three Churches and became the basis of the whole Plan of Union. The separate Negro Conferences, nineteen of them, belonging to the M. E. Church, were placed in a separate jurisdiction having the right to elect their own bishops and representatives, and having equal representation with the other regional divisions in all connectional matters of the church. Great tension, however, came about at once over the "segregated jurisdiction" which the Negro conferences were said to be, and indeed until 1968, following Church Union, amendments were placed in the Constitution, and repeated directions were given by successive General

Conferences looking to the elimination of the Central Jurisdiction by the absorption of its Conferences, its churches and its people in the regional jurisdictions.

When the organization into the Jurisdictions was introduced at the time of Unification, there was uncertainty as to whether such a division should be called a "Jurisdiction" or a "Jurisdictional Conference." Some of the resulting inconsistencies are still found in the Constitution; but eventually all legislation was edited as to conform to the popular usage which had by that time become established, and that is to use the word "Jurisdiction," for the entity, and to call its administrative body, meeting once every four years, the "Jurisdictional Conference."

The jurisdictional pattern and plan was carried over into the constitution and plan of union of The United Methodist Church in 1968. However, the Central Jurisdiction, at the expressed wish of the General Conference of 1964, was not mentioned in the 1968 plan of union. There is no Central Jurisdiction in The United Methodist Church. The conferences formerly composing the Central Jurisdiction were received in 1968 into the geographic jurisdictions surrounding them, with the expectation that they would merge as rapidly as possible with the overlapping white annual conferences in each jurisdiction. At the present writing the merging process has almost been completed. The last session of the Central Jurisdictional Conference was held in 1967, as will appear in the following outlines of jurisdictional conference sessions.

Nolan B. Harmon, *Organization of The Methodist Church*.
John M. Moore, *The Long Road to Methodist Union*.
James H. Straughn, *Inside Methodist Union*.

1940

Central Jurisdictional Conference. The session began with the Lord's Supper on June 18, in Union Memorial Church, St. Louis, Mo., with senior Bishop ROBERT E. JONES presiding. The two other bishops of the Jurisdiction were present—ALEXANDER P. SHAW and M. W. CLAIR, Sr. (retired). There were 118 delegates from the nineteen annual conferences. J. W. Haywood (East Tennessee) was elected secretary and David D. Jones, treasurer.

The episcopal message was read by Bishop Jones. The message sought to interpret the reason for the establishment of the Central Jurisdiction as the means by which Unification was consummated. The message said:

A majority of the Negro membership of the M. E. Church registered an opinion against the Plan of Union very largely on the ground that the Central Jurisdiction was set upon racial lines and therefore unlike the other five Jurisdictional Conferences . . . Why, then did those of us who constitute the Central Jurisdiction accept this restriction constituting a Jurisdiction on race lines? Answer: Morally we refuse to desert an effort to work out an ideal.—So long as we are working toward the ideal we have every reason to be not weary in well doing.—There are noble seekers of the truth of brotherhood in the South as well as the North. And with the advance guard of the South we prefer to cast our lot, rather than with those who preach darkness and despair.—It therefore behooves us at the very beginning of our career as a separate Jurisdiction to recognize the gravity of our responsibility as well as the favorableness of our opportunity . . .

Bishop HOYT M. DOBBS addressed the Conference as the official representative of the COUNCIL OF BISHOPS. This Conference had the distinction of being the first Juris-

ditional Conference to elect bishops in The Methodist Church. On June 20, W. A. C. HUGHES (Washington Conference) was elected on the second ballot, and on June 21, LORENZO H. KING (New York East) was elected on the fifth ballot.

The assignment of bishops to episcopal areas was: Atlanta, Lorenzo H. King; Baltimore, Alexander P. Shaw; Columbus, Robert E. Jones; New Orleans, W. A. C. Hughes. The Conference adjourned on June 23 after the consecration of Bishops Hughes and King.

North Central Jurisdictional Conference. The first session was held at First Methodist Church (Chicago Temple), Chicago, Ill., June 26-30, with 383 delegates. Present from the College of Bishops were Edgar Blake, Ralph S. Cushman, Titus Lowe, J. Ralph Magee, H. Lester Smith, Raymond J. Wade, Ernest L. Waldorf, and Missionary Bishop Edwin F. Lee. Raymond M. Shipman was elected secretary.

The Episcopal Address, read by Bishop Edgar Blake, was a studied review of the state of the nation, and of the relationships of the Church to its history and future. There was a ringing call for EVANGELISM. The bishops said that evangelism without education leaves the spiritually redemptive process but partially done; hence, the need for revitalized programs of Christian education in the local church as well as in the areas of higher education. The blight of war was already a specter abroad over the lands. Iniquities of the economic order, crime, the liquor traffic, moral decay, said the bishops, were the demons calling for the redemptive concerns of the Church.

The wisdom of the jurisdictional system came up for questioning at two points. A memorial was introduced suggesting a strong preference for consecrating bishops elected by the Jurisdictions at the seat of the GENERAL CONFERENCE. The matter was referred to the Committee on Entertainment for consideration in the ensuing quadrennium.

There was strong opposition to the organization of Jurisdictional Boards and Commissions. However, provision was made for Jurisdictional Boards of Lay Activities, Education, and Missions. An enabling act was passed permitting the three INDIANA Conferences to adjust their boundaries at such time as they deemed desirable. In a report from a special committee on Policy and Objectives, provision was made for the calling of one Jurisdictional, one Area, and additional mid-quadrennial Conventions to insure the most effective promotional strategies with respect to program passed on from the General and Jurisdictional Conferences.

Bishops NUELSEN and Blake were granted the retired relation, joining Bishops LEETE and NICHOLSON who had previously retired. Assignments of the bishops were: Chicago, E. L. Waldorf; Cincinnati, H. Lester Smith; Des Moines, J. Ralph Magee; Detroit, Raymond J. Wade; Indianapolis, Titus Lowe; St. Paul, Ralph S. Cushman; Elisabethville, Belgian Congo, JOHN M. SPRINGER; Singapore-Manila, Edwin F. Lee.

Northeastern Jurisdictional Conference. The first session was held at the Municipal Auditorium, Atlantic City, N. J., June 18-21, 1940. Albert G. Judd (NORTHERN NEW YORK) was elected secretary, and J. Edgar Washbaugh, treasurer. Bishop CHARLES C. SELECMAN, representing the Council of Bishops, delivered an address on, "Christian Optimism." Much discussion was centered around "the responsibility of the United States for the present world situation of international anarchy." The gen-

eral rules by which subsequent Northeastern Jurisdictional Conferences have been governed were adopted by the Conference, with J. Edgar Skillington as chairman of the Committee on Rules. Bishop EDWIN HOLT HUGHES delivered the closing address.

No bishops were elected at this session. The episcopal assignments were: Boston, G. BROMLEY OXNAM; New York, F. J. MCCONNELL; Philadelphia, E. G. RICHARDSON; Pittsburgh, J. H. STRAUGHN; Syracuse, C. W. FLINT; Washington, ADNA W. LEONARD; foreign service, Bishop BRENTON T. BADLEY, Delhi, India.

South Central Jurisdictional Conference, met May 28-31, 1940, in OKLAHOMA CITY, with 296 delegates present. Paul M. Hillman was elected secretary. The conference was called to order by Bishop CHARLES L. MEAD. Other bishops present were: Charles C. Selecman, A. FRANK SMITH, IVAN LEE HOLT, WILLIAM C. MARTIN, JOHN C. BROOMFIELD, JOHN M. MOORE (retired), SAM R. HAY (retired), HIRAM A. BOAZ (retired). Representing the Council of Bishops was Bishop WILBUR E. HAMMAKER. Bishop Charles L. Mead retired at this Conference. The Episcopal Message was read by Bishop Ivan Lee Holt. It surveyed the recently consummated union of Episcopal Methodism and called attention to the responsibilities of the Jurisdictional Conference. No new bishops were elected. Bishops were assigned as follows: Houston, A. Frank Smith; Dallas, Ivan Lee Holt; Oklahoma City, Charles C. Selecman; Omaha, William C. Martin; and St. Louis, John C. Broomfield.

Southeastern Jurisdictional Conference met May 22-27, in the Municipal Auditorium, Asheville, N. C., with 332 delegates, LUD H. ESTES (Memphis), secretary of the General Conference, was elected secretary. Bishops present: W. N. AINSWORTH, JAMES CANNON, JR., U. V. W. DARLINGTON, J. LLOYD DECELL, HOYT M. DOBBS, PAUL B. KERN, ARTHUR J. MOORE, W. W. PEELE, CLARE PURCELL, W. T. WATKINS. The Episcopal Message was given by Bishop Darlington. Bishop Edwin Holt Hughes represented the Council of Bishops.

Since this was the first jurisdictional conference for those present, and since there were no episcopal elections, and no legislation to enact, an atmosphere of some uncertainty marked this gathering.

Episcopal assignments were: Atlanta, Arthur J. Moore; Birmingham, J. Lloyd Decell; Charlotte, Clare Purcell; Columbia, W. T. Watkins; Jackson, Hoyt M. Dobbs; Louisville, U. V. W. Darlington; Nashville, Paul B. Kern; Richmond, W. W. Peele.

Western Jurisdictional Conference convened in Glide Memorial Church, SAN FRANCISCO, July 9-14, and was called to order by Bishop JAMES C. BAKER. Frederick L. Pedersen was elected secretary; he certified that 106 delegates were present. J. WESLEY HOLE was elected treasurer. A Communion and Memorial Service was conducted by Bishops James C. Baker, WILBUR E. HAMMAKER and GEORGE A. MILLER (retired). The Episcopal Address was delivered by Bishop W. E. Hammaker.

Bishop TITUS LOWE represented the Council of Bishops and read a statement which had been prepared by that Council warning against the Jurisdictional Conference system becoming "a church within a church."

The Conference decided that the Western Jurisdiction would not have any jurisdictional boards which would involve salaried employees and apportionments against the local churches. The WYOMING STATE CONFERENCE was granted permission to continue as an annual conference,

even though it did not have the required number of ministerial members.

BRUCE BAXTER, president of WILLAMETTE UNIVERSITY, was elected bishop on the thirteenth ballot. Bishop Baxter was consecrated in the City Temple, San Francisco.

The Episcopal assignments were: Denver, Wilbur E. Hammaker; Los Angeles, James C. Baker; Portland, Bruce R. Baxter.

1944

Central Jurisdictional Conference was called to order at BENNETT COLLEGE, Greensboro, N. C., June 8-11. Senior Bishop Robert E. Jones conducted the communion service. Other bishops present were: Alexander P. Shaw and L. H. King, J. W. Haywood, re-elected secretary, reported 126 delegates present. The secretary reported the following deceased members of the Conference: Bishops W. A. C. Hughes and Matthew W. Clair; Ministers J. W. Jewett (Delaware); Laymen E. Luther Brooks (Atlanta) and R. B. Hayes (Louisiana).

The episcopal address, read by Bishop A. P. Shaw, was notable for its keen insight into the current problems faced by the church. He said, "We accept the setting apart of a Central Jurisdiction only as an administrative arrangement for the Negro membership in the Methodist Church. . . . We are hopeful that in the near future our Methodism may become sufficiently Christian in character and maturity to find a more excellent way."

The Conference elected three bishops with the understanding that the first one chosen should be assigned to LIBERIA. WILLIS J. KING was elected on the first ballot, ROBERT N. BROOKS on the fourth, and EDWARD W. KELLY on the sixth. Bishop Robert E. Jones retired.

Assignments of the bishops were: Atlantic Coast, Lorenzo H. King; Baltimore, Alexander P. Shaw; St. Louis, Edward W. Kelly; Monrovia, Willis J. King; New Orleans, Robert N. Brooks.

North Central Jurisdictional Conference convened at MINNEAPOLIS, Minn., June 29, 1944, with 360 delegates. Bishops Cushman, Lowe, Magee, H. L. Smith, Wade, and Missionary Bishop E. F. Lee were present. Bishops Edgar Blake, Thomas Nicholson, and Ernest L. Waldorf, and Mrs. J. Ralph Magee had died during the quadrennium. Raymond M. Shipman was elected secretary, Fred D. Stone treasurer, and Aubrey S. Moore assistant treasurer. Bishop John M. Springer retired. CHARLES W. BRASHARES (Detroit), and SCHUYLER E. GARTH (Northeast Ohio), were elected bishops on the fourth and eighteenth ballots, respectively.

The Conference set up promotional strategies for the quadrennial program, the CRUSADE FOR CHRIST, which had been adopted by the General Conference, and of which Bishop J. Ralph Magee was the general chairman. The Episcopal Address cautioned against the formation of Jurisdictional Boards and agencies, recommending instead the development of temporary auxiliary committees to the general boards. Under this policy, the Jurisdictional Council on Christian Education came into being to facilitate the development of the concerns of Christian Education within the Jurisdiction. A memorial to the General Conference asked for a study of the time and place of the Jurisdictional Conferences; and a companion study was ordered concerning the basic functions of the Jurisdictional Conferences in the Methodist system.

Assignments of the bishops were: Chicago, J. Ralph Magee; Des Moines, Charles W. Brashares; Detroit, Ray-

mond J. Wade; Indianapolis, Titus Lowe; Ohio, H. Lester Smith; St. Paul, Ralph S. Cushman; Wisconsin, Schuyler E. Garth.

The Conference approved the appointment of Bishop Edwin F. Lee by the Federal Council of Churches as Director of the General Commission on Army and Navy Chaplains, along with his assignment to the Singapore-Manila Area, with the understanding that he assume duties there as soon as world conditions would permit. It was voted that the College of Bishops of the Jurisdiction provide presidential and visitational supervision for the Central Conference of Northern Europe year by year, until that conference should elect its own bishop.

Northeastern Jurisdictional Conference was held in OCEAN CITY, N. J., June 7-11, at the Music Pier and First Methodist Church. There were air raid alerts and blackouts during the conference because of the European conflict. Bishops elected were FRED PIERCE CORSON (Central Pennsylvania), W. EARL LEDDEN (Troy) and L. O. HARTMAN (New England). NEWELL SNOW BOOTH was elected a bishop for AFRICA on the first ballot after a list of five nominations for that post had been submitted to the conference. The bishops elected were consecrated in the Music Pier, Ocean City, June 11. Episcopal assignments were: Boston, Lewis O. Hartman; New York, G. Bromley Oxnam; Philadelphia, Fred P. Corson; Pittsburgh, James H. Straughn; Syracuse, W. Earl Ludden; Washington, Charles W. Flint; Foreign service, Brenton T. Badley and Newell S. Booth.

South Central Jurisdictional Conference was held at TULSA, Okla., June 12-16. Paul M. Hillman was elected secretary, and he reported 289 delegates. Bishops present were C. C. Selecman, A. Frank Smith, W. C. Martin, Ivan Lee Holt, and J. C. Broomfield, H. A. Boaz (retired) and John M. Moore (retired). The Conference began with the celebration of the Lord's Supper led by Bishop Ivan Lee Holt. The Episcopal Address pleaded for evangelism and education, appraised the problems and the opportunities confronting the church while the nation was engaged in the world war, and looked ahead to the post-war period.

Bishop W. W. Peele, representing the Council of Bishops, gave an encouraging message. Bishop ELEAZAR GUERRA brought greetings from MEXICO. Deceased bishops memorialized were Charles L. Mead and Sam R. Hay. The Conference decided to elect two new bishops. On the second ballot, W. ANGIE SMITH was elected, and on the eleventh PAUL E. MARTIN, both from North Texas. Episcopal assignments were: Arkansas and Louisiana, Paul E. Martin; Dallas, C. C. Selecman; Houston, A. Frank Smith; Kansas-Nebraska, W. C. Martin; Oklahoma-New Mexico, W. Angie Smith; and St. Louis, Ivan Lee Holt.

Southeastern Jurisdictional Conference met in Wesley Memorial Church, ATLANTA, Ga., June 22-26, with 336 delegates. Lud H. Estes was re-elected secretary. Bishops present: J. L. Decell, H. M. Dobbs, James Cannon, Jr., Paul B. Kern, Arthur J. Moore, W. W. Peele, Clare Purcell, W. T. Watkins. Bishops U. V. W. Darlington and Hoyt M. Dobbs were retired. Memorial services were held for Bishops W. N. Ainsworth, W. A. Candler, Collins Denny, and H. M. DuBose.

Bishop Paul B. Kern gave the Episcopal Message calling for an awakening to evangelistic responsibility, and for support of the Crusade for Christ. Bishop Ernest G. Richardson represented the Council of Bishops.

Bishops elected were: COSTEN J. HARRELL (Tennessee) on the sixth ballot; and PAUL NEFF GARBER (Western North Carolina) on the fourth ballot, following a tense deadlock between R. Z. Tyler (Florida), and W. A. Smart (Virginia).

The Conference voted to create a Jurisdictional headquarters and executive staff to promote the interests of the Jurisdiction through its component conferences. A Commission on Inter-Racial Action was formed to prepare and execute "a program of action that will have as its purpose the elimination of all racial injustices which are harmful to any race."

Episcopal assignments were: Atlanta, Arthur J. Moore; Birmingham, Costen J. Harrell; Charlotte, Clare Purcell; Geneva, Switzerland, Paul N. Garber; Jackson, J. Lloyd Decell; Louisville, W. T. Watkins; Nashville, Paul B. Kern; Richmond, W. W. Peele.

Western Jurisdictional Conference convened with 108 delegates, July 12, in First Church, Salt Lake City. Frederick L. Pedersen was elected secretary. A Communion and Memorial Service was conducted by Bishops Wilbur E. Hammaker, Bruce R. Baxter, James C. Baker, William C. Martin and CARLETON LACY. The Episcopal Address was delivered by Bishop James C. Baker, Bishop Alexander P. Shaw brought greetings from the Council of Bishops.

A proposal to establish a fourth episcopal area was vigorously debated and defeated. Roy L. Smith made an eloquent appeal in support of the Crusade for Christ. A Jurisdictional Council was established and Ernest Peterson and J. Wesley Hole, two laymen, were elected president and secretary. There were no episcopal elections and no changes in the area assignment of the bishops.

1948

Central Jurisdictional Conference opened in the M. S. Davage Auditorium, CLARK COLLEGE, Atlanta, Ga., June 9, with senior Bishop Alexander P. Shaw presiding. Bishops present were Robert N. Brooks, Edward W. Kelly, Willis J. King, Alexander P. Shaw, and Robert E. Jones (retired). A memorial service was held for deceased Bishop Lorenzo H. King, and for delegates-elect Karl Downs (West Texas); William H. Hightower (Texas); and E. Oscar Woolfolk (Central West).

K. W. McMillan (West Texas) was elected secretary and David D. Jones (North Carolina) treasurer; 124 official delegates were present. The Episcopal Address was delivered by Bishop Robert N. Brooks. He emphasized the need for The Methodist Church "to take her place in the vanguard of every moral reform." A large part of the address pointed to the need for protecting the civil rights of Negroes in America.

The Conference voted to elect one bishop. J. W. E. BOWEN (Louisiana) was chosen on the third ballot. Bishop Arthur J. Moore represented the Council of Bishops. The Conference ordered the appointment of a Commission to study the Central Jurisdiction.

Episcopal assignments were: Atlantic Coast, J. W. E. Bowen; Baltimore, Alexander P. Shaw; Monrovia, Willis J. King; New Orleans, Robert N. Brooks; St. Louis, Edward W. Kelly.

North Central Jurisdictional Conference met at Roberts Park Church, Indianapolis, July 7, with 371 delegates. Bishops Brashares, Cushman, Lowe, Magee and Wade were present. (Bishop Lee was hospitalized upon

arrival.) Raymond Shipman was elected secretary and Thomas Lugg, treasurer.

Bishops elected: RICHARD C. BAINES (Minnesota), MARSHALL R. REED (Detroit), H. CLIFFORD NORTHCOTT (Illinois), HAZEN C. WERNER (Ohio).

Special attention was given in the Episcopal Address to the death of Bishop S. E. Garth in an airplane accident in China. Bishop Richardson had been called to succeed him, and upon the latter's death, Bishop E. H. Hughes completed the quadrennium in the Wisconsin Area.

The future of the Jurisdictions occupied much attention; resolutions adopted asked that they be set to meet in conjunction with the General Conference, and that a working agenda be prepared in advance of each session. Voluntary associations of concerned agencies were encouraged while formal Jurisdictional Boards were discouraged. Northern Minnesota and Minnesota Conferences were declared merged; and enabling legislation was passed for merger of the Northwest Iowa and Upper Iowa Conferences.

Bishop E. F. Lee was retired by reason of health; and Bishops H. Lester Smith, Lowe, and Wade by the age limit. Episcopal assignments were: Chicago, Magee; Des Moines, Brashares; Detroit, Reed; Indianapolis, Raines; Ohio, Werner; St. Paul, Cushman; and Wisconsin, Northcott.

Northeastern Jurisdictional Conference met in Trinity Church, Albany, N. Y., June 16-20, with 317 delegates. Albert C. Judd was secretary and J. Edgar Washabaugh treasurer. Enthusiastic support for the quadrennial program, "The Advance for Christ and His Church," was given by the Conference. LLOYD C. WICKE (Pittsburgh) and JOHN WESLEY LORD (Newark) were elected bishops. Episcopal assignments were: Boston, John Wesley Lord; New York, C. Bromley Oxnam; Philadelphia, Fred P. Corson; Pittsburgh, Lloyd C. Wicke; Syracuse, W. Earl Ledden; Washington, Charles W. Flint; Elizabethtown, Newell S. Booth.

South Central Jurisdictional Conference met June 23-28, at El Paso, Texas, with 286 delegates. E. L. Jorns was elected secretary.

Bishops present were Paul E. Martin, W. C. Martin, A. Frank Smith, W. Angie Smith, Ivan Lee Holt, Charles C. Selecman, Hiram A. Boaz (retired), and John C. Broomfield (retired). (Bishop John M. Moore was reported to be in the hospital.) Bishop Ralph S. Cushman represented the Council of Bishops. Bishop Charles C. Selecman retired at this conference.

The Episcopal Message was read by Bishop Selecman. DANA DAWSON of the Louisiana Conference was elected bishop on the twenty-ninth ballot. Episcopal assignments were: Paul E. Martin, Arkansas-Louisiana; Dallas-Fort Worth, William C. Martin; Houston, A. Frank Smith; Kansas-Nebraska, Dana Dawson; Oklahoma-New Mexico, W. Angie Smith; St. Louis, Ivan Lee Holt.

Southeastern Jurisdictional Conference met in the Township Auditorium, Columbia, S. C., June 30—July 4, with 338 delegates. Bishops present were Paul N. Garber, Costen J. Harrell, Paul B. Kern, Arthur J. Moore, W. W. Peele, Clare Purcell and W. T. Watkins. Memorial services were held for Bishops James Cannon, Jr. and J. Lloyd Decell. Lud H. Estes was re-elected secretary.

Bishop J. Ralph Magee represented the Council of Bishops. The Episcopal Message was given by Bishop W. W. Peele, stressing the implications of the Christian Gospel for human problems, especially in reference to

industry, race relations, economic opportunity and alcoholism. The Message asserted that the church was a mission to the whole of life, and to all areas of the world.

Bishops elected: MARVIN A. FRANKLIN (North Alabama) and ROY H. SHORT (Louisville).

The SOUTH CAROLINA and UPPER SOUTH CAROLINA CONFERENCES at their request were merged to form the South Carolina Conference.

Episcopal assignments were: Atlanta, Arthur J. Moore; Birmingham, Clare Purcell; Charlotte, Coston J. Harrell; Geneva, Paul N. Garber; Jackson, Marvin A. Franklin; Jacksonville, Roy H. Short; Louisville, W. T. Watkins; Nashville, Paul B. Kern; Richmond, W. W. Peele.

Western Jurisdictional Conference met in Seattle, Wash., July 7-11, with 109 delegates. Wilbur E. Stanton was elected secretary. The Communion and Memorial Service was conducted by Bishops James C. Baker, Wilbur E. Hammaker, Francis J. McConnell and Paul E. Martin. The conference was greatly grieved over the untimely death of Bishop Bruce R. Baxter.

Bishop Wilbur E. Hammaker delivered the Episcopal Address, and Bishop Paul E. Martin represented the Council of Bishops. Among significant actions taken was the vote of the conference to establish a fourth episcopal area by dividing the Los Angeles area and establishing a new episcopal residence at San Francisco. The Jurisdictional Council, which had been organized in 1944, was discontinued by vote of the conference.

Bishop Hammaker retired at this conference, and three new bishops were elected: GLENN R. PHILLIPS (Southern California-Arizona), GERALD H. KENNEDY (Nebraska), and DONALD H. TIPPETT (South California-Arizona). The election of Bishop Kennedy marked the first time any Jurisdictional Conference had chosen a bishop from outside its own bounds. Episcopal assignments were: Denver, Glenn R. Phillips; Los Angeles, James C. Baker; Portland, Gerald H. Kennedy; San Francisco, Donald H. Tippet.

1952

Central Jurisdictional Conference met June 18, Tindley Temple, Philadelphia with 118 delegates. The celebrant for the Communion service was Bishop Robert N. Brooks, with the sermon by Bishop Robert E. Jones. Other bishops present: J. W. E. Bowen, E. W. Kelley, and Willis J. King. K. W. McMillan was elected secretary. The Episcopal Address was given by Bishop Bowen, in which he said that there will be no solution to race problems until it is solved on the local level.

Bishops Donald H. Tippet and Glenn R. Phillips, representing the Council of Bishops, addressed the Conference. Bishops Edward W. Kelley and Alexander P. Shaw were granted the retired relation. EDGAR A. LOVE was elected bishop on the third ballot and MATTHEW W. CLAIR, JR. on the fourth ballot.

The conference approved the merger of the Atlanta and Savannah Conferences to form the GEORGIA CONFERENCE; and the merger of the Florida and South Florida Conferences to form the FLORIDA CONFERENCE. This action reduced the number of annual conferences in the Jurisdiction to seventeen.

Bishops Fred P. Corson, Frederick B. Newell, Jr. and Titus Lowe were presented to the conference. The conference also acknowledged the presence of MARY MCLEOD BETHUNE, president emeritus of Bethune-Cookman College. Representatives from the Liberia Annual Conference presented a resolution seeking franchise rights in the Central

Jurisdictional Conference. J. P. Brawley reported for the Commission to Study the Central Jurisdiction, and the commission was continued and directed to report to the 1956 conference. Marian Anderson, the noted singer, was presented in a concert.

Episcopal assignments were: Atlantic Coast, J. W. E. Bowen; Baltimore, Edgar A. Love; New Orleans, Robert N. Brooks; St. Louis, Matthew W. Clair, Jr.; Monrovia, Willis J. King.

North Central Jurisdictional Conference convened at Civic Auditorium, Milwaukee, Wis., July 9, with 344 delegates. All active bishops of the Jurisdiction were present, along with Bishops Lowe, Wade, and Springer, retired. Bishops E. F. Lee and H. Lester Smith had died during the quadrennium.

Three bishops were elected: D. STANLEY COORS (Michigan), EDWIN E. VOIGT (Iowa-Des Moines), and F. GERALD ENSLEY (Ohio). Bishops Ralph S. Cushman and J. Ralph Magee were granted the retired relation.

The Episcopal Address took note of the rapidly developing industrialization of the Jurisdiction, and warned against the tendency toward secularization of society, including the church. The Dakotas Area, comprised of the states of North and South Dakota, was established with the episcopal residence in Aberdeen, S. D.

Episcopal assignments were: Chicago, C. W. Brashares; Dakotas, E. E. Voigt; Des Moines, F. C. Ensley; Detroit, M. R. Reed; Indianapolis, R. C. Raines; Minnesota, D. S. Coors; Ohio, H. G. Werner; Wisconsin, H. C. Northcott.

Northeastern Jurisdictional Conference met June 13-15, in Grace Church and The Forum, Harrisburg, Pa. with 312 delegates. Albert G. Judd was elected secretary. Bishop Charles W. Flint was retired, and Frederick B. Newell was elected a bishop. The PUERTO RICO Provisional Conference was transferred from the Washington Area to the Philadelphia Area. The advisability of an additional episcopal area was to be studied during the quadrennium. Episcopal assignments were: Boston, John Wesley Lord; New York, Frederick B. Newell; Philadelphia, Fred P. Corson; Pittsburgh, Lloyd C. Wicke; Syracuse, W. Earl Ledden; Washington, G. Bromley Oxnam; Overseas service, Newell S. Booth.

South Central Jurisdictional Conference was held at Wichita, Kan., June 27-30, with 305 delegates. E. L. Jorns was re-elected secretary.

Bishops present were: A. Frank Smith, Ivan Lee Holt, William C. Martin, W. Angie Smith, Paul E. Martin, Dana Dawson, Hiram A. Boaz (retired), Charles C. Selecman (retired). Bishops deceased since last conference were John C. Broomfield and John M. Moore.

The Episcopal Message was read by A. Frank Smith. A special guest was Bishop Eleazar Guerra of the Methodist Church of Mexico.

H. BASCOM WATTS was elected bishop. Episcopal assignments were: Houston-San Antonio, A. Frank Smith; Missouri, Ivan Lee Holt; Dallas-Fort Worth, William C. Martin; Oklahoma-New Mexico, W. Angie Smith; Arkansas-Louisiana, Paul E. Martin; Kansas, Dana Dawson; Nebraska, H. Bascom Watts.

Southeastern Jurisdictional Conference convened June 25-29 in the American Legion Auditorium, Roanoke, Va., with 338 delegates. Lud H. Estes was re-elected secretary. Bishops Marvin A. Franklin, Paul N. Garber, Costen J. Harrell, Paul B. Kern, Arthur J. Moore, W. W. Peele, Clare Purcell, Roy H. Short and W. T. Watkins were in attendance. Bishops Kern and Peele retired.

The Episcopal Message, in which attention was given to the agencies of the church, was read by Bishop Clare Purcell. A strong stand was made on the liquor problem.

JOHN W. BRANSCOMB (Florida) was elected bishop on the fifteenth ballot.

Bishop Fred P. Corson represented the Council of Bishops. Ronald V. Spivey, City Road Chapel, London; and George A. Buttrick, Madison Avenue Presbyterian Church, New York, brought special sermons.

Episcopal assignments were: Atlanta, Arthur J. Moore; Birmingham, Clare Purcell; Charlotte, Costen J. Harrell; Geneva, Arthur J. Moore; Jackson, Marvin A. Franklin; Jacksonville, John W. Branscomb; Louisville, W. T. Watkins; Nashville, Roy H. Short; Richmond, Paul N. Garber.

Western Jurisdictional Conference met July 10-13 in First Church, Santa Barbara, Calif., with 122 delegates. Willard E. Stanton was elected secretary.

The Communion and Memorial Service was conducted by Bishop Wilbur E. Hammaker, assisted by Bishops James C. Baker, Gerald H. Kennedy, Donald H. Tippet, Glenn R. Phillips and John Wesley Lord. The Episcopal Address was delivered by Bishop Phillips, and Bishop Lord represented the Council of Bishops.

The Conference emphasized Christian Higher Education within the bounds of the jurisdiction in the spotlight.

Bishop James C. Baker retired; a Service Recognition for him and Mrs. Baker was held during the session. A. RAYMOND GRANT (California-Nevada) was elected bishop.

Episcopal assignments were: Denver, Glenn R. Phillips; Los Angeles, Gerald H. Kennedy; Portland, A. Raymond Grant; San Francisco, Donald H. Tippet.

1956

Central Jurisdictional Conference opened in Lawless Chapel, DILLARD UNIVERSITY, New Orleans, La., June 13, with 118 delegates. George W. Carter, Jr. (Louisiana) was elected secretary, and A. M. Carter treasurer. Bishop Edward W. Kelly delivered the meditation for the Communion Service and Bishop Matthew W. Clair, Jr. was the celebrant. Bishops present were: J. W. E. Bowen, Robert E. Jones (retired), Edgar A. Love, Alexander P. Shaw (retired), Matthew W. Clair, Jr., Edward W. Kelly (retired), Willis J. King.

Memorial services were held for bishops and members of the conference who had died during the year: Bishop Robert N. Brooks, David D. Jones (North Carolina), Charles H. Dubra (Mississippi), and M. W. Boyd (East Tennessee), and Mary McLeod Bethune.

The Episcopal address was delivered by Bishop Willis J. King, who emphasized the great need for evangelism, a trained ministry, and continued support of our schools and colleges. Also, he said that the 1956 General Conference had pointed the way to a solution of the problem of the Central Jurisdiction. "The net result of the deliberations of the Minneapolis General Conference was to restate the ideal of the fundamental brotherhood of all men. . . . The new amendments, if adopted, . . . will make possible the complete abolition of the Central Jurisdiction in the not-too distant future, if that is the desire of both groups involved."

PRINCE A. TAYLOR (North Carolina) was elected bishop. The Conference considered the report of the Commission to Study the Central Jurisdiction.

Episcopal assignments were: Atlantic Coast, J. W. E.

Bowen; Baltimore, Edgar A. Love; Monrovia, Prince A. Taylor; New Orleans, Willis J. King; St. Louis, Matthew W. Clair, Jr.

North Central Jurisdictional Conference convened at Des Moines, Iowa, July 11, with 354 delegates. Bishops Brashares, Coors, Ensley, Northcott, Raines, Reed, Voigt, Lowe, Magee, Werner were present. Raymond Shipman was re-elected secretary to serve until the *Journal* was published, and R. Merrill Powers (Rock River) was elected to succeed him.

There being no episcopal vacancies, the attention of the Conference focused on making the Jurisdictional organization more effective. In accordance with recommendations made by a special committee of eight, the College of Bishops appointed a continuing Executive Committee on Jurisdictional Activities to consist of the bishops and one minister and one layman from each annual conference.

Episcopal area names were changed to coincide with the states, and the assignments were: Dakotas, E. E. Voigt; Illinois, C. W. Brashares; Indiana, R. C. Raines; Iowa, F. G. Ensley; Michigan, M. R. Reed; Minnesota, D. S. Coors; Ohio, H. G. Werner; Wisconsin, H. C. Northcott.

Northeastern Jurisdictional Conference met June 13-15 at the Music Pier, Ocean City, N. J. with 283 delegates. Frank W. Ake was elected secretary. Rules of the Conference were amended to allow election of a non-member of the conference as treasurer. Governor Robert B. Meyner of New Jersey addressed the Conference. The transfer of the Mitchell Memorial Church from the Central Jurisdiction's WASHINGTON CONFERENCE to the Northeastern Jurisdiction's CENTRAL PENNSYLVANIA CONFERENCE was effected. Special emphasis during the Conference was on Christian Higher Education, with addresses by Russell J. Humbert of DEPAUW UNIVERSITY, and President FRED C. HOLLOWAY of DREW UNIVERSITY. Bishop C. Bromley Oxnam delivered an address on the state of the church in which he strongly discounted the value of the Jurisdictional system in Methodism. A concert was given by the LYCOMING COLLEGE Choir. Episcopal assignments were: Boston, John Wesley Lord; New York, Frederick B. Newell; Philadelphia, Fred P. Corson; Pittsburgh, Lloyd C. Wicke; Syracuse, W. Earl Ledden; Washington, C. Bromley Oxnam; Overseas service, Newell S. Booth. Ralph W. Sockman gave the closing address.

South Central Jurisdictional Conference met June 28—July 1, in New Orleans, La., with 292 delegates. E. L. Jorns was elected secretary.

Bishops present were: A. Frank Smith, Ivan Lee Holt, William C. Martin, W. Angie Smith, Paul E. Martin, Dana Dawson, H. Bascom Watts, Hiram A. Boaz (retired). The Council of Bishops representative was Bishop Edwin E. Voigt. Bishop Ivan Lee Holt retired at this conference.

The Episcopal Message was read by Bishop W. Angie Smith. "It is well to reemphasize that all men are Brothers loved by a Father God without distinction as to race or color. Never in its history has The Methodist Church had a requirement for race or color as the determining factor either for its membership or its ministry. . . . After seventeen years surely it is wise that this whole structure of our Methodism should be studied; studied for the purpose of strengthening the weak places, eliminating the false foundations, and emphasizing the merits of the valuable parts of our organization. This was the unanimous request of the Council of Bishops, and we rejoice that a Commission has been created by the General Con-

ference for this study to report to the General Conference of 1960."

EUGENE M. FRANK was elected bishop. Episcopal assignments were: Arkansas-Louisiana, Paul E. Martin; Dallas-Fort Worth, William C. Martin; Houston-San Antonio, A. Frank Smith; Kansas, Dana Dawson; Missouri, Eugene M. Frank; Nebraska, H. Bascom Watts; Oklahoma-New Mexico, W. Angie Smith.

By request of the College of Bishops and the consent of Bishop J. WASKOM PICKETT, the General Conference assigned him to the fellowship of the South Central Jurisdiction's College of Bishops.

Southeastern Jurisdictional Conference, with 384 delegates, met in the George R. Stuart Auditorium, Lake Junaluska, N. C., July 11-15. Bishops John Branscomb, Marvin A. Franklin, Paul N. Garber, Costen J. Harrell, Arthur J. Moore, W. W. Peele, Clare Purcell, and Roy H. Short were present. Bishops J. W. E. Bowen, Ivan Lee Holt, Paul E. Martin and Ralph A. Ward were visitors. Bishop W. Earl Ledden represented the Council of Bishops. Bishops who had died during the quadrennium were U. V. W. Darlington, Hoyt M. Dobbs and Paul B. Kern. Bishops Costen J. Harrell and Clare Purcell retired.

Lud H. Estes was re-elected secretary to serve until Jan. 1, 1957, and DON A. COOKE (Florida) was chosen to succeed him.

Bishop Roy H. Short delivered the Episcopal Message prepared by Bishop W. T. Watkins, who was absent because of illness. The Message discussed the Southeast and the Southeastern Jurisdiction—its people, economy, culture, membership, causes, institutions, opportunities, policy, race relations, and program.

The Conference took a firm stand in support of the Jurisdictional structure in Methodism, and adopted new legislation, organization, and procedures for the Southeastern Jurisdiction.

Two new bishops were elected: NOLAN B. HARMON (Virginia), Book Editor of The Methodist Church, and BACHMAN G. HODGE (Holston).

Episcopal assignments were: Atlanta, Arthur J. Moore; Birmingham, Bachman G. Hodge; Charlotte, Nolan B. Harmon; Jackson, Marvin A. Franklin; Jacksonville, John Branscomb; Louisville, W. T. Watkins; Nashville, Roy H. Short; Richmond, Paul N. Garber.

Western Jurisdictional Conference was held July 11-15 at First Church, Colorado Springs, Colo., with 123 delegates. Willard E. Stanton was elected secretary.

The Communion and Memorial Service was conducted by Bishops Wilbur E. Hammaker, James C. Baker, Glenn R. Phillips, Gerald H. Kennedy, Donald H. Tippet, A. Raymond Grant and William C. Martin. The Episcopal Address was delivered by Bishop Kennedy. Bishop Martin brought greetings from the Council of Bishops.

The Conference endorsed the establishment of Alaska Methodist University, and emphasized the rapidly growing church extension needs of the jurisdiction.

No new bishops were elected. The active bishops were assigned as follows: Denver, Glenn R. Phillips; Los Angeles, Gerald H. Kennedy; Portland, A. Raymond Grant; San Francisco, Donald H. Tippet.

1960

Central Jurisdictional Conference opened July 13 in Cory Church, Cleveland, Ohio, with 102 delegates. George W. Carter, Jr. (Louisiana) was elected secretary, and A. M. Carter treasurer. The following were reported

as deceased members of the Conference: Bishop Robert E. Jones, T. R. Albert (Louisiana), Bigge Wyatt (Central West), C. A. Barrett (North Carolina).

Bishops present were: J. W. E. Bowen, Edgar A. Love, Prince A. Taylor, Willis J. King, Matthew W. Clair, Jr., and Alexander P. Shaw (retired). Bishop Edward W. Kelly (retired) was unable to attend. The Episcopal Address was read by Bishop Matthew W. Clair, Jr.

Bishops King and Bowen retired, and three new bishops were elected: CHARLES F. GOLDEN (Lexington), NOAH W. MOORE, JR. (Delaware), and M. LAFAYETTE HARRIS (Lexington).

This Conference established a committee of five to work in conjunction with the Jurisdictional Committee on Christian Social Concerns and the Commission on Inter-jurisdictional Relations. Also, the committee was asked to study the administrative structure of the Central Jurisdiction along with any and all matters that affected its status.

North Central Jurisdictional Conference met at Grand Rapids, Mich., July 6-10, with 365 delegates, and R. Merrill Powers as secretary. Bishops Leete, Lowe, and Coors had died during the quadrennium. Thomas Lugg was re-elected treasurer for the period of the sessions, with Jason L. Robinson and Dorothy L. Thomas as his assistants. Blanche Rutledge and Edgar L. Heistand were designated treasurer and assistant treasurer, to take office not later than Oct. 1, 1960. Three bishops were elected: RALPH T. ALTON (Wisconsin), EDWIN R. GARRISON (North Indiana), and T. OTTO NALL (Minnesota).

Bishop H. Clifford Northcott was retired, and Bishops Cushman, Magee, Springer, and Wade were continued in that relation. On committee recommendations, conference name changes were granted: South Iowa (formerly Iowa-Des Moines), and Central Illinois (formerly Illinois).

The Regional Council was organized as the functioning executive committee of the Jurisdiction, to implement the actions of the General and Jurisdictional Conferences, and to handle such other matters as might be brought before it during the quadrennium. A program experiment was introduced, by which every member of the Conference was assigned to a workshop to study the program areas of the work in the local church. Episcopal assignments were: Chicago, Brashares; Dakotas, Garrison; Illinois, Voigt; Indiana, Raines, Iowa, Ensley; Michigan, Reed; Minnesota, Nall; Ohio, Werner; Wisconsin, Alton.

Northeastern Jurisdictional Conference was held at AMERICAN UNIVERSITY and Metropolitan Memorial Church, Washington, D. C., June 15-19, with 299 delegates. Frank W. Ake was elected secretary and Shirley F. Smith treasurer. The Conference gave special attention to the past, present and future of "The Greater American University" developing in Washington, D. C. Addresses were presented by ARTHUR S. FLEMING, U. S. Secretary of Health, Education and Welfare; and by Bishop Nolan B. Harmon, representing the Council of Bishops. An oratorio, "The Invisible Fire," was presented at Foundry Church. Bishops elected were: FRED G. HOLLOWAY (Newark), W. VERNON MIDDLETON (Philadelphia), W. RALPH WARD (Pittsburgh), and JAMES K. MATHEWS (New York). The Special Boundaries Committee report was the main subject of legislative interest, and after considerable discussion it was adopted. This resulted in the establishment of seven episcopal areas in the jurisdiction and the transfer of churches along state boundary lines in certain conferences. The Berkshire section of

western Massachusetts, which had been in the Troy Conference, was placed by this action in the New England Conference, against the strongly expressed wishes of the Troy delegation.

The episcopal assignments were: Boston, James K. Mathews; New York, Lloyd C. Wicke; Philadelphia, Fred P. Corson; Pittsburgh, W. Vernon Middleton; Syracuse, W. Ralph Ward; Washington, J. W. Lord; West Virginia, Fred G. Holloway; Overseas service, Newell S. Booth.

South Central Jurisdictional Conference met June 22-26, at San Antonio, Texas, with 316 delegates. E. L. Jorns was again elected secretary. Bishops present: A. Frank Smith, Paul E. Martin, William C. Martin, W. Angie Smith, Eugene M. Frank, Dana Dawson, Ivan Lee Holt (retired), Hiram A. Boaz (retired), and J. Waskom Pickett (retired). Bishops Charles C. Selecman and H. Bascom Watts had died during the quadrennium. Special guests were Bishop Arthur J. Moore, representing the Council of Bishops, and Bishop Eleazar Guerra of the Methodist Church of Mexico. Bishops retiring were A. Frank Smith and Dana Dawson. Five bishops were elected: Oliver Eugene Slater (Northwest Texas), W. Kenneth Pope (Texas), Paul V. Galloway (Oklahoma), Aubrey G. Walton (Little Rock), and Kenneth W. Copeland (Southwest Texas).

The Episcopal Message was read by Bishop Paul E. Martin. He said, "The recent session of the General Conference had no issue before it that was of greater interest to the entire Church than the report of the 'Commission to Study and Recommend Action Concerning the Jurisdictional System.' We take great satisfaction in the knowledge that the Jurisdictional System is to be maintained. It has worked well with us in the South Central Jurisdiction."

Paul D. Womeldorf was honored by the Conference for sixteen years of service as the executive secretary of the South Central Jurisdiction. Episcopal assignments were: Arkansas, W. Kenneth Pope; Dallas-Fort Worth, William C. Martin; Houston, Paul E. Martin; Kansas, Oliver Eugene Slater; Louisiana, Aubrey G. Walton; Missouri, Eugene M. Frank; Nebraska, Kenneth W. Copeland; Oklahoma-New Mexico, W. Angie Smith; San Antonio-Northwest Texas, Paul V. Galloway.

Southeastern Jurisdictional Conference met at Lake Junaluska, N. C., July 13-17, with 406 delegates. Don A. Cooke was re-elected secretary to serve until Jan. 1, 1961, at which time he was to become general secretary and treasurer of the Council on World Service and Finance. Charles D. White (Western North Carolina) was designated to succeed Cooke. Bishops present were Marvin A. Franklin, Paul N. Garber, Nolan B. Harmon, Costen J. Harrell, Bachman G. Hodge, Arthur J. Moore, Clare Purcell, Roy H. Short. Bishop A. Frank Smith represented the Council of Bishops; also present was Bishop Kenneth Pope.

Memorial services were held for Bishops John W. Branscomb, W. W. Peele and Ralph A. Ward. Bishops Arthur J. Moore and W. T. Watkins were granted the retired relation.

The Episcopal Message was given by Bishop Paul N. Garber. Columbia, S. C. was made a new episcopal area. The Conference set up the One Percent Fund for Ministerial Education, and voted to construct a Chapel at PAINE COLLEGE.

Bishops elected were: JAMES W. HENLEY (Tennessee),

WALTER C. GUM (Virginia), PAUL HARDIN, JR. (North Alabama), and JOHN OWEN SMITH (South Carolina).

Episcopal assignments were: Atlanta, J. O. Smith; Birmingham, Bachman G. Hodge; Charlotte, Nolan B. Harmon; Columbia, Paul Hardin, Jr.; Jackson, Marvin A. Franklin; Louisville, Walter C. Gum; Nashville, Roy H. Short; Richmond, Paul N. Garber.

Western Jurisdictional Conference was held July 12-15 in the First Church, San Jose, Calif., with 138 delegates. Donald H. Baldwin was elected secretary. The Communion and Memorial Service was conducted by Bishops Glenn R. Phillips, James C. Baker, Wilbur E. Hammaker, Gerald H. Kennedy, Donald H. Tippett, Eugene M. Frank and A. Raymond Grant. The Episcopal Address, on the subject, "The Space Age," was delivered by Bishop Donald H. Tippett. Bishop Eugene M. Frank represented the Council of Bishops.

A study committee appointed by the previous Jurisdictional Conference recommended the establishment of a fifth episcopal area. The Episcopal Committee of the Jurisdictional Conference opposed the recommendation and moved that the jurisdiction continue with four episcopal areas. The conference concurred with the study committee and voted for a fifth episcopal area by dividing the Portland Area and establishing an episcopal residence in Seattle. A Committee on Theological Recruitment was set up by the conference.

EVERETT W. PALMER (Southern California-Arizona) was elected bishop. Consecration of the newly elected bishop was held in First Church, San Jose, on Friday evening with the bishop's father participating in the service. Episcopal assignments were: Denver, Glenn R. Phillips; Los Angeles, Gerald H. Kennedy; Portland, A. Raymond Grant; San Francisco, Donald H. Tippett; Seattle, Everett W. Palmer.

1964

Central Jurisdictional Conference met June 17, in Heyn Memorial Chapel, Bethune-Cookman College, Daytona Beach, Fla., with ninety-three delegates. Bishops of the jurisdiction present were: Matthew W. Clair, Jr., Charles F. Golden, M. Lafayette Harris, Edgar A. Love, Noah W. Moore, Jr., and Prince A. Taylor (active), and Bishops Willis J. King and Alexander P. Shaw (retired). Visiting bishops were Donald H. Tippett and James W. Henley. Bishop Edward W. Kelly, retired, was unable to be present because of illness.

The opening Communion Service was conducted by Bishop M. W. Clair, Jr., and the sermon was delivered by Bishop Willis J. King. Allen M. Mayes (Texas) was elected secretary. A. M. Carter was elected treasurer. The Episcopal Message was delivered by Bishop Love. Bishop Tippett, the official representative from the Council of Bishops, addressed the Conference.

The Conference retired Bishops Matthew W. Clair, Jr. and Edgar A. Love. JAMES S. THOMAS (South Carolina) was elected bishop.

A large part of the Conference was devoted to the consideration and implementation of the report of the Committee of Five relative to the achievement of an inclusive fellowship of Methodist Christians. Boundaries of the seventeen annual conferences were realigned so that each of the resulting sixteen annual conferences in the Central Jurisdiction should be situated wholly within the boundary of a geographical jurisdiction. Criteria for annual conference and local church transfers were recommended.

This realignment was in harmony with the recommendation of the General Conference for the eventual elimination of the Central Jurisdiction.

A memorial service was held for Bishop J. W. E. Bowen, Cosum M. Luster (Texas), and Mrs. W. A. C. Hughes, a bishop's widow.

Episcopal assignments were: Atlantic Coast, M. Lafayette Harris; Baltimore, Prince A. Taylor; Chicago, James Thomas; Nashville-Carolina, Charles F. Golden; Southwestern, Noah W. Moore.

North Central Jurisdictional Conference met at Cleveland, Ohio, July 8-12, with 362 delegates. All members of the College of Bishops, with the exception of J. Ralph Magee and Clement D. Rockey (a retired Central Conference bishop) were present. Bishops Cushman and Springer had died during the quadrennium. R. Merrill Powers was re-elected secretary and Blanche Rutledge and Edgar L. Heistand were elected treasurers.

Visiting bishops included Paul E. Martin (Texas); M. W. Clair, Jr. (St. Louis); Shot K. Mondol (India); W. Ralph Ward (Syracuse); James S. Thomas (elected by the Central Jurisdiction and transferred to the North Central Jurisdiction); REUBEN H. MUELLER, of the E.U.B. Church; and JOSEPH GOMEZ, of the A.M.E. Church.

Pursuant to actions of the General, Central, and North Central Jurisdictional Conferences, and the appropriate annual conferences, the LEXINGTON CONFERENCE was merged into the North Central Jurisdiction, and its delegates to the Central Jurisdictional Conference were welcomed to positions on the floor of the Conference. Bishop James S. Thomas was formally received into the College of Bishops and the Jurisdiction. Bishops Brashares, Reed, and Voigt retired.

Four bishops were elected: DWIGHT E. LODER (Rock River), THOMAS M. PRYOR (Michigan), FRANCIS E. KEARNS (E. Wisconsin), and LANCE WEBB (Ohio). The Ohio Area was divided into the Ohio East, and the Ohio West Areas.

Episcopal assignments were: Chicago, Pryor; Dakotas, Garrison; Illinois, Webb; Indiana, Raines; Iowa, Thomas; Michigan, Loder; Minnesota, Nall; Ohio East, Kearns; Ohio West, Ensley; Wisconsin, Alton.

Northeastern Jurisdictional Conference met in Hendricks Chapel, SYRACUSE UNIVERSITY, June 24-26, with 319 delegates. Frank W. Ake was elected secretary. Delegates from the WASHINGTON and DELAWARE CONFERENCES of the Central Jurisdiction were welcomed and seated in the Conference. Bishop and Mrs. Prince A. Taylor of the Baltimore Area, Central Jurisdiction, were presented. Nine areas were established, though a report of the Special Committee on Boundaries had recommended eight. New areas established were the Central Pennsylvania and the New Jersey. The Delaware and Washington Conferences of the Central Jurisdiction were unanimously voted into the Northeastern Jurisdiction. As part of the program, there was a panel presentation on the topic, "The Jurisdictional Organization and Conference After Twenty-Five Years." Addresses were given by Bishop Herbert Welch, Bishop Herman W. Kaebnick (EUB), W. P. Tolley, Ralph W. Sockman, Walter C. Muelder, Bishop Marshall Reed (representing the Council of Bishops), Tracey K. Jones, and Bishop James K. Mathews.

Episcopal assignments were: Boston, James K. Mathews; New York, Lloyd C. Wicke; Philadelphia, Fred P. Corson; Pittsburgh, W. Vernon Middleton (deceased, Nov. 12, 1965, and Fred B. Newell assigned for the rest

of the quadrennium); Syracuse, W. Ralph Ward; Washington, J. W. Lord; West Virginia, Fred G. Holloway; Central Pennsylvania, Newell S. Booth; New Jersey, Prince A. Taylor.

South Central Jurisdictional Conference met on June 29—July 2, Dallas, Texas with 336 delegates, and E. L. Jorns as secretary. Bishops present were: W. Kenneth Pope, Paul E. Martin, O. Eugene Slater, Aubrey G. Walton, Eugene M. Frank, Kenneth W. Copeland, W. Angie Smith, Paul V. Galloway, William C. Martin, Ivan Lee Holt (retired), J. Waskom Pickett (retired). Bishops deceased since last conference were Hiram A. Boaz, A. Frank Smith, and Dana Dawson.

Special guests were Bishop ALEJANDRO RUIZ M. and Bishop Eleazar Guerra of Mexico. Bishop William C. Martin retired at this Conference.

W. MCFERRIN STOWE was elected bishop. The Episcopal Message, read by Bishop Eugene M. Frank, said, "Twenty-five years ago, Methodists were just beginning to know each other and this great South Central Jurisdiction was a crucial melting-pot of former loyalties. Today God is calling this Jurisdiction to another great adventure in inclusion and fellowship. We pledge ourselves to reach out in Christian love to our fellow Methodists of the Central Jurisdiction living within our boundaries."

Episcopal assignments were: Arkansas, Paul V. Galloway; Dallas-Fort Worth, W. Kenneth Pope; Houston, Paul E. Martin; Kansas, W. McFerrin Stowe; Louisiana, Aubrey G. Walton; Missouri, Eugene M. Frank; Nebraska, Kenneth W. Copeland; Oklahoma-New Mexico, W. Angie Smith; San Antonio-Northwest Texas, O. Eugene Slater.

Southeastern Jurisdiction met July 8-12, at Lake Junaluska, N. C., with 460 delegates. Bishops present were: Marvin A. Franklin, Paul N. Garber, Walter C. Gum, Paul Hardin, Jr., Nolan B. Harmon, James W. Henley, Costen J. Harrell, Arthur J. Moore, John Owen Smith and Roy H. Short, Bishops Marvin A. Franklin and Nolan B. Harmon retired. Memorial services were conducted for Bishops Bachman G. Hodge, Clare Purcell and William T. Watkins.

Charles D. White (Western North Carolina) was re-elected secretary. Bishop Eugene M. Frank represented the Council of Bishops; Bishop PAUL M. HERRICK was the fraternal delegate from the E.U.B. Church, and Ralph W. Sockman was the preacher.

Bishop Marvin A. Franklin gave the Episcopal Message, which urged that advisory councils be set up in each annual conference working toward the elimination of the Central Jurisdiction. The message called for renewed emphasis on evangelism, and on preaching; more support of inter-city churches; support for stricken Appalachian areas; and for concern over the threat of communism.

Raleigh, N. C., was designated a new episcopal area, and the Jacksonville Area became the Florida Area. Hospitals and Homes was made a standing committee in the Jurisdictional Council, and the Conference asked that a Southeast Methodist Agency for the Retarded be set up. Also, the Conference asked the Annual Conferences to vote on the transfer of the Central Jurisdiction Conferences to the Southeastern Jurisdiction.

Bishops elected: W. KENNETH GOODSON (Western North Carolina), EDWARD J. PENDERGRASS (Florida), H. ELLIS FINGER, JR. (North Mississippi), and EARL G. HUNT, JR. (Holston Conference).

Episcopal assignments were: Atlanta, John Owen

Smith; Birmingham, W. Kenneth Goodson; Charlotte, Earl G. Hunt, Jr.; Columbia, Paul Hardin, Jr.; Florida, James W. Henley; Jackson, Edward J. Pendergrass; Louisville, Roy H. Short; Nashville, H. Ellis Finger, Jr.; Raleigh, Paul N. Garber; Richmond, Walter C. Gum.

Western Jurisdictional Conference was held at First Church, Portland, Ore., July 8-11, with 141 delegates. Donald H. Baldwin was elected secretary, and Norman Amtower treasurer to replace J. Wesley Hole, who had served as treasurer since the organization of the Jurisdictional Conference in 1940. The Communion and Memorial Service was conducted by Bishop James C. Baker, assisted by Bishops Glenn R. Phillips, Donald H. Tippet, Gerald H. Kennedy, Everett W. Palmer and A. Raymond Grant, after which he was given a standing ovation.

Bishop Charles F. Golden of the Central Jurisdiction, representing the Council of Bishops, addressed the conference on, "Christian Witness in a Secular Society." Another significant event of the conference was an address delivered by Bishop W. MAYNARD SPARKS of the E.U.B. Church on "The Glory of the Unfinished."

A Committee on Conferences was named to consider the advisability of a sixth episcopal area for the jurisdiction. The committee recommended that the Conference seriously consider establishing a sixth area by dividing the present Los Angeles Area, but decision on the matter was deferred until 1968. The Southern California-Arizona Annual Conference, which would be affected by the proposal, was requested to appoint a committee to study it.

A banquet for the entire personnel of the Jurisdictional Conference and local Methodist people recognized the retirement of and honored Bishop and Mrs. Glenn R. Phillips. R. MARVIN STUART (California-Nevada) was elected bishop. Episcopal assignments were: Denver, R. Marvin Stuart; Los Angeles, Gerald H. Kennedy; Portland, A. Raymond Grant; San Francisco, Donald H. Tippet; Seattle, Everett W. Palmer.

1967

Central Jurisdiction. The final session of the Central Jurisdictional Conference was held in Nashville, Tenn., August 18-19, with 62 delegates. It was called in special session to elect and consecrate a bishop to take the place of M. Lafayette Harris, deceased, and to prepare for administrative work in The United Methodist Church which was to be organized at the Uniting Conference in Dallas in April 1968. Bishops present were: Willis J. King, Matthew W. Clair, Jr., Edgar A. Love, Noah W. Moore, Jr., and Charles F. Golden. L. SCOTT ALLEN (Georgia) was elected bishop.

Addresses were delivered by Ernest A. Smith (Board of Christian Social Concerns), Bishop Willis J. King, and Bishop Dwight E. Loder, the latter representing the Council of Bishops. The Conference adopted a strong resolution asking that in the inclusive United Church all cabinets, committees, commissions, boards, and agencies be racially inclusive. The Conference adopted all necessary measures in preparation for the dissolution of the Central Jurisdiction in accordance with the newly adopted Constitution of The United Methodist Church.

Assignments of bishops for the remainder of the quadrennium were: Nashville-Carolina, Charles F. Golden; Gulf Coast, L. Scott Allen; Southwestern, Noah W. Moore, Jr. The Episcopal Address was delivered by Bishop Golden, and there was a memorial service for

Bishops Edward W. Kelly, Alexander P. Shaw, and Marquis Lafayette Harris.

1968

North Central Jurisdictional Conference met in First Church, Peoria, Ill., July 24-28, with business sessions in the Pere Marquette Hotel auditorium. There were 507 delegates present. The Communion Service was conducted at the church by the host bishop, Lance Webb, with Bishop HAROLD R. HEININGER preaching the sermon.

Business began with a vote of appreciation to the past secretary, R. Merrill Powers, who declined re-election and by the election of Allen Ragan as secretary. On the resignation of Blanche Rutledge as treasurer, the Conference elected Herbert Walton.

The Episcopal Address was delivered by Bishop Richard C. Raines. Bishop Ralph E. Dodge spoke as the fraternal delegate from the Council of Bishops. Among the devotional leaders and speakers were Ralph D. Abernathy, President, Southern Christian Leadership Conference; Arthur S. Flemming, President, NATIONAL COUNCIL OF CHURCHES; Wallace E. Fisher, pastor, Holy Trinity Lutheran Church, Lancaster, Pa.; George W. Webber, Union Theological Seminary and the East Harlem Protestant Mission; Father Gregory Baum of St. Michaels College, Toronto, Canada; and A. Dudley Ward, Executive Secretary, Board of Christian Social Concerns.

Bishops Garrison, Nall, Raines, Werner, and Heininger retired at this session. Bishop Nall succeeded Bishop Werner on special assignment by the Council of Bishops to the Hong Kong-Taiwan Area. Bishops Reuben H. Mueller and PAUL R. WASHBURN, of the former E.U.B. Church, were assigned to the North Central Jurisdiction. Thus there was only one vacancy to fill in the ten episcopal areas. A. JAMES ARMSTRONG (Indiana) was elected bishop.

The delegates at this conference represented seventeen former Methodist and twelve former E.U.B. conferences. When the two churches united almost half of all former E.U.B. members in the United States were living within the bounds of the North Central Jurisdiction. This session set the boundaries of the new episcopal areas. Petitions for uniting the various conferences were received and the Jurisdiction established the episcopal residences.

Leonard D. Slutz (Ohio) offered and the Conference adopted three proposals related to Jurisdictions; two of the proposals suggested ways to reduce time and expense involved in holding Jurisdictional Conferences, and the third favored elimination of the Jurisdictional system.

Episcopal assignments were: Wisconsin, Ralph T. Altun; Dakotas, A. James Armstrong; Ohio West, F. Gerald Ensley; Ohio East, Francis E. Kearns; Michigan, Dwight E. Loder; Indiana, Reuben H. Mueller; Chicago, Thomas M. Pryor; Iowa, James S. Thomas; Minnesota, Paul R. Washburn; and Illinois, Lance Webb.

Among the retired bishops, at their request, Bishop Clement Rockey was transferred to the Western Jurisdiction, and Bishop J. Waskom Pickett to the North Central. Retired Bishop George Epp and retiring Bishop Harold Heininger, both of the former E.U.B. Church, were participants in the Conference, as were retired Bishops Marshall R. Reed and H. Clifford Northcott. Greetings came from retired Bishops Brashares, Wade, Magee, Werner and Voigt.

Northeastern Jurisdictional Conference met at WEST VIRGINIA WESLEYAN COLLEGE, Buckhannon, W. Va., July 23-28, with 427 delegates. Frank W. Ake was elected

secretary. All the active bishops of the Jurisdiction were present, with Bishops J. GORDON HOWARD and HERMANN W. KAEBNICK of the former E.U.B. Church taking their places in the College of Bishops and receiving assignments. Twenty-five annual conferences from the former E.U.B. and Methodist Churches were represented in the Conference.

The Conference opened with a Communion Service led by Bishop Fred C. Holloway, and Bishop Fred P. Corson gave the keynote address. There was a service of commemoration for deceased Bishops W. Vernon Middleton and Newell S. Booth, and for Mrs. Eva Thomas McConnell, deceased widow of Bishop Francis J. McConnell.

Interest in the Conference centered on the balloting for two new bishops. DAVID FREDERICK WERTZ (Central Pennsylvania) and ROY C. NICHOLS (New York) were elected. Wednesday evening there was a program entitled, "The Church in the Community," and a strong appeal was made by Bishop James K. Mathews emphasizing "A New Church for a New World." The ecumenical outreach of the church was stressed by Tracey K. Jones, Eugene L. Smith, Bishop Fred P. Corson, and Bishop Mathews. They presented reports from the COMMITTEE ON THE STRUCTURE OF METHODISM OVERSEAS (COSMOS), the WORLD COUNCIL OF CHURCHES, the WORLD METHODIST COUNCIL, and the CONSULTATION ON CHURCH UNION. The vital need for a church-wide effort in ministerial recruitment was emphasized by a panel of speakers at one session of the general program.

Assignments of bishops were: Boston, James K. Mathews; Harrisburg, H. W. Kaebnick; Philadelphia, J. Gordon Howard; Pittsburgh, Roy C. Nichols; West Virginia, D. Frederick Wertz; New York, Lloyd C. Wicke; Syracuse, W. Ralph Ward; Washington, J. Wesley Lord; and New Jersey, Prince A. Taylor, Jr.

South Central Jurisdictional Conference convened in Oklahoma City, Okla., July 24-27, with 384 delegates. All the living bishops of the South Central College were present. T. Poe Williams, editor of the *Oklahoma Methodist*, was elected secretary. Appropriate memorial services were held for Bishops Ivan Lee Holt and Matthew W. Clair, Jr., who died during the quadrennium. Bishop PAUL W. MULHOUSE of the former E.U.B. Church had been assigned to the South Central Jurisdiction by the Council of Bishops. Bishops Paul E. Martin and W. Angie Smith retired.

ALSIE H. CARLETON (North Texas) was elected bishop. Ernest T. Dixon, Jr., president of Philander Smith College, gave an address on Negro Americans in the South Central Jurisdiction. Bishops Eleazar Guerra and Alejandro Ruiz of the Methodist Church of Mexico were honored guests of the Conference. At the Friday morning session, they asked Bishop and Mrs. W. Angie Smith to join them on the platform and expressed appreciation for the leadership which they had given to Mexican Methodism. Bishops Guerra and Ruiz then presented individual plaques to Bishop and Mrs. Smith.

Considerable time was spent in selecting Board members and acting upon the nominations for the reorganized agencies of The United Methodist Church. Episcopal assignments were: Lincoln, Noah W. Moore, Jr.; St. Louis, Eugene M. Frank; San Antonio, O. Eugene Slater; Dallas, W. Kenneth Pope; Little Rock, Paul V. Galloway; New Orleans, Aubrey G. Walton; Houston, Kenneth W. Cope-

land; Oklahoma City, Paul W. Milhouse; Topeka, W. McFerrin Stowe; Albuquerque, Alsie H. Carleton.

Southeastern Jurisdictional Conference held its sessions at Lake Junaluska, N. C., July 24-28, with 532 delegates. All the bishops of the Jurisdiction were present except Bishop Costen J. Harrell, retired, who was unable to attend on account of his wife's illness. Bishop L. Scott Allen (former Central Jurisdiction) and Bishop Paul M. Herrick (former E.U.B. Church) were present as new members of the College of Bishops.

Bishop Nolan B. Harmon gave the opening devotional, and Bishop Roy H. Short read the Episcopal Address. The latter reviewed the work of the Jurisdiction during the preceding quadrennium, and stressed the necessity of proceeding with the merger of the remaining conferences of the former Central Jurisdiction with the appropriate conferences in the Southeastern Jurisdiction. Also, it cautioned against developing a jurisdictionally-centered type of mind to the exclusion of the broader outreach of the whole church.

As the conference opened, the Jurisdictional Council announced that the Jurisdiction had a total of 3,060,867 members. The figure included 170,136 members from the former Central Jurisdiction, 32,191 members from the former E.U.B. Church, and 2,858,540 from the sixteen conferences of the former Southeastern Jurisdiction. As the quadrennium began the Jurisdiction had twenty-four Annual Conferences.

Charles D. White, secretary of the 1964 Conference, asked that he not be re-elected because he had become secretary of the General Conference. W. Carleton Wilson, Raleigh, N. C., was elected secretary. WILLIAM R. CANNON (North Georgia), dean of the CANDLER SCHOOL OF THEOLOGY, EMORY UNIVERSITY, was elected bishop.

Bishop P. RANDOLPH SHY, C.M.E. Church, brought a fraternal message, and a paper written by Bishop Robert Gibson of the Protestant Episcopal Church was read by Bishop Walter C. Gum. Bishop H. R. Heining represented the Council of Bishops. Services of commemoration were held for Mrs. Clare Purcell, Mrs. Arthur J. Moore, Mrs. James W. Henley, Lud H. Estes (secretary emeritus of the Jurisdiction), and J. Henry Chitwood of North Alabama (a member of the Judicial Council).

The Committee on Episcopacy recommended and the Conference designated the Holston Conference as a new episcopal area.

Bishops Paul N. Garber and Walter C. Gum retired. Episcopal assignments were: Jackson, Edward J. Pendergrass; Birmingham, W. Kenneth Goodson; Atlanta, J. Owen Smith; Florida, James W. Henley; Columbia, Paul Hardin, Jr.; Raleigh, William R. Cannon; Richmond, Paul M. Herrick; Holston, L. Scott Allen; Nashville, H. Ellis Finger; Louisville, Roy H. Short; Charlotte, Earl G. Hunt, Jr.

Western Jurisdictional Conference was held in First Church, Honolulu, July 24-28, with 172 delegates. The Conference opened with a Communion Service in which five bishops officiated. The Episcopal Address was read by Bishop Everett W. Palmer. No new bishops were elected. The Conference sought to develop in the strategic setting of Hawaii a broader understanding of the religion of the Pacific. U. S. Senator Daniel K. Inouye delivered an address on the post-Vietnam war problems that will face the United States. Among the matters discussed were: how the countries of the Pacific view the United States;

how Hawaii has dealt with minorities; and religious currents in the Pacific.

Vacancies in the College of Bishops caused by the death of Bishop A. Raymond Grant and the retirement of Bishop Donald H. Tippett were filled by Bishop Charles F. Golden of the former Central Jurisdiction and Bishop W. Maynard Sparks of the former E.U.B. Church. Area assignments of the bishops were: Los Angeles, Gerald Kennedy; San Francisco, Charles F. Golden; Seattle, W. Maynard Sparks; Portland, Everett W. Palmer; Denver, R. Marvin Stuart.

Daily Christian Advocates and *Journals* of the Jurisdictional Conferences. N. B. H.

JUSTIFICATION is a major doctrine of Christianity. Yet the word itself is used only three times in the Bible. It is found exclusively in the Epistle to the Romans (4:25; 5:16, 18). Saint Paul introduced it into the vocabulary of the Christian Church.

This does not mean, however, that Saint Paul coined a new word, or that the idea for which the word stands was original with him and did not belong to the religion of the Jews. The verb from which the noun comes can be found in the Old Testament as early as the book of Exodus, and it occurs in Deuteronomy, Job, Psalms, Isaiah, Jeremiah, Ezekiel, and even such books of history as I Kings and II Chronicles. It is found also in two of the synoptic Gospels, Matthew and Luke, in the Acts of the Apostles, and in the epistle of James as well as the Pauline epistles. The verb is used in both the active and passive voice, in past, present, and future tense, and as an infinitive and participle. In one form or other it occurs sixty times in the Bible.

The verb means (Latin, *justum facere*; Greek, *dikaion*) to account righteous. The Latin is unambiguous, "to make just." The Greek is more subtle. It can mean either to make righteous, or else only to declare or to pronounce righteous. Hence from the meaning of the verb itself the door is open to various and contrary theological interpretations.

The noun, justification, is the state of being just or righteous or acceptable in the sight of God. Albrecht Ritschl was able to write the entire history of Christian doctrine as a series of variations on the interpretation of justification.

The New Testament itself provides the two classic patterns.

Pauline theology, especially as it is delineated in Galatians and Romans, makes justification entirely an act of God. Man cannot merit God's favor. God sent his own son to die for our sins on the cross. The law is impotent. It declares the purpose and the will of God, but it cannot provide the power of fulfillment. Man in trying conscientiously to keep all its precepts, as Paul himself tried when he was a Pharisee, is brought to desperation. It is only through the direct intervention of God in Jesus Christ, that man, in spite of his wickedness, is reclaimed. It is not what man can do for himself but rather what God in his mercy does for him that justifies him before God and gives him his status as a Christian. This comes about by faith, not by any outward acts on man's part, whether they be ceremonial performances or moral behavior. Faith is simply confidence and trust in God. God saves those who abandon themselves to his mercy and put their reliance entirely in him. As they trust their Saviour and as

Christ lives daily in their hearts, their personal lives are blessed by the fruits of the Spirit: love, joy, peace, meekness, long suffering, kindness, and goodness in all its manifestations. Moral and spiritual behavior is the result or by-product of justification. It has nothing whatever to do with its cause.

The epistle of James, in contrast, makes justification the recognition of what man has done. More than any other book in the New Testament, it deals with the external life of man. It points up the importance of exemplary conduct, good works, and a solid character. According to James, the person who believes the word is he who does what the word commands. "For what doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? . . . Even so faith, if it hath not works, is dead, being alone" (2:14, 17).

The early church did not look on Paul and James as being mutually exclusive in their teaching. Both were thought of as giving emphasis to two different and important aspects of the whole gospel. The dispute between Paul and the Judaizers did not carry over into those subsequent times when the canon was fixed, and the writings of Paul and James both found a place in it. Indeed, as time went on, though the language of Paul was always zealously maintained, the meaning of James gradually became the teaching of most of the fathers of the Church.

The Greek fathers thought of salvation in terms of immortal life. This meant for them the conferring upon human nature the properties of the divine nature. The reason why God had become man in Jesus Christ was that he made man Godlike. Consequently they laid great stress on spiritual mysticism, the union of the human spirit with the divine, and the conformity of man's character to God's character. Sanctification took the place of justification in their theological systems.

The Latin fathers were more legalistic. They thought in terms of law and obedience. They emphasized the passive rather than the active sense of justification. Paul's stress always is on the divine initiative, the mighty act of God in justification. They stressed the passive meaning, namely, what takes place in man's condition, what enables him to pass from sin to righteousness. They therefore built up in the church an elaborate sacramental system. BAPTISM becomes the first step in justification. This manual act of the application of water with the right intention washes a man clean of original sin. Thereafter each of the other sacraments performs a necessary function in man's justification. Faith is changed from trust to belief. Man must believe what the church teaches and also do what the church commands in order to be justified by God.

To be sure, Augustine, the father of Latin theology, held with Paul to the conviction that justification is the free and unmerited gift of God, but he translated all personal relationships into institutional practices. Grace came to be considered a supernatural quality infused into human nature by sacramental means. Saint Thomas Aquinas taught that God channels his saving power to

man through the agencies of the church. Merely to take the sacraments faithfully is to receive grace and the benefits of its supernatural properties.

The real meaning of Paul's teaching was rediscovered at the time of the Reformation in the sixteenth century. Indeed, so violently did Luther, Zwingli, and Calvin react against the mechanical interpretation of justification that they reduced the human element in it to the point of non-existence. Faith as well as grace became for them the gift of God. Luther likened man to a saddlehorse to be ridden either by God or by the devil, and Calvin based man's faith, not on free response to the grace of God, but on election, the fact that man had been predetermined to salvation by God before the foundation of the world.

JOHN WESLEY in the eighteenth century took a more moderate stance. Like Luther and Calvin, he attributed justification entirely to God. Man, he said, cannot save himself. God must lend man his GRACE in order for man to be able to respond to him in faith. Faith becomes then no more than the particularization of grace, the expression of it in a given human life. Yet God is impartial in his willingness to give his grace. It is available for everyone (prevenient grace), but man always has both the right and the power to resist it. Consequently whether he receives it or not is his own choice, and the responsibility for rejection or acceptance is human, not divine.

Since, however, God cannot look on a man as righteous unless he really is righteous, simultaneous with justification is regeneration (see CONVERSION), when a man's soul is washed clean of sin and when he is given a new start in Christ Jesus. Wesley calls all this the porch of the Christian temple, not its inner sanctuary. As a result of justification and the simultaneous act of regeneration man is given immediately enough divine power not to commit a known sin. The rest of his Christian life is one of deepening his personal relations with God. It is called sanctification in which gradually all the motives of his existence are reduced to the one motive of love.

Wesley by making justification only the first stage in the process of salvation combines the Protestant principle of justification by faith alone with the Roman Catholic ethic of perfection. Indeed, Wesley goes beyond the Roman Church in making saintliness not simply the condition of the select few who are willing to pay the price through self-denial and asceticism, but the common characteristic of all Christians who hope someday to be received into the presence of their Lord. (See ATONEMENT and CHRISTIAN PERFECTION.)

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WILLIAM R. CANNON

K

KAATZ, TORREY A. (1906-), American E.U.B. layman, was born in Didsbury, Alberta, Canada, on Dec. 13, 1906, later became a naturalized citizen of the United States. He received a B.S. degree in Business Administration from NORTH CENTRAL COLLEGE, Naperville, Ill., in 1929, and was then employed by Owens-Illinois, Inc., Toledo, Ohio. He served in office management, rising to the position of Facilities Manager, Owens-Illinois Building.

He became a member of the Toledo, Zion, congregation in 1930 and for over thirty years served as lay representative from the local church to the annual conference, holding many annual conference responsibilities. Beginning in 1938 he was in each succeeding GENERAL CONFERENCE of his denomination as a delegate from the Ohio (later Ohio Sandusky) annual conference. Elected president of E.U.B. Men, the general church men's organization, in 1946, Kaatz served for eight years in this office. He also was a member of the Board of Trustees of EVANGELICAL SEMINARY, and of UNITED THEOLOGICAL SEMINARY.

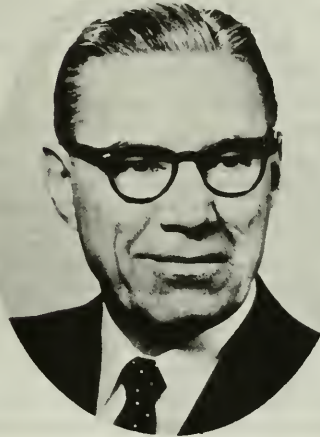
In The United Methodist Church he is a member of the Board of Trustees of North Central College, a member of the Board of Publication, and was a member of the joint Commission on Church Union that directed the 1968 union.

Married to Esther Bueche in 1933, the Kaatzes have one child, a son, Torrey Kaatz, Jr.

LAURENCE E. FEAVER

KAEBNICK, HERMANN WALTER (1898-), American E.U.B. bishop and bishop of The United Methodist Church, was born at Brookston, Forest County, Pa., on Feb. 13, 1898, to Julius F. and Carolina M. (Bloedow) Kaebnick. Following undergraduate studies at Warren Conservatory of Music (B.M. 1922) and Central University (A.B. 1923), graduate studies were completed at UNITED THEOLOGICAL SEMINARY (B.D. 1930) and Gettysburg Theological Seminary (S.T.M. 1938). Further graduate studies were pursued at Yale and the University of Pittsburgh. Honorary degrees were received from Central University (D.D.), ALBRIGHT COLLEGE (LL.D.), LYCOMING COLLEGE (D.D., honoris causa) and LEBANON VALLEY COLLEGE (L.H.D.). He was married to Gertrude Strehler in 1927, and to them were born two children.

H. W. Kaebnick was licensed to preach in 1922, and he was ordained in the ministry in 1925. He served pastorates at Forrest Hills, N. Y.; Freedom, Altoona, and Somerset, Pa., and was a conference superintendent in western Pennsylvania from 1939 until 1950. From 1951 to 1958 he resided in DAYTON, Ohio, serving his denomination first as General Church Treasurer and then as Executive Secretary of the General Council of Administration. He was elected a bishop in 1958 and assigned to the Eastern Episcopal Area with headquarters in Harrisburg, Pa., in which position he continues to serve in The United Methodist Church.



HERMAN W. KAEBNICK

In addition to the duties of the bishopric, Kaebnick was President of the Board of Publication (EUB); Chairman of the E.U.B. Budget and Finance Committee; Chairman of the Trustee Boards of Quincy Orphanage and Home, Evangelical Manor, and Evangelical Home. He was a member of numerous other denominational boards and committees.

Ecumenically, Bishop Kaebnick represented his denomination on the NATIONAL COUNCIL OF CHURCHES' General Assembly and General Board; General Committee on the Washington Office; General Budget and Finance Committee, and General Nominating Committee. He was vice president of the Pennsylvania Council on Alcohol Problems.

EDWIN L. STETLER

KAHN, IDA (1873-1931), founder of the Methodist Hospital in Nanchang, China, was born in Kiukiang on Dec. 6, 1873. She was born to an impoverished family but was descended from Confucius. As a young child she was adopted and privately tutored by Miss Gertrude Howe, a missionary of the WOMAN'S FOREIGN MISSIONARY SOCIETY (ME). When she was eighteen she was sent to the United States, and in 1896 received the M.D. degree from the University of Michigan. Returning to CHINA, she opened a dispensary in Chungking, but during the Boxer Rebellion she and Miss Howe had to flee to JAPAN.

Back again in China, Ida Kahn opened a dispensary in Nanchang. This became so noted that the Chinese gave

land, and the Missionary Society gave funds for the erection of the Ida Kahn Hospital that doubtless still serves in Nanchang. She died in Shanghai on Nov. 9, 1931.

KAI IWI MISSION FARM, a Methodist property seven miles west of Wanganui, NEW ZEALAND, was purchased in 1853 on the suggestion of George Stannard. A school for Maori boys was established, but with the outbreak of the Maori Wars the boys deserted the school. In 1866 the farm implements and stock were sold, the proceeds being used to purchase the site for Trinity Church, Wanganui, New Zealand. The farm is now leased and the income is used toward the upkeep of Rangiatea Maori Girls' Hostel at New Plymouth, under the Home and Maori Mission Department.

Minutes of the Kai Iwi Mission Farm Trust.

E. L. F. BUXTON

KALAMAZOO, MICHIGAN, U.S.A. First Church has carried on its ministry as a downtown church for approximately 135 years, in a community which has been constantly changing and growing.

The first sermon preached in this community was delivered by James Robe, missionary from the INDIANA CONFERENCE, in the log cabin of Titus Bronson, in 1830. In 1833—four years before MICHIGAN became a state—Richard C. Meek gathered nine persons in a "class" and organized a Methodist church.

The first house of worship was built in 1842. As the congregation outgrew the building, it was sold in 1866 to the Dutch Reformed denomination. A second edifice was constructed at Rose and Lovell streets in 1859, and here the congregation carried on its ministry for fifty-seven years.

On March 13, 1926, the building was entirely destroyed by fire. Fortunately, the need for expansion had already led the congregation to acquire a new site at the corner of Park and Academy streets. Here a stately Gothic sanctuary was begun in late December 1927, and dedicated on March 17, 1929. In 1950, the "church house" with classrooms, offices, parlors and other facilities was added. The entire structure now serves approximately 2,300 members.

During the past 133 years, First Church has helped "mother" eight other Methodist churches in the greater Kalamazoo area. Several missionaries and an impressive list of ministers have gone out from this church. Two of its former ministers, D. STANLEY COORS and THOMAS PRYOR, have become bishops; two others have become superintendents of Michigan Methodism's only medical institution—Bronson Hospital; one became editor of the *Michigan Christian Advocate*.

The Kalamazoo church has made a worthy contribution to the cause of Christian education. Presently it leads the MICHIGAN CONFERENCE in enrollment and attendance in its church school. It has been deeply concerned with the spiritual life of students on the campus of Western Michigan University, and provides generously for student work. It played a major role in bringing about the construction of an attractive WESLEY FOUNDATION building at the heart of the University's campus. Hundreds of students attend its services every Sunday.

The ministerial staff consists of a senior pastor and two associates; of a minister to students and two "ministers abroad."

MAURICE D. MCKEAN

KAMA (circa 1798-1875), the first African chief converted to Christianity by the Wesleyan missionaries in SOUTH AFRICA, was the youngest of three brothers who led the Gqunukhwebe tribe in the Ciskei. He and his wife (a daughter of Ngqika) were baptized by WILLIAM SHAW on Aug. 19, 1825. His conversion gave rise to tensions within the tribe and from this Kama separated in 1835. Between 1838 and 1852, he lived north of the Katberg in the locality where Kamastone Mission was founded by William Shepstone in 1849. Until Shepstone's arrival, Kama acted as spiritual adviser to his people, conducted Sunday worship and was responsible for a number of conversions. In 1853, he was given a large tract of land on the Keiskama River at Middledrift in recognition of his loyalty to the colonial government in three frontier wars. Here the Annshaw Mission was established in 1854. Kama lived and governed as a Christian for fifty years, in spite of the continued presence of heathen councillors, and he died at Annshaw on Oct. 25, 1875. His only surviving son, William Shaw Kama (died 1899), was among the first African candidates accepted for the ministry in 1865. He was ordained in 1873 but resigned in 1874 to assume the chieftainship in succession to his father.

W. C. Holden, *South Africa*. 1877.

W. Shaw, *Story of My Mission*. 1872. D. G. L. CRAGG

KANAGA, JOSEPH BENTON (1859-1914), American Evangelical minister, prominent preacher and writer, was born Jan. 13, 1859, near Butler, Richland Co., Ohio. His grandparents supported the Evangelical and United Brethren pioneers in the founding period of their cause. A revival convert at age twelve, Sunday school superintendent at fifteen, and first preaching at sixteen, his training consisted of two years at OHIO WESLEYAN COLLEGE, and two years of seminary work. He was licensed in 1880 by the Ohio Conference, Evangelical Association. In 1884, he was ordained deacon and two years later ordained elder by the same conference.

Possessing an ecumenical spirit he frequently represented his conference at interdenominational meetings, the Ohio Federation of Churches, and was a member of the Commission on Church Union. The GENERAL CONFERENCE (1907) made him a member of the Council of the Federation of Churches of America which was a forerunner to the FEDERAL COUNCIL OF CHURCHES and the NATIONAL COUNCIL OF CHURCHES.

Edwin G. Frye, editor of the *Evangelical Messenger*, wrote of Joseph B. Kanaga: "One of the most brilliant preachers of our denomination . . . and one of the most versatile writers the *Evangelical Messenger* ever had. He was a member of the Ohio Conference which he served for a time as district superintendent in a day when that conference was especially noted for great preachers with whom he took front rank. . . . He made a brilliant address at the World's Congress of Religion at the Chicago Exposition in 1893."

Thirty-two years were given to the active ministry. He died Dec. 14, 1914, and was buried at Delaware, Ohio. He had one daughter and four sons, one of whom served honorably as an Episcopal minister. His wife, the former Lucretia Dowds, died Nov. 25, 1935, at Cleveland, Ohio, and was also buried at Delaware, Ohio.

The Evangelical Messenger, Dec. 30, 1914; Dec. 28, 1935. S. S. Hough, *Christian Newcomer*. 1941.

Journal of the General Conference, EA, 1907, 1911.
 R. B. Leedy, *Evangelical Church in Ohio, 1959.*

ROY BENTON LEEDY

KANKAKEE, ILLINOIS, U.S.A. First Church is the largest Protestant Church in Kankakee. It is located "downtown" and in the very heart of the community.

The Methodist Church got its start in Kankakee through the efforts of Stephen Beggs, a circuit rider, in 1833. Chester Reeder was the founder of first Methodist society in Kankakee. In 1853, the railroad went through and the second story of the depot was used for a time for worship services. A Methodist Sunday school was organized on May 2, 1855, by James McLean and under his guidance the first church building was built and dedicated in October 1855, of brick construction. The bell that was hung in the belfry was the first church bell that ever rang in Kankakee. In 1866, the church was officially named First M. E. Church.

This small church building was soon inadequate and in September 1866, it was decided to build a new church. The cornerstone was laid on the present church site in May 1867, and dedicated March 1, 1868. The bell was moved from the little brick church to the belfry of the new church. This building is still in use.

In 1900, the unique balcony (resembling a horseshoe tapering down to the main floor) was built and other improvements made in the sanctuary. In 1909, to make room for more classes, the room under the sanctuary was remodeled, furnaces being moved to lower levels. Still the church grew and in 1914 the beginner and primary classes had to be moved to the basement of the Masonic Temple for lack of space, and classes were held there for almost eleven years.

Ground was broken for a 77-foot addition (known as Parish House) and the cornerstone laid on June 15, 1924. This addition was completed March 1, 1925. Again, ground was broken for a second addition to the original sanctuary building on Oct. 11, 1964. This addition was dedicated on Nov. 14, 1965, and houses an additional twenty classrooms, a choir rehearsal room, staff and church offices, and an elevator. The parish hall was then remodeled and a new kitchen built.

In 1953, the 100th anniversary of the church was celebrated, and in 1968 the 100th anniversary of the present sanctuary.

Each new addition has been in keeping with the original rough, stone structure, with particular care for blending and architectural consistency, in keeping with the original sanctuary building.

First Methodist is staffed by a senior minister, whose responsibility is directing the ministry and preaching; by a minister of education; a minister of membership and evangelism; a director of music; and a parish visitor. It has an education staff of some 100 volunteer teachers for classes of all ages. Over 250 persons, from primary age through adults, participate in its choir program. Four choirs and five bell choirs present the music for worship. It has active United Methodist Youth Fellowship groups, a Women's Society of Christian Service, and United Methodist Men. There are at present about 2,500 members.

JACK B. NORTH

KANPUR, India, is the chief industrial center and premier city of INDIA's largest state, Uttar Pradesh. During

British rule the city was called Cawnpore, and the state, The United Provinces. The city has three Methodist churches which are fully self-supporting. The largest is the Lizzie L. Johnson Memorial.

WILLIAM BUTLER and RALPH PIERCE visited Kanpur when traveling to LUCKNOW from BAREILLY early in 1859. At that time there was no thought of establishing a M. E. Church or a missionary institution in the city. Fifteen years later an independent interdenominational congregation, which held services every Sunday, invited JAMES MILLS THOBURN, then superintendent of Lucknow District, to preach one Sunday. After hearing him, the congregation urged him to open a mission in the city, or alternatively to preach or arrange for others to preach for them twice or thrice monthly. Soon thereafter William Taylor at Thoburn's invitation came to the city for revival meetings, at the close of which an appeal was made to the Annual Conference to approve the organization of a M. E. Church and to appoint a pastor. The Conference agreed and appointed P. M. Mukerjee as pastor. He held services both in English and Hindustani. A year later an American missionary, J. W. Gladwin, newly arrived in India, was appointed pastor of the English language congregation.

In 1874, a coeducational boarding school was opened in Kanpur with Henry Jackson as principal. The American BOARD OF MISSIONS provided his salary but refused other support. Nevertheless, the school flourished for a time, meeting all recurring expenses but incurred heavy debts on property. Eventually, separate boarding schools for boys and girls were opened in the more salubrious climate of Naini Tal. The Kanpur school became a girls' high school and continued as such until after Independence, when it again became coeducational. By this time it had attained a position of recognized importance in the city. It is known as the Kanpur High School. English is the chief medium of instruction.

Before the end of the nineteenth century, separate boarding schools for boys and girls were started under a different program devised for instruction in Hindustani in an atmosphere of simplicity and economy with emphasis upon vocational training and homemaking. The boys' school was closed after some fifteen years but the girls' school has continued as a highly successful venture. It is known as the Hudson Memorial Girls' High School, and Hindi is its medium of instruction, except as English is taught directly.

The population in 1967 was estimated at about one million. When it was ceded to Great Britain in 1801, Kanpur was a village with a population of about three hundred.

J. WASKOM PICKETT

KANSAS, sometimes called the "Sunflower State," is in the center of the United States and is bounded by NEBRASKA on the north, MISSOURI on the east, OKLAHOMA on the south, and COLORADO on the west. Nearly a rectangle 410 by 210 miles, the state has an area of 82,276 square miles and a population of 2,178,611, only a small percentage of which is illiterate. The state is practically one vast plain, the lowest portion being 700 feet above sea level.

Most of Kansas came into the possession of the United States in 1803 through the Louisiana Purchase. Being a border territory at the time of the Civil War, it was torn

between free-state and pro-slavery factions, but on Jan. 29, 1861 Kansas entered the Union as a free state. It is still governed by the constitution adopted at Wyandotte, July 1, 1859. Its chief industries are agriculture, livestock, minerals, and oil. In 1945 some 92.5 percent of its area was in farms. Kansas stands ninth among the mineral producing states. Its railway system is extensive.

Methodist work in Kansas began in 1830 when the MISSOURI CONFERENCE sent THOMAS JOHNSON as a missionary to the Shawnee Indians and his brother William to the Kansas or Kaws. In 1839 an Indian Manual Labor School and other missions were established among the Indians. In 1844, the year the M. E. Church was bisected, the INDIAN MISSION CONFERENCE, including mainly the territory which is now Kansas, Nebraska, and Oklahoma, was formed, and almost immediately it came under the jurisdiction of the Southern Church. After 1850 the conference's territory was limited principally to Oklahoma, the Southern Church's Indian work in Kansas being attached to the Lexington District of the St. LOUIS CONFERENCE.

In 1848 the Northern Church forced its way into Kansas again, attaching its Indian work to the Platte Mission District of its newly formed Missouri Conference. In 1854 the denomination began work among the white people moving into Kansas, forming the Kansas and Nebraska District of the Missouri Conference with W. H. GOODE as presiding elder. The 1856 GENERAL CONFERENCE created the Kansas and Nebraska Conference which grew rapidly. In 1861 the conference was divided to form the KANSAS and NEBRASKA CONFERENCES. At the time the Kansas Conference included KANSAS, TEXAS, and a portion of NEW MEXICO. In 1864 the Colorado Conference was carved out of this area, and thereafter the Kansas Conference was limited to its own state. In 1874 the conference was divided to form the SOUTH KANSAS CONFERENCE, and in 1882 it was again partitioned to create the Northwest Kansas Conference. In 1883 the South Kansas body was divided to form the SOUTHWEST KANSAS CONFERENCE. Then in 1914 the Kansas Conference absorbed the South Kansas Conference, and in 1939 the Northwest and Southwest Kansas Conferences merged to form the CENTRAL KANSAS CONFERENCE. In 1968 the names were changed, making the Kansas body the Kansas East Conference and the other the Kansas West Conference.

In the meantime, the 1854 General Conference of the Southern Church created the Kansas Mission Conference which held its first session in 1856. This conference included both the Indian and the white work of the denomination in Kansas. The conference dissolved with the advent of the Civil War in 1861. In 1866 two districts were formed—Kansas City and Leavenworth, the one being attached to the St. Louis and the other to the Missouri Conference. In 1870 the Western Conference was formed to include Kansas, Nebraska, and a vast area to the west, but belonging to the M. E. Church, South, it did not flourish. At its peak strength about 1880 it had only 3,063 members to some 32,649 for the Northern Church in Kansas. In 1905 the Western Conference became the Western District of the Southwest Missouri Conference. The district itself was dissolved in 1914 and the few remaining churches were included in the Kansas City District of the conference.

The first German language church (ME) in Kansas was consecrated at Leavenworth, August 29, 1858. In

1864 the General Conference established a system of German Conferences, and the churches in Kansas became a part of the Southwest German Conference, later the West German Conference; it included the German work in Kansas, Nebraska, Iowa, Colorado, and northwest Missouri. During the period of great immigration from Europe, the foreign language conferences flourished, but by the 1920's the German-speaking congregations were old people's churches with no promise for the future. In 1926 the West German Conference was dissolved, its ministers and churches being absorbed by the appropriate English-speaking conferences.

Three other Methodist bodies operated in Kansas from near the beginning of its history—the METHODIST PROTESTANT CHURCH, the FREE METHODIST CHURCH, and the A.M.E. CHURCH. In Kansas as early as 1860, the M. P.'s organized a Kansas Mission Conference in 1866. By 1870 there were two conferences—Kansas and North Kansas. Although the work of the denomination did not decline thereafter, it made little progress. In 1939 there were 14 appointments, 14 churches, and 1,847 church members in the state.

The Free Methodist work in Kansas was begun by a former minister of the M. E. Church, C. H. Lovejoy. In 1871 the Kansas-Missouri Conference was formed, although at that time the denomination had only 463 members in the two states. By 1882 two conferences existed in Kansas—Kansas and West Kansas. Thereafter the denomination grew slowly. In 1960 it had 48 preachers, 25 churches, and 1,092 members in the state.

An A.M.E. Church congregation was organized at Leavenworth in 1861 and another at Lawrence in 1862. By 1876 there were ten congregations in the state. The Kansas Conference of the denomination includes Kansas and Nebraska.

The United Methodist Church today has three colleges in Kansas—BAKER at Baldwin, KANSAS WESLEYAN at Salina, and SOUTHWESTERN at Winfield. Soon after St. PAUL SCHOOL OF THEOLOGY Methodist was founded at Kansas City, Mo., in 1957, the Kansas Conferences joined those in Missouri and Nebraska in its support. Together the two Kansas Conferences accepted a goal of \$1,400,000 for capital funds for the seminary, and they began contributing about \$30,000 per year toward its operating budget. There are seven Methodist hospitals in Kansas—Asbury at Salina, Boothroy Memorial at Goodland, Epworth at Liberal, Grace at Hutchinson, Hadley Memorial at Hays, and Wesley Medical Center at Wichita. The two conferences support homes for the aged at TOPEKA and HUTCHINSON and a training school for youth at Newton. There are WESLEY FOUNDATIONS at Fort Hays, Pittsburg, Emporia, Manhattan, Lawrence, Wichita, and Topeka.

Among native Kansas achieving distinction as Methodists are SCHUYLER E. GARTH and EUGENE M. FRANK who were elected bishops, and ROY L. SMITH who was a noted preacher, platform speaker, writer, and editor.

In 1970 the two Kansas Conferences had 869 ministers, 562 pastoral charges, some 255,811 members, and 809 churches valued at \$107,889,201.

D. W. Holter, *Fire on the Prairie*, 1969.

Minutes of the Kansas and Central Kansas Conferences.

Minutes of the Kansas Conference (MP), 1938.

Yearbook of the Free Methodist Church, 1960.

KENNETH R. HEMPHILL

KANSAS CITY, KANSAS, U.S.A., with a population of 166,682 in 1970 and the seat of Wyandotte County, is a cultural and commercial center. It was incorporated as Wyandotte City and made the county seat in 1859. In 1886, five municipalities were consolidated to form Kansas City.

The WYANDOTTE Indian Nation came to Kansas City in 1843 and brought a well organized Methodist Church with them. Led by their missionary, James Wheeler, there were "three local preachers, four or five exhorters, nine class leaders and 200 members of the Methodist Church." Records of quarterly conferences from 1827 to 1853 are extant. Meetings were held at once upon their arrival in KANSAS. The first building built by the Wyandotte Mission in Kansas City was a log structure known as a school house and sometimes called "the Council House." This was in May 1844, and in July of that year Mrs. Lucy B. Armstrong, daughter of Russell Bigelow, missionary to the Wyandotte Mission 1820-30, started the first free public school in Kansas. In 1847 she organized the first Sunday school in Wyandotte City.

In January 1844, Squire Gray Eyes proposed a "house for my soul," and a log chapel was completed by April of that year. In May 1844, a parsonage was also made ready for James Wheeler. In 1847 there were 240 members of the Wyandotte City Mission Church. A brick church was erected that year "west of town," and in 1849 a log church was erected near the Quindaro Cemetery. Both churches were burned in 1856 in the stormy days of the slavery agitation.

The homeless congregation of the M. E. Church found sanctuary in the home of Mrs. Armstrong. A frame church was built by this congregation in 1857 on lots donated by Mrs. Armstrong, and this building was used until 1875. In 1870 a brick church was started by the M. E. South people, but it was never completed or used.

A new brick building was completed by the M. E. Church at Fifth and State, and it was dedicated in 1881. A new site was secured by the M. E. Church, South at Seventh and State, and their building was dedicated in June 1888. This was known as the Seventh Street Church, and in 1970 it reported 395 members and a property valuation of \$142,500.

In 1889 a new site was selected for the M. E. Church at Seventh and Washington, and the first services were held in November of that year, the preachers being Bishop S. M. MERRILL and D. H. MOORE (later bishop). This church became the Washington Avenue Church. From 1889 to 1924 it grew in numbers and influence. During the pastorate of Frank Neff (1923-29), a new building was constructed, and Washington Avenue merged with Eighth Street Church. Many prominent pastors served the Washington Avenue Church, both before and after Methodist union. EUGENE M. FRANK (now bishop) was pastor 1942-48.

In 1959 the Washington Avenue, Quindaro, and Queen's Gardens Churches merged to form Trinity Methodist Church. A new structure was built at 51st and Parallel, and the first services were held in August 1965. The church is one of the finest in Kansas, and in 1970 had 1,856 members, with a property valuation of \$1,294,938. Old Mission Church leads with 2,174 members in 1970, and property valued at \$1,240,944.

In 1970 there were twenty-five Methodist churches in greater Kansas City, with a membership totalling 20,609, and a total property valuation of \$9,647,826.

Significant to Methodism was the development of Bethany Hospital, from its founding in connection with the Washington Avenue Church in 1892 to its present outstanding structure and services.

In 1900 the Kansas City National Training School had its beginning through the interests of members of Washington Avenue Church. It was first located at 608 Everett Street. Later the school was removed to 15th and Denver, and served as a deaconess training school until NATIONAL COLLEGE was formed. The buildings and campus are now a part of the ST. PAUL SCHOOL OF THEOLOGY METHODIST.

General Minutes, ME, MES, UMC.

Journals of the Kansas and Central Kansas Conferences.

B. B. Pennington, *History of Seventh Street Methodist Church South*, 1915.

Washington Avenue Methodist Church *Historical Record*. (Membership Book No. 9, 1883-1907.) JOHN HOON

Bethany Hospital is a general hospital known for its educational programs for paramedical personnel, and for a widely known cardiac care center, listing 205 acute-care beds. A 120-bed restorative care wing was constructed in 1966-67, to provide extensive therapy facilities for long-term patients.

One of Bethany's founding purposes in 1892 was the education of nurses in a Christian environment. The hospital now operates five nationally accredited schools. Their graduates serve foreign missions, rural hospitals and urban medical centers in most of the world. The schools:

School of Nursing (3-year course)—the only Protestant school of nursing in Eastern Kansas. Clinical Pastoral Training (3-month course)—one of the first programs for pastors and seminary students, designed to deepen their understanding of hospital patients. School of Medical Technology (1-year course)—preparing laboratory specialists after they have obtained a college degree in science. School of X-ray Technology (2-year course)—training radiographic technologists. Graduate Medical Education (1-year course)—graduate-level program for physicians before they enter private practice.

Bethany Hospital's Hartford Care Unit, established in 1962, through a grant from the John A. Hartford Foundation, has attracted the attention of medical experts both at home and abroad. In this unit, concentrated attention is given the critically ill, including those recovering from heart attacks. New concepts of patient service and specially designed equipment are changing patterns of care in many hospitals in many countries.

Bethany Hospital is owned by the Bethany Hospital Association, a non-profit corporation composed of thirty-seven trustees (twenty of whom must be Methodists). This Board holds the hospital property in trust for the KANSAS ANNUAL CONFERENCE of The United Methodist Church. To help offset the deficit incurred by the hospital's educational programs, the Kansas Conference annually contributes to the School of Nursing, while both the Kansas and the Missouri West Conferences allocate funds for Clinical Pastoral Training.

Bethany Hospital has had interested persons from time to time to establish scholarships and memorials or contribute to existing endowment funds. Grants and loans in this way continue to be made available to deserving students from Christian homes, and to develop educational programs and facilities.

Life Line Children's Home began as a Mission of the FREE METHODIST CHURCH in 1907 under the supervision of the Rev. and Mrs. S. V. Coe. Soon they were asked

to care for abandoned babies and find homes for them. A few years later older children were accepted for care. The family moved to its present quarters in 1926, where more than 4,800 boys and girls have found shelter and loving care. At present forty-five children ranging in age from five through seventeen years are living at the Home. Some stay for a few days and some for several years. A modern cottage for older girls was opened in 1963 and a new cottage for boys is planned. A well developed program of Social Service is maintained with a trained social worker and help from other agencies in the community. All children attend the public schools and take part in community and church activities.

BYRON S. LAMSON

KANSAS CITY, MISSOURI, U.S.A. Methodism began in the vicinity before there was a town. Services had been held several years prior to the organization of the first Methodist church in the new "Town of Kansas" in 1845. William Ferrell, a Methodist local preacher, was already living in Independence when that town was established in 1827. Then in 1830 THOMAS JOHNSON came, under appointment of the MISSOURI CONFERENCE, as a missionary to the Indians. This was the first official appointment of a Methodist preacher to the area. He founded his famous Shawnee Mission just across the line in Kansas, but he and his associates also made important contributions to the early development of Kansas City Methodism. Another Methodist local preacher, JAMES PORTER, settled in Westport the year it was founded (1832) and began holding services in homes. It was in the home of the first postmaster of the town, Col. William M. Chick, that Porter organized the Westport Church in 1836. Westport was later (1899) incorporated into the younger, but larger Kansas City, so the Westport Church is the oldest in the city. Six years after Kansas City proper was platted in 1838, Col. Chick moved from Westport to the new town and cooperated with Porter in organizing the Kansas City church in 1845. Both churches were placed on the Independence Circuit and continued there for several years. (A church had been organized in Independence in 1834.)

The services of both churches continued in homes and school houses until 1846, when the Westport group joined with three other denominations in erecting a union building which they shared. Westport Methodists constructed their own building in 1853, a year after the Kansas City group had erected its first building at Fifth and Wyandotte. This was the first Protestant building in the new town and was used frequently by other denominations. Both buildings were used as hospitals during the Battle of Westport in 1864.

Both of these congregations adhered to Southern Methodism at the time of the division, but a few members formed a Methodist Episcopal Church. William Ferrell held services for them, but they had no church home until 1866 when a building was begun on Grand Avenue (completed in 1869). The Fifth Street and Grand Avenue congregations served as mother churches for many new congregations during the city's rapid growth following the Civil War. In 1866, the Allen Chapel A. M. E. Church was organized and it served as the mother congregation for several Negro churches.

NATHAN SCARRITT was probably the most influential man in early Kansas City Methodism. He came first as a teacher in the Indian Mission School (in 1848), but

remained as preacher and teacher. Land investments brought him wealth and this enabled him to be a benefactor of many churches and institutions. He served as an early pastor of both Westport and Fifth Street Churches and was instrumental in organizing several other congregations. At his death in 1890, he left a bequest which enabled the establishment (in 1892) of the Scarritt Bible and Training School. It continued in Kansas City under the direction of the Woman's Board of Missions of the M. E. Church, South, until it moved to NASHVILLE, Tenn., in 1924 and became SCARRITT COLLEGE.

Until 1964, Kansas City was the home of NATIONAL COLLEGE which was under the auspices of the Woman's Division of Christian Service of The Methodist Church. The Kansas City National Training School of Deaconesses and Missionaries was established in Kansas City, Kan., in 1899 by the WOMAN'S HOME MISSIONARY SOCIETY of the M. E. Church. It moved to Kansas City, Mo., in 1904. For thirty-seven years (1902-1939) it was headed by Miss Anna Neiderheiser. It became a liberal arts college in 1948, shortened its name in 1954 and became coeducational. In 1964, it united with SAINT PAUL SCHOOL OF THEOLOGY, which became the continuing institution. This graduate school was authorized by the 1956 GENERAL CONFERENCE of The Methodist Church. Established in 1958, it was first known as National Methodist Theological Seminary. It began operations in 1959 and by the beginning of its third year enrolled 142 students.

Two other Kansas City institutions supported by the Woman's Division of Christian Service are the Della C. Lamb Neighborhood House and the Spofford Home. The former grew out of the welfare work of Institutional Church which was started in 1903. It is named for Mrs. Lamb, who was chairman of its board for twenty-five years. It had the first day nursery and the first well baby clinic in the city. The Spofford Home, for emotionally disturbed children, was established in 1916 by Mrs. Thomas M. Spofford in memory of her husband.

Another Methodist related institution is the GOODWILL INDUSTRIES, established in 1925. A branch of the Methodist BOOK CONCERN was established in 1905. It continues as a COKEBURY Book Store. The *Central Christian Advocate* of the M. E. Church was published here many years. THE UNITING CONFERENCE, at which the M.E., M.E. South, and M.P. Churches became one, met in Kansas City in May 1939. A tablet in the Municipal Auditorium commemorates the historic occasion when on May 10, 1939, the Declaration of Union was proclaimed.

Preachers who served in Kansas City and later became bishops included WILLIAM A. QUAYLE, MATTHEW S. HUGHES, NAPHTALI LUCCOCK, CHARLES B. MITCHELL, and JOHN L. NUELSEN in the M.E. Church; J. J. TIGERT, E. D. MOUZON, and HOYT M. DOBBS in the M.E. Church, South; Bishops EMBRY, H. B. PARKS and JOSEPH GOMEZ of the A.M.E. CHURCH.

In 1970 there were eighty congregations of The United Methodist Church in metropolitan Kansas City, with approximately 55,000 members. Forty-eight of these with 27,013 members were in Kansas City, Mo. Twenty-four were in Kansas City, Kan., and the Kansas suburbs, while the others were in the Missouri suburbs. In addition, there were in Kansas City proper fourteen A.M.E., three C.M.E., two WESLEYAN, and one FREE METHODIST, and three A.M.E. ZION churches.

A. STERLING WARD



BLUE RIDGE BOULEVARD CHURCH, KANSAS CITY, MISSOURI

Blue Ridge Boulevard Church had its beginning in the year 1851 in a rough log school house on the old Santa Fe Trail. The church, located five miles south of Independence, Mo., was started by a group of farmers and the first congregation was of pioneers and trail blazers.

Its history from 1851 spans six wars. The church which has stood in the same locality for the past 117 years has taken an active part in Christian leadership in the Community.

Worship services were held in the log school building for eight years until 1859, when the first church building of brick was erected just across the road. The brick was molded and baked near the building site by the church members and their slaves. The brick church was one of the few buildings left intact for miles around following the Civil War.

The church was early named Young's Chapel, until 1933 when the name became Blue Ridge Boulevard Church. The first building was replaced with a modern one in 1907. This modern structure was destroyed by fire in March 1952, when the congregation numbered 450.

Following the union of Methodism in 1939, the area around the church rapidly began to change from a rural to a suburban community and this demanded larger accommodations. More ground was purchased for the Blue Ridge Boulevard Church, and an extensive building program was launched. There is now an educational building with twenty classrooms, offices, a chapel seating 100, lounge, library, and the sanctuary seating nearly 500. Three worship services are held each Sunday to accommodate the congregation which presently numbers 2,239. The little church of the log school house is now the largest church in the Missouri West Conference and endeavors to carry on a program commensurate with its size and inheritance.

D. RUSSELL LYTLE

KANSAS CITY UNIVERSITY, Kansas City, Kansas, had its inception in 1890. About that time the KANSAS CONFERENCE (MP) took official action looking to the establishment of a college in that area. Neither the Kansas Conference nor its immediate sister conferences had the resources to develop the kind of school they had in mind, so they turned to the general church for help. In May 1892, an approach was made to the GENERAL CONFERENCE of the M.P. Church, meeting in Westminster, Md., a prospectus was submitted, and favorable consideration given. In 1894 D. S. STEPHENS, formerly president of ADRIAN COLLEGE and editor of the *Methodist Recorder*, was elected chancellor, and building plans began immediately.

S. F. Mather, a Congregational layman and a descendant of Cotton Mather, had for many years entertained the hope that a Christian college might be established in that area. He became interested in the M.P. plans and willed his entire estate, some \$150,000, to aid in such an undertaking. H. J. Heinz of Pittsburgh, Pa., Dexter Horton of Seattle, Wash., and W. S. Wilson of Ohio, Ill., were a few of the outstanding M.P.s whose generous gifts made possible the early steps. However, in spite of extraordinary labors, devotion, and sacrifices, the university knew only a precarious existence. J. H. Incas succeeded Stephens in 1914, ultimately undermining his health in a supreme effort for and dedication to the institution. He was compelled to relinquish his responsibilities in 1918, and A. NORMAN WARD of the MARYLAND CONFERENCE then became chancellor. He resigned to take the presidency of WESTERN MARYLAND COLLEGE.

In the meantime a merger was effected with Campbell College, a United Brethren college at Holton, Kan., bringing to the university a joint ownership with the United Brethren. Divided loyalties and indefinite responsibilities proved a grave handicap. In 1926 the M.P.s, through

their Board of Education, sold their equity to the United Brethren and withdrew. Within a few years it was necessary to close the doors and wind up the affairs of the university.

JOHN O. GROSS

KANSAS CONFERENCE of the M. E. Church was organized March 21, 1861 at Atchison with Bishop THOMAS A. MORRIS presiding. It was formed by dividing the Kansas and Nebraska Conference. Its territory at the outset included KANSAS, part of TEXAS, and part of NEW MEXICO. At the beginning it had 43 churches and 3,932 members. In 1864 the formation of the Colorado Conference limited the Kansas Conference to its own state, and in 1865 it had four districts and 4,005 members. The Kansas Conference grew steadily; by 1873 it had eight districts, 157 charges, and 15,083 members.

The creation of other conferences further reduced the size of the Kansas Conference. In 1874 the SOUTH KANSAS CONFERENCE was organized, and in 1882 the NORTHWEST KANSAS CONFERENCE was carved from Kansas Conference territory.

After forty years of existence as a separate body, the South Kansas Conference was absorbed by the Kansas Conference. The new conference then covered approximately the eastern third of the state. Its membership in 1914 was 65,503.

As soon as it was organized in 1861, the Kansas Conference gave support to BAKER UNIVERSITY at Baldwin which, chartered in 1858, was the first college in Kansas. Baker's growth was interrupted at times by difficulties, but by its one hundredth anniversary it had graduated some 450 ministers and 100 missionaries. The college has a fine collection of Bibles given by one of its distinguished alumni, Bishop WILLIAM A. QUAYLE, who also served the institution as a teacher and as president. In 1968 Baker's plant was valued at \$6,000,000 and its endowment was about \$3,000,000.

The Kansas Conference gives financial support to PHILANDER SMITH COLLEGE, Little Rock, Ark., and to ST. PAUL SCHOOL OF THEOLOGY METHODIST. The conference contributes to the Bethany School of Nursing and Chaplaincy at Kansas City. Together with the other Kansas conference, it supports homes for the aged at Topeka and Hutchinson, a children's home called Youthville at Newton, and Wesley Foundations at the various state institutions of higher learning.

In 1968 the name of the conference was changed to Kansas East Conference. In 1970 the conference had five districts—Emporia, Independence, Kansas City, Ottawa, and Topeka—338 ministers, 258 pastoral charges, 112,719 members, and 375 churches valued at \$43,945,908.

D. W. Holter, *Fire on the Prairie*. 1969.
Minutes of the Kansas Conference. FREDERICK E. MASER

KANSAS CONFERENCE (EUB) was formed May 16, 1956, bringing together the Evangelical and United Brethren traditions 100 years after the latter was first introduced to the state. Both traditions developed several small conference organizations which eventually evolved into the larger units merged in 1956.

The first Kansas Conference of the Church of the United Brethren in Christ was organized at Prairie City, Oct. 30, 1857, in a sod house owned by S. S. SNYDER,

who was elected the first presiding elder. Charter members of the conference in addition to the presiding elder were W. A. Cardwell, J. S. Gingrich, William Huffman, S. Kretzinger, G. Perkins, J. Terrel, and A. M. Thornton. This conference became the Northeast Kansas Conference in 1901.

The GENERAL CONFERENCE of 1869 authorized a new conference in MISSOURI and KANSAS to be known as the Osage Conference. The Osage Conference organized April 16, 1870, at Greeley, Kan.; and in 1885 the name was changed to the Neosho Conference. It was comprised of all of Missouri south of the Missouri River and all of Kansas south of a line running due west from the southeast corner of Linn County.

In early 1878, the Mission Board created a new conference in western Kansas. All of Kansas west of the center of Republic County and north of the Osage Conference was included. Kansas Conference appointed E. Shepherd as presiding elder for this territory in 1878. West Kansas Conference was formally organized in 1879, with twenty-three ministers and thirty-one organized churches, and ninety-two appointments. In 1889, its name was changed to the Northwest Kansas Conference.

Several preaching places were organized in the area of Wichita, beginning in 1871. Among the first classes were Otterbein Chapel, Pleasant Valley, Sunnydale, Winfield, Walnut Valley, Mulvane, and Little River. In 1881, the Arkansas Valley Conference was organized. The first session convened in the Otterbein Chapel near Sedgwick City, Oct. 26, 1881. P. B. Lee and T. H. Watt were elected presiding elders. The name was changed in 1905 to the Southwest Kansas Conference.

Early in the twentieth century there was a swing toward fewer conferences in Kansas. By an enabling act of the General Conference, the Northeast Kansas Conference was granted permission to unite with the Northwest Kansas Conference and become the North Kansas Conference. Organization was effected in Salina, Sept. 28, 1910. On Thursday, Sept. 25, 1914, in the Kreibel Chapel (now West Side Church) in Wichita, the remaining three Kansas Conferences (North Kansas, Southwest Kansas, and Neosho) became one. The new organization, the Kansas Conference, elected C. E. Heisel and Maurice Nichols superintendents.

Like other denominations in the late 1930's and early 1940's, the United Brethren saw the need for a conference center for the training of youth and adults. Largely through the vision of Mr. and Mrs. O. K. Webster and their pastor, Elmer C. King, this need was answered at the close of World War II with the formation of Camp Webster.

The Evangelical Association began its work in Kansas in 1858 with George Fleischer at Franklin. There soon followed an appeal for others to enter the state especially at Humboldt, where the first building of the Evangelical Association was erected. Later that same year, M. J. Miller began a field of labor at Leavenworth, a city of 10,000 people. By 1861, the Iowa Conference had taken the responsibility for this mission territory and appointed three preachers who labored faithfully amid many hardships. By 1863, there were six appointments in the state of Kansas.

When the Iowa Conference met in May, 1864, the Kansas Conference was formed in harmony with General Conference action taken the previous autumn. The new conference started with these charges: Leavenworth and

Lawrence, Humboldt, Holton, Arage and Rock Port, and West Kansas Mission. The first conference session was held in Leavenworth in 1865.

In 1894, The United Evangelical Church was formed when nearly one-third of the members of the Evangelical Association withdrew. Those Kansas churches that became a part of the United Evangelical Church were attached to the Platte River Conference until 1902, when the Kansas Conference was formed.

The Kansas Conference of The United Evangelical Church and that of the Evangelical Association existed side by side from 1902 to 1922, when the denominations were reunited to form one church. Within the same year, these two Kansas conferences were merged. At the time of union, the Forest Park Camp near Topeka was established to minister to the spiritual and cultural needs of the people. It has been used chiefly for youth camps, summer assemblies, and other conference-wide activities.

When the Church of the United Brethren in Christ and The Evangelical Church merged in 1946, the two conferences in Kansas proceeded to appoint commissions to work out a plan and basis of union. In their 1955 annual sessions, both conferences voted unanimously in favor of conference union. The two bodies met in separate sessions, May 14, 1956. The Kansas Conference (UB), meeting in the Waco Church, celebrated its 100th anniversary of continual service in Kansas. Then on May 16, 1956, the uniting service was held in the Hyde Park Church, Wichita.

In addition to the formation of camp sites which has already been noted, another venture launched in Kansas was Friendly Acres, a retirement home at Newton. Mrs. Ida LaRue Spangler gave her nursing home to the conference in 1959. It was relocated and new buildings were constructed. Several neighboring conferences assisted in its support.

In 1967 the conference was composed of 152 churches, divided into three conference superintendents' districts. There were 118 active itinerant elders, 54 superannuated itinerant elders, 7 local elders, and 22 probationers. The membership was 25,059 with average Sunday morning worship attendance of 13,055 and a Sunday school enrollment of 18,897. Mission and benevolence giving amounted to \$425,925, and the total for all purposes was \$1,957,858.

In 1968, the conference joined with the two former Methodist conferences to form the Kansas East and Kansas West Conferences of The United Methodist Church.

Cook, Branson, Lehman, *Seedtime and Harvest*, mimeo., 1948. *Fifty Years in the Kansas Conference, 1864-1914*, Cleveland, Ohio, 1914.

Kellogg and York, *A Century for Christ and His Church*, 1956.

CLAYTON G. LEHMAN

KANSAS WESLEYAN UNIVERSITY, Salina, Kansas, was established in 1886. The college was handicapped for many years by severe economic problems. Full accreditation was received in March, 1958, and later that year the CENTRAL KANSAS CONFERENCE of The Methodist Church initiated a financial campaign which assisted in firmly establishing this college within the program of higher education in Kansas.

Glenn L. Martin, a native of Kansas and a pioneer in aviation, was an alumnus and assisted the college during its difficult and trying years. It offers the A.B. degree. The governing board has thirty-six elected members, thirty-

three elected by the Central Kansas Conference, three by the board on nomination by and from the alumni association, plus the resident bishop as an ex-officio member.

JOHN O. CROSS



DRIGH ROAD CHURCH, KARACHI, PAKISTAN

KARACHI, Pakistan (population 1,916,000), was PAKISTAN's capital for the first ten years of its independence, and is West Pakistan's only sea harbor. There is an international airport, and it is the southern terminus of West Pakistan's railways. Government Export and Import Control Office is there, as are foreign embassies, Karachi University and many factories. The population has rapidly increased because of migration of exiles from India, and migrant laborers from Punjab. Despite heroic efforts to provide living quarters, thousands continue to lack shelter.

There are four Pakistani self-supporting Methodist congregations in Karachi and ten United Methodist congregations. One English speaking congregation includes many Americans serving the Pakistan government with American government approval. Each of these congregations has its own church building.

Drigh Road School is a co-educational institution with an enrollment of about 600. The present principal, Samuel Saudagar, is a qualified Pakistani Methodist layman. Drigh Road School expects to be a full High School as these lines are printed and will continue to be co-educational. Urdu is the teaching medium.

Trinity Girl's High School was opened in July, 1959 and enrolls approximately 234 girls. The teaching medium is English. The present principal, Mrs. Hosein, is a qualified Methodist Pakistani. The staff is largely Christian. There are some efforts to make the school coeducational.

Methodist Primary School: This uses the same fine building that Trinity High School has. Enrollment is approximately 310 and is coeducational. Classes include kindergarten and through grade five. The teaching medium is Urdu. The Managing Committee helps in supervision of sixteen Primary Schools located in different sections of Karachi, where Christian boys and girls can begin their education and then go on to a high school.

Project Handbook Overseas Missions. New York: Board of Missions, UMC, 1970. CLEMENT ROCKEY

KAREFA-SMART, JOHN A. M. (1915-), E.U.B. layman of SIERRA LEONE, West Africa, was born in Rotifunk, Sierra Leone, in June 1915, the son of Rev. J. A. K. and May Caulker Smart. He attended a church-related primary school and then Albert Academy, operated by the



JOHN KAREFA-SMART

Church of the United Brethren in Christ as a secondary school, from which he graduated in 1931. His B.A. degree (Dunelm) was earned in 1936 from Fourah Bay College (now University College of Sierra Leone). This college was connected with Durham University. Additional degrees were earned at OTTERBEIN COLLEGE (B.S.), McGill University (M.D.C.M.), and Harvard University (Master's in Public Health).

He married Miss Rena Weller, March 27, 1948, during which time he was serving in the E.U.B. Church medical program in Sierra Leone. He served eight years as a Member of Parliament, Sierra Leone, and a cabinet Minister of Lands, Mines and Labor for four years, followed by three more as Minister of External Affairs and Defense. On several occasions he also served as Acting Prime Minister. Since 1965, he has been the Assistant Director-General of the World Health Organization, residing in GENEVA, Switzerland.

With his wife he wrote the Friendship Press book *The Halting Kingdom*. Dr. Karefa-Smart has been a consultant to the General Assembly of WORLD COUNCIL OF CHURCHES in Amsterdam, 1948, and Uppsala, 1968, and has been a Consultant for Africa with the Division of Studies, World Council of Churches.

ESTHER L. MEGILL

KARL-MARX-STADT, Germany (Chemnitz until 1952). In 1879 a center was created for Methodist beginnings around Chemnitz by sending a pastor to this growing textile city, which then was without any Methodist work. His first meetings held in inns were met with hostility both by the established church and state officials. He served also the missionary societies within the Lutheran Church, which often consisted of Methodists. In 1882 ten preaching places and seventy children in Sunday schools were reported, and the Saxon minister of public worship and education issued a first permit for a communion service at Dittersdorf.

In 1892 the large Friedenskirche (Peace Church) was constructed in spite of sharp reproach by timid members of the annual conference. Bethany deaconesses were called from Hamburg to Chemnitz (1904), and a hospital was opened in 1931. After the trials of the first World War

this church experienced remarkable growth and consolidation from 1920-36. There were 540 members then. In 1949 a strong revival came and an increase to about 900 members, 300 children, and a total constituency of 1,700 were reported.

This area is now a part of the annual conference within the German Democratic Republic.

THEOPHIL FUNK



Z. T. KAUNG

KAUNG, Z. T. (1884-1958), a bishop of the Methodist Church in CHINA, was born in Shanghai, on Dec. 4, 1884, in a wealthy non-Christian family. While a student at Anglo-Chinese College in Shanghai, he became interested in Christianity and at nineteen was baptized. (Later his mother and other family members joined the Methodist Church.)

Still a student, he was licensed to preach, and became Sunday school superintendent of the Moore Memorial Church in Shanghai. He continued studies at Soochow University and at Nanking Theological Seminary. Upon graduation, he joined the China (later the East China) Annual Conference and was named assistant pastor of Moore Memorial. He was pastor in Huchow, presiding elder in Soochow, and chaplain of Soochow University.

Then followed nine years as pastor of Allen Memorial Church, Shanghai, where he baptized Generalissimo CHIANG KAI-SHEK and where Madame Chiang was also a member. He was again at Moore Memorial in 1941, when elected a bishop and assigned to the Peiping Area.

Bishop Kaung was a delegate to the Madras Conference of the INTERNATIONAL MISSIONARY COUNCIL in 1938. He was trustee or director of Soochow University, Nanking Theological Seminary, the Chinese Home Missionary Society, and the China Sunday School Union. In contrast with Bishop W. Y. CHEN, he was able to continue his work until his death. He died in Peiping, Aug. 23, 1958.

Clark and Stafford, *Who's Who in Methodism* 1952.

W. W. REID



H. H. KAVANAUGH

KAVANAUGH, HUBBARD HINDE (1802-1884), American bishop of the M. E. Church, South (1854-1884), was born in Clark County, Ky., Jan. 14, 1802. Bishop Kavanaugh seems to have had little formal education, but, under the inspiration of his widowed mother and close association with John Lyle, a Presbyterian minister, he availed himself of every opportunity to improve his mind and to gather information. In his fifteenth year, he professed conversion and despite the arguments of his Presbyterian tutor, he joined the Methodist Church with his mother. At the age of twenty-one, he was licensed to preach and joined the KENTUCKY CONFERENCE in 1823. His first charge was the Little Sandy Circuit, a charge of twenty-four preaching places in ten mountain counties of southeastern KENTUCKY. As part of his equipment, he carried a marking iron in order to mark trees along the trail so as to find his way on his road to his preaching places. His ability as a preacher soon became known, and he was in great demand in the leading stations and towns of the conference. While pastor at Bardstown in 1831, at the age of twenty-nine, he was elected to the GENERAL CONFERENCE, an honor seldom conferred on so young a man. He was delegate to the General Conferences of 1836, 1840 and 1844, during that stormy period which led to the division of the church in 1844.

At the Constitutional Convention of the Southern Church in LOUISVILLE in 1845, his voice was heard with great effect in charting the course of the newly organized church, and his wisdom and warmheartedness helped greatly in easing the tension through the border territory between the churches.

He represented his conference in each of the three following General Conferences (MES) and in 1854 was elected to the episcopacy. In thirty years as a bishop of the M. E. Church, South, he served practically every conference in the church. He was noted for his great ability as a pulpit orator and at times arose to great heights of spiritual power. His kindly spirit and effective insight into situations made his administration most acceptable in all parts of the church. During the years of his episcopal service, he gave fifteen thousand preaching

appointments to ministers, ordained 890 deacons and 607 elders.

In 1884, despite his advanced years, he presided at the LOUISIANA CONFERENCE in NEW ORLEANS. A few days after the conference, he became ill in the pulpit at Ocean Springs, Miss., and, on Wednesday, March 19, he died there. His funeral service was conducted by Bishop HOLLAND McTYEIRE in Broadway Church, Louisville, where he had served many years before as pastor. He was buried in Cave Hill Cemetery in Louisville, where a large granite pulpit marks his grave.

A. H. Redford, *Life and Times of H. H. Kavanaugh*. Nashville: n.p., 1884.

HARRY R. SHORT

KAWABE, TEIKICHI (1863-1953), a FREE METHODIST ordained elder of Japan Conference, was the founder of the Free Methodist Church of Japan. He was first a successful businessman in JAPAN and CALIFORNIA. He was converted in 1887, and was greatly influenced in early theological studies by Methodist Bishop M. C. HARRIS. He was a successful evangelist on the Pacific Coast and then returned to Japan and became a Free Methodist missionary in 1896. He made great personal sacrifice to continue this work. He placed Christian literature in 30,000 homes on the Island of Awaji and established churches on Awaji and in Osaka. He was founder and pastor of Nippon Bashi Church, Osaka, for thirty years, where there were over 500 members. The fireproof three-story church was the only building in the area to survive bombing in World War II. Teikichi Kawabe was the author of some fifty books. He was an unusual preacher, simple, direct, and convincing. He presented a "winsome Christ," and was called "The St. Paul of Japan." His sermons were widely read, and he preached among all groups. American missionaries were blessed by his ministry. He preached over 400 sermons annually for more than fifty years. Thousands were converted under his influence. Robert H. Glover said, "There is Kawabe of Osaka, pastor, evangelist, teacher of deeper spiritual truth, and trainer of native workers—a man of God, a leader of Christians, and a winner of souls."

B. S. Lamson, *Venture!* 1960.

BYRON S. LAMSON

KAWATA, KAUYOSHI (1924-), was the first American missionary of Japanese racial origin to serve in INDIA. He was born in Portland, Ore., Jan. 2, 1924, and married Marion Jean Sammis, born in Portland, May 1, 1926. He received the B.S. degree in engineering from Oregon State University in 1949, and a M.S. degree from the University of Minnesota in 1950. He did graduate work in Indian culture at Hartford Seminary in 1950-51, and went to India as a Methodist missionary in the autumn of 1951.

His first appointment was to the United Christian Schools at Sura-Nussi, Jalandur. Quickly acquiring an easy use of Urdu and Gurmukhi, the chief languages of the villages of Punjab State, he became a cherished friend and adviser of all classes. He helped to dispel the idea that Christianity is only for Western people.

On furloughs he acquired the Master of Public Health degree from the University of California at Berkeley in 1958, and the Doctor of Public Health degree from Johns Hopkins University at Baltimore in 1965.

Kawata became assistant professor in the Department

of Social and Preventive Medicine in the Ludhiana Christian Medical College, and adviser to the comprehensive rural health services project of the All-India Institute of Medical Sciences in New Delhi.

His professional society memberships include the American Society of Civil Engineers, American Waterworks Association, American Public Health Association, American Society of Tropical Medicine and Hygiene, Indian Public Health Association, and Indian Association of Water Pollution Control, and he is a fellow of the Royal Society of Health.

J. WASKOM PICKETT

KAWHIA, early New Zealand Wesleyan mission station, is situated on the Kawhia Harbor on the west coast of the North Island. It was the site of considerable missionary activity from the 1830's onward. **WILLIAM WOON** was appointed there at the close of 1834, followed shortly afterward by **JOHN WHITELEY**.

This work was discontinued temporarily in 1836 on instructions from the London committee of the Wesleyan Missionary Society because of a dispute over spheres of influence with the Church Missionary Society.

The dispute was resolved satisfactorily in October 1838, and Whiteley returned to Kawhia to take up work at the new center of Ahu Ahu, now known as Te Waitere (the Maori version of "Whiteley") at the south end of the harbor. He remained there until 1856, when he was succeeded by **C. H. SCHNACKENBERG**.

W. Morley, *New Zealand*. 1900.

L. R. M. GILMORE



FRANCIS E. KEARNS

KEARNS, FRANCIS EMNER (1905-), American bishop, was born on Dec. 9, 1905, in Bentleyville, Pa., the son of George V. and Jennie Mae (McCleary) Kearns. He is a graduate of OHIO WESLEYAN UNIVERSITY, A.B., 1927, and D.D. 1954; BOSTON UNIVERSITY, S.T.B., and in 1930 received from this University the Jacob Sleeper Fellowship for study in Edinburgh University, Scotland,

(1930-31) and the University of Berlin, Germany (1931). From the University of Pittsburgh he received the Ph.D. degree in 1939; a LL.D. from MOUNT UNION COLLEGE in 1965; a L.H.D. from OHIO NORTHERN UNIVERSITY in 1965, and a Ph.D., BALDWIN-WALLACE COLLEGE in 1966. On Sept. 1, 1933, he was united in marriage to Alice M. Thompson, who is a graduate also of Ohio Wesleyan. Bishop and Mrs. Kearns have three children—Rollin T., Margaret Alice (Mrs. Richard Baldwin), and Francis Emner.

Francis Emner Kearns was admitted on trial into the PITTSBURGH CONFERENCE in 1927; full connection, and ordained DEACON, 1930; ELDER in 1931. His pastorates include Dravosburg, Pa., 1931-32; associate pastor, Christ Church, Pittsburgh, 1932-35; Ben Avon Church, Pittsburgh, 1935-40; Uniontown, Pa., 1940-45; Wauwatosa, Wis., 1945-64. He was elected to the episcopacy (North Central Jurisdiction) in 1964 and assigned to the Ohio East Area with headquarters in CANTON, OHIO.

Bishop Kearns was president of the Milwaukee County Council of Churches from 1956 to 1958; dean of the Wisconsin Area Pastor's School from 1948-60; member of the North Central Jurisdictional Association on Christian Education, 1952-64—secretary, 1956-60; chairman of the WISCONSIN CONFERENCE Board of Education, 1952-64; member of the National Board of Education, 1956-64; member of the Curriculum Committee, 1956-64; chairman of the Faith and Order Commission of the Ohio Council of Churches, since 1965; member of the Methodist Interboard Commission on Town and Country, 1964-68; chairman of the Interboard Committee on Christian Vocations, 1964-68. He is vice-chairman, General Board of Education, The United Methodist Church, since 1968; chairman, Division of Curriculum Resources, General Board of Education, since 1968; member of the PROGRAM COUNCIL, and of the METHODIST CORPORATION. He was a delegate to the WORLD METHODIST CONFERENCE in 1951 (Oxford, England), in 1956 (Lake Junaluska, N. C.), and in 1961 (Oslo, Norway); to the GENERAL CONFERENCES of 1952, '56 and '64; and to the North American Faith and Order Conference and the WORLD COUNCIL OF CHURCHES, Oberlin, Ohio, in 1957. He was on the Board of Directors on the Family Service of Milwaukee, 1952-60; and is a trustee to Baldwin-Wallace College, Mount Union College, Ohio Northern University, Ohio Wesleyan University and the METHODIST THEOLOGICAL SCHOOL IN OHIO.

He is the author of *The Church is Mine*, 1962; a booklet *The Spiritual Message of the Hebrews*, 1955.

Who's Who in the Methodist Church, 1966.

N. B. H.

KEARNSNEY COLLEGE, Botha's Hill, Natal, SOUTH AFRICA, is a boarding school for boys founded in 1921 by Sir J. Liege Hulett, in his own home on the north coast of Natal, with an enrollment of eleven boys. The school was rebuilt at Botha's Hill in 1939 and is beautifully situated at an altitude of 2,700 feet on the edge of the Valley of a Thousand Hills between Durban and Pietermaritzburg. Under a strong Board of Governors appointed by the Methodist Conference, the school has steadily grown in size and amenities to its present status as one of the biggest and best equipped private schools in South Africa. Enrollment is 470 boys and thirty teaching staff. Headmasters have been R. H. Matterson (1921-



HARRY OPPENHEIMER SCIENCE WING, KEARSNEY COLLEGE

46); S. G. Osler (1947-64) and J. H. Hopkins (1965-).

H. F. KIRKBY

KEASLING, ERNEST V. (1910-), an ordained elder of the Genesee Conference of the FREE METHODIST CHURCH, is vice president of ROBERTS WESLEYAN COLLEGE, North Chili, N. Y. He was born at Santa Fe, Kan. He was a student at CENTRAL COLLEGE, McPherson, Kan., and GREENVILLE COLLEGE. He served as pastor of Free Methodist churches; Regional Director of the denominational youth organization (Free Methodist Youth); Superintendent of Mexican Home Missions; General Superintendent of F.M.Y.; Press Secretary, The Free Methodist Church, and assistant to the president of HOUGHTON COLLEGE, since Sept. 1, 1969. Greenville College conferred upon him the D.D. degree. Dr. and Mrs. Keasling reside at North Chili, N. Y.

BYRON S. LAMSON

KEEBLE, SAMUEL EDWARD (1853-1946), British Methodist and social reformer, was born in London in 1853. He entered the Wesleyan ministry in 1878, training at Didsbury College. He served widely as a circuit minister, but his life's work was to convince Methodism that the application of religion to society required more than a negative attitude to specific vices. Under the leadership of HUGH PRICE HUGHES, he wrote "Labour Lore" for the *Methodist Times* and, advancing far beyond the Liberal position, became editor of the socialist *Methodist Weekly*. For many years he played a prominent part in the FREE CHURCH FEDERAL COUNCIL. In 1909, his advocacy of the admission of women to the Wesleyan Conference was successful. He was almost entirely responsible for the formation in 1905 of the Wesleyan METHODIST UNION FOR SOCIAL SERVICE, of which he was the first and last president. He was elected to the LEGAL HUNDRED in 1908, and his aims were largely achieved when a social welfare wing was added to the existing Wesleyan Temperance Department:—as a result the Union for Social Service was dissolved in 1926. His most important books were *Industrial Day-Dreams* (1896), and *Christian Responsibility for the Social Order*, the FERNLEY LECTURE for 1921. Keeble, age ninety-three, died on Sept. 5, 1946.

C. J. Davey, *Methodist Story*, 1955.

M. L. Edwards, S. E. Keeble, 1949.

Minutes of the Methodist Conference, 1947. JOHN KENT

KEEDYSVILLE, MARYLAND, U.S.A. **Geeting Meeting House** was the first house of worship erected for the United Brethren in Christ. It was built sometime before 1774 to house a congregation that had begun to meet in the schoolhouse where GEORGE ADAM GEETING, a convert of Otterbein's had been a teacher.

Originally a log building, the Geeting Meeting House no longer exists and the site where it stood is marked by a monument erected in 1907. Its successor was the Mt. Hebron Church, erected in 1845 and abandoned in 1870, when a new building was constructed in Keedysville.

George Adam Geeting himself was ordained in the Geeting Meeting House at Whitsuntide, 1783; and he continued to serve as its pastor until his death in 1812.

BRUCE C. SOUDERS

Salem Church, Evangelical United Brethren, traces its beginnings to the "Geeting Meeting House" which may have been built as early as 1774. (A cemetery and foundation remain on the old site.)

Sometime during 1760, PHILIP WILLIAM OTTERBEIN accepted a call to serve the Reformed Church in Frederick, Maryland. His zeal to save men sent him many times across the mountains on horseback into Washington County and to the area around the present day Keedysville. On one of these trips, a group of religious German-speaking people prevailed upon this young Reformed minister to stop and preach in the log school house of George Adam Geeting near the Little Antietam Creek. As a result of this visit, a congregation grew and worshipped in the "Geeting Meeting House."

The meeting house was the earliest church building of the E.U.B. denomination. It was on Whitsuntide, 1783, that Geeting was ordained in the "Geeting Meeting House" by William Otterbein and William Hendel. This ceremony was considered to be informal, and he was later ordained by the Reformed coetus in 1788. This made George Adam Geeting the first minister ordained in the E.U.B. Church.

In 1845, the congregation built the Mt. Hebron Church across the road and held services there until 1870, when a new building was constructed in Keedysville, which became the Salem Church. The VIRGINIA CONFERENCE (UB), meeting in the Mt. Hebron Church in 1847, voted to publish the *Virginia Telescope*.

Although the original meeting house has been torn down, the cemetery remains wherein George Adam Geeting and his ministerial son, George, Jr., are buried.

There has been no break in the continuous church history of the Salem Church, Keedysville, from approximately 1774 to the present. (Only the OLD OTTERBEIN CHURCH, Baltimore, Maryland, has a longer history in the denomination, although that church building was closed for several years in the mid-nineteenth century when the Reformed Church took court action to claim the property.)

P. E. Holdcraft, *Pennsylvania Conference (UB)*, 1938.

D. HOMER KENDALL

KEENE, NEW HAMPSHIRE, U.S.A., is the county seat of Cheshire County, and is situated in the southwestern part of the state. Since it was at Chesterfield, only twelve miles from Keene, that JESSE LEE preached and in 1796 the first Methodist Society in the state was organized, the city of Keene borders on historic ground. The earliest

accessible records show that in 1803 Keene was included with Chesterfield and eight other towns in Ashburnham Circuit, of which John Gove and Luther Bishop were preachers in charge. From 1824-34, Keene was included in the Winchester Circuit. Although it remained a mission, it was variously connected with different towns like Chesterfield, Westmoreland, Marlow, and Gilsium until 1851, when it became a station with Jonathan Hall appointed pastor. A church building was erected and dedicated by Bishop OSMAN C. BAKER in July, 1852. In 1853, the building was enlarged and a vestry placed beneath it. WILLIAM BUTLER of Westfield, Mass., later founder of the Mission to INDIA, preached at the reopening service Nov. 9, 1853. Fourteen years later this frame church was sold and removed and the erection of the present beautiful edifice at a cost of \$20,000 begun under the pastorate of Cadford M. Dinsmore. This church was dedicated Nov. 23, 1869, with the sermon by J. A. M. Chapman. The NEW HAMPSHIRE ANNUAL CONFERENCE has been held here for six sessions, five of which were in the present building. This church continues one of the choice appointments in the Conference. In 1970 it reports 379 members, 193 in the Church School, and an estimated value of church building, equipment, and land, \$399,355.

Cole and Baketel, *New Hampshire Conference*. 1929.
Journal of the New Hampshire Conference.

M. Simpson, *Cyclopaedia*. 1878. WILLIAM J. DAVIS

KEENER, JOHN CHRISTIAN (1819-1906), American bishop, was born in Baltimore, Md., Feb. 7, 1819. His father, a leading layman, followed the section of the BALTIMORE CONFERENCE that adhered to the North in 1844. It was primarily due to the elder Keener that WILLIAM TAYLOR was sent as a missionary to CALIFORNIA.

John Keener was taken into the home of WILBUR FISK, then a private tutor in Baltimore, and was educated by President Fisk in the first class at WESLEYAN UNIVERSITY, graduating in 1835.

Converted in Baltimore at nineteen, Keener entered the wholesale drug business. Influenced largely by the fact that the young lady to whom he was engaged went to ALABAMA, he followed her there, went into the ministry and joined the ALABAMA CONFERENCE of the M. E. Church, South in 1843. He served in Alabama for five years and then went to NEW ORLEANS, La., in 1848, where he remained for twenty years. His appointments were: Poydras Street, Carondelet Street, and Felicity Street Churches, and presiding elder of the New Orleans District. He was editor of the *New Orleans Christian Advocate*, 1866-70. He acted as superintendent of the Confederate States Army Chaplains west of the Mississippi during the Civil War.

Great books were a passion with him. His book, *The Post Oak Circuit* (1857), had a large sale.

In 1870 he was elected bishop by the GENERAL CONFERENCE of the M. E. Church, South. For twenty-eight years he filled the episcopal office with zeal and fidelity. He was not the best judge of men but he "gave good missionary leadership" in TEXAS and MEXICO. He was the first missionary of the M. E. Church, South to go into Mexico.

Keener retired from the episcopacy in 1898, and never attended a meeting of the COLLEGE OF BISHOPS after that time. An intense Southerner, he became more so as a chaplain in the Confederate States Army and as a pastor

in New Orleans in reconstruction days. He was naturally of an imperious disposition, and as the episcopacy in the Southern Church was then at the height of its powers and almost above challenge by the ministers of the Church, Keener became one who typified the arbitrary attitude that often marked the bishops of his day. Bishop HARMON states that his father told him that when he was a boy in the Carondelet Street Church, he once saw the bishop with his family sitting in their pew preparing to take part in the morning worship. But it happened that FRANCES E. WILLARD, the temperance protagonist, had been brought in to bring the message of the morning. When Bishop Keener saw her going to the pulpit, he reached under the seat, got his "stove-pipe" hat, and he and the whole Keener family marched out. "Let your women keep silence in the churches."

With all, he was a strong leader and it was said that to have him under one's roof was a benediction. Three of his sons became itinerant ministers and one daughter married a minister. He loved New Orleans in spite of all its worldliness, and lived there until he died on Jan. 19, 1906.

E. S. Bucke, *History of American Methodism*. 1964.
Christian Advocate, Feb. 1, 1906.

M. Simpson, *Cyclopaedia*. 1878.

N. B. H.

KEENEY, FREDERICK THOMAS (1863-1952), American bishop, was born at Fabius, N. Y., on Feb. 9, 1863. His father, Seabury Brown Keeney, entered the ministry when Frederick was two months old, and Frederick was converted at thirteen in a revival conducted by his father.

He was graduated from Wyoming Seminary in 1882. SYRACUSE UNIVERSITY conferred on him the A.B. in 1886; Ph.M., 1888; D.D., 1900; and LL.D., 1920. He married Georgia Smith on Aug. 3, 1886, and she died in 1929.

He was licensed to preach in 1885, and was ordained DEACON in the CENTRAL NEW YORK CONFERENCE in 1886. His pastorates were: Erieville, 1886; Cincinnati, 1886-87; Tully, 1888-89; Cazenovia, 1890-92; Hedding in Elmira, 1893-98; Penn Yan, 1898-99; presiding elder, Auburn District, 1899-1901; Elmira, 1901-04; First Church, Syracuse, 1904-18. He was executive secretary of the Missionary Centenary Fund, 1919-20.

He was delegate to the GENERAL CONFERENCES of the M. E. Church, 1904-20. In 1910 he represented the M. E. Church at the WORLD MISSIONARY CONFERENCE at Edinburgh. He was elected bishop in 1920, and served the Fochow Area, 1920-24; Omaha, 1924-28; Atlanta, 1928-36, and retired in 1936. He served continuously on the BOARD OF MISSIONS and the BOARD OF PENSIONS, 1908-36. After retirement he became Director of the Million Unit Fellowship Movement, 1936-40.

The tribute of J. B. Randolph, at one time president of CLAFLIN COLLEGE, gives an excellent character sketch of Bishop Keeney: "Wherever he went, he carried with him the very breath of heaven. Whenever we heard him preaching, we felt that our father God spoke directly to us through him."

His only daughter, Dorothea Keeney, Ph.D., gave up her academic and missionary career to care for her father in his old age. He died on Sept. 24, 1952.

C. T. Howell, *Prominent Personalities*. 1945.
F. D. Leete, *Methodist Bishops*. 1948.

Minutes of the Central New York Conference. 1953.

JESSE A. EARL

KEIGHLEY, JOSHUA (17?-1787), British Methodist itinerant, born in Halifax, Yorkshire, was converted while jocularly leading a gaming party to a prayer meeting. After serving as exhorter, he began traveling in 1780, serving in Northampton, York, Norwich, Sussex, Pembroke, Inverness, and Edinburgh Circuits. WESLEY ordained him July 28, 1786, for SCOTLAND, where he administered the Sacraments. He is described as "a highly esteemed itinerant preacher, deeply devoted to God and greatly beloved by all who knew him." He was named in the DEED OF DECLARATION. CHARLES ATMORE gives interesting extracts from Keighley's *Journal* describing premonitional experiences. About to marry, he died of fever at Elgin, Aug. 10, 1787.

C. Atmore, *Methodist Memorial*. 1801.
Minutes of the Wesleyan Conference, 1788.
 J. U. A. Walker, *Halifax*. 1836.

GEORGE LAWTON

KELLEY, DAVID CAMPBELL (1833-1909), American preacher, physician and colonel of the Confederate States Army, was born in Wilson County, Tenn., Dec. 25, 1833, the son of a Methodist preacher. His mother was a sister of Governor Campbell of TENNESSEE. Both parents were from Scotch-Irish lineage, whose families were aggressive pioneers in the religious and political life of Tennessee and KENTUCKY. David Kelley was an excellent example of the rugged individualist, who made strong friends and strong enemies. He graduated from Cumberland University at eighteen; became a member of the TENNESSEE CONFERENCE at nineteen; and an M.D. at twenty. In 1868 he received a D.D. and in 1896 a LL.D. Kelley's passion for missions led him to CHINA in 1852-55. In that later year his wife's health necessitated his return home.

From 1861-65 he served in the Confederate Cavalry, where his diligence promoted him rapidly from private to colonel, even though he was an abolitionist and a Unionist in sympathy. From 1866-1909 his appointments were to the larger churches and the presiding eldership. In 1890 he received a large vote for Governor, on the Prohibitionist Ticket. This precipitated a charge against him at the following annual conference, "for deserting his appointment while running for Governor." He was without appointment for six months, until exonerated by a trial jury.

Kelley's continuing missionary zeal led to the organization of the WOMAN'S FOREIGN MISSIONARY SOCIETY (MES), in McKendree Church, Nashville. Later he was elected Associate Secretary and then Treasurer of the General Board of Missions (MES).

After retirement, March 1909, he volunteered to serve two mountain churches, which had been left without appointment, while a young man could be found. Three months later he came down ill from his coal mining charges and went to his daughter's home, Mrs. WALTER LAMBUTH. He passed away May 15, 1909. It was Lambuth who later opened the Missions of the M. E. Church, South, in JAPAN, KOREA and the Belgian CONGO.

Cullen T. Carter, *Methodist Leaders in the Old Jerusalem Conference, 1812-1962*. Nashville: n.p., 1961.
Journal of the Tennessee Conference, 1909.

J. RICHARD SPANN

KELLEY, WILLIAM VALENTINE (1843-1927), American preacher, author and editor, was born at Plainfield, N. J., on Feb. 13, 1843. His parents were Benjamin and Eliza

Valentine Kelley. He graduated from PENNINGTON SEMINARY in New Jersey and from WESLEYAN UNIVERSITY in Connecticut. After teaching for three years at Pennington Seminary, he joined the NEW JERSEY CONFERENCE in 1869. His pastorates included churches in New Brunswick, N. J.; BUFFALO, N. Y.; PHILADELPHIA, Pa.; NEWARK, N. J.; NEW HAVEN, Conn.; and BROOKLYN, N. Y. He was appointed to be the biographer of Bishops WILEY and SIMPSON.

In 1893, he was elected editor of *The Methodist Review*, a quarterly of the M. E. Church, and continued in that post for twenty-six years. Kelley was a prolific writer and prominent in the leadership of the church. He was a member of five GENERAL CONFERENCES and served as fraternal delegate to other Methodist denominations. His literary skill in the field of the essay is notable. Among his works are *The Illumined Face*, *My Gray Gull*, *A Pilgrim of the Infinite*, and *The Ripening Experience of Life*. He could blend the mystical, the familiar commonplace, the scriptural and the practical in his essays with such charm and imaginativeness that he came to have a large number of readers. He married Eliza Whitman McVeigh of Philadelphia. Honorary degrees were awarded him by Wesleyan, Dickinson and OHIO WESLEYAN Colleges. Kelley died on Dec. 14, 1927, at Maplewood, N. J. His estate, which totaled \$200,000 was left to various Methodist institutions, DREW THEOLOGICAL SEMINARY receiving one half of it.

Journal of the New York East Conference, 1928.

The Methodist Review, 1893-1916. HENRY L. LAMBDIN



CHARLES H. KELLY

KELLY, CHARLES HENRY (1833-1911), British Methodist, was born on Nov. 25, 1833, at Salford, in Lancashire. Though educated at a Quaker school, he was brought up a Methodist; and in 1858, after training for the Wesleyan Methodist ministry at Didsbury College, MANCHESTER, he was chosen as president's assistant to the governor of the college, John Bowers (1796-1866). In 1859, Kelley went as assistant to WILLIAM H. RULE at Aldershot military camp. The whole structure of Wesleyan Methodist work in the army and royal navy was built on the rights won by Rule and Kelly in the orderly rooms, military prisons, and hospital lines at Aldershot, and on the work which, two years later, Kelly did alone at Chatham and Sheerness.

He did notable work also among young people, served for fourteen years as secretary of the Wesleyan Methodist Sunday School Union, and largely inspired the formation of the WESLEY GUILD. He was fraternal delegate to the 1888 GENERAL CONFERENCE of the M. E. Church in New York; and the following year he was elected president, and was also appointed BOOK STEWARD, a post which he retained until his retirement in 1907. It was in his time that the name of the book steward was adopted as the imprint of the publishing house, a practice which continued until the retirement of Edgar Barton as book steward in 1948. Kelly was elected president for a second time in 1905. In his pastoral address to the 1889 Conference he appealed for practical holiness springing out of a profound spirituality, and appears to have exemplified it in his own life, visiting the prisoners in Wandsworth Prison weekly from his retirement until his death on April 5, 1911.

Charles H. Kelly, *Memories*. London: Culley, 1910.

JOHN NEWTON

KELLY, EDWARD WENDALL (1880-1964), American bishop, was born at Mexia, Texas, on Dec. 27, 1880, the son of Taylor and Laura Kelly. He attended WILEY COLLEGE and GAMMON THEOLOGICAL SCHOOL. He married Oma A. Burnett on Dec. 25, 1906, and they had one son. At one time he was a teacher in the public schools of TEXAS, and was ordained in the M. E. Church in 1917.

He served the following pastorates: Ebenezer, Marshall, Texas; Wesley Tabernacle, Galveston; St. Paul, Dallas; Scott Church, Detroit, Mich., and Union Memorial, St. Louis, Mo. He was elected bishop by the Central Jurisdiction of The Methodist Church in 1944, and served the St. Louis Area for eight years, until his retirement in 1952. He also taught evangelism in Schools of Methods conducted by the BOARD OF MISSIONS.

Bishop FRANCIS J. MCCONNELL said that Bishop Kelly, not merely by his spirit but by consummate sense and sensibility, served the church and nation supremely well in creating better relationships among all races. He was one of four men that McConnell said could not be replaced by any group of men of any race.

Bishop Kelly died in DETROIT, where he had lived since retirement.

Christian Advocate, Aug. 27, 1964.

C. T. Howell, *Prominent Personalities*. 1945.

F. J. McConnell, *By the Way*. 1952.

JESSE A. EARL

KELSO, THOMAS (1784-1878), American businessman and philanthropist, was born Aug. 28, 1784, in IRELAND. He came to the United States in 1791 and made BALTIMORE his home. Converted in childhood, he did not join a church until 1807, when he united with the M. E. Church, where he soon became an active member, a cheerful giver and liberal supporter of all her enterprises.

Among other gifts he gave \$12,000 to the Church Extension Society; \$7,000 to Mt. Vernon Place Church, Baltimore; \$14,000 to Metropolitan Church, WASHINGTON, D. C., and at a cost of \$120,000, purchased property and endowed a home for church orphans.

Shunning most civic offices, Kelso did serve several terms as City Councilman in Baltimore. His business positions included president of the Equitable Life Insurance Society; vice president and director of First National Bank, Baltimore; principal director and largest stockholder

of the Baltimore Steam Packet Company and of the Seaboard and Roanoke Railway Company, and for thirty-seven years a director of the Philadelphia, Wilmington and Baltimore Railroad Company.

His official positions in the church included president of the Preachers' Aid Society, helping direct the Male Free School and Colored Institute, and trustee and manager in other institutions. He died at the age of ninety-four, having devoted his money and his life to the M. E. Church and the United States.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL

KEMP HOME, THE, located about one mile west of Frederick, Maryland, is remembered as the site where, Sept. 25, 1800, PHILIP WILLIAM OTTERBEIN and MARTIN BOEHM met with at least twelve like-minded "unsectarian ministers" to organize the first formal organization of those who were to become known as the Church of the United Brethren in Christ.

From about 1790 on, the place had been a center of fervent religious activity for men like Otterbein, Martin Boehm, FRANCIS ASBURY, HENRY BOEHM, JOHN NEIDIG, CHRISTIAN NEWCOMER, GEORGE ADAM GETTING, and many others. It continued to be so until 1830 and was the scene of the second Conference in 1801.

A substantial stone home of the type usually associated with the German settlers of PENNSYLVANIA, the Peter Kemp Home was built by Peter's father and remained in the family for at least another generation. Shortly after Peter Kemp died in 1811, his son-in-law, Valentine Doub, moved into the homestead. Peter Kemp was himself a minister, and the small local group of worshippers that he had gathered together at his home continued to meet there for a number of years before moving on to the Rocky Springs School House.

Evolving into a congregation (Rocky Springs) which built its own church building in 1881, the group played an important role in the history of the United Brethren Church in that section of Maryland. However, it was abandoned in 1910.

Eberly, Albright and Brane, *History of the UB Church*. 1911. P. E. Holdcraft, *Pennsylvania Conference* (UB). 1938.

BRUCE C. SOUDERS

KENDALL, HOLLIDAY BICKERSTAFF (1849-1919), British Methodist editor and historian, was born at Wakefield in Yorkshire, where he was at first a worker in the printing trade. Self-educated, he entered the PRIMITIVE METHODIST ministry in 1868 and served mainly in northern circuits. He gained the B.A. (Durham), and for a period was principal of an interdenominational college in Newcastle on Tyne for the training of ministers for churches in Britain and the Colonies. From 1892 to 1901, he was Primitive Methodist CONNEXIONAL EDITOR, and in 1901 he was elected president of the Primitive Methodist Conference. He was editor of the *Primitive Methodist Quarterly Review*. In 1888, he wrote *The History of the Primitive Methodist Connexion* (revised in 1919); and in 1905 *The Origin and History of the Primitive Methodist Church*, a two-volume work which became the standard history of the denomination. He also published in 1905, *Primitive Methodist Church Handbook of Principles and Policy*. As Hartley Lecturer in 1901, he took as his subject

Christ's Kingdom and Church in the Nineteenth Century.
He died on March 10, 1919.

JOHN T. WILKINSON



W. S. KENDALL

KENDALL, WALTER S. (1904-), an ordained elder of the Oregon Conference, and a bishop of the FREE METHODIST CHURCH (U.S.A.), was a student at Evansville Seminary and College. His ministerial service was in the Wisconsin and Oregon Conferences where he was pastor and superintendent for fourteen years. He also traveled extensively as an evangelist for eighteen years. He has been a bishop since 1958, and president of the World Fellowship of Free Methodist Churches since 1964. He served as Chairman of the Administrative Commission. As senior bishop, he was chairman of the Board of Bishops. W. S. Kendall retired at the general conference, 1969, with title, Bishop Emeritus. Bishop and Mrs. Kendall live at Winona Lake, Ind.

BYRON S. LAMSON

KENDALL COLLEGE, Evanston, Illinois, was organized in 1934 as Evanston Collegiate Institute, with special emphasis upon a work-study program. Its parent institutions were two theological schools for the training of ministers for the Scandinavian Methodist conferences. The name was changed to Kendall College in 1950 in recognition of the benefactions of Harry and George Kendall. The college receives support from the ROCK RIVER and EAST WISCONSIN CONFERENCES. The governing board has thirty-six trustees elected by the Kendall College Corporation, which may have 150 members; 60 percent of the board and of the corporation must be members of The United Methodist Church.

JOHN O. GROSS

KENDRICK, JOHN (1779-1813), Wesleyan Methodist local preacher, was a sergeant in the British Army of occupation at the Cape of Good Hope and there established the first permanent Methodist society in SOUTH AFRICA. Born in 1779 at Wokingham, Berkshire, England, Kendrick

enlisted in the British Army in 1797, and later as sergeant in the 21st Light Dragoons was sent to Newcastle in Staffordshire. Here he was converted under the ministry of George Morley and later became a local preacher.

In 1806, he arrived with his regiment at the Cape of Good Hope, but was posted to Saldanha Bay for various periods, during which he wrote many cherished letters to Methodist soldiers at the Cape. The small society suffered "much loss by dispute about opinions" with Calvinists; and, after dispersal, it was reformed in 1809 with Kendrick as leader and seven members. The work spread from the 21st Dragoons to the 93rd Regiment, and Kendrick was appointed as "superintendent." The effect of his work is shown by charges of "enthusiasm" for which Methodists were examined in 1810 by the Chaplain; by the purchase of books to the value of £80, well-bound for constant use; by a revival in the 93rd Regiment in 1810; and by the growth of the military society, despite official opposition, to 142 by 1812.

This opposition reached its climax when in 1811 a Methodist sergeant was reduced to the ranks for holding a watchnight service; and Kendrick himself was given a reprimand by the Colonel before the whole regiment on parade. Kendrick's influence survived the ordeal, for he was soon appointed Sergeant School Master, and entrusted with the instruction of the Colonel's own children. On Dec. 31, 1812, Kendrick wrote to Britain requesting the appointment of a Methodist preacher at the Cape. He did not live to see the request granted for he died at Cape Town on Nov. 18, 1813.

Though not the first leader of the society of Methodist soldiers at the cape, Kendrick laid the foundation of South African Methodism, for he rallied the first small group after dispersion, built a society strong enough to provide the basis for the first permanent Methodist appointment to South Africa. Records from his journal preserved by BARNABAS SHAW revealed a genuinely saintly character. His catholicity of spirit, compassion, and humility kept healthy his Methodist ardour for perfect love.

Journal of the Methodist Historical Society of South Africa. Vol. II, No. 1, December 1953; Vol. II, No. 4, October 1955.
LESLIE A. HEWSON

KENMORE, NEW YORK, U.S.A. Kenmore Methodist Church is a leader in western New York Methodism—a vital church with a comprehensive program serving Methodists in the northern suburb of BUFFALO. Organized in 1891 when Kenmore was a budding community, it has grown with the populated area in which it is located. Today its full-time professional staff includes three ministers, a director of Christian education, and a minister of music.

The present church building, dedicated in 1928, is an English Gothic structure especially designed for its corner-site. As the community expanded around it, steps were taken to meet the needs of a growing and enthusiastic congregation: identical Sunday worship services were inaugurated, remodeling undertaken to extend the sanctuary, and two adjacent apartment buildings were acquired more than doubling education facilities.

The education program on Sunday mornings is carried on simultaneously with the two worship services. Numbering close to 150 youth in average weekly attendance, Methodist Youth Fellowship groups meet Sunday evenings with staff and lay leadership. During the pastorate of Dr.

Franklin M. Zentz, youth seminars have been held with alternating trips to Washington, D. C., the United Nations, and Canada. Over sixty young people of the Senior High School age group have been registered for each of these and have followed through the prescribed pre-seminar preparation. Through the years a number of youth have entered full-time Christian service. The minister of music directs the program of six choirs. The missions program has grown in strength under the guidance of the minister of Christian outreach. The church gives support to a missionary couple in JAPAN, and at the same time helps both financially and with volunteer personnel the Inner City program in Buffalo. There has been active participation in the International Christian Youth Exchange program for the past few years. Present membership (1970) of Kenmore Church is 2,211.

The Kenmore Record, June 14, 1928.
Tower Topics (church periodical), Vol. VI, No. 3, Feb.-March 1966.
 BEATRICE B. BARTOO



GERALD KENNEDY

KENNEDY, GERALD HAMILTON (1907-), American bishop, was born at Benson, Mich., on Aug. 30, 1907, the son of Herbert Grant and Marian (Phelps) Kennedy. He has received the following degrees: from UNIVERSITY OF THE PACIFIC, A.B., 1929; Pacific School of Religion, A.M., 1931, and B.D., 1932; Hartford Theological Seminary, S.T.M., and the Ph.D. in 1934. He has received twelve honorary degrees: UNIVERSITY OF PUGET SOUND, LL.D.; NEBRASKA WESLEYAN UNIVERSITY, Litt.D.; Pacific School of Religion, D.D.; University of the Pacific, D.S.T.; Beloit College, L.H.D.; OHIO WESLEYAN, LL.D.; University of Redlands, D.D.; Bradley University, H.H.D.; Bucknell, D.D.; California Western University, L.H.D.; Los Angeles College of Law, LL.D., and Carroll College, D.D.

On June 2, 1928, he was united in marriage to Mary Leeper, of Dester, Iowa.

Gerald Kennedy was admitted on trial in the Methodist Church and ordained deacon in the CALIFORNIA-NEVADA CONFERENCE, 1931, and admitted to full connection and elder in 1932. His pastorates have included First Congregational Church, Collinsville, Conn., 1932-36; Calvary Church, San Jose, Calif., 1936-40; First Church, Palo Alto, Calif., 1940-42; St. Paul Methodist Church, Lincoln,

Neb., 1942-48. He was acting professor of homiletics at the Pacific School of Religion, 1938-42. He was elected bishop of The Methodist Church at the Western JURISDICTIONAL CONFERENCE in Seattle, Wash., in July, 1948, and assigned to the PORTLAND (Oregon) Area where he served from 1948-52; then to the Los Angeles Area.

Since 1957 he has been a member of the General Board of NATIONAL COUNCIL OF CHURCHES, and chairman of the Council's West Coast Committee, Broadcasting and Film Commission. He was president of the COUNCIL OF BISHOPS of The Methodist Church, 1960-61, and of the Division of National Missions of the BOARD OF MISSIONS, 1960-64, and during the same period, chairman of the Commission on Deaconess Work. He was president of The Methodist Church's BOARD OF EVANGELISM, a member of the Board of Publication, and the Commission on Chaplains, 1964-68.

Bishop Kennedy is a trustee of the University of the Pacific, Pacific School of Religion, California Western University, and the SCHOOL OF THEOLOGY at CLAREMONT California. He is on the Board of Directors of GOODWILL INDUSTRIES of Southern California, the Methodist Hospital of Southern California, Pacific Homes Corporation, and Pasadena Playhouse. He has been a member of the California Board of Education since 1961.

Bishop Kennedy has written numerous books. These are *His Word Through Preaching*, 1947; *Have This Mind*, 1948; *The Best of John Henry Jowett* (edited), 1948; *The Lion and the Lamb*, 1950; *With Singleness of Heart*, 1951; *Go Inquire of the Lord*, 1952; *A Reader's Notebook*, 1953; *Who Speaks For God?*, 1954; *Cod's Good News*, 1955; *The Christian and His America*, 1958; *The Methodist Way of Life*, 1958; *I Believe*, 1958; *Reader's Notebook*, 2, 1959; *The Parables*, 1960; *While I'm On My Feet*, 1963; *For Preachers and Other Sinners*, 1964; *Fresh Every Morning*, 1966; and *The Seven Worlds of the Minister*; also numerous lectureships including Beecher Lectures on Preaching at Yale University.

Who's Who in America, Vol. 34.

Who's Who in the Methodist Church, 1966.

N. B. H.

KENNEDY, JAMES LILLBOURNE (1857-1942), American preacher and missionary to BRAZIL, a son and grandson of Methodist preachers, was born in Strawberry Plains, Tenn., on Dec. 31, 1857. He attended WOFFORD and Weaverville Colleges, graduating from the latter in 1877. He was admitted to the HOLSTON CONFERENCE of the M. E. Church, South, in 1879, and for two years was a circuit rider in NORTH CAROLINA and VIRGINIA. Responding to J. J. RANSOM's appeal for missionaries, he was ordained DEACON by Bishop HOLLAND MCTEYRE in October, 1880; and in March, 1881, sailed for Brazil via England, with Ransom. They arrived in RIO DE JANEIRO on May 16.

The first two years were spent learning the language as he worked and preached to the American ex-Confederates, the Southerners who had left their country after the Civil War, and settled in and near Santa Barbara, state of São Paulo. He also served helping Ransom build Catete Chapel, the first Methodist church in Brazil. In 1883, after a near fatal case of yellow fever, he returned to the United States. He married his fiancée, Jennie Wallace of Knoxville, Tenn., on May 16, 1883, and she proved a talented and consecrated helpmeet. Three children were born to this union, two of whom married missionaries in



JAMES L. KENNEDY

Brazil. Jennie Kennedy died on Jan. 1, 1913. Six years later, Kennedy married Daisy Pyles, former missionary of the WOMAN'S FOREIGN MISSIONARY SOCIETY, by whom he had one son, Embree Moore.

James L. Kennedy was a charter member of the first Brazil Annual Conference, organized by Bishop J. C. GRANBERY in September, 1886, a conference that had the unique distinction of being the smallest annual conference ever organized in Methodism. He served actively for fifty-five years; and after retirement in 1935, added five more years of fruitful work.

Throughout the years, Kennedy served as a pastor, presiding elder, educator, editor of the church organ, editor of the children's magazine (*O Juvenil*), and of a monthly with the Sunday School lessons (*Revista da Escola Dominical*). He also translated into Portuguese a book of Wesley's sermons and a catechism. H. C. TUCKER, another pioneer missionary, said that Kennedy "organized more congregations, built more churches, and won more converts than any other man on the field."

In the early days, and even up to 1935, Kennedy was often the target of bitter persecution, being pelted with rotten fruits or vegetables, having his preaching halls and school attacked by shouting mobs with stones, sticks, and filth. In Bangu, near Rio de Janeiro, where he had gone to hold services in a private home, he was almost killed by a band of armed men. Most amazingly, when he was preaching years later in another city, a man came to him in tears, begging forgiveness for having been one of his attackers on that occasion.

Kennedy instituted the first regular services in English for his countrymen, at Catete Church, Rio. In July, 1885, with his wife, Jennie, he organized the first LADIES' AID SOCIETY of the Methodist Church in Brazil, affiliating it with the Women's Foreign Missionary Society of the M. E. Church, South, in the United States. While acting pastor in Taubaté, state of São Paulo, he ran a successful school with his wife as head of the boarding department.

One of his pupils, Monteiro Lobato, who became Brazil's outstanding author of children's stories, said he received inspiration from hearing the stories and legends that Kennedy told. Decades later, honoring him posthumously, that city where he had once been attacked named a street after Kennedy.

In 1915, Kennedy traveled to the far northwest of the state of São Paulo, to study possibilities there for Methodist work. This is now a great field of the church. In 1916, he sponsored and helped nourish the first Conference of Women's Societies which had been called by and organized under the leadership of LAYONA GLENN. In 1922, through friendship with a Scotsman, he secured a vast mountainous area in the state of São Paulo, for an interdenominational retreat and assembly grounds, later called Umuarama. A bronze plaque on the main building honors him as founder.

In 1924, he was authorized by the annual conference to write a history of Methodism's first fifty years in Brazil—a work completed in 1927 which serves as basic information for future studies of the subject. In 1927, EMORY AND HENRY COLLEGE, Virginia, conferred upon him the degree of D.D.

Kennedy was known and loved for his cheerful, kindly spirit, an unusual ability to pour oil on troubled waters. J. EARL MORELAND, president of RANDOLPH-MACON COLLEGE, himself a returned missionary from Brazil, wrote: "In my opinion, Dr. Kennedy ranks with a half-dozen of the great missionary leaders of the last 100 years . . ."

Kennedy died on Dec. 7, 1942, in São Paulo, and was buried in the Protestant Cemetery.

J. L. Kennedy, *Metodismo no Brazil*. 1928.

Eula K. Long, *O Arauto de Deus*. São Paulo: Imprensa Metodista, 1960.

Missionary Voice, 1932.

EULA K. LONG

KENNEDY, JAMES SKIDMORE (1826-1905), American minister and college president, was born Dec. 31, 1826, in Madison County, Va. He graduated from EMORY AND HENRY COLLEGE in 1849 and taught at Cleveland High School, 1849, and at Strawberry Plains, Tennessee, 1850. He was principal of the preparatory department of RANDOLPH-MACON COLLEGE in 1851. He was licensed to preach in 1848, and was admitted to the VIRGINIA CONFERENCE in 1852, but transferred to the HOLSTON CONFERENCE in 1857. He was president of Strawberry Plains College for two years, president of Holston Female College for ten years, and president of Weaverville College for two years. As a preacher he served stations and districts for twenty-seven years. He superannuated in 1895.

He married Malinda Williams Stringfield on Aug. 26, 1861, and they had ten children. One son, JAMES LILLBOURNE KENNEDY, and two daughters, Fannie and Molly, were missionaries to Brazil.

J. S. Kennedy was a delegate to the M. E. South GENERAL CONFERENCES of 1866, 1874, 1882 and 1894. He was awarded the honorary D.D. by WOFFORD COLLEGE.

Kennedy died in Knoxville, Tenn., Nov. 19, 1905, and was buried in the Old Gray Cemetery.

Journal of the Holston Conference.

I. P. Martin, *Holston*. 1945.

L. W. PIERCE

KENNINGTON COMMON. (See LONDON.)

KENT, JOHN H. S. (1923-), British Methodist, was educated at Emmanuel College, CAMBRIDGE, where he read history, took a Ph.D., and later taught. He was accepted for the British Methodist ministry in 1950 and was given his theological training at Wesley House, Cambridge. After a year as assistant tutor in Wesley College, Headingley, and two years in the circuit ministry, he was permitted by the Methodist Conference to serve at Emmanuel College, Cambridge (1955-59), whence he was called in 1959 to teach church history at Hartley Victoria College, MANCHESTER. From 1965 he has been lecturer in ecclesiastical history and doctrine in the University of Bristol. He delivered the Wesley Historical Society Lecture, on *Jabez Bunting, the Last Wesleyan*, in 1955, and has written discerningly in the realm of modern church history and ecumenics, notably in his *The Age of Disunity* (Epworth Press, 1966). He is the editor of the British Methodist materials in this *Encyclopedia of World Methodism*.

FRANK BAKER

KENTS HILL SCHOOL, Kents Hill, Maine, a coeducational boarding school, was founded in 1824 and chartered as Maine Wesleyan Seminary. The school has an active alumni association of 2,500 members. The governing board of twenty-five trustees is a self-perpetuating body, in which the majority must be Methodists, and eight designated as conference trustees are elected on nomination of the MAINE ANNUAL CONFERENCE.

JOHN O. GROSS

KENTUCKY, lying immediately north of TENNESSEE and South of OHIO, INDIANA, and ILLINOIS, is a border state between the northern and southern parts of the United States. Agriculture is the largest single industry, and tobacco is the principal crop. The state ranks third in the production of coal. Kentucky is noted for Hodgenville as the birthplace of Abraham Lincoln, for Fort Knox as the depository of the nation's gold reserve, for its farms near LEXINGTON which produce blooded race horses, for Mammoth Cave, and for its song, "My Old Kentucky Home." The state has a population of 3,160,555 (1970), and an area of 40,395 square miles. Its elevation ranges from 260 feet at the Mississippi River to more than 4,000 feet in the Cumberland and Pine Mountains. Originally a part of VIRGINIA, Kentucky was the first area west of the Allegheny Mountains to be settled by white people. The first settlement was at Harrodsburg in 1774. Kentucky was admitted to the Union in 1792.

Methodism was introduced into Kentucky by Francis Clark, a local preacher who emigrated from Virginia in 1783, settled near Danville, and formed several Methodist societies. Organized Methodism in Kentucky began in 1786 when Bishop ASBURY at the conference in BALTIMORE, appointed James Haw and BENJAMIN OGDEN as missionaries to the "Kentucky District." The next year the work was divided to form two circuits, Kentucky and Cumberland, and OGDEN was appointed to the latter, while Thomas Williamson and WILSON LEE were assigned to the former, with Haw as the elder. In 1788 the Kentucky Circuit was divided to form the Lexington and Danville Circuits.

In 1790 Bishop Asbury made his first visit to Kentucky, and held a conference of the preachers at MASTERSON'S STATION, five miles from Lexington. Asbury wrote, "To

reach the seat of the conference, required a journey of several days through a dreary wilderness, replete with dangers and infested by savages." The conference which began on May 15 and closed the next day, stationed twelve preachers on six circuits. Apparently there was no conference in the region in 1791, but beginning in 1792 a conference was held each year.

In 1796 the GENERAL CONFERENCE divided the M. E. Church into six annual conferences with geographical boundaries. One of the six was the WESTERN CONFERENCE which included Kentucky and Tennessee. Prior to 1796 Bishop Asbury held conferences of groups of preachers when and where convenient. After his first visit to Kentucky in 1790, Asbury went to the region for the conference sessions almost every year until his death in 1816.

In 1812 the Western Conference was divided to form the OHIO and TENNESSEE CONFERENCES, each of which included a part of Kentucky. Then in 1820 most of Kentucky was taken back from the Ohio and Tennessee Conferences and designated as the KENTUCKY CONFERENCE. In 1845 the Kentucky Conference adhered South, and the General Conference (MES) of 1846 divided it to form the LOUISVILLE CONFERENCE. The Kentucky and Louisville Conferences have continued to the present day with little or no change in their boundaries. Through the years the part of Kentucky west of the Tennessee River has been in the MEMPHIS CONFERENCE.

It may be said that the M. E. Church, South was "born" in Louisville, Ky. Following the division of the M. E. Church in 1844, representatives of the Southern annual conferences met in Louisville in May, 1845, and decided to form the southern branch of the church. (See LOUISVILLE CONVENTION.) Kentucky was also the birthplace of the Boards of Missions and Church Extension of the Southern Church.

The CAMP MEETING as an institution originated on the banks of the Red River in Kentucky. At a Presbyterian sacramental service, sermons were delivered by both Presbyterians and Methodists. A revival began, and people came with provisions to stay several days. Other similar meetings followed in different places. And so began the camp meeting movement which Methodism used effectively for a century or more.

There were a few scattered METHODIST PROTESTANT churches in Kentucky soon after that denomination was organized. In 1867 the M. P. Kentucky Conference was formed by dividing the Tennessee Conference. John Riggs, Sr. was the first president. In 1877 there were some 18 itinerants and about 1,795 members. Prior to 1921 the Methodist Protestants established a mission school at Pine Ridge. The conference came to unification in 1939 with about 20 churches, 33 ministers, and 800 members.

In 1845 when the Kentucky Conference (ME) voted to adhere South, a few of the ministers and congregations favored the Northern branch of the church, and the M. E. Church was soon active in Kentucky. Another KENTUCKY CONFERENCE of the M. E. Church was created in 1852. It grew little until after the Civil War, but at that time some twenty-six Southern Methodist ministers joined it and it became fairly strong. In 1869 the Negro ministers and churches of the conference were set off as the LEXINGTON CONFERENCE. The Kentucky Conference came to unification in 1939 with 105 charges and over 30,000 members. The Lexington Conference continued in the Central Jurisdiction of The Methodist Church.

Kentucky Methodism established schools and other in-

stitutions. **BETHEL ACADEMY** was established in Jessamine County and operated until about 1804. Kentucky and Ohio Methodism started **AUGUSTA COLLEGE**, Augusta, Ky., in 1822; it served well and continued until 1849. The Southern Methodists established **KENTUCKY WESLEYAN COLLEGE** at Millersburg in 1866 and moved it to Winchester in 1890 (relocated in Owensboro in 1950), and the Northern Methodists founded **UNION COLLEGE** at Barbourville in 1879. **SUE BENNETT JUNIOR COLLEGE** began at London, Ky., in 1896, and **LINSEY WILSON JUNIOR COLLEGE** started at Columbia in 1903. Today Kentucky Methodism owns or is related to four hospitals: the Methodist Hospitals at Henderson and Pikeville, Good Samaritan Hospital at Lexington, and the Methodist Evangelical Hospital in Louisville. The Kentucky Conferences support the Methodist Home, Inc. (for children) at Versailles, and two retirement homes—Wesley Manor at Louisville and Lewis Memorial Home at Franklin.

In 1970, the Kentucky and Louisville Conferences reported approximately 623 charges, 595 ministers, 184,508 members, and property valued at \$83,431,204. Add 70 charges, 60 ministers, 21,000 members, and property valued at \$9,110,000 from the part of the Memphis Conference which is in Kentucky and the total statistics for The Methodist Church in Kentucky in 1970 were approximately 693 charges, 655 ministers, 205,508 members, and property valued at \$92,541,204.

General Minutes, MEC, MECS, and MC.

Minutes of the Kentucky Conferences.

Weldon, J. W. and Rawlings, J. C., *Century of Progress.*

R. W. Browder, *Louisville Conference Jubilee Addresses.*

A. H. Redford, *Kentucky*. 1869.

WALTER I. MUNDAY

KENTUCKY CONFERENCE was first created by the 1820 GENERAL CONFERENCE. Prior to that date east KENTUCKY was in the OHIO CONFERENCE and west Kentucky in the TENNESSEE CONFERENCE. On Oct. 4, 1820, the Tennessee Conference met at Hopkinsville, Ky., and the preachers who were to compose the Kentucky Conference assembled with them, Marcus Lindsey presiding in the absence of a bishop. Thus the Kentucky Conference, formed by merging parts of the Ohio and Tennessee Conferences, was set aside at the 1820 session of the Tennessee Conference. The first session of the Kentucky Conference was held at Lexington, beginning Sept. 18, 1821, with Bishops WILLIAM MCKENDREE, ENOCH GEORGE and ROBERT R. ROBERTS in attendance. At the outset the conference had 19,367 members, some 2,100 of them colored.

At the beginning, the Kentucky Conference included most of Kentucky and a small part of VIRGINIA. In 1824, the boundaries were changed to embrace the state of Kentucky and the part of Tennessee north of the Cumberland River. At that time, the Virginia part of the conference went to the Ohio Conference. In 1828, the part of Kentucky west of the Tennessee River was assigned to the Tennessee Conference. Thereafter, the boundaries of the Kentucky Conference did not change until 1846 when, as a conference of the M. E. Church, South, it was divided to form the LOUISVILLE CONFERENCE. This limited the Kentucky Conference to the eastern part of the state. In 1850, when the WESTERN VIRGINIA CONFERENCE (MES) was formed, it included a few Kentucky counties adjoining Virginia (later WEST VIRGINIA). Those Kentucky counties continued in the Western Virginia Conference (ME) until unification in 1939.

In 1844, the Kentucky Conference reported 39,756 white and 9,362 colored members. In 1850, after it had given up territory to the Louisville and Western Virginia Conferences, the Kentucky Conference reported 18,447 white and 5,391 colored members. There was little or no change in the conference boundaries after 1850.

The Kentucky Methodists desired a school or college. Efforts to establish **BETHEL ACADEMY** in Jessamine County began at the first conference (1790) which Bishop ASBURY held in the territory, but the project failed about 1804. At the first session of the Kentucky Conference in 1821, there was enthusiasm for a proposal of the Ohio Conference that the two bodies unite in building a college at Augusta, Ky., on the Ohio River. **AUGUSTA COLLEGE** opened in 1822 with John P. Finley as president. Augusta was the first Methodist college organized after the destruction of **COKEBURY COLLEGE** in MARYLAND. The school rendered outstanding service until 1849 when it was abandoned in favor of Transylvania University at Lexington. Transylvania failed, and attempts to resuscitate Augusta College thereafter proved futile.

KENTUCKY WESLEYAN COLLEGE was founded at Millersburg in 1866 and was moved to Winchester in 1890. In 1950, the school was relocated at Owensboro and has become a strong Methodist college with a plant valued at \$4,000,000, and endowment of nearly \$700,000, and an enrollment of about 1,500. **UNION COLLEGE**, founded by the Kentucky Conference (ME) at Bourbourville in 1879, now has an endowment of nearly \$2,000,000, a plant valued at about \$5,000,000, and about 1,500 students. **SUE BENNETT JUNIOR COLLEGE** at London, Ky., founded in 1896, is related to the National Division of the BOARD OF MISSIONS.

Two members of the Kentucky Conference have been elected bishops, HENRY B. BASCOM and HUBBARD H. KAVANAUGH (1854).

The Kentucky Conference came to unification in 1939 with five districts, 149 charges, 40,342 members and churches and parsonages valued at \$3,335,650. At that time, it was merged with parts of the Kentucky Conferences of the M.E. and M.P. Churches to form the Kentucky Conference of The Methodist Church. About 75 charges, 70 ministers and 20,000 members came to the merger from the M.E. Church, and about five charges, 15 ministers, and 500 members from the M.P. Church came into the Kentucky Conference (MC) in 1939. In 1941, the enlarged conference reported seven districts, 237 charges, 57,532 members and property valued at \$5,421,114.

In 1970, the Kentucky Conference was supporting Kentucky Wesleyan and LINSEY WILSON Colleges. The latter, a junior college, is within the bounds of the LOUISVILLE CONFERENCE. In addition, the Kentucky Conference gave approval to Sue Bennett Junior College. The conference has a friendly but not an official connection with ASBURY COLLEGE which was founded in 1890 at Wilmore, Ky., near the site of the old Bethel Academy. Also, the conference was supporting the Methodist Hospital at Pikeville, the Good Samaritan Hospital at Lexington, the Methodist Home, Inc. (for children) at Versailles, and six WESLEY FOUNDATIONS.

The Tennessee-Kentucky Conference (CJ) was merged with the overlying conferences of the Southeastern Jurisdiction in 1968. At that time the Kentucky Conference received 15 churches and 2,330 members from that conference.

In 1970 the Kentucky Conference reported 333 pastoral charges, 276 ministers, 81,108 members, property valued at \$38,252,279, and \$5,507,671 raised for all purposes during the year.

General Minutes, ME, MES, and TMC.

Minutes of the Kentucky Conference.

William E. Arnold, *A History of Methodism in Kentucky*, 1935.

A. H. Redford, *Kentucky*. 1869.

ALBEA GOBOLD

KENTUCKY CONFERENCE (ME, 1853-1939). The 1852 GENERAL CONFERENCE of the M. E. Church created the Kentucky Conference by dividing the OHIO CONFERENCE. At the same time the CINCINNATI CONFERENCE was carved out of the Ohio Conference. For the sake of convenience the Kentucky preachers met with those who were to constitute the Cincinnati Conference at Xenia, Ohio, on Sept. 22, 1852, Bishop EDMUND S. JANES, presiding. The proceedings of the "combined conference" were published in the *General Minutes* as those of the "Cincinnati and Kentucky Conference." But legally there was no such body; there was a Cincinnati Conference and a Kentucky Conference.

The organizing session of the Kentucky Conference was held at Covington, Ky., Oct. 4, 1853 with Bishop Janes presiding. This conference came into being because there were preachers and congregations in Kentucky that desired to adhere North following the division of the church in 1844. While the old Kentucky Conference as a body adhered South, the preachers and churches who favored the North were soon attached to the Ohio Conference. In 1848 the towns of Lexington and Winchester received Northern pastors, and by 1849 the M. E. Church had about 2,000 members in Kentucky. When organized in 1853, the Kentucky Conference had two districts, 13 charges, and 2,401 members.

During the Civil War many preachers in the Kentucky Conference of the M. E. Church, South favored the Union, and when the conflict was over some of them hoped that Methodism would unite. Convinced that there would be no reunion in the foreseeable future, eighteen of the preachers withdrew when their conference met at Covington in September 1865, and united with the M. E. Church. Nearly all of the eighteen took the rank of local preachers, chose two of their number as presiding elders, and made appointments for themselves in places where the M. E. Church had no organization. When the Kentucky Conference (ME) convened at Covington in February 1866, some twenty-six preachers from the Southern Church were admitted. That year the conference reported six districts, 43 charges, and 6,993 members. For the next decade the conference gained an average of 1,600 white members per year.

In 1866 the conference admitted five colored preachers and organized a Colored Mission District with a white presiding elder. By 1869 there were 3,526 Negro members, and in that year the LEXINGTON (Negro) CONFERENCE was organized.

The Kentucky Conference took an active interest in the people of the highlands occupying the eastern part of the state, and though it had some good churches in the cities and towns over the state, its work was largely rural.

The conference was interested in education, and by endorsement, appointment, visiting committees, and pub-

licity it maintained a close relationship with academies for girls at Augusta, Bardstown, Shelbyville, and Lexington. The conference board of education took charge of Texas Seminary in Madison County in 1871. Augusta Collegiate Institute was started at the location of the extinct AUGUSTA COLLEGE, UNION COLLEGE was launched at Barbourville in 1879, and in 1886 DANIEL STEVENSON, a conference member, bought the property for the conference board of education, and then as president of the college for the next ten years he so administered it as to guarantee its future. The conference acquired the Methodist Hospital at Pikeville in 1922, and it organized the Deaconess Hospital at Louisville in 1895.

The Kentucky Conference came to unification in 1939 with four districts, 105 charges, 30,527 members, and churches and parsonages valued at \$3,014,975. At that time the Louisville District of the conference became a part of the LOUISVILLE CONFERENCE of The Methodist Church, while the remainder of the body went into the Kentucky Conference of the new church.

General Minutes, MEC.

Minutes of the Kentucky Conference for 1939.

ALBEA GOBOLD

KENTUCKY CONFERENCE (MP). (See KENTUCKY.)

KENTUCKY MISSION CONFERENCE (EUB). The Provisional Session of the Kentucky Mission Conference of The E.U.B. Church met in Columbia, Ky., Sept. 2-4, 1855. Bishop FRED L. DENNIS was the presiding officer.

The Cumberland District, situated in the south central part of KENTUCKY, began history among the United Brethren in 1833, when Virginians established the Bear Wallow Church. Other churches were founded and on Nov. 19, 1857, the Kentucky Mission Conference met in its first session at New Salem meeting house in Adair County, Ky., HENRY KUMLER, JR. being made bishop pro tem.

The church's opposition to slavery caused lives to be threatened and many members left the state in 1860. After the Civil War, the Kentucky work faced many obstacles. In 1921, the Kentucky Conference was dissolved. The churches in the northern section were transferred to the Indiana Conference and the churches in the Cumberland District were assigned to the TENNESSEE CONFERENCE.

In 1932, Russel S. Showers, Secretary of Home Missions, initiated a program to assist the struggling Kentucky churches. This was continued by succeeding secretaries of the Board of Missions, V. O. WEIDLER and U. P. HOVERMALE. After union with The Evangelical Church in 1946, unified plans to strengthen the work were carried out by Hovermale and his successor, Marlo Berger.

The churches of the Red Bird District located in the southeast portion of the state were not conference-related before 1955. Bishop MATTHEW T. MAZE and B. H. Niebel, Secretary of the Board of Missions of The Evangelical Church, explored the area and the RED BIRD MISSION was opened in Beverly, Bell County, in 1921. J. J. De Wall served as superintendent until his death, Sept. 23, 1928. Under his leadership educational, medical and evangelistic missionary service was established for the people. This work increased under his successors, A. E. Lehman (1929-46) and John Bischoff. Bischoff became Mission Superintendent in 1946 and was also appointed

Conference Superintendent in 1955. In 1966, there were twenty-four organized congregations and 1,530 members. Local church property was valued at \$702,102, while \$66,386 was raised for all purposes.

The fourteenth and concluding annual session of the conference was held at Stull Memorial Church, Beverly, Ky., May 14-15, 1968, with Bishop PAUL HERRICK presiding. In The United Methodist Church, Red Bird Mission is under the Board of Missions, while the Cumberland District belongs to the LOUISVILLE CONFERENCE.

R. W. Albright, *Evangelical Church*. 1942.

Bernard L. Cook, *Our Kentucky Highland Mission*. n.d.

A. W. Drury, *History of the U.B.* 1924.

Journal of the Kentucky Conference, EUB, 1955.

FRANK V. YOUNG



CHARLES NEW CHURCH, KENYA

KENTUCKY WESLEYAN COLLEGE, Owensboro, Kentucky, a joint educational project of the KENTUCKY and LOUISVILLE CONFERENCES, was chartered in 1858 with instruction beginning in 1866. It was located from 1866 until 1890 at Middleburg, Kentucky, from 1890 until 1951 at Winchester, and since 1951 at Owensboro, where it moved at the invitation of the city. Owensboro citizens raised \$1,000,000 toward the new campus. The college is one of the beneficiaries of the trust fund established by the late H. R. Kendall of Evanston, Illinois. It offers the B.A. and B.S. degrees. The governing board has twenty-six members, sixteen nominated by Boards of Education of the Kentucky and Louisville Annual Conferences and elected by the conferences; nine at large; the resident bishop, ex officio.

JOHN O. GROSS

KENYA became an independent nation and member of the Commonwealth in 1963. The natural features are a land area of 224,960 square miles, one of the most beautiful mountains in Africa, Mount Kenya (19,000 feet), an equable climate, and a good port at Mombasa on the Indian Ocean. The population is growing at almost three percent per annum, and in 1969 stood at 10,890,000.

In early times, the coastal area was greatly influenced by the Near East and still retains a strong Arab influence. The Portuguese ruled certain areas of the coast from the end of the fifteenth century for a period of 200 years. Their efforts to establish the Christian faith did not survive the end of their colonial rule.

The first half of the nineteenth century witnessed the arrival of European explorers and missionaries. Two of the early missionaries were the first European travellers to see the snow-capped mountains of Mount Kenya and Kilimanjaro.

Dr. J. L. Krapf established the first mission of modern times (1844), under the auspices of the Church Missionary Society, and was instrumental in bringing the Methodist Mission to the Coast in 1862.

An East African Protectorate, including the area now known as Kenya, was established by Britain in 1895, after many years of effort to bring to an end the slave trade from East African ports and Zanzibar. The protectorate came under Colonial Office administration in 1905. In 1920, it was united with the Protectorate of Zanzibar, renamed Kenya, and made a crown colony. A Legislative Council was set up in 1919. Rebellion broke out, largely among the Kikuyu and related tribes, from

1952 to 1955, and was followed by constitutional steps towards independence in 1963.

The branch of Methodism which inaugurated the mission in Kenya was the UNITED METHODIST FREE CHURCHES which became in 1907 part of the (British) UNITED METHODIST CHURCH, and in 1932 part of the larger Methodist Church. The mission at first restricted its work to the coastal area, in the neighborhood of Mombasa and on the Tana River. In 1912, an area northeast of Mount Kenya was included, later to be known as the administrative area of Meru. From early days the church has been engaged in educational and medical work and has played a significant part in agricultural and community development.

Hospitals have been established at Maua and Ngao, and rural training centers at Kaaga and Marimanti. The Coast School for the Physically Handicapped was founded at Mombasa in 1967. In 1968, the government became responsible for all primary education and teacher training. At that time, there were 114 primary schools attended by almost 17,000 pupils. Methodism participates in the state educational programme through the work of Religious Education advisers, through the management of Harambee (community) Schools, and through the six Methodist secondary schools.

The Methodist Church became an autonomous conference in 1966 and is divided into three districts. The



THE REV. RONALD S. MNG'ONG'O, FIRST PRESIDENT OF THE KENYA CONFERENCE

President of the conference resides in Nairobi, where the administrative headquarters is located. The conference was responsible in 1968 for 302 places of worship, with 8,163 full members and a community of almost 25,000. In recent years, there has been rapid expansion in northern Kenya, where there is a closely integrated plan for evangelistic, medical and agricultural development. The conference shares in the pastoral oversight of a united church at Lavington, Nairobi, and in St. Paul's (united) Theological College at Limuru.

In 1969, there were twenty-one Kenyan and expatriate ordained ministers, and sixteen lay missionaries from Britain.

The Church is a member of the WORLD METHODIST COUNCIL and the All Africa Conference of Churches.

D. Livingstone, *On Tana River*. London: Corgate Press, 1962.
M. Perham, ed., *History of East Africa*. London: Oxford University Press, 1965.
World Methodist Council *Handbook*, 1966-71.

R. E. KENDALL

KEPHART, CYRUS JEFFRIES (1852-1932), American United Brethren minister and bishop, was born Feb. 23, 1852, in Center County, Pa., the youngest of thirteen children and the third to gain prominence in the Church of the United Brethren in Christ.

When he was seven, the family moved to Mercer County, Pa., where he was converted at the age of twelve. He attended an academy at New Liberty, Pa., and taught school for a term.

In 1869, the family moved to Iowa where Cyrus enrolled at Western College (Iowa). He was licensed to preach in 1874, graduated from Union Biblical Seminary (now UNITED THEOLOGICAL SEMINARY), and was ordained by Bishop MILTON WRIGHT in 1878.

Upon graduation, he became president of Avalon College (Missouri). Following that, he held a number of administrative offices which included being professor and president of Western College; pastor at Des Moines, Iowa, and Lebanon, Pa.; president of LEBANON VALLEY COLLEGE (Pa.); general secretary of the Pennsylvania Sabbath School Association; and various pastorates until he was appointed to the First United Brethren Church of DAYTON, Ohio, in 1908.

During the Dayton flood of 1913, he and his wife were stranded on the second floor of the parsonage for five days. A few weeks later, he was elected bishop and assigned to the Southwest District which he served for twelve years. In 1925 he became bishop emeritus. After the death of his wife in 1928, his health failed and he passed away June 20, 1932.

Bishop Kephart wrote a number of books and was the recipient of many honorary degrees. He was recognized as one of the outstanding pulpit men of the denomination.

D. Berger, *History of UB*. 1897.

A. W. Drury, *History of the UB*. 1924.

C. H. Keller, *A History of Allegheny Conference*. Youngwood, Pa.: All State Printers, 1943.

Koontz and Roush, *The Bishops* (UB). 1950.

A. BYRON FULTON

KEPHART, EZEKIEL BORING (1834-1906), American United Brethren minister and bishop, was born in Center County, Pa., Nov. 6, 1834. He attended Mt. Pleasant

(Pennsylvania) and OTTERBEIN (Ohio) Colleges. He joined the Allegheny Conference, Church of the United Brethren in Christ in 1858 and served there seven years.

At the completion of his college work in 1865, he was appointed president of Collegiate Institute, a United Brethren school in MICHIGAN. In 1868, he was elected president of Western College (Iowa).

In 1872, Ezekiel B. Kephart was elected to the fourteenth General Assembly of the Iowa Senate. Here he was successful in securing advanced temperance legislation and in raising school standards. He was urged to run for governor but refused as he had committed his life to the church.

After giving thirteen years to Western College, he was elected a bishop in the Church of the United Brethren in Christ in 1881 serving as such for twenty-four years. He became an authority on the interpretation of church law and parliamentary usage. He was foremost in the struggle to change the Constitution which in turn led to the rapid growth of the denomination.

Bishop Kephart became Emeritus Bishop in 1905. His death occurred Jan. 24, 1906, while assisting in a financial campaign for INDIANA CENTRAL COLLEGE. He was the recipient of many honorary degrees and the author of several books. He served as the first president of the denominational Historical Society. At his death, the Church lost one of its wisest counselors and leaders.

D. Berger, *History of UB*. 1897.

A. W. Drury, *History of the UB*. 1924.

C. H. Keller, *A History of Allegheny Conference*. Youngwood, Pa.: All State Printers, 1943.

Koontz and Roush, *The Bishops* (UB). 1950.

A. BYRON FULTON

KEPHART, ISAIAH LAFAYETTE (1832-1908), American United Brethren educator and editor, was born Sept. 8, 1832, in Clearfield County, Pa. He was the oldest of thirteen children of Rev. and Mrs. Henry Kephart.

He attended Mt. Pleasant College (Pennsylvania) and OTTERBEIN UNIVERSITY (Ohio) and was licensed to preach in the Allegheny Conference, Church of the United Brethren in Christ, in 1859. He served as Chaplain in the Civil War and was in several major battles. He was present at Lee's surrender at Appomattox.

After the war, he joined the East Pennsylvania Conference and, in 1867, moved to Iowa. He became a superintendent of schools and later a professor at Western College (Iowa). In 1883, he became a teacher at San Joaquin College (California). In 1886, he was elected president of Westfield (Illinois) College and remained there until 1889 when he was elected editor of *The Religious Telescope*, the official organ of the United Brethren Church, where he served for nineteen years. The revision of the Confession of Faith and the Constitution had just been effected and his editorial work was helpful in molding a stronger and more efficient Church.

Kephart died Sept. 18, 1908. He was the author of a number of books and pamphlets and was the recipient of several honorary degrees, one of which was an election to be a Fellow in the Society of Science, Letters and Art in London.

D. Berger, *History of UB*. 1897.

A. W. Drury, *History of the UB*. 1924.

Charles H. Keller, *A History of the Allegheny Conference*. Youngwood, Pa.: All State Printers, 1943. A. BYRON FULTON

KERBY, GEORGE W. (1860-1944). Canadian Methodist minister and educator, was born in Sombra Township, Lambton County, Ontario, on July 18, 1860, the son of Nelson and Hester Anna Kerby. He was educated at Sarnia High School and at Victoria College, Cobourg. Received on trial in 1881, and ordained in 1888, he served on several charges in Ontario and Quebec, before going to Calgary in 1903.

In 1911, he organized a residential college in Calgary, named MOUNT ROYAL COLLEGE, and was its principal until his retirement in 1942.

He was elected the first secretary of the Alberta Conference of the Methodist Church in 1904, and was president in 1906, 1907 and 1928. In 1917 he was appointed chief recruiting officer of the Canadian Army for Military District Number 13 with the rank of major; in 1941, he was made an honorary lieutenant-colonel, and honorary chaplain of the Fiftieth Armored Battalion. An active member of the Canadian National Federation of Home and School Associations, and of the International Federation of Home and School Associations, he was a member of the senate of the University of Alberta, and chairman of the Calgary Public School board. He served as president of the National Council of Education and the Red Cross society.

Kerby was much sought after as a public speaker at church dedications and similar occasions. He helped to organize and develop many new congregations, especially in Calgary, and is remembered as a great and loyal friend. He wrote *The Broken Trail* (1910); and *Milestones of Methodism* (1925).

C. H. Cornish, *Cyclopaedia of Methodism in Canada*. 1881.

C. W. Kerby, *The Broken Trail*. Toronto: Briggs, 1909.

H. J. Morgan, *The Canadian Men and Women of the Time*. Toronto: Briggs, 1912.

J. E. Nix

KERN, JOHN ADAMS (1846-1926), American M.E. South preacher, college professor, theological professor, and college president, was born on April 23, 1846 in Frederick County, Va. The battle of Kernstown in the Civil War was fought on his father's land. He was the son of Minrod and Elisa Bentley Kern. His early education was received in Winchester, Va., High School and Winchester Academy. He was licensed to preach at Stephens City, Va., in 1864, and admitted into the BALTIMORE CONFERENCE in 1866. He served pastorates in Baltimore, Md., Washington, D.C., and Alexandria, Va. He was a student at the University of Virginia in 1868-70. John A. Kern was married to Margaret Virginia Eskridge. Washington and Lee University conferred the D.D. degree upon him and RANDOLPH-MACON COLLEGE the LL.D. From 1886 to 1889, he was professor of philosophy at Randolph-Macon College. He was president of Randolph-Macon College in 1888-89. From 1889 to 1914, he was professor of practical theology at VANDERBILT UNIVERSITY. He returned to Randolph-Macon College in 1914 as professor of Christian instruction and service in that year when the M.E. Church, South lost Vanderbilt. He was a member of the GENERAL CONFERENCES of 1890, 1894, 1898, and 1906. Kern was author of *The Ministry to the Congregation*, *The Way of the Preacher*, *The Idea of the Church*, *Study of Christianity as Organized*, *Listening Heart and Vision and Power*. His teaching and writing, especially in the field of the pastoral ministry, greatly influenced many ministers.

He was the father of Alfred A. Kern, long time professor at Randolph-Macon Woman's College, Lynchburg, Va.; of Bishop PAUL BENTLEY KERN, and Mrs. J. M. Ormond, wife of Professor Ormond of DUKE UNIVERSITY. John A. Kern died March 18, 1926, at Dallas, Texas, and is buried in Winchester, Va.

C. F. Price, *Who's Who in American Methodism*. 1916.

J. MANNING POTTS



PAUL B. KERN

KERN, PAUL BENTLEY (1882-1953), American bishop, was born June 16, 1882 in Alexandria, Va. He began his college career at RANDOLPH-MACON COLLEGE, where his father, JOHN A. KERN, was professor. After one year Paul Kern transferred to VANDERBILT UNIVERSITY and received his B.A. in 1902 and the B.D. in 1905. He was admitted to the TENNESSEE CONFERENCE in 1905 and served two years for the Correspondence School for Ministers while teaching at Vanderbilt.

He married Lucy Gordhall Campbell of NASHVILLE, Tenn., June 11, 1907, and they had three children. Kern served Blakemore Church, Nashville, 1907-10; Bell Buckle, Tenn., 1910-12, and Murfreesboro, Tenn., 1912-15.

When SOUTHERN METHODIST UNIVERSITY was established in 1915, he became the professor of English, Bible and Homiletics. In 1920 he became dean of the theological department. In 1926 he was appointed to Travis Park Church in SAN ANTONIO, Texas. After four years as pastor, he was elected to the episcopacy in the M. E. Church, South in 1930.

Bishop Kern served in the Orient from 1930 to 1934. From 1934 to 1938 he served four conferences in North and South Carolina. In 1938 he was appointed to the Nashville Area with the Tennessee, HOLSTON, FLORIDA, and CUBA CONFERENCES under his supervision.

He was active in the unification of the M. E. Churches, the consolidation of the EPWORTH LEAGUE and Sunday School Boards into the BOARD OF EDUCATION, the Youth

Caravan Movement, the CRUSADE FOR CHRIST, and higher education in Methodism. He was chairman of the board of trustees of SCARRITT COLLEGE. He wrote the EPISCOPAL ADDRESS for the GENERAL CONFERENCE of 1952 at SAN FRANCISCO.

Bishop Kern was the Fondren lecturer at Southern Methodist University in 1930, the Cole lecturer at Vanderbilt in 1935, the Jarrell lecturer at EMORY in 1941, the Peyton lecturer at Southern Methodist University in 1945.

He was a member of most of the boards of The Methodist Church and was a delegate to the WORLD COUNCIL OF CHURCHES at Amsterdam in 1948. He was author of *The Work of The Methodist Church*, *The Miracle of the Galilean*, *The Basic Beliefs of Jesus*, and *Methodism Has a Message*.

He died on Dec. 16, 1953, at Vanderbilt Hospital, and is buried in Mt. Olivet Cemetery in Nashville.

Clark and Stafford, *Who's Who in Methodism*. 1952.

J. MANNING POTTS

KERR, WARWICK ESTEVAM (1922-), Brazilian layman, was born on Sept. 9, 1922, in Santana de Parnaíba, state of São Paulo. His mother, Barbara Chaves Kerr, was converted in 1931, and became an instrument in God's hands for leading her husband and other members of the family into a real Christian faith. She was a Presbyterian, but Kerr joined the Methodist Church in 1942.

He received his early education at Mackenzie College, Sao Paulo. In 1945, he graduated as an agronomist from the University of São Paulo, following which he received his doctorate (1948) and professorship (1951), from the same institution. Later, he came to the United States and did graduate work at Columbia University.

Kerr is Brazil's greatest authority in genetics, especially in bees.

In 1956, he received the André Dreyfus First National Prize in Genetics; in 1962, he was named director of the São Paulo State Science Foundation, the highest administrative post a scientist can receive in that state. These honors were followed in 1965 with the C. Prosdocimo National Prize in Genetics. For six years Kerr specialized in bees, directing experiments in the hybridization and selection of African with Italian bees, with the aim of producing a higher rate and grade of productivity among the bees of Brazil. In early 1966, he was delegate from Brazil to the fifteenth Pugwash Conference on Science and World Affairs, held in Addis Abeba, Ethiopia.

Keenly interested in education, which he terms Brazil's most imperative need, he expresses strong convictions which he frankly admits as "revolutionary" in that field. Kerr is active in the church, and he is both commended and condemned for his friendship with labor leaders and students and his championship of social justice.

He was jailed in 1964 because he denounced corruption and irregularities by local authorities, and was falsely accused of being a Communist, and he used this opportunity to preach Christ to his companions in jail.

Kerr is married to Lygia Sansigolo, and they have seven children. He is now professor at the Technical Institute, near Ribeirão Preto, state of São Paulo.

"Professor Warwick E. Kerr has been elected president of the Brazilian Society for the Advance of Science (SBPC), the scientific association in Latin America. This is said to be the greatest position of an elective nature

that can be bestowed upon a Brazilian scientist. . . ." (*Expositor Cristão*, Aug. 15, 1969).

Expositor Cristão, March 1, 1966; Aug. 15, 1969.

EULA K. LONG

KETCHAM, CHARLES B. (See JUDICIAL COUNCIL.)

KETTERING, OHIO, U.S.A. **Christ Church** is a large suburban church in an area immediately adjacent to DAYTON, Ohio. The church was organized May 20, 1951, by the then District Superintendent, Dr. Robert Kennedy, with forty-three charter members. Robert B. Foster, who had retired as the associate minister of Grace Methodist Church, Dayton, Ohio, was appointed first pastor, and Christ Church was chosen as the name.

The congregation first met in the dining room of a local restaurant, then in the Fairmont Presbyterian Church, then in Dorothy Lane School, and then in a local inn. This last building was eventually purchased for \$125,000. Worship continued there until a new church was dedicated at Lincoln Park Boulevard and Shorner Road by Bishop HAZEN G. WERNER, Feb. 2, 1958.

The church grew under Rev. Ross E. Winner from 331 members on June 14, 1953 to 1,080, when it was imperative that a new building should be erected.

During the pastorate of Rev. George Taylor, 1958-1962, the church gave evidence of concerns outside the community by support of the Hoyt Smiths in PAKISTAN and significant support of the William A. Chryst chair at the new METHODIST THEOLOGICAL SCHOOL IN OHIO.

The expansion of the building facilities under the pastorate of Dr. Raoul C. Calkins, beginning in 1962, has made it possible for the church to serve through making seventeen of the classrooms available to the County Retarded Children's program, providing facilities for the Kettering-Oakwood Senior Citizens, and many other community activities. The endowment fund created from gifts to Mr. Chryst has been used as collateral for loans to new churches, and gifts from income have assisted several of the churches of the district in their building programs.

The present membership of the church is 2,229.

Journal Herald, Dayton, Ohio, Dec. 14, 1957; May 23, 1959.

KEY, JOSEPH STANTON (1829-1920), American bishop, was born at La Grange, Ga., July 18, 1829, the son of Caleb W. and Elizabeth (Hames) Key. He was a fifth consecutive generation Methodist preacher, and his two sons became ministers. Converted during a revival in 1847 at Emory College, Key was admitted on trial in the GEORGIA CONFERENCE, Jan. 10, 1849. He held the A.B., M.A., and D.D. degrees, the first two from EMORY and the latter from the University of Georgia. In 1851 he married Susie Snider of Savannah, and they had two sons and a daughter.

Prior to election to the episcopacy, all of Key's ministerial service was in GEORGIA, and when the Georgia Conference was divided in 1866, he adhered to the SOUTH GEORGIA CONFERENCE. His first appointment was to the "Colored Charge" in Athens which was regarded as a missionary assignment. Four years later he was appointed to the white church in Athens. In 1855 he went to Trinity Church, SAVANNAH, the largest Methodist congregation in the city. After two years there his appoint-

ments were as follows: St. John's, Augusta, 1857-58; St. Paul's, Columbus, 1859; Athens, 1860-61; St. Paul's, Columbus, 1862-64; Mulberry Street, Macon, 1865-68; Macon District, 1870; St. Luke's, Columbus, 1871-73; Americus District, 1874; St. Paul's, Columbus, 1875-77; Mulberry Street, Macon, 1878-81; Macon District, 1882; and Columbus District, 1883-85.

Key was a delegate to seven successive GENERAL CONFERENCES, beginning with the one for 1862 which did not meet. He was never higher than second on his conference's slate of delegates. He was influential in getting the DISTRICT CONFERENCE officially adopted by the 1866 General Conference. He was never regarded as a great preacher, but his pulpit work and pastoral ministry were very acceptable, as shown by his appointments. He served three times as pastor in Athens, three times at St. Paul's, Columbus, twice at St. Luke's, Columbus, and twice at Mulberry Street, Macon. As an episcopal leader he was regarded as "rather beneficent" and not as forceful as some southern bishops.

Key moved his episcopal residence to Texas in 1889. His first wife died there, and in 1892 he married Mrs. Lucy Kidd of Sherman, Texas. She died in 1914. Key died at Sherman, April 6, 1920, and was buried there.

General Minutes, MES.

General Conference Journals, MES.

F. D. Leete, *Methodist Bishops*. 1948.

National Cyclopaedia of American Biography.

Who's Who in America.

JESSE A. EARL
ALBEA GODBOLD

KEY, ROBERT (1805-1876), British Methodist, was born at All Saints, Suffolk, on April 7, 1805. By trade a coal heaver, he was converted at Yarmouth in 1825. In 1828 he received a call to the PRIMITIVE METHODIST itinerant ministry and began his work at North Walsham, going on to mission central Norfolk, a task which demanded physical stamina and resourcefulness. Agrarian disturbances involved poaching, farm robberies, and stack burning, and through his preaching of the gospel such episodes became less frequent on account of the conversion of the individuals concerned. He endured great suffering through persecution and ill treatment, often without police protection. His temperament brought him inward spiritual conflict, but he was a man of great faith. New problems awaited him in his mission to Hadleigh, Suffolk (1836), where he met the serious challenge of ANTINOMIANISM. He died on Dec. 2, 1876. A manuscript biography, written by C. T. Goodrick, of Yarmouth, has so far eluded search, but his autobiography, *The Gospel Among the Masses* (1806), contains useful stories.

JOHN T. WILKINSON

KEYWOOD, VIRGINIA, U.S.A., in Washington County, is the site of the first Methodist Conference west of the Alleghenies. FRANCIS ASBURY held the Conference on May 13-15, 1788, in the residence of Stephen Keywood, located some two miles from Saltville, Va., the site of the Madam Russell Stone Church. In 1792 Asbury held the Huffaker (or Halfacre) Conference near where Manheim Methodist Church was erected in 1802, Michael Huffaker giving the land for it. It was rebuilt in 1884. Asbury preached in the log Manheim Church in 1806, which is the leading church on the North Keywood

Circuit. There is also a South Keywood Circuit. Keywood is noted as the cradle of Methodism in the Holston area.

F. A. Asbury, *Journal and Letters*. 1958.

Journal of the Holston Conference.

JESSE A. EARL

KHAN, HASAN RAZA (? -1899), was born in an upper-class Muslim home in India. He was intensely anti-Christian in his boyhood and delighted in destroying Bibles and Gospel portions. His teacher, Mahbub Khan, was converted, and this gradually changed the attitudes of the student. He met Robert Hoskins at Budaun. In 1880, Khan confessed Christ, was baptized, and undertook extensive Bible study. In 1884, he was appointed pastor at Budaun. When a minister was needed for new work in Kasganj, he volunteered to go there. Starting with fifteen converts, he quickly built a district. Bishop TROBURN described him as "probably the most successful worker among Moslems in India."

B. T. Badley, *Southern Asia*. 1931.

J. N. Hollister, *Southern Asia*. 1956.

J. E. Scott, *Southern Asia*. 1906.

J. WASKOM PICKETT

KHAN, MAHBUB (? -1912), attended a mission school in Sialkot, Punjab, and became a teacher in a government school in Budaun. Reading extensively about Islam, he was not satisfied. A New Testament left by a missionary was in the school library. He began to read it without much interest at first, but finally it gripped and held him. While reading Matthew 27, conviction that it was true and that Christ Jesus is the divine Savior came like a flash. Without talking to any Christian, he was genuinely converted. He then went to the missionary, confessed his faith, described his conversion, and asked to be baptized. In 1881, he was ordained. He became a zealous evangelist, recognized all men as brothers, preached zealously and effectively, and became presiding elder of the Kasganj District in 1902.

B. T. Badley, *Southern Asia*. 1931.

J. N. Hollister, *Southern Asia*. 1956.

J. E. Scott, *Southern Asia*. 1906.

J. WASKOM PICKETT

KIDDER, DANIEL PARRISH (1815-1891), American Methodist minister, one of Brazil's pioneer missionaries, was born on Oct. 18, 1815, in Darien, N. Y. Though his parents were not Methodists and opposed that denomination, Kidder was converted and became a staunch member of the Methodist church. He graduated from newly founded WESLEYAN UNIVERSITY, Connecticut, in 1836, and wanted to go to CHINA as a missionary. When this proved impossible, he went to BRAZIL as a young man of twenty-two, in 1837, with his wife, Cynthia Harriet Russell. He resided in RIO DE JANEIRO. There he worked with JUSTIN SPAULDING, who had arrived in 1836, and was appealing to his homeland for help.

Kidder traveled extensively over Brazil, preaching, distributing Bibles, Testaments, and religious tracts; observing very carefully the nature of the country, its government, customs, and such Roman Catholic institutions as schools, hospitals, convents, and orphanages. With a clear, unprejudiced mind he saw both the good and the bad—so much so that a Brazilian journalist writing about him a century later said: "Kidder didn't hesitate to speak about our faults but he spoke of them as a father would of his sons' faults. And he always understood the other



DANIEL P. KIDDER

side, praising the exceptional qualities of the Brazilian people. . . . He loved Brazil."

In April 1840, Cynthia died leaving him with two very small children. She was buried in the Gambôa Protestant Cemetery (British), where her tomb can be seen. Kidder soon left Brazil and returned to the United States, as he wrote "to spare the life of a little one." Two years later, he married Harriet Smith.

In his homeland, he continued as a dedicated servant of God. Kidder led such a helpful and prominent life in the United States after his return there that to the North Americans his career in Brazil seemed something of a prelude remarkable though it was. He took a leading part as editor and administrator of the growing Sunday School work of the M. E. Church. He organized conference Sunday School Unions and became an originator of Sunday School Institutes and Conventions. In 1856 he became professor of practical theology at GARRETT BIBLICAL INSTITUTE, as it then was, and remained there until he was called to a like chair in DREW SEMINARY in New Jersey.

Kidder wrote several books: *Mormonism and the Mormons*, 1842; a treatise on *Homiletics*, 1864; *The Christian Pastorate*, 1871; and *Helps to Prayer*, 1874. His three volumes on Brazil are of great import in that land. One of these entitled *Reminiscences of Trips and Residence in Brazil*, was translated into Portuguese and published about a century later, and is included in the records of the official Brazilian Historical Society. It deals with his work and travels as a missionary, and contains much of import to the present evangelical church. Daniel Kidder died on July 29, 1891 in Evanston, Ill., U.S.A.

W. C. Barclay, *History of Missions*. 1950.

J. L. Kennedy, *Metodismo no Brasil*. 1928.

Daniel Parrish Kidder, *Reminiscencias de Viagens e Permanencia no Brasil* (Reminiscences of Trips and Residence in Brazil) I and II. Sao Paulo: Livraria Martins, Editora; Traducão de Moacyr N. Vasconcelos.

M. Simpson, *Cyclopaedia*. 1878.

ISNARD ROCHA

KIESLAR, MOTT (1871-1950), and **EDNA** (1877-1961), were an American husband and wife, noted for separate individual achievement as well as for service given together.

Mott was born in Dade County, Mo., Nov. 28, 1871. He was graduated from Cornell College in 1899, having joined the UPPER IOWA CONFERENCE the previous year. He came to INDIA late in 1899 in response to Bishop JAMES M. THORBURN'S call for twelve unmarried modern apostles to live on half the customary sacrificial allowance for single men. They were required to be at least twenty-five years of age, able to preach without manuscript, and willing to remain unmarried for at least four years. Kieslar served first in Allahabad then at Ajmer, where he established a boys' school and cared for hundreds of boys whose parents had died in the famine of 1900.

Edna Beck was born in Los Gatos, Calif., Sept. 13, 1877. She graduated from the Stanford University Medical College in 1901, with a doctor of medicine degree, and she came to India the same year. She was appointed to Tilaunia and opened a tuberculosis sanatorium for women and children, the first institution established in India specifically for the treatment of sufferers from tuberculosis. Mott and Edna met often in Ajmer from 1901 and soon became engaged, but they held to prior commitments to the church and were not married until 1907. Four sons were born to them. One died in infancy. Of the surviving sons one, Henry, is a specialist in ophthalmology in LOS ANGELES; Evan, a doctor of philosophy, is a professor of educational psychology in Los Angeles; and Marvin is a prominent missionary in PAKISTAN.

Together the Kieslars labored at Agra, Mathura, Hissar, Lahore, Karachi, and Ajmer, where their romance began. He was superintendent of districts in the United Provinces, Rajasthan, and the East Punjab in India, and in Sindh and the West Punjab in Pakistan. In 1921, his Alma Mater, Cornell College, conferred upon Mott the Doctor of Divinity degree. The Kieslars had many special interests including the use of drama for Christian education and evangelism. Mott died in Richland, Calif. Aug. 28, 1950, and Edna in Los Angeles in 1961.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

KILGO, JOHN CARLISLE (1861-1922), American bishop and educator, was born at Laurens, S. C., July 22, 1861 and died at Charlotte, N. C., Aug. 11, 1922. He married Miss Fannie Nott Turner, of Gaffney, S. C., on Dec. 20, 1882. To this union were born five children: Edna, Walter, James, Fannie and John.

John Kilgo entered WOFFORD COLLEGE, Spartanburg, S. C., in 1880, but because of the weakness of his eyes was forced to leave Wofford at the close of the sophomore year. His only other formal education was a course of private study under HENRY N. SNYDER, later president of Wofford College. In 1892 the degree of Master of Arts was awarded Kilgo by Wofford College. Later honorary degrees were conferred upon him by RANDOLPH-MACON COLLEGE, Wofford College and Tulane University.

In 1882 Kilgo joined the SOUTH CAROLINA CONFERENCE of the M. E. Church, South and from 1882 to 1888 served as pastor. In 1888 he was appointed financial agent of Wofford College. In 1894 Kilgo was elected president of Trinity College (now DUKE), Durham, N. C. which office he held until 1910.

Under his leadership Trinity College became one of the leading colleges in the Southern States. Kilgo inspired Washington Duke and members of his family with the vision of a greater Trinity College and they made such liberal contributions to Trinity College that in contrast



JOHN C. KILGO

with most southern educational institutions it became free from financial problems. Academic standards were raised and when the Association of Colleges and Preparatory Schools of the Southern States was formed for the purpose of raising high educational standards in the South, Trinity College was the only institution of college status that was a charter member. Kilgo championed academic freedom and during his presidency the Board of Trustees on Dec. 1, 1903, adopted an historic statement which declared that any form of coercion of thought and private judgment was contrary to one of the constitutional aims of Trinity College and that was to cherish a sincere spirit of tolerance. Kilgo became the champion in NORTH CAROLINA for Christian education, and led a crusade in North Carolina in behalf of this principle. He was the author of many articles relating to Christian education.

While president of Trinity College, Kilgo played a vital part in Methodist affairs. He was a delegate to the GENERAL CONFERENCES (MES) from 1898 to 1910. He was a member of the BOARD OF EDUCATION during that same period. He was an official delegate to the ECUMENICAL METHODIST CONFERENCE held in London in 1901 and in 1904 was a fraternal delegate to the General Conference of the M. E. Church.

In 1910 Kilgo was elected a bishop of the M. E. Church, South, and served until his retirement in 1922. He was in great demand as a preacher, for Kilgo was a great pulpit orator.

Paul N. Garber, *John Carlisle Kilgo*. Durham: Duke University Press, 1937. PAUL N. GARBER

KILHAM, ALEXANDER (1762-98), British Methodist, helped to found the METHODIST NEW CONNEXION. He was born at Epworth, Lincolnshire, on July 10, 1762, and became a Wesleyan itinerant in 1785. After JOHN WESLEY's death, he wrote a series of pamphlets, the most important of which was *The Progress of Liberty*, to advocate that the laity should have an increased share in the government of the Wesleyan societies. Because of these he was expelled by the Wesleyan conference in 1796. With WILLIAM THOM he worked out the con-



ALEXANDER KILHAM

stitution which was adopted by the New Connexion. He died in Nottingham, Dec. 20, 1798.

J. Blackwell, *Alexander Kilham*. 1838.

W. Cooke, *Methodist Reform and Its Originator*. London, 1850.

W. J. Townsend, *Alexander Kilham, the First Methodist Reformer*. London, 1889. JOHN KENT

KILNERTON TRAINING INSTITUTION, Pretoria, Transvaal, SOUTH AFRICA, was founded in 1885 by the British Wesleyan METHODIST MISSIONARY SOCIETY and was named after John Kilner, one of its secretaries, who spent 1880 on an official visit to South Africa. It was opened by GEORGE WEAVING in Potchefstroom with an enrollment of seven; but in the following year it was moved to Pretoria, the capital of the Transvaal Boer Republic. Here the chairman of the district, OWEN WATKINS, had purchased 3000 morgen (6300 acres) of land for £1,750.

At first progress was very slow; but when the Transvaal became part of the British Empire after the Anglo-Boer War (1899-1902) State aid was made available and Kilnerton began to go ahead. A girls' hostel was established in 1907 and J. J. Spensley was brought out from England to become headmaster in 1909. A second period of expansion began in 1936, again as a result of increased State interest in African education. Not only were increased subsidies made available to the Missions, but State schools, including a State Teacher Training College, began to make their appearance. A separate High School was opened in 1947 with Charles Jackson as headmaster. The Institution reached its maximum size about 1952 when the total enrollment of the Normal College and the High School was 650.

Kilnerton, together with every other Methodist Training Institution, was taken over by the Government in January 1956, in terms of the Bantu Education Act (1953). For a time the Church retained control of the hostels and thus maintained its link with the students; but the end was in sight. The area in which Kilnerton was situated was zoned for occupation by the white group in terms of the Group Areas Act, which provides for the separation of the different population groups of the country, and the Institution was finally closed down in December 1962. Pupils and staff were transferred to a State School, in a Bantu (African) Group Area.

Kilnerton was a leading educational institution for Africans. It attracted students from as far afield as Rhodesia and Zambia, before the State imposed restrictions on foreign students. Among its distinguished alumni

are chiefs, administrators and medical doctors. The first African woman doctor south of the Zambesi, Dr. Mary Mphahlele, matriculated at Kilnerton.

Kilnerton is indebted to the WESTMINSTER TRAINING COLLEGE, LONDON, for a succession of outstanding teachers, three of whom later became State Inspectors of Education. Of the Missionary Governors of the Institution, five served as president of the South African Conference.

D. P. DUGMORE

KIM, CHANG SIK (1857-1929), pioneer Methodist preacher in KOREA, was born in Saing-Kun village, Whang-Hai (Yellow-Sea) Province, Korea, in 1857. After some study of the Chinese classics, the only education available, he drifted to SEOUL. Curiosity concerning rumors that the savagelike Western missionaries ate babies led him to secure a job at the home of Rev. Francis Ohlinger, Methodist missionary, where he learned Western cooking. In the course of the next four years he read Matthew, a Bible Catechism, and finally memorized almost all of the four Gospels.

When in 1892 William James Hall, M.D. was sent to open the pioneer missionary station in Pyengyang, Kim, now a local preacher, went along, and after Dr. Hall's death carried on the work of the station until the arrival of W. A. NOBLE. During this time he built the first Methodist Church in north Korea, and also the first boy's school building. Pyengyang was noted for its wickedness, and Kim was often in prison, and suffered beatings, stoning, and was even held in the death cell under threats of execution if he did not recant.

He was the first Korean to be ordained deacon (1901), the first to be named a district evangelist (1904), the first to be received on trial in the conference (1906), the first to be ordained elder (1908), and the first to be appointed district superintendent (1910). He probably opened more new territory to Methodist missionary work than any other person.

He died in Haiku, Korea, Jan. 9, 1929.

Korea Mission Field, June 1929.

M. W. Noble, *Korea*, 1933.

CHARLES A. SAUER



CHONG PIL KIM

KIM, CHONG PIL (1896-), a bishop of the Korean Methodist Church, was born in KOREA's ancient capital city, Songdo (Kaesung), May 20, 1896. Completing work in the M. E. Church, South mission high school, he

graduated from Kwansai Gakuin University, Kobe, Japan, in 1928 and entered the Korea Annual Conference of the M. E. Church in its final session in 1930.

Transferred to the newly organized Korean Methodist Church, he held pastorates in Pyengyang, Chinampo, and Songdo. In 1947 he became chaplain of EWAH Woman's UNIVERSITY in Seoul until elected bishop of the Korean Methodist Church in 1958. After serving one term of four years he stepped down to assume the pastorate of the Central Nai-Ri Methodist Church in Inchon.

CHARLES A. SAUER



CHONG WOO KIM

KIM, CHONG WOO (1884-1939), second bishop of the Korean Methodist Church, was born on Kang-Wha Island, near Inchon, Korea, Sept. 21, 1884. He received the traditional tutoring in Confucian ethics and Chinese classics. As a youthful prank he was one of a group making sport of missionary GEORGE HERER JONES at the gates of Kangwha City. Jones' dignified restraint so impressed him that he became interested in Christianity and his grandfather founded one of the first churches on the island in spite of the heavy opposition of the times.

In preparation for the ministry he entered Pai Chai Mission School at the age of twenty-four and graduated from the Union Methodist Seminary at the age of thirty.

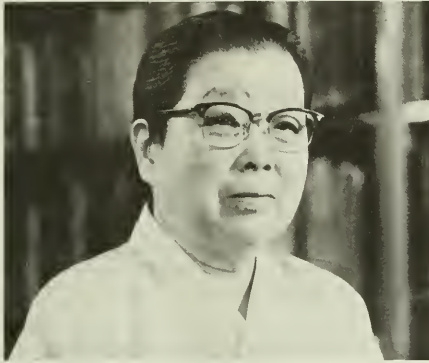
He was ordained by Bishop HERBERT WELCH in 1918, and appointed to a large circuit outside SEOUL. The shortage of ministers after the 1919 Independence Movement resulted in his appointment to First Church, Chung Dong, Seoul. He served this church continuously, except for seven years as superintendent of the Seoul District, until his election as bishop of the church in October 1938.

One of his first acts as bishop was to dictate a letter to Dr. Jones' widow relating the incident above and citing it as the beginning of his more than thirty years in the church.

Known for his evangelistic fervor, it was expected that he would lead a revival in the church. Unfortunately the next August an injured foot sent him to the hospital where septicemia developed. He died on Sept. 17, 1939.

The funeral was held on his fifty-fifth birthday in First Church where he had served most of his ministry, and where he had been ordained and also installed into the office as bishop.

Korea Mission Field, November 1939. CHARLES A. SAUER



HELEN KIM

KIM, HELEN (1899-1970), Korean educator and world Christian leader, was born in Chemulpo (Inchon), Korea, Feb. 27, 1899. After attending a local mission school for girls, she graduated from Ewha College (Seoul, Korea), in 1918. After teaching for four years in Ewha she entered OHIO WESLEYAN UNIVERSITY where she graduated in 1924 with Phi Beta Kappa honors, and then secured her master's degree at BOSTON UNIVERSITY. Returning to her alma mater she became dean of the college in 1926.

In 1930 she studied at Columbia University Teachers College, where she became the first Korean woman to secure a Ph.D. degree in 1932. Returning to Korea she was made vice-president of Ewha and in 1938 she succeeded Alice R. Appenzeller as president.

Her twenty-two years as president covered the very difficult years of Japanese military oppression during the Second World War and the exile in Pusan during the Korean conflict. However the college achieved university status, the student body grew from 600 to over 8,000, and the campus was extended from eight to more than twenty-five buildings.

Within Korea, Dr. Kim had a leading part in many movements including the National Y.W.C.A., the Korean Red Cross, the National Christian Teacher's Association.

She served her government as Director of Public Information, on the Korean Mission to the U.N. for many years, and as Ambassador-at-Large.

The list of international organizations to which she was a delegate covers more than forty gatherings of which ten were related to the INTERNATIONAL MISSIONARY COUNCIL, the WORLD COUNCIL OF CHURCHES, or related committees. Other organizations included the General Conference of the M. E. Church, World Council of the Y.W.C.A., International Committee of the Red Cross, World Convention on Christian Education, and XII UNESCO Conference.

Having trained her successor, she retired in 1961, remaining as chairman of the Ewha University Board of Trustees, and as President Emeritus. Following her res-

ignation she became especially interested in the evangelism of her people, and as chairman of the commission of evangelism for both the Korean Methodist Church and the National Christian Council she headed a Nationwide Evangelistic Campaign for Korea in 1965.

Three distinguished honors came to her in rapid succession in 1963, the Order of Cultural Merit of the Republic of Korea on August 15; the Ramon Magsaysay Award (Philippines), August 31; THE UPPER ROOM Citation for World Christian Leadership, October 1. She received honorary degrees from four universities. She died of a cerebral hemorrhage at her home in Seoul on Feb. 10, 1970. Burial was at the family cemetery plot at Keum Nan near Seoul.

New York Times, Feb. 12, 1970.

J. M. Potts, *Grace Sufficient*, 1964.

Who's Who in the Methodist Church, 1966.

CHARLES A. SAUER



YU SOON KIM

KIM, YU SOON (1884-1950 ?), a bishop of the Korean Methodist Church, was born in An-Ak, Whanghai Province, Korea, Dec. 17, 1884. He graduated from Seung-Sil Mission Academy in Pyongyang, then went to HAWAII where he taught school, joined the Hawaii Mission Conference, and served as pastor of Ewa Church.

After two years in the California Bible School he graduated in 1912, and then served as conference evangelist in KOREA for five years. From 1917 to 1920 he studied in DREW THEOLOGICAL SEMINARY.

He again served as conference evangelist, was pastor of Nam-San Church in Pyongyang, after which he spent ten years as district superintendent in the Hongsyung, Haiju and Chunan Districts. In 1924 he was a delegate to the M. E. GENERAL CONFERENCE at Springfield, Mass., U.S.A.

In April 1949, he was elected bishop of the Korean Methodist Church. Sixteen months later he was abducted by the communists, along with some fifty other Christian leaders during the invasion of SEUL. Since Aug. 23, 1950, his whereabouts has been unknown and he is presumed dead as of that year.

CHARLES A. SAUER

KIMBALL, CLYDE E. (1908-1944), an American Methodist clergyman and army chaplain, was born in Concord, N. H., July 23, 1908. He was graduated from the School of Theology of BOSTON UNIVERSITY in 1933. While in seminary he joined the NEW HAMPSHIRE CONFERENCE on trial in 1930 and served the churches of Auburn and Chester. When he came into full connection in 1932, he supplied the Hillside Congregational Church in Draut, Mass. After graduation his appointments were Franklin, 1933; Groveton and Stratford, 1934-38; Suncook, 1939-41. Then he entered the Chaplaincy of the United States Army in June, 1941.

Skilled at losing himself in the interest of helping others of every social level, Chaplain Clyde Kimball got along well as every soldier found in him a warm and helpful friend. No spot was too dangerous for him if he heard the cry of human need. Indeed it was in performing the duty of rescuing the wounded that Chaplain Kimball was fatally wounded, Dec. 19, 1944.

Because of his ability to speak the French language, he brought comfort to the newly liberated communities, often holding the first Protestant service following liberation. A collection of Bibles he possessed represents the thanks given him by a grateful people. Ellen A. (Gates) Kimball, who married Clyde Kimball in 1928 and their two sons, Clyde, Jr., and Dana, were the recipients of two awards, given posthumously: the Purple Heart for wounds, and the Silver Star for gallantry in action.

Journal of the New Hampshire Conference, 1945.

WILLIAM J. DAVIS

KIMBALL SCHOOL OF THEOLOGY (1906-1930), at Salem, Oregon, was an institution which began functioning in 1906 in connection with WILLAMETTE UNIVERSITY, a Methodist related school. Henry D. Kimball was its first head and his wife Luella D. Kimball, dean. In 1907, the school became independent with its own board of trustees, and was located in a separate building on the Willamette campus. Kimball students pursued some courses offered by the University, and some Willamette students took courses at Kimball.

The theological school was a regular part of the M.E. system of colleges and universities, its president being a member of the UNIVERSITY SENATE of the church. By 1911 more than sixty persons had received instruction in Kimball's classrooms and five of its graduates were serving churches in the OREGON CONFERENCE.

From 1914 to 1920 H. J. Talbott headed the school, but a deficiency in financial support for Kimball became evident in 1915. Two professors, Edwin Sherwood and Everett S. Hammond, offered to continue with less than their entire salaries, but Kimball, refusing to accept the offer, borrowed on his life insurance to pay them in full. He died suddenly in 1920.

From 1920 until 1926 Eugene C. Hickman was president. During this administration the General BOARD OF EDUCATION subsidized Kimball, and the Oregon Conference pledged \$1,000 annually. A move was initiated to relocate Kimball at Seattle, Wash., to operate in connection with University Temple and the University of Washington. The proposal divided supporters and the school was ordered closed pending relocation. Before plans could be perfected, demands for funds in OREGON and WASHINGTON to meet the needs of Willamette University and College of Puget Sound, blocked the planned move.

John M. Canse, succeeding to the presidency in 1926, faced impossible financial pressure and the trustees ordered suspension of the seminary in 1930, though the class of that year had been the largest in the history of the school. The school did not reopen and the endowment, which largely had been contributed by Mrs. Kimball, was at her request, distributed to charities in which she was interested.

T. D. Yarnes, *Oregon*. 1957.

ERLE HOWELL

KING, JOHN (?-1794), early American preacher, was a graduate of Oxford University and held a degree from a London medical school. He was converted under the preaching of JOHN WESLEY and was disinherited by his family for that reason. He came to America in 1770 but he had no credentials from Wesley, and JOSEPH PILMORE, the preacher in PHILADELPHIA, where he landed, refused to receive him. He preached in the Old Potter's Field, later Washington Square, and then proceeded to BALTIMORE, where he preached the first Methodist sermon there from "a blacksmith's block at the corner of French and Broad Streets."

His energy and devotion secured recognition and he preached at various places along the eastern seaboard. He was a member of the first Conference in 1773 and was sent to NEW JERSEY. The next year he was appointed to NORFOLK, Va., and extended his circuit into NORTH CAROLINA. He married Miss Sallie Seawell of Brunswick County, Virginia.

During the Revolutionary War years he seems to have located for awhile, but in 1777 he was sent with JOHN DICKINS, LeRoy Cole, and Edward Pride to the North Carolina Circuit. It was the second year of a circuit in that state.

King purchased a home near Louisburg, N. C. and settled there. His neighbor was the noted early local preacher Major GREEN HILL, and King was present when the first conference after the organization of the M. E. Church was held in Hill's home in 1785. When Hill moved to Tennessee one of King's sons secured the Hill property and one of his descendants lives there today. (The house is a Methodist SHRINE.) Two of King's sons and a grandson were Methodist preachers.

In 1789 or 1790 he secured a large farm near Raleigh, N. C., and settled there. He died in 1794 while on a visit to New Bern.

Bishop ASBURY regarded King highly and he is frequently mentioned in Asbury's *Journal*. He was an influential preacher with a stentorian voice and was rebuked by Wesley for his "screaming."

F. Asbury, *Journal and Letters*. 1958.

W. L. Grissom, *North Carolina*. 1905.

M. Simpson, *Cyclopaedia*. 1878.

LOUISE L. QUEEN

KING, JOHN Q. TAYLOR (1921-), American educator and college president, was born at Memphis, Tenn., Sept. 25, 1921, the son of John Q. Taylor and Alice (Woodson) King. He was a student at Fisk University, A.B., 1941; graduate of Landig College Mortuary Science (Texas), 1942; Samuel Huston College, B.S., 1947; DEPAUW UNIVERSITY, M.S., 1950; University of Texas, Ph.D., 1957. On June 28, 1942, he married Marcell Alice Hines and they have four children. Since 1946 he has been a mortician.

Dr. King has served HUSTON-TILLOTSON COLLEGE as a member of the faculty, 1947-60; Dean, 1960-65; President, 1965-

He has been a delegate to five GENERAL and JURISDICTIONAL CONFERENCES, 1956-68. In addition to college responsibilities, he has been a member or trustee of more than a score of boards, clubs, and institutions including those dealing with mental health, education, race, Kiwanis, and Chamber of Commerce. He was a Captain in World War II, and is a Lt. Colonel in the Army Reserve. He is the author of a number of articles for professional and religious journals, the co-author of several mathematics textbooks, and a book, *Stories of Twenty-Three Famous Negro Americans*. He is a member of the choir and lay leader of Wesley Church, Austin, Texas.

Who's Who in the Methodist Church, 1966. JESSE A. EARL

KING, LORENZO HOUSTON (1878-1946), American bishop, was born of slave parents, Houston Carlton and Leah King, at Macon, Miss., Jan. 2, 1878. He married Louise Marie Watts on Dec. 13, 1903. He was ordained and joined the Atlanta Conference of the M. E. Church in 1903. His appointments included Elberton Circuit, 1902-03; Covington, 1903-04; South Atlanta, 1905-08; Newman, 1909-10; English instructor, CLARK COLLEGE, 1910-13; Central Church, Atlanta, 1913-19; editor, *Southwestern Christian Advocate*, 1920-30; St. Mark's Church, New York City, 1930-40.

He was elected bishop in 1940 at St. Louis, Mo., in the first JURISDICTIONAL CONFERENCE of the Central Jurisdiction, and served the Atlantic Coast Area until his death in 1946. His area included Atlanta, Central Alabama, Florida, Savannah, South Carolina, and South Florida Conferences.

An infant when his father died, King, by faith and dogged perseverance, supported his mother and worked his way through Clark College (A.B.), GAMMON THEOLOGICAL SCHOOL (B.D.), and Union Theological Seminary (M.A., D.D., LL.D.).

Bishop King was president of the board of trustees of Gammon Theological School and CLAFLIN COLLEGE, and vice president of the board of trustees of Clark and COOKMAN Colleges.

A foremost teacher of English and speech, he was regarded as a spiritual preacher and a convincing debater. As *Advocate* editor for a decade, he became a champion of the rights of Negroes. He was an effective episcopal leader in each of the conferences of his area.

Dying in a New York hospital on Dec. 17, 1946, after a protracted illness of more than a year, his funeral rites were conducted at St. Mark's Church, New York City, with S. H. Sweeney and Bishop EDWARD W. KELLY officiating. His wife and three sons survived him.

C. T. Howell, *Prominent Personalities*. 1945.

F. D. Leete, *Methodist Bishops*. 1948.

Methodist Layman, February 1947.

JESSE A. EARL

KING, PETER (1669-1733), later Lord Chancellor of England, in 1691 published *An Enquiry into the Constitution, Discipline, Unity, and Worship of the Primitive Church*. It was republished in 1712 with the addition of a section on worship. It was read on Jan. 20, 1746, by JOHN WESLEY, who "in spite of the vehement prejudice of [his] education" was convinced by it "that bishops

and presbyters are (essentially) of one order." This was the basis on which, thirty-eight years later, Wesley ordained for America and later for Scotland and England (see ORDINATIONS, John Wesley and).

King argued that in the first five centuries bishops and presbyters were of one order, but different in degree because the bishop was the instituted minister of a parish, and the presbyter his assistant who could exercise his office only as the parish bishop gave him permission. Hence Wesley, a presbyter of the Church of England, to whom God had committed both the world parish and the episcopate of Methodism, felt able to ordain, not because of any presbyterian theory, but because he was a scriptural episcopos.

John L. Nuelsen, *Die Ordination im Methodismus*. Bremen: Verlagshaus der Methodistenkirche, 1935.

E. W. Thompson, *Wesley: Apostolic Man*. 1957.

John Kent, *The Age of Disunity*. 1966.

V. E. VINE

KING, WILLIAM L. (1858-1940), and **EARL L.** (1886-), father and son, were Methodist missionaries in INDIA for a combined total of eighty-two years. They both gave distinguished service.

The father was born in West Winterport, Maine, U.S.A., Jan. 26, 1858. He graduated from the University of Minnesota in 1881 and from GARRETT BIBLICAL INSTITUTE in 1883. He married Sara J. Hoehrhull, Sept. 24, 1884, and they went to India in 1888. The son was born at Chatfield, Minn., Nov. 13, 1886, and went to India with his parents. He attended schools at Ootacamund, Madras, Hyderabad, and Naini Tal, and graduated from Ripon College, Wisc., U.S.A., (A.B., 1908 and M.A., 1909). He went to India as a missionary in 1909.

The father's appointments included principal of Baldwin Schools in Bangalore, pastor of Vepery church in Madras, superintendent of Madras and Hyderabad districts, and agent of the Methodist Publishing House, Madras. He was the author of *Investment and Achievement* (Abingdon) and of a series of stories for children in three South India languages, published by the Methodist Publishing House of Madras. He was secretary of the Central Conference of Southern Asia for many years, and a delegate to the GENERAL CONFERENCE in 1900. Garrett Biblical Institute conferred upon him the Doctor of Divinity degree in 1908.

The son married Edith Broadbooks, a graduate of NORTH CENTRAL COLLEGE at Naperville, Ill., Oct. 18, 1913. His appointments included principal of Beynon-Smith High School, Belgaum, and of the Hardwicke High School, Narsinghpur, and various positions and responsibilities under the Council of Christian Education. He was general secretary of the EPWORTH LEAGUE, and his initials were supposed by many to stand for that organization.

He was a prolific author, editing and for the most part writing the entire Charterhouse Course in Christian Religious Education. His books, booklets, and major articles for periodicals in India and abroad numbered more than 200 and were acclaimed as unmatched. Of him it was often said, "What King was doing ten years ago, other supposed leaders in religious education are just beginning to think about now." For twenty-five years before his retirement in 1951 he was listed in *Who's Who In America*.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

KING, WILLIAM PETER (1871-1957), American pastor and editor, was born in Franklin County, Ga., on Feb. 27, 1871. He was the son of Julia and Georgia Lumpkin King. He was educated at Oxford, Ga., at old Emory, from which institution he received the A.B. and M.A. degrees, later on being awarded the D.D. degree by the theological school in EMORY UNIVERSITY when that was established in Atlanta. He married Mary Evans Harris in 1900. She was the sister of the Rev. Lundy H. Harris, the husband of CORRA HARRIS whose circuit rider books and stories enlisted wide attention.

King was ordained in the M. E. Church, South, in 1898, in the NORTH GEORGIA CONFERENCE and served several appointments—the last one being at First Church, Athens, the University Church in that city. In 1928 he was elected BOOK EDITOR of the M. E. Church, South, and moved to Nashville, Tenn. In 1932 he was elected editor of the Nashville *Christian Advocate*, the official organ of the M. E. Church, South, and held that position for eight years, or until the *Advocate* was discontinued at Church Union. King retired in 1943, but continued to live in Nashville.

He was a member of all the GENERAL CONFERENCES from 1918 to 1938, and also was on the North Georgia delegation to the Uniting Conference in 1939. He wrote several books, among them, *Faith in the Divine Fatherhood*, *Right and Wrong in an Age of Confusion*, and other volumes.

"Bill King," as he was affectionately called throughout North Georgia, was known everywhere for his intermingling of wit with wisdom. At the General Conference of 1934 when he was reporting as Book Editor upon the coming demise of the METHODIST QUARTERLY REVIEW of which he was the last editor, he said that all were about to see "the two livest numbers of a dying magazine that had ever been." He also said that in that Conference the laws of nature were being violated since "some men were rising on account of their gravity, and some were going down because of their levity." King was a strong champion of church union, which required some measure of boldness in the mid 30's in his section of the deep South.

He was survived by his sons George H. King, Dr. Ruskin King, Howard L. King and a daughter, Julia King, and several grandchildren. He died in Savannah, Ga., on June 20, 1957, though the funeral was conducted in Nashville by JOHN RUSTIN, E. P. Anderson, and J. Richard Spann, pastors, friends, and associates during his Nashville life.

Journal of the North Georgia Conference. 1958. N. B. H.

KING, WILLIS JEFFERSON (1886-), American author, college professor, college president, and bishop, was born in Rose Hill, Texas, on Oct. 1, 1886, the son of Anderson W. and Emma (Blackshear) King. He received the A.B. degree from WILEY COLLEGE in 1910, and the D.D. and LL.D. from the same college in 1942; from BOSTON UNIVERSITY the S.T.B. in 1913, the Ph.D. in 1921, and the D.D. *causa honoris* in 1933; and from the University of Liberia, the D.D. in 1950. He married Parmella J. Kelly on June 4, 1913 (deceased February 1943), and to them were born Velma Norine (Mrs. James Bannerman), Eloise A. (Mrs. Manatee Bannerman-deceased, 1957), and Grace E. (Mrs. Louis Timmons). On June 28, 1944, he married Emma Arnold.

Willis J. King was admitted on trial, and ordained

deacon into the TEXAS CONFERENCE (ME) in 1908; into full connection and elder, 1913. His pastorates included: Greenville, Texas, 1908-10; Fourth Church, Boston, 1912-15; St. Paul Church, Galveston, Texas, 1915-17; and Trinity Church, Houston, Texas, 1918. He was professor of Old Testament Literature at GAMMON THEOLOGICAL SEMINARY 1918-30, and president of that seminary, 1932-44; and of Samuel Huston College (Austin, Texas), 1930-32. He was elected bishop by the Central Jurisdiction of The Methodist Church in 1944 and served in LIBERIA, Africa, from 1944-56, and then over the NEW ORLEANS Area of the Central Jurisdiction from 1956 until his retirement in 1960.

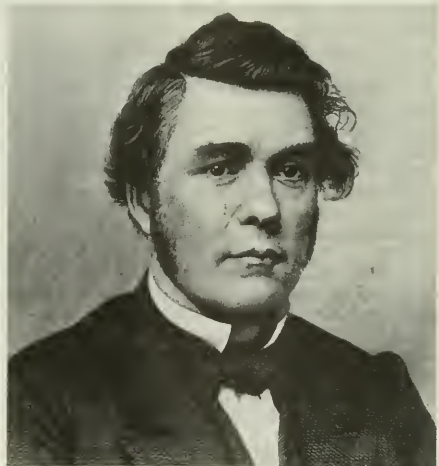
Bishop King was a delegate to the Conference on Life and Work, 1937; the WORLD METHODIST COUNCIL, 1961; and to the Missionary Convocation, Leopoldville, Belgian Congo, in 1946. He has been a trustee of Wiley College since 1914 and of Gammon Theological Seminary since 1956. He was decorated with the Order Star of African Redemption, and with the Knight Commander Order of Pioneers (Liberia). He is a member of the National Association of Bible Instructors; of the American Oriental Society; and of the American Academy of Political Science.

He is the author of *The Negro in American Life*, 1926; *History of Methodist Mission in Liberia*, 1951; (with others), *Personalism in Theology*, 1943; and *Christian Bases of World Order*, 1943; and contributed to the *History of American Methodism*, 1964. Since retirement Bishop King has lived in New Orleans, La.

Who's Who in America, Vol. 34.

Who's Who in the Methodist Church, 1966.

N. B. H.



CALVIN KINGSLEY

KINGSLEY, CALVIN (1812-1870), American bishop, was born at Annsville, N. Y., Sept. 8, 1812, the oldest of twelve children. His father, Oran Kingsley, Jr., was a native of CONNECTICUT and his mother was Irish. His parents were non-church members when he was converted at eighteen in the M. E. Church at Ellington, N. Y., where the family had moved. With his parents' consent,

he started a family altar and both parents were converted and two of the sons became preachers.

Without access to books or early schools, he worked his way through school by making maple sugar and carrying it ten miles to market at Jamestown. He later acted as janitor in college. Studying at ALLEGHENY COLLEGE, he was interrupted by periods when he had to teach, but was graduated in 1841 and immediately elected to a professorship in the college. That year he joined the ERIE CONFERENCE and married Delia Scudder. He served as professor at Allegheny College until 1856, filling some preaching appointments during that time. His appointments were Saegerstown, Pa., 1841; Meadville, 1842, and Erie, 1844-46.

Kingsley was an able controversialist and defender of Methodism. His only book was *The Resurrection of the Dead* (1847), which was in opposition to the work of a Professor Bush. In 1856 he was elected editor of the *Western Christian Advocate* at Cincinnati, Ohio, and made the paper aggressively anti-slavery. This *Advocate* gave strong support to the Union during the Civil War.

He was elected bishop at the GENERAL CONFERENCE of 1864. Making his home in Cleveland, Ohio, he visited the Conferences on the Pacific Coast and later the Mission Conferences of the M. E. Church in Europe. In 1869 he went to INDIA and CHINA, returning through SWITZERLAND and GERMANY.

While on a trip to the Holy Land with a group including FRANCES WILLARD, he died of a heart ailment at Beirut, Syria, April 6, 1870. He was buried in Beirut in the Russian Protestant Cemetery, where the M. E. Church by direction of the General Conference erected a monument in his memory.

Calvin Kingsley was the youngest man on the board of Bishops. Simple, unaffected, genial and social, his intellect was strong, keen and logical. Ready with the pen, his sermons were rich in doctrinal truth. In making appointments he showed great sympathy with the preachers.

Dictionary of American Biography.
F. D. Leete, *Methodist Bishops*.
M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL

KINGSPORT, TENNESSEE, U.S.A. Broad Street Church. Methodism has been established in Kingsport since the early pioneer days. The HOLSTON CONFERENCE was organized in 1824 under Bishop FRANCIS ASBURY. In 1833 the session of the Conference was entertained in Kingsport. In 1867 a M. E. Church, South congregation was organized there and for many years was a part of the Kingsport Circuit. However, some time before 1912 this church was abandoned, but in that year J. S. Henley reorganized the church with seventeen charter members. Some of the charter members came from the old abandoned church and the rest were new members received at that time. One of the charter members was a Negro woman, Lydia Parker. Four of the charter members who remain as active members of the church today are, Miss Ethel Warrick, Miss Stella Clyde, Mrs. W. S. Wallace and Mrs. T. E. Doane.

This congregation met for worship in the old Oklahoma school house which stood on the site of the Robert E. Lee school, 520 Myrtle Street. A new school building was soon erected on the lot now occupied by the First Presbyterian Church on the Church Circle, and the congregation moved to this building where they continued to worship

until the church building was erected. This congregation was served by the Kingsport Circuit pastors until October 1915, when the church was made a station and T. R. Wolfe was appointed as its first full-time pastor.

Interest in the erection of a house of worship by the Methodist people was evident soon after the reorganization of the church. The cornerstone was laid in 1916 by J. W. Perry, the presiding elder. French Wampler was appointed pastor in October 1916. Construction went forward rapidly and the formal opening of the new church was held on January 28, 1917. This was the first church erected in modern Kingsport, and is a part of the present Broad Street Methodist Church building. The building was dedicated in June 1917 by S. B. Vaught.

The church membership grew rapidly. In 1912 a membership of 514 was reported. In 1931 there was a membership of 823. The next year the membership was down to 581. This loss was due to the fact that the church had aided in the establishment of three other Methodist congregations in the city, namely: Maple Street, now Mayfair Methodist, Highland Park and West View Park, now Stone Drive Methodist. Nearly three hundred of her members had transferred to these new churches. During these early years other churches were being founded and many people who had formerly affiliated with Broad Street Church transferred to the denomination to which they had formerly belonged. Broad Street Church can truly be called the mother of Kingsport churches, for she along with the Old Kingsport Presbyterian Church fostered the religious life of the early years of this industrial city. She has delighted as much in the growth of other churches as she has in her own development.

Broad Street Church, however, was destined to be more than a medium-sized congregation in this rapidly growing industrial community. In a meeting on Oct. 17, 1939, during the pastorate of J. A. Bays, the Board of Stewards took its first action looking toward the erection of a new building. R. E. Greer was appointed pastor in October 1940, and it was under his leadership that the plans and program resulting in the present structure and the renovation of the old church were carried to completion.

The first service was held in the new sanctuary on Nov. 15, 1942. Immediately thereafter work on the conversion of the old church building for use by the Sunday school was begun. This was done in good time and the classes moved into their new rooms on June 15, 1943.

In 1970 Broad Street Church reported a membership of 2,732, a Church school membership of 1,665, \$497,474 raised for all purposes, and property valued at \$1,445,400.

MRS. JANE DAVIDSON

KINGSTON, MISSISSIPPI, U.S.A., is distinguished as the location of the first property owned by the M. E. Church or indeed by any Protestant body in the state.

The second Methodist society in the state was organized at Kingston in 1800, and for some years services were conducted in private homes. In the spring of 1803, LORENZO DOW wrote in his journal, "I went to Kingston and procured a spot of ground (by selling my watch) for a meetinghouse." The deed for Square III on Claiborne Street was dated June, 1803, and it specified that the lot was the property of the M. E. Church but that it could be used by accredited ministers of every denomination and by Dow himself "unless he should become an opposer of the doctrine or discipline of said church."

A church was erected on the site prior to 1820, possibly about 1817. The present church building was constructed in 1855 and dedicated in 1857. In 1970, the Kingston Church reported ninety-five members and property valued at \$17,000.

J. B. Cain, *The Cradle of Mississippi Methodism*. Published by the author. No date.

John C. Jones, *Methodism in the Mississippi Conference*. Nashville: Methodist Publishing House, 1908. J. B. CAIN

KINGSWOOD COLLEGE, Grahamstown. SOUTH AFRICA, is the oldest existing connexional school for boys. It began as the Wesleyan Collegiate School for Boys under the principalship of Theophilus Chubb in 1894. In 1896 it was renamed Kingswood College and moved to its present site under the headmastership of E. G. Gane, who continued in office until 1928. Subsequent headmasters have been H. T. Crouch (1929-37); R. I. Redfern (1934-48); C. O. Rich (Interregnum in 1938; 1949-54); J. T. Slater (1955-63) and C. B. Dacam (1964-). The present enrollment is 430 boys, of whom 360 are boarders. The splendid modern facilities include a language laboratory and a beautiful Memorial Chapel. Teaching is given at all levels from Standard One to Post-Matriculation. Prominent among the founders were Lorimer B. Dold (father of the present Council Chairman, L. M. L. Dold) and Josiah Slater, who had founded the Collegiate School at Lesseyton.

H. F. KIRKBY

KINGSWOOD SCHOOL in England was the direct foundation of JOHN WESLEY and is the largest and most permanent of his many educational projects; it was also the one that he himself cherished most of all. He used the buildings erected by GEORGE WHITEFIELD as a small school for the sons of colliers in Kingswood, near BRISTOL, and laid the foundation stone in 1748.



KINGSWOOD SCHOOL

It was a boarding school from the start, open to the sons of all who were willing to pay the small fees and prepared not to see their sons again until they finally left the school. The curriculum included courses in the classical languages, Hebrew, philosophy, and mathematics; the hours were long and relaxations few; no boy was ever allowed to be out of the sight of a master. In the early days there were frequent changes of staff, and not all the boys could endure the strict regimen, but before the end of his life Wesley was able to say that matters were arranged as he wished. His chief concern was to create a "Christian family" that should not be unworthy of the apostolic age.

The sons of Methodist preachers were, of course, admitted to the school, and shortly after Wesley's death the school was restricted to them. During the nineteenth century it was for a long time insulated from all outside influences; but in 1852, after Matthew Cusworth had appealed successfully for funds in all parts of the Wesleyan Methodist connection, it was transferred to a fine site on Lansdown, above the city of Bath; and this made possible the development of interests, curriculum, and standards carried out by THOMAS GEORGE OSBORN, headmaster from 1866-85. During his headmastership the restriction of Oxford and Cambridge to Anglicans was removed; and Kingswood boys soon began to enter these universities, the number increasing year by year.

The First World War created difficulties of staffing and discipline, but Hubert Arthur Wootton, headmaster in 1919-28, restored the situation. ALFRED BARRETT SACKETT, headmaster in 1928-59, completed the school's development from a denominational institution into a national school. During his regime many changes were made in the direction of personal freedom and academic variety. In 1922 the school was opened to laymen's sons, and these soon formed the majority. Members of many Christian communions and some from other faiths are among the boys, but the majority are Methodists.

During the Second World War, the school's buildings were taken over by the Admiralty and the whole school evacuated to Uppingham, Rutland. Uppingham School made provision for its needs, and the school returned to Bath unimpaired. Since the war many of its buildings have been extended and much new property acquired. Since 1939 the preparatory school, formerly known as Westwood, has been housed at Prior's Court in the heart of Berkshire.

RUPERT E. DAVIES

KIRK, ALBERT EMMANUEL (1880-1965), American minister, college president, and administrator, was born April 23, 1880 at Halstead, Kan., and died Jan. 29, 1965 at Wichita, Kan. He attended BAKER UNIVERSITY and BOSTON UNIVERSITY. He received the following degrees: Baker University—A.B., A.M. and D.D.; Boston University—S.T.B. and Ph.D. Kirk joined the SOUTHWEST KANSAS CONFERENCE of the M. E. Church in 1903. In 1919 he became President of SOUTHWESTERN COLLEGE in Winfield, Kan., where he served until 1928. From 1928 to 1932 he was executive Secretary of the Division of Educational Institutions of the General Board of Education of the M. E. Church. In 1928 he returned to the pastorate. He was district superintendent of the Hutchinson District (Southwest Kansas Conference) two years; Wichita District, four years. In 1941 he transferred to the KANSAS CONFERENCE serving as pastor at Manhattan, three years, and then as superintendent of the Topeka District for six years, retiring in 1950. Upon his retirement he became Religious Editor for the *Wichita Eagle*, which position he held until impaired health compelled him to give it up. He was Secretary of the Wichita area (M. E. Church) 1918-1919. Dr. C. Orville Strohl, later President of Southwestern College, said of Dr. Kirk:—"He touched his generation with greatness."

Who's Who in America, 1950.
Kansas Conference Journal, 1963.
Wichita Eagle, Jan. 30, 1965.

W. F. RAMSDALE

KIRK, WILLIAM (1825-1915), New Zealand Methodist minister, was born in Epworth, Lincolnshire, and arrived in NEW ZEALAND on the missionary ship "John Wesley" in April, 1847. Shortly after his arrival he married the eldest daughter of JOHN HOBBS. They were shipwrecked at the mouth of the Wanganui River on their way to take up their first appointment in that area. Kirk was later appointed to Waikouaiti, Kai Iwi Mission Farm and Wanganui. On his way to Waikouaiti he spent nine months in Canterbury and was helpful in establishing European work at Lyttelton and Christchurch.

On transferring to European pastorates in 1863, Kirk gave full proof of his evangelistic gifts. Beginning at Nelson, he labored in Wellington, Christchurch, New Plymouth, and Auckland Circuits. A wise and capable administrator, he served as chairman of several districts and was elected president of the New Zealand Conference in 1877. He died on May 19, 1915.

Minutes of the New Zealand Methodist Conference, 1916.

WESLEY A. CHAMBERS

KIRKHAM, SARAH (1699-1764), was the eldest daughter of Lionel Kirkham, rector of Stanton-Gloucestershire. She was a friend of JOHN WESLEY in his Oxford days; and her brother Robert was a member of the HOLY CLUB. It was with "Sally" Kirkham that Wesley read Thomas à Kempis, and she is probably the "religious friend" referred to in his *Journal* for May 24, 1738, who had done much to alter the course of his life in 1725. She, and not her sister Betty, as was once thought (see *Wesley's Journal*, i, 15), was "Vananese" of the voluminous correspondence which passed between the Wesley brothers and the Kirkham family. Sarah married a schoolmaster, John Chapon (or Chapone), in December 1728.

G. E. Harrison, *Son to Susanna*. 1937. JOHN C. BOWMER

KIRKLAND, SARAH (1794-1880), British Methodist, was the first female traveling preacher in the PRIMITIVE METHODIST connection. Born May 16, 1794, at Marcaston in Derbyshire, she experienced spiritual concern under the preaching of WILLIAM BRAMWELL, and she herself began to preach at the age of twenty-one. Two years later HUGH BOURNE agreed to pay her a small salary out of his own pocket so that she might labor in introducing Primitive Methodism in Derbyshire and the surrounding counties. At Hucknall Torkard, in 1816—a center of Luddite sentiment—she succeeded where others had failed, preaching often to rough and drunken communities. In 1818 she married John Harrison and under WILLIAM CLOWES they labored in Staffordshire, Cheshire, and Yorkshire from the base of the Hull Circuit. Harrison died, and in 1825 she married William Bembridge, after which, owing to family responsibilities, she ceased her itinerant ministry. She died in 1880 and was buried at Muggington in Derbyshire.

JOHN T. WILKINSON

KIRKPATRICK, BLAINE E. (1887-1959), American preacher and youth worker, the son of Truman and Emma (Shonkweiler) Kirkpatrick, was born Oct. 15, 1887, at Raub, Ind. He graduated from NORTHWESTERN UNIVERSITY with high honors in 1910; an M.A. degree in 1911 and S.T.B. from GARRETT in 1912. While a student he served Trinity, South Bend, building a new church. He

was received on trial in the NORTHWEST INDIANA CONFERENCE in 1911. He served churches with college youth. He led in the construction of the swimming pool at Battle Ground youth camp. He was National Secretary, Department of Epworth League of the Board of Education from 1925 to 1937. He was Director of Wesley Foundation, Purdue University from 1953 to 1957, where his leadership was outstanding. He married Vernia Marks in 1912. Three children blessed their home. He died Jan. 23, 1959, serving at Wheeler, and was buried at Raub.

C. T. Howell, *Prominent Personalities*. 1945.

Minutes of the Northwest Indiana Conference, 1959.

Who's Who in America, 1940-41. W. D. ARCHIBALD

KIRKPATRICK, CHARLES DAVID (1921-), American minister and ordained elder of the Pacific Northwest Conference, FREE METHODIST CHURCH, was educated at Westington Springs College in South Dakota; Platteville State Teachers College in Wisconsin; and SEATTLE PACIFIC COLLEGE, B.A., 1946; D.D., 1965. He married Ivanella L. Bendorf in 1947.

He served pastorates in Wisconsin and Oregon, 1943-49, and in the Pacific Northwest Conference, 1949-56; superintendent, Pacific Northwest Conference, 1956-64; and General Missionary Secretary since 1964.

He was a member of the Board of Administration of his denomination, 1960-64; trustee, Seattle Pacific College; Executive Board of World Relief, National Association of Evangelicals; and treasurer, Evangelical Foreign Missions Association.

BYRON S. LAMSON

KIRKPATRICK, DOW NAPIER (1917-), American pastor, was born at Sesser, Ill., Jan. 3, 1917, the son of Hirman S. and Effie (Dycus) Kirkpatrick. He was educated at ASBURY COLLEGE (A.B., 1938), CANDLER SCHOOL OF THEOLOGY (B.D., 1940), DREW UNIVERSITY (Ph.D., 1945), and Oxford (graduate study), 1946-47. He married Marjorie Savage, June 1, 1938, and they have two sons.

Kirkpatrick was admitted on trial in the NORTH GEORGIA CONFERENCE in 1938 after having supplied Buckhead Circuit one year. He was ordained DEACON in 1939 and ELDER in 1940, and has served the following appointments: St. Mark's (associate), Atlanta, 1938-40; Milford, Pa., 1941-45; Young Harris, Ga., 1947-51; First Church, Athens, 1951-57; St. Mark's, Atlanta, 1957-62; and First Church, Evanston, Ill., 1962- . He was a chaplain in the U. S. Navy, 1945-46. He served as a delegate to the 1956 and 1968 GENERAL CONFERENCES; the JURISDICTIONAL CONFERENCE, 1952 through 1968; and the WORLD METHODIST CONFERENCE, 1951 through 1966. He was a member of the General Board of Missions, 1958-68, and of the General Board of the NATIONAL COUNCIL OF CHURCHES, 1960-66. He was president of the Church Federation of Greater Chicago, 1965-66. He served as chairman of the Structure Study Commission of The United Methodist Church, 1968-72. While on the Board of Missions, he attended consultations in Africa, Latin America, and Asia, and accompanied dialogue teams to Latin America in 1966-67.

As a leader in the OXFORD INSTITUTE on Methodist Theological Studies, Kirkpatrick assisted in bringing about 100 Methodist theologians to ten-day meetings in Lincoln College, Oxford, in 1958, 1962, 1965, and 1969. The

papers of the first institute on Biblical Theology and Methodist Doctrine were published in the *London Quarterly and Holborn Review* for July 1959. The papers of the second and third institutes were published as books with Kirkpatrick as editor—*The Doctrine of the Church* and *The Finality of Christ*. In 1968 Kirkpatrick published a book of sermons, *Six Days and Sunday*.

Who's Who in the Methodist Church, 1966. JESSE A. EARL
ALBEA GODBOLD

KIRKPATRICK, THOMAS M. (1813-1886), American pioneer preacher in Iowa, was the son of homesteading parents in an Iowa community known as Augusta. He received an exhorter's license at the age of twenty-two.

The presiding elder of the ILLINOIS CONFERENCE, Henry Summers, granted him a local preacher's license, Jan. 7, 1837, and he was recommended for admission on trial in the Illinois Conference, the first preacher to be licensed in the Iowa territory.

By nature a pioneer, he accepted the hardships of a preacher in the near-wilderness without complaint. Remuneration (called allowances) was cared for by offerings taken quarterly. At one quarterly meeting the total collection amounted to ten cents. The people were interested but simply had no money.

In the spring of 1838, he followed an Indian trail to a frontier outpost of the U.S. Army, established for the purpose of maintaining contacts with the Sac and Fox Indians, known as the Des Moines River Agency. The Indian Chief, Wapello, invited him to preach in his wig-

wam. An interpreter relayed the message to the Indians. This was the first Christian service in interior Iowa.

The IOWA ANNUAL CONFERENCE was organized Aug. 14, 1844, in Iowa City. Thomas Kirkpatrick was one of the seventeen charter members. The Conference appointed him to a circuit known as the Des Moines River Mission. It extended along the river for some sixty miles. Of the thirty-two preaching points, not one was in a church building. Not a stream in the area was spanned by a bridge.

He followed the trail farther up the river to a fort recently established by the U.S. Army, known as Fort Des Moines. On invitation, he preached in a log cabin at the fort, Wednesday, March 5, 1845. The service was the first in that part of the territory.

The First Methodist Church in Des Moines, the oldest civilian organization in the city, fixes that date as the beginning of their work.

An indomitable spirit, unflagging zeal and devotion to duty place the name of Thomas M. Kirkpatrick, if not at the top, very near the top of the list of Iowa's pioneer clergymen.

R. G. NYE

KIRKWOOD, MISSOURI, U.S.A. **Kirkwood Church** traces its growth back ninety-eight years to the reconstruction period following the Civil War. It was established in 1868 by Thomas Axtell and his wife, who with John Kennard and H. E. Peebles, brought together seven Methodists and held a meeting in Armantrouts Hall at Clay and Main, now Argonne.



KIRKWOOD CHURCH, KIRKWOOD, MISSOURI

After the initial meeting, W. D. Shumate took charge, and the congregation was organized on April 18, 1869, as a Southern Methodist Church (M.E.C.S.), with eighteen charter members. At the Annual Conference in September 1869, Kirkwood was made a station on the Mt. Olive Circuit and John W. Robinson was appointed pastor.

In 1872, a frame structure was erected at Washington and Clay, at a cost of \$8,000. In five years this frame structure was lost through financial difficulties. Undaunted, the small group sought ways and means of securing another house of worship. Donations and a plot of ground at Clay and Adams, gift of Dr. John Pittman, came in answer to their prayers and faith. An edifice erected here, called Boyle Chapel, was dedicated on Nov. 18, 1877 by Bishop ENOCH M. MARVIN. This was Bishop Marvin's last service.

The congregation worshipped here until 1885. Strengthened in membership growth and financial means, the congregation purchased its previous home at Clay and Washington. After nine years of service it was destroyed by fire on March 15, 1894. Immediately plans were made to erect a new building and, on July 16, 1899, a handsome stone edifice was dedicated on the same site. The church was enlarged in 1915. In 1956 an extensive addition to the church was begun and dedicated in 1957.

The work on the present buildings was begun in 1962 under the ministry of Val B. Strader with the sanctuary being consecrated on Feb. 2, 1964 and the church school building completed and put into service in early 1965.

The sanctuary exterior is 120 x 58 feet and 58 feet high. The spire towers one hundred feet above the roof and is topped by a gold-plated copper cross over a symbolic crown. The entire west wall of the building is of glass supported by a screen-like grille of steel beams. The window symbolizes the Day of Pentecost, the day the Holy Spirit was given to the Christians gathered in Jerusalem. In the south wall of the sanctuary are seven stained glass windows depicting the Genesis Story of Creation.

There is a series of five bells in the tower, electronically timed, to be rung on each hour and half-hour during daylight hours. The largest bell weighs 1,150 pounds and was cast in France for this installation.

Few congregations have been called to endure greater trials and tribulations than that of Kirkwood. In the first thirty years of their history, the Kirkwood Methodists had built and paid for three church buildings. Today, on the same site, stands this modern edifice, including a sanctuary that seats 700 persons, and facilities to accommodate 3,000 members, and built at a cost of \$1,000,000. From a beginning with seven persons, the membership has grown to 2,828 (1970), the largest congregation in Missouri Methodism. This stands as a symbol of devotion, dedication, sacrifice and generous quantities of hard work by her people to the glory and honor of God.

KISCH, ERNST (1893-1951), Austrian Jewish doctor and Methodist medical missionary, was born Oct. 29, 1893 in Vienna, Austria. Reared as a devout Jew, Ernst Kisch was trained as a doctor at the University of Vienna, and practiced medicine in his home city until arrested by the Nazis and interned at Dachau and at Buchenwald. Ransomed by friends, he left Austria for Shanghai where SIDNEY ANDERSON, Methodist missionary, helped him to get a place on the staff of the Stephenson Memorial (Methodist) Hospital in Changchow. Forced to leave

there by the Chinese Communists, he went to NEW YORK, serving for a time at Seaview Hospital on Staten Island. He was so impressed by the humanitarian service by Methodist missionaries in the Orient that he asked for membership in The Methodist Church and was baptized in 1950 at Washington Square Church in New York. Shortly thereafter he left for KOREA to serve as a Methodist medical missionary. Again he and others such as Kristian Jensen were captured—by North Koreans—and imprisoned where lack of food and medical care depleted his already undermined health. He died in prison in June 1951. A Kisch Memorial Lectureship was established by friends as a part of the permanent funds of the Methodist BOARD OF MISSIONS, and is to be used in perpetuity at Severance Hospital and Medical School, now a part of interdenominational Yonsei University in SEOUL.

Thoburn T. Brumbaugh, *My Marks and Scars I Carry, The Story of Ernst Kisch*. New York: Friendship Press, n.d.
World Outlook, June 1954. WALTER N. VERNON

KITRELL COLLEGE, A.M.E. (1885), was founded by the North Carolina, U.S.A., Annual Conference of the A.M.E. Church, near Kittrell Springs in 1885 as a Normal and Industrial school. Between 1917 and 1928 it received several significant grants from philanthropists. The largest of these came from the wealthy Duke family (BENJAMIN N. DUKE). Phillip Cousin is now president of Kittrell.

GRANT S. SHOCKLEY

KLAUS, ARMIN VINCENT (1887-1965), American missionary to Southeast Asia and talented linguist. He was the son of Rev. and Mrs. John J. Klaus and was born at La Crosse, Wis., Dec. 14, 1887. Having obtained an A.B. from Charles City College in 1910, he completed his B.D. at GARRETT BIBLICAL INSTITUTE and his M.A. at NORTHWESTERN UNIVERSITY in 1913. Later he studied at Leiden University, Holland, and Chicago University. He received a D.D. degree from Morningside College in 1955.

In 1913 he left for the mission field in Java, where he soon made himself known as a very able educator and missionary. He was in charge of the Methodist Book Room in Batavia (Djakarta) and served as District Superintendent and Mission Treasurer.

When Methodist work in Java was closed in 1928, Klaus was transferred to SUMATRA where he quickly learned the Batak language, for he was a gifted linguist and could preach in five languages. In Sumatra he served as Principal of the Methodist Boys School (both in Medan and Palembang), was District Superintendent, Mission Treasurer, and for some years Mission Superintendent. During 1941 and part of 1942 he taught at Sipholon Theological Seminary (a Rhenish Mission Institution) and was Principal of the seminary when he was interned by the Japanese (1942). During his years of internment (1942-45) he conducted services in English, and to his fellow prisoners he became known as "the Padre." During this time he compiled and typed a hymnal for the camp. His first wife died in another camp in 1945, and in 1947 he married one of his missionary colleagues, Miss June Redinger.

Having been repatriated in 1945 he returned to Sumatra in 1947 and was able to re-open a number of Methodist schools. Again he was asked to serve as District

Superintendent on the Chinese District and also as Mission Treasurer. For his services in Indonesia before and during the war, Her Majesty the Queen of Holland on August 31, 1947 conferred on him the decoration, "Ridder in de Orde van Orange-Nassau."

From the *Malaysia Message*, January 1951 (printed in Singapore), Malaysia Conference: "Mr. Klaus is no doubt the ablest linguist in the Methodist Church in South East Asia, speaking various dialects of Malay, Batak, Hokkien Chinese, Dutch, German, and English. During the thirty-seven years of his service with the Methodist Church he has held all the positions to which a missionary might be called, having been principal of several English Schools, principal of our former training school in Java and district superintendent of all the districts; for many years he was the Mission Treasurer and since the war has also been the Mission Superintendent."

Klaus was a great missionary who spent all his strength in the work of the church. He retired from active service in 1955, having served with great distinction in Indonesia for forty-two years, and thereafter made his home first in Washington, Penn. and later in Long Beach, Calif., where he passed away April 27, 1965.

RAGNAR ALM

KLEIN, FREDERICK C. (1857-1926), American minister and pioneer missionary to JAPAN, was born May 17, 1957 in Washington, D. C.

In 1879 he united with the MARYLAND ANNUAL CONFERENCE of the M. P. Church. This was while a student at WESTERN MARYLAND COLLEGE, from which he graduated in 1880.

After three years in the pastorate, he was named the M. P. Church's first ordained missionary to the foreign field. He served for ten years at Yokohama and Nagoya. On a return trip to the United States he secured funds which enabled him to establish Nagoya College. He was the first President of Nagoya College, and was also first President of Japan Mission Conference.

With his health impaired, Klein returned to the United States in 1892, shortly after a great earthquake had struck Japan. Back in the United States, Klein re-entered the pastorate, serving several churches in Pennsylvania, Delaware, Maryland, and New Jersey.

In 1908 he was elected Corresponding Secretary and Treasurer of the Board of Foreign Missions of the M. P. Church, and held both posts until 1916, when he was named to the single post of Corresponding Secretary.

Klein's knowledge of the missionary field made him the natural choice as a delegate to the WORLD MISSIONARY CONFERENCE held in Edinburgh, Scotland, in 1910. He served ably as a delegate to the 1913 World's Sunday School Convention in Zurich, Switzerland. He died Dec. 27, 1926 at his home in Bervyn, Md.

Who Was Who in America, 1897-1942. JAMES H. STRAUGHN

KLINE, FRANK J. (1910-), an ordained elder of the Central Illinois Conference of the FREE METHODIST CHURCH, is dean, Department of Religion, at SEATTLE PACIFIC COLLEGE. He was born at Bluffs, Ill. His degrees are: B.A., GREENVILLE COLLEGE, Greenville, Ill.; S.T.B., New York Theological Seminary; Th.M., Princeton Theological Seminary; Ed.D., Columbia University. Dr. Kline was post-doctoral research fellow at Yale Divinity School,

New Haven, Conn., 1964-65. He served in INDIA as a Free Methodist missionary from 1939 until 1964. He was president of Union Biblical Seminary, Yeotmal, India, 1953-1964. Since 1965 he has been Dean, Department of Religion, Seattle Pacific College. Dr. Kline is author of *Daily Worship* (in Marathi) and has prepared commentary-handbooks on Exodus; Colossians; and Ephesians. Dr. and Mrs. Kline reside in Seattle, Washington.

BYRON S. LAMSON

KLUMP, NORMAN W. (1910-), American E.U.B. executive, was born Aug. 24, 1910. He was elected Executive Secretary of the Division of National Missions of the Board of Missions of the E.U.B. Church in January, 1967. Previously he was Secretary of the Department of the Urban Church and Director of Church Architecture (June, 1959-January, 1967).

He was graduated from NORTH CENTRAL COLLEGE and EVANGELICAL THEOLOGICAL SEMINARY, Naperville, Ill., where he received his B.A. and B.D. degrees successively. He has done extensive graduate work at the University of Michigan in sociology.

Licensed and ordained by the MICHIGAN CONFERENCE, Dr. Klump served two small town parishes, Vicksburg and Buchanan, Mich., and a city parish in Lansing, Mich., 1943-1955. He was elected Conference Superintendent by the Michigan Conference in 1955 and served until 1959.

While serving Calvary Church, Lansing, he was on the Board of Directors of Family Service for six years and president of the Board for two of those years. He also served on the Community Chest Fund Budget Committee and the Michigan Temperance Foundation Board of Directors as treasurer for ten years. He was on the Board of Directors of the Michigan Council of Churches for eight years and the Detroit Council of Churches for four years, serving as one of its vice presidents.

As an E.U.B. executive, Dr. Klump served on the Board of Christian Social Action of the denomination and the Board of Christian Education; held several positions on committees of the NATIONAL COUNCIL OF CHURCHES; was a member and secretary of the Board of Directors of the Chicago Urban Training Center for Christian Mission; a member of the Public Housing Committee of the Human Relations Council in the city of Dayton; and a member of the Board of Directors of MALACHI, Inc., a Dayton lay academy.

Mrs. Norman (Wilma Herr) Klump is a graduate of North Central College and has done graduate work in psychology at the University of Michigan and Michigan State University. Dr. and Mrs. Klump have three children.

In The United Methodist Church Dr. Klump was elected Assistant General Secretary, Section of Social Welfare, Medical and Educational Work, National Division of the BOARD OF MISSIONS. He is a member of the DETROIT CONFERENCE.

JOHN H. NESS, JR.

KNIGHT, JOHN LOWDEN, JR. (1915-), American minister and educator, was born at Beverly, N. J., Nov. 2, 1915. He was educated at DREW UNIVERSITY and BOSTON UNIVERSITY and has received honorary degrees from KANSAS WESLEYAN and from WILLAMETTE UNIVERSITIES. He joined the TENNESSEE CONFERENCE on trial and was ordained DEACON in 1943 and went into full

connection at the OREGON CONFERENCE in 1945. He has served as pastor in Lynn, Mass., 1940-42; Bellevue, Tenn., 1942-43; and then served as assistant professor at Willamette University, 1943-46, after which he became president of NEBRASKA WESLEYAN UNIVERSITY, 1946-49, and of BALDWIN-WALLACE COLLEGE, 1949-54. After that he served as pastor in Columbus, Ohio, from 1954-61, and then pastor of the First Methodist Church in Syracuse, N. Y., 1961, until he became president of WESLEY SEMINARY in Washington, D. C., in 1964. He is a member of the general Commission on Ecumenical Affairs of The United Methodist Church.

Who's Who in the Methodist Church. 1966. N. B. H.

KNIGHT, RICHARD (1789-1860), Canadian Methodist minister, was born in Devonshire, England, in 1789. As a young man he was converted and became a local preacher. He became a candidate for the Wesleyan missions, and was posted to Newfoundland by the Missionary Committee in 1816.

Then and later the Newfoundland District was one of the most demanding in British North America. Its people, possessing few material resources, were scattered in small isolated groups along the singularly inhospitable shores of that island. Any minister who sought to reach them had to contend with awesome physical perils, poverty, ignorance, and bitter religious antipathies. Fortunately, Richard Knight proved to have the requisite qualities for success in this difficult terrain. As a missionary, and later as district chairman, he played a large part in consolidating Wesleyan Methodism in Newfoundland. His memory was long cherished in the colony.

In 1833 he became chairman of the Nova Scotia District. In this capacity he labored carefully, honestly, and perhaps rather unimaginatively, to strengthen the district and to lead it, along with the New Brunswick District, to new initiatives and eventually to conference status. Throughout these years, Knight gained the confidence and respect of his brethren. It was fitting, therefore, that from 1857 to 1859 he should be co-delegate of the Eastern Conference.

His biographer has described him as "humble yet dignified, aspiring yet lowly-minded, zealous but cautious. He was an excellent preacher, . . . well read in theology, sound in the faith and clear in exposition; full of courage, mingled with Christian gentleness." (Quoted in Huestis, p. 60.)

Knight was still in the active ministry when his death occurred on May 23, 1860.

G. O. Huestis, *Wesleyan Missionaries in Eastern British America*. 1874.

T. W. Smith, *Eastern British America*. 1877-90. G. S. FRENCH

KNOLDS, TULLY CLEON (1876-1959), American minister, teacher, and college administrator, became one of the most eminent of CALIFORNIA educators. He was born Jan. 6, 1876, at Petersburg, Ill., and died Nov. 29, 1959, at Stockton, Calif. He married Emily Walline on Aug. 23, 1899, and they had eight children.

Knolds' name will always be associated with Methodist-related UNIVERSITY OF THE PACIFIC, California's first chartered college (1851). During his twenty-seven year presidency, 1919-1946, longest in the annals of the university, he gave new life to the early institution, laying the

scholarly and financial foundations upon which it emerged as one of the dynamic privately endowed universities of the west. He recommended and directed its removal in 1924 from San Jose to Stockton. For thirteen years, 1946-1959, he was chancellor.

A minister and churchman, he was admitted to the Southern California Conference in 1903. He served churches in the LOS ANGELES area while completing his studies at the University of Southern California, where he was graduated in 1903, and until in 1906 when he joined the faculty of USC. He went on to become professor of history and chairman of the department of history, until he was named president of Pacific. Beginning in 1928 he was a delegate to seven quadrennial GENERAL CONFERENCES of the M. E. Church, and to the Uniting Conference of Methodism in 1939. For almost thirty years he was a member of the Church's General BOARD OF EDUCATION, 1919-1948.

Recognized as one of the great western voices of Methodism and higher education, he was philosopher, theologian, political scientist and historian—yet he wrote very little. A master of the English language in oral composition, he trained himself through a lifetime of extempore expression. His metaphysical discourses, historical essays, current history commentaries, and sermons stimulated a great amount of activity and research. In later years, through electronic recording, some of his representative utterances were transcribed and published.

For more than a quarter of a century Knolds spoke more frequently than any other non-professional lecturer in California, and from the humblest pulpits to the most noted academic and public rostrums. The latter included twenty-three addresses for the Commonwealth Club of California. For more than twenty years his *World Today* broadcasts were heard via radio.

Known also as a western sportsman, Knolds was in youth a USC quarterback and for most of his life was noted as a horseman. At age eighty he rode horseback to the top of Mt. Whitney, highest elevation in the United States.

Knolds was a thirty-third degree Mason, a life member of the National Educational Association and belonged to numerous professional, learned, and fraternal societies. He received LL.D. degrees from BOSTON UNIVERSITY and University of the Pacific, and D.D. degrees from University of Southern California and Pacific School of Religion.

ARTHUR FARLEY

KNOWLES, SAMUEL (1832-1913), an Englishman, went to INDIA as an army officer of the East India Company, in 1852, transferred to the education department in 1854 and to the ministry of the Methodist Church in 1858. Because authority to ordain to the ministry had not been given to the India Mission or to the superintendent there, this new candidate for ministerial orders was recommended in 1858 to the NEW ENGLAND CONFERENCE of the M. E. Church for admission on trial and was elected by that body to deacon's orders, and later by the ERIE CONFERENCE of that Church to elder's orders.

The GENERAL CONFERENCE of 1864 authorized the India Mission to become an Annual Conference, and the bishops designated Bishop EDWARD THOMSON to visit India and organize the conference. He did as instructed, and at that session ordained Knowles as deacon and elder. The new conference immediately elected three men to

deacon's orders. This was the first Annual Conference organized in Asia, and the first time that any man was ordained in Asia by votes taken in Asia.

Knowles wrote extensively for Sunday school lesson papers, and for courses of study for inquirers and for candidates for exhorter's and local preacher's licenses, also for seminary studies. However, after twenty-five years' experience he became convinced that extended courses of study for inquirers were inadvisable, and that confessions of faith in Christ as Lord and Savior should be followed soon by baptism without looking critically at motives. He felt that the results were best where more attention was paid to the new believer after his baptism. He concluded that converts held a long time for prebaptismal instruction were not more firm in their attachment to Christ than those baptized more quickly.

Mr. and Mrs. Knowles had twenty-two children. One was awarded the Victoria Cross for heroism in the First World War, and two were tennis champions of India. Knowles died in India, March 29, 1913.

J. N. Hollister, *Southern Asia*. 1956. J. WASKOM PICKETT

KNOX, ALEXANDER (1757-1831), British Anglican, was a descendant of John Knox and a noted theological writer. His father was the first to welcome JOHN WESLEY to Londonderry, IRELAND, in 1765, and Wesley stayed at the home on subsequent visits. Wesley befriended him and wrote twenty letters to him affording wise spiritual counsel. Knox was not converted, however, until after Wesley's death. Knox maintained a friendship with leading Evangelicals—HANNAH MORE, WILLIAM WILBERFORCE, and the Clapham Sect—as well as with the Methodist ADAM CLARKE. He wrote much on CHRISTIAN PERFECTION, and in some of his teaching anticipates the Oxford Movement.

A. SKEVINGTON WOOD

KNOX, LLOYD H. (1914-), an ordained elder of the Genesee Conference of the FREE METHODIST CHURCH, U.S.A., is the publisher of *Light and Life Press*. He was born at Brantford, Ontario. He holds the A.B. degree from ROBERTS WESLEYAN COLLEGE, North Chili, N. Y., and has pursued graduate studies at the University of Rochester. Rochester, N. Y. ASBURY THEOLOGICAL SEMINARY conferred upon him the D.D. degree in 1958. He served as pastor of churches in MICHIGAN and NEW YORK for nineteen years. He was president of the National Sunday School Association, 1960-62. He is the author of Aldersgate study guides for Philippians, and for 1 and 2 Thessalonians. Since 1954 he has been the publisher, *Light and Life Press*. Dr. Knox and his family have resided at Winona Lake, Ind. since 1954.

BYRON S. LAMSON

KNOXVILLE, TENNESSEE, U.S.A., with a population of 169,766 (1970) and in a fertile agricultural area, is a strong industrial city in east TENNESSEE. Founded in 1786, it was named for Secretary of War Henry Knox, and was chartered as a city in 1816. It is the headquarters of the Tennessee Valley Authority, and textile manufacture is the leading industry. Coal and zinc are found in the region.

JEREMIAH LAMBERT was appointed to the Holston Cir-

cuit in 1783. At that time the circuit doubtless embraced all the settlements along the Holston and French Broad Rivers. At the time sixty members were reported from the region. Henry Willis succeeded Lambert. In 1791 the various societies reported about 1,000 members. Samuel H. Thompson was the pastor in 1812, when Knoxville first appeared in the *Minutes*. He reported 537 members on the circuit.

The first church building was erected in east Knoxville in 1816. It was a frame structure used by white members until 1833; Negroes used it following that time until the Civil War, when it was destroyed. This church adhered to the M. E. Church, South in 1845. The M. E. Church erected a building in 1868 at a cost of \$30,000.

In 1876 the city had six churches: two M. E., two M. E. South, one C.M.E., and one A.M.E. Zion. The half century and more from 1876 to 1939 was a period of great advancement and growth for Methodism in Knoxville. By this time the controversies resulting from the War Between the States had been settled, and although handicapped by being divided into two distinct groups and belonging to and having allegiance to two entirely separate conferences of the same name (HOLSTON CONFERENCE, M.E. and M.E. South) and covering almost identical areas, the Methodist people determined to make the best of a trying situation.

A steadily growing constituency resulted in the establishment of thirty additional churches in the area and the construction of new and larger buildings by many of those already established. Some of these new buildings, such as Magnolia Avenue, Central, and Church Street were outstanding in size and beauty and have become landmarks in the city.

During this period Woman's Missionary Societies were formed and soon demonstrated their helpful capability. Methodist young people entered with enthusiasm into the EPWORTH LEAGUE movement. Sunday schools became great and effective instruments of Christian education, and at least two of its workers (W. C. E. Cunningham and J. A. Lyons) became officers of the General Sunday School Board (MES). Evangelism continued to be of prime concern, with revivals taking the place of the former CAMP MEETINGS and with great evangelists such as SAM JONES frequently doing the preaching.

In 1970 the Knoxville East District (UMC) reported twenty-two churches with a membership pf 5,930; and the Knoxville West District reported forty-seven churches with 21,661 members.

J. P. Hess, Jr.

Church Street Church is the downtown mother church of Knoxville Methodism. This Gothic cathedral-like structure of Tennessee crab orchard sandstone stands on the bank of Fort Loudon Lake of the Tennessee River, at the gateway to the Great Smoky Mountains National Park, and adjacent to the campus of the University of Tennessee. President Franklin D. Roosevelt, enroute to the opening of the Park, exclaimed, "That is the most beautiful church I have ever seen."

FRANCIS ASBURY preached at the State House in Knoxville in 1800. In 1816 White's Chapel, the first meeting house of the church, was erected. In 1834 the congregation built a plain brick meeting house on Church Avenue. After the War Between the States the name "Church Street Methodist Church" became fixed. In 1878 a new and stately building with a Sunday school annex was



CHURCH STREET CHURCH, KNOXVILLE, TENNESSEE

erected on the Church Street site. Fire destroyed this building in 1928. The present Gothic structure was erected in 1930. It occupies an entire city block on Henley Street overlooking the river, the university and the city. A modern children's building was added in 1963. Recently the development of a 35-acre mountaintop tract on the Appalachian Trail near the eastern edge of the Great Smoky Mountains National Park was begun as a retreat center. It has been named Asbury Ski Hi Center because of its proximity to the Asbury Trail along the Pigeon River Gorge from LAKE JUNALUSKA through the Great Smokies.

Leadership for the Sunday School Movement and later the Student Movement in Southern Methodism came out of Church Street Church. The church reported a membership of 2,404 in 1970.

Journal of the Holston Conference, ME, MES, UMC.
I. P. Martin, *Church Street Methodists: Children of Francis Asbury*. Knoxville: Conference Historical Society, 1947.
M. Simpson, *Cyclopaedia*. 1878. W. PAUL WORLEY

KNUDSON, ALBERT CORNELIUS (1873-1953), American theologian and educator, was born in Grandmeadow, Minn., on Jan. 23, 1873, the fourth of nine children of the Rev. Asle and Susan Fosse Knudsen (*sic*), both of whom were Norwegians. His father lived to be ninety-six and

was a leader in the NORWEGIAN-DANISH Methodist CONFERENCE.

Knudson graduated from the University of Minnesota in 1893 and from BOSTON UNIVERSITY SCHOOL OF THEOLOGY in 1896. At Boston he responded with conviction to the personalistic teaching of BORDEN PARKER BOWNE, and this influenced all his subsequent teaching and writing. He remained for further study with Bowne before going to Jena and Berlin, Germany, for additional work. He received the Ph.D. from Boston University in 1900.

His teaching began at ILIFF SCHOOL OF THEOLOGY in DENVER, Colorado in 1898, along with first-year studies for ordination in the Colorado Conference. There he married Mathilda Johnson, daughter of the Rev. John H. Johnson. He taught Bible and philosophy at BAKER UNIVERSITY, Baldwin, Kan. (1900-1902), then at ALLEGHENY COLLEGE, Meadville, Pa. (1902-06).

In 1906 he was called back to Boston University as Professor of Hebrew and Old Testament Exegesis, a position which he held with poise and influence during the years of battle over higher criticism. However, his major concern was with the philosophico-theological implications of the Christian faith and, in 1921, he changed fields to Systematic Theology. From 1926 to 1938 he was also Dean of the School of Theology.

Knudson was active in the NEW ENGLAND SOUTHERN CONFERENCE, in GENERAL CONFERENCES, and in the

UNITING CONFERENCE of 1939. He was an official delegate to the Edinburgh Conference on Faith and Order in 1937.

His chief books were *Religious Teaching of the Old Testament, Philosophy of Personalism, Doctrine of God, Doctrine of Redemption, and Principles of Christian Ethics*.

He died Aug. 28, 1953. Burial was at the Mount Auburn Cemetery in Cambridge, Massachusetts.

JANNETTE E. NEWHALL

KOBE, Japan, with the suburban city of Nishinomiya, is second only to Tokyo as a center of Methodist work in JAPAN. The group of three great cities—Osaka, Kyoto, and Kobe—make up the second great population center of the country. Kobe, a city of more than a million people, is known chiefly as one of Japan's two greatest seaports. Besides this it is important for its educational institutions, steel mills, ship-building yards, rubber factories, match factories, etc.

To Kobe in 1886 came the founders of the Southern Methodist Mission, the LAMBUTHS—father and son, transferred from their work in CHINA. Kobe became the center of their work. The church they organized first—without a single Japanese member—is now one of the strongest in Japan. The Eiko Church with its tall tower, located in the midst of the prefectural government buildings, is one of the landmarks of the city. Just a couple of blocks away is Palmore Institute, founded by the Lambuths the year of their arrival to give instruction in English to ambitious young men. It is probably the most successful school of its kind in Japan. Not far away, on two campuses, is the Keimei Girls School, a junior and senior high school with which Methodist missionaries cooperate.

Kwansei Gakuin University, which regards Bishop Lambuth as its founder, at first was located in Kobe, but later was moved to suburban Nishinomiya. It consists of junior and senior high school, colleges, theological department, and graduate courses leading to Ph.D. degrees, but most of its 11,000 students are enrolled in the colleges. Near Kwansei Gakuin is the Seiwa College for Christian Workers, where young women are trained for work in church, social service, kindergartens, etc. Next door to Seiwa is the famous Kobe College, founded by the Congregational Church and one of the leading women's colleges in Japan.

In and around Kobe, there are a large number of Christian churches, kindergartens, orphanages, and other institutions, many of them begun by the Methodist Church. In Kobe, too, is the "Canadian Academy," where many children of missionaries and other "foreigners" receive English education from kindergarten through high school. It was in the slums of Kobe that the famous Dr. Toyohiko Kagawa began his work. This is still carried on in the same neighborhood in the beautiful new Kagawa Memorial Building.

JOHN B. COBB, SR.

KOBLER, JOHN (1768-1843), American circuit rider of the Northwest Territory, was born in Culpepper County, Va., Aug. 29, 1768. ASBURY sent him to OHIO to form the first circuit and he preached there in the log cabins.

The son of pious parents, Kobler was converted at nineteen and entered the Methodist ministry in his twenty-first year. Among other pioneer circuits, he served Green-

brier Circuit in WEST VIRGINIA in 1792 before volunteering to go as a missionary to the Northwest Territory.

On Aug. 2, 1798, Kobler delivered the first sermon and administered the first communion in Ohio by a regularly constituted minister. He preached in the home of Francis McCormick, a local preacher, who was the real founder of Methodism in Ohio, having organized the first Methodist society near Milford in Clermont County.

John Kobler organized the first Methodist circuit in Ohio-Miami Circuit. That circuit was about half the size of the CINCINNATI CONFERENCE in 1867.

A man of more than ordinary strength, John Kobler was worn down by privations, toil and exposure, from which he never recovered. After eighteen years of labor with great success and many conversions, he was completely prostrated by disease. He was induced to locate and settle in the neighborhood where he was born. His influence in the church at Fredericksburg, Va., where he moved after location, was great. At seventy-four years of age he went west, where he had preached, to get help for the new church building at Fredericksburg, and was successful in his journey. The BALTIMORE CONFERENCE placed Kobler's name on the superannuate roll in 1836. He died in Fredericksburg on July 26, 1843.

J. E. Armstrong, *Old Baltimore Conference*. 1907.

E. S. Bucke, *History of American Methodism*. 1964.

J. B. Finley, *Sketches of Western Methodism*. 1854.

M. Simpson, *Cyclopaedia*. 1878.

JESSE A. EARL

KOGER, JAMES WILLIAM (1852-1886), American preacher and missionary to BRAZIL, was born in South Carolina in 1852. He was converted in his youth and joined the Methodist Church. In 1874 he entered WOFFORD COLLEGE, from which he received his B.A. degree. In 1878, he joined the SOUTH CAROLINA CONFERENCE. He was accepted for missionary work in 1881, and sailed for Brazil with J. J. RANSOM, J. L. KENNEDY, and MARTHA WATTS.

With his wife and little daughter, Koger established residence in Piracicaba, in what was then the province of SÃO PAULO. By September he had organized a Methodist church, which was composed mostly of Americans from the southern states of the U. S. who had fled their land, and who had settled in that area after the American Civil War. From there he was appointed to São Paulo, where, on Feb. 10, 1884, he organized a Methodist church in that city. This was composed of four members only: an Italian couple, an Englishman, and one Brazilian, and services were held in the home of a German Lutheran family. Such was the beginning of Central Church, Sao Paulo, which is now the largest Methodist Church in Brazil.

In December 1882, Koger was appointed mission superintendent, and in 1885 he directed the first Annual Missionary Conference. In January 1886, he went to Rio, and while there contracted yellow fever, then raging in Brazil. He returned sick to São Paulo and died on Jan. 28, 1886—only thirty-three years of age, yet having to his record the founding of two of Brazil's great Methodist churches. He was buried in the Protestant Cemetery, and a marble tombstone erected by the Piracicaba Church, marks his grave. He was survived by his wife and small daughter.

J. L. Kennedy, *Metodismo no Brasil*. 1928.

Minutes of the Conferencia Anual Brasileira, and prior to 1886 of the Conferencia Anual Missionaria.

ISNARD ROCHA



EDWARD D. KOHLSTEDT

KOHLSTEDT, EDWARD DELOR (1874-1963), American Executive Secretary, Division of Home Missions and Church Extension from 1927 to 1944, was born Sept. 11, 1874, at Minneapolis, Minn. He graduated from GARRETT BIBLICAL INSTITUTE in 1899, and was ordained the same year. He married Hannah Carrie Sandmeier. To them were born three children.

Kohlstedt served several churches in the WISCONSIN CONFERENCE and then was superintendent of the Milwaukee District. He was awarded the D.D. degree in 1917 by Lawrence College, his alma mater; and the D.Sc. degree in 1922 by Garrett Biblical Institute.

During the Centenary Movement of the M. E. Church, after the close of the First World War, Kohlstedt became secretary of the St. Paul area for the campaign, and later was made General Director of Field Activities, Committee on Conservation and Advance.

In 1922, Kohlstedt was elected president of DAKOTA WESLEYAN UNIVERSITY, Mitchell, S. D. His greatest service to the college was a successful campaign to increase endowment to \$600,000. He was then in 1927 made Executive Secretary of the General Board of Missions and Church Extension of the M. E. Church. In this position he served his church admirably, giving special impetus to the development of the church in the frontier regions of ALASKA, HAWAII and PUERTO RICO.

Although he retired in 1944, he continued to serve his church in various capacities, being especially concerned with the ecumenical movement, serving on the Joint Commission on the Unification of Methodism in 1933.

He and his second wife, Marjorie Elizabeth Anderson, made their home in Palo Alto, Calif., until his death Aug. 10, 1963.

Kohlstedt was the author of pamphlets, "Paradise of the Pacific," "Glimpses of Alaska," and "Creative Kingdom."

C. T. Howell, *Prominent Personalities*. 1945.

MATTHEW D. SMITH

KOLAR, India, was the site of an orphanage and vocational school, started by Louisa Anstey after her resignation from the London Missionary Society in 1876. Famine conditions brought orphans to the institution in large

numbers, so that in 1878 there were 1,270 children in her charge. She received from the government a valuable site of nearly eight acres in an excellent location. Nowhere did she exhibit her nobility of character more truly than in 1890, when for the better care of the work she turned it over with all the property, free of cost, to the SOUTH INDIA CONFERENCE.

Industries then in operation were tailoring, carpentry, blacksmithing, masonry, and farming, which were later merged into the more complete program of the Industrio-Educational Department. This was for the purpose of training the heart, the head, and the hands with a program in which the boys had a half-day's training of the mind in school, and a half-day's training of the hand in some useful employment; and at all times keeping before them the importance of seeking first the Kingdom of Heaven.

The school widely influenced the style and quality of office and household furniture. It was the pioneer and best example, in Mysore State, of the use of machinery in vocational education. Students of the masonry and carpentry departments erected all the buildings in the station for a period of twenty-five years.

Another influence exerted by the school was the use of improved plows. In one period of ten years 3,600 plows made with imported American shares were sold—a plow a day for ten years, and the demand was not met. That they were used was proved by the extra 5,750 imported shares sold to replace those worn out. The program included evangelistic work in the town and villages and the supervision of small colonies of Christians from the orphanages in the four villages, Elim, Bethany, Nazareth, and Rollinspur.

A school for girls was opened in 1893 by the WOMAN'S FOREIGN MISSIONARY SOCIETY. This is still continued and includes classes from kindergarten through high school, with co-education in the elementary grades. The South India Conference report of 1925 says that the Kolar church was not only self-supporting but also helped to maintain other stations of the district.

Reports of the South India Conference. *For Harvest Whittening, South India*. Madras: Methodist Episcopal Press, 1903.

JOHN N. HOLLISTER

KOREA. The peninsula of Korea, with an area of 85,286 square miles, extends from the mainland of CHINA some 600 miles toward JAPAN. The terrain is very mountainous with the watershed near the eastern coast.

In legend Korea goes back to the time of Moses and Abraham, the year 1971 being 4304 in ancient Korean chronology. The Koryu dynasty (918-1392) was the first to rule the entire peninsula. The Yi dynasty followed, establishing its capital at SEOUL. This dynasty ended with the annexation to Japan in 1910. Japan's control ended with the signing of the articles of surrender by Japan in 1945 at the end of World War II.

The Russians immediately took over half of the peninsula, forcing a communist regime upon the people. Communist North Korea, known as the People's Democratic Republic of Korea, has a population estimated at 12,000,000 in an area of 46,500 square miles. The Republic of Korea (popularly called South Korea), with an area of approximately 38,000 square miles, remains open to the free world, and is recognized by the United Nations. With over 29,000,000 people, its density of population is exceeded only by Belgium and the Netherlands.

The English name *Korea* (Corea) apparently began through western contacts with the ancient Koryu dynasty. Koreans call themselves the *Hahn People*, and their country *Hahn-Cook*, or *Hahn country*. During Japanese control, the official name in both Korean and English was *Chosun* or *Chosen*.

Korea's unfortunate geographical position made her territory a battleground for contending Japanese and Chinese armies, as well as the goal of raiders from Japan, China, Mongolia and Russia. The result was an intense anti-foreign attitude giving her the name of The Hermit Kingdom. Finally in May 1882, Commodore Robert W. Shufeldt of the United States succeeded in negotiating a commercial treaty. The first American minister, General Lucius H. Foote, arrived in Seoul in June 1883.

The first Methodist missionaries reached Korea in the spring of 1885. They included the Rev. and Mrs. HENRY G. APPENZELLER, Dr. and Mrs. W. B. SCRANTON, and Dr. Scranton's mother, Mrs. Mary F. Scranton.

The groundwork for this early arrival had been laid by three men. JAMES M. BUCKLEY, editor of *The Christian Advocate* (New York), had published a series of articles on Korea in 1883. JOHN F. GOUCHER, having met the first Korea Mission to President Chester A. Arthur, had donated the first funds. ROBERT F. MACLAY, superintendent of the M. E. Mission in Japan, had gone to Seoul in 1884, and secured permission to open schools and hospitals.

Due to anti-foreign feeling, open evangelistic work was not feasible. However Dr. Scranton soon had patients, Appenzeller and Mrs. Scranton had pupils, the one beginning modern education in Korea, the other opening the very first school for Korean girls.

Ten years later, two experienced Southern Methodist missionaries from China opened work for their church in Korea. C. F. REID of Soochow, accompanied Bishop EUGENE R. HENDRIX to Korea in 1895 and secured property in both Songdo and Seoul. Mrs. Josephine P. Campbell, also of Soochow, arrived in 1897 to open work for Korean women. She started Carolina Institute, a school for girls, and gave her remaining life to work in Korea.

By 1900 anti-foreign feeling was abating. By 1906, through efforts of R. A. HARDIE and others of his mission, a revival sprang up that swept the peninsula. Full membership in the two branches of Methodism grew from a combined total of 1,199 in 1900 to 13,333 in 1910. The Korean Annual Conference of the M. E. Church was organized in 1908, and that of the Church, South in 1918.

Methodist union work began early. C. G. Hounshell of the Southern Church taught in Pai Chai College, and preachers' training classes were combined in 1907.

Korean Methodist Church. Discouraged by the slow progress toward union in America, the two Methodist churches appealed to the two respective GENERAL CONFERENCES of the mother churches meeting in 1928 and 1930, for permission to organize an autonomous church. Under the chairmanship of Bishop HERBERT WELCH, who had been resident in Seoul (1916-1928), a constitution was drafted, a new creed (Korean Creed) written, and the first General Conference of the Korean Methodist Church met in Seoul in December 1930, and elected J. S. RYANG as its first general superintendent.

It should be noted that the new creed, now known in American Methodism as "The Korean Creed," was drafted primarily as a teaching instrument for occasional use in

the churches and that it has not supplanted the use of the APOSTLES CREED by the Korean Church.

The new church was to be self-governing, and yet to have close reciprocal ties with the mother churches. Democratic tendencies were manifest. The general superintendent was to be elected for a term of four years, with one re-election permitted. Laymen were to be admitted to both the annual conference and the committee on appointments.

District superintendents were to be elected by the delegates from the district, after the appointments had been made. This in effect resulted in naming some pastor to the additional office of superintendent of his district, since there was little financial support for the district office. There being no restrictions on sex, the first annual conference saw the ordination of fourteen missionary women.

J. S. Ryang was succeeded in 1938 by CHONG-WOO KIM, who died the following year. CHOON-SOO CHUNG was named to fill the unexpired term, but national events soon forced his removal.

Japanese military pressure, beginning in 1940, broke all contacts with missionary personnel, suspended the church constitution, deprived many American-trained men of their ministerial rights, and for four years constantly changed the official who was acting in the place of bishop.

When the Russians sealed off half of the peninsula in 1945, Methodists lost half of their churches, as well as schools, hospitals, and missionary residences. Some three million refugees fled to South Korea. Even communication across the border between separated families became impossible. Intelligence reports indicate there is no open worship in the Communist zone.

In June 1950, the Communist invasion of South Korea resulted in a very heavy loss of church property and ministerial lay personnel. This was followed by the Chinese invasion of December 1950, which displaced one-half of the population and rendered one-fourth destitute.

In this decade, the Korean church had suffered four staggering blows. And yet the church continued to grow. Methodists had about 19,000 full members in 1940. In 1953 the number had grown to 33,136, and the 1967 report shows 71,353.

The listing of full membership does not indicate the real strength of the church since Korea screens its members very carefully. There are 19,592 on the probation rolls, and 47,149 adults listed as card signers, occasional attendants. From the beginning of the work, the total of these two classes has usually exceeded the number of full members. Hence it is not strange the number present at Sunday morning worship exceeds the membership.

In addition, over 92,000 young people are listed as future candidates for membership. Friday class-meetings are active with 53,000 members enrolled in 5,400 classes. A daybreak prayer meeting in every church every morning of the year is one of many indigenous factors. Over 300 students enrolled in two seminaries constitute what is probably the largest percentage of the church population to be found anywhere in the world. Foreign missionaries of the church are to be found in southern Asia and in South America.

Due to the suspension of the church constitution and disqualification of leaders in 1941, it was not until 1949 that the Korea Methodist Church was reorganized under Bishop YU-SOON KIM. The next year, Bishop Kim, along with former Bishop J. S. Ryang and other leaders, was

abducted by the Communists. H. J. LEW served 1950-1958; CHONG-PIL KIM, 1958-1962; WHAN-SHIN LEE, 1962; FRITZ HONG-KYN PYEN was elected in 1967.

The mass of the Korean people have no organized religion. Confucian ethics have great weight in family matters, as manifested in weddings and funerals, but only about 65,000 are listed as adherents to Confucianism. Shamanism has been almost universal and it is estimated that 7,000,000 people occasionally consult shamans and licensed fortune tellers. Buddhism was very strong prior to 1392. At present it ranks second in the list of major denominations with 962,625 adherents in 1964. A native religion, the *Chon-Doh*, or Heavenly Way, which seeks to combine tenets of Buddhism and Confucianism with time honored Korean ways has an estimated 600,000 adherents.

According to the *Korean Christian Almanac* there were 2,152,540 Protestants and 747,818 Catholics in Korea in 1965. This total of over 2,900,000 indicates that the Christian faith now enrolls nearly ten percent of the population.

Prior to the Korean War, ninety percent of the Protestants were either Methodists or Presbyterians. Northern Presbyterians had arrived with Northern Methodists, in 1885, and were soon followed by their Southern, Canadian, and Australian brothers. The six missions had agreed upon a division of territory, and with the Puritan (Holiness) and Salvation Army, churches had cooperated in the National Christian Council and related projects.

Since the Korean War, several Pentecostal groups have entered Korea. Methodists and Presbyterians still enroll ninety percent of the Protestant group, but militant opponents of the National and World Councils have moved in from the United States to disrupt the Presbyterian and Holiness Churches. About one-third of the Presbyterians reject most union projects.

The remarkable growth of Christianity since 1945 has been marked by a similar surge of so-called "new religions." Among these quasi-Christian movements may be

mentioned the Olive Tree Church, led by Tae-Sun Park, and the Holy Spirit Unification of World Christianity under Sin-Myung Moon. These new religions involve a curious mixture of magic, astrology, and many shamanistic ideas to which are added elements of Buddhism, Confucianism and Christianity. They make fantastic claims to membership and astounding claims to the divinity of the founders. Estimates indicate that these new religions may enroll about 500,000 persons.

Methodists have been charter members and loyal supporters of union work. Earliest of these projects developed into the Christian Literature Society which owns buildings in Seoul and Pusan, and publishes and distributes most of the hymnals and literature used by Protestant churches. Radio station HLYK with its 50,000 watt transmitter in Seoul carries the Christian message far into communist Korea, while its 1,000 watt short wave transmitter hook-up with four branch stations, reaches all of South Korea with fifteen hours of daily broadcast. The Korean Council of Christian Education—successor to the Korea Sunday School Association—has published the international Sunday school lessons, a fine series of graded lessons, and a wide variety of texts in Christian education. The Christian Literacy Association publishes a wealth of popular books for new literates, and has a unique system of reading clubs to get the books read. The Christian Family Life Committee publishes a monthly magazine *Christian Home*, and promotes a series of family welfare institutes.

The NCC Audio-Visual program has six mobile units operating throughout the country. The Union Christian Service Center at Taejon has a forty-acre experimental farm. Its dairy, cannery, and livestock center provide a fine short-term training institution for rural youth. Most recent in the list of union projects is the Committee on Chaplains, organized during the Korean War by Dr. WILLIAM E. SHAW, and Father George Carroll of the Roman Catholic Church. Methodists have sixty-seven chaplains in service. Last but not least, Methodists cooperate in two great universities, Yonsei and EWHA.

Korean leadership has come to the fore since the Korean War, chiefly due to the return of CRUSADE SCHOLARS. Outstanding Methodist leaders not mentioned elsewhere include Dr. Harold S. Hong, President of the Methodist Union Seminary in Seoul and noted writer; Rev. Ki-Chul Nam, President of the Taejon Methodist Seminary; Rev. David Y. S. Hahn, General Secretary of the Korea Council of Christian Education; Y. B. Im, Secretary emeritus of the Korean Bible Society after seventeen years of service; Rev. Choo Pyung Kim, former field secretary of the World Council of Christian Education for Asia, and currently general Secretary of the Korean Bible Society; Myung-Gul Sohn, Secretary of the Korean Christian Student Movement; Mrs. Y. H. Chung, first Korean woman lawyer, and first woman judge, currently Dean of the Law Colleges of Ewha Woman's University; Dr. Y. H. Chung and Mrs. Hyun-Sook Park, former cabinet members and currently members of the National Assembly; Yong-Ha Chang, Pong-Jo Shin, and Mrs. Soo-Jin Chyun, long-time high school principals; Dr. Chang-Mo Moon and Mr. Sei-Whan Chang, leading laymen.

Missionaries not otherwise mentioned who have been noteworthy leaders in their field include: Education: F. E. C. Williams, Charles S. Deming, D. A. Bunker, Mrs. Anna B. Chaffin, Miss Charlotte Brownlee, Miss Hallie Buie, Miss Lillian Nichols, Miss Ida Hankins, Miss



INCHEON CHURCH, KOREA

Bessie Oliver, Miss Hortense Tinsley. Medical: A. G. Anderson, Mary M. Cutler, Miss Rosa Lowder. Evangelistic: C. N. Weems, J. R. Moose, L. C. Brannon, L. P. Anderson, M. B. Stokes, Charles D. Morris, Mrs. Alice H. Sharp, Miss Kate Cooper, Miss Lula A. Miller, and V. R. Turner.

Episcopal leadership from America has been notable in the services of Bishop ARTHUR J. MOORE, Bishop RICHARD C. RAINES, and Bishop HAZEN G. WERNER. As official representatives of the mother church, their brotherly affection and intelligent support in private conference and public address proved of untold value to the morale of a people caught in very distressing times.

"The Korean Methodist Church is an active and growing body of men, women and children," said Bishop EUGENE SLATER, who was speaking to the COUNCIL OF BISHOPS OF The United Methodist Church late in 1969. "Since 1930 the church has grown from 139 local churches with a constituency of 26,999 to 1,391 local churches with a constituency of 287,417 in 1968. Actual membership is now 70,000."

The record of the past eighty years is one of spectacular success for the church. A bright future for the new nation seems assured. It would be a happy prospect indeed if all of the Hermit's children were likewise free.

Hugh H. Cynn, *The Rebirth of Korea*. New York: Abingdon Press, 1920.

Fifty Years of Light, 1938.

William E. Griffis, *A Modern Pioneer in Korea, the Life Story of Henry G. Appenzeller*. New York: Fleming H. Revell Co., 1912.

M. W. Noble, *Korea*. 1927.

L. G. Paik, *Korea*. 1929.

J. M. Potts, *Grace Sufficient*. 1964.

J. S. Byang, *Korea*. 1930.

Charles A. Sauer, ed., *Within the Gate: Addresses Delivered at the Semi-Centennial of the Methodist Church in Korea*. Seoul: Korea Methodist News Service, 1934.

Charles D. Stokes, "History of Methodist Missions in Korea, 1885-1930." Ph.D. thesis, Yale University, 1947.

CHARLES A. SAUER

KORESH CHURCH OF IMMANUEL is a Negro holiness sect that was formed by Rev. Frank Russell Kellingsworth when he withdrew from the A.M.E. CHURCH in 1929 along with 120 followers. The church emphasizes entire sanctification as a second definite work of grace conditioned upon a life of absolute consecration. The church forbids use of alcohol, tobacco and prideful dress; also membership in secret societies; and profaning the Sabbath.

The church is small. It has less than a dozen congregations centered upon WASHINGTON, D. C., U.S.A. and PHILADELPHIA. (In 1934, a merger was effected with the Christian Tabernacle Union of Pittsburgh.)

Census of Religious Bodies, 1936. J. GORDON MELTON

KRECKER, FREDERICK C. (1843-1883), American Evangelical pioneer missionary, born at Rochester, N. Y., Jan. 31, 1843. After graduating from Jefferson Medical College, PHILADELPHIA, he joined the U.S. Navy and served as a Naval surgeon during the remainder of the Civil War. He then established a private practice. But having learned of the great need of medical missionary work in JAPAN, he volunteered. The GENERAL CONFERENCE of the Evangelical Association had voted unanimously the preceding

year (1875) to begin mission work in Japan. Dr. Krecker and two associates were sent and arrived in Yokohama, Oct. 18, 1876, where they were welcomed by a Methodist missionary, Rev. J. Correll. They stayed there several months studying the language. In the spring of 1877 they reported that their young language teacher had become their first convert.

Krecker moved to Tokyo in August 1877, but found it difficult to obtain property. To satisfy legal difficulties his young teacher opened a school to teach English and employed Dr. Krecker as a teacher. Gradually he gained the confidence of the people by doing medical work, but difficulties continued. Buddhist and Shinto priests were bitterly hostile. Illness in his own family caused him great anxiety. He began to hold religious services in his home, beginning with a small number of people.

When one of his young converts contracted typhoid fever, Dr. Krecker ministered to him, but in doing this he himself contracted the fever in a malignant form and died Apr. 26, 1883.

Krecker and his associates were really pioneer missionaries and had to study methods of procedure. After those first seven years foundations had been laid. At the end of that time the mission numbered sixty-two native Christians with three native preachers and two theological students. Three years later a large "Krecker Memorial Church" was constructed in his honor.

P. H. Eller, *Evangelical Missions*. 1942. GEORGE G. COCKER

KRECKER, JOSEPH WILLARD (1898-), American E.U.B. editor, was born at Friedensburg, Schuylkill County, Pa., on Nov. 11, 1898, to Joseph H. and Ellen C. (Wommer) Krecker. Following undergraduate studies at ALBRIGHT COLLEGE (A.B., 1920) he taught in the Saint Clair High School, Schuylkill County, Pa. (1921-24), during which time he served summer pastorates in MAINE for the Congregational Conference and Missionary Society of the State of Maine. In 1926 he was graduated from Biblical Seminary in New York. Additional degrees were earned at Princeton Theological Seminary (Th.B. and Th.M., 1927), and Albright College conferred on him an honorary degree (D.D.) in 1942. He married Grace Drake in 1923, and to them were born three children.

Krecker was ordained in the ministry of The Evangelical Church in 1926 and served pastorates in Pennsylvania at Grace Church, Williamsport; Christ Church, York; and St. Paul's Church, Red Lion. In 1946 he was elected editor of *The Telescope-Messenger*, official denominational magazine, at which time he moved with his family to Harrisburg, Pa. In 1962 he was elected executive editor of *Church and Home*, new denominational magazine.

Krecker was retired Dec. 31, 1966, and was accorded the status of Editor Emeritus by his denomination. Since his retirement he has been elected an Honorary Life Member of the *Associate Church Press*. He carried ex-officio responsibilities in The E.U.B. Church on the General Council of Administration, the Boards of Missions, Christian Education, Publication and the Department of Communication.

He and his wife continue to reside in retirement at Harrisburg, Pa. His membership in The United Methodist Church is located in the CENTRAL PENNSYLVANIA CONFERENCE.

EDWIN L. STETLER

KRESGE, BESSIE REID (1897-), an ordained deacon of the East Ontario Conference of the FREE METHODIST CHURCH, U.S.A., is national president of the Women's Missionary Society of that Church. She was born at Chippewa, Ontario, Canada, and holds the A.B. degree from GREENVILLE COLLEGE, Greenville, Ill. (1925), and the B.D. degree from New York Biblical Seminary, New York City, 1942. She was Editor of *The Missionary Tidings*, 1955-1964, and has been national president of the Women's Missionary Society since 1964. Mrs. Kresge has served as pastor, evangelist and youth speaker. She was a Free Methodist missionary in Honan, CHINA and also Natal, SOUTH AFRICA for many years. She resides at Winona Lake, Ind.

BYRON S. LAMSON

KRESGE, STANLEY SEBASTIAN (1900-), American layman and philanthropist and Chairman of the Board of the S. S. Kresge Company, was born at Detroit, Mich., June 11, 1900, son of Sebastian Spring and Anna Emma (Harvey) Kresge. He was educated at University of Michigan, 1918-21; ALBION COLLEGE (A.B., 1923); Dr. Business Administration, 1952; Cornell College, 1953; William Jewell College, 1955; BAKER UNIVERSITY, 1957, LL.D.: Detroit Institute of Technology, 1965, H.H.D. (honorary).

Kresge was admitted to the S. S. Kresge Training Program in 1923; became store manager 1927; member of general office staff in Detroit 1939; director since 1950; vice-president, administrative assistant to president, 1951; vice-chairman of board, 1953; chairman, 1966. Mr. Kresge was a delegate to the Republican National Convention in 1948 and 1952. He is a Trustee of Albion College; board of directors, Metropolitan Detroit YMCA; member, Detroit Board of Commerce, Institute of Distribution. He was made Trustee of Kresge Foundation, 1930; vice-president 1931; president, 1952; chairman of board, 1966.

As a Methodist he has served as chairman of the Commission on Stewardship and Finance of the Metropolitan Methodist Church, since 1943; vice-chairman of its Board of Trustees; was the recipient of the Layman of the Year Award, Detroit Council of Churches, 1957; of the Award National Association of Schools and Colleges of The Methodist Church; was on the General Conference Commission on Christian Higher Education of The Methodist Church; was given the ST. GEORGE'S AWARD for distinguished service to The Methodist Church by the Trustees of St. George's Church, Philadelphia, 1960.

He was married to Dorothy Eloise McVittie, October 1923. Their children are Waler Howard, Stanley Sebastian, and Bruce Anderson. He resides in Detroit, Michigan.

Who's Who in the Methodist Church, 1966.

HURST R. ANDERSON

KRIEGE, OTTO EDWARD (1865-1957), German-American minister and college president, was born at Bellville, Ill., on Nov. 20, 1865. He was graduated from CENTRAL WESLEYAN COLLEGE, Warrenton, Mo., in 1888 and spent two years of study at the Universities of Bonn and Berlin. Admitted to the West German Annual Conference of the M. E. Church in 1890, he served churches in NEBRASKA and MISSOURI for nine years. In 1899 he became professor of Historical Theology and Ethics at Central Wesleyan College. He was elected president of this in 1910. His

effective leadership was hampered by the decline in the use of the German language during World War I, and the dissolution of St. Louis and West German Conferences in 1926. He received an honorary D.D. from BAKER UNIVERSITY in 1907. He resigned in 1925 to become president of New Orleans University until 1935 and helped effect the merger of this school with Straight University to form the present DILLARD UNIVERSITY. In retirement he wrote a history of German Methodism in New Orleans, and also one of Dillard University. His most distinguished achievement was a history of Methodism in German, *Geschichte des Methodismus* (1909). He died on June 6, 1957.

Commemorative Volume of the 50th Anniversary of Central Wesleyan College, 1864-1914.
Minutes of the Annual Conferences, 1890-1958.

LOUIS A. HASELMAYER

KUECKLICH, REINHOLD (1896-), a German retired official of The United Methodist Church, formerly of the E.U.B. Church in Germany. He was born April 13, 1896, the son of E. R. Kuecklich, preacher and publisher, and Dorothea Roehm Kuecklich. He married Emmy Neese in 1925 (died 1965). He was educated at the University of Tübingen and was pastor in Velbert, 1924-25; pastor at Emmaus Church in Dresden, 1925-27; professor of New Testament at The Theological Seminary, E.U.B. Church in Reutlingen, 1927; the director since 1952. He was president of E.U.B. Church Council in Germany, 1954-66, and was one of the alternating presidents of the Union of Evangelical Free Churches in Germany. He was a delegate to the GENERAL CONFERENCE of the E.U.B. Church in Johnstown, Pa., U.S.A. in 1938. He attended the Second Assembly of the WORLD COUNCIL OF CHURCHES, Evanston, Ill., U.S.A., as accredited visitor in 1954. He wrote the publication "Treues Haushalten" (1932); was editor of "Evangelische Bausteine" (1925-39) and "Die Evangelische Gemeinschaft" (1953), was co-editor "Lerrbuch des Neutestamentlichen Griechisch," was co-publisher of "Calver Bibellexikon" (1961), and was contributor to "Evangelisches Kirchenlexikon," "Viele Glieder, ein Leib," and "Weltmethodismus." Dr. Kuecklich retired in 1966 and resides at Reutlingen, Germany.

HERMANN STICHER

KUGIMIYA, TOKIO (1871-1948), evangelist, pastor, and bishop of the Japan Methodist Church, was born in the island of Kyushu. When seventeen years old he came in contact with SAMUEL H. WAINRIGHT, who had recently been sent to the city of Oita by the M. E. Church, South. Soon he became an earnest Christian. He was one of a group of young men who shared with Dr. WALTER LAMBUTH and Dr. Wainright in a wonderful Pentecostal experience at a Watch Night Service in Oita, Dec. 31, 1889. He became a lay preacher while serving as an official in the Oita court, but after a year or two he joined several of his Oita friends in the Theological Department of Kwansai Gakuin in Kobe. A few years after his graduation he had the opportunity to go to America, where he graduated at Trinity College (now DUKE UNIVERSITY).

Kugimiya was outstanding as pastor, district superintendent, and evangelist. For forty years he published a monthly periodical *Yorokobi no Otozure* (Glad Tidings). He was author of at least fourteen small books on the



TOKIO KUGIMIYA

spiritual life. He represented the Japan Methodist Church at the GENERAL CONFERENCE (MES) at Jackson, Miss., in 1934.

In 1936 he was elected bishop of the Japan Methodist Church, to fill the unexpired term of the late Bishop AKAZAWA. He served with distinction during the very difficult pre-war period until the end of his term in 1939. After that he went back into the pastorate, serving the Kwansei Gakuin Church through the war and until failing health forced him to retire. He died in 1948, greatly beloved and mourned by thousands whose lives he had blessed.

JOHN B. COBB, SR.

KUKUTAI, NGATETE KEREI (1879-1966), was a NEW ZEALAND Methodist Maori minister. Coming from the aristocratic line of the Tainui tribe, he was recommended by his own people and in 1934 became a Maori home missionary. Seven years later he was ordained, and was appointed superintendent of the Maniapoto Maori Circuit.

He was a respected adviser and friend of the leaders of the "Maori King Movement," notably Princess Te Pua Herangi and King Koroki. Kukutai continued in active work for many years beyond normal retiring age, and in recognition of his services to his people, he was made a Member of the Order of the British Empire by Queen Elizabeth II in 1961.

New Zealand Methodist Conference *Minutes*, 1966.

L. R. M. GILMORE

KUMALO, THOMAS, was an unlettered peasant of the Swazi tribe, Southern Africa, who was converted by the preaching of a fellow layman. Impelled by repeated dreams he set out to preach the gospel among the Mandlakazi, a royal Zulu tribe. After a period in which

he experienced much hardship, he returned to Swaziland and persuaded Samuel Mabengu and other preachers to join him. They started work at Etamu and moved later to Ekuhlupekeni where they erected their first chapel. News of their efforts reached the white minister at Eshowe and after investigation the Rev. T. D. Fraser was put in charge of the work in 1904. Kumalo and Mabengu remained, despite offers of payment, unpaid ambassadors of the gospel.

E. H. Hurcombe, *Pioneer Missionary Work Among the Natives in Zululand and Maputaland*. N.d. G. MEARS

KUMLER, HENRY, JR. (1801-1882), American U.B. bishop, son of Henry and Susanna (Wingert) Kumler, Sr., born Jan. 8, 1801, at Myerstown, Pa., died Aug. 19, 1882, at Dayton, Ohio. We are told that "his schooling was of the poorest sort. His teacher was very inefficient and often drunk, and Henry's education suffered accordingly." He married Christina Zeller on June 25, 1820.

At age eleven, he was converted and joined the Church of the United Brethren in Christ. At fourteen, he was elected class leader of the Greencastle Church. Moving to Onio with his parents, he was licensed to preach on June 2, 1819, by the Miami Conference, ordained DEACON in 1822 (one of the few United Brethren ministers ordained to this office) and ELDER in 1825. He was a "half-itinerant" preacher for more than a decade. Then in 1836 he was presiding elder (Miami Conference) for five years; bishop for four years (the 1845 General Conference did not re-elect him); again presiding elder in Miami Conference (1846); missionary to southwestern Missouri (1852); trustee of the U.B. Publishing House, newly moved from Circleville to Dayton, Ohio (1853); then publishing agent (1854); missionary to Nebraska (1865); re-elected bishop of the German membership of his denomination (1861-65); agent for the newly established Union Biblical Seminary (now UNITED THEOLOGICAL SEMINARY), Dayton, Ohio; member of each quadrennial GENERAL CONFERENCE, 1841-1865.

An avid reader and student, he was an able preacher and biblical interpreter. A man of strong convictions, he courageously took his stand on the issues of his day. He was a strong advocate of infant BAPTISM and of the doctrine of total depravity; strongly opposed slavery, extravagance in dress, worldly amusements, secret societies, and "mere human contrivances for the advancement of the gospel."

A. W. Drury, *History of the UB*. 1924.

Koontz and Roush, *The Bishops* (UB). 1950.

H. A. Thompson, *Our Bishops*. 1889. HOWARD H. SMITH

KUMLER, HENRY, SR. (1775-1854), American U.B. bishop, son of Jacob and Elizabeth (Young) Kumler, was born in Berks County, Pa., Jan. 3, 1775, died in Butler County, Ohio, Jan. 7, 1854. His education was that common to his day. At age sixteen he received catechetical instruction and joined the German Reformed Church. In 1797 he married Susanna Wingert.

He moved his family from Berks to Franklin County, Pa., in 1810, and a year later was converted while praying in his barn. His German Reformed pastor publicly rebuked him for opening his home to revivalistic preachers. He joined the Church of the United Brethren in Christ. In 1813, he attended the Annual Conference held at Hagers-town, Md. The next Annual Conference licensed him to

preach and the one in 1815 elected him a member of the First General Conference—the Conference which framed the *Discipline* for the young denomination. 1816 marked his ordination and 1817 saw him elected a presiding elder. In 1819, he moved to Butler County, Ohio, and joined the Miami Conference of his Church. He was a member of the GENERAL CONFERENCES OF 1815 and 1817 as delegate from the Original or EASTERN CONFERENCE; and of those of 1821 and 1825 representing the Miami Conference. In 1825 he was elected bishop, an office he was to hold through subsequent elections until he retired in 1845.

The years of his bishopric were the adolescent years in the life of Kumler's denomination. He played no small part in developing its attitudes toward secret societies, alcoholic beverages, higher education, and slavery; in the establishment of a printing house and the publication in 1834 of the denomination's first periodical, the *Religious Telescope*; and in the approval of the Constitution in 1841.

Builders, April 3, 1966.

Koontz and Roush, *The Bishops*. 1950. HOWARD H. SMITH

KUPFER, CARL FREDERICK (1852-1925), representative of German-American Methodism in the China field, was born in Saxony, Germany, on June 8, 1852. After graduation from BALDWIN-WALLACE COLLEGE (in the United States) in 1881 he was married to Lydia Krill and went to CHINA the same year. From 1881 to 1900, he was engaged chiefly in evangelistic work, superintending the growing Central China work from Chinkiang to Kiukiang along the Yangtze River. But by 1900 he had become convinced that the chief contribution the missionary could make lay in educating Chinese to take responsibility for developing the church, and from that year on his name is linked with William Nast College of Kiukiang.

Educational work for boys had already been begun in Kiukiang as early as 1881, when a school with the high-sounding name of Fowler University had been founded. By 1885 it had acquired a school plant and changed its name to Fowler Institute. Then, in 1900, arrangements were made to make this school a particular project of German-American Methodists. Kupfer became its president and the name was changed again, this time to William Nast College of Central China (named for WILLIAM

NAST, the German leader and editor in the U.S.A.). R. Y. Lo wrote in 1926 that most of the preachers in the Kiangsi Conference were former students of Kupfer. Some college courses were given until 1918, when upper courses were transferred to the University of Nanking, and the Kiukiang school became a secondary school.

When World War I began, Kupfer showed unmistakably his loyalty to the cause of the Central Powers. This made him unpopular with the other missionaries and, in spite of his seniority and high reputation as an educator, he was forced to resign in 1917. He retired to Wuchang and died on Nov. 16, 1925, in a Hankow hospital.

He was the author of several books: *Sermons* (1895); *Exposition of the Articles of Religion* (1896); *God in Nature* (1904, in Chinese); *Sacred Places in China* (1911).

Chinese Recorder, February 1926.

P. F. Douglass, *German Methodism*. 1939.

C. F. Price, *Who's Who in American Methodism*. 1916.

FRANCIS P. JONES

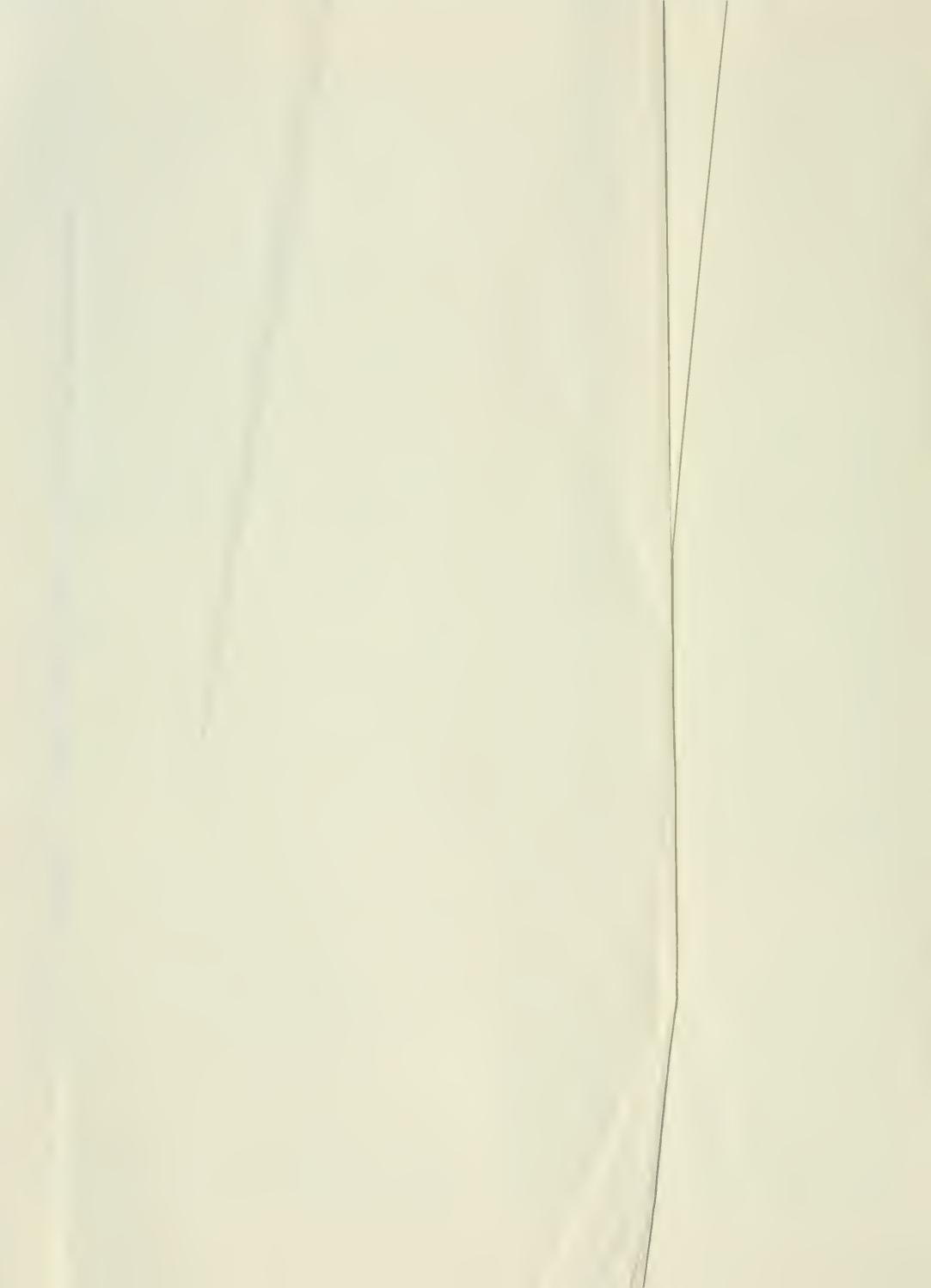
KYNETT, ALPHA JEFFERSON (1829-1899), American minister and pioneer Church Extension executive, was born at Gettysburg, Pa., Aug. 12, 1829. He moved to IOWA in 1842 and joined the IOWA CONFERENCE in 1851. In 1856 the Conference was divided, placing him in the UPPER IOWA CONFERENCE. By 1860 he had become presiding elder of Davenport District. A financial depression had caught the frontier churches helplessly in debt. Kynett devised a Conference society to aid them. In 1864 he was made its executive. By 1865 all these debts had been removed. The General Conference (ME) in 1864 adopted the idea and formed a church-wide CHURCH EXTENSION SOCIETY, to which in 1867 Kynett was called to become Corresponding Secretary. During his thirty-two years in this office more than 11,000 churches received financial aid amounting to more than \$6,000,000. He was a member of nine successive GENERAL CONFERENCES, one of the founders of the Anti-Saloon League and a delegate to the first ECUMENICAL METHODIST CONFERENCE in London in 1881. He died in the midst of his work Feb. 23, 1899. He is buried in Philadelphia, Pa.

S. N. Fellows, *Upper Iowa Conference*. 1907.

FRANK C. BEAN











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